REMEMBERING VICTIMS AND PERPETRATORS IN A SMALL URBAN AREA: A PASTORAL PERSPECTIVE ON RESTORATIVE JUSTICE

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Masters in Practical Theology Thesis
REMEMBERING VICTIMS AND PERPETRATORS IN A SMALL URBAN AREA: A PASTORAL PERSPECTIVE ON RESTORATIVE JUSTICE

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Declaration

I Setwaba C. E. S. declare under oath that this thesis is a product of my own original work which I have completed as part of my studies during 2016-2017. The conclusions reached in this thesis are of my own and may not be attributed to any other individual or association that may have interest on them unless otherwise permission is given by either the author or the Univ. of Pretoria on behalf of the author. Conclusions that are not of my own are clearly stated in this script and may easily be noticed. I furthermore declare that this thesis is not submitted to any other University or educational institution as a fulfilment of my studies.

Signature (Student): --------------------------------------

Date: -----------------------------------------------------

Signature (Supervisor): --------------------------------------

Date: -------------------------------------------------------
Acknowledgement

I would like to take this opportunity to thank God who chose me out of the multitude and brought me to the state in which I am at this moment. He is my Saviour and my Redeemer. I am writing this thesis as a proponent and this is not easy because of the challenges that I face within the church.

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# TABLE OF CONTENTS

## Chapter 1

Research Interest and content

1. Introduction........................................................................................................1  
   1.1 Background of the study................................................................................1  
   1.2 Trauma in Mankweng....................................................................................2  
   1.3 Research gap..................................................................................................4  
   1.4 Research problem............................................................................................4  
   1.5 Research question............................................................................................6  
   1.6 Research Purpose/Aim.....................................................................................7  
   1.7 Research methods............................................................................................8  
   1.7.1 Sampling......................................................................................................9  
   1.7.2 Interviews....................................................................................................9  
   1.7.3 Equipment/Apparatus..................................................................................10  
   1.7.4 Observation..................................................................................................10  
   1.7.5 Questionnaire...............................................................................................11  
   1.8 The field of Study...........................................................................................11  
   1.9. Geographical study area...............................................................................14  
   1.10 Literature Survey............................................................................................16  
   1.11 Ethical consideration and principles..............................................................18  
   1.12 Outline of the study.......................................................................................19  

## Chapter 2

The situation in Mankweng

2.1 Contextual realities in Mankweng....................................................................21  
   2.1.1 Crime Statistics............................................................................................22  
   2.1.2 Crime categories.........................................................................................24  
   2.1.2.1 Robberies.................................................................................................24
Chapter 3

Reasons contributing to the situation in Mankweng

3.1 Criminal behaviour------------------------------------------54
3.2 The usage of different drugs and alcohol abuse------------------56
3.3 Poverty ------------------------------------------------------58
3.4 The ineffectiveness of Policing-------------------------------60
3.5 Forgiveness---------------------------------------------------62
3.5.1 Definition and Dimensions of forgiveness---------------------63
3.5.2 Forgiveness and health--------------------------------------63
3.5.3 Granting forgiveness----------------------------------------65
3.6 Unforgiveness------------------------------------------------66
Chapter 4
Envisioning change in Mankweng

4.1 The Normative task---------------------------------------------------71
4.2 Incarceration --------------------------------------------------------74
4.3 Retribution ----------------------------------------------------------75
4.4 Restitution -----------------------------------------------------------76
4.5 Restorative Justice---------------------------------------------------80
4.5.1 Definitions---------------------------------------------------------80
4.5.2 Introductory times-------------------------------------------------81
4.5.3 Aims of Restorative justice-----------------------------------------84
4.5.4 Restorative justice and crime--------------------------------------89
4.6 The church in Mankweng---------------------------------------------94
4.7 Preaching the Word of God--------------------------------------------96
4.8 Jesus Christ the Saviour---------------------------------------------97
4.9 Anger management-----------------------------------------------------99

Chapter 5
The Church responding to the challenge

5.1 The Church------------------------------------------------------------103
5.2 Structures fighting against crime in Mankweng------------------------105
5.3 The unique Church------------------------------------------------------106
CHAPTER 1

Research interest and content

1. Introduction

1.1. Background of the study

Many a scholars write about trauma and this is because of the challenges faced by the contemporary world. Trauma is mostly acquired through interpersonal violence that cannot be tolerated hence bringing a disconnection from oneself and the world. The dialogue caused by trauma is of an undeterminable length. This may be a continual disconnection that will last long after the violence took place. Descendants of traumatised people are also affected by what took place hence disempowered and this is the situation in Mankweng. These descendants are sometimes affected to such an extent that they fail to grow and develop in a proper manner. At times, recipients of violence seek revenge hence the church needs to intervene and change such ideas (Derezotes 2014: 1).

Most of the time, traumatic events are seen to be dangerous and overwhelming as well as sudden. These events can be marked by extreme forces that typically causes fear, withdrawal, avoidance and anxiety as this comes as unexpected as mentioned above. In this study we will consider the theory regarding trauma because this is a psychological response that comes from individuals and thus varies greatly according to the individuals involved. It is from this notion that traumatic events are taken to be more complex interactions that affect the individual’s past, present and the future life. Since this is the great challenge in Mankweng, this document attempts to bring forward a solution to such a situation (Urson 1994: 5).
1.2 Trauma in Mankweng

One of the greatest challenges is the people who are traumatised by crime in Mankweng, they live with such a stigma for a long time and sometimes even for the rest of their lives. It is not certain individuals living with the stigma but all that are directly experiencing the trauma of victimisation and those who are indirectly experiencing it, they are all suffering. This type of challenge is mostly brought about by the violence taking place in this area. This phenomenon is inflated by teenagers who are not interested in schooling and or taking their positions in higher education levels of study either offered by the local University and or nearby colleges of study. And yet they have the greatest opportunity because the local University grants a subsidised education programme for their employees and their children. These teenagers have a great opportunity for success however very few of them succeed through these programmes because many of them resort to crime and this is being discerned from one generation of this area to the other.

The rate of employment in Mankweng is very high, however; Mankweng residents are very few in such areas. What affects this situation is the fact that the youth are not interested in higher education levels of study hence they end up not qualifying for any of the advertised posts of this area. This brings a notion that the more educated a society is, the less the crime rate may be?

Mankweng is a small urban area in the Limpopo Province and developing very fast with a great potential of providing employment for those who may qualify. However it is an area that has been declared to be one of the highest crime rate areas in the Limpopo Province. People of this area are highly affected and traumatised by crime. This influences teenagers who do not see the necessity to continue with their educational studies to higher levels and thus resorting to crime as their source of livelihood. They think that they can easily survive by depending on crime.
The greatest challenge in this area is that the church does not intervene and minimise the crime despite being aware of the situation. The fact is that there is not a single congregation without at least one member being affected by the crime that I am referring to. These church members are either directly or indirectly affected by crime, however the church in Mankweng is turning her eyes away from the said challenge. The challenge is being ignored whereas those in the community are suffering a great deal from the crime taking place in this area. It will be good if the church would intervene in this challenging situation in order to bring back reconciliation, forgiveness and a restorative situation for both perpetrators and victims. Lake argues that Pastors and Religious leaders are obliged to advice and listen and this brings a way of counselling those that are hurt. The author further emphasises that silent is equivocal hence not good for both victims and perpetrators (Lake 1981: 56).

The way trauma is taking place in Mankweng depicts frailty. Trauma in Mankweng is taking place in such a way that it portrays the absence of the correct moral behaviour as demanded by the Scriptures and the demands of human dignity. Mankweng is an area of a broken community, which is in a frail situation, and her people are without dignity. Most people in this area are living with the anguish of mental illness. One looks at this area of a community infiltrated with evil and the actions of the trauma caused by this evil depicts the church to have forgotten about this community. The greatest challenge in this area is the absence of transformation, which is highly needed by this community hence bringing about change that can bring a deeper presence of the church. The involvement of the church is greatly needed to bring about change in the present situation in Mankweng (De Beer 2013).

As absence provokes discourse, the church in Mankweng needs to focus on what is bothering the community of this area which is trauma and bring about peace to this community. It is the church that can represent God in this community and to many other people. The presence of God can be depicted by the church in Mankweng. It is through remembrance that the church in Mankweng can bring the possibilities of a new fusion of this area (De Beer 2013).
There are many actions that are taking place in Mankweng hence depicting the area to be a forgotten one. Some of these actions are linked to high crime which brings about poverty to this community. The misuse of drugs and alcohol is also strongly linked to poverty and deprivation. This strongly confirms the situation in Mankweng where poverty is concerned. Many families are poor because the elder ones who are supposed to work and earn a living for the young ones do not qualify for better jobs because of their lack of qualifications (Please refer to statistics given in chapter 1 & 2 of this document). It is also through poverty that we see the existence of teenage pregnancy in Mankweng as many young girls develop a concept of earning the present government social grant. This type of behaviour is being referred by some scholars who argue that in rural areas, women have a very low status, hence the concept, "Poor, Powerless and Pregnant" is highly practised. This type of action encourages drop-outs from school at early stages (Lombard 1992: 2-3).

1.3 Research gap

Many scholars do write about trauma, victims, perpetrators and restorative justice however, “The Remembering” of these people is very limited. The manner in which the lives of all these people can be restored is a very limited platform. Not many scholars write about this hence the gap and the motivation for me to write about how the lives of all these people can be restored through the church. This document may be of great help to pastors and thus assist considerably in restoring the lives of many people.

1.4 Research problem

The church in Mankweng is a portrait of an under active one. This document attempts to discover the challenges that are hindering the church, victims and perpetrators to act as expected by the Scriptures and therefore bring peace to Mankweng. The significance of this research project is seen to be on a few levels that entail a peaceful life in both Mankweng and other areas with the same challenges. However the main challenge is that Practical Theology reminds the church to take a lead and initiates what is demanded by this research project since the church in Mankweng is not
remembering most of the people who are traumatised and this is very distressing for most people. It is from this notion that the church can be seen to be of great value as God expects it to be. The true meaning of the church will be well portrayed. I am highly confident that if the church at large takes heed of what is demanded by this document, great help will come to her because the church will be seen to be of outmost importance e. g. membership of the church can be increased hence, both individuals and organisations will contribute to all that is needed building a sustainable church. The church will be holy as demanded by the Scriptures (Leviticus19).

There are so many people in Mankweng and the surrounding areas who are expecting the church in Mankweng to do something concerning the situation of this area. Many people are expecting the church to bring about change in Mankweng. Therefore the church must at all costs initiate systems that will both improve and correct the traumatising situation in Mankweng. People are looking at the church to be practising what she preaches. In Galatians (Gal.) 6: 1-2, Paul the apostle tells us exactly what the church must do in terms of challenges like the one in Mankweng saying: “Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. Carry each other’s burdens, and in this way you will fulfil the law of Chris”.

The challenge of forgetfulness between the church and other disciplines can be coupled with the church working together towards this challenge which needs to be addressed. The church needs to be seen to be a remembering one hence bringing about change. However this is not the situation found in Mankweng. The gap between the church and the other institutions that can help in solving the crime rate of this area needs to be closed. For instance, Psychiatrists, Psychologists, Doctor (Dr), South African Police Services (SAPS), Community Police Forum (CPF), the Dept. (Dept.) of Correctional Services and many other disciplines. This will help by investigating the cause of this challenge (trauma) amicably and a more correct descriptive task can be implemented to solve it. To be more specific, it would be good enough of the church to identify and investigate the cause then refer this to more specialised people according to their different fields to address the needs of different causes identified
from each perpetrator and victims of trauma. The church is not wrong to refer both victims of trauma and perpetrators to other fields however, she must not forget to initiate these referrals and continue to follow-up.

This document focuses on both victims of trauma and perpetrators in the area of Mankweng. In this area there is a lot of crime taking place hence many a people are traumatised by the crime rate taking place. The church is distancing herself from the present situation however it is her duty to see to it that all people are dealt with correctly and thus maintain peace to all.

1.5 Research question

The question is “How cans the united church in Mankweng deliver both traumatised victims and perpetrators through a restorative justice programme and restore their lives through a remembering church?” This question serves as a guideline in showing the church in Mankweng what must be done and even the how part of doing the right thing as expected by God from the church. It is a question that reminds the church in Mankweng and the church at large as well as other areas that have been neglected needs to be remembered. This question challenges the church in Mankweng to mobilise and take the initiative in combating the crime of this area (Osmer 2008: 4).

This question points out that the church should be portrayed as an outstanding organisation rather than an ordinary administrative institution like all other institutions. The church should be portrayed and depicted as the mother of people’s spiritualties. It should be seen to be strengthening all that are hurt and reuniting those that are apart and those that are hurting them hence excluded from evil.

This question also points to the fact that the Christian church exists in a world of several and different faiths hence must make sense of these religions in the context of the Christian faith. It is from this notion that the church can make a difference and
not just be seen as an ordinary and socialising institution. It is at this point that the Christian church’s mission must declare in public the universality of the Christian truth as theologically claimed, hence proclaim the name of the Lord Jesus Christ and Saviour for lost souls (Pillay 2001: 11-116).

1.6 Research purpose/aim

In this thesis I am to research factors affecting reconciliation between perpetrators and victims of trauma hence encourage the church to initiate a programme and or programmes that will depict the church as a remembering everyone. This research is based upon Practical Theology with an aim to reconcile both traumatised victims and perpetrators. The purpose is to restore lives to a peaceful point whereby both victims of trauma and perpetrators will be able to live together harmoniously. This idea of reconciliation and restorative is to be initiated and guided by the local united Church of Mankweng.

The aim of this research is to find out how difficult it is for one as a victim of trauma to forgive the perpetrator and vice versa. This research deals with psychological effects and factors that are hindering human forgiveness. Jesus Christ is depicted and portrayed as the main human figure of “Forgiveness” in this study.

The aim is to stimulate and motivate both victims of trauma and perpetrators to forgive one another and realise God’s expectations of human dignity. This research promotes forgiveness in both enrichment and preventative to the extent that all people should note, notice and praxis what Jesus Christ did in most parts of His human life e. g. Luke. 23: 34 “Father, forgive them, for they do not know what they are doing. And they divided up his clothes by casting lots”. This forgiveness was unconditional. There is also a question of Judas Iscariot here. Let us assume that he did not kill himself after realising his mistakes and was among those who were there in front of Jesus at the Cross of Calvary. The question is “will he also be forgiven as others or not?” God’s
forgiveness is unconditional and thus this document brings about that notion to both perpetrators and victims of trauma to act out God's wishes.

The purpose of this document is not to decide for these people as mentioned above but, to assist in taking the correct decision making. This document assists in presenting the issue faced as sharply and clearly as possible so that those who consult with it may be aided in deciding for themselves.

1.7 Research methods

This research study is based mainly on a qualitative research method. The research focuses on Mankweng area, which is a small urban area in Limpopo Province. Statistics of this area will be gathered through DATA collection hence the Department of Statistics South Africa will be the main office used for DATA collection. The Local and Provincial SAPS office will also be contacted in order to bring a convincing conclusion on the findings and outcomes of this research. As this research focuses mainly on reconciliation, forgiveness and restoration, the Dept. of Justice will also play a big role in its process. Unstructured interviews will be conducted from several employees of the said Departments.

In this research study, 21 X different people are to be interviewed and the list is as follows:

i. 2 X SAPS officials
ii. 2 X Magistrate officials
iii. 4 X Prosecutors
iv. 2 X Victims
v. 2 X Perpetrators
vi. 2 X Victim support officials
vii. 1 X Indirect victim
viii. 4 X Different church leaders
ix. 1 X Student Representative Council (SRC) member
x. 1 X Resident member

All these members are to be interviewed at different times which will suit these individuals. This is done in order to reach a more amicable conclusion in restoring lives of both victims and perpetrators. The main aim of this document is to transform both victims and perpetrators and be seen to have forgiven one another. This document attempts to restore both victims and perpetrators’ lives through pastoral caring which is to be carried out by the church in Mankweng.

1.7.1 Sampling

This study includes sampling as one of the tools of research to provide more understanding of the situation in Mankweng as a small urban area. As this research study is based upon qualitative a method of research, only purposive sampling will be used and directed to four different people. These are the people to be interviewed with the aim to reach a more concise answer for this study. All people to be interviewed are selected according to the criteria that will suit and certify the research criteria chosen for this research project and all its attributes. These people are members of the Dept. of Correctional Services, SAPS members, pastors of charismatic churches in Mankweng, different mainline church ministers and reverends of this area, their elders and deacons, hospital officials and community individuals in order to reach a more understanding pertaining to both victims of trauma and perpetrators.

1.7.2 Interviews

Individual unscheduled interviews will be carried out in order to strengthen the findings of this study. These interviews may also be done through a telephone call (or by means of electronic devices) to obtain responses from the participants. A few interviews with different people are to be conducted to provide a more conclusive idea of what must be done in order to depict the Christian church being of great value by preaching and practising what Jesus commanded of her (Osmer 2008: 4-5).

These interviews help interviewees with a few things pertaining to their lives. First, this helps them to be open, to discuss what happened to them, and end up at the stage of
life where they are today. If trust is built, they become more open to such an extent that they may even tell their secrets to the interviewer and healing their broken souls. Most trauma and narrative counsellors use this step. Second, this part helps those that are hurt to develop an understanding of different situations that might have led the perpetrator to take action in such a way that hurt them. Third, the victims develop empathy to forgive. Fourth, the victim forgives. Finally the victim is able to continue with life in a normal manner. Interviews will also help perpetrators to share what burdens them. They will have a chance to say something about what they did and how much they feel about that. This is a step that also helps them to heal and be prepared to look at their victims with a positive eye and be able to apologise and show their remorse of what took place.

1.7.3 Equipment/Apparatus

There are several pieces of equipment to be used for this research and are as follows:

i. Universal Serial Bus (USB) memory sticks
ii. Cell phone (for both recordings and calling)
iii. A Computer
iv. A Camera

1.7.4 Observation

This is a technique which I will use to understand the behaviour on both victims of trauma and perpetrators. Events and situations pertaining to both these groups of people will highly be considered and thus observed. Most of the observed actions and thoughts will be included in this work.

1.7.5 Questionnaire

This is the process in which I will use to obtain answers from the interviews as mentioned above. Questions may be printed on a document as demanded by either victims of trauma and perpetrators or any suitable person(s) for this research.
Questions will be designed in a good order so that the objectives of this research are to be met and fulfilled hence demonstrating a fit-well between the contents and the research problem of this study. The questionnaire given below may vary according to variables discovered during interviews. All questions are designed in such a way that they will help in answering the main question of this research which is "How can the united church in Mankweng deliver both traumatised victims and perpetrators through a restorative justice programme and restore their lives through a remembering church?" The questionnaire is listed at the end of this document under the heading “Annexure.”

1.8 The field of study

This research study is directly connected to the discipline of Practical Theology and should at all times be associated to the field of Pastoral Caring. The fact that Pastoral Theology is a ministerial task, it attempts to join its theories with its practices hence the attempts of this document. It must improve the context in which it is being practised. Pastoral Theology is not just a theoretical statement nor a ministerial objective but a practical discipline, which is concerned with implementing concrete pastoral tasks therefore its proximate goal is to be identified as an improved theory that is of great benefit to those who are attached to it and thus not just used for definitions. The Faculty of Theology in the University of Pretoria offers it. This study concerns the Pastoral Care of the people in the context of the community in Mankweng, which is, identified as a small urban area, however the end results of it can be of help to all people who deem it to be necessary to use. This study will be conducted by means of a qualitative research method of study which attempts to restore the both church`s identity and the one that has changed to be a remembered one and not just a place to be seen as a carrier of the gospel and or preaching the Good News. Oden 1983: xii, “Preaching must be Practiced”. In this statement, the author depicts that the practices of Pastoral Theology should reflect being grounded in both its Biblical and theological background. It is from this notion that the praxis of the preacher is expected to reflect the good that is being preached by such preachers. This document cannot be altered for any other research method of study unless
somehow organised and arranged with the University of Pretoria and/or with consent of the author (Oden 1983: x-xi).

The demands of this document are linked directly to “Pastoral Care” which is concerned with the notion of Christian hope while people are in the midst of suffering. It builds hope within a relationship with God and His people. This is the Christian hope that finds its substance from many parts of peoples` past, present and the future. Pastoral Care urges pastors and caregivers to be in action all the time in order to enable care seekers. This is done in order to resist evil hence bring liberation to those who are suffering (Steyn et al 2012: 1).

Steyn et al in his works, “Generating hope in pastoral care through relationships” argues that the shepherd cares for the whole flock and not for the individual because it is through the entire flock that individual needs are met. The author emphasises that it is through the shepherd’s compassion for each and every individual within the flock that all challenges are dealt with. This becomes more effective in the human context whereby humanity is in praxis because Pastoral Care is not only what the pastor feels, does or even thinks but, what he\'she is. It is from this notion that pastoral caring should provide positiveness even to those who are persecuted and the persecutors (Steyn et al 2012: 1-2).

It is a fact that Pastoral Care often takes place through a care seekers` community. This relates to the fact that care seekers are easily discovered within the larger community hence the demand for this document because isolation, separation and despair encourages and motivates not belonging which is not what the pastor should encourage. Pastoral care should at all times discourage the notion of forgetting those that are persecuting (perpetrators in this case) others because God never forgets anyone of His people because He is Immanuel “God with us” (Steyn et al 2012: 2-3).

In this field of study, the challenge is how Practical Theology should be seen within the context of its praxis. Many church leaders misinterpret this discipline and limit it to
a certain community of believers which is an incomplete praxis of Practical Theology. Practical Theology is embedded in the local context without exclusions. It must be seen to be well centred in the life of Christ Jesus only and through all people. This can be embodied in many ways like language used, the type of work people do, and how they use their bodies. It must remind all people that all activities are to be practised in such a way that God will be pleased as all activities are done through Jesus Christ by the power of the Holy Spirit. The praxis of Practical Theology should be seen from changes in the local community of those who were not interested in the church bringing unity \textit{(ta panta)} as called for by Christian Theology emphasised by many scholars. This simply means that it must be contextual. According to the Scriptures, Act. 20: 26-28, Paul declares how the church should keep watching her and others because God needs unity for all creation. Ephesians (Eph.) 1: 9 also emphasises how God would like to see the whole of creation being united. The contextual changes that are made by Practical Theology should be seen from how the church and her leaders are changing bad situations like the one in Mankweng. As according to Osmer 2008, these changes should be seen from four different steps. The first will be the concern of what is going on in the local community where the church is situated. The second one is also a concern that, why is the situation taking place as it is. The third one is also a concern of what now should the church do in order to rescue the situation, which bothers both victims and perpetrators. The fourth one is the real action that should be carried out in order to respond to the situation with an aim to change it. The fourth will be of more effective if taken seriously according to the demands of Practical Theology (Caird 1994: 40).

Wildavsky also calls for the above mentioned unity through the fact that the church is to find those that are lost and bowing before idols. This is the duty of the church to show how concerned she is for the local community and its context. Jesus Christ also calls for this praxis in Matthews 28: 19-20. This are the demands of pastoral care and the church should not overlook them (Wildavsky 1984: 27-28).

The significance of Pastoral Theology is the fact that the ordained pastor should be seen to be caring about all souls without exclusion \textit{(cura animarum)}. Pastoral care entails a few tasks that should be fulfilled by the ordained pastor and these tasks
include Teaching and Preaching, Baptism, serving the Eucharist, pastoral visitations without discrimination, ministry to the sick, caring about the poor, pastoral caring in times of death, caring for widows and widowers, etc. The ordained pastor must see to it that all these tasks are fulfilled within the entire context of the church inclusive with those that are taken to be secular people. He/she should also maintain discipline within all members and the local community. The office of the church and its members also fall under the umbrella of the pastor hence should be seen to be working towards the praxis of changing the world of God (Oden 1983: 105-106; 127; 141; 169; 186; 206; 249; 267; 293).

1.9 Geographical study area

Mankweng is a very rich area in terms of resources. These include the local University, which is offering the highest level of education. The greatest hospital in the Limpopo Province and which is situated in Mankweng, and providing psychological counselling to a very minimal level, three high schools, four primary schools that provide these high schools with students, a big shopping complex, a shopping Mall and a number of different churches that are difficult to be calculated because some of them are mushroom churches and taking place in residential areas. All these above mentioned amenities are in an area of 11.97Km² (Statistics South Africa accessed 05 May 2016).

