CHURCHES AS SERVICE PROVIDERS FOR VICTIMS OF SEXUAL AND/OR VIOLENT CRIMES. A CASE STUDY FROM THE PAARL COMMUNITY.[1]

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ABSTRACT

The reality and influence of sexual violence and crime is an enormous and already proving to have devastating effects. Some call the disregard for human life a feature of a culture of violence.

The Unit for Religion and Development Research (URDR) has embarked on a major initiative to research the social development needs of local communities and to empower faith-based organisations (FBOs) in those communities to play an active and effective role in alleviating poverty and meeting the needs of the people.

Neither government nor any other NGO can reach and influence the public more regularly and consistently than FBOs. They offer social support and channel a large amount of volunteer activity. They might do this independently, but often, these services are rendered directly or indirectly in partnership with other organizations. However, the capacity and involvement of the FBO's in communities have not yet been quantified. Christian organisations will be taken as an example in this article.

Given the situation of violence and the potential of Christian churches to impact positively on the situation, the following question was formulated for the Church and Community Research Project in Paarl, Western Cape: What are Christian churches of all denominations in Paarl doing to provide services to address unemployment, HIV/Aids, sexual and/or violent crimes, and substance abuse?

A pilot study was launched in 2001 in the Paarl/Mbekweni area, where all places of worship were mapped using Global Positioning System (GPS) technology; 10% of households were surveyed by means of a questionnaire; and a questionnaire was distributed to some members of the leadership of congregations. In conducting this research, people from the community itself were trained in research methodology in order to gather the data.

The obtained data were put into a geodatabase, indicating that all data are related to a specific geographical location. The geodatabase was coupled to a Geographical Information System (GIS), which makes it possible to produce maps displaying spatial variation in the data.

Thus, this article firstly describes and examines the results of the pilot project in Paarl regarding sexual and/or violent crimes, specifically against women and children. Secondly, the article describes a process to define where strategic intervention is necessary. This process entails the analysis of primary and secondary data in a GIS in order to identify areas most in need and the relevant role players in the area to address the problem.

1 SCOPE AND METHODOLOGY

1.1 The problem

Africa is facing a variety of problems, changes and challenges. The reality and influence of sexual violence and crime is an enormous problem and is already proving to have devastating effects. Some call the disregard for human life a feature of a culture of violence. This culture permeates all facets of life. Regrettably most of the sexual violence is private, i.e. it occurs behind closed doors. This is experienced in rape, incest, sexual abuse, spouse battering and sexual harassment.

Violence in general and violence against women and children in particular is an issue world-wide. To highlight the seriousness of the problem the World Council of Churches announced a decade to overcome violence (2001-2010) (see www.overcomingviolence.org for further information). In South Africa it is the 'high level of violent crime that sets South Africa apart from other crime-ridden countries' (Masuku 2002: 1).

Indicators regarding sexual violence and crime in SA are astounding. Research on violence against women has estimated that:

- Between one out of four, and one out of every six women in South Africa are in abusive relationships (Bollen 1999: 2);

- One woman is killed by her partner every six days (Vetten 1996 in Bollen 1999: 2);

- An average of 80% of rural women are victims of domestic violence (Artz 1999: 1);

- Recent statistics on rape provided by the SAPS show that 49,289 rapes were reported in 1998 (SAPS 1998);

- A woman is raped every 23 seconds in South Africa;

- When South African crime ratios are compared with those of 89 Interpol member states reflected in its 1996 statistics, South Africa has the highest ratio in the world of reported rape cases per 100 000 people (SAPS 1998).

More broadly, South African research on violence against women emphasises that:

- Domestic violence is a common phenomenon;

- The range of abuses that women experience is wide and includes physical, sexual, psychological and economic abuse, as well as stalking, forced isolation in the home and other controlling behaviours;

- Most cases of domestic violence and rape are not reported to the police;

- Even when domestic violence and rape are detected by the criminal justice system, the perpetrator frequently goes unpunished: only 9% of rape cases reported to the police in 1998 resulted in a conviction (SAPS 1998);

- The results of domestic violence are severe. The trauma of abuse is life-long and affects a woman and her children not only physically, but also emotionally and psychologically.

Recent studies on violence against children have estimated that (Van Niekerk 2003, 11 and Redpath 2003, 17):

- There is a massive increase in number of reported cases;

- There is a decrease in the average age of both victims and offender;

- There is an escalation in the use of force;

- The number of gang rapes is rising;

- The number of child victims who are HIV positive is on the increase.

There is, however, a tendency to sensationalise the issue of rape by either using inaccurate or inflated statistics (See deputy minister Gillwald's address to parliament in the debate on the incidence of rape and other forms of violence against women on 26 October 1999). On the other hand, South Africans might have become inured to the use of statistics on crime. Consequently the seriousness of the problem is obscured and instead statistics dominate the discourse.

Looking at the problem from another angle, the government introduced its National Crime Prevention Strategy, which calls for a multidisciplinary approach. The national programme is built on four pillars. Pillar 3, public values and education, deals with initiatives aimed at changing the

way communities react to crime and violence. This is the only place where religious groups are mentioned in the whole document. However, some researchers such as Prof. Herman Conradie, considers the role of the pastor in the interdisciplinary team during the reporting of the crime an important one (Conradie 2003: 4). The task of the pastor would be to offer religious counsel to the victimized. Conradie (2002, 165-169) describes the role of the church during policing, the trial and rehabilitation.

South Africa is considered a very religious country. In South Africa the church is the strongest and most influential non-governmental organisation (NGO) reaching, on average, 63% of the Christian population weekly (Erasmus and Hendriks, 2003). Neither the government nor any other NGO can reach and influence the public more regularly and consistently on this scale than FBOs can. Moreover, more than three quarters of the population have indicated that they are affiliated with the Christian religion (79.8% - Census 2001). Affiliation to the Christian religion, for example, increased from 45.7% in 1911 to 79.8% in 2001 (see Hendriks, 2003; Hendriks and Erasmus, 2001; Erasmus and Hendriks, 2003; and Erasmus, 2000). There are approximately 43 000 Christian faith communities (Froise 1999: 37) in South Africa and the infrastructure of these churches reaches every corner of our country.

In rating South African social institutions, the Human Science Research Council (HSRC) (2000) found that the public's view of the church received the highest percentage of trust (74% in 2000). Second to the church was the Electoral Commission at 50%! This signifies that churches enjoy significant credibility.

The well-being of communities depends largely on the harnessing of their citizens' contributions. In many of these communities the majority of the residents are people of faith. It is inevitable that most of these contributions, be they physical, emotional or other resources, come from people of faith. No one who wants to mobilise these contributions towards the transformation of the community can ignore the pervasiveness of these faith communities.

But churches are far from effective agents of service. One of the reasons might be that a lack of data is severely hampering the improvement of ministries (Hendriks 2004, 382). Churches are unaware of what is happening in their own constituencies. On the other hand, churches do not have access to reliable, user-friendly information needed for evaluation and/or planning of their services in the community.

It can well be asked why only Christian churches are considered in this article. The Christian faith share the same public space with other faiths like the Jewish, Muslim and Hindu faiths. However, each faith fills this space with its unique identity. Each faith's activities and services flow from its unique beliefs (Smit 1996a: 126).

