

**Response to modernization, secularization and globalization: A case study of St Mathew's congregation and Richards Bay's congregation within the Evangelical Lutheran Church in Southern Africa**



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## **ABBREVIATION**

Aids	Acquired Immune Deficiency Syndrome
ANC	African National Congress
CD	Compact Disc
CBD	Central business District
CNN	Cable News Network
DSTV	Digital Satellite Television
DVD	Digital Versatile Disc or Digital Video Disc
LED	Local Economic Development
ELCSA	Evangelical Lutheran Church in Southern Africa
ELCSA (NT)	Evangelical Lutheran in Southern Africa (Natal- Transvaal)
IFP	Inkatha Freedom Party
KZN-RUM	Kwa- Zulu-Natal Rural Ministries
HIV	Human Immunodeficiency Virus
MHS	Misjonshøgskolen
PML	Prayer Men's League
PWL	Prayer Women's League
RCT	Rational choice theory
SABC	South African Broadcasting Corporation
KZN-RUM	Kwa- Zulu-Natal Rural Ministries
RBM	Richards Bay Minerals
RBCT	Richards Bay Coal Terminal
TV	Television

## **1.0 Introduction**

### **Chapter one: Introduction**

#### **1.1 Background and motivation**

Secularization theories (hypotheses) maintain that religion will disappear, decline and demise when religion faces modernization. Such theories say that religion cannot play a fundamental importance in modern societies (Herbert 2002:3).

David Herbert, in his book *Religion and Civil Society Rethinking Public Religion in the Contemporary* presented hypotheses (quotations) that suggest that the religion would disappear, decline and demise when religion is facing modernization. Herbert says that classical social theory widely anticipated the demise of religion (Herbert 2002:3).

According to Herbert, many researchers assume that religion cannot be of fundamental importance in modern societies. He stipulates that assumptions extend beyond the academic community. And he says that a simplified form of the secularization thesis - the view that religion is in decline in the modern world - is simply what many people in the modern West, religious or otherwise and especially Western Europe, take for granted ( Herbert 2002: 8) . He says that modernization in Europe occurred for a long period of time, during which institutional religion was often seen as an enemy of the modernizing processes. Thus advocates of modern ideas often articulated themselves in opposition to churches. Herbert says that founders of modern sociology added to this the conviction that religion was already declining and would decline further as modernity advanced. Comte, Marx, Durkheim and Weber all held such views.

According to Herbert, founders of modern sociology attacked the truth or moral basis of religion, and because it was believed that such arguments were persuasive, it was held that once people were exposed to them they would stop believing in religion and so religion would die out. Further he states that the arguments of Marx (religion expresses the suffering of the oppressed, but does not address its cause, which is economic) and Comte, who invented the term “sociology” (religion represents an immature stage of society, to be replaced by the scientific). (Herbert 2002:9)

Herbert states that contemporary sociologists of religion do not generally make such intellectual arguments against religion. Instead, they are concerned with studying religious

behaviour, with observing and trying to measure the impact of religion on societies and with trying to explain their findings. They are not concerned with whether religion is true or not. Herbert gives an example of Bruce (1996) where Bruce explicitly rejects the view that religion has declined because people have become better informed or better educated (Herbert 2002:9).

This thesis presents a specific case within the Evangelical Lutheran Church in Southern Africa (ELCSA) using a case study of two congregations namely Richards Bay and St Matthews's.

It is a matter of fact that ELCSA membership is declining in modern society. These two congregations -Richards Bay and St Mathews however show a different pattern because they show growth of membership and they seem able to cope with modernization, secularization and globalization.

Richards Bay and St Mathews congregations are situated in industrial, modern, urban, secularized and globalized environments. Historically, ELCSA was formed (1975) solely by black membership. During the apartheid era (1948), black people were not allowed to live in the city, to own houses and to conduct business. It was very difficult to open a black ELCSA Church in urban areas because of the Group Areas Act of 1948 of apartheid law. After 1994, the apartheid laws were abolished including the laws that segregated and prevented black people to own houses and to conduct business in the cities or urban areas. After 1994, there was a big exodus of black people moving from rural areas and townships to the city suburbs. Some of these black people were members of ELCSA.

The problem that is now faced by ELCSA is to adjust its membership and its administration in this new surrounding of industrial, modernized, urbanized, secularized and globalized environment. When ELCSA members move into the industrial, modern, urban and secular world, most of them do not participate in their local congregations. Some congregations thus become financially too weak to function in this new environment, others lack basic infrastructure e.g. church buildings for worship, parsonage and administrative offices. But Richards Bay and St Mathews show growth in membership and these congregations are functioning very well in spite of these set-backs.

## **1.2 Purpose and aim of the thesis**

The hypothesis of this thesis is to show that a religion can be relevant and reinvent even if it is facing forces of modernization, secularization and globalization. This thesis is concerned with studying religious behavior by observing and trying to measure the impact of religion on societies and with trying to explain the rural-urban immigrations, collective-individual relations in the modern environment, modern media, health, moral e.g. marriage issues and changing authority of the church and elders.

Both Richards Bay and St Matthews's congregations show the signs of growth in its membership and these congregations seem to function well in spite of these traits of development. With these hypotheses, I will relate to three theories, first those of the founders of modern sociology (Marx, Comte, Weber and Durkheim): with its main assumption that religion was already declining in Europe and would decline further as modernity advanced. Secondly contemporary sociologists of religion on societies and trying to explain the findings (Herbert 2002:9). And third the secularization theory assuming the vitality of religion.

## **1.3 Methodology**

My methodology is phenomenological in the sense that the thesis will emphasize the quality of human actions in historical environment and context. In this thesis the qualitative method was used to collect the data. I have resided and spent time interviewing my informants. I have been a participating observant, using informants' knowledge: recording their activities with audio and video, photography and oral history. I have used in-depth interviews to my informants. The research of this thesis was overly i.e. I will use the true names of my informants because every thing that is being stated is open to informants.