In my first research which was also carried out in Mankweng, titled “Community Chaplaincy and Trauma in a small urban area”, I mentioned that Mankweng is a small township in South Africa and it is found in the Limpopo Province. This little township is situated more or less 30Km from the city of Polokwane which is the largest city in the Province.
The population of this township is estimated to be 33 738 as according to Statistic South African census conducted in 2011. Please check the tables given below:

<table>
<thead>
<tr>
<th>Age</th>
<th>Male</th>
<th>Female</th>
<th>Grand Total</th>
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<td>573</td>
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<tr>
<td>Grand Total</td>
<td>15 667</td>
<td>18 072</td>
<td>33 738</td>
</tr>
</tbody>
</table>

NB. A larger area map is attached to the end of this document
Gender by Official employment status for Person weighted, Mankweng

<table>
<thead>
<tr>
<th>Gender</th>
<th>Employed</th>
<th>Unemployed</th>
<th>Discouraged work-seekers</th>
<th>Other not economically active</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>3 576</td>
<td>1 321</td>
<td>214</td>
<td>6 098</td>
<td>11 210</td>
</tr>
<tr>
<td>Female</td>
<td>3 678</td>
<td>1 825</td>
<td>311</td>
<td>7 443</td>
<td>13 257</td>
</tr>
<tr>
<td>Grand Total</td>
<td>7 254</td>
<td>3 146</td>
<td>525</td>
<td>13 541</td>
<td>24 467</td>
</tr>
</tbody>
</table>

There are many amenities in this township such as different churches of which most of them are planted by charismatic leaders; however, there are also many reformed church movements, different schools, colleges, filling stations, government offices and a police station, and among these amenities we also identify three (3) shopping Complexes and a Mall (Paledi Mall). Among all the amenities mentioned above, there is a University and its students are the most targeted victims.

Mankweng is a small place but very rich in terms of supplying nearby rural areas and many other places next to it with life resources. It is from the above notion that we realise that the church in Mankweng is expected to be different from other identified churches of the Limpopo Province because she is regarded to be the fountain of life for many people of the Limpopo Province due to all these amenities mentioned above.

1.10 Literature survey

This research will focus on many sources with a good background that concerns the above mentioned topic however the book written by Sider et al, 2002 “Churches that make a difference” will play a dominating role in the conclusion of this study. The book may be interacted during all chapters of this document however the conclusion of this document depends mostly on this source. The source refers to how can one reach the community with Good News and Good works by referring to what God needs.
One more source written by Dignan J. 2005 which is “Understanding victims and restorative justice” also plays a very important part in all the theories that concern the chapters of this research.

The source which is written by Osmer, R. R. 2008 “Practical Theology” is to be used in answering most of the questions pertaining the situation in Mankweng.

Chapter 3 is about the reasons why Mankweng is in a bad situation as being discussed in this document. These reasons are as I have discovered them and interacted with knowledge from books written by other scholars who have also focused on topics that are related to mine and in this chapter I will have two subtopics, which are:

i. Factors affecting victims of trauma to forgive their perpetrators and

ii. Factors affecting perpetrators to change from their kind of life style

All these factors are to be interacted with literature sources that portray what true “forgiveness” and “restoration of perpetrator” as well as “reconciliation” is all about and how it should be carried out. A number of sources which are related to the topic “Remembering victims and perpetrators in a small urban area: A pastoral perspective on restorative justice” will be consulted in order to reach a more thorough and appropriate conclusion pertaining this research.

There are a number of sources that are to be used. One of these sources contains research that victims of trauma become so emotional in life to such an extent that even their families and neighbours are also indirectly affected. Therefore the need for this study to bring about change in Mankweng and other surrounding areas in a way that will bring a positive kind of living to all people i.e. this research is based upon the cause of crime and how to interact with the perpetrators and restore them with the intention that will eliminate the number of perpetrators in this area or even completely remove them to such an extent that the magnitude of change is great enough to give everyone living in Mankweng peace of mind.
There are many books and other materials which are related to the question of this research which will be consulted, studied and interacted well in order to bring about an amicable conclusion about forgiveness between victims of trauma and perpetrators. These books will include seven different fields and which are:

i. Psychological field (this is the field that is mostly dealing with trauma and the effects thereof).

ii. Economical field (this field is the one that refers to the fact that money is the source of all evil hence affecting both victims of trauma and perpetrators).

iii. The political field (South African political constitution is to be looked at as it also plays a role in our study).

iv. Social field (the reaction of both victims and perpetrators to the community in which they live shall not be overlooked).

v. Emotional field (this includes mostly after effects with or without proper counselling of both victims of trauma and the perpetrators we are talking about).

vi. Physical field (this concentrates on the physical action of both victims of trauma and perpetrators).

vii. Theological field (this is the conclusion that must be reached through God’s people hence what I may term (Anthropological Theology).

1.11 Ethical consideration and principles

This study is not meant to disrupt the plans of any one of individuals to be interviewed or anyone directly or indirectly involved in this research. Every one of these people will be notified of what is taking place concerning this study and their involvement if deemed necessary and approved by themselves. This research cannot continue to give information about people who are not interested in being involved. It is of the outmost importance to respect all people involved in this research in order to reach an amicable solution that suits all people and their benefits. Complete transparency serves the first priority of this research because we are dealing with human dignity and its restoration. All people involved in this study will be informed that they are not obliged to partake in this research if they are not ready to do so. These people will also be made aware that information gathered from them, will be treated confidentially as they wish i. e. information gathered from them can only be published if they agree.
I declare to introduce myself properly to all people that I am to interview. The interviewee will be given my identification card to inspect hence which will create more trust between the interviewee and the researcher. I also declare that all interviews will be carried out in a private space to strengthen trust and confidentiality. This will also create a moment and a feeling of sharing all information freely giving the interviewee comfort. And this will also make the interviewee comfortable to share all information without hiding some of the information as mentioned in one of the subtopics of this research study above and which is “Evaluation of Risks and Principles”.

I am also intending to record some of the interviews however, all interviewees will be made aware of such recordings and the recordings will only be made with their approval. Any equipment used for this research will be introduced to the interviewees and will only be used when consent is granted by the interviewee. Names of interviewees will also be mentioned in this document if consent is given by these people otherwise altered names may be used in cases where permission is not granted in order to suit this research. This action will only be done in the case where the interviewees wish to give information without their names being mentioned.

1.12 Outline of the study

Chapter 1 of this research study introduces my research interest and content of this project. It is in this chapter of the study that an explanation of how this research is to be conducted. The kind of methodology to be used is well explained in chapter 1 of this document under the subtopic “research methodology and research method”.

It is in chapter 1 as explained above under the subtopic “Background of the study” where many books related to the topic of this document are read and information gathered from such books is interacted in this research correctly suiting the demands of this study.
Chapter 2 of this research is in line with Osmer 2008:4’s question, “What is going on?”. This chapter entails the situation in Mankweng and how people are being victimised while the church remains quiet about it.

Chapter 3 of the research entails the reasons why these actions are taking place in Mankweng. This chapter is in line with Osmer 2008:4’s question, “Why is this going on?” Reasons discovered in Mankweng will be interacted in this research and be compared to what other scholars of the same area of study are saying about them.

Chapter 4 of this research is to give a pastoral guide on can be done by the church in Mankweng hence in line with Osmer 2008:4’s question of “What ought to be going on?”. The pastoral guideline to be given will line up with the findings of this research and other literature sources.

Chapter 5 of this study entails a model on how can the church in Mankweng approach the situation mentioned above. This chapter is in line with Osmer 2008:4’s question of “How might we respond?” Sider et al 2002, churches that bring a difference, is also to be interacted with in this chapter in order to reach a more advanced model that will bring about change in Mankweng.

Chapter 6 includes all Annexures of this research.

Bibliography is at the end of this research.
CHAPTER 2

The situation in Mankweng

2.1 Contextual realities in Mankweng

This Chapter deals in line with Osmer 2008: 4-5’s question which is “What is going on?” Some of the challenges and incidents taking place in Mankweng are narrated in this chapter. The narration of the situation in Mankweng includes the crime rate that is taking place in this area. I also refer to traumatised victims, the community of this area and what the local church is doing about the painful situation. All these attributions are interwoven consequently none of them can be discussed without interacting with the others.

The people of Mankweng are a people of peace. These people are crying for peace. They are not only crying for justice nor restorative justice. They are crying for true peace and justice that will last forever. They are basing their theories on God’s commandment that is inspired and written in Exodus 3: 15, “This is my name forever; the name you shall call me from generation to generation”. They want to see true peace existing in their area from one generation to the other. They wish to see God blessing them from one generation to the other Exodus 20: 6 “but showing love to a thousand generations of those who love me and keep my commandments”. They are crying for help and some of the structures are seen to be active and responding to the call however, the church is nowhere to be seen reacting to this call.

The call of which is being made by the people in Mankweng is like the one from the Israelites in Egypt. The people in Mankweng are crying to God to bring a solution to crime that is increasing day by day. They wish to hear God answering their cry just like He answered the Israelites, Exodus 3: 7 “And the Lord said, I have surely seen the affection of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow; And I am come down to deliver them out of . . .” This is what the people of Mankweng are longing and expecting to hear through the church and yet the church is very silent about it. There is not a single response
from her and yet Mankweng people are suffering. They are affected by crime both
directly and indirectly. Let us look at the statistics of the crime in Mankweng as follows:

2.1.1 Crime statistics

There is also the challenge of both drugs and alcohol abuse. This is one other
contributory factor that increases the crime rate of this area. In my first research study
of this area (Mankweng), I mentioned that “according to SAPS Mankweng crime
overview statistics 2014/2015 are as follows:

And now the difference is:

![Crime Statistics Chart](chart1.png)

![Substance Abuse Chart](chart2.png)
Problematic crimes at Mankweng

- Males dominate in this substance category and they range between the ages of 18-35 years

Perpetrators are African Males and in some instances Foreign Nationals are involved.

Looking at the above mentioned graphs one will simply notice that alcohol abuse plays a very big role in Mankweng hence very problematic.
2.1.2 Crime categories

Let us compare the different types of crime in Mankweng as according to three (3) different years as follows:

2.1.2.1 Robberies

<table>
<thead>
<tr>
<th>Final Year</th>
<th>Robbery with firearm</th>
<th>Robbery with weapon other than firearm</th>
<th>Common robbery</th>
<th>House robbery</th>
<th>Business robbery</th>
<th>Carjacking</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013/2014</td>
<td>2.9%</td>
<td>30.2%</td>
<td>40%</td>
<td>12.9%</td>
<td>11.3%</td>
<td>2.9%</td>
</tr>
<tr>
<td>2014/2015</td>
<td>9%</td>
<td>29.3%</td>
<td>39%</td>
<td>14.3%</td>
<td>5.4%</td>
<td>3.2%</td>
</tr>
<tr>
<td>2015/2016</td>
<td>7.1%</td>
<td>29.2%</td>
<td>41.7%</td>
<td>11.4%</td>
<td>8.7%</td>
<td>1.8%</td>
</tr>
</tbody>
</table>

2.1.2.2 Sexual offence

<table>
<thead>
<tr>
<th>Final Year</th>
<th>Rape</th>
<th>Sexual Assault</th>
<th>Attempted Rape</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013/2014</td>
<td>86.2%</td>
<td>6%</td>
<td>8%</td>
</tr>
<tr>
<td>2014/2015</td>
<td>89%</td>
<td>2%</td>
<td>9%</td>
</tr>
<tr>
<td>2015/2016</td>
<td>85%</td>
<td>5.2%</td>
<td>9.4%</td>
</tr>
</tbody>
</table>
2.1.2.3 Assaults

<table>
<thead>
<tr>
<th>Final year</th>
<th>Assault with intend to cause bodily grievous harm</th>
<th>Assault common</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013/2014</td>
<td>56.2%</td>
<td>44.7%</td>
</tr>
<tr>
<td>2014/2015</td>
<td>59.4%</td>
<td>41%</td>
</tr>
<tr>
<td>2015/2016</td>
<td>53%</td>
<td>47.4%</td>
</tr>
</tbody>
</table>

2.2 Trauma in Mankweng

The situation in this area is very bad and is traumatising many community members. It is very rife and violent to such an extent that many people move out of this area to other safe places. This may be compared to other places with a rate of high density populations that have a high crime rate area. Many people are being traumatised through crime as mentioned above and this affects many families and their relatives. This refers to what Molipa 1995: 8-9 tells about a place called Bekkersdal. A very violent place that divided families during the 1990’s. Families of this area could not stay together because of the violence that took place. The very same situation is seen happening today in Mankweng.

2.2.1 Violence in Mankweng

Some scholars argue the origin of violence from the beginning of all creation as they articulate violence to the story of Cain and Abel. The first human violence that happened and ended up in murder was the one of Cain and Abel. This may be referred to the origin and or birth of violence. The challenge is even though Cain killed, no one is allowed to kill him. God still protects the murderer and puts a sign on him so that no one will kill him. This depicts to all human beings that all human life is sacred thus opposes blood revenge as not acceptable. It is from this notion that this document pleads with all human beings to respect life and treat all other human beings with dignity (Romer 2013: 107-114).
Violence is a human condition that needs to be dealt with. Human beings should learn how to deal with it rather than to escalate it. Human beings should learn how to confront violence in a responsible manner then the challenge faced in Mankweng about violence. It is not good for the community to avenge what the perpetrators are doing to them but, putting in place programmes that will confront violence by changing the attitudes of the perpetrators will be a good approach (Romer 2013: 115-116).

One may refer to what is taking place in Mankweng as violence however Alvarez et al 2014 argues that the word “violence” is complicated to be defined. The challenge is that it encompasses many different kinds of individual and group behaviours. These behaviours are at times controlled by the situation(s) which these individuals and groups come across with. The other challenge comes when violence is not evident in the action that took place. There are several consequences that might be defined to be evident. We should consider and recognise that different people perceive and understand violence in their own way based upon their own individual and different historical background(s) and also on their different context. Many people may consider violence to be referring to a physical act of aggression and those that harm human beings whereas on the other hand, violence may be referred to the inclusiveness of emotional and or psychological actions upon the two above mentioned factors (Alvarez et al 2014: 8-9).

One may consider “violence” to be a very loaded word. Its richness in meaning is most of the time attached to evoke negative and powerful emotions. In most cases, violence is attached to several factors like: Victim, the offender/perpetrator, the specific nature of the violence and the rationale for the violence. All these factors may be affected by the social distance that exists between the victim and the perpetrator as well as the social audience(s). This brings in the notion that defining violence is not that easy consequently a very difficult task and a subjective one. This task may also be a varied one. What we may define as violence in Mankweng varies from us as individual understanding of violence. In trying to define violence, there are several terms that need to be taken into consideration and some of them are: violence, aggression,
victimisation, brutalisation, institutional violence, interpersonal violence and many others (Alvarez et al 2014: 8-10).

In one incident, a male student was shot in his residential place at around 03H00. The student who was victimised and shot, was unlocking his room to go to the toilet which is not attached to his room but in the same yard with the rooms. Not being aware of the perpetrator attempting to break into the room next to his, he opened the wooden door first. And when he was attempting to tackle the burglar, the perpetrator shot him because he was disturbing the perpetrator’s moves.

Ms. Mothipiwa of the student governance confirms that many times they visited the local hospital pertaining to several cases of rape as University representatives. This leads to the incident where one of the girls who is also a student at the University of Limpopo was raped by three different unknown men at the time of discussion. This type of action is only performed by people who are classified as psychopaths. The church at large is challenged to rectify this kind of evil doing.

2.2.2 Church responses

The church in Mankweng is not really visible in the bad situation that is traumatising residents of this area thus the existence of this document to challenge her to take a step that will bring about change.

The URCSA concurs with the fact that the crime rate of Mankweng is high and traumatising the community of this area consequently needs to be eliminated.

In a sampling study made by consulting members of the above mentioned church, common grounds and ideas concerning the crime rate of Mankweng where found. Three (3) members out of the four (4) who were engaged in a questionnaire agree that
the situation in Mankweng needs to be improved while the forth one lost hope and said that there is nothing that can be done as this challenge has been going on for a long time. The fourth member who identifies himself as Mr. Anonymous lost hope to such an extent that when asked about the local SAPS he stated that those officials are friends with perpetrators and very happy about what is taking place.

All church members of URCSA agree that the cause of crime in Mankweng is due to unemployment and the low-fibre that is happening day by day in this area. This leads to most perpetrators being young males of the local community and who are usually linked to the influence of drugs and the abuse of alcohol. These males are drop-outs from local primary schools and high schools due to drugs, alcohol and peer group pressure. This idea is supported by the following figures:

Looking at the above figures, one reaches the conclusion that the employed community of Mankweng only makes 21.5% and thus 78.5% are unemployed. The unemployed community includes both discouraged work-seekers and those that are not economically active. This is a huge percentage however it is a national challenge.

All four members also agree that the political South African system contributes a lot to what is taking place in Mankweng. One of them even says that, “it could be better for the call of the return of the State of Emergency” because it was helping a lot in eliminating crime.

All three church members of the URCSA agree that perpetrators are both family members and relatives of victimised people and in some cases fellow community members inclusive of their own neighbours. It is from this notion that the church members suggested that perpetrators should be removed from the communities and either be locked in jails and never come back until they are engaged in rehabilitation and correctional programmes that will put them in a manner that is acceptable to society. They also suggest that the suggested programmes should come from the local community and the government. It is from these suggestions that the conclusion is
that the church is distancing herself. There is also a notion of the fact that victims need counselling which must be done by both the local community and the intervention of the government therefore the existence of this document that challenges the church to carry all possible responsibilities concerning the need to change the situation. It is the church that should establish rehabilitation centres and support centres that will cater for both victims and perpetrators. The church in Mankweng should be fully engaged in all activities that are in line to eliminate crime in this area.

All three members agree that children of both perpetrators and victims need support and counselling. Their suggestions on how this should be done, does not include the church and does not recognise this to be the responsibility of the church but of the government and the local community however it is the opposite of what must be done. This is the duty of the church, according to the demands of Practical Theology and Pastoral Caring thus the existence of this document to guide the church in Mankweng on how to take action.

All four members agree to the fact that Motswikitswiki is a well doing concerned group and should be supported at all times. They agree that this group is on the ground and is effective and could do much better if co-ordinated well with the local SAPS to bring justice in a speedy way.

Mrs. Phosch M. I. who is a Church Women Ministry (CWM) member of URCSA and church council member and also a victim of crime in Mankweng says that, the church is not yet having any strategies on how to handle crime in this area. The church does not have any programmes for changing the situation as demanded by both Practical Theology and Pastoral Caring. The church does not have programmes that cater for external demands except for teaching in the streets during Easter holidays which comes once a year. This action means that the church in Mankweng is only engaged and involved in the crime rate of this area once in a year while crime is taking place every hour of the day in the 365 days of the year. This depicts the church in Mankweng not to be visible in activities concerning the crime of this area. Phosch emphasises the
fact that the Word of God should be preached in such a way that it should reach all people in the world inclusive of all people in Mankweng and all perpetrators.

Mr. Phirikwe T. F. P. who is a church member of URCSA, a church council member and a church choir conductor (Leader) emphasises that children of victimised community members who need support, counselling and spiritual guidance from both community members and the government however he does not notice the church being engaged in such processes. This is actually a challenge to the entire church in Mankweng to take action and make sure that all that are hurt receive programmes that are involved in spiritual reviving.

Mr. Malewe M. J. of URCSA and a church council member says that, perpetrators are young men who do not have family responsibilities. He says that they form gangs and study homes of community members with the aim of breaking into such houses. He also mentions that the money accumulated from crime by perpetrators is all used for pleasure. The pleasure that Malewe refers to is drugs and the abuse of alcohol. His emphases are that perpetrators are most of the time using drugs and alcohol. Malewe also covered what Brigadier Ens said about the over population of Mankweng and unemployment rate that contributes a lot to the crime rate of this area.

It is disturbing to hear Pastor Osofelealekan of People of Power Christian Centre saying that the situation in Mankweng will never come to an end through the help of the church because the leaders and church members do not recognise themselves falling under one umbrella who is Jesus Christ. He says that no thorough changes can be made in Mankweng unless these members realise that they belong to one family. This challenge brought by Pastor Osofelealekan brings the idea that all varied activities identified by the pastor must have a single centre and thus, “Life in Christ” as the only one. This falls within the demands of the Triune God. The church in this area ought to display the Trinitarian God by all means to the extent that all will have a feeling of belonging (Oden 1983: 3).
Paul the apostle refers to these demands by saying that God is the same in either way one may interpret (1 Corinthians 12: 4-6). He emphasises this idea by saying that the existing body called “Mankweng Inter-Denominational Fellowship”, is distinctive and belongs to a certain number of church institutions depicting the church in Mankweng to be belonging to a certain community of its own. It is from this notion that Sider et al 2002: 18 suggest that the leadership team needs to be prepared. Pastor Osofelelekan tells that when choosing church leaders in “Mankweng Inter-Denominational Fellowship”, certain church leaders are being discriminated because of the type of doctrine practised in such churches and this divides the leadership of the church in Mankweng. The theological idea that we belong to one God is not being practised in Mankweng according to Pastor Osofelelekan. The Scripture demands this practice and needs to be practised in Mankweng (Gal. 3: 20). Osofelelekan emphasises that, the church leaders should share a spiritual passion as Jesus Christ commanded. This point is also emphasised by Sider et al 2002: 18. The demands of a holistic theology should be seen working within the leadership team of the church. The leadership team should be seen as one body working together with a positive attitude towards all challenges that they may come across. Pastor Osofelelekan emphasises that it is from the present practice in Mankweng that the community outside the church is not interested in joining the church as they see these differences taking place within the church hence they are demoralised by such (Sider et al 2002: 18).

2.3 “Motswikitswiki”

This is a concerned group which started on the 8th February 2014. It is a group that is concerned about the crime rate in Mankweng which seems to be difficult for the police to reduce. This group started to organise itself by means of face facilities. One might notice that it is a group of people who are well advanced in terms of technology. They are the first group that managed to organise Mankweng residents pertaining to crime. This is the group that manages together with the local SAPS to reduce crime.

The executive committee of Motswikitswiki is as follows since 2014 to date:

i. Chairperson: Mr. Matsela T.
ii. Secretary: Mr. Dikale M.

iii. Co-coordinator: Mr. Sehlalo P.

iv. Spokesperson: Mr. Manto S.

This group also has 50 other members in addition to the executive committee as mentioned above who are assisting in combating crime called foot-soldiers. The group is growing bigger and bigger as many people are becoming more interested in it.

The group originated on the 8th February 2014. It originated because of the high crime rate of Mankweng. The aim of this group is to combat crime in this area. This is just a concerned group and helping the community of this area. This may be seen to be a group that is performing vigilante conduct however they work hand in hand with the local SAPS.

The group is challenging the commitment and effectiveness of the local SAPS because they look for perpetrators and patrol the area. They also arrest some of the perpetrators and hand them over to the local SAPS. They are doing things procedural and very well because when they go to the extent of arresting a perpetrator, it is through thorough investigation and thus no doubt that particular perpetrator has committed a crime. They arrest the perpetrator(s) with enough evidence and hand-over the perpetrator to the local SAPS who must further investigate and deal with the case. They go to court and testify. This is a group that is doing very well in reducing and eliminating crime in Mankweng according to the evidence they present to the community (see below some of the pictures for weapons seized by Motswikitswiki).

The challenge is that this group is composed of voluntary people only. No one is being paid for what they are doing. Second the group is not different from other groups that were seen to be combating crime in South Africa and other different areas of the world. The above mentioned groups are no longer to be seen particularly in South Africa. One may refer to groups like “Mapogo a Mathamaga” who were dominating in combating crime in the Limpopo Province during the 1990s and “Scorpion” which was
replaced by the present “The Hawks”. The question is how long “Motswikitswiki” is to operate without being replaced or dismantled. This question arises from the South African constitution that might put restrictions on this group.

On Friday the 17th June 2016, Motswikitswiki called for a meeting to be attended by every resident of Mankweng from 09h00. The attendance of this meeting was very successful. Many people attended the meeting however, some of the people went to work as it was on a Friday which is a working day. People who attended this meeting are estimated to be more or less 300. After a short and good prayer by Mr. Makgoloamane M. G. the executive committee moved straight to the reports on how they arrested some of the perpetrators. They also presented some of the pictures of weapons seized during their raids as mentioned above. The executive committee also presented to the community challenges that they encountered as some of the community members were resisting their response. They have not been deterred by these challenges. Some residents are even going to such an extent that Motswikitswiki is not an official organisation however; the community of Mankweng is supporting and benefitting from this group. They are also ready for all challenges that might rise. Motswikitswiki is of good behaviour as seen by the community of Mankweng.

In this meeting dated 17th June 2016, a memorandum of grievances was drafted. This memorandum is challenging the local SAPS, the local Municipality and the Dept. of justice. At the end of the meeting the community took a resolution and presented a drafted memorandum of grievances by means of a peaceful march to all stake-holders as mentioned above on the 24th June 2016. Points on how this march was to take place were read and emphasised by the executive committee of Motswikitswiki and some of these points are:

i. No vandalisation of any business property or what so ever.
ii. No looting on business properties.
iii. No damage to any property
iv. No fighting to anyone including foreign residents of South Africa.
v. No xenophobic attacks or mentality of that calibre.
vi. No anarchical action and or responses.

vii. No swearing or evil talks to anyone inclusive of any officials that were to receive the drafted memorandum.

viii. No songs with insulting words to be sang.