Thirdly, different faiths also share similar values e.g. peace, reconciliation, justice etc. Thus, if it is the goal of civil society (which includes religious organisations) to organize civil life for sustainable life, good sense and the common good of all members in society then different faiths can and should work together (Batista, 1995: 223-49).

Fourthly, in Paarl as it appear, the Christian faith has by far the biggest Market Share of all the faith. Lastly, each religion has a long and rich tradition of being involved with the vulnerable people in society. The involvement of one faith is taken as an example i.e. the Christian faith. The practices of other religions might agree with those of Christianity but might also differ. The choice of the Christian religion, therefore, is not an exclusive one, but merely an example.

1.2 *Purpose and methodology*

Given the situation of sexual violence and crime and the potential of the church to impact positively on the situation, the following question was formulated: What are churches of all denominations in Paarl doing to provide services to address unemployment, HIV/Aids, sexual

violence, crimes against women and children, and substance abuse? This article will focus on the results on the topic of sexual and/or violent crimes against women and children.

To address the purpose of the research a specific methodology was used . A pilot study was launched in 2001 in the Paarl/Mbekweni area, where all places of worship were mapped using Global Positioning System (GPS) technology; 10% of households were surveyed by means of a questionnaire; and a questionnaire was distributed to some members of the leadership of congregations. In conducting this research, people from the community itself were trained in research methodology and gathered the data in their communities. The survey questionnaire was developed by inviting 20 representatives of the Paarl community, and the fieldwork for the survey was done by approximately 150 members of Paarl congregations.

The quantified data obtained from the questionnaires were used to construct a geodatabase, indicating that all data are related to a specific geographical location. This geodatabase was coupled to a Geographical Information System (GIS), which makes it possible to produce maps displaying spatial variation in the data (Maguire 1995). Data related to the location of all places of worship were also incorporated in the GIS. One of the advantages of having this database is that areas with high needs can be portrayed on a map, making it easier to visualize spatial aspects of social problems.

Secondary data from the South African Police Service (SAPS) in the form of crime statistics related to sexual crimes against women and children, and the 1996 national census data relating to the general demographics of the communities, were incorporated into the database, allowing the presentation of additional layers of information on maps.

Thus, the purpose of this article is, firstly, to describe the results of the pilot project in Paarl regarding sexual violence against women and children, and secondly, to describe a process to define where strategic intervention is necessary.

1.3 Concepts

Churches

What a church is and stands for is unique to each person's perception. Smit wrote an informative article on the uniqueness of the church (1996: 119-129). When the concept is made operational, he speaks about six 'statures' of the church. A church is:

1. *A worshipping community* – this refers to the Sunday worship service;

2. Church refers to the *local church*;

3. Church also refers to a *denomination*. A group of local churches or churches in a specific area organise themselves to work together;

4. Church means an *ecumenical body.* Different churches and denominations come together to advocate for a very important issue, for example, unemployment, HIV/Aids or sexual violence;

5. Church also implies members involved in *volunteer organizations*, civil initiatives and associations;

6. Lastly, church comprises *individual members* who live according to the values of Christianity in their everyday lives.

This project focused on the local church and individual members' involvement in church and volunteer organizations in civil society.

Church also refers to churches of all denominations – from mainline denominations (Dutch Reformed, Catholic, Methodist, etc.), to Charismatic/Pentecostal and African Independent Churches.

Services

This study is interested in the aspect of ministry which church circles normally refer to as *diakonia.* This term derives from the Greek word *diakonein,* meaning to serve. Theresa J. White (1991: 276) describes *diakonia* as Christian words and deeds in answer to human needs.

The research question presupposes that people have basic needs in dealing with sexual violence. What churches do to address these needs is described as 'services.' In the design of the questionnaire we made a distinction between three aspects of involvement, namely direct assistance, preventative action and counselling. Direct assistance refers to serving the immediate needs of the victim. Preventative action, on the other hand, refers to proactive action to combat violence in an area (e.g. education).

Sexual violence

'Sexual violence is, first and foremost, an act of violence, hatred, and aggression' (Fortune 1983: 5). One can view this concept from different legal and clinical perspectives, but the common denominator remains violence. As in other acts of violence (assault, murder, etc.), there is a violation of, and injury to, the victim that may be psychological and/or physical (See the web-sites www.powa.co.za and www.speakout.org.za for further analysis and definitions of violence against women and rape. POWA is an acronym for People Opposing Women Abuse).

The United Nations' Declaration on the Elimination of All Forms of Violence Against Women describes gender violence as: 'Any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life' (Bollen 1999: 3).

The notion that violence is gender-based derives from the recognition that women and men do not experience the same forms of violence. In many instances crimes experienced almost exclusively by women (such as sexual assault and violence within relationships) are strongly influenced by prevailing socio-cultural beliefs about women and men (Bollen 1999: 3).

2 RESULTS

2.1 Demographic orientation (Table 1)

Paarl was divided into 30 sub-areas following a factor analysis on the Census '96 results of Paarl. The orientation given below is important, since these sub-areas were also the areas in which the questionnaire was distributed. The legacy of apartheid is clearly evident in the influence it had on the spatial dissection of the urban landscape, according to population groups and socio-economic status, as can be seen in Table 1 and Figure 1. From a racial point of view:

- Areas A to F, known as Mbekweni, is a densely populated Black township;
- Area G is a fast-growing squatter area populated mainly by Coloured and Black people;
- Areas H to R, T to V and AA are dominanatly Coloured areas;
- Area S is a White and Coloured area;
- Areas Z, AB, AC and AD are basically White areas with people of a higher socio-economic status.

Religious affiliation

From the Census information it is clear that the Dutch Reformed congregations and the Uniting Reformed congregations, making up 27.94% of the population, are the biggest role-players in the area (e.g. in Area Z, the DRC has a market share as high as 75.5%).

'No religion' (8.58%) and 'Refused' (15.99%) are very high due to the over 50% occurrence in Mbekweni and squatter camp areas. In area H, a squatter camp, 64.9% people refused to state their faith. This is exceptionally high, since the percentage for 'No religion' and 'Refused' on a national level is only 11.4% and 0.3% respectively (Census 1996).

Income per household

The highest percentage of households in the areas earn between R18 000 to R29 999 per year. This represents a maximum of R2 500 per month per household.

Status of employment

The unemployment percentage varies from 40.36% in area C to 1.5% in area Y. Area Y is also the area with the highest income per household. The average percentage of unemployment for all sample areas is 19.18%.

Level of education

The average of people older than 20 years who had no schooling is 11.34%, and 31% only had primary schooling. Thus, 42% of the people in the sample areas have an education level of primary school or less. The area of concern is sample area B, where 36% have never attended school, i.e. one in three adults is illiterate.

2.2 GPS - all places of worship (See Figure 1)

The purpose was to mark all the places of worship in Paarl with GPS technology. Places of worship do not include venues for prayer meetings during the week – only places where churches officially meet on a Sunday, whether in a separate building, house, classroom in school, etc. Approximately 120 places of worship were marked.

The dots (see Figure 1) on the map show all churches where people worship. It is clear from the map that churches have a presence in almost every area in Paarl. It is also evident that where people live there are churches. However, in areas G and M there are no churches. In area G people do hold prayer meetings in houses and there is an open space where tents are put up now and again to conduct revival meetings, but there are not places where people worship on a Sunday. They walk to a school nearby in area H, where 9 different churches worship in different classrooms of a primary school on a Sunday.