The data collection for this paper has been gained in the following manner:

I have been studying the Master Program in Global studies, Specialization: Religious Studies and Study of cultures and Intercultural Communication at Misjonshøgskolen (MHS) 2007-2008

I have used the means of field research. The field research was done in the period of summer vacation in June-August 2008. During my fieldwork; I was able to meet my informants who come from different backgrounds. My informants are women and men at different ages. They represent different professions and some have no professions. Others represent



organized groups such as the Pray Men League (PML), Pray Women League (PWL), Youth League and Sunday school.

## **1. 4 Definition of Terms**

### **1. 4.1 Religion**

McGuire defines religion by saying that religion is about how people make sense of their world -the “stories” out of which they live (McGuire 2007:187). And Milford Spiro defines religion by saying that it is an institution consisting of culturally patterned interaction with culturally postulated superhuman beings (Spiro 1966:98). Greeley describes religion as ‘a system of narrative metaphors that give purpose to life, that answer questions about tragedy, suffering, death and about happiness and ecstasy. And David Herbert defines religion as cultural systems which through various material forms, stories and rituals, witness to what is believed to be a transcendent reality (Herbert: 2002).

Also he states that religion has crucial implications for one’s assessment of its role in contemporary societies. He says scholars like Chaves (1994) often divide definitions of religion into two varieties: functional, i.e. meaning in terms of what religion does either for individuals or for social systems, and substantive, i.e. referring to what religion does either for individuals or for social systems, and further, to what religions actually consist of narratives, symbols, and institutions and so on.

In that case, the definitions in this paper give a meaning that religion is about people making sense of their world with stories, culturally patterned (values) and comprehensive ideas of order.

### **1.4.2 Modernization**

Giddens says that modernization refers to models of social life or organization which emerged in Europe from about the seventeenth century onwards and which subsequently became more or less worldwide in their influence. Herbert says that modernization is the deep structure leading to the long-term decline of the social significance of religion. He said that modernization itself is a complex and contested concept that refers to a range of inter-related processes operating at economic, political, social and cultural levels and originating in Western Europe since the fifteenth century, depending on which development one is concerned with.

At an economic level these developments include the expansion of the capitalist system and the spread of industrialization, enhanced in the scientific knowledge and possibly now entering a new stage, with the emergence of increasingly service-oriented and information-based economies. At a social level they include the breakdown of face-to face communities by urbanization and increased mobility, leading to the modern society of strangers and anomie but also of unprecedented individual opportunities (Herbert, 2002, 35). In this thesis modernization refers to the models of social life that emphasize individualism, rational thinking, industrialization and urbanization.

### **1.4.3 Secularization**

Herbert says that the first time the verb 'to secularize' was used in English was to refer to the confiscation of church property by Henry VIII, in the event known as the 'dissolution of the monasteries' in the 1530s. Religion, in some inward and spiritual sense, may or may not be affected by such an event - but the influence of religion in society clearly and demonstrably is, as in this case the Church, lost power to the Crown. This remains the primary sense of secularization: at a political level, the separation of ecclesiastical and state power, with the resulting loss of religious authority in the coercive sense. More broadly, the sociological concept of secularization is concerned with the demonstrable effects of religion.

Berger says that the term 'secularization' has had a somewhat adventurous history. He says that it was originally employed in the wake of the Wars of Religion (1562- 1598) to denote the removal of territory or property from the control of ecclesiastical authorities. In Roman canon law the same term has come to denote the return to the 'world' of a person in orders. In both these usages, whatever the disputes in particular instances, the term could be used in a purely descriptive and non-evaluative way. This, of course, has not been the case in the usage of more recent times. The term 'secularization' and even more its derivative 'secularism', has been employed as an ideological concept highly charged with evaluative connotations, sometimes positive and sometimes negative.

Berger says that in anti-clerical and 'progressive' circles it has come to stand for the liberation of modern man from religious tutelage, while in circles connected with the traditional churches it has been attacked as 'de-Christianization,' 'paganization'.

And Berger says that by secularization we mean the process by which sectors of society and culture are removed from the domination of religious institutions and symbols. He says that

when we speak of culture and symbols, however, we imply that secularization is more than a social-structural process. It affects the totality of cultural life and of ideation, and may be observed in the decline of religious contents in the arts, in philosophy and in literature. Moreover, it is implied here that the process of secularization has a subjective side as well. As there is a secularization of society and culture, so is there a secularization of consciousness. He says that this modern West has produced an increasing number of individuals who look upon the world and their own lives without the benefit of religious interpretations. In this paper adhere to Berger's definition.

#### **1.4.4 Globalization**

Scholte defines globalization as the spread of tranplanetary and in recent times also more particularly supraterritorial - connections between people. Globalization in the sense of tranplanetary social relation is one that (like an Internet chat room and certain communicable diseases) can link persons situated at any inhabitable points on the earth. Globalization involves reductions of barriers to such transworld social contacts. With globalization people become more able - physically, legally, linguistically, and psychologically - to engage with each other wherever on planet Earth they are.

Schirato and Webb define globalization as a set of technologies, institutions and networks operating within, and at the time transforming, contemporary social, cultural, political and economic spheres of activity. (Schirato and Webb: 2003). Giddens defines globalization as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa. In this paper, globalization means people becoming more able in communication and a set of technologies, institutions and networking operating within, and at the same time transforming contemporary social, religious, cultural, political, and economic spheres of activity.

#### **1.5 Sources**

A qualitative method of collecting data was used, residing and spending time interacting with congregants of two mentioned congregations. Participatory observation was used, using informants, recording their activities with audio and video recording, photography, looking at church documents, engaging in group oral history and field notes. In-depth interviews were conducted.