Warrant Officer Moreriwa who is the sector manager in Mankweng SAPS and well known by his nick name, “Captain Crime Stop” made a great call to parents to monitor their children’s movements and to expose and report their children when they notice negative action like selling drugs, stealing and/or committing any crime. He also requested the community to stop asking many a questions about Motswikitswiki. He said that some of the community members come to the Police station to ask about whether Motswikitswiki is legal or not. Some of these community members even go to an extent of phoning him about this concerned group because they are trying to protect their naughty children. He assured the community that this group is doing very well. He told the community that Motswikitswiki is doing very well in terms of reducing crime hence must be supported.

The ways Motswikitswiki operates and communicates offers the suggestion that the present global world relies on mobile communication equipment. The total understanding is that; mobile communication forms the largest segment of the global communication systems by accounting for 96% of such markets. This means that technology has grown so fast and to such an extent that it makes peoples` lives much easier than previously, the church in Mankweng ought to follow suit (an informal business 2015: 2).

2.3.1 The March

Friday the 24th June 2016, a peaceful march took place in Mankweng. The march started at Mankweng community hall. Many residents of Mankweng gathered in the local community hall and said a prayer before they marched to the different institutions as mentioned above (See below given picture).
The march started exactly at 08H17 however it was scheduled to start at 08H30. From 08H17 to 09H25, members were singing songs against drugs and crime. The attendance and the way this meeting started early, depicts how this community wanted to reach a state where everyone in this community can live in peace. The community is suffering from crime and is fighting for a solution and that is why they came to the appointed centre so early in order to get things right. At 09H25 exactly, the executive committee started addressing members. A short prayer was led by the chairperson of Motswikitswiki before addressing the members, Mr. Matsela T. This prayer was done by means of singing the South African national anthem. Principles and policies on how the march is scheduled were brought forward to members by the chairperson. He emphasised that the march will start at Mankweng community hall and proceed to the local SAPS station which is approximately 100m from the said hall. A memorandum of grievances will then be presented to the local SAPS officials and when it was done as planned an acknowledged receipt would be received by the SAPS station commander Brigadier Ens J. E. These demonstrators are people of peace and none of them attempted to violate any rules as they passed through many local business shops on their way to the local Police station. They sang songs and danced as they move towards the local SAPS station.

It is good for people to display their feelings about anything that does not satisfy them because this challenges those who are not aware. Reflecting on this demonstration that took place in Mankweng concerning crime, there is a great need for restorative justice to take place. This is a call to all the stake-holders of this area to sit around the table and come up with measures that will help in reaching an amicable solution for the crime taking place in this area. The church is also challenged because she seems to be distancing herself from this situation and if so how can pastoral caring take place when the church is not interested. The fact remains that restorative justice programmes coupled together with faith based ones are continually receiving increased attention. This is because they are innovative and helps to change the perpetrator’s negative social behaviour hence the challenge of this document for the church in Mankweng to take action and introduce praxis programmes that will bring about change in this area (Armour et al 2008: 159-160).
Many members had placards that were demonstrating their feelings about the situation in Mankweng. They demonstrated that they are no longer tolerating the bad situation of this area. Some of these placards demonstrated drugs and how alcohol is being abused in this area. And some of these placards demonstrated different types of drugs like “Nyaope”, “Daga” and drugs which are consumed through injections. Please see some of those pictures below (Annexure):

At the police station members of Mankweng community sang the song, “Re eme mona ga re šikinyege. Re nyaka kgotso fela”. This song means that “We are standing here and we are not to leave. All what we need is peace and nothing else” This is a call to the police to do their work and bring peace to the community as they vowed for that.

In his speech (Matsela) the chairperson of Motswikitswiki, emphasised that this is a peaceful march, therefore

i. No anarchical action and/or responses.

ii. No vandalisation of any business inclusive of foreign owned businesses. On this note, please note that all businesses in Mankweng were not operating until the end of the march.

iii. No songs entailing abusive language.

iv. No swearing to other people.

v. No damage to any property or what so ever.

vi. No abusive demonstrations to be done.

After the chairperson has given above mentioned principles, norms and policies of this march, I was surprised when Mr. Rafate N. M. was given a platform to present himself pertaining to crime. Rafate is an x-convict who is now reformed. He was sentenced to 10 years’ imprisonment in the year 2000 for robbery and rape when he was only 17 years of age. He explained to the community how bad his thoughts were. How bad he stole from the community. How bad they used underground methods to get drugs when they were imprisoned. He calls this “Smokolo” from the word “smuggle”. He also explained how they used to plan against the police through information granted to them by other police members. This brings us back to the fact that some of the SAPS officials are corrupt and happy to see crime taking place. He made a call to parents to monitor their children’s movements at all times. He ended his speech by saying that he is proud of Motswikitswiki and that God helped him to refrain from the
crimes he had committed. This is a good decision that he made because Jesus Christ says "Repent of your sins and turn to God, for the Kingdom of Heaven is near." (Matthews 4: 17).

After Rafate’s presentation, the march took place to the local SAPS police station as mentioned above. There were no signs of crime related actions seen up to this stage; hence a very peaceful march took place as planned. All people involved in this march were cooperative.

The march then proceeded to the local Municipality offices where the memorandum of grievances was presented to Mr. Mokgoko N. J. who was accompanied by Ms. Mambilo C. M. At the gate song “Senze nina?” was sung. The meaning of this song in English is “What wrong have we done?” This refers back to Municipal officials to answer to their call and cry because of lack of proper facilities and services that would eliminate crime. Some of these services include street lamps and Apollo lights that are not working at night, giving perpetrators an advantage to attack targeted victims without noticing their attacker’s from a reasonable distance.

The march then proceeded to the Magistrate’s offices which are at a distance of approximately 4km. Many songs were sung. All were songs of peace. No damage was done to any business centres that the residents passed through. Songs like:

i. “Jesu Konyana ya Ntate re gaugile Morena” interpreted to be saying “Please Lord Jesus, have mercy upon us”,
ii. “Tsotsi must run” and
iii. “#tag Nyaope must fall” etc. were sung.

This brought forth the notion that Mankweng people are peaceful people hence longing to see peace in their area and that is why the placard displaced said: ‘`Cry for our beloved Kasi`’ as mentioned above (see pictures of placards above).
At the Magistrate offices, gospel songs “DiPhirikwe, Makunutu di tsejwa ke Wena Morena” and “Rena re ya itsokolela re nyaka khutso feela” were sung just before Magistrate’s officials could avail themselves to come and receive the memorandum. The meaning of the above mentioned songs is “Our secrets are well known by you Almighty God” and “We are very poor all what we need is peace only” respectively. The memorandum was received by the local Magistrate, Mr. Smus, on behalf of Magistrate Letsoa who was attending to some other official matters. The demonstrators reached the Magistrate’s offices at exactly 11H44. The process at these offices lasted until 12H08 and then demonstrators returned to where the march started (community hall) in Zone A. Many songs of peace were sung during the return to the community hall which is approximately 4km from the Magistrate’s offices.

When demonstrators reached the hall, it was exactly 12H53. There were much fewer people as compared to the beginning of this march. The estimated number of returned members was approximately 380 members as compared to the 600 members at the start of this march.

i. The chairperson still emphasised his thankful words regarding the success of the march as planned.

ii. He also requested that members disperse peacefully and emphasised that there should not be any bad reports after this march.

iii. He humbly called and requested the police who were accompanying and controlling the march to arrest those that might cause damage at a later stage after the marchers dispersed.

At the end of each institutional session, Motswikitswiki officials told the recipients of the memorandum of grievances that responses are expected within 7 days and thus if not received within 7 days as mentioned, another march to demand responses will be scheduled.

It was amazing to see this peaceful march going as planned because the march took place in the same week as the one in Tshwane where at least two people were reported to have been killed in demonstrations in that area. At least 20 buses were set
alight and commuters were left stranded without transport. Peaceful people in Mankweng did not copy the actions of Tshwane members who started first on the 20th June 2016, and the Vuwani community members in Limpopo Province. They did not even follow the South African tendency of demonstrators in causing damage to state property. The tendency which other members of other areas include blocking roads, burning of tyres in the streets, damaging of road signs, burning of schools and clinics, vandalising and looting from local business. This is a good community resembling exactly what Jesus taught when He was saying “Blessed are the peacemakers, for they shall be called the children of God” (Matthew 5: 9).

2.4 Interviews

2.4.1 SAPS

I interviewed Brigadier Ens the station commander of Mankweng Police station as mentioned above. He says that crime in this area is caused by a few relevant factors and some of them are:

<table>
<thead>
<tr>
<th>The population</th>
<th>Too many foreigners</th>
<th>Scarcity in job opportunities</th>
<th>Economic fluctuation</th>
<th>External perpetrators</th>
<th>Drugs &amp; Alcohol</th>
</tr>
</thead>
<tbody>
<tr>
<td>33 738</td>
<td>2.8%</td>
<td>78.5%</td>
<td>10.27%</td>
<td>3%</td>
<td>5.43%</td>
</tr>
</tbody>
</table>

Ens mentions that the population of this area is too much as according to the area as mentioned in chapter 1 of this document. He says that the area’s population-ratio does not tally as too many people are put in a small urban area in terms of square metres hence the scarcity of job opportunities. This creates crime as many people are living without jobs; however, he does not relate this to higher education levels as mentioned by Valley et al 2014: 103. Valley & Motala argue that attaining higher levels of education is very essential for economic growth and is widely believed to be a tool to improve society (Valley et al 2014: 103).
Ens’s words about the growth in population concur exactly with what Dr. Lombard A. mentioned in 1992 about the growth in South African population. Dr. Lombard mentioned that the South African population in 1985 was 33 490 970 and if the then population growth trends continued as estimated, by 1992 the South African population would have grown to 40 million and this will grow to 45 million by 1996 and so it happened. Dr. Lombard further argued that by the year 2 000, the South African population will be 50 million and thus 60 million by the year 2008 and so it is because the present South African population is 55 908 900 by mid-year 2016 with Limpopo Province contributing 10.4% (5 803 941) of the total population and Mankweng contributing only 0.58% (33 738) of the entire province. This growth affects both the natural environment and the physical means of the country and also affects the demands on the South African economy as well as the social services (Dr. Lombard 1992: 2).

As according to Statistics South African Mid-year population estimates 2016 (: 24), the distribution of persons born outside South Africa is 2.8% (1 578 541) of the national population. If this percentage is taken directly taken to Mankweng, then this small urban area has an estimated 945 people born outside South Africa. However this number might be slightly high as illegal emigrants are not included. This argument is based upon what Brigadier Ens says about the over population of Mankweng.

Ens also said that there are also many foreigners contributing included in the population of this area. He says most of these foreigners are attracted to Mankweng because of job opportunities. They are attracted to this area as they are used for cheap labour. This is not different from most parts of South Africa. Part of his discoveries reveals that crime is this area terms to become “seasonal” i.e. when is time for these foreigners to go back to their respective original countries, crime rates starts to rise. This gives an impression that they want to accumulate as much property as possible. They carry as many things as possible due to economic factors affecting their countries. It is from this notion that one may say that the market for stolen goods is very high during such periods.
Ens concurs with Briere et al on the note that economic challenges also contribute in the rising of crime rates. He says that when people cannot afford basic needs, they are tempted to commit crime in order to survive. This type of action is costly and many people may not realise the costs. First, it affects the economy of the country at large because when perpetrators are arrested, the government provides shelter, food, clothing, etc. for them. The best way to deal with these type of actions committed by perpetrators is to make them aware of their actions and the processes and consequences involved. This refers to the fact that restoring people’s lives is a manualised and faith based principle with hope for a change. This principle helps perpetrators to know and understand the impact of their actions on victims and thus understand a process(es) that may be followed to build peace between themselves. These processes also build and restore peace between themselves and God and consequently with everyone they come across with. All these processes fall within the demands of restorative justice and help to heal the victim and make the perpetrator to understand his/her action(s) (Briere et al 2013: 7-9).

One of the contributory factors to crime in Mankweng is external perpetrators from other areas. These perpetrators are attracted to this area and thus commit crime and then return to their respective areas. He refers this challenge to the police Intelligence Service. The challenge is why these external perpetrators are interested in Mankweng. Something is wrong with security and policing in this area. The question is whether the church is doing enough in terms of pastoral care or not. This reflects that the church in this area is not caring enough for the community of this area pastorally because these kind of challenges would not have an opportunity if there was thorough effective pastoral care. This idea should also be referred to the church to do something about it and thus bring about change in this area.

Ens concurs with the fact that most of crime committed in Mankweng is conventional and that burglary is the most contributory crime taking place in this area. There are also some other types of crime taking place as mentioned above. However he refers to burglary because of houses that are not burgled. This idea is also confirmed by Magistrate Balomi M. B. and Smus F. C. of the local Magistrate’s office, interviewed
respectively. The discovery is that these houses are left alone because owners are working in other areas which are far from Mankweng; however, some of them are just due to negligence. He also refers to burglary of houses which are left without lights at night hence attracting perpetrators. This burglary of houses is also possible to houses without proper burglar bars and security to delay the entry of perpetrators.

Ens also mentions the fact that the National Minister set annual targets to reduce crime as according to the National Operational Plan. He gives an example of 13% p.m. reduction in crime. He says that sometimes it becomes difficult to do so because of the technicalities that are mentioned above; however, Mankweng Police station is rated within the top four Police Stations in the Province.

Ens acknowledges that they do have enough transport to operate in Mankweng however challenges arise when fleets are minimised by break downs which might be caused by older vehicles. The challenge is that the community is not satisfied about responses of the police of this area. The community is worried about the fact that the police are not visible in terms of patrolling and when called, sometimes they mention that they do not have enough transport to respond immediately, hence the situation such as the one in the case of Ms. Chuekie S.

When asked about the improvements to the buildings in Mankweng Police station, Ens mentions that it is due to the improvements that are concerning effective service delivery. He gave an example of happy clients of certain banks that are more satisfactory than others. He also mentions that the improvement of buildings in Mankweng are also concerning friendly user’s resources in order to be more effective to the needs of the community.

Last, when asked about the relationship of the church in Mankweng and the SAPS in Mankweng, he refers to only one individual church minister who is having a very good relationship with them. This depicts the silent role of the entire church in Mankweng
regarding crime that is traumatising the community of this area. It is pathetic to see and notice the charge operating as is doing in Mankweng.

2.4.2 The Department of Justice

Interviews were conducted in this department and a few questions were asked. When asked about the behaviour of perpetrators, Mr. van Droenie M. who is the senior prosecutor, introduced me to the other prosecutors; he mentioned that those are the best pretenders one can ever find in this world. He says that during court proceedings, they are as meek as lambs but, in the streets they are as dangerous as wounded lions. This brings the notion that the three below mentioned prosecutors, agree that crime is an illness that ends as addiction. It starts by becoming a habit. However, eventually it ends as an addiction for the perpetrator. When mentioning the idea of restoring the lives of perpetrators, they all emphasised the great challenge and difficult exercise of the work. They mentioned that in their entire experience in the field of their work, they never came across any perpetrators who ever completely repent from doing crime.

In another session as we sat down around the table and discussed the crime rate of Mankweng, three obedient prosecutors working for Mankweng Magistrate offices gave more information concerning both perpetrators and victims. The names of the prosecutors and are: Ms. Harry E. C.; Manga E. E. L. and Tjek S. C. These prosecutors have long service in the Dept. of Justice and thus have a reasonable experience in the behaviour of both victims and perpetrators. Harry had 6 years’ experience and working as a prosecutor while Mr. Manga and Tjek had 3 years working as attorneys and 14 as prosecutors each one of them.

When questioned why the crime rate in Mankweng is so high, they all gave different reasons; some of the reasons were:

i. Unemployment rate and which was also mentioned by some of the interviewees.
ii. Poverty also plays a very important role as they assess the crime rate of this area.

iii. Poor educational levels due to the fact that many youths of Mankweng are not prepared to further their studies after passing Grade 12.

iv. The challenge of political changes also came into the discussion and this seems to be bothering these members, as they understand politics very well. One of them explored the economic field that is seriously affected by the unstable political changes of South Africa and thus contributing to the crime rate of the entire country, including of Mankweng. One of the reasons for political changes being experienced in Mankweng and the rest of the South African country is the abuse of the Bill of Rights. Many a people misinterpret this Bill, hence the rise in the crime rate. Perpetrators are also getting more favour from the government that is lenient in punishing them; hence, these people prefer to be inside prisons and jails than to be outside.

v. The challenge of poor service delivery also came to our attention. The fact that there are very few street lights working in Mankweng, affects the rising crime rate in this area because most people are attacked at night and mostly at places that do not have streetlights that are working. Some of the blocks do not even have streetlights at all.

vi. There is also a very important theological reason raised by one of these prosecutors and which is the ```spiritual challenge```. This brought to us the notion that the church is challenged to look also on the counter parts that are evil and bringing bad spirits to this area. The fact that there are many evil spirits roving around Mankweng is an indisputable fact; hence the church is challenged to include such in her planned programmes. These evil spirits and demons tempt perpetrators to attack victims from all directions of this area hence needs to be prayed for by all Christians attached to this area.

When asked about different types of crimes mentioned above, they mentioned that the crime rate of Mankweng is seasonal; however, all types of crimes mentioned above are appearing in their roll-call e. g. drugs, house robbery, house breaking, rape, alcohol abuse. This means that during winter it becomes less because few people walk at night and thus summer becomes a good season for perpetrators. They mention
that at the moment rape accounts to 95% of their total crimes. One of these officials
tells of a need to solve this type of action as it is touching many lives in Mankweng unit
G. There is also the notion of no proper standing is set for victims in Mankweng as
counselling is highly recommended hence clinical psychologists work closely with this
Dept. is recommended. The officials also mention the fact that, most raped women in
this area are students and elderly people. However it touches more when it happens
to children under 18 years of age. An example of a 6-year girl raped by an uncle was
given.

One of the major reasons for the challenge in Mankweng is the assimilation of different
cultures as mentioned by these officials. This breaks the moral fibre of the society.
This leads to the conclusion that in most cases perpetrators do not attack their own
relatives in this area. However this is not in line with what church members of URCSA
are saying. This is a challenge to the church to teach more about God’s
commandments: `love thy neighbour as you love thyself`.

In conclusion, we discussed the way they feel about the type of work they are doing.
It is shocking to find that these officials are badly affected by what is taking place in
their work. They see and experience many things that frighten and affect them and
others. An example of someone who was arrested recently with human private parts
was given. Another example is of a young girl of 6 years of age raped by an uncle and
asking touching questions to these officials. The officials imagine the future of the girl
and how this offence will always affect her. This discussion gives an idea that these
government officials are introduced to regular psychological counselling, as they are
also human beings and are emotionally affected. The question rising from here is
where is the church in this area to introduce programmes that will accommodate this
kind of a challenge and work closer with this Dept. and other government departments
with the same challenge(s).

We did not discuss much about the victims because they said that victims are most of
the time hopeless and relying upon the decisions taken by the court.
2.4.3 Mrs. Chuekie: An indirect victim

Ms. Chuekie S. of Unit C Mankweng mentioned a very dramatic crime that took place on the 22nd June 2016. She indicated that she has a property where foreigners from Ethiopia are running a spaza shop. She says that 2 (two) men aged between 23 and 25 came to the spaza shop wearing laboratory coats on which were printed `Mankweng Hospital` logos. These men claimed that they are health inspectors and thus should inspect the said shop. They also had documents in their hands in order to strengthen their demands. As they were inspecting the shop, they found illegal cigarettes and claimed R10 000.00 fine from the shop owner. As the shop owner was pleading with them, they then demanded a R400.00 bribe in order not to close the shop. The shop owner then gave these two men R200.00 for settlement and they left. Chuekie says that as she noticed the discussions between the two men together with the shop owner, she suspected them. She then phoned the police who asked her to come to the police station which is approximately 4km from her place and she does not have a car to drive. This point strengthens the ineffectiveness of the police in Mankweng.

What Chuekie tells is very questionable. The police officer who answered the phone is also questionable when the act of “Criminal Procedure” (Criminal Procedural Act 51 of 1977 as amended) is taken into consideration. The accountability of this police officer is also questionable. Does he really understand his mandate as a police officer? The other challenge is whether this police officer understands his morality position and responsibilities or not? From the look of things, this police officer is avoiding obtaining evidence by immediately responding positively and with immediate effect to the invitation. This raises several questions such as is there evidence in this, is the allegation already given above about the police of this area not being effective enough? In the Criminal Procedural Act mentioned above, we quote that police officers depend on informants and witnesses. This is an amazing situation to find that a police officer is not ready to translate the law into action and praxis as it is supposed to be. All these are the demands of the holistic ministry and should be initiated by the church in Mankweng (Ericson 1997: 322-323).
What Chuekie says is related to the public expectations of police officials in different socio-political contexts concerning local and national policing in the South African context compared to international policing. The challenge is that the average community member thinks the police system to be well organised in such a way that they are primarily concerned with measures of preventing crime and catching criminals as soon as they are aware of a crime taking place. They are unaccredited when criminals are not caught. They use all possible measures to decrease and eliminate crime rates. When police official reactions are not satisfactory to the community as this is the case in Mankweng, the community is left with a dilemma and confused with what to do. This raises many questions of how effective and good is the police system in South Africa in combating and stabilising levels of crime as well as preventing crime. These questions actually form the primary aim of policing (Bottomley et al 1980: 70-71).

Ma gives a clear answer to what Chuekie experienced by explaining powers given to the police. Ma 2008: 37 distinguishes between “power to arrest and detain”. The author makes it very clear that the police officers were not expected to arrest the two men as mentioned above but to detain them according to seven circumstances police have that power according to Ma’s work. The way this matter affected the local community and the direct victim (the shop owner), surprised many people. This reinforces the attitude of the ineffectiveness of policing in Mankweng. In this case I think credit should be given to Chuekie for the action(s) she had taken pertaining the two young men as mentioned above. This is what is expected from community members when they see and notice bad things happening in their area (Ma 2008: 37-38).

The appearance of the two young men and the kind of crime committed shocked many people of this area. According to my understanding there is a shift of crime happening in Mankweng from conventional crime to a white collar type of crime. The usage of Mankweng Hospital logos on the laboratory coats as well as handling of documents, presents officials. One may ask about the definition of a white collar criminal. The challenge is how one distinguishes one type of crime from other crimes ending with calling one of these crimes a “white collar crime”. There are several attempts to define
“white collar crime” as such as reported in this document regarding how the two men acted and robbed the shop owner. White collar crime terminology is argued from eight (8) different attempts. It is from this notion that we see different types of crime taking place in Mankweng (Friedrichs 2010: 5-6).

2.4.4 Mr. T: A direct victim

According to Mr. T, who is a student of the University of Limpopo, who was shot, and still alive, the crime rate of Mankweng is totally unacceptable. He suggested that this document should not mention his name for security reasons however he agrees that he is presently 25 years of age and that he is a first year student of law at the University of Limpopo. He was staying at the rooms next to gate one (1) and which are off the campus of the University of Limpopo. He is now concerned about getting a room inside the campus after the incident of him being shot. He is of the opinion that the University can accommodate more students than it is accommodating because the room he is using now was always available.

According to Mr. T, the perpetrator was attempting to break into the room, which is next to his. He says that it was around 3H00 in the morning. He mentions that 03H00 is his usual time to honour nature by visiting the toilet which is outside his room. He mentioned that the toilet, which he was visiting, is less than ten (10) steps away from the room in which he was shot and in the very same yard he was staying. He says that as he was unlocking his door, the perpetrator was all ready to shoot him because he waited until the wooden door was open and as he was attempting to unlock the burglar gate, he appeared. He suggests that by right the perpetrator could have run away in time because he noticed Mr. T’s movements in plenty of time. He says that because the perpetrator is aggressive, he waited to shoot him because he was disturbing the perpetrators plan of stealing. This type of action is a pure criminal offence. This is strengthened by the fact that the perpetrator was hiding his face behind a balaclava having prepared to commit such an offence.
The perpetrator shot Mr. T on his upper leg and next to his private parts and as Mr. T fell down, the perpetrator shot a second bullet at him however this bullet missed Mr. T. This type of action proves that the perpetrator was aiming to kill Mr. T however God saved him. Mr. T says that he was very afraid that the perpetrator would shoot a third bullet and managed to push the opened wooden door by kicking it back to closed saving his life. Mr. T. says despite all that took place, the perpetrator continued to break into the room next to his as originally planned and stole a Laptop. The owner of the broken room was not present and now this suggests the question of how the perpetrator knew that.

Last Mr. T mentions that the perpetrator was collected by a vehicle that hooted for him after he collected all that he needed from his neighbour`s room. The question is do many of these perpetrators target rooms knowing the owners are not present and how do they know that the owners have left for the night or for a few days. I am asking this because frequently, rooms and houses in Mankweng which are broken into, the owners will be absent from such properties.