How should this be interpreted - positively or negatively? The answer is: probably a little of both. It can be viewed as a sign of disunity in the Christian community. Some churches certainly do have a history of disruption. The 120 churches are witness to this reality. This is most unfortunate.

But one can also view the distribution of churches positively in the sense of their potential impact on the study area. Churches are probably the only organisations in this area that have contact with virtually every household in the community. The distribution definitely adds to the churches' potential to influence the community.

2.3 10% sample survey with questionnaire (Table 2,3)

The purpose was to establish how many people were involved in services rendered (by church and organizations), how many people received assistance and what the community's perceptions were concerning the role of the church.

Approximately 2500 questionnaires were distributed in 30 sample areas. Only one area's leadership did not cooperate. Approximately 1800 questionnaires were returned (72.9%).

Tables 2 and 3 show the results in percentages. The question was asked if people were involved, firstly, in attending to women and children who were victims of sexual and violent crimes;

secondly, in preventative activities; and thirdly, in counselling. The results are shown in Table 2a. The average involvement of the three aspects was 12.5%, 9.8% and 10.3% respectively. In Mbekweni alone the involvement is consistently higher than the average, with 46.1%, 36.6% and 42.5% respectively.

The results for people who received assistance are shown in Table 2b and mirror the results of Table 2a. The same categories were recorded, namely direct assistance, preventative activities and counselling. The average percentages are slightly lower, namely 9.5%, 9.1% and 9.4%.

Tables 3a-d show the perceptions regarding the church's involvement with victims. 72.5% respondents feel positive about the fact that the church should be involved with adult victims. It is even higher for children (75.1%).

Respondents also feel positive about the church's role in preventative action by giving information and training, with 66.8% either saying 'yes' or 'certainly'. Upon further analysis interesting tendencies appear. If the sample areas where the population is 90% or more White, Coloured or Black are isolated a different story unfolds. An average of 75.3% Blacks in Mbekweni feel positive about preventative action, 70.9% Coloureds and 53.2% Whites. This is the only area where a significant differentiation between population groups was picked up.

72% of respondents felt convinced that the church should be involved with victims by providing counselling to them.

2.4 Leadership questionnaire

The purpose of this questionnaire was to complement information gathered from the community during the survey and GPS with data from the leadership. Secondly, the purpose was to explore partnerships within which churches operate. With this information we would be able to describe churches' partnerships with other churches and NGOs for an entire picture of the faith-based social service network.

A simple questionnaire was designed and delivered to a sample of 30 leaders representing both the demographics and the denominational spread of Paarl. The questionnaire consisted of questions regarding leadership (full-time/part-time, theological training, etc.), churches (members, age, etc.), ministries and partnerships. We received 24 questionnaires back.

Only two congregations were involved in rendering services to victims of sexual and violent crimes. In both instances services were provided in partnerships with other organisations. The first is a Dutch Reformed church involved in a peace garden project in Paarl East and the other is the Catholic Church in partnership with the Catholic Welfare Department providing counselling to victims in Mbekweni.

One can probably can conclude that churches as organisations in Paarl/Mbekweni are not very effective delivery agents for services to victims of crime and violence.

2.5 Data from the South African Police Service (Figure 2)

Crime statistics were obtained from the SAPS office in Paarl regarding sexual and/or violent crimesin the area. The three categories of rape, child abuse and assault were combined.

The information was processed spatially and the results are presented in Figure 2. It is presented as reported cases per 1000 people for a period of one year (2001).

3 ANALYSIS TO DEFINE AREAS OF NEED

In this study different sets of data related to the problem of sexual and/or violent crimes were obtained:

i. The extent to which people are involved in providing assistance;

ii. Data related to people who received assistance as victims of this crime;

iii. SAPS data pertaining to the prevalence of the problem in the community;

iv. The community's perceptions about whether the church should be involved in providing a service related to this problem;

v. The physical location and distribution of all places of worship throughout the Paarl and Mbekweni.

All these datasets were put into a geodatabase, which means that the geographical origin of the data is never lost. All the data, secondary (from the SAPS) and primary (from the questionnaire and GPS), were aggregated to the 30 sample areas of the study area. This geodatabase was then used in a GIS to execute analysis.

The analysis had to do with the process of how to define where strategic intervention is necessary. In other words, how do churches discern where the need for services is prevalent and, secondly, would the community allow churches to intervene?

The last point is very important, since much energy and resources are spent trying to set up services where communities are not ready for them. 'The contribution of proper timing to a successful community development project can hardly be exaggerated' (Schutte 2000: 6).

Hence the following process was followed to ascertain answers to the above questions:

i. Establish whether an area has the *need for the service* to be provided (service need);

ii. Establish whether the community is *ready* for the church to provide this service (intervention readiness);

iii. Establish who the most strategic *role players* will be to provide the service (role players).

3.1 Service need

The method of establishing the areas with a high level of need is based on the following assumptions:

1. The higher the prevalence of sexual and/or violent crimes according to the SAPS data, the higher the service need;

2. The more the people who provide assistance and the more people who received assistance, the lower the service need in an area.

The following formula captures these assumptions:

Need {N} for service equals the prevalence {P} of the problem minus ((providing assistance {PA} plus receiving assistance {RA}) divided by 2). $N=P-[(PA+RA)/2]$

Providing assistance and receiving assistance inherently measure the same variable (i.e. what is being done about the problem). Therefore, the average of these two occurrences is calculated. By following the process described above, the areas of high service need are established. This process will now be applied to the datasets of Paarl.

The data related to the involvement of the community, the assistance received and the prevalence of the problem for each of the sample areas were put into a GIS. The Jenks (natural breaks) method (Jenks 1967) is used to divide the values into three different classes. In the Jenks method, these classes are based on natural groupings of data values. Data values are arranged in order. The class breaks are determined statistically by finding adjacent feature pairs where there is a relatively large difference in data value.

This is shown in Figures 2-4. Each of the sample areas received a nominal value of 1, 2 or 3 based on the intensity of a specific variable in each one of them. One constitutes a low intensity of the variable and 3 a very high intensity. Thus, looking at Figures 2-5 the darker areas indicate higher intensity of a specific variable. In Figure 2, for example, the darker areas indicate a high occurrence of sexual and/or violent crimes for the year of 2001. The study areas north and east have the highest prevalence of the crime. These areas together constitute Mbekweni and Paarl-East.

Figure 3 shows the degree to which people are involved in assisting victims of sexual and/or violent crimes. Figure 4 indicates the degree of assistance which victims of this crime had received. In both of these cases the northern-most areas, which constitute Mbekweni, scored the highest on these variables. Hence people are very involved in providing assistance to victims of sexual and/or violent crimes in these areas.

Figure 5 identifies the 'service need'. The service need is established by the formula based on the assumptions about establishing service need, as discussed earlier. After implementation of the formula there are 7 possible values which can be assigned to a sample area, being in the range from 3 to -3. Areas with a value from 3 to 1 are the priority areas for the provision of services related to sexual and/or violent crimes, with the intensity of need varying according to these values (3 being the highest intensity). Areas with values from 0 to -3 are not priority areas in providing a service. A value of -1 to -3 indicates that there is an over-provision of services in relation to the problem. None of the areas scored a 3, the figure which indicates a high need for service. There is also no area which scored a negative value, -1 to -3, the figures indicating an over-provision of services by the community.