## **Literatures:**

1. *Understanding of globalization* by Tony Schirato and Jen Webb, 2003
2. *Globalization the Human Consequences* by Zygmunt Bauman, 1998
3. *Globalization a critical introduction* by Jan Aart Scholte, 2005
4. *Religion and Civil Society* by David Herbert, 2003
5. *Everyday Religion* by Nancy T. Ammerman, 2007
6. *The Sacred canopy* by Peter L. Berger, 1990
7. *Religion in advanced industrial society*: Beckford's 1989
8. *Religion in the modern world*: Bruce 1996

## **1.6 Disposition**

This thesis has five chapters. Chapter one will give the introduction: background and motivation, purpose and aim, method and approaches, definition of terms: religion, se modernization, secularization and globalization and sources and disposition

Chapter two is divided into three sets of theories: First that of the founders of modern sociology theory assuming the decline of religion (Comte, Marx, Durkheim and Weber theories). Second is about the contemporary sociology of religion theory also assuming the decline of religion. (Tschannen- Bruce and Wallis theories). And third is about secularization theory assuming the vitality of religion.

Chapter three will focus on Mpangeni Town and Richards Bay Town setting: introductory remarks about these two towns, geographical setting, historical background of the Mpangeni Town and Richards Bay. This chapter will present the impact of secularization, modernization and globalization in Mpangeni Town and Richards Bay Town.

Chapter four: deals with religion versus secularization, modernization and globalization in St Mathews and Richards Bay congregations. This chapter gives the historical background of the St Mathews and Richards Bay congregation: leagues within St Mathews and Richards Bay congregations. And these chapter analyses the following issues: St Mathews and Richards Bay congregations responding on the assumptions of the founders modern sociology theories predicting the decline of religion. St Mathews and Richards Bay congregations responding to contemporary sociologists theories of religion ( societalization, rationalization and worldliness) .And we will present religion and morality e.g. authority of

church ,elders and marriage at St Mathews and Richards Bay congregations. The vitality of religion at St Mathews and Richards Bay congregations will be demonstrated by the way these congregations responding to Rational Choice Theory, Postmodernization Theory and Casanova's Post-Secularization Thesis

Finally chapter five will sum up and conclude our findings on the question as to whether religion (Christianity) is declining or is in vitality in St Mathews and Richards Bay congregations. There after will follow a bibliography.

## **Chapter Two Theoretical considerations**

### **2.0 Introductory remarks on secularization theories**

This chapter presents assumptions of secularization theories. These assumptions will be divided in three parts (theories). The first part deals with founders of modern sociology (theories) maintaining that religion would decline further as modernity advanced (industrial societies): Comte, Marx, Durkheim and Weber, all held such conviction. All of them were attacking the truth or moral basis of religion, because it was believed that such arguments were persuasive, it was held that once people were exposed to them they would stop believing in religion and so religion would die out (Beckford, 1992).

The second part is about contemporary sociologists of religion (Tschannen and Bruce - Wallis) who have a more open attitude, studying and analyzing religion and its significance in modern societies (Tschannen, 1991)( Bruce 1992). The third part is about secularization theory assuming the vitality of religion (Herbert 2003).

#### **2.1 The founders of modern sociology assuming the decline of religion:**

The first part of this chapter focuses on Herbert and Beckford, the analyzing founders of modern sociology. According to Herbert most of the nineteenth-century founders of modern sociology held the conviction that religion was already declining and would decline further as modernity advanced (Herbert 2003:8). Beckford says that the legacy of “classical” sociologists are colored by assumptions about the nature of “industrial society” that attempts to explain the character of religion in a world dominated by advanced industrial societies have been hindered (Comte, Marx, Durkheim and Weber) (Beckford, 1992). Therefore the main aim of this part is to present the assumptions of modern sociology theories that predict the decline of religion in industrial society.

##### **2.1.1 Auguste Comte (1798-1842)**

Comte considered much of the content of religious ideas and sentiments as outdated and preventing progress in the industrial societies (Beckford, 1992: 4). Beckford states that there was a time when the factory system, the labor movements, urbanization and sovereign nation-states were all combining to produce radically new types of societies. Religion, as the social institution which had previously acted as a main guard vehicle thought, by extension, to have crucial significance for the prospects of the beginning of development form of society. Religion was variously the context of the rapid transformation of time-honored social forms and practices. Religion was observed as the key to tradition order, the safeguard

of future order, the first obstacle to effective social change and the necessary, but indispensable, casualty of capitalist society. The prevailing uncertainty about the nature of industrial (and/or capitalist) society only induced theorists to adopt the kind of postulates about religion's social significance which transcended the limitations of time, culture and space. Beckford mentions that the visions of industrial society inspired Comte. Comte believed in the assumption that religion had been the linchpin of the "old order", and was believed to be critical for the well-being of future types of society (Beckford, 1992:8-9). Comte believed that religion represents an immature stage of society, to be replaced by the scientific (industrial society). (Herbert, 2003:4 - 9)

### **2.1.2 Karl Marx 1818 - 1883 and Fredric Engels 1820-1895**

According to Beckford, Marx exposes the illusory character and false idea of religion. Marx removes away distorting layers of religious ideas and misleading ideas about social life to expose the underlying interests sustaining religious institutions. Marx had shown an understanding of thinking that the latter task had been virtually accomplished by various philosophical attacks on religion in the eighteenth and early nineteenth century. A more important dominant theme running through Marx's approaches to religion is a categorical denial of the possibility that religion could be analytically separated from 'the world'. According to Beckford, there is no place in historical materialism for anything akin to concepts of an independent realm or transcendental sphere of religion.