### 2.4.5 Ms. Annan: A victim

There is also one other victim who does not wish to be named. These are the kind of victims that are not interested in reporting cases that took place even when such offences are against them. My research findings highlighted that many people are not interested in being included in this kind of project, because the concern of many people is not wishing to become victims of any crime. This is the after effects that many suffer by perpetrators at a later stage. The fact remains that many people will try other mechanisms to help them deal with the challenge faced and this document attempts to restore lives of all that are hurt and hurting. Such mechanisms include a manner of denying or distorting any information that might victimise them. These kinds of mechanisms tend to hide and destroy the truth, however; the truth can never be changed. It will always remain. This is another challenge for the church to teach people to talk the truth which will always bring peace of mind for them. Telling the truth also relieves them of the burden of their secrets which probably is haunting them all.
the time. The fact remains that the guilty are always afraid and this remains haunting them for the rest of their lives thus it is good for these people to tell the truth so that they decrease both their emotional and mental burdens by telling the truth.

2.4.6 Mr. Peuwa, D.: Local resident

Mr. Ditshe Peuwa, one of Mankweng residents who is born and brought up in this area, also gave his side of the story about Mankweng. He was interviewed on Monday the 27th of June 2016 and our conversation started at 10H30 and lasted until 11H57. Ditshe stays at Zone1 Mankweng.

His interpretation of crime in this area is different from others who are accusing foreigners and other people from other areas and surrounding villages and promoting xenophobia. He concurs with the fact that there are perpetrators who are related to the community committing crimes in Mankweng. He agrees that many perpetrators are the children born and brought up in this area. He emphasised that for as long as Mankweng teenagers are not ready to study, there will always be a challenge of crime in this area. He also referred this as the root and cause of crime in Mankweng. He emphasised that the lack of tertiary Education in Mankweng, contributes a lot to unemployment in this area. Ditshe says that his heart is very sad about the youth in Mankweng because they are the ones who are supposed to be dominating in the local University studies and also in the local Nursing College which is situated in the same campus as Mankweng Hospital because, these two institutions are just a walking distance from their respective homes.

He said that in his research he discovered that between 1996 and 2016 out of 15 000 students of University of Limpopo, only 500 of them are from Mankweng. He also indicated that out of these 500 local students, only 200 managed to get their degree. The rest of the number, which is 300, did not graduate due to different circumstances and reasons. He also stated that out of all graduates of the said period; only 90 graduates managed their degrees within record time. The challenge is interest and
motivation. He made a call to all institutions around Mankweng to liaise with the community because in his second research, he realised that local high schools’ learners are not properly motivated and guided about which route they should take after passing their Grade 12. He gave an example of many learners who are not even aware of the Nursing College, which is just in the same compound with the hospital, which is in their vicinity. He emphasised this by saying that one does not find a nurse, a male nurse or even a doctor in Mankweng Hospital who graduated from these two local institutions and being a resident of Mankweng. He said that most employees of these institutions come from far places. He concluded this challenge by saying that it would be of great advantage for the CEO of Mankweng Hospital and the Chancellor of the local University to develop out-reach programmes, which will be conducted at local high schools for motivating learners. He also indicated that during the 1980s and 1990s, the local University was interacting very well with the local community. He said that things changed when South Africans got freedom from the old apartheid system ie. from the time of South African democracy. He also indicated the introduction of FET College in this area which will help many scholars with technical courses (Valley 2014: 171).

2.4.7 Mr. Thosakwa M. J. and Mr. Thosakwa T. M.: Crime discernment

Mr. Thosakwa M. J. and Mr. Thosakwa T. M confirm what Mr. Peuwa shared. These two brothers were born and brought up in Mankweng. They feel the situation in Mankweng will never come to an end. They argue that the challenge is the discernment of such knowledge from one generation to the other referring to the fact that says “charity begins at home”. They argue that the young generation of today in Mankweng, are learning from their elders and that is the kind of crime life style dominating in this area. They also give examples of parents accepting valuable goods brought by their children when knowing very well that these children are not working and so they must be stolen goods. They give examples of parents who are praising and being proud about the fact that their children are clever enough to have good properties at early stages. This kind of discernment is seen in many categories eg. in faith many nations are discerning wisdom to the younger generation. This kind of behaviour is directly linked to the norm which says “Spare the Rod and Spoil the Child”.

51
The challenge is that as much as Mankweng adults are not prepared and ready to study to higher levels of education, the situation in this area may not be changed. The young ones will always learn from their elders. This type of idea may be related to the violence that takes place globally from the well-known literature on domestic violence that also takes place in Mankweng. It was discovered by researchers that children who experience domestic violence at early stages of their lives, are likely to perpetuate such actions as they grow up. The typical specialty in this idea is that parents are the most and strongest role models of their children in most cases and if they are not self-disciplined, the young ones follow suit. For these children, violence is likely understood to be a normal way of living and acceptable and so children who grow up in such environments are likely to be violators/offenders and perpetrators. This kind of a notion, depicts the situation in Mankweng due to the discernment of knowledge from parents to children which will always continue from one generation to another according to the interviewees (Alvarez et al 2014: 45).

This is not directly spiritual however, some Biblical books follow this oft-quoted maxim. The book of Ecclesiasticus encourages parents to discipline their children. This book encourages parents to make children to be obedient from youth. “Do you have children? Discipline them, and make them obedient from their youth” (Ecclesiasticus 7: 23), “Do not be ashamed ... of much discipline of children” (Ecclesiasticus 42: 1, 5). These scriptural quotes and assumption refers directly to the fact that children are naturally troublesome and unruly and should be brought into line by the above mentioned rod as quoted. It is not wrong for parents to use the rod when disciplining their children. It is scriptural to do so. The book of Proverbs also confirms this ideology as it quotes that, “The rod and reproof give wisdom, but a child left to himself brings shame to his mother” (Proverbs 29: 15). Some other parents think that to discipline their children might kill their beloved children and or even spoil their good relationship with them, however God speaks to His people through the book of Proverbs saying, “Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol” (Proverbs 23: 13-14) also emphasises this idea of disciplining children. In this way it is not wrong to discipline children and they are given good lessons through that. All these quotes refer that
children should at all costs be put under discipline in order to become good future parents however this is the direct opposite of the situation in Mankweng (Leehan 1989: 75).

When asked about the way he values Motswikitswiki, he refers to the fact that Motswikitswiki is a vigilante group which is not different from Mapogo a Mathamaga (A vigilante group that reduced crime to a very minimal point in South Africa during 1980s and 90s). He even emphasised that it is a group which operates illegally. He discourages their methods and ways, which Motswikitswiki is using to operate. The way the members of this group are punishing perpetrators before being handed over to the police. He indicated that Motswikitswiki might be seen to be concerned about crime in Mankweng but operating with plan A only. He indicated that it would be good if a plan B from Motswikitswiki would be how to assist the perpetrators of Mankweng, which is exactly the aim of this document. He gave an example of assistance by bringing in training programmes that will empower these perpetrators with skills. He said that Motswikitswiki can co-ordinate with other institutions that may even initiate a rehabilitation centre in Mankweng and thus help both drug and alcohol addicts. Peuwa argues exactly the same demands of this document and thus is directed to the church.

When asked about how effective Mankweng SAPS is operating, he said that he is not really happy about the visibility of this department. He said that the local SAPS members are not doing much and failing to combat crime as expected. He said that there are enough resources for this department however; employees are not doing well because of lack of good leadership. He also said that the station commander, Brigadier Ens stays in Polokwane which is approximately 30km away from the station and thus his employees do as they wish during his absence. This is the concept Ditshe and many other Mankweng residents have.
CHAPTER 3
Reasons contributing to the situation in Mankweng

This chapter deals with the reasons why the situation in Mankweng. It is in line with Osmer 2008: 4 “Why is this going on?” There are several reasons that are contributing to the situation in Mankweng and thus we may not be able to discuss all of them so let us discuss some of them as follows:

3.1. Criminal behaviour

When crime takes place in any place and not only Mankweng, the first question that arises in people’s minds is the question “Why?”. This question is asked with very feint minds and whether the relevant answer will be given with immediate effect as asked.

The answer to the above mentioned question is exactly what is happening in Mankweng. This is what I may call “pure criminal behaviour”. Crime in Mankweng is not sin as in being a sin and disorderly social attribute but a way of living and generating income. This type of action is discerned from one generation to the other. One may ask the question “why” again? Cassel et al argues criminal behaviour as an inborn attribute and lawless nature that takes place within certain individuals. The author also emphasises that criminals inherit their lawless characteristics from parents hence what is happening in Mankweng. It is from this notion that one may say that crime in Mankweng is not an isolated phenomenon as meticulously and historically woven into the community of this area (Helfgott 2008:9).

Crime in Mankweng is also affected by both cultural and historical infrastructures of this area because in one family as mentioned below (Mr. Thosa) the two families are holding grudges against one another due to historical incidents that took place. Almost all members of the family of the late Mr. Thosa, who was murdered by a local perpetrator, hate both the murderer and the members of the family of the perpetrator who murdered Mr. Thosa. They hate this family to such an extent that they even label the said family and call them with names. The perpetrator (murderer) is even called
with cultural names because he is a Zulu. It is in cases like this that this document calls for the restoration of lives of people like this.

The South African political system also contributes to what is happening in Mankweng pertaining to crime because many perpetrators of this area are boasting about being the best perpetrators one can ever find in South Africa. In one incident, one of the perpetrators that I interviewed (Mr. Sebaka) told me that he does not see the difference in being outside prison to being in prison. He emphasised that he is one of the big-shots in the local prison to the extent that when he is arrested, his inmates sing a song which he composed while in prison to welcome him back to prison. This is the reason why I am saying that the South African political system is contributing to what is taking place in Mankweng. The harsh treatment we used to see happening in prisons is no longer there and so perpetrators enjoy that place.

The situation mentioned above brings us to one of the major factors that affects the process of forgiveness that is “Unforgiveness”. This is the reaction of an offender after the offence has taken place as seen by the victim. This is one other attribute that is being practised by members of the community of Mankweng His/her (perpetrator) behaviour after the offence has taken place are very essential and important for the prediction of how the victims react. In the case where offenders react in such a way that regret and remorse about their behaviour(s) is observed, the victim hypothesis forgiveness and vice versa in a case where regret and remorse is not observed. Sometimes these perpetrators are proud and boast about what they did, refer (Mr. Sebaka above) hence hindering the process of forgiveness. In an interview with Mr. Tabudi whom I interviewed at the local Magistrate court, he told me that it is the same life inside prison as outside because both areas have food for him. He does not see the difference from being inside prison and outside and he does better things than what he is doing now. This is one of the contributory factors that will always encourage him to commit crime and makes it very difficult to restore a person like him. In the case where regret and remorse is observed, sincerity and contrite apologies is coupled with the offender’s action. This action is better than the one, which perceives apologies that are insincere and not contrite. Remorse and contrite apologies attract empathy for the
victim hence is good for the offender to be honest and regret the offence committed. This brings the victim to a stage where he/she acquire the power of understanding and thus imaginatively enter the offender's(perpetrator's) personal feelings and in that way the victim comes to a stage of incorporating aspects and circumstances that might have led the perpetrator to offend. It is in this case that unforgiveness is overcome (Wade et al 2003: 344).

Bernstein also argues this inheriting fact by saying that the occurrence of natural selection is done within certain species and therefore, there is a genetic influence that takes place in these species and thus the variables takes place in terms of appearance(s) and behaviour. Bernstein argues this from a point of biological perspective. The author also argues this biological point by emphasising that characteristics of certain individuals are inherited in such a way that it helps them in adapting to the environment in which they live. This concurs with my argument about Mankweng that perpetrators of this area see crime as the only way in which they can survive. I also argue that this chain can be broken and perpetrators and victims of this area`s lives can be restored and the only help that is waiting is for the church to intervene (Bernstein et al 2007: 58).

3.2 The usage of different drugs and alcohol abuse

Many scholars who researched and studied this challenge argue in detail, this as a challenge is giving problems in many countries of the world. In some parts of the world, one is being arrested for public drinking in South Africa however the law is very lenient when it comes to those who drink alcohol in public. I am saying this from my own experience that I researched in Mankweng. This also challenges the police in Mankweng to pull up their socks when it comes to public drinking and eliminate this wrongdoing. In some parts of the world, the usage of drugs results in death penalties e. g. “Dada is DEATH”. This is well practised in eastern countries. In some parts of the world, drug trafficking and the use of drugs and alcohol abuse, results in life imprisonment or even death penalties. Let us discuss this challenge as follows:
My research findings concerning the use of drugs and alcohol abuse in Mankweng, gives a few factors, which are contributing to this attribute. One of the findings is the political change and instability of the entire country. The political changes of South Africa has affected many lives of our fellow brothers and sisters. The change in the South African political ethos contributes a lot in the situation in Mankweng. The misuse of the freedom charter by certain individuals in this area is well experienced. One may easily see youngsters walking in the streets with alcohol bottles/cans in their hands and just drinking in public as mentioned above. This is being done without fear for the law and a wrong habit that will eventually develop into an addiction at young stages of life in this area. Many of them will refer this type of action as their right referring to the misuse of the Freedom Charter. This type of attitude refers us back to the time of apartheid. The government of that time was very strict when it came to this type of action. Please do not misinterpret the idea of this document, as I am not calling for the return of the apartheid government. I am comparing both situations in order to develop a better conclusion and a solution for the present, which will eliminate crime not only in Mankweng but in all parts of the world.

The present situation is bad as it makes the South African youngsters lose their culture and thus human ethics and respect is no more. This is the situation in Mankweng that needs the church to intervene. I am saying respect is lost because often on Sunday mornings one comes across many places where very loud music is played without respecting church times. Sometimes this is even a few metres away from the church. Forrester et al argues that, both social and political changes can interact easily to influence people’s lives. This may even lead to addiction. This kind of practice is seen taking place in Mankweng as often politically organised meetings are arranged with alcohol drinks. The addiction is an illness causing one to become physically and emotionally dependent upon alcohol and if this is occurring in Mankweng, where lies our future leaders? The youngsters are becoming addicts at an early stage and they don’t even want to further their studies to higher levels of education hence just a disaster for this community. Remember that this document challenges the church in Mankweng to bring about change to the present situation (Forrester et al 2011: 19).
Referring to what I mentioned previously regarding crime discernment, the crime that is discerned from one generation to the other. It becomes obvious that families that have serious drug or alcohol problems, these harmful effects are also discerned to the next generation. The harm that may be initiated from the use of these substances either during pregnancy or from early stages through negligence is long term. Indirect and secondary harmfulness is also experienced in such families however; it might not be physically seen with the naked eye. This affects the physical, educational and emotional needs of the lower generation at early stages. The evidence of the misuse of these substances has negative outcomes for the next generation as mentioned above. The same applies to the community in Mankweng.

Many parents are misusing alcohol and drugs without considering that the young ones are also copying from them. They are doing it without considering that the harmful part of this actions result in juba dicing the lives of their young ones. Most of perpetrators in Mankweng come from families, which have a problem with drugs and alcohol abuse. Sometimes this challenge leads to both psychiatric cases and homeless children. Studies reveal that children coming from such families perform poorly at school and have both emotional and behavioural problems. This is also the situation in Mankweng as many people of this area do not qualify for decent jobs (check statistics in chapter 2) (Forrester et al 2011: 29-30).

Forrester et al argue that there is also a link between criminal perpetrators’ behaviour and the misuse of drugs and or alcohol by their parents who may resort to such behaviour at a later stage and use these substances to give them courage in committing crime. Forrester et al also call for a decline in the misuse of drugs. This call is also applicable to the community of Mankweng (Forrester et al 2011: 30).

3.3 Poverty

The challenge of poverty is a global one and in this way, it is a concern for many economists. Factors for alleviating poverty are being analysed by many economists in
order to help the poor. Many countries of the world have difficulty in alleviating poverty and as such, many of them have set policies for the poor e.g. South Africa is offering social grants in order to help those that are poor and so is the situation in Mankweng. This country is also offering an RDP system that provides the poor with houses and other basic needs and this is the case in Mankweng. Bardhan 2006: 99-100 suggests that globalisation is pronounced in such a way that it will benefit and relieve poor people as they depend on their individual context however, the author also suggests the complexity of globalisation confuses many individuals and organisations. As the challenge is on the church in Mankweng, consideration should be given to the poor in this context. The holistic ministry of this church should include programmes that will alleviate and relieve poor individuals of the community of this area. This either can be done by initiating projects that will help the poor to be self-employed or create wage earning (Bardhan 2006: 99-101).

Jones et al gives a distinction between child poverty and adults capabilities because of different life stages. This distinction affects the mind of the sufferer in different ways. The author emphasises that adults have already learned measures on how to survive poverty whereas it is different for children. There is a great deal more suffering for children than for adults and so a great deal of help should be given to the poor children however poverty at large should be eliminated. This is the same in Mankweng and the call of this document to the church in this area to initiate relevant programmes that will help in eliminating poverty in this area. It is through pastoral care that the church can recognise and discover the needs of the people of this area and thus restore their lives (Jones et al 2011: 7).

Lombard argues this attribute and refers to poor school performance of students because of poverty. However, these early teenage pregnancy victims, are not aware of such facts that destroy their future or are just negligent. The evidence in this is the practice in many parts of South Africa inclusiveness of Mankweng. It is from this notion that this document reminds the church in this area of the demands of Practical Theology for an improvement of the situation of this area by initiating programmes that will restore the lives of different families. The church is expected to be in the place of
peoples’ hearts and be involved in restorative programmes rather than to destroy and or promote retribution (Lombard 1992: 2-3).

3.4 The ineffectiveness of policing

The police in Mankweng are blamed by the community to be ineffective hence the vigilante group (Motswikitswiki) being seen in the picture of this area. What the community is saying about the police of this area is strengthened by what Ens says. Ens mentions that there are enough resources in Mankweng police station however sometimes the duties of the SAPS are affected by vehicles that are due for service and have even broken down. This strengthens the argument of Ms Chuekie and others who said that sometimes one is told that all vehicles are out so there is no transport available to immediately attend to the reported case. This is also strengthened by what Ms. Chuekie said when reporting the case of the two men who pretended to be health inspectors. I agree with the fact that the community may not be well conversant with the logistics of the SAPS however; transparency will help a great deal. The church is not even considering this alarming situation. The church leaves this challenge to those who are responsible for it. I am saying this because one of the church leaders of the church in Mankweng mentioned that this type of a challenge only needs higher officials of the government to look at. The church is excluding herself from this kind of a challenge and passes it through to other bodies whereas it is the duty of all pastors to see to it that the community is able to acquire peace at all times. This type of action leads to the police in this area taking advantage of the community.

Some of the reasons why the police in Mankweng are reacting the way they do, is because of the type of crime that they work with on a daily basis. Villiers 1997: 85-86 explains how police officials can become corrupt through situations and conditions that they work. The author mentions that it is the duty of the police to actively investigate crime before, during and after the committal of that crime. Villiers points out that police can become corrupt through what is termed systematic abuse or misuse of one`s official power, status or position. The author says that it is no coincidence that police officers put very little effort to certain crimes like drugs, robberies, pornography and
many other crime offences of the same nature. This may be the idea of certain police officials in Mankweng being involved in certain crimes and preventing the law from taking its course hence the church must at all costs intervene and change such idea(s) (Villiers 1997: 85-86).

In Matthews 5: 13, Jesus tells that we are the salt of the earth. The police in Mankweng should also consider this notion because they are chosen out of the multitude to perform a different task and which must be seen to be carried out effectively. This also means that Christians should change the bad behaviour of the people of the earth to a rightful since is this not what Jesus Christ Himself commanded. Jesus Christ used salt and light many a times in His teachings but what does that mean to us. Salt is used in two different ways. First of all, salt is used to flavour our food in order to give it a good taste. This means that, because salt has a great positive influence on the food, Christians should also bring such influence(s) to the needy ones. The church in Mankweng should be seen as peacemakers at all times where there is strife. She should also be the minister of Christ where there is sorrow and thus bind the wounds of those who are hurt. She should exemplify the love of God in Christ Jesus where there is hatred hence returning good for evil as mentioned in Luke 6: 35. This refers to all perpetrators of this area. By so doing the church will be playing a big role in restoring the lives of the many in this community. This is one of the demands of pastoral caring; the church cannot do without it. It is the duty of the church to see to it that perpetrators are influenced to such an extent that they change.

Second salt is used to preserve food for a longer period where there are no appliances like fridges. This means that Christians are preservatives of the world. They should help and direct those that are ungodly and bring about change in such people. The church in Mankweng is reacting like salt that lost its taste and power however I do not rule her out. She can stand on her feet again and help the suffering community to restore its peaceful life.
It is a fact that theorists argued often about “forgiveness and restorative justice” however most of the findings are centralised on personal points which may be attached to restorative justice and not completed within the system and which are: emotion, physiology and health and these are some of the reasons that are inflating the crime rate of Mankweng. This type of action depicts and portrays dismembering and thus promoting retribution. The fact remains that a forgiving thought (mind) will always prompt a greater perceived, control and thus accommodates comparatively lower physical stress in its response. The challenge is that a chronic unforgiving thought (mind) always accommodates factors that erode one’s health in its responses whereas the forgiving one may enhance one’s health hence a better life with peace of mind. This brings in the notion of ways in which interpersonal offences and responses should be handled, as this is one of the greatest factors that affect people’s health. People who rehearse their hurt and harbour grudges against those that hurt them can prove this. (VanOyen et al 2001: 117).

It will be good to discuss all the challenges faced by the community of Mankweng as mentioned above however I think it will be fruitful to complete this chapter by explaining the following subtopics because they serve a very good purpose for the action to be taken by the church in this area. The following subtopics add great value to this document and cannot be avoided. The church will benefit a lot from these subtopics as explained by this document.

3.5 Forgiveness

One of the challenges faced by the community of Mankweng is “Forgiveness and Unforgiveness” to those that hurt the community at large. It is from this notion that the discussion of the topic “Forgiveness and Unforgiveness” becomes very essential to be discussed in this document due to what is happening in Mankweng. Many people in Mankweng tend to practice the above mentioned attributions hence my input will help a lot in restoring the lives of this community. Let us discuss this subtopic as follows:
3.5.1 Definition and Dimensions of forgiveness

Forgiveness should be seen to be a variable consisting of giving up one’s right to retribution and thus realising all negative afferents directed to the offender (Matthews6: 12) “And forgive us our debts, as we also have forgiven our debtors”. It is from the above mentioned notion about forgiveness that I say that by forgiving, one crosses over the stage of most important dimensions. The dimension of self-blaming and negative effects is always associated with wrong doing, mistakes and or regrets is crossed when one forgives. And the dimension of harming either self or the next person is crossed over at the stage of forgiveness. From my own experience that I gained through observing the community of Mankweng, this attribution is seen being not practised in this area. Mr. Thosa’s incident is again taken as an example. It is from this entire notion that this document demands for the restoration of lives in this community (Toussaint et al 2001: 250).

The blessed dimension of being close to God is also being referred to at the stage of forgiveness. One feels being forgiven by God when he/she forgives. This makes one to believe that his/her transgressions/sins are being forgiven by the divine God. “And forgive us our debts as we also forgiven our debtors” Matthew 6: 12 (NIV). Last I may say that the dimension of proactive forgiveness will always involve one in initiating the process of giving and receiving forgiveness thus a healthier process for human beings. It is from all the above regarding forgiveness that I will be the one that preaches forgiveness and thus take action to initiate that. The challenge is within the church in Mankweng to take such initiatives as the community does not practice this attribute and restore lives of the members of this community (Toussaint et al 2001: 250).

3.5.2 Forgiveness and health

Forgiveness also plays a very big role in coronary heart diseases and cancer recoveries, which are deadly diseases in human life. It is healthier for one to forgive in order to avoid these deadly diseases. Kapan 1992 argues that forgiveness might be protective of coronary heart diseases hence very important for all human beings is. This variable improves people’s lives and thus need not be overlooked. This challenge
can be referred to the family of Thosa as mentioned below hence improving the health for all members of this family. This also refers to the church in Mankweng, as one of the demands of pastoral caring is to save lives of those who are hurt and may develop heart diseases as mentioned above (Toussaint et al 2001: 250).

There is also a very positive articulation between forgiveness and mental health variables. This notion is derived from several published studies which were carried out in the past hence emphasising the good health of a mind that is positive in “forgiveness and restorative justice” and this is seen to be affecting most of the people in Mankweng. The unforgiving mind is always associated with blame, anger, antagonism, enmity and a state of hostility hence affecting one’s health. This notion shall most of the time be referred to the case of Mr. Thosa D. as mentioned below. One of the biggest challenges experienced in unforgiveness is ischaemic (heart disease) related to coronary problems. It is from this notion that we see some of the victims of unforgiveness losing their lives and this challenges the church at large to act accordingly and restore the lives of both victims and perpetrators (VanOyen et al 2001: 117).