There are, however, areas where the service provision is sufficient in relation to the prevalence of the problem. It is interesting to note that the areas where there is sufficient service provision, according to this method, are the same areas where the prevalence of the problem is the highest. Looking at Figure 5, the areas which have a need for a service can be identified. These areas are mostly east and west of Paarl.

An important question is whether the people in these areas will allow the church to provide the service that is needed. This question will be answered in the next section.

3.2 Intervention readiness

The areas with a high need for services have now been established. It is not safe to assume that the people in these areas will accept interventions from the church. The readiness of the community for the intervention must first be established. Two variables are used in the process of establishing the readiness of an area for intervention:

   i.   The area's need for a service (as was established in the previous section, Figure 5);

   ii.   The perceptions of the people in that area as to whether or not they expect the church to provide the service.

The way in which the 'readiness' is calculated is based on the following assumption:

   ▪   If the need for a service in an area is high, and

   ▪   People's expectations in the same area that the church should provide services are high,

   ▪   Then the readiness of this area for the church to intervene and provide a service is high.

This assumption can be captured in the following formula:

   Readiness = perceptions x need for service.

The values are multiplied, because there are zero values involved. If either one of the variables is zero, it cancels all values. If, for example, an area has no need for the service, it doesn't matter if

they expect the church to provide it; or if the people in the area do not want the church to be involved, it doesn't help to try and intervene even though the prevalence of the problem is high. In the latter case the church must first establish why the people will not accept services rendered by churches.

The method in which the values were obtained to indicate the need for service was discussed earlier. For the purpose of establishing intervention readiness, these values are used again. There is, however, one alteration to the values. It was stated earlier that the zero value indicates that there is no need for a service and the negative values indicate that there is a possible over-involvement of the community in this issue. For the sake of establishing the readiness of an area for intervention, all the negative values are assigned to 0. This is done because these areas, just like the areas with a zero value, do not need services and therefore can be put in the same class.

The other variable in establishing intervention readiness is the perceptions of the community. Working with perceptions and getting sensible results on the basis of them is a difficult issue. From the perception data we are only interested in the percentage of people who see it as necessary that the church must be involved in this specific issue. Again the Jenks natural breaks method (Jenks 1967) was used to group the sample areas into three categories according to how strong they feel about church involvement. 1 constitutes a low intensity of the variable and 3 a very high intensity. The results can be seen in Figure 6.

As can be seen in Figure 6, most of the areas feel strongly about the church providing a service in this regard. There are only two areas (X and L) in Paarl East and Paarl West that do not feel that strongly about the involvement of the church.

With these values assigned to each sample area, the formula for calculating intervention readiness can be implemented. The values for intervention readiness vary from 0 – 4 in the case of this particular dataset. The higher the value, the greater the need for the church to provide a service related to sexual and/or violent crimes. The results can be seen in Figure 7. The areas which are ready for services rendered by the church and who expect the intervention are mostly situated in Paarl East and Paarl West. Mbekweni has a big problem with the prevalence of sexual and/or violent crimes, but it was shown earlier that the community are already very much involved in assisting victims and therefore the need for service provision is not that high.

So far both the areas with a high level of need for service and areas with high readiness have been identified. What is left is to establish the role players in each of these areas.

3.3 The most strategic role players (Table 4)

The process of establishing the most strategic role players in providing the service is carried out by identifying the churches which are geographically situated inside the boundaries of the areas that have a need for the service.

During the fieldwork phase the geographic location of all places of worship was established. This information was used to identify the churches in the areas where there is a need and where the people are ready for a service to be provided. Table 4 shows an example of the names of churches, selected on the basis that they are situated inside an area with high levels of service need and intervention readiness, which are potential role players in addressing the problem.

4   CONCLUDING REMARKS

The pilot project in Paarl/Mbekweni was conducted with the with the following hypothesis in mind:

1. Faith Communities and their members are remarkably involved in serving both the needs of their own members as well as the needs of the larger community.

2. Further, faith communities do not work alone but are part of different networks with other agencies (including churches, governmental and non-governmental organizations) to accomplish their goals. They collaborate with different kinds of organizations which enable them to render these services.

It seems that members of churches in their personal capacity as well as in their involvement with other faith-based organisations are involved with the problem of violent crimes, especially against women and children. In areas where the problem is 'in your face', so to speak, the communities are much more involved than areas where the problem is not that prevalent. For example, in Mbekweni there are many more reported cases of sexual and/or violent crimes than in Paarl West area. Accordingly the community in Mbekweni is involved to such an extend with these victims that other help is not really necessary, where the opposite scenario is true for Paarl West. Another explanation for the extend of the involvement of the people in Mbekweni can be cultural differences. Mbekweni is dominantly an African community and Paarl West a Western community, with black communities having more of a collective lifestyle where the Westerners are more focused on the individual and as an extend of that not really closely involved with other. It does not seem however that churches themselves as organisations seem to be very much involved with the needs of both their members and the larger community.

It is, however, futile for churches just to rush into a community trying to provide a service. This will not be strategic and can be a costly and unnecessary exercise. For this reason the process was developed to select areas where strategic intervention was absolutely necessary and which specific churches can play a role herein.

Sexual and/or violent crimes , especially toward women and children, is a major issue in South Africa. There is no real debate about whether churches should be involved to make a difference. Rather, the debate is about how this should be done (see Swart 2004a and Swart 2004b for a critical reflection on this debate).

Recently much has been said about the potential of the church to play a more substantial role in communities as a service deliverer. Evidence of the potential of the church to play this role was given above. Furthermore the government is also interested in this capacity of churches. The government's position on this point is well documented. But this partnership is not without difficulties.

In 1996, for example, legislation was changed in USA so that faith-based organisations could compete with other secular organisations for government funding to deliver services to communities. During the war with Iraq the Bush administration threatened to freeze funding for these faith-based organisations if they do not support the war initiatives.

The church can add value on two levels with regard to the challenges faces by communities. The first is in the formation of values. Since 1994 South Africans have been living in a *secular, pluralist, democratic society*. Such a society has various public institutions, organizations and initiatives that fill the public space. Free from government intervention, individuals can organize themselves into autonomous organizations. The church is an example of such an organization, competing with government and business for room in the public space.

The church is also a *volunteer organization* and thus forms part of the dynamics of volunteer organizations, which specialise in the *power of consensus*. People commit to a volunteer organization to the extent that they identify with its *vision and values*. They remain committed to the point that they are able to realize themselves through the organization. The power of these organizations resides in their values, vision, independence and services that they render to improve the community's quality of life.

Secondly, the church can play a role in development. Traditionally, the church has always been involved in ministries of charity. These services focus on people's immediate needs, for example,

food, housing and medical services, especially during and after wars and natural disasters. In fact, the church probably has the best organized networks locally and internationally for delivering these services.

However, if churches accept the challenge to play a role in developing sustainable communities, they should also implement strategies other than merely providing relief (Korten 1990, 113-128). Churches must develop strategies to increase people's capacities to meet their own needs through self-reliant action (community development). Churches should also adopt strategies that attempt to develop sustainable systems: churches that work with major national role-players to reorient policies and working modes in a sustained process of using and raising resources in such a way that the challenges can be dealt with effectively. Lastly, churches should develop people's movements: decentralized action to involve people in a movement at grassroots level, where there is less focus on money and resources, and more on motivating social energy in movements.