Also Beckford mentions that such ideas are dismissed by Marx as metaphysical, non-scientific, ideological mystifications of reality. Instead, there is a constant insistence on (1) the possibility of achieving direct and undistorted communal relationships between humans which could be symbolized in authentic spirituality and ( 2) the reality of oppressive social structures, of which religious ideas and sentiments are but a hazy reflection and a subtle mask .Questions about the relationship between religion and the world are answered only in terms of the former's capacity to conceal or distort the latter.( Beckford ,1992:18-19)

Also Beckford mentions that the primary reality exploitation and dehumanization social relationship deriving from social class divisions and the detailed division of labor in capitalists societies was not regarded by Marx. Furthermore, Marx stated that the system of unequal power, high class ranking, or life-chances were believed to be experienced in an alienating and systematically distorted fashion and consequently, to be represented in

mystifying (religion) and oppressive forms. Beckford mentions that it follows from Marx's depiction of the processes whereby the reality of oppression in society and culture is reflected in, and reproduced by, other-worldly forms of religion that the appropriate method for understanding the roots of this ideological oppression involves the deliberate stripping away of successive layers of putative necessity until the reality of human agency is laid bare (Beckford, 1992:20-21).

Engels mentions that it is natural to be religious in prehistoric times but that, with the advent of sophisticated cultures and industrial societies, religion became either unnecessary or an expression of the special forms of alienation characteristic of class-divided capitalist societies. Religion forms part of ideology and, as such, has often been employed in the defense and promotion of ruling material interests. It has also served the interest of rebellious elements from time to time-but only as an opiate or a rallying cry in the short term. Religion is a shield for people from these harsh realities. Also religion is used to bolster the prevailing distributions of power in society by making them appear to be natural and/or necessary. As has often been remarked historical materialist interpretations of religion have also tended to be focused on its capacity to glory there to reproduce prevailing social order in symbolic form (Beckford, 1992:23).

### **2.1.3 Emile Durkheim 1858-1917**

Durkheim states that religious institutions had been declining in power since prehistoric times and that the rate of decline had increased in industrialized societies. Many areas of social life had unquestionably been freed from the control of religious institutions, but he insisted that there was still a need for basic sociality to be symbolized, codified, experienced and celebrated.

Durkheim envisaged the probability that, with increasing rates of popular density, geographical mobility and social differentiation, the individual person would come increasingly to be a symbol of the fundamental grounds of sociality. The older religious symbols had primarily celebrated the value of various collectives such as households, churches, tribes or clans. Durkheim look forward to the sacredness would eventually be located in individual persons because it would be precisely by means of their individuality, and consequently of their interdependence, that they would be accounted members in good



standing of their society. Social integration and solidarity would therefore come to be conceptualized in terms of the bonding between increasingly autonomous but interdependent individualized symbols of the sacred. (Beckford, 1992:26)

The problem of religion in industrial society for Durkheim was not that it was in danger of disappearing. But he mentions that if the new symbols of sacred individuality could be smoothly adopted and embodied in, for example, new forms of ritual and codes of morality, the problem would be solved. But if habits of thought based on representations of the collectively as sacred in itself persisted, religious institutions would jeopardize their capacity to influence social life. The problem would then be that rapid social change would be unchecked by normative considerations, with serious consequences for the level of anomie.

To Durkheim the real problem was to ensure that the institutions of religion did not delay the demise of outmoded collective representations and did not resist the dissemination of more appropriate symbols of social solidarity based on notions of the sacredness inherent in each person. He says that difficulties were expected to arise from any failure of religious institutions to keep pace with the rapidly changing character of social relations in all other spheres of life (Beckford, 1992:27-28). Durkheim summarizes his statement on understanding of industrial society with differentiation of religion. The special significance of religion in industrial society was therefore located in (1) its own progressive separation from other social institutions and (2) the increasing likelihood that individual people would fail to experience a religious sense of belonging to society (Beckford, 1992:30).

Also Beckford mentions that second way of applying Durkheim, s ideas about industrial society to religion in detail was to study the processes whereby religious groups attempted to overcome the problem of anomie (social instability). Recognizing that the state had become too remote as a source of moral ideals for ordinary citizens, Durkheimmain advocated the expansion of middle-range associations in which a sense of solidarity, and hence morality, would be generated (Beckford, 1992:30).

Furthermore a third way of Durkheim's understanding of industrial society was to direct attention to the process of separation between religion and other social institutions .Differentiation was believed not only to increase the distance between religion and other

institutions but also to reduce religion's capacity to function as the "cement" hold all of a society's institutions together in a cohesive whole. (Beckford, 1992:31)

#### **2.1.4 Maximilian Weber (1864-1920)**

Weber is keeping religion and society analytically separate. He laid the foundations of approach to secularization. The distance between the spheres of religion and society has been steadily reduced to the point where religion can no longer serve as influence or a challenger to, the world. (Beckford, 1992:33)

Weber says that the church and sect-type, by contrast, stood for social inclusiveness, doctrinal latitude and a degree of ethical relativism. In other words, the sect-type tried consistently to maintain distance from the world, whereas the church-type sought to influence the world from within. The conceptual distinction helped to account for the typical fortunes of religious groups in the modern world, that is, either purity in marginality or compromise in power.

According to Weber, priests and religious persons are subject to a more demanding ethic, and their charisma of office discourages them from full participation in the public sphere (economic or political realm). The result is that the church-type achieves considerable stability, continuity and influence- but on condition of becoming a formalized and rationalized kind of organization which aspires to legitimate and exclusive control over religious matters. It further reduces the distance between religion and the world (Beckford, 1992:34-35).

Weber mentions that the search for value, meaning and direction in life would continue to be conducted at the level of the individual person, although he conceded that the social setting for this personal search was often small fellowship. Also Weber interpreted changes that were taking place in the Christian churches of his day as evidence that a more personal and private type of spirituality was being cultivated alongside the progressive rationalization of other spheres of life. The ideal of spiritual autonomy therefore accompanied the facts of growing impersonality, bureaucratization and central control in Western states. In this way the boundary between religion and world was maintained, although its socio-cultural location was shifting. Religion was becoming a personal and private affair, increasingly divorced from the public sphere (Beckford, 1992:35).