VanOyen et al 2001 suggests that there are suggestions from certain research findings that “granting or withholding forgiveness may influence the cardiovascular health of one, as this may be noticed through “allostasis“ and “allostasis” loads in human beings”. This is a response brought by human beings brains after being stressed by their socioeconomic status that reflects both their income and the level of education they have. Those that are poor suffer earlier mortality and worse health compared to the average and the middleclass and the wealthier and better-educated stand a good chance of avoiding the state of allostasis loading. This results in affecting human beings in the valence of emotion, which is very important for facial expression. The effects may also extend to one’s blood pressure and resulting in bad health. This document demands for the restoration of lives that are affected by the above mentioned attributions and calling for the church in Mankweng to take action and intervene the bad situation of this area (VanOyen et al 2001: 117).
One other greatest enemies for forgiveness valued by perpetrators is revenge, a risk of this research. This is what is being expected by the community of Mankweng with regard to the family of Thosa and the family whom their son (Tabudi) murdered. These perpetrators might think that we want to expose them; however, it is the duty of the church to teach everyone why Jesus Christ came into the world and by so doing, the church will be restoring the lives of those who are enlightened. This notion is explained very well from the book of the gospel of Luke 19: 10 “for the Son of Man came to seek and to save the lost.” These perpetrators should be taught about the love of God and how important is for them to know these things and how Jesus Christ loves each one of us hence we must do likewise to each other.

3.5.3 Granting forgiveness

The development of empathy, serves a very important role in the process of granting forgiveness. The process of granting forgiveness builds on the core of empathy and develops and involves cognitiveness, good emotional behaviour and good behavioural responses. VanOyen argues that forgiveness does not ignore the fact of holding the offender responsible for all transgressions he/she committed. It does not also hold on denying that the offender is accused of the transgression(s). Factors like denying, minimising, ignoring, condoning, tolerating excusing and or forgetting the transgression(s) are often factors that are always expected to be portrayed when forgiveness is granted however, the offender is to be held responsible for all the transgressions(s) at all times. All these above mentioned ideas are the demands of restorative justice hence the call of this document. This call is directed directly to the church in Mankweng to take action, intervene between victims and perpetrators, and bring about peace (vanOyen et al 2001: 118).

We need to understand very well that there is no universal definition for forgiveness it depends upon individuals. Many theories emphasises and reveals that granting forgiveness is to let go of the negative feeling(s) and thus adopting a merciful and positive attitude of goodwill towards the perpetrator. It is from this notion that this document calls for the church to take action and encourage victims to take these kind
of actions through pastoral caring. These are all the demands of pastoral caring which will help the victim, the perpetrator and the community at large. This creates moments and status of good health in human beings. Developing the process of granting forgiveness is to free the wounded victim from a thought of thinking about vengefulness and thus yields hurting. This helps in both positive emotional and physical benefits for the one granting forgiveness. This process also reduces stress and gives room for less negative emotion. It is from this kind of behaviour that fewer cardiovascular problems are experienced hence an improved immune system performance is well experienced. This kind of variable is minimal in Mankweng and is being practised by a small number of this community (vanOyen et al 2001: 118).

3.6 Unforgiveness

3.6.1 Unforgiving responses

There are two contributory factors that are usually depicted by individuals under this variable and which are rehearsing the hurt and harbouring a grudge.

3.6.1.1 Rehearsing the hurt

These are the two main actions taken by people who are not ready to forgive. When looking at the rehearsing the hurt, one may notice that this rehearse may sometimes be done unintentionally. This action takes place because physiological reactivity in human beings takes place during the time emotional events, which are facilitated by memory encoding and retrieved. The fact remains that when people rehearse hurtful memories, they usually perpetuate negative emotion and thus advertising physiological effects that affect their bodies. One of the most interesting factors is that Huang and Enright (2000) discovered that, individuals who forgive others because of religious pressure exceeded to them, show signs of greater blood pressure increasing compared to those who forgive because of unconditional love. This is a demand that should be practised by the church in Mankweng in order to reduce and eliminate crime that is taking place. The demands of pastoral caring edges the church to fulfil this demand by teaching people to forgive one another (vanOyen et al 2001: 118).
3.6.1.2 Harbouring the grudge

This is the state whereby individuals maintain secrets of negative memories that hurt them in the past. They hold grudges against those that hurt them. They always victimise those that hurt them hence perpetuate negative emotions, which are thoroughly associated with those that rehearse hurtful offences. These individuals (victims) hold grudges because of the fact that they secure either fungible or emotional benefits for a long time hence affecting their normal lives and this is what is taking place in Mankweng comparing what Mrs. Thosa said about her husband being murdered by an uncle of Tabudi. The experience in Mankweng is that many people harbour grudges consequently the high crime rate as discussed in this document. There is a great chance that they can also become perpetrators at a later stage because of the relationship that harboured grudges. These are part of the demands of pastoral care and the church is expected to intervene in this kind of situation and settle the said grudges. The fact remains that, as long as they do not forgive and hold on to grudge(s), they will always remain angry towards those that hurt them, or even resume anger perpetuating adverse health effects as stated above which are mostly associated with anger and blame. They will never fully recover their normal health status unless a restorative justice programme is introduced and intervenes in the situation hence the call and demands of this document for the church in this area to initiate programmes of this nature in order to restore lives of many people in Mankweng (VanOyen et al 2001: 118).

3.6.1.3 Unforgiveness factors

There a few factors that affect human beings not to forgive one another and some of these factors are: anger, bitterness, revenge motivation, hostility, avoidance. The only way to deal with all these variables is by forgiving hence the explanation of forgiveness as given above. Wade et al argues that one may have difficulties in dealing with unforgiveness. This happens if the victim does not desire it at all and this is the case in Mankweng because many cases are open at the local police station and these cases are not finalised for a long period and thus eventually, the victims become discouraged. This is one reason why we have people who have been interviewed and wish to remain anonymous. It is very difficult to convince or change the behaviour and
praxis of the victim if he/she is not ready to forgive and empathy needs to take place. First in the victim's priorities before forgiveness is to be introduced and then grant spend time sharing. This clinical process shall be given enough chance to take place and is not just an over-night action to be taken. Most of the time this type of situation need psycho-educational intervention for helping these people to overcome interpersonal transgressions hence the recommendation by this document for the church in Mankweng to take a step and bring about change in the form of pastoral care to the needy ones. These psycho-educational interventions promote forgiveness for people, and has been very effective for an array of problems in a great variety of situations. Again psycho-education has promoted many people who were offended to forgive. Men who are offended by their partners, older women who are struggling to overcome hurt in their lives, adolescents who are deprived by the lack of parental love, etc. This challenge is also playing a big part in the community of Mankweng as many of the people are hurt and traumatised hence the need to be healed (Wade et al 2003: 343).

Unforgiveness is also highly influenced by the quality of the relationship before the offence takes place. This is also in relation to the amount of trust the victim had with the perpetrator or security he/she has. This does not affect the victim to the extent that unless thorough counselling is conducted and it happens when the victim has neither the intention nor desire to forgive. In Mankweng, we also experience this kind of behaviour because some of the cases reported are those committed by relatives of victims. Pastors in this area are urged by this document to take action and teach people of this area to love one another and for the youth to carry rightful responsibilities for younger ones rather than to abuse people (Wade et al 2003: 343).

Another variable that also influences unforgiveness is the severity of the offence. The amount to which the victim is hurt plays a big role in his/her thoughts. This variable is dependent upon different individuals as some of them might heal earlier and others at a later stage. This is influenced by the nature and strong personality of one. How people accept situation(s) differ. It is from this notion that the church in Mankweng is
challenged to take action and help the community of this area to practice life in a better way. To restore lives of many a people of this area (Wade et al 2003:343).

Unforgiveness is also affected and influenced by the number of times the offence takes place on the victim. The victim might not desire to forgive because of the many times the offence takes place upon him/her especially when the same perpetrator is committing the offence and the same offence happening several times to the same victim. The duty of pastors is to teach people to forgive despite the number of times. An example of this type of action will be an offence that is more severe being hypothesised to an extent that it produces more feelings of unforgiveness and in this case, the victim will need more time and a number of psycho-educational interventions. The victim is standing at the stage of being disadvantaged by not having a forgiveness desire. Despite the relatively of the offence ie. either the offence is a minor or a major one, it does not matter. The victim is highly disadvantaged to desire forgiveness and so the need for pastoral care to help the victim to overcome this stage (Wade et al 2003: 344).

Unforgiveness is not spiritual and cannot be associated with religious commitment and trait forgiveness thus delaying and hindering the process of restoration. The one who does not forgive is far too different from the one who forgives because as mentioned above, forgiveness is a way of relieving one’s burden and sin(s). Someone who does not forgive is always carrying the weight of revenge and thus keeping grudge(s). Such a person avoids some of the words in the Lord’s Prayer. For instance, Matthew 6:12 “And forgive us our debts as we also have forgiven our debtor’s”. It is as good as the unforgiving victim to say “please God do not forgive me my debts as I am not prepared to forgive those that offended me”. This is not how Christians should behave and the church in Mankweng is responsible for teaching everyone about this command which Jesus enlightens to His disciples hence being discerned to us. Jesus Christ does not like anyone of us to hate the other and yet we see many teenagers in Mankweng labelling students from the University of Limpopo with this type of attribute. He emphasised that we should love one another and that is exactly what we must do, despite all the different circumstances we come cross we must fulfil His command. It
is at this stage that pastors in Mankweng should perform their duties and bring the situation to a better one (Wade et al 2003: 344).
Chapter 4

Envisioning a changed Mankweng

4.1 The Normative task

This chapter is related to the knowledge of “What ought to be going on?” about the situation in Mankweng (Osmer 2008: 4). The situation in this area is taking place in a negative form. The fact remains that the challenges in Mankweng are not different from other areas. The global world also has the same challenges and the reality is how to solve them and bring about change. This normative task will give us guideline of what must be done in order to restore the positive side of those who are reacting negatively and have lost hope. These challenges are uprooted in this research study and thus follow the reasons “Why” these kind of actions are taking place in this area. The fundamentals of Practical and Pastoral Theology encourages and demands that theologians, pastors, church leaders and all stake-holders should research and analyse reasons why certain activities are happening in order to take the correct action to solve the negativity of such action(s) amicably. One may imagine such action taking place in Mankweng and thus a great change (Osmer 2008: 4).

This is the chapter where we discover more precisely what is known about my topic as mentioned above. It is a chapter that concerns theories and thoughts of other scholars pertaining to my research results since the end result is to restore lives of both perpetrators and victims. This chapter tells us more about other authors and researchers about “forgiveness” and restorative justice, victims and perpetrators as well as how they behave. In this chapter, my findings are to be through researching, reading, understanding and thus forming my own perception and conclusion about my topic “Remembering victims and Perpetrators in a small urban area”. It is in this chapter that a good hypothesis should be reached. Terminologies like “Restorative Justice”, “Remembering”, “Dismembering” and “Restitution” will dominate in this chapter and thus a challenge to the church in Mankweng (Brink 1996: 76-77).
McGhee 1992 explains that the word “ought” is a contingent between itself and the need for self-addressing. It is an imperative that cannot be put aside. This is what is expected by the church in Mankweng, at this stage she ought to bring about change in this area. She cannot afford to wait any longer, immediate action needs to be taken. It is from this notion that a better and changed Mankweng is imagined at this stage (McGhee 1992: 239-240).

This chapter deals with the normative task of the church and or individuals as according to Osmer 2008: 129. This is the discernment of a prophetic task to the recipient(s). It is very important to interpret this prophetic discernment in the correct way as many a people of today misuse this terminology in order to enrich themselves. Many a people called “prophets” are the ones who are treating poor Christians the wrong way and spoiling the significance of this terminology. This type of normative interpretation is the one that Osmer refers to as “theological interpretation” as he approaches this normative task in three lines this one being the first one. The usage of these concepts is in line with the interpretation of situations, episodes and contexts. This is what today’s so called “prophets” use to capture earthly material from others. They use this terminology to catch their pre and this is not right as according to God’s law. I still refer this challenge to the church in Mankweng to be dealt with and be rectified as many of the people of this area are suffering from this type of action and this will help a lot in restoring those that are already hurt. An envisioned better Mankweng can be experienced and thus a better life for all (Osmer 2008: 130-131).

Osmer also refers to a second line of approach to the normative task and which is in line with the usage of ethical norms to reflect on people’s behaviour and also on the practical guideline used to reflect on moral worthiness and dignity. This refers back to what God commanded of humankind in the beginning of creation. This refers to the dignity of man that ought to be dominion over all creation as given to him by the loving God (Genesis 1: 26-30). This normative task demands mutual trust and respect among people of the earth. Paul the apostle also calls for this mutual trust (Romans 1: 12) through faith in Jesus Christ that makes believers strong. This is what is expected of
the future Mankweng through the demands of this document. A community that has mutual trust for all (Osmer 2008: 131-132).

There is also a demand for perpetrators to be treated with respect, as they are also human beings. It is just through psychiatric levels of thought and behaviour that they find themselves in such areas. This is the task that demands no violation of the law(s) and it also protects the rights of other people in order to maintain dignity among all humankind. We are all human beings and with each one of us with his/her mistakes hence none of us is perfect. This is the task that also demands limits in relationship(s) among human beings because relationship(s) without limits, results in bad actions being entertained and in that manner God’s mission may not be accomplished. The demands of this type of task, builds upon what ought to be done in order to accomplish a well-planned holistic mission of the church that promotes God’s mission about the entire creation so should the church in Mankweng do as expected in order to bring a better place for all in her future (Osmer 2008: 131-132).

There is also a third way of approaching the normative task and which is “good practice”. This approach demands goals and strategies that will help in accomplishing a spiritually planned mission. The demands are upon the leadership of organisation like chaplains. These leaders represent certain religious groups that maintain a certain tradition. This kind of practice needs to be exercised by the church in Mankweng. Group cells can be formed and in this way many people of this area will be helped and assisted when perpetrators attempt to commit crimes. Perpetrators will also be helped in repenting from their wrong doings. This picture portrays a better Mankweng in the future and which may be enjoyed by all people (Osmer 2008: 132).

There are many measures taken to try to correct the situation in Mankweng and some of them are indicated above and let us discuss different approaches in the criminal justice system as follows in order to try to reach a more consensus conclusion:
4.2 Incarceration

Incarceration is one other type of a theory used to punish offenders/perpetrators and is applied in a form of imprisoning those that are found guilty by the judicial system through court processes. This type of a theory is applied in many countries of the world and even in South Africa (so is the case in Mankweng). This theory has been applied many a times and the results differ from one person to another. Many aspects of life like time, place, the context, etc. also affect the differences of this theory. The rising question is whether normal human beings deserve to be engaged in places of this nature or not? The situation in Mankweng invites places of this nature because many people are suffering from crime that takes place in this area and the wish is to have a better future Mankweng that is of peace (Scull 1984: 10-11).

Scull argues this type of a theory from a point whereby politicians, liberal social scientists and high-level managers affect this theory. The author emphasises that prisons, juvenile reformatories and asylums are now considered to be “decaying institutions”. This argument comes from the failure of repeated efforts to improve the quality of institutions used for incarceration. Scull argues this fact from a historical background of incarceration institutions. The author argues that the historical background inherited and which is way above two hundred years failed to improve these institutions and the lives of those who ended up in them. As such, the whole idea of improving these institutions is recognised to be a misconception however this type of an approach is not needed in the future of Mankweng. If Mankweng becomes good according to the demands of restorative justice, this approach will not be necessary because all people will be responsible hence a peaceful place for all (Scull 1984: 41).

The interest part about Scull’s argument is the idea of emptying prisons and all incarcerating institutions rather than to try to upgrade them. The author argues the fact that decarceration and deinstitutionalising all these labelling institutions will be a better movement to return criminals, offenders and perpetrators to the community by using other methods. Because of the idea that Scull depicts for us, the question is why the
prison in Mankweng is now under improvement construction. Is South African society trying to solve the challenge of crime by improving and increasing these institutions so that prisoners are more comfortable or not? For many of us this is not the remedy for crime taking place within our communities. The remedy will be to reintegrate the offender/perpetrator into the community and avoid as much as possible the isolation and labelling that is seen to be put on them today eg. prisoners, criminals, bandits, etc. The suggested idea is not an easy one however; the results are a great achievement of the community. All these are with the crime challenge related to the situation in Mankweng and the call for a change in order to have a better one in the future. This document demands correctional process (es) rather than incarceration that dehumanises our fellow brothers and sisters (Scull 1984: 41-42).

4.3 Retribution

Retribution is an act of punishment that can be applied to the perpetrator on his/her wrong doing. This type of punishment is applied with an idea to take vengeance in line with the wrong, which was committed by the perpetrator. Retribution is applied in such a way that the perpetrator pays for the wrong done. It is a reward which is strictly applied and is not pleasant. The recipient does not welcome it at all. The act of retribution is linked directly with obedience hence the disobedient are the ones who deserve punishment. This raises the question of a divine retribution. A good example of this will be the Israelites in exile. The question is whether God is punishing His nation or not. Can God really apply retribution to those who are not obedient to Him or not? One may imagine a better future Mankweng with all perpetrators being taken to places of isolation outside this area and how good will that be however, the demands of restorative justice demand that all people`s lives should be restored. Many scholars argue this attribute from many different ideas and conclusions (Wilkins 1991: 101-102).

Kelly 1996 argues this approach from a point of a divine retribution. The author argues this approach by comparing it with what took place in the book of 2 Chronicle 10-36. It is evident that Kelley`s argument about retribution is in line with obedience and
blessings. The author’s argument is that disobedience deserves punishment for all individuals performing it and also for all generations who follow suite. This takes us to the general perception of God’s demand from man. The theme in God’s doctrine is of a divine reward or punishment. The question in line is whether retribution can solve the situation in Mankweng or not. One may imagine a future and better Mankweng without anyone deserving punishment hence peace in this area. Visualising all people in Mankweng deserving divine rewards. This is the expected Mankweng and all people will live in a peaceful area (Kelly 1996: 29-30).

4.4 Restitution

This act of law is defined to give back something that has been lost or stolen. The demands of restitution forces compensation for the loss or injury, which is done hence by reverting as far as possible the damage to the position before the damage, occurred. These demands forces returning to an original state before the damage. This can be done either by money payments or service however; this type of a criminal justice approach avoids the manner in which the harm might be repaired. This is the method used and considers only the victim and the panel without considering the perpetrator. This type of an approach is sometimes used by Motswikitswiki as mentioned above and this document calls for the cul-de-sac of this approach because is not effective enough to correct the situation in this area. This type of an approach has not enough room for restoration hence both victims and perpetrators are not restored. It is different from restorative justice that settles challenges from different angles. This is the type of an approach used during ancient years and still used in certain areas and is attached to the institution of punishment. In visualising the future Mankweng, Motswikitswiki is not expected to be operative any more hence restitution may not be a good approach to the challenges of this area (Schafer 1970: 3-5).

This document is not biased and is demanding the original states of both victims and perpetrators as well as the community at large. All of these people are physically and emotionally affected and it is from this situation that the demands of this document in order to restore lives of such people. In Mankweng many people are traumatised by
crime and this is not what ought to be going on. Violence is playing a very big role and the community is waiting for the time a better Mankweng will be seen. The people in this area deserve to be at peace and that is what Osmer calls for. Life should be going on in such a way that each one of us knows his/her limits hence peace of mind. It is the church in Mankweng that can speed the process and restore the lives of these people. The church can do this by introducing programmes that will empower the youth who are mostly committing crime in this area. One may imagine a future better Mankweng with more than 90% of the members of the community being employed and sustaining a peaceful area. This is only possible if the church is fully involved in eliminating crime and plan to restore lives of these people (Osmer 2008: 131-132).

As discussed above, restitution is a form of approach to criminal justice that demands criminals (perpetrators in this case) to pay back in a punishment way. The punishment instituted by restitution demands both mental and physical abuse on the perpetrator. The challenge faced by people applying restitution, is whether it is necessary or not. Is it effective or not? Maybe it hardens some of the perpetrators and makes them worse than they were before. This is one reason the demands of this document to do away with this type of an approach as applied because sometimes it is applied in Mankweng by members of Motswikitswiki hence the high crime rate so it is not effective enough. In a future Mankweng, this type of an approach should not be in use anymore because it is not effective and does not help perpetrators to change (Abel et al 1984: 23-25).

The second challenge is whether restitution is sufficient enough to make the perpetrator be obedient or not? Third, the challenge of restitution is how much can restitution be justified? Last is restitution a good form of approach to correct and rehabilitate perpetrators or not? All these questions are asked in comparison with the situation in Mankweng and in seeking a rightful solution to build peace among many people of this area and the world at large hence the demand of this document to restore lives of both the community of Mankweng and many others. Pastoral care in the future will necessitate this as the church will be more involved. All above mentioned
questions are in line with building a better future for Mankweng that will be a peaceful place for all (Abel et al 1984: 23-25).

As stated above, restitution is an ancient method of punishment and still in use in many countries of the world and is also experienced in South Africa as well. Schafer argues that the decline of restitution started after the Middle Ages when restitution was kept apart from punishment. The separation of the two, degraded restitution to such an extent that the difference between bases for penal and civil liabilities is considered and visible today so should the situation in Mankweng. The decline of this approach should be applicable and seen by many. This consideration, demanded the connection between the type of crime committed and restitution (continetia causae) hence the decline. The laws that were harder on the victims also contributed a lot in the decline of restitution especially after the discussion held in the international Prison Congress in 1895. Osmer is demanding the solution to the challenge taking place at this stage (What ought to be going on?). As it is, restitution cannot be sufficient enough to correct the situation in Mankweng hence the demand of this document for the church in this area to introduce better programmes that will take away perpetrators (because they are mostly young persons) from the streets and in that case many lives will be restored by programmes that will empower them with skills hence employable. This will be a better Mankweng that will be safe for all (Schafer 1970: 8-9).

Viano 1978 argues restitution from a point whereby all effective means and aspects to control crime are carefully explored. This exploration is done and concluded within the criminal justice system. The author argues that all aspects and means are carefully explored however, the victim is being forgotten. The author emphasises that the criminal justice system has totally forgotten about the victim and all the needs of that party. As accordingly, the author depicts the criminal justice system to be biased and focusing on the offender with no attention to the victim. The author depicts the focus of the criminal justice system by asking the following questions related to the perpetrator/offender:

i. Who is he?
Viano`s argument continues by scrutinising the criminal justice system in order to acquire measures on how to improve and speed up the process of trials, improve sentencing, incarceration, prisons, probation, parole training and rehabilitation however, all these processes still ignore the victim. This is what is happening in Mankweng because victims are very scarcely taken into consideration by the criminal justice system of today however in a future Mankweng, the processes mentioned above should not be applicable because all people will be responsible for each and every action taken hence no more crime. One never gets a stage whereby a victim has been taken for counselling initiated and ordered by the department instead, one gets many cases whereby perpetrators are suspected to be mentally ill and thus with a court order taken to mental hospitals and offers of counselling. This is also a challenge faced by the community of Mankweng hence the demands of this document for a change in this area and have a better future (Viano 1978: 91-92).

The community of Mankweng is suffering from crime that is committed by offenders who are protected by the criminal justice system. As mentioned above, some of these perpetrators are well conversant with the processes of the criminal justice system hence knowing how much are they protected. This brings us to the conclusion why these perpetrators go around boasting about how good they are in committing their bad behaviour. As mentioned above a good example will be Mr. Sebaka who is proud about his inmates in prison singing songs that praises him when arrested. The question is whether perpetrators wish to lead a good and normal life like the one you and I wish or not? If the wish is positive, let the church in Mankweng together with all local stake-holders do her work and restore the lives of these people and the community at large. This falls within the demands of Osmer as the author calls for a good practice by setting goals and strategies. My argument is that restitution is not
sufficient to change and correct the situation in Mankweng. It will be good enough to introduce programmes as Ditshe also suggests and that will help in restoring the lives of the youth in this area. With reference to restorative justice, the church together with all stake-holders can manage that. In doing good, we will find people like Sebaka boasting about the good they do for the community and the society at large (Osmer 2008: 131-132).

4.5 Restorative Justice

In contemporary life one may say that the situation in Mankweng can be approached the way the South African government approached and treated those that hurt others during apartheid times the Truth and Reconciliation Commission (TRC) was implemented in this area. The TRC was like a court-like body which was assembled in South Africa and its formal hearings started on the 15th April 1996. This approach may be effective to an extent however the truth remains on the local church to take action. Let us discuss this type of approach as follows:

4.5.1 Definitions

Restorative justice is a theory of justice and a philosophy which is highly relying on reconciliation rather than on punishment methods. This theory also relies on the fact that a well-functioning society will operate with a good system of a well balance being practised hence cannot be changed by occurring incidents as good methods are being used to restore it in case these incidents take place. The balance allows members of the community and victims as well as offenders to come together and solve their differences amicably and carry on with life in a better and smoother way. This is a way of putting wrong doings to right. The balances mentioned above, encourages the offender (perpetrator) to accept his/her responsibilities of causing harm to the victim. The action taken by the offender in terms of acceptance encourages the victim to be prepared to negotiate the offence and thus even accept restitution and or compensation for the offender’s accepted wrong doing(s). This type of an approach will bring about a better future Mankweng (Tutu 1998: 350-351).
Matravers argues that restorative justice is a theory of the justice system, which relies on reconciliation rather than on punishment. The author concurs with what Tutu emphasised from above. This theory is dependent on the idea that constitutes the well-functioning of societies to operate with a balance of rights and responsibilities. For this theory to work well, when an incident or crime took place upsetting the balance, different methods to rectify the situation and restore the balance are searched and found hence restoration. This is done in favour of the members of the community, the victims and the offender/perpetrator continues well with their social life. This is not happening in Mankweng thus the demands of this document. The demands of this document are wishes to see a well-balanced Mankweng area in the near future (Matravers 2007: 111-112).