It is, however, futile for churches just to rush into a community trying to provide a service. This will not be strategic and can be a costly and unnecessary exercise. This article proposes a process through the analysis of primary and secondary data whereby areas and strategic role players can be defined for strategic intervention through the use of a Geographical Information System (GIS).

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Paarl

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Korten, DC

Maguire, DJ

Table 1: Population groups			
Sample Area	African	Coloured	White
A	99.55%	0.45%	0.00%
AA	2.12%	97.88%	0.00%
AB	0.82%	8.20%	90.98%
AC	0.89%	7.12%	91.99%
AD	0.96%	2.43%	96.61%
B	99.85%	0.15%	0.00%
C	98.70%	1.07%	0.24%
D	99.04%	0.96%	0.00%
E	99.11%	0.80%	0.09%
F	91.13%	8.32%	0.55%
G	37.64%	62.36%	0.00%
H	1.99%	98.01%	0.00%
I	4.73%	95.27%	0.00%
J	3.94%	96.06%	0.00%
K	1.60%	98.40%	0.00%
L	1.03%	98.97%	0.00%
M	1.28%	98.72%	0.00%
N	4.28%	94.80%	0.92%
O	0.34%	99.66%	0.00%
P	0.00%	100.00%	0.00%
Q	0.00%	100.00%	0.00%
R	0.29%	99.71%	0.00%
S	2.13%	8.72%	89.15%
T	0.51%	99.38%	0.10%
U	0.59%	99.21%	0.20%
V	1.72%	96.84%	1.45%
W	1.59%	7.43%	90.98%
X	0.83%	8.15%	91.02%
Y	0.13%	7.00%	92.87%
Z	0.37%	6.34%	93.28%
AVERAGE	21.90%	53.41%	24.68%

Table 2						
	Table 2a: Involvement			Table 2b: Assistance recieved		
Sample Area	Direct	Preventative	Counselling	Direct	Preventative	Counselling
A	51.56%	45.31%	55.47%	44.53%	47.66%	47.66%
AA	12.28%	5.26%	0.00%	0.00%	0.00%	0.00%
AB	1.22%	1.22%	1.22%	2.44%	2.44%	2.44%
AC	6.03%	2.59%	1.72%	1.72%	3.45%	2.59%
AD	2.01%	2.01%	0.50%	0.00%	0.50%	0.00%
B	40.27%	39.60%	39.60%	40.27%	44.30%	44.97%
C	51.02%	32.65%	36.73%	38.78%	27.55%	29.59%
D	27.89%	21.09%	26.53%	28.57%	20.41%	27.21%
E	63.03%	55.15%	58.18%	62.42%	58.79%	55.76%
F	42.86%	25.71%	38.57%	24.29%	21.43%	31.43%
G	3.19%	2.13%	2.13%	3.19%	2.13%	2.13%
H	3.90%	6.49%	1.30%	5.19%	3.90%	3.90%
I	7.04%	1.41%	2.82%	0.00%	0.00%	0.00%
J	1.04%	1.04%	1.04%	1.04%	1.04%	1.04%
K	3.36%	3.36%	3.36%	0.84%	1.68%	1.68%
M	4.76%	6.35%	3.17%	3.97%	4.76%	3.17%
N	1.64%	4.92%	1.64%	1.64%	4.92%	1.64%
O	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
P	1.69%	0.00%	0.00%	0.00%	0.00%	3.39%
Q	0.80%	0.80%	1.60%	0.00%	0.80%	0.00%
R	10.56%	3.33%	5.56%	3.33%	0.56%	0.56%
S	7.89%	1.32%	0.00%	1.32%	0.00%	1.32%
T	6.21%	6.21%	4.14%	1.38%	1.38%	1.38%
U	3.42%	5.13%	4.27%	2.56%	3.42%	4.27%
V	2.54%	5.93%	2.54%	7.63%	10.17%	5.08%
W	2.41%	0.60%	1.20%	0.00%	0.00%	0.00%
X	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Y	1.25%	0.63%	0.00%	0.00%	0.63%	0.00%
Z	2.86%	5.14%	4.00%	1.14%	2.86%	2.29%
Average	12.51%	9.84%	10.25%	9.53%	9.13%	9.43%

Table 3a: Perceptions – Involvement with adult victims

Sample Area	Certainly not	No	Unsure	Yes	Certainly
A	1.72%	1.72%	13.79%	51.72%	31.03%
AA	0.00%	0.00%	0.00%	100.00%	0.00%
AB	0.00%	2.94%	11.76%	67.65%	17.65%
AC	1.82%	7.27%	21.82%	34.55%	34.55%
AD	0.00%	2.17%	19.57%	52.17%	26.09%
B	1.67%	5.00%	8.33%	60.00%	25.00%
C	6.33%	2.53%	17.72%	45.57%	27.85%
D	0.00%	9.09%	23.64%	3.64%	63.64%
E	4.84%	3.23%	19.35%	38.71%	33.87%
F	0.00%	6.98%	20.93%	55.81%	16.28%
G	0.00%	18.60%	27.91%	41.86%	11.63%
H	0.00%	3.70%	22.22%	48.15%	25.93%
I	0.00%	0.00%	48.28%	27.59%	24.14%
J	0.00%	0.00%	7.58%	45.45%	46.97%
K	0.00%	2.56%	17.95%	56.41%	23.08%
M	2.33%	6.98%	27.91%	39.53%	23.26%
N	0.00%	6.25%	15.63%	50.00%	28.13%
O	0.00%	0.00%	14.29%	85.71%	0.00%
P	0.00%	0.00%	27.59%	55.17%	17.24%
Q	0.00%	5.13%	17.95%	66.67%	10.26%
R	0.00%	7.46%	44.78%	32.84%	14.93%
S	2.86%	14.29%	17.14%	37.14%	28.57%
T	0.00%	6.67%	21.33%	58.67%	13.33%
U	0.00%	6.00%	24.00%	44.00%	26.00%
V	3.23%	3.23%	32.26%	45.16%	16.13%
W	0.00%	4.23%	19.72%	54.93%	21.13%
X	0.00%	14.29%	42.86%	42.86%	0.00%
Y	0.00%	9.68%	16.13%	61.29%	12.90%
Z	0.00%	6.49%	12.99%	54.55%	25.97%
Average	**0.85%**	**5.40%**	**21.22%**	**50.27%**	**22.26%**

Table 3b: Perceptions – Involvement with children victims

Sample Area	Certainly not	No	Unsure	Yes	Certainly
A	0.00%	0.00%	13.79%	50.00%	36.21%
AA	0.00%	0.00%	5.00%	90.00%	5.00%
AB	0.00%	0.00%	14.71%	52.94%	32.35%
AC	1.82%	7.27%	18.18%	32.73%	40.00%
AD	0.00%	2.17%	16.30%	45.65%	35.87%
B	1.67%	3.33%	18.33%	48.33%	28.33%
C	6.33%	3.80%	16.46%	39.24%	34.18%
D	0.00%	3.64%	34.55%	5.45%	56.36%
E	3.23%	3.23%	24.19%	30.65%	38.71%
F	2.33%	2.33%	16.28%	55.81%	23.26%
G	2.33%	18.60%	23.26%	41.86%	13.95%
H	0.00%	3.70%	11.11%	51.85%	33.33%
I	0.00%	0.00%	34.48%	31.03%	34.48%
J	1.52%	0.00%	6.06%	39.39%	53.03%
K	0.00%	0.00%	11.54%	51.28%	37.18%