## **2.2 The contemporary sociologists of religion theories assuming the decline of religion**

In this second part of chapter two, we will build on Herbert analyses of contemporary sociologists. Contemporary sociologists of religion have a more open attitude, studying and analyzing religion and its significance in modern societies (Herbert 2003: 9). Two theories will be use here: Tschannen and Bruce - Wallis “orthodox” model of the theories. Both the Tschannen and Bruce - Willis theories have similarly and difference features. They have similarly a feature that is rationalization. Also they have different features: Tschannen theory has worldliness and Bruce -Wallis theory has societalization.

### **2.2.1 Tschannen and Bruce -Wallis theories:**

#### **2.2.1.1 Societalization**

Herbert says that the feature of modernization associated with secularization is “societalizatio.” By this he refers the break-up of small communities as a result of rural-urban migration and changing work system, following the various phases of industrialization in industrial societies. Religion was understood as an integral part of village life and served to knit together community. Modernized life splint into parts and divide rural-urban migration. Because of this the social significance of religion is diminished. According to Herbert, other social institutions would play the role of social integration because people do no rely on shared beliefs for social cohesion. Further, he mentions that the result is the religion loses its influence on public life and it becomes a privatized issue. (Herbert 2003: 38)

And also Bruce- Wallis say that societalization is a process that refers to the weaker of close-knit, integrated, small-scale communities as a result of the growth of large-scale communities as a result of the growth of large-scale industrial and commercial enterprise, the emergence of modern states co-ordinate through massive and the development of anonymous urban agglomerations as the typical residential setting. (Bruce, 1992:13).

Bruce - Wallis say religion has traditionally celebrated village life. But in towns or suburbs has little held in common left to celebrate. The societal system relies less on religious values. The result of societalization is that religious systems decline, to be displaced by competing conceptions which have less connection to role performance in the public domain

and more to privatized, individual experience. Religion becomes privatized and is pushed out in the public sphere. (Bruce, 1992:13)

### **2.2.1.2 Rationalization**

Bruce - Wallis say that rationalization involves changes in the way people think and result in the way they act. Furthermore, they mention that rationalization is a way to the pursuit of technically efficient means of securing this -worldly ends. (Bruce, 1992: 14). Herbert says that rationalization in secularization theory refers to the process by which, in everyday life, naturalistic, physical explanations gradually displace explanations that refer to supernatural agencies. Thus disease is no longer caused by curses or demons, but by germs, immune failure and genetic mutation. It is not argued that “science replaces religion” on an intellectual level. Rather, the criteria by which rationalized explanations come to replace supernatural ones are those of practical usefulness. When people think rationally, it means that their understanding that disease is caused by germs enables one to take effective preventive measures like penicillin to the kill the bacteria .In other words, such explanations are “technically efficient” (Herbert, 2003:40).

Also Bruce and Wallis say that Judaism postulated a god from above (a transcendent god). The projection of the divine at one removed from the world allowed people to see the world as secular and encourage rational and empirical exploration more freely than would be possible in a world immanently pervaded by the supernatural. Judaism believed to a single god. Bruce and Wallis said that monotheism encouraged ethical rationalization. (Bruce, 1992:14)

Bruce and Wallis further say that Judaeo-Christianity sowed the seeds of its own destruction by freeing the way for empirical enquiry, pragmatic and instrumental treatment of this world, and by encouraging rationalization of theology and after theology of economics politics, and public life generally. Rationalization involved the pursuit of technically efficient means of securing this-worldly ends. One of its most potent forms was the development of technology. Technically efficient machinery and procedures reduced uncertainty and thereby reliance upon faith. The domain over which religion offered the most compelling explanations and the most predictable outcomes shrank. The growth of technical rationality gradually displaced supernatural influence and moral considerations

from ever-wider areas of public life, replacing them by considerations of objective performance and practical expedience (Bruce, 1992: 14).

Tschannen says that the process of rationalization entails two distinct consequences. First, the rational world view is related to the emergence of science, which proposes a new interpretation of the world that competes with the religious world view. Second, when this rational and scientific interpretation of the world is applied to human affairs, he said that we witness a “sociologization”: an attempt to determine social life in a rational fashion, thus further liberating it from religious influence. He says that we come to rely on social scientists, not on the invocation of Christian ethics, to solve the problems posed by crime in big cities (sociologization). (Tschannen, 1991:405)

Tschannen mentions that at the societal level the religious view of the world loses its plausibility. Traditional theodicies lose so much of their credibility that even theologians recognize that they must be revised (collapse of the world view). This collapse is related to a similar decline at the individual level. Many individuals will no longer believe in God (unbelief). (Tschannen, 1991:41)

### **2.2.1.3 Worldliness (Tschannen theory)**

Contemporary sociologists (Luckmann, Chaves and Tschannen) mention that worldliness feature has caused church to be more concerned to secular issues and therefore religion become indistinguishable from those of a secular organization.

Luckmann (1987) states that the modernization system causes the religion to become more oriented to worldliness concerns. The Church becoming more concerned with social and political issues. The Church markets itself not as a religion but as a technique which leads to a more productive life. Chaves (1994p. 757) defines the process by which religious organizations undergo internal development towards conformity with the secular world. (Herbert, 2003:42)

According to Herbert the above statement presumes that religion was historically less concerned with this-worldly ends than with more “spiritual” matters.

Berger described “worldliness” in terms of the lessening of the religion. Also he asks that what if the practices of a religion become the same as those of a secular organization?

The same general schema is accepted by Wilson; he remarks, for example, that Methodism is more worldly than were the denominations that preceded it. (Tschannen1991:406). According to Herbert these actions need to be frequently justified. If not, it makes religion become indistinguishable from those of a secular institution.

### **2.3 Secularization theory assuming vitality of religion**

The third part of chapter two deals with secularization theories that assume the continued vitality of religion. We will focus on the three following themes: Rational Choice Theory, Postmodernization Theory and Casanova's Post-Secularization Thesis.