Restorative justice is a way in which the justice system responds to criminal behaviour by balancing the needs of the victim, the offender and the community. It is from the above mentioned notion that both those that are affected by the offence are taken into consideration and given a chance for contribution. This type of approach considers both those affected directly and the indirect ones. This is a collective way in justifying the offence committed in a correct way. It also considers the aftermath implications that arise and affect the future for both the victim, the offender and the community. This is what ought to be going on in Mankweng hence the demand of this document as a challenge to correct the situation. This document challenges the church to initiate programmes that will restore the lives of many in the local community and many other places (Walker et al 2013: 8).

4.5.2 Introductory times

Restorative justice theory was first introduced in eastern countries like New Zealand and Australia however is now introduced in many parts of the world today. Walker 2013 argues that restorative justice emerged in the 1970s. This approach is in use to correct some of the weaknesses that takes place within human beings. Restorative justice was introduced because the other approaches used in the past failed to correct the situation(s). This approach was introduced in conjunction with the retributive
approach which is focused only on punishment and not on correction. The retributive approach focuses on punishment, which is related to vengeance for the wrong that is done. It neglects both the victim and their needs. In many countries inclusive of South Africa, restorative justice plays a significance role in providing the victim with the opportunity to obtain recognition and also put a platform for validation of victims` experiences while on the other side, offenders are encouraged to be corrected by taking responsibility for all the wrong actions they did. This is very seldom in Mankweng (Bisong 2009: 4-5).

Even though the formal restorative justice programmes were first introduced in countries like Australia and New Zealand, it is not new in South Africa and many other countries of the world because the concepts were always in use. I am saying this because in many indigenous communities in South Africa and Africa, the tradition encouraged children to take responsibility for all their actions hence proud of the good ones. These traditional mechanisms encouraged them to apologise and offer restitution in restoring a good relationship. This leads us to the Latin formulation that says “actus non facit reum nisi mens sit rea”. All these are the demands of restorative justice. This also refers us to the indigenous African victim-offender mediations done in family group conference(s) and sometimes even carried out in the local headman’s kraal. In Mankweng, this does not take place anymore and it is because of the South African criminal justice law (Act 51 of 1977 as amended) which is western and affected the origins of the African law. Today’s people rely mostly on the above mentioned law and there are longer negotiations taking place. However, one may imagine a better future in Mankweng whereby this Act has no platform at all because of everyone being responsible. It is from this notion that this document urges the church in Mankweng to take action and co-ordinate within the justice system matters between victims and perpetrators (Matravers 2007: 111-112).

There is no how that we may discuss about African and South African cultures without referring to indigenous people of such areas and how they are being affected by the Western culture(s). These communities have a tangible heritage. This add value and has a meaning to their lives. The fact remains that the links and values of people,
either spiritually and or non-spiritually, culturally, religiously, politically and historical values give a significance to practices of communities such as the one in Mankweng. The management of these communities is approached by defined cultures, traditions, customs, beliefs, rituals, etc. Please note that by indigenous people, I refer to people whom one is able to quote and refer the tracing of the origins of such people in a certain geographical area. The period and history reveals these origins through archaeological findings. Examples of these concepts are the "aborigines" in Australia, "First National" or "Natives" in America, Natives and or "Bantu" in South Africa, "Baswara" in Botswana, etc. (Dondolo 2005: 110-112).

In his article, Ngulube argues that indigenous knowledge is the one of the most important factors in one's life. The author argues that indigenous knowledge and indigenous knowledge systems are contributing to the sustainable development of society is definitely no longer debatable. The argument is that these indigenous knowledge is discern from one generation to the other and is mostly done in methods which elderly ones are teaching the Youngers. It is from this notion that I say that in African cultures and traditions, children were taught to behave themselves in a good way as part of their up-bringing hence less crime experience by then. This is exactly what took place in South Africa inclusive of Mankweng. In the very same note, Ngulube argues that colonisation of African countries marginalised indigenous knowledge and teachings of Africans hence difficult to manage communities and societies. The author argues that tacit and or explicit knowledge can be articulated through artefacts to indigenous people hence producing knew concepts to indigenous communities. The author further argues that that Colonialism has undermined African indigenous teachings and introduced the attitude of Africans who are converted to Christianity and Eurocentric education to undermine the place of indigenous Africans. It is from this argument that I say that tacit and explicit knowledge influences South African youth negatively to extend that crime rates are escalating to higher levels. It will be good to maintain and sustain indigenous ones however, I still urge the church in Mankweng to take action and monitor the system in order to eliminate the crime rate of this area (Ngulube 2015: 22-24).
Roos 2014 argues that higher education authorities are striving to bring about change by means of transforming and democratising a non-sexist system which promotes a democratic ethos and a human rights culture. This is done through educational programmes which are westernised. This type of education is dramatically and gradually changing African culture which was contributing a lot to the restorative justice system that teaches African children good behaviour and manners. My argument is that, we may have a non-racist society with all human rights being observed and practices but, we may not have a non-sexiest society because God created them as man and woman. It is impossible to observe and work with normal people without observing their gender (Roos 2014: 1-22)

4.5.3 Aims of Restorative justice

Restorative justice aims at the fact that we are all connected then crime will always be a violation of relationships. It accepts that violations are creating obligations and in this case life cannot be stopped by crime or violations. It is from this notion that formal restorative justice programmes were and are still being introduced to different societies and communities for different situations encountered by human beings. This manner of treating things considers human rights for both victims and perpetrators. It considers the fact that the victim cannot continue with life smoothly about what took place hence tries to restore such a life to a peaceful one while on the other hand not ignoring the human dignity of the perpetrator or the offender. It is from the above mentioned notions that I say, it is not too late for the church in Mankweng to change to a better community. The restorative process change that I am referring to in Mankweng is not different from the one of South Africa and other countries like Australia; New Zealand, etc. This refers to the demand of change in a future Mankweng whereby the church mediates cases between victims and perpetrators in such a way that both of them approaches the wrong done with a different approach before the church could mediate. The church is envisioned doing this to the community of Mankweng and thus changing the entire situation that is bothering many people of this area (Tutu 1998: 350-351).
Restorative justice aims at repairing the damage done. It is always positive towards the negatives that took place or even aimed at. It reconciles the lives of both those who have been hurt and the hurting ones. It rebuilds relationships that are broken and encourages offenders to be responsible for the wrong they did. It teaches offenders not to repeat the wrong actions they have taken and encourages them to be good advisors. Restorative justice also aims at building partnerships, which are re-establishing mutual responsibilities for constructive responses to wrongdoing within communities. This is the call of this document for the church to co-ordinate disputes between the offender and the victim hence encourage the offender to accept the responsibility for restitution. This is done in order to restore and preserve the safety and dignity of humanity. A good example of restorative justice taken is the South African tribunal called “TRC “ and the international tribunals which was for the former Yugoslavia and Rwanda called the *ad hoc*. This document cannot avoid calling to the church in Mankweng to proclaim her meaning by restoring lives of the many. It calls to the church that God Himself is the head and loves all people with their different weaknesses. The church will be restoring to God what was stolen from Him by the devil who controls these perpetrators. The action to be taken by the church is not different from the redemption when God restores His people through Christ Jesus (Walker et al 2013: 8-9).

Dignan 2005 defines restorative justice from two sets of the developments which are:

i. The theory and practice of restorative justice in the light of questions and insights that may be derived from earlier victimology tradition and

ii. To assess the strengths and weaknesses of various restorative justice initiatives without making any presuppositions about the nature of the conventional criminal justice system.

The author refers to the term “restorative justice” being confusing as it is articulated for many disciplines hence making it so complex that is confusing. The author refers to “restorative justice” as being extended to a large number of disciplines that encompasses the practice of victim-offender mediation; various forms of conferencing and circle sentencing as well as a variety of other practices which some of them are
victim support organisations, the development of victim compensation schemes, the introduction of procedural reforms such as the use of victim impact statements and the extension of rights of audience to victims in criminal trials. The argument extends to the fact that the term is also applied to a number of court-imposed sanctions including community service, reparation and financial compensation orders imposed on offenders. Dignan sees the theory of restorative justice from a more complex principle hence being very confusing. Dignan also compares “restorative justice” with the field of victimology which encompasses a variety of tendencies and schools of thought which have developed over a number of years hence some of them not even being acknowledged because they are difficult to solve. The complexity of restorative justice as discussed by Dignan reflects Mankweng to change over a period and not just an over-night one (Dignan 2005: 1-2).

Dignan defines this theory as a movement and says that “restorative justice movement” is too far from being monolithic. Furthermore the author argues that against this kind of a background the task of presenting “restorative justice” is presenting itself to an extent that none of all the definitions proved itself to be universally acceptable however he distinguishes Tommy Marshall 1999:5’s definition to be the most one widely accepted and which is: “Restorative justice is a process whereby parties with a stake in a specific offence collectively resolve how to deal with the aftermath of that offence and its implications for the future”. This is the demands of the situation in Mankweng rather than to rely on punishment as mentioned above. Isolating perpetrators in Mankweng and many other areas of the world will never solve crime but increases it hence a future Mankweng will not isolate perpetrators, but restore them (Dignan 2005: 1-2).

However, Dignan continues by arguing that Marshall’s widespread definition is of relatively limited value. The author sees Marshall’s definition to be of limited value because it restricts the scope of “restorative justice” to that of the criminal justice sphere and thus articulating it to only offences taking place. Dignan also argues that Marshall’s definition does not necessarily involve the resolution(s) which are meant for specific criminal offences. This type of an experience is also in practice in Mankweng
as many perpetrators are only referred to the criminal justice system without restorative programmes that will make them aware of the impact they impose on victims. If this as a process is improved from a limited to an unlimited one, a better future Mankweng will be experienced (Dignan 2005: 2-3).

Dignan's second idea about Marshall's definition of “restorative justice” is the fact that this definition is being seen in the context in which its values and practices are been applied relatively to the resolution of inter-communal and group conflict. The argument is that these kinds of conflicts frequently results in the commission of extremely serious offences which includes a number of different crimes which takes place against humanity. Some of these crimes are being committed by agents and institutions of states hence bringing in difficulties in solving and thus promoting corruption. This is the situation in Mankweng as Moreriwa indicates that as a sector manager, he is aware that there are certain police officials who are acting against the law and promoting crime. This fits very well with his nick name “Captain Crime Stop” because he edges the community of Mankweng to report all cases inclusive of those that are committed by police officials. What Moreriwa says is the demands of change in order to have a better future and changed Mankweng (Dignan 2005: 3).

Dignan continues by saying that Marshall’s definition characterises “restorative justice” as a particular process and not containing an explicit reference to the outcomes. The author argues that the need for outcomes and relevant processes are important and based upon five main reasons and which are:

i. Some of the restorative justice processes are often resulting in negotiated outcomes which are not only purely symbolic and these negotiated outcomes cannot even be simply amended hence imposing additional obligations for offenders. These kinds of outcomes are indeed punitive and onerous. It is from this notion that the demands for the variable of fairness are being demanded from restorative justice process and its outcomes are what is expected in the future for Mankweng. At this point we need to acknowledge that it will not be able for the church in Mankweng to reconcile all disputes between victims and
perpetrators however the church still needs to be seen mediating between the two.

ii. The absence of outcomes pertaining to cases where restorative justice processes may not be applicable or appropriately applied. The argument extends itself to the demands of consistency hence the harm caused by the offence cannot be healed as restorative justice demands. These cases may demand courts and the judicial system to adjust in order to consistently maintain the demands of restorative justice goals and values and if not the danger of a created twin-track system may be experienced. It is from this notion that Dignan 2005: 4 emphasises that the distinction between restorative justice processes and restorative or reparative outcomes is of our most important for the mediation as mentioned above.

iii. The different opinions on the identity of stake-holders’ parties in a specific offence. The definition only considers parties who are directly affected by an offence i.e. victims and offenders. The definition is not extending itself to related people like families, friends and the community as well as contributors hence very limited in appointing stake-holders. Dignan argues that the process should be extended to those who are even indirectly affected by the offence.

iv. The failure of Marshall’s definition to specify which of the various potential stake-holders are to be invited or expected to participate in the restorative justice process. The definition is silent regarding the level(s) and or type of participation. It does not give limits and restrictions on the type or degree of victim participation and of which this variable is highly required in order to satisfy the demands of restorative justice. The forms in which restorative justice is to be done are also lacking in Marshall’s definition i.e. whether the involvement demands “face-to-face” encounters or not, or are there any other forms of dialogue(s) to be used or not. The demands of communication methods should have been included in Marshall’s definition.

v. The failure to address the aim of the process in the definition also gives a reduction in Marshall’s definition hence not bringing in a clear indication of the “end”. Satisfaction from both the victim and the offender has been excluded in this definition hence not satisfying the demands of restorative justice fully as expected to do so (Dignan 2005: 2-5).
4.5.4 Restorative justice and crime

Worrall 1997 argues that crime is a social disease and this disease can be cured. The possibilities on healing these diseases are through specific practices of normalisation, classification, categorisation and discrimination between criminal types. The author refers this notion to Victorian industrial society in particular to their attitudes towards the poor. The action(s) being taken by this society towards criminals (as mentioned in the document and not perpetrators in our case) was the development of a complete sphere of a system of punishment. This idea is related to the situation in Mankweng because, perpetrators in this area react as though they are addicted to crime hence making that a disease that is incurable. This document calls for the church in this area to cure this type of a disease if ever it is a disease or just a mere habit. In visualising cured perpetrators from the disease of crime, the vision reveals a very good and better Mankweng that is able to cater for all citizens. The challenge is that the church in Mankweng still needs to be seen to be a doctor to cure these diseases by mediating and coordinating matters between victims and perpetrators (Worrall 1997: 8).

The reaction of the offender/perpetrator also contributes a lot towards restorative justice process his/her acceptance to his/her responsibilities towards what took place, is very essential for the smooth running of the process. It is very clear that no matter how big the offence might be, but as long as the perpetrator accepts his/her wrongdoing(s) and shows remorse, the victim turns to put himself/herself in the shoes of the perpetrator. The offence might be the one of a higher level however; the process to restore a peaceful life will always be shortened if the perpetrator accepts his/her responsibilities towards the offence and even show remorse for what took place. This is a voluntarily action to be taken by the perpetrator as he/she feels by showing remorse and apologising for what took place. He/she notices the negative end results of such an action. It is in this way that the offender realises his/her mistake(s) and learns to change. This is what is expected in Mankweng however, it is the other side of the coin (Umbriet et al 2007: 24-25).
Matravers confirms what Umbriet discusses above and argues that, for restorative justice to work well, the offender/ perpetrator must be in a position to accept responsibility for the bad behaviour he/she did. He/ she must also accept that the bad behaviour committed by them caused harm to the victim and be prepared and offer restitution while on the other side, the victim must be prepared to negotiate and accept restitution and/or any compensation for the perpetrators misbehaviour. In essence, restorative justice is a theory that tries to put right to the wrong that was done. It is from this notion that one may say that restorative justice is based on an idea that we all have a good relationship and crime is just a violation of our good relationship hence such violation(s) create obligations among us, and can be rectified. This is not what happens in Mankweng and this is one other reason why the community in this area harbour grudges against one another and these grudges often end in criminal behaviour. It is from this concept that the church in Mankweng is urged to initiate programmes, mediate and co-ordinate matters between victims and perpetrators. By so doing the church will be seen practising restorative justice pertaining to the community of Mankweng (Matravers 2007: 111-112).

Matravers argues the term responsibility from a point of human dignity. The author argues that “responsibility” and all concepts related to it are playing a significance role in human lives. The author emphasises the fact that without the notion of responsibility, it is impossible to carry on with social life and all human interaction. It is very important to understand the basis of human dignity because human reactive attitudes, gratitude, love, resentments and indignations are controlled by human behaviour. All these attributes are initiated and centralised in our relationships hence the demands of restorative justice. For perpetrators to be accountable and responsible for the wrongs they did. These will simply ease the social world for all. It is from this opinion that the responsibilities tie one to issues of justice, however this is not what is happening in Mankweng. What Matravers argues, is the demands for pastoral care from the church in Mankweng. It is the church that can teach the community to be responsible by initiating programmes that teaches people from youth on how to be responsible (Matravers 2007: 1-2).
Hudson 2007 emphasises the fact that the discourse of restorative justice is based upon three main arguments which are:

i. Even democratic and egalitarian, modern societies are nonetheless divided societies, this means that residues of former conflicts implicated in, for example, imperialism, autocratic monarchies, lack of rights to any but a narrow group of bourgeois citizens, remain and that new conflicts emerge.

ii. Theories and models of justice presently being advocated to establish discourse as the fundamental principle of justice are better suited to conflict solving than established formal modes of justice, and restorative justice incorporates the discursive principle more closely than those other justice modes do.

iii. The discursiveness of restorative justice could be restricted or distorted by institutionalisation, but other futures are possible.

Bisong argues restorative justice from two different perspectives. The author argues that court can shift to a system that is adversarial which compliments restorative justice. This is the approach, which meet the needs of communities because it confronts the offenders and holds them accountable for their actions however sometimes the South African courts quote that there is not enough evidence on certain cases hence encourage perpetrators to plan well for their future criminal behaviour and so is the case in Mankweng. It is at this point where the church in Mankweng becomes an adversary of the court by initiating programmes that mediate and facilitate matters between victims and perpetrators. It is from this kind of praxis where the church is depicted taking place within restorative justice in order to restore lives of the needy. This is a wish of this document for the future church in Mankweng. Bisong also, emphasises that restorative justice adds a significant value to the practice and experience of the criminal justice system by introducing at least two ways and which are:

i. Restorative justice can provide a practical, coherent and sound response to the moral challenge presented by crime.

ii. Restorative justice offers a practical way for families and communities to get involved in responding to crime and to heal its effects. In this sense, it will enrich
the young democracy and provides an avenue for the expression of participatory governance.

The significance of Bison’s idea is the fact that restorative justice focuses on healing both victims and perpetrators. It helps to heal many people because confessions and plea-bargains as well as reintegration is well considered and done. This is ideal for the demands in Mankweng hence the challenge to the church to initiate programmes that will restore the lives of many. The church is challenged to restore lives of both victims, perpetrators and the community at large and in that manner we see a better Mankweng in the future (Bisong 2009: 5-6).

There is no way that we may ignore the fact that restorative justice is done through mediation. This is victim-offender mediation and thus requires three or more parties at all times. This is a theory and philosophy that perpetuates a dialogue between the victim and the offender and most of the time is related to crime. The reaction of this mediation and or variable will always depend upon the level of crime committed ie. less crimes will most of the time have a positive impact through restorative justice hence victim and offender satisfaction is reached. This brings the perception of fairness and success which are related to the mediation process as mentioned above. The outcomes are most of the time positive hence restitution is acquired and encourages the offender to do away with recidivism. This is what is expected in Mankweng and is exactly what ought to be going on rather than going around and boasting about hurting other people. Mankweng perpetrators should learn to accept their faults and be prepared for restitution for every act they make (whether evil or good). Perpetrators in Mankweng stand a better chance of changing and they can as well change the situation in this area because they have enough experience of crime (Umbriet et al 2007: 22-23).

Tutu 1998 argues that conflict variations are involved in different sections of the population. These conflicts will always exploit and creates division(s) within and between communities of different areas. He further refers these conflicts to levels of different people mentioning that they are even taking place between young and old...
people. They also take place between members of the same family or organisation, between men and women, neighbours, different ethnic groups and racial groups are often seen to be turning against each other. He refers this to how bad people victimise each other hence the situation in Mankweng. Perpetrators are victimising members of this community to such an extent that the community is highly affected by traumatic incidents. The community lives with fear about, who is next? Why me? What am I going to do? And so on. Tutu also refers to how the results of violation and victimisation demands extensive healing. He refers this to be affecting social events and physical reconstruction at different levels of society hence a very high demand. He mentions that these demands are so complex to the extent that there is a need of a long-term process and with many dimensions to reach true reconciliation. This is exactly what is taking place between the victims in Mankweng and the perpetrators of this area however, these long-term processes will bring about a better future for Mankweng. The church should initiate, introduce and facilitate programmes that will help in counselling all those that are traumatised by the crime of this area (Tutu 1998: 350).

Tutu acknowledges that both individual and social healing are very lengthy and complex processes. These are not over-night variables however they are meant to restore both human dignity and a peaceful life. They are very essential to human life. He suggests that the process of restorative justice cannot be disconnected to decriminalisation. Restorative justice is a theory and philosophy of restoring rather than punishment hence the aims of its processes need to be seen fully as they are meant to be. Tutu refers to criminalisation of perpetrators and offenders being very important to communities. This demand is also not different from the expectations of the community in Mankweng. The church in this area should initiate programmes to restore the lives of the community despite the length of those programmes. What matters most is healing and restoring lives of both those that are hurt (victims) and the hurting ones (perpetrators) hence have a better social life in a future of Mankweng and in this way there shall be a better Mankweng in the future (Tutu 1998: 56).

Tutu emphasises the fact that in order to reach a true and effective reconciliation, restitution, empathy and commitment plays a very important role. He mentions that a
display is being made for those who are responsible for violations through apologising and committing themselves. This is the demand of reconciliation hence not different from that of forgiveness. The victim can be prepared to forgive the perpetrator (offender) depending upon actions and commitment of the perpetrator. This is a way of healing the victim and restoring his/her human dignity hence making peace with the past that troubled them. These demands are of course relevant to what is needed in Mankweng. Pastors of this area are encouraged to take action and help all those who are affected by crime in this area. They should restore lives of both victims and perpetrators in this area as it is very important. Tutu’s idea of restorative justice is not fulfilled by Marshall’s definition hence Dignan says that it is of very limited value. The challenge with Mankweng perpetrators is the way they compete about how good they are in committing crime (a good example of this is Mr. Sebaka). They think of crime is the portraying of the strength of a man and this is not what ought to be going on in this area (Tutu 1998: 350-351).

4.6 The Church in Mankweng

On this note, the church in Mankweng ought to be reflecting on what Osmer is arguing about “the normative task”. Osmer is arguing about the commitment that one should make. The church ought to bring about change by setting goals and strategies on how to fulfil the expectations of a real truthful church. This church is expected to draw programmes that include the demands of the community. The church in Mankweng ought to tabulate programmes that will benefit the community and relieve this community from the present bad situation which is presently being experienced. It is advisable for the church in Mankweng to take and praxis some of the suggestions given in chapter of this document. This will create a better Mankweng for the future with lots of change that benefits all (Osmer. 2008: 129-130).

The church ought to be identified as a place of reality pertaining reconciliation. She ought to be seen to be reconciling the alienated ones and thus returning the rebellious. Those that are lonely are to be cherished with love and motivated to be members of the real congregation that is concerned with the daily life for all and not just a periodical
institution. All this should be done in remembering the body of Christ and not just to be a church of members belonging to a denomination hence not assured of their individual lives without theological meaning. If the church practices her activities correctly, conflicts which are being experienced pertaining to church governance will not be possible and the community at large will practice life in a better way than it is in Mankweng. The challenge of disremembering will thus be over taken (Everist 2002: 45-46).

The church ought to be very radical in bringing the impossible to be possible. She ought to be identified as being able to meet human needs hence assuring her community with eternal life. She ought to nurture all members of her community to share in memories and plan according to the Scriptures. She ought not to be seen in her disunity. She ought to be both local and universal. She ought to be a diverse church and thus open to all expressions, which are benefitting all people. The church ought to be indispensable in such a way that she lives accordingly and helps in restoring lives of all those that are hurt (victims). Perpetrators are not supposed to be ignored but remembered in such a way that they will be accountable for all the wrong they did. The church ought to remember the Body of Christ at all times. In so doing, all are challenged to be living for one another and is either by means of figurative measures or by literal ones or even both. When the ministry remembers the Body of Christ, all are joined together by the Holy Spirit in order to be able to avoid dissatisfaction and dissension as well as disunity will not be experienced (Everist 2002: 46-52).