M	2.33%	6.98%	23.26%	37.21%	30.23%
N	3.13%	6.25%	9.38%	43.75%	37.50%
O	0.00%	0.00%	8.16%	91.84%	0.00%
P	0.00%	0.00%	20.69%	55.17%	24.14%
Q	0.00%	5.13%	20.51%	43.59%	30.77%
R	0.00%	4.48%	44.78%	32.84%	17.91%
S	2.86%	11.43%	17.14%	34.29%	34.29%
T	0.00%	5.33%	17.33%	64.00%	13.33%
U	0.00%	6.00%	18.00%	44.00%	32.00%
V	3.23%	3.23%	27.42%	40.32%	25.81%
W	0.00%	4.23%	16.90%	50.70%	28.17%
X	0.00%	14.29%	42.86%	42.86%	0.00%
Y	0.00%	8.06%	17.74%	51.61%	22.58%
Z	0.00%	6.49%	12.99%	37.66%	42.86%
Average	**1.06%**	**4.48%**	**19.36%**	**46.07%**	**29.03%**

Table 3c: Perceptions – Preventative action

Sample Area	Certainly not	No	Unsure	Yes	Certainly
A	0.00%	3.45%	12.07%	46.55%	37.93%
AA	0.00%	0.00%	5.00%	95.00%	0.00%
AB	0.00%	8.82%	23.53%	55.88%	11.76%
AC	0.00%	10.91%	30.91%	38.18%	20.00%
AD	0.00%	7.61%	25.00%	55.43%	11.96%
B	3.33%	5.00%	6.67%	61.67%	23.33%
C	5.06%	3.80%	17.72%	45.57%	27.85%
D	0.00%	7.27%	20.00%	9.09%	63.64%
E	11.29%	6.45%	16.13%	56.45%	9.68%
F	0.00%	13.95%	16.28%	48.84%	20.93%
G	2.33%	9.30%	32.56%	46.51%	9.30%
H	0.00%	11.11%	22.22%	44.44%	22.22%
I	0.00%	0.00%	41.38%	34.48%	24.14%
J	0.00%	0.00%	7.58%	40.91%	51.52%
K	0.00%	2.56%	23.08%	55.13%	19.23%
M	2.33%	6.98%	39.53%	30.23%	20.93%
N	0.00%	9.38%	15.63%	46.88%	28.13%
O	0.00%	0.00%	4.08%	89.80%	6.12%
P	0.00%	3.45%	24.14%	48.28%	24.14%
Q	0.00%	12.82%	23.08%	56.41%	7.69%
R	0.00%	7.46%	47.76%	31.34%	13.43%
S	2.86%	17.14%	14.29%	42.86%	22.86%
T	0.00%	4.00%	21.33%	66.67%	8.00%
U	2.00%	8.00%	20.00%	42.00%	28.00%
V	3.23%	6.45%	32.26%	41.94%	16.13%
W	1.41%	7.04%	33.80%	42.25%	15.49%
X	0.00%	42.86%	42.86%	14.29%	0.00%
Y	0.00%	25.81%	22.58%	40.32%	11.29%
Z	1.30%	9.09%	33.77%	37.66%	18.18%
Average	**1.21%**	**8.65%**	**23.28%**	**47.07%**	**19.79%**

Table 3d: Perceptions - Counselling

Sample Area	Certainly not	No	Unsure	Yes	Certainly
A	0.00%	3.45%	8.62%	60.34%	27.59%
AA	0.00%	0.00%	0.00%	100.00%	0.00%
AB	0.00%	0.00%	11.76%	79.41%	8.82%
AC	0.00%	7.27%	27.27%	45.45%	20.00%
AD	0.00%	4.35%	14.13%	65.22%	16.30%
B	3.33%	5.00%	10.00%	60.00%	21.67%
C	3.80%	2.53%	21.52%	48.10%	24.05%
D	1.82%	7.27%	20.00%	10.91%	60.00%
E	6.45%	6.45%	17.74%	56.45%	12.90%
F	0.00%	9.30%	13.95%	55.81%	20.93%
G	2.33%	9.30%	30.23%	51.16%	6.98%
H	0.00%	7.41%	18.52%	51.85%	22.22%
I	0.00%	0.00%	37.93%	34.48%	27.59%
J	0.00%	0.00%	6.06%	39.39%	54.55%
K	1.28%	1.28%	20.51%	53.85%	23.08%
M	2.33%	4.65%	39.53%	34.88%	18.60%
N	0.00%	9.38%	12.50%	50.00%	28.13%
O	0.00%	0.00%	10.20%	85.71%	4.08%
P	0.00%	3.45%	20.69%	55.17%	20.69%
Q	0.00%	5.13%	25.64%	56.41%	12.82%
R	0.00%	7.46%	50.75%	31.34%	10.45%
S	2.86%	17.14%	20.00%	37.14%	22.86%
T	0.00%	1.33%	18.67%	68.00%	12.00%
U	0.00%	2.00%	20.00%	52.00%	26.00%
V	1.61%	4.84%	30.65%	41.94%	20.97%
W	4.23%	2.82%	19.72%	54.93%	18.31%
X	0.00%	14.29%	57.14%	28.57%	0.00%
Y	0.00%	12.90%	19.35%	54.84%	12.90%
Z	0.00%	5.19%	22.08%	48.05%	24.68%
Average	**1.04%**	**5.32%**	**21.56%**	**52.12%**	**19.97%**

Table 4: Role players in area O					
CHURCH	LEADER	ORDAINED	FULL_TIME	STR_NAME	AREA
Old Apostolic Church	Arendse	1	1	c/o Lantana & Oliander	Paarl
Maranatha Evangeliese Kerk	Malgas	0	0	c/o Plumbago & Bouginvilla	Paarl
Paarl Christian Community	Vernan Jacobs	1	1	Lantana	Paarl
Hunter Temple		0	0	c/o Magnolia & Bouganvilla	Dalvale