#### **2.3.1 Rational choice theory (RCT)**

A group of American sociologists believe rates of religious belief and practice is determined by market conditions and that conditions cause's vitality of a religion. This "supply-side" explanation of religion change is based on the so called rational choice theory (RCT). RCT states that variations in the level of practice of religions can be understood in the same way as levels of consumption of other kinds of goods. Thus it is argued that the degree to which demand for religion is present depends, as with other goods, on the richness and diversity of products available in the marketplace: the more and better choice, the more demand is likely to be stimulated. Religion has done well in America , where the lack of a state monopoly and presence of church - state separation has meant that a range of religious products competing on a level playing field has been available , from Independence ( United States) ( Herbert ,2003:43)

Herbert says that RCT predicts that a large number of religious competitors each with a small market share will increase competitiveness and hence boost religious vitality. Herbert says that Greeley argues, RCT can in principle take into account a range of factors, the resemblance to a classic market situation-and hence the predictive validity of the model.( Herbert, 2003:44)

#### **2.3.2 Postmodernization Theory**

Richard Inglehart as contemporary (sociologist), he predicted religious vitality in the setting of postmodernization. The term "postmodern" is used here to indicate forms of culture that reject the supposed modern emphasis on order. He states that postmodernization is changes that occur as populations in advanced industrial societies reach a point where increases in material wealth no longer convert into perceptions of an increase in quality of life. At this

stage, when their sense of security is no longer increased simply by having more, people start to look around for other things to improve their quality of life like environmental, health and spiritual issues . Postmodernization is stage that shift from “materialist values” to what he terms postmaterialist values’. Modernization was successful in achieving economic growth and hence drastically reduced mortality rates; but at a cost in terms of quality of life. Increases in growth no longer translated into large increases in life expectancy.

According to Inglehart, postmodernization is a barren ground for traditional authoritarian religions, which continue to decline. Postmodernization de-emphasizes all kinds of authority, whether religious or secular, allowing for a much wider range for individual autonomy in the pursuit of individual wellbeing. Inglehart suggests that postmodernization is a fertile ground for newer forms or styles of religion and “spirituality”, such as the New Age, new religious movements and new styles of traditional religions.

But Casanova mentioned the case of Roman Catholicism. He states that archetypically authoritarian religious traditions can reinvent themselves for the anti-authoritarian “network society,” in this case through its post-Vatican II (1962- 68) emphasis on civil and political freedom, human rights and the spiritual value of life.

Furthermore, Inglehart’ mentions that the need of “spiritualities” disembodied from their traditional contexts is one of the features of the religious landscape when the authority structures of historic religions break down under the influence of societal differentiation, conditions of material surplus enable individuals to pursue their own religious quests, and global communication creates a global market in religious goods.

### **2.3.3 Casanova’s Post-Secularization Thesis**

Casanova agrees with the differentiation of religion and the argument for deprivatization. He argues that religion should restrict itself to civil society because it would be undemocratic not to; and that where it fails or refuse to do so it loses popularity.

Herbert mentions that differentiation refers to the increasing division of many areas of human activity. Society develops into a series of semi- independent systems, each of which

has its own specialized language and rules of operation: economic, political, legal, educational and so on. According to Casanova religion in modernity is sometimes deprivatized and he believes that it can prosper. And Casanova refers to deprivatization as “a dual interrelated process of repoliticization of the private religious and moral spheres and renormativization of the public economic and political spheres”. Also Herbert states that deprivatization means that religious beliefs cease to be a matter of purely personal preference, but again become the subject of public argument, while concurrently public matters, like economy and politics, are remoralized, partly by challenges from religious groups. Furthermore, he stated that religious decline only follows from modernization if religion is closely allied to the state.

Casanova has three cases that prove the vitality of religion if under the perspective of deprivatization: first, Poland, where the role of Catholicism in support of the Solidarity movement led to the eventual transition to democratic government, second, he mentions Brazil, when the church’s opposition against the national security government and “trickle-down” economics, as well as the development of the People’s Church and base ecclesial communities, contributed to the transformation of Brazilian society and the return of democracy, and third, American Protestant evangelicals and the rise of the Christian Right. In each case he finds striking evidence of deprivatization.

Furthermore Casanova mentions the development of communication technologies that help to the vitality of a religion, which enable the creation of a transnational civil society. He gives the example of Poland in undermining the legitimacy of Communist regimes. He mentions that technologies like television, to maximize the impact religion symbols media, include open-air papal masses. Solidarity banners, Solidarity rallies displaying crucifixes and candle.

All these above theories will be discussed in relation with religion in chapter four.



## **Chapter Three: Mpangeni Town and Richards Bay Town**

### **3.0 Introductory Remarks**

This chapter will expose the geographical setting of Mpangeni Town and Richards Bay Town. By showing the geographical setting of these two towns we intend to present a better understanding of the historical background of these two communities. Presentation of the geographical setting will contribute to give basis for a better knowledge of the impact of modernization, secularization and globalization in Mpangeni and Richards Bay societies.

The main reason for this exposition is to show how members of St Matthews's congregation and Richards Bay congregation are positive influenced by modernization, secularization and globalization.

This influence will be shown in detail in chapter four where religion will be discussed in the relation to modernization, secularization and globalization.

### **3.1 Geographical Setting**

Both Mpangeni Town and Richards Bay Town are situated in the Republic of South Africa. The two towns are part of the Kwazulu -Natal province and allocated at the Northern part of this province. The two towns are part of the District uThungulu, located in the City of uMhlathuze.