When the church remembers the Body of Christ, she becomes the indispensable Power of Christ to such an extent that all are called together to create and thus be able to sustain a good and trust worthy environment hence the identification of members becomes different. The church in Mankweng ought to be different in terms of identity and membership. She ought to worship God differently rather than just to be identified as any other institution without a glance of companionship. She ought to educate and care for one another. Members have to understand to become stewards in serving God the right way and thus avoid conflicts within the church. Members will thus
understand and make the right decisions that will build God’s Mission about the ecumenical church. The church in Mankweng ought to minister members` daily life and historically change the past with a positive vision for the future of the church. In this way she will be practising justice, thus reconciling, and healing many that are traumatising and the traumatised in this area. She ought to understand and practice the ideology that all are united in Christ. The ecumenical church (both global and local church communities) of God is equipped with all kinds of ministry therefore building confidence in all members. She ought to create a safe environment in order to teach members to learn and listen to one another in order to avoid pluralism, which enlarges the challenge. God`s grace and love in Mankweng ought to be seen and experienced through the church that faithfully serves in the world (Everist 2002: 52-56).

4.7 Preaching the Word of God

The church in Mankweng ought to preach the Word of God in such a way that the local community of this area will understand the significance of the first coming of Jesus Christ in this world. The Word of God should be preached in such a way that the local community of Mankweng understands that the church is not meant for a certain community as mentioned above. The challenge that is happening in this area is through sin and thus needs to be addressed with immediate effect. Paul the apostle calls for this in Romans 8:3, where he refers to the flesh being condemned by the sacrifice that Jesus Christ gave to us at the cross of Calvary. Many people more especially in Mankweng may not be aware of this. The situation in Mankweng is all the demands of the sinful flesh. This type of action can be rectified by proclaiming the Word of God the right way. The church in this area ought to teach the children and bring them up with a concept of serving the Triune God and changing the situation in their present lives. Sin is never powerful for those that believe in God and have faith in Him. Through His grace and mercy, the situation in Mankweng can be changed. Proclaiming God`s Word from younger ages, is an asset that the church in this area can bank upon. This is a great investment that will bring back Mankweng to its origins. It is from the point of preaching that the quality and depths of Christian discipleship is acquired hence discipleship that is heavily dependent upon preaching. Teaching children of this area from younger ages to be stewards of God will definitely change
the situation of this area. It is from this that I challenge the church in Mankweng to draw her programmes and include this phenomenon which will benefit all that are attached to the planned programmes and also the excluded ones (Oden 1983: 127-128).

4.8 Jesus Christ the Saviour

The New Testament calls for the prophetic traditions practised by the Israelites. This is portrayed in many different ways and Jesus is also portrayed in a similar way to other prophets of the Old Testament who announced God`s Word to many people. In this way Jesus was understood to be like many other prophets. Prophets like Jeremiah and Elijah were classified in a similar way to Jesus (Matthew 16: 14). His disciples also described Him as “a Prophet mighty in deed and word” (Luke 24: 19). The challenge in this regard is “who is Jesus?”. Looking back at the time of creation the Bible portrays God creating everything that did not exist before His creation. In the creation we count six (6) times the phrase that says “And God said”. In the same breath we count three (3) times the phrase that says “Then God said”. We also count a singular phrase pertaining to God the almighty that says “God blessed them and said to them”. What we understand here is that He spoke with His own voice and said words through a Word. The total comes to ten (10) when God was speaking through His own authority to create everything that we see today with our own eyes and touch with our hands. Everything we hear and smell was created by God. This is what the church in Mankweng have to preach to both victims and perpetrators. By so doing the church will not be separating the two. The future church in Mankweng is expected to remember prisoners and visit prison(s) with the aim to proclaim the Word of God to perpetrators to change the situation in this area (Genesis 1: 3-30).

Now the challenge is “what is the relationship between God and the Word that created everything?” How do we link God to the words that He said when creating all things that we may and may not appreciate today? What is the theological relationship between God and the Word that created in Genesis 1? In John 1: 1-5, we understand the Word that created everythings to have been with God and the very same Word is
God Himself. The New Testament depicts Jesus Christ to be the same Word that we are referring to hence He created everything before there was anything on earth. In this case there is no argument that Jesus Christ is God hence divine. This brings us to the notion that Jesus Christ is more than what we may imagine about all the other prophets. He is the only begotten Son of God born of the virgin Mary (John 3: 16). The purpose of Him (Jesus Christ) to be born on earth by the virgin Mary is to redeem the whole world that has fallen. To redeem all creation out of sin hence He is the Saviour of all creation and not only of mankind as other scholars may argue. He is the only Messiah that brings joy to all creation (Samuel son 1992: 8).

It is from all that is mentioned above and about Jesus Christ that this document challenges the church in Mankweng to proclaim His name to all who need change in their lives and save many a soul as demanded by the Scriptures. The church ought to proclaim His name as the only Saviour of those that are lost. He is the only One who can change their lives and bring about change in Mankweng. The church in this area ought to get down to the grass roots of the situation in this area and proclaim the Name of Jesus Christ to those who are in prison and jail because of their evil praxis (perpetrators). This will help perpetrators to realise their mistakes and be prepared for restitution. Perpetrators will be prepared to be responsible for their wrong doings. It is the duty of the church in this area to proclaim the Sovereign Name of Jesus Christ to those that are hurt (victims) and encourage them through His name that whatever took place is not the end of their lives. They should be motivated and encouraged so that they can recover from all that happened and continue with life as usual (Osmer 2008: 135).

All who think that they are hopeless ought to be encouraged and comforted by the church in Mankweng in order to fulfil the Scriptures (Thessalonians 3; 1-4). In this scriptural text, Paul the apostle encourages all that are going through difficulties. This notion becomes a big challenge to the church in Mankweng if scriptural text(s) are to be ignored as in Thessalonians 3 as mentioned above, Paul is encouraging the congregation to stand all trials. This should not be a text that is meant for a certain number of people but, applicable to all. This document challenges the church in
Mankweng to take a stand and proclaim the Name of Jesus Christ to all people in this area and at different places as well as at different times hence change the situation of this area. The Name of Jesus Christ that brings joy to all who obey Him. It is from this that I encourage the church in Mankweng to be visible within the justice system and mediate some of the cases within the said system. By so doing the church will be restoring lives of both victims and perpetrators (Osmer 2008: 135).

4.9 Anger management

Anger management is brought into this topic because of the behaviour of some of the people in Mankweng. One of the people that I interviewed brings in the fact that if people could control their anger and manage it properly, all prisons and jails could become useless and thus be closed or even be used for something better. He is right because this type of behaviour is through the people we associate with and can never be avoided because we all analyse the people we live together with. Every one of us thinks we are different however we are all the same because we all have feelings and emotions. Many people become angry because of the actions and acquisitions taken by the people they live with. It is very important for individuals to be able to control anger and in that manner many people will be able to continue with life in a better way than as we see it happening today. The church in particular ought to teach people how to control their anger or even avoid situations where they will end up being angry. This is a psychological attribution, the church in Mankweng can liaise with psychological professionals who will help those that have a challenge in this field. The church can mediate these programmes and facilitate them and so doing, many lives are being remembered hence a better future for Mankweng can be seen.

This document brings in “anger management” as a subtopic due to the challenge of the situation in Mankweng. Many perpetrators of this area are failing to control their anger which becomes a challenge to the church in this area to introduce programmes that include “anger management”. During the interviews that were conducted for the sake of the success of this document, Mr. Manga E. E. L. who is one of the prosecutors for the Dept. of Justice in Mankweng and working close to perpetrators and victims...
most of his time, mentioned that most of the perpetrators that are in their roll-call came because of failing to control anger and they expressed on their victims. He emphasises that perpetrators disrespect people so often and sometimes they even demonstrate their bad attitude during court proceedings. They do not show remorse or pretend like others but even become aggressive. He refers this type of behaviour to be a psychological challenge that needs psychiatric treatment however, Manga still refers to the dignity of these people whom we call perpetrators. He says that they are not to be treated as animals but as normal human beings who one day will change their bad behaviours. He also acknowledges that some of them find themselves in the situation they are because of circumstances that forced them to act as they did. It is at this stage that I felt the need of the church to be visible to perpetrators and intervene the situations in which perpetrators find themselves. Ministers and pastors should be seen in court rooms where this kind of behaviour takes place in order to mediate in a polite manner and teach perpetrators to control their anger. Where it comes to a push, such perpetrators can be taken through programmes of anger management. This document challenges the church in Mankweng to introduce programmes that will teach people how to control anger. If the church does right in this programme, crime in this area will be eliminated (Favaro 2006: 14-15).

One other indisputable fact is that; anger is not always a toxic or a sick human emotion that cannot be controlled. Anger is considered to be a perfect and normal human emotion hence a reaction to all event(s) that are not acceptable and unpleasant to individuals. Many people react by showing anger when their normal life becomes aggressive or critical. They also react with anger when their normal life becomes nasty, confrontational or pessimistic. We all react to life but people with anger are angry almost all the time of their lives. These people may be referred to be “chronically angry” and it looks like they are comfortable being angry. Those are the type of people that the church in Mankweng, together with relevant professionals ought to draw programmes of anger management and engage with them in such programmes to change the situation in this area. These are the type of people who may be frustrated and driven by anger hence needs assistance (Favaro 2006: 15).
Favaro 2006 also refers to six (6) different steps that can calm people’s lives and are:

i. Identify what’s setting you off and why.
ii. Find the calm while navigating the (inevitable) storm.
iii. Relinquish toxic anger in your life for good.
iv. Overcoming angry themes by conquering personalisation.
v. Controlling predatory anger.
vi. Cool under pressure.

The church in Mankweng ought to introduce programmes that include anger management and use professionals and specialists that will teach about the six (6) above mentioned steps to change the situation in this area. Many people and individual families lack this teaching and thus only the church that can bring about change in people’s lives. Many family, socialising individuals, workmates, church members and associates often fail to solve conflicts for the same reason which is poor conflict resolution. The church ought to teach these people how to control their own anger as well as for the next person that they communicate with (Favaro 2006: 118).

Favaro also refers to six (6) Common Anger Agendas that may benefit many a people and which are:

i. Wanting to physically hurt someone.
ii. Wanting to hurt someone’s feelings.
iii. Wanting to control someone else’s behaviour.
iv. Wanting to suppress someone else’s communication.
v. Wanting to frighten someone away.
vi. Wanting to assign blame.

All these six common anger agendas are steps of behaviour that other people are comfortable with hence bringing evil spirits that the church ought to pray for their elimination (Favaro 2006: 119).
Many a people who are chronically angry, suffer from all the bad that they have done for others. In actual fact, one has to live a life that is a good inward one which is incarnated with Jesus Christ rather than to live with anger and show the world that s/he is the “boss” as many people of today like to behave. Saint Augustine called for this type of life and used the Latin phrase “incurvatus in se”. This phrase means to be turned inwardly on oneself. In a literal way it means that one has to be curved inward on oneself. In simple terms this phrase will refer to the well-known one of today that says that one has to carry out self-introspection. This is a theological phrase used by many theologians who changed the world from bad situations to better ones. Many theologians such as Martin Luther and Karl Barth used this phrase to change lives. The phrase refers mostly to wrongdoers, perpetrators in this case and how much they suffer from all that preoccupied themselves. These people need to be relieved of all their burdens hence the duty of the church to do so. The church ought to practice justice with repentance for all that are showing remorse for their evil doings just like the other criminal who was with Jesus Christ on the cross and asking for forgiveness (Luke 23: 39-42). This is a Christian practice following what Jesus Christ said when He was on the cross by saying “Father, forgive them; for they do not know what they are doing” (Luke 23: 34). The church in Mankweng is challenged to teach victims this kind of Christian practice and thus continue with life as it is supposed to be (Broughton 2015: 91).
CHAPTER 5

The Church responding to the challenge

5.1 The Church

This chapter is in line with the question of Osmer R. R. 2008: 4”How might we respond?” This chapter is the last chapter of this document and answers the research question in chapter 1 which is: “How can the united church in Mankweng deliver both traumatised victims and perpetrators through a restorative justice programme and restore their lives through a remembering church?”

There is a second chance for every one of us, so it is also likewise for both perpetrators and victims in all areas. If we take the story of “Mike” who grew up in a family where his father and mother were alcoholics and he also became one, nothing is impossible. Mike was helped by relatives, friends and professionals and at the end of the day he became a trusted official who worked as a second in charge at the White-House for the United States of America. This is amazing for an alcoholic to become such an important person who helped many peoples’ lives. As the demands of pastoral care so it happened to Mike hence the demands of this document. The challenge is, as much as “Mike” set an example, so the church in Mankweng is not meant to fail to take such action. Both perpetrators and victims in Mankweng can still be helped by the church and her associates through applying pastoral care and helping in setting goals for restorative reconciling meetings. This can be done with the aim of fulfilling the demands of pastoral care. These people (perpetrators) can be given a second chance and do very well as “Mike” did. The community at large can also benefit from their experiences (Stromberg et al 2009: 1-8).

The church in Mankweng should remember that traditionally, the church is known to be a Trinitarian Ecclesiology and thus “the body of Jesus Christ”. It is from this notion that the church is expected to practice, reflect and demonstrate Jesus Christ in all challenges faced by the people of the world. She is expected to be understanding that she belongs to the Triune God hence all her praxis should reflect God’s love unto man.
She is expected to belong to the Holy Trinity and thus the community living around her should be able to notice and see God’s love through the church. In this way the church will be fulfilling the demands of pastoral care. It is from this notion that the church in Mankweng should be seen to be unique by changing the present situation of crime by her praxis that helps both victims and perpetrators (McGrath 2011: 263-264).

McGrath argues that the church can be looked at as an institutional place. This kind of idea will refer to the fact that the institutional church is a place where sinners have no place. The Donatists looked at the church as a body of saints and not a people practising Christianity. This is not what the first church in the world meant and practised. The first church persisted. Despite all challenges that she came across, her praxis portrays exactly what God needed about man fulfilling God’s Mission “*Missio Dei*”. The challenges and the idea that Donatists had, is not different from the one in Mankweng. The people of Mankweng look at the church as a certain institution that belongs to non-sinners. They think that this institution belongs to a certain community of people who are holy and without any mistakes and that is why they do not want to mix with people who are deep into crime. Church people in Mankweng are identified by a label and not by the correct praxis that God chose for them. And this is too far from what God chose this church for. The meaning of the church and her doctrine is always proposing to be engaged in pastoral ministry of any kind in order to help all the needy people. It is from this notion that the demands of this document urges the church in Mankweng to refrain from distancing herself from the entire community of this area (McGrath 2011: 18).

The church has undergone many developments since she started. She went through many challenges and crisis through many years and she has gained enough experience to such an extent that she can bring about enough change and alter both social and political contexts that bothers all God’s people. It is a community of Faith in God, hence God can never neglect her (McGrath 2011: 18).
McGrath states its very well that this is God’s community and cannot be argued without referring to the Bible. It is a community where the foundation is based on Christianity and thus must reflect exactly what the Bible demands. She is not supposed to reflect on individual origins nor backgrounds and must gather faith and trust for all throughout the whole world so should Mankweng. This trust and faith gathered by the church should be able to build and grow different individuals in faith and holiness. This is exactly what is expected of the church in Mankweng. The church in this area is not expected to distance herself from the local community as she does today. She is expected to bring a feeling of grace to all that suffer crime in this area. She must also consider her own praxis by visiting victims and perpetrators of this area. The fact remains that the church knows much better about the origin of sin and that is what is bothering the people of Mankweng. She also knows about how redemption can be acquired hence can bring about methods and ways on how different people can reach salvation. It is not difficult for the church in Mankweng to change and bring about change in this area by depicting God the right way and thus help both victims and perpetrators through the help of Jesus Christ as He is the only Saviour for us all. Through him both victims and perpetrators can be saved from crime. He gave us a guideline of what we need to do when we face challenges like the one in Mankweng by speaking to us through the Scripture as he said “I am the way and the truth and the life” (John 14: 6) (McGrath 2011: 267).

5.2 Structures fighting against crime in Mankweng

In Mankweng one identifies a few structures fighting crime in several ways. Some of these structures are seen to be fighting crime directly while some are not seen by the community to be fighting crime however in reality they are doing so all of them. The listed of such structures are as follows:

i. The SAPS
ii. Dept. of Justice
iii. Municipal offices
iv. The Dept. of health
v. The Dept. of Social and Welfare
vi. The Dept. of Transport
vii. Mankweng Victim Support
viii. Motswikitswiki

The last two organisations are community-based organisations which are fighting crime directly and with Motswikitswiki being the most direct and effective one. This is an organisation that is elected by the community and working voluntarily to fight crime in this area. They work according to norms, policies and discipline measures initiated by the community. For instance, if the community says that when they arrested a perpetrator they must apply corporal punishment, they do so and this helps this community a lot because it helps a lot in reducing the crime rate of this area. This document challenges the church in this area to work hand in hand with all the above mentioned structures. The church cannot isolate herself and still expect good results without community interactions.

5.3 The unique Church

In relation to all that is written above, the conclusion of this document is that God has to intervene in the situation in Mankweng and how is this to be done? God uses those that serve and worship Him in the church in this area and demands to change the situation. I strongly argue that the local church in Mankweng must take initiatives to change the situation in this area. It is the church that can make a difference to this area through the help of the power of the Holy Spirit. It is the people in the church that must show love and hope for all those that are hurt (victims) inclusive with those that have lost direction (perpetrators) Romans 13: 8-10 tells us to love one another and it is scriptural hence the church in Mankweng must practice what she preaches. Love is emphasised and practised by Jesus Christ in most passages of the Scripture and thus the church as the Body of Christ must also carry out the same. Romans 8: 1-10, Paul the apostle tells very well that there is no condemnation for those who are in Jesus Christ. He refers particularly to the church, this document challenges the church in Mankweng to take action and depict Jesus Christ’s love and hope to all those that are in need. 1 Corinthians 13 explains how people should love one another and it is from this notion that the church in Mankweng must bring about change in this area.
Sider et al 2002 also agrees with this type of demand with a different approach. The approach that Sider et al uses is the one of a commitment to the community. The approach is one that the church should discover the needs through community outreach. The author puts it very clear that the mission-oriented church is a church that never fails to share God’s self-sacrificial love for those who are lost. This will be the church that brings joy to the lonely community. It will be the church that heals those that are broken hearted. This is the church that heals wicked souls and thus cultivates her way to be inclusive in the community. This kind of a church will be able to be in the know of what is taking place in the community. Unlike in Mankweng, the church is distancing herself from the suffering community hence people outside the church, see her meant for a certain type of community (Sider et al 2002: 145-146).

5.3.1 The dynamic church

The church should be recognised to be unique from all other institutions hence very effective and dynamic. According to Sider et al 2002: 15, the church should at all times accomplish what is demanded by a holistic ministry. This kind of a church is a church that her congregants long to be part of rather than to be in secular life. This is the church which her environment is inviting at all times. It is the church that is missed by all who are attached to her. All her members really feel they miss her if not in her environment. The quality of such a church is an indescribable and committed to redeem all those that are lost. This is the church that is committed to bring about change and renewal to lost and burdened souls. It is the church that brings spiritual growth to all who are attached to her and thus brings transformation to both those that are within the church and the local community at large. This is the community of Jesus Christ that is spiritually dynamic and boldly prophetic. She is a sacrifically caring body that is nurtured by God Himself (Sider et al 2002: 15-16).

I imagine the church in Mankweng acting just as Sider et al 2002 suggests. This will be a church that changes many peoples’ lives. She will be a church that saves many lives. The mission of this kind of a church will be to teach and minister a vision that integrates discipleship as demanded by the Scriptures. Her vision will also integrate
evangelism and social action with her works aiming towards both social and spiritual transformation. This is the church that will of course in Mankweng support systems and bodies that are dealing with charity and community development. This will be the church that is attached to the systems that are dealing with compassion for the needy ones. The church in Mankweng will thus not neglect public policing as other concerned structures are already committed more especially to the crime that is taking place in this area. She will be the church that advocates justice and be involved in both individuals and human group problems. Her fundamental ministry will be to seek and develop those that receive and welcome the church’s fellowship and also create a long-term relationship with such a community. This will not be a church with a short term vision but the one recognised by both locally and globally individuals because of her commitment (Sider et al 2002: 15-16).

The church in Mankweng is centred upon congregational life which is highly passionate in worshipping the Triune God, the God that loves all people, inclusive of people outside the church and perpetrators as well as victims. It is from this notion that this document challenges the church in Mankweng to practice a holistic ministry rather than just to be seen as a certain institution meant for a certain community seen on a Sunday only. By so doing, this church will keep on celebrating salvation that is brought to all people by the grace of God. The church in Mankweng is based upon faith in Christ Jesus and thus always relying on the power of the Holy Spirit. It is from all that I have mentioned above that this church is expected to bring about change to the community by preaching and practising very fruitful ministries that benefit all people. Despite the fact that there are many people who are not interested in the church, it is the duty of the church to teach such people about the misconception articulated regarding the church and bring to the people what is relevant in order to bring about change as expected by the Scriptures and its demands (Sider et al 20002: 16).

5.3.2 The inspirational church

The church in Mankweng is to inspire and motivate all people as she depends on the authoritative Word of God and the teachings of this Word are not discriminative. The
teaching of this Word promotes both passion and mercy. Jesus Christ as the head of this church demonstrated how the church should behave and act as well as help all those that are in need. In Mankweng there is a lot of crime taking place and this originates from misbehaving of natural people through “anger” that perpetuates violence towards the innocent. It is the duty of the church to bring in the authoritative Word of God that teaches people to forgive one another rather than to exercise anger as we see it happening today in this area. The church in Mankweng should introduce programmes that promote the management of anger hence crime elimination. When these programmes are introduced, specialists in controlling human anger management are to be involved then both congregants and the community around the church at large will benefit from such programmes running. It is from this kind of a notion that the community in Mankweng will be changed to be a peaceful one with the reduction and elimination of crime in this area. Different individual community members are to be nurtured so their spiritual lives can be deepened in worshipping God. They will also be encouraged to pray. The study and praxis of anger management will also improve mutual discipleship from all those that benefit from these programmes (Sider et al 2002: 16).

The church in Mankweng is expected to be holistic in a way that should share the self-sacrificial love of God to all those who are lost. These perpetrators, who are attacking the community of Mankweng, are lost and many of them do not understand the significance and the results of what they are doing. It is from this notion that this document challenges the church in Mankweng to take action and introduce programmes that will improve the lives of all that are lost (perpetrators) rather than try to ignore the situation in this area as is done today. This church should introduce programmes that makes her committed and cultivate outreach programmes that reduces and eliminates the number of perpetrators and thus victims in this area. The broken ones (victims) should be brought to a centre(s) that will promote counselling that will assist with a smoother life for them rather than just to ignore them while they are suffering all the trauma that we know of (Sider et al 2002: 16).
The church in Mankweng is expected to be a holistic one in a way that she will cultivate love among all people. She is expected to be accountable to both perpetrators and victims by building and promoting programmes that are of reconciling lives and relationships that are broken. She is expected to promote empathy for victims hence forgiveness for perpetrators can be experienced as this is one of the demands of the Scriptures and thus should be promoted 1 Corinthians 15: 8-11. Just as Paul the apostle received God’s grace and be changed, these perpetrators also need this experience. This may be done through restorative justice programmes as demanded by contemporary life however the church still remains liable for all. All programmes that improve peoples’ lives should go through the local church so that the church is not seen as a certain institution that is meant for a particular community which does not accept others. These programmes are not to be used for only those that are attached to the church but for all those that are broken hearted. This will bring the church in Mankweng to her rightful meaning as the Scriptures demand. The meaning of the church is to enhance all people without exclusion. The mission of this church should be to unite all community members as demanded by the Scriptures. These church programmes that we are talking about, should include outreach projects that will be used to find all that are lost (Sider et al 2002: 16-17).

5.3.3 The church with faith

The church in Mankweng is also expected to select leaders with great faith. These leaders are expected to develop the church to become unique. A church that is of great faith brings about change to the local community of this area. She is expected to have a vision that will bring the future church that is of integrity of which the community at large will benefit from. She is not expected to be a church without courage nor of passion for a holistic mission. Her mission should be seen to be benefitting all people without discrimination. This should be the church that is practising and promoting programmes that promotes future leaders that will sustain her mission. These leaders are to be selected and trained through the guidelines of the power of the Holy Spirit as demanded by the Scriptures then the church will be able to accommodate both perpetrators and victims in a comforting way. This will be the church where everybody will feel safe in her environment (Sider et al 2002: 17).
The church in Mankweng is also expected to be a holistic one. The kind of church that is concerned of every area of individual developments that brings good congregational life. This church will be the church that is guided and controlled by the lordship of Jesus Christ hence practising all her activities and events without distinguishing between \textit{``sacred''} and \textit{``secular''}. It is by so doing that the community in her context will not see her as a Sunday church only, but a church that is involved in every second of peoples` lives. This will be the church that is at hand when crisis arise. This will also be the church that is depicted as a mother for all without distinction because Jesus Christ died for all of us (1 Corinthians 15: 1-11) (Sider et al 2002: 17).