Figure 1: Orientation map and places of worship
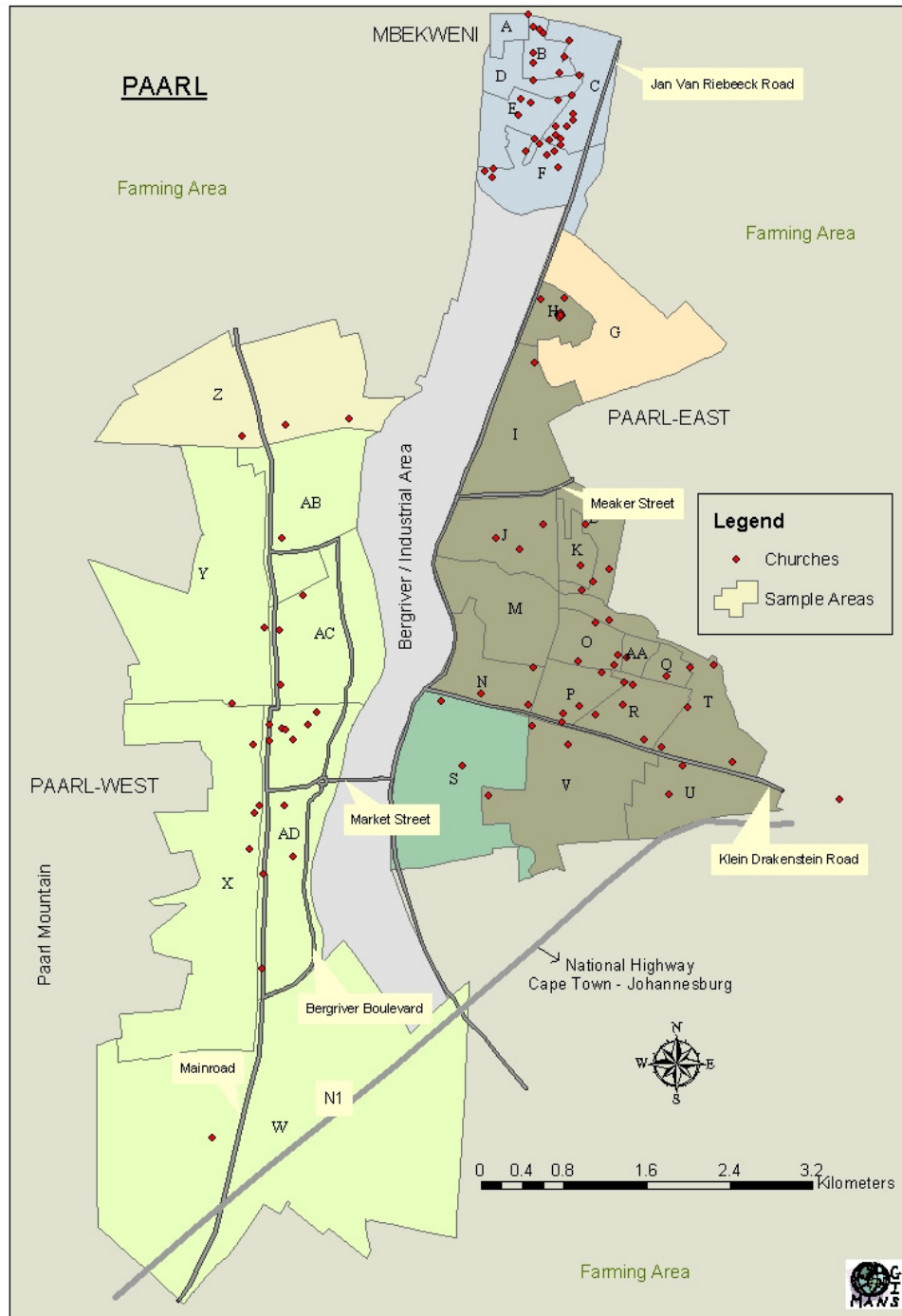
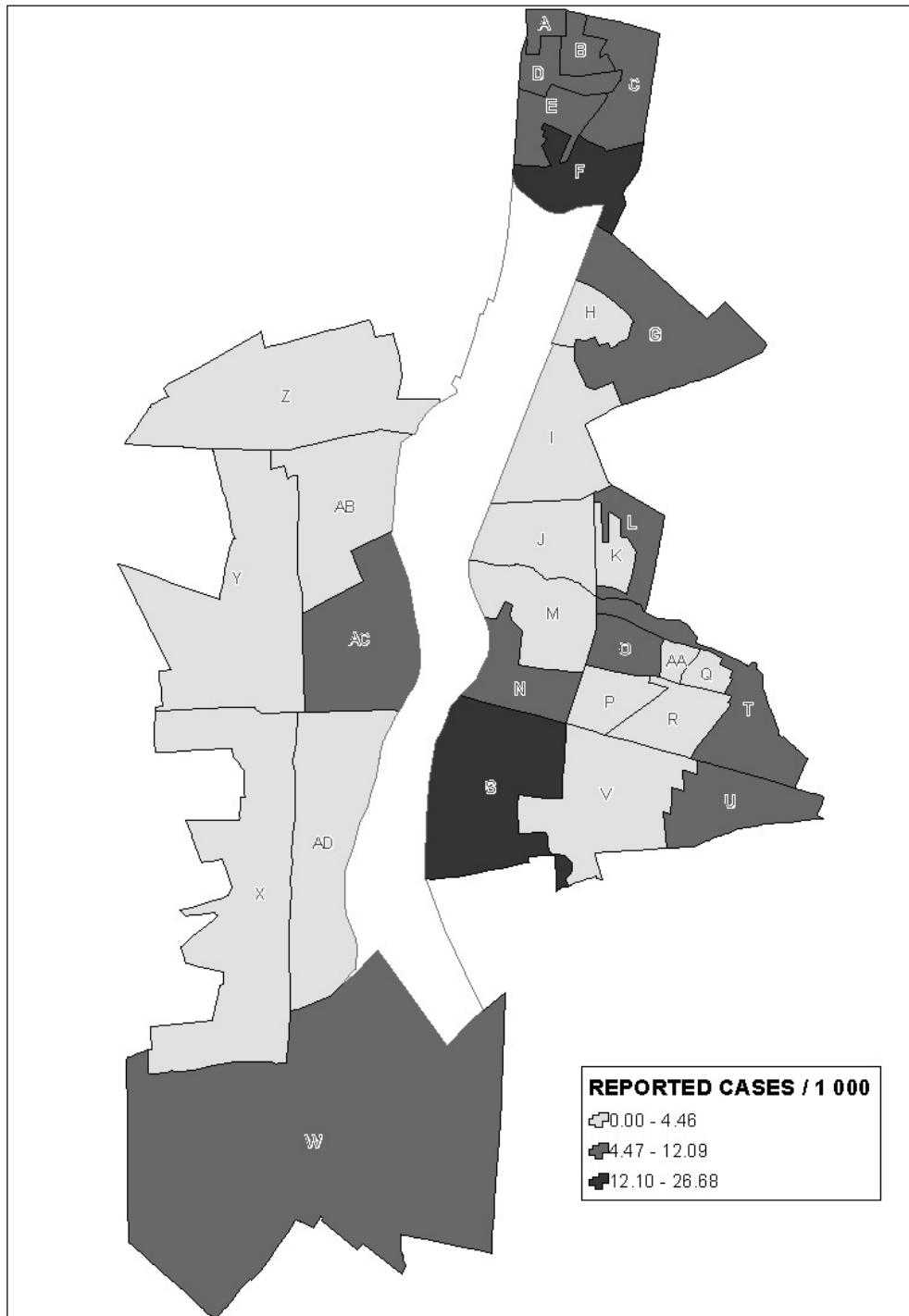# Figure 2: SAPS data regarding sexual violence & crime