### **3.2 Historical background of Mpangeni Town and Richards Bay Town**

#### **Mpangeni Town**

As stated above Mpangeni is a town in northern KwaZulu-Natal Province, Republic of South Africa. It is located approximately 160 kilometers north of Durban; situated in the hilly side of the Uthungulu District .It overlooks a flat coastal plain. The major harbor town of Richards Bay is some 15 kilometers away. The Norwegian Missionary Society established a mission station on the banks of the Mpangeni River in 1851. The name of the city is connected to the river Mangeni named after the Mpange trees (Trema Guinness's) growing along its banks. The mission later expanded to Eshowe and subsequently to other places in the Zulu kingdom. In 1894 magistracy was established .The Zululand Railway reached the town in January 1903 and linked the area to Durban and Eshowe. (Vuka Town

and Regional Planners Inc.Report: TRP 449 N Rpt 169, April 2002)

#### Richards Bay Town

Richards Bay Town began as a harbor set up by the Commodore of the Cape, Sir Frederick Richards, during, the Anglo-Boer War of 1879.The settlement grew around the port which was named after Richards. (<http://www.places.Co.za/html/Richards-bay.html>). This town has attracted different people from all over the world because of a harbor.

### **3.3.1 The impact of Modernization in Mpangeni and Richards Bay Towns**

Herbert says that on the social level modernization involved the breakdown of face to face communities by urbanization (Herbert, 2002, 35). Both Mpangeni Town and Richards Bay Town have rural-urban immigrants. They immigrated from rural to urban society as a result of industrialization and urbanization. The immigrants came from rural places like: Mtubatuba, Ulundi, Hluhluwe, Ceza, KwaNogoma, Macekane, Esiqhumaneni, Mabhensa, and Ndlovini. They mixed with immigrants from abroad.

Herbert says that on the economic level the process includes the expansion of the capitalist system and the spread of industrialization, enhanced in the scientific knowledge and possibly now entering a new stage, with the emergence of increasing service oriented and information based economies (Herbert 2002, 35).

There is a rapid industrial expansion in those two towns .In these two towns, there are many industries like Richards Bay Minerals (RBM), Richards Bay Coal Terminal (RBCT), Foskor, Ticor, BHP Billiton which produce minerals, oil and steel and Mondi Kraft producing paper, Richards Bay Minerals, Richards Bay Coal Terminal producing coal, Alusaf Hillside, Indian Ocean Fertiliser and Bell and Silvacel etc.

A commercial function was instituted already in 1894 with the granting of a license to establish a pioneer store in Mpangeni. This was the inception of Mpangeni as the commercial hub of Zululand. The birth of Mpangeni Rail in 1903 provided a commercial main route with Durban and a crucial element in the growth of this town. The agricultural sector and specifically the sugar industry sustained the development of the centre. The establishment of the Mpangeni Sugar Mill in 1911 played an important role in the emergence of Mpangeni's light industrial sector. The opening of a Public Hall in 1916 lead to the evolvement of Mpangeni as the regional centre for the society in its surroundings. At this stage the town was divided between the Village, Rail and the Mill but the amalgamation

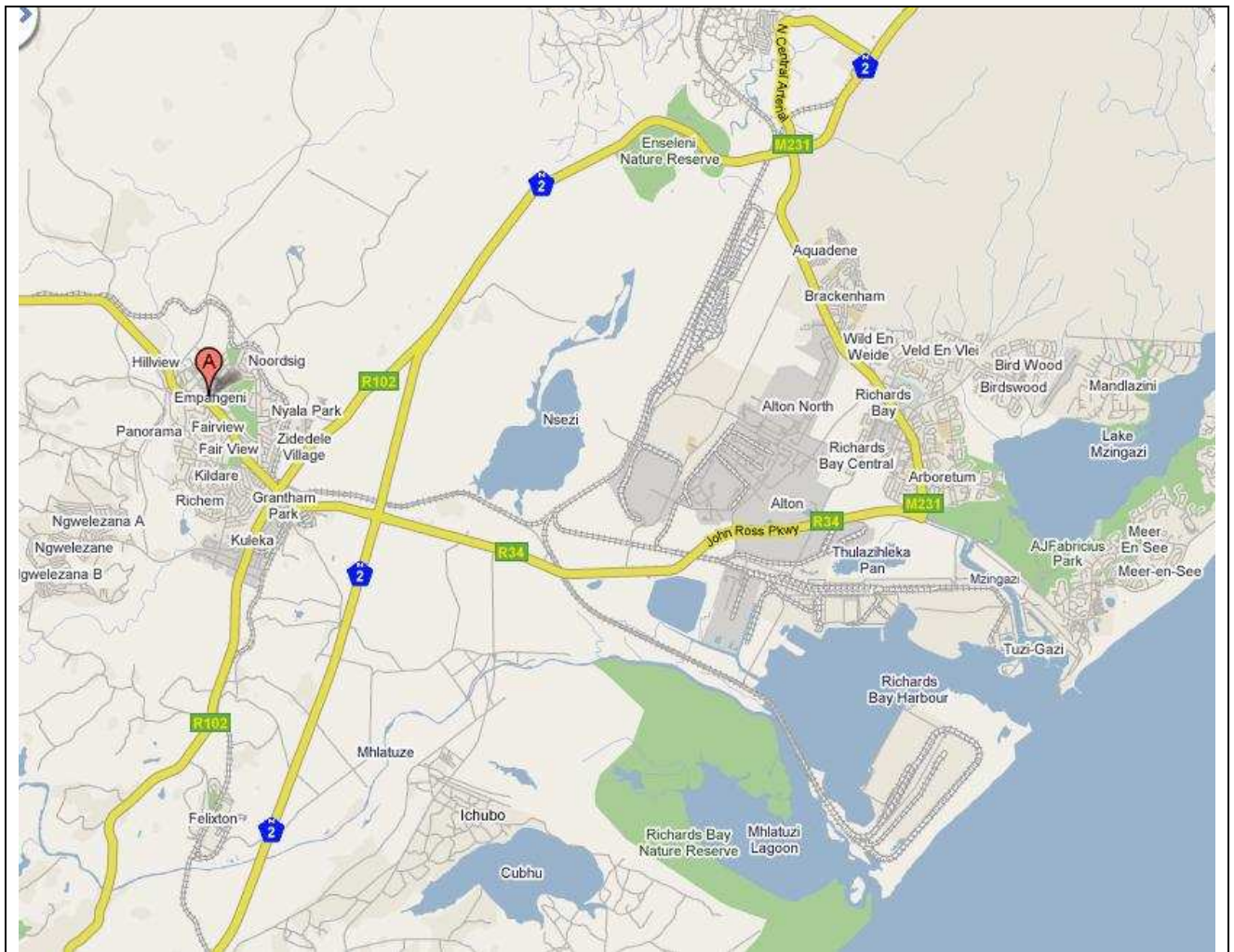
thereof in 1931 to form the first Town Board of Mpangeni saw the birth of a formal municipality and a town in its own right. (Vuka Town and Regional Planners Inc. Report: TRP 449 N Rpt 169, April 2002).