The church in Mankweng is as well expected to train and equip members with methods and ways on how to treat and accept everyday life challenges. Knowledge that will make them strong and help them to approach all kinds of life challenges. This church should plan to organise and call members to portray their different spiritual gifts and talents as demanded by the Scriptures and in this way develop different programmes that will develop positivity for all. This church plans on how to sustain her developed programmes and her holistic ministry through a well organised system plan. It is from this notion that the church in Mankweng is challenged to change and thus introduce an effective resource management programme that has a good future vision (Sider et al 2002: 17).

From all above mentioned knowledge, one may simply say that the church in Mankweng is highly expected to be a contextual church and explore her ministry for her local community. She must depict her commitment with a spirit of sacrificial servanthood. She is expected to be bold in taking action towards ministering God`s love to all without distinction. It is by so doing that she will be promoting unity among all people and expressing the sacrificial body of the Lord and Saviour, Jesus Christ. This type of action depicts the works of God and thus portrays where God is at work in the world that He created with love. It is from this notion that the church in Mankweng is called to be more contextual than to be seen as a certain institution without knowing how she is operating. This is a call for the church in Mankweng to change and bring
the Good News to the local community than to be looked at as a certain institution that outshines her local community. This will be the church that practices both evangelism and social ministry. This type of practice is also expected to be practised by the entire ecumenical church of God hence bringing about change to all. Paul the apostle calls and demands for this idea in Romans 12 and in 1 Corinthians 12.

For the church in Mankweng to be changed and well established, there are only three stages that she should consider and plan using these stages as suggested by Sider et al 2002: 18-19. The stages are as follows:

i. Setting the Stage
ii. Unleashing the Vision and
iii. Sustaining the Vision

Let us discuss all of them as follows:

5.4 Setting the stage

One of the main challenges that is emanating from the leadership of the church in Mankweng is the suffering of the people in mind about who should lead the church. The challenge of working together, laying of hands and ordained ministers as one body which is the church and our greatest mission is to give one gospel message to the children of God and address the sufferers. This seems to be a threat because some of the church leaders see this idea to be governed by those who went to colleges and Universities to learn theology and how to be ministers. I will take this to be some sort of complex that makes people to feel inferior. Other church leaders feel that the charismatic churches cannot mix with the lawful ones (mainline churches). This is a human mind that divides church leaders of MIF. This kind of idea of working together as one church that belongs to one God, is as if it is meant to undermine some of the leaders and certain congregations. However that is just a human mind that divides the church in Mankweng and is not what God expects of His church. God demands unity for all and at all times and this is exactly what Pastor Osofelelelakan emphasises (Molipa 1995: 12-13).
In this stage which is the first stage that Sider et al. suggests, the church in Mankweng should also prepare the congregation in line with the prepared leadership. The congregation needs to be strengthened in such a way that the spiritual vitality of this congregation can easily be recognised by those that are outside the church. This spiritual vitality will also bring relational health of the congregation in Mankweng. This is a relational health that invites a holistic practice in theology as demanded by the Scriptures. By so doing, the relational health will be recognised within the prepared congregation of Mankweng. This notion brings in the fundamental references and the demands of the Bible. It also involves hermeneutical frameworks of Biblical theological statements that concerns the church in Mankweng and demands change. Paul the apostle calls for this preparation to be administered by the power of the Holy Spirit in Romans 8: 1-17, 1 Corinthians 12: 4-6 and in 2 Corinthians 13: 13 (Sider et al 2002: 18).

5.4.1 Isolated Pastors

De Gruchy argues that the ordained minister as a practical theologian is not an isolated unit who is to work alone, but, a member of the entire group ministering a holistic ministry as demanded. De Gruchy calls the ordained minister a practical theologian to be part of a wider group of theologians. This reminds us exactly what Paul the apostle calls for. Paul calls for the exercise that should be carried out through different talents and gifts by the Holy Spirit. In this way there will be no dominion over the other. Some of the church officials and members may misinterpret the ordination of ministers to be dominant however the fourth article of the Barmen Declaration of the Confessing church in Germany fully reminds us as follows:

*The various offices in the Church do not establish a dominion of some over others; on the contrary, they are for the exercise of the ministry entrusted to and enjoined upon the whole congregation.*

This is a thorough calling to all people to remember that before God`s eye, we are all the same hence should respect one another. We should also consider that to err is human hence accept other people`s mistakes (De Gruchy 1986: 29).
It is during this stage that all planned outreaches should be nurtured with commitment to all who are involved. The “outreach-mind” should be developed in such a way that every member is eager to fulfil and accomplish the task given then mission accomplished. All members are to be motivated in such a way that they remain focused at all times. This motivation can be done by means of using different motivational programmes run by member’s specialising in those fields. By so doing, all members involved and committed will have a feeling of belonging to the outreach project(s). They will also develop love in what they are doing. This is exactly what the church in Mankweng is expected to do as a start to her plan to change the present situation. Motivating, building and developing love to all community members will help a lot and benefit all (Sider et al 2002: 18).

Many a scholar suggests that the pastor as the head of the leadership team should be able to know the congregation, not by all individual members’ names, but by identity. This means that the pastor should be able to identify church members by the way they live, behave, they talk, they act, etc. He /She should be able to know church members’ beliefs. He/she should also be able to identify these members through organisational system(s) implemented within the church. In Mankweng the head of the church leadership team already exists and which is “Mankweng Inter-Denominational Fellowship”. This body only needs to be strengthened and thus all different churches of this area are at peace with her. When this body is strengthened, other structures are to be interacted to it to strengthen all planned programmes. All existing secular structures already fighting crime in Mankweng can easily be interacted to the strengthened “Mankweng Inter-Denominational Fellowship” one strong body that brings in change in this area. All existing structures mentioned above, can be interacted to the existing “Mankweng Interdenominational Fellowship” and in this way everybody may be committed to combating crime in this area and this will bring peace to the community of this area. With the help of all these structures, the church in Mankweng can become a very dynamic one hence very helpful to all (Sider et al 2002: 17-18).
5.4.2 `SWOT` analysis

The structures mentioned above can help the church in applying the “SWOT” analysis programme. “SWOT” analysis means that we can use our (S-W) weaknesses to strengthen our business and in this case it will be the planned mission by the church in Mankweng and (O-T) refers to all threats we come across which may be used as our opportunities to fight against what threatens us if used the right way. The church can then minister the community holistically without any problems because there is a sense of belonging. This kind of a church can start at Mankweng as we speak but, the results can benefit many people in the entire world. The results will benefit all that are attached to these attributes. These structures can also help the church in assessing the contextual community of Mankweng in terms of the church type of culture to be practised in this area (Sider et al 2002: 18).

Culture also plays a very important role in people`s lives. Biblically, culture plays the basis of one. In the gospel of Luke, the demographical attributes are also well-known to some of this existing structure: the church can depend upon such knowledge and reach very good results by using such knowledge. It is very important for the church to assess all assets for Simeon to demonstrate how important culture is for all people. It is from this notion that this document challenges the church in Mankweng to understand that Christian holistic ministry requires an awareness of all contextual elements which involves both the church and the community through the help of all these structures mentioned above, the church can then report such assets. It might also be difficult for the church to know all the needs for both congregants and the community at large but, with the help of all these existing structures, the church can be at hand when needs arise. This holistic ministry measures will help the church in Mankweng to be more contextual rather than to an institution belonging to a certain community as she is assessed today (Sider et al 2002: 18-19).

5.5 Unleashing the vision

This is the second stage that the church in Mankweng should consider and thus take action in order to bring about change in this area. This is the stage where no member
attached to the church in Mankweng should be stopped to seek God’s vision about the community of this area. A thorough reflection on the present congregation and the community at large before taking any action will lead to an amicable accomplishment. There is no doubt about the church has compassion for the poor and the wicked ones. This is expected by God because these people are in a unique position and appreciate the dependency of God’s grace which must come to them through the church. The people in the church should realise that no man is above the other and thus swallow their pride and give help to those who are in need. (James 4: 6-10). The church in Mankweng together with all existing structures should pray for the guidance of the Holy Spirit in changing the present situation (Romans 8 and 1 Corinthians 12). Both perpetrators and victims need the assistance of the church at this point in time. Without God’s guidance, the plan to assist both perpetrators and victims in Mankweng, is just as useless as wasting time and energy for nothing. As I mentioned above, the church in Mankweng should share the planned vision to change the present situation with the congregation and the community of this area. Both the congregation and the community should be motivated in such a way that they have a sense of belonging and ownership of the expected holistic ministry vision. This unleashes the entire community to understand themselves as the people of God as the Israelites did (Romans 9-11). Everyone in Mankweng should feel safe at all times through the assistance of the local church and not an institution meant for a certain Sunday community (Sider et al 2002: 18).

In this stage, the church in Mankweng should equip and recruit all members to comment on the planned outreach vision. This can be done in a practical way that all members can understand what it is that is expected of them. Church leaders should guard against the fact that members should not lose focus in keeping a healthy and balanced system in worshipping God when such actions are taken. Their discipleship should remain solid and be enhanced at all times when helping in church projects. This will greatly help in nurturing the internal rally that sustains the outreach planned vision. All members should be aware on how the planned work is to be done. They should also be involved in the strategic implementations of the ministry vision and how they are to be achieved. This helps them to adjust themselves and thus become comfortable with all that is taking place. The church in Mankweng should at this stage
also guard against losing focus on the planned mission to change the situation. This idea can be expanded to other denominations in different countries hence a worldwide asset to all (Sider et al 2002: 18).

The church in Mankweng is also challenged to take action and gathering all ministry resources and partners to generate assets and funds that are most important to sustain the planned mission. It is very essential to note that without these resources and partners, the plan might fail. It is at this stage that all members should guard against sin as temptations to misuse these resources and funds might arise. Members dealing with resources and funds might be tempted to steal or misuse these funds which is not right according to the Scriptures (Exodus 20: 15). As mentioned above, it is the guide line of the Holy Spirit that can help all these people to work obediently. Well skilled members may be used and thus handle these resources with enough care with the guidelines of the Holy Spirit (1 Corinthians 12: 4-6). A well-developed relationship between both skilled church members and community members can be developed as they work together sharing common goals that will benefit all. This achievement will not only benefit the community in Mankweng, but society at large if properly implemented by the church (Sider et al 2002: 18).

5.6 Sustaining the vision

This is a very important stage that both the community and the church in Mankweng should consider when planning changing the situation in this area. The appointed body that should lead, must address arising fears immediately and all conflicts should also be taken care of with immediate effect otherwise, the plan might fail. There should be a response to all clashes because not all members will be able to adjust to the changes at the same time. Both the congregation and the community needs to be helped to adjust comfortably. It is at this stage that the church in Mankweng should take the initiative in identifying, appointing and training leaders that can help to meet the expanding planned programme needs which is a better way to accomplish the planned mission. In all training, focus should be on the next holistic ministry that is to be
generated. The training must be in line with the programmes that are to be carried out in order to improve the situation in this area (Sider et al 2002: 18).

De Gruchy also calls for a ministry that is meant to build the church and her mission being to help the entire world. The author refers this to the demands of the New Testament and the early Christian tradition of the church. This challenges the identity of the church in Mankweng and how she is expected to operate. De Gruchy also refers to the location of the church for her total ministry. The argument is that; the church is most of her time located within a certain community so that her mission should be for the benefit of the community where the church is located. The author also calls for the deinstitutionalisation of the church (De Gruchy 1986: 27).

One other important part of this document is the fact that church leaders should not avoid giving feedback on every step taken. The leaders should at all costs make sure that they regularly build trust with those who are attached to this project and also build an ongoing accountability for all steps being taken. This action should also be expected from both the congregation and the community for building good relationships. Members of both individuals and church should take action to evaluate the progress of the holistic planned ministry. Evaluation should thus be done in line with the effectiveness of such ministries. If all church leaders and mentors are obedient and faithful to their calling, a different church in Mankweng will be seen and contextually effective as expected by God. In the gospel of Luke.11: 24-36, we are reminded of our need to respond to our call by Jesus Christ. This document challenges the church in Mankweng to remember how Jesus Christ took the initiative of teaching how the revelation from God can be experienced. The two fundamental prongs of ministry which are preaching the Word of God and the compassionate service to perform deeds complement each other, the church in Mankweng is not expected to preach what she does not practice. She should faithfully perform in order to become a unique church as expected by God (Bock 1996: 253) & (Sider et al 2002: 19).
Church leaders should at all times maintain a fresh vision for all her members and community members who are involved in a planned mission to change the situation. A continual adaptation when setting priorities and projects in light with the change should be experienced by all members attached to the planned mission to bring about a holistic ministry in this area. The mission is to plant and implement a contextual church rather than just a certain Sunday community that visits a certain building where they are going to call the name of Jesus. The planned holistic mission should be affirmed in such a way that all members will feel it (Sider et al 2002: 19).

It is very important to celebrate all the achievements. Whether it is a small or big achievement, it is very important and essential to be celebrated because it is through God’s guidance that such an achievement are met. In celebrating these achievements, the church should seek and ask God’s guidance for the next stage in keeping progress in the planned ministerial mission. As this document challenges the church in Mankweng to take initiatives in changing the situation of this area, all celebrations should not be carried out without invitation and concern for the local community. The community should be involved to the extent that they feel the local church belongs to them, the church being a contextual one (Sider et al 2002: 19).

The fact remains that if all pieces suggested by this document are put together, a thorough and holistic church in Mankweng can be experienced. The results of all these pieces are good for changing the situation. This will be the church that practices both evangelism and social ministry developments. The church in Mankweng will be seen to be regularly committed to outreach projects. The experience in this area will be different from the present one with the church being looked at as one who knows and loves the local community. She will be the church that clearly communicates her theology and specific vision for the benefit of all people in Mankweng and neighbouring areas hence a holistic church that changes all peoples’ lives, inclusive of even those that are abroad. This will be the church that integrates the planned holistic vision into internal lives of all members attached to her. The church in Mankweng will thus be seen and experienced to be building her ministry on the basis of spiritual maturity and thus healthy for all people inclusive of both perpetrators and victims. God’s love and
His calling will be seen by experiencing the work done by this church (Sider et al 2002: 17).

5.7 Conclusion

The conclusion of this document entails the total Godly mission and ideology about man. This is what I call “The Anthropological Theology” as mentioned above. It is both theological and Biblical hence positive towards change in humanity in order to bring about freedom of all human beings. The emphasis that man is created through God’s image and thus his dominion upon all creation and everything that breathes life. Man’s blessing by God is also taken very serious and essential in this document (Genesis 1: 26-31). The blessings of God for man prevails and all men fall within the community of God and thus should act as commanded by God through the Scriptures (Exodus 20). The theology of one God for us all is emphasised in this document and His law is depicted as a gift rather than a punishment. This document also emphasises the fact that justice should be done through the will of God in order to prevail His mercy for all that are hurt.

The sending of God’s Son (Jesus Christ) in order to redeem all human beings from sin, plays a very important role in this document and all humanity should have faith in Him as their Messiah, their Father and their redeemer. He adopted each individual with all his/her weak points and humanity should depict His glory at all times. Christ’s death, burial and resurrection as mostly said by those that believe in Him as the Good News, redeems all human beings from sin through a small price which is faith in Him.

There are five basic terminologies that the church is unable to operate without and they are as follows:

i. The Truth
ii. Trust
iii. Obedience
iv. Loyalty and
v. Honesty

All above mentioned terms form the basis of this document and encourages all that went astray from one or more of them to change and have freedom in their lives.

According to my findings, there is nothing better on earth than telling the truth. Telling the truth at all times means that one has the quality of being in a state of not deviating from true facts and reality. The term truth entails a comprehensive accuracy of an individual, such a person is honest and can be relied on because it depicts the heart of morality that that particular individual lives. The church has to proclaim this term at all times as is based upon it. Jesus Christ set an example to His community in John 14: 6 about the truth.

When an individual is trustworthy, a firm belief that portrays reliance upon such an individual is depicted and experienced. This invites the ability to freely work with such an individual. It also depicts such an individual to be working for God in a rightful manner as this are the demands of Christology. The church cannot achieve any good vision, mission, objectives and goals without see herself proclaiming “trust” to her community. This idea is extended to the church in Mankweng.

The term “obedient” refers to human behaviour that yields to explicit instruction(s) and order(s) from authority. This is the term that is many times experienced through the calling of church ministers. This is the quality of one that leads to serving God in a manner chosen by God Himself. It is a term that all people can relate to the outcome of the Israelites when not being obedient to God. When they were not obedient to God, they always found themselves in trouble and with problems and vice versa when obedient to God. This calls for all humanity today to be obedient to God hence the church in Mankweng.

The state and quality of presenting one self’s attitude and devotion is articulated to one’s “loyalty”. This is a manner of presenting one’s feelings of attachment and
affection for the next person. Without loyalty, nothing good can be achieved therefore the church in Mankweng is challenged to proclaim and praxis this term.

The quality of one being “honest”, declares the ability of one being able to refuse to lie, deceive and or even to steal. Integrity and uprightness is greatly experienced from such individuals. Many perpetrators and some of the victims deceive this term by acting against its demands. One of the duties of the church in Mankweng is to teach and praxis the demands of this term.

All above mentioned five basic terminologies that can improve the lives of individuals are rooted within faith and nothing else. It is only through faith that all challenges are won.

Amen
ANNEXURES

Terminology

About the topic

Remembering victims

By remembering in this document I mean bringing back the lost through pastoral care. This is with reference to remembering the body of Christ which is the Holy Communion that bring us back to our God. Remembering both victims of trauma and perpetrators in the society, bring about change and peace for all. This research study is about restorative justice; hence ``Remembering`` means to engage these people again in society in such a way that they will also feel free to continue with life like others do as a change takes place in their respective life. This is the stage which reminds church leaders’ consciousness to take note of these people (victims of trauma and perpetrators) and not completely dismiss them from the register of those who needs help as is the situation in Mankweng.

Victims of trauma

These are the people suffering because of the crime taking place in Mankweng. Circumstances and conditions are not favourable for them; however, every individual may become a victim and or a perpetrator at any time. They suffer a great deal of harm visited on them by perpetrators hence this document means the ones in Mankweng. As circumstances alter cases, they are to be cherished with love and thus hope for their future life.

Perpetrators

These are the people who are responsible for the crime. They are responsible for crimes they perpetuated and need to be made aware that whatever they are doing is not good for both victims and themselves.
Small Urban area

Mankweng is defined to be a small urban area based upon the following facts:

This was defined to be a township during post-apartheid times its being rapidly developed to the extent that it will be defined as a town but, the area in square kilometres disqualifies it. This area is disadvantaged by surrounding rural areas that restrict it to expand further in terms of area. The developments are still taking place in it; that is a great challenge because of lack of space. Please note the map of this area as given below.

Mankweng is thus distinguished from other areas by its physical development. Many people can simply notice the differences of this area from other areas. It is quite a unique area as compared to all other places.

Pastoral perspective

Pastoral perspective in this document means the spiritual guidance given by the church to those who are hurt (both directly and indirectly by perpetrators). As pastoral praxis includes Pastoral Theology, it brings in the special practices of Practical Theology hence to be practised by all those that are aware of it. Theology can be fully practised without focusing on ministerial practices hence should be contextual. The focus is on the knowledge of God and thus grounded in the Scriptures. Pastoral Theology seeks to give clarity on the tasks of ministry and thus improves its practices by joining theory with practices. It also seeks to maintain implemented ministerial tasks for both proximate and longer goals. This means that these people (victims of trauma and perpetrators) are being taken good care of in a shepherd way. This is a theological way of doing things hence the action(s) to be taken must be performed in a Godly oriented manner (Oden 1983: x-xi).
Restorative Justice

Restorative Justice is one of the well-shaped and reforming policies of the criminal justice system and focuses on both victims and perpetrators as well as the offence committed (Dignan 2005: 14)

This is the method to be used by the church to deal with perpetrators hence urging them to accept responsibilities for the offences they committed. This is not an overnight process nor a forcing method. It will require a few meetings with both victims of trauma and perpetrators, However the end results require both the church and all stakeholders involved to come up with a good way or method of the two to reconcile leading to an amicable solution as required by this document (Dignan 2005: 14).

About the document

Allostasis- This is a scientific word that is relating to and or designating a function of a bodily enzyme in which the structure(s) and activity of such an enzyme are modified by the binding of a metabolic molecule.

cura animarum-This is a Latin word and it refers to all souls without exclusions. The praxis of this term will include everybody without exclusions.

Dada is DEATH- Drugs is DEATH. This type of action is mostly used by Eastern countries to give death penalties to those that uses them and to drug dealers.

Daga-An herb that intoxicates when smoked.

Eucharist- This refers to traditional sacrament performed by the church.

Incurvatus in se-This is a Latin phrase and it means to be turned inwardly on oneself. (Self-introspection).

Missio Dei- This refers to God`s mission especially about creation.

Nyaope- This refers to a street name to a newly invented drug used by South Africans. It is a very dangerous drug hence very addictive.

Ta panta- This is a Greek word and is referring to the whole universe.
Tit-for-tat- This is an English idiom used for avenging.

Tsotsi- This a street name and is referring to a perpetrator.

Abbreviations

Act. – Acts of apostles

CWM- Church Women Ministry

Dept. - Department

Eph. - Ephesians

Gal. -Galatians

SAPS- South African Police Services

Univ. - University

URCSA- Uniting Reformed Church in Southern Africa

Questions

General questions

i. What would you say about the crime rate of Mankweng?
ii. What do you think is the cause of crime in Mankweng?
iii. Which group of people is the most targeted group?
iv. What would you say about perpetrators?
v. Who are these perpetrators?
vi. Who are the victims in relation to perpetrators?
vii. What do you think should be done about perpetrators?
viii. What do you think should be done about victims?
ix. What do you think should be done about children of perpetrators?
x. What do you think should be done about affected children of victims?
x. How effective do you think the local SAPS is doing?
xii. Do you think Motswikitswiki to be a good concerned group? (Please expatiate).

xiii. How effective is Motswikitswiki?

**Concerning the church**

i. Do you belong to any denomination?

ii. How effective is the church concerning the crime rate of Mankweng?

iii. What is your church doing to change the situation in Mankweng?

iv. What do you think the general church in Mankweng can do?

v. Is your church affiliated to Mankweng inter-denominational Fellowship? (Please expatiate).

vi. Is your church accommodating anyone who is interested?

vii. How does your church help perpetrators? (Please explain).

viii. How does your church help victims? (Please explain).

ix. How often does your church visit perpetrators?
   a. At individual homes
   b. At prisons and jails
   c. Attend community meetings
   d. Attend community functions and awareness’s of crime.

x. How often does your church visit victims?
   a. At individual homes
   b. At institutions

xi. Is your church doing outreaches? (If `Yes` how often).

xii. What do you think the general church in Mankweng can do in order to eliminate the crime rate of this area?

**Concerning the community**

i. What would you say about the community of Mankweng?

ii. How does the crime in Mankweng affect the community?

iii. How does trauma in Mankweng affect the community?

iv. What do you think the community in Mankweng should do concerning the crime situation of this area? (Please give suggestions).
Concerning Perpetrators

i. What do you think is good and bad? (Please explain).
ii. Do you do bad things to others?
iii. Why do you do that? (Please explain).
iv. What do you think should be done?
   a. About your own life?
   b. About the life of your victims?
   c. About the community?
   d. About the church?
v. Please explain the standing of your family.
vi. Please explain your future plans about your behaviour.

Concerning victims

i. Where you ever victimised? (Please explain).
ii. How related are you to the perpetrator(s)?
iii. Did this event affect any of your family members? (If `yes` Please explain).
iv. How does crime in Mankweng affect you? (Please explain).
v. How does trauma in Mankweng affect you and your family? (Please explain).
vi. Did you receive any trauma counselling?
vii. Do you belong to any denomination?
viii. Did the church in Mankweng give any help to you and your family?
ix. How do you think the church can help?
   a. Concerning victims
   b. Concerning perpetrators
   c. Concerning the entire community of Mankweng
x. Do you think you can cope with your future life or do you need help?

Concerning the SAPS

i. What are you doing to improve from the blame?
ii. Do you have enough resources?
iii. What would you say about victims?
iv. What would you say about perpetrators?

v. How often do you refer victims for trauma counselling?

vi. How often do you refer perpetrators for counselling?

vii. How often do you refer perpetrators for psychological assessment?

Please note that some of the general questions will be interacted to certain individuals. This will depend on the situation. Please note that the above mentioned questions are based upon the principles of a study guided (Brink 1996: 31).

Pictures

Mr. Makgolwane and the author during an interview
Mr. Makgolwane telling how bad victims feel

Motswikitswiki’s Primary aim of the march
Some of the placards displayed by residents of Mankweng.

The March starting from the community hall in Mankweng.
Some of the community members in the March in Mankweng.

Brigadier Ens J. E. receives the memorandum of grievances.
Motswikitswiki secretary Municipal official acknowledging preparing the memorandum receipt of the memorandum

Magistrate Smus F. C. receiving the memorandum of grievances.
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