REPORTED CASES / 1 000

- 0.00 - 4.46
- 4.47 - 12.09
- 12.10 - 26.68

Figure 3: Involvement

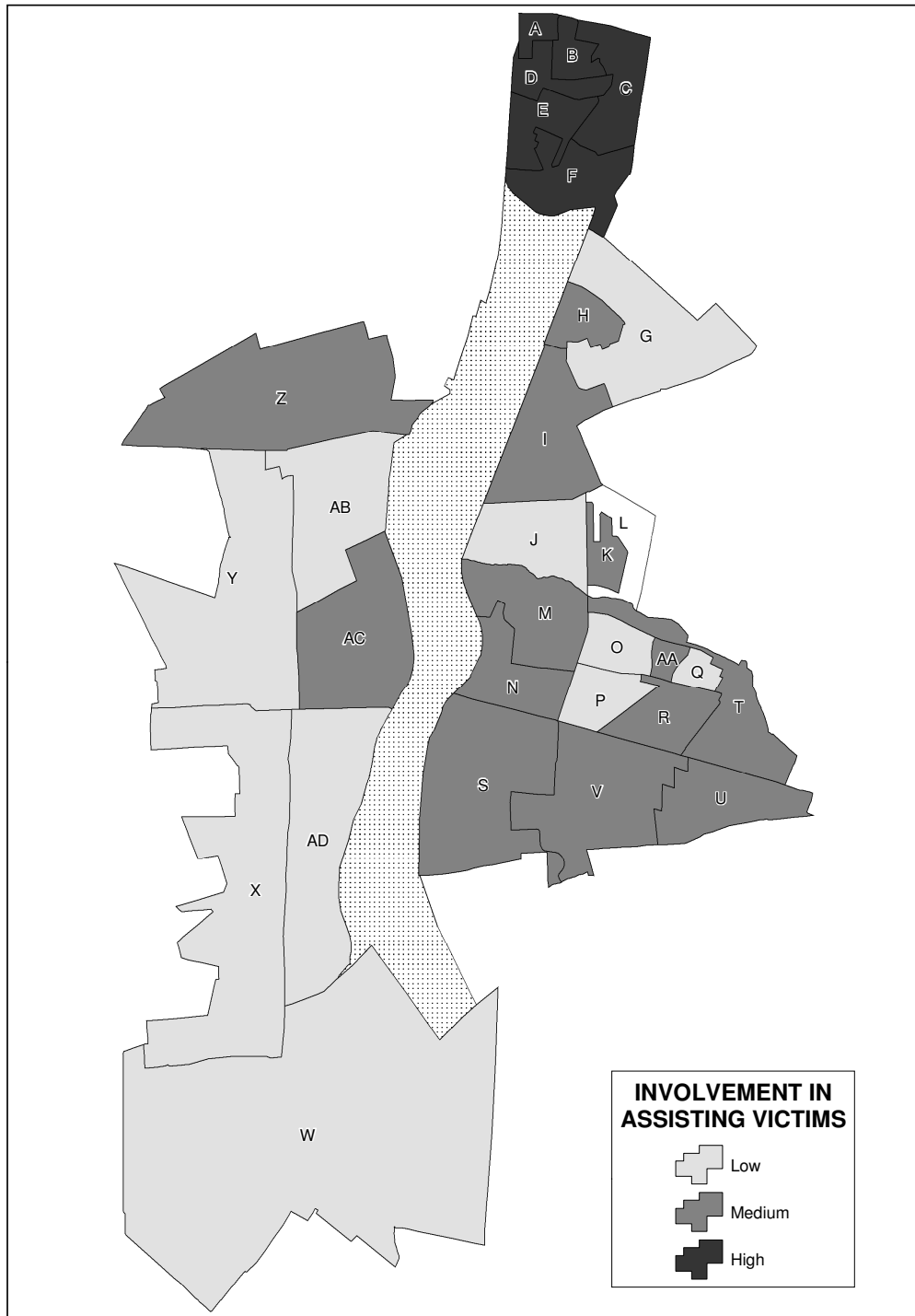INVOLVEMENT IN
ASSISTING VICTIMS
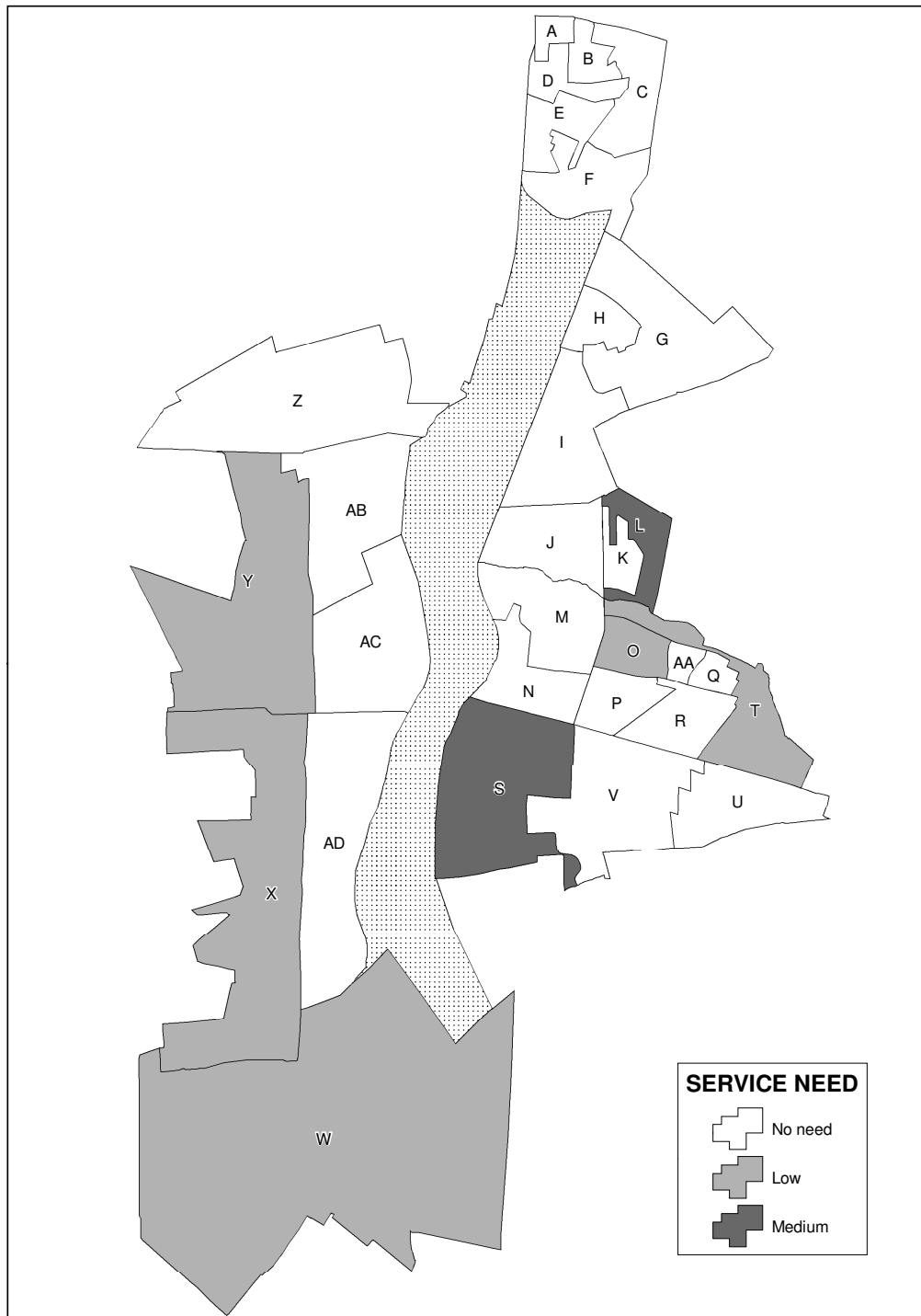
Low

Medium

High

Figure 4: Assistance received

Figure 5: The need

Figure 6: Positive perception

Figure 7: Readiness