Furthermore, Vuka Town and Regional Planners Inc. Report of April 2002 states that Mpangeni experienced two decisive economic growth periods, the first being a period of industrial expansion after the World War II. The second was due to spin offs from the stimulation and development of Richards Bay as a harbor and industrial centre. This encompassed residential development as well as commercial and retail in support of the residential component. Mpangeni originally grew as two separate nodes, one associated with the sugar mill and the other around the rail terminal. The residential expansion eventually joined the two, connecting the Central Business District (CBD) and the industrial areas to the south. The outward growth of Mpangeni is to a certain extent restricted by the surrounding sugar cane fields, focusing further expansion to the north western periphery of the town. Mpangeni functions as a service centre with different commercial, retail, administrative, social, business transportation, storage, institutional and light industrial units.

Traditionally there used to be a clear distinction in function between these two centers, although the commercial and residential sectors in Richards Bay have expanded to the extent that the distinction is no longer that clear. In the same token, Mpangeni has realized the potential of heavy industrial development and is capitalizing on this opportunity. The fact that Mpangeni continued to grow in the past, despite the considerable state injections to Richards Bay was an indication of its comparative location advantage. This aspect needs to be built upon to ensure its continued regional function and status.

In terms of regional context, Mpangeni used to be the most prominent town in the area, but due to the stimulation of Richards Bay as Port City the latter is playing an increasingly important role in the region. Mpangeni and Richards Bay form the urban focus in a predominantly semi-urban\rural hinterland.

The structural elements of economy: The following structural units posing opportunities and constraints in the development of the City of uMhlatuza (Mpangeni Town and Richards Bay):



Source: <http://maps.google.com>

The coastline which forms the eastern boundary of the Municipal area;

The N2 national road and the internal road network;

The Mhlathuze river system;

Umhlathuzi Lake (Sanctuary);

Nsezi Lake;

Port Dunford Forest Reserve;

Enseleni Nature Reserve

The Richards Bay commercial airport

The escarpment between Mpangeni and Richards Bay Towns which forms a local watershed.

Historically Mpangeni functioned as the dominant commercial and service centre in the

Zululand Sub-Region. Mpangeni dominated Richards Bay as for as economy businesses are concerned, but recent developments in Richards Bay has brought this area on par with Mpangeni. Commercial development within Mpangeni is concentrated in two major locations, namely the Central Business District (CBD) and in a linear form at Mpangeni Rail to the east of the CBD. Smaller commercial nodes are also occurring along the main road. Provision for the expansion and growth of the commercial sector in Mpangeni is imperative to allow for sustained growth.

Commercial development in Richards Bay is confined to two nodes in Meerensee, the TuziGazi Waterfront near Meerensee and the CBD. The CBD is situated west of Lake Mzingazi and between Alton and Arboretum suburbs. The mall in the CBD provides a mix of entertainment and commercial activities, with various small shops, retail outlets, restaurants and cinemas.

Industrial development in Mpangeni is concentrated in the southern and south-eastern portion of Mpangeni, with a small light industrial development situated in Ngwelezane. Historically, Richards Bay has been the industrial giant of the region with Mpangeni playing a limited role in terms of light industries. This was due to planned policy stimulating industrial development in Richards Bay in support of the harbor. Current industrial development in Mpangeni is located along two major intersecting routes, namely Grantham Highway\Tanner Road in a north-south direction and Ngwelezane Road in an east-west direction.

The recent development by Ticor marks the first attraction of a major heavy industrial operation. The opportunity offered by forward and backward linking industries indicate that Mpangeni could play an increasing role in terms of industrial development in the region and should position itself accordingly.

Mpangeni functions with higher order of commercially, administratively, socially and institutionally and the same applies transportation and retail. (Vuka Town and Regional Planners 169, April 2002).

### **3.3.2 The impact of Secularization in Mpangeni Town and Richards Bay Town**

According to Herbert the primary sense of secularization on the political level means separation of ecclesiastical and state power. In line with this Berger argues that

secularization manifests itself in the evacuation by the Christian churches of areas previously under their control or influence - as the separation of church and state (Berger, 1990, 107).

Both Richards Bay Town and Mpangeni Town are operating under the Republic of South Africa Constitution. The Republic of South Africa Constitution draws a separating line between religion and state. Therefore the Republic of South Africa Constitution created a political fundament of secularization which also applies to these two towns. The result is a general loss of religious authority in the coercive sense.

The sectors of society and culture are removed from the domination of religious institutions and symbols. The education in Richards Bay Town and Mpangeni Town is separated from a religion. Religion has no influence in the curriculum of the pupils. The paragraph 14 of the Republic of South Africa Constitution states that every person shall have the right to freedom of conscience, religion, thought, belief and opinion, which also includes academic freedom in institutions of higher learning (Constitution of the Republic of South Africa, Act 200 of 1993, Assented 25 January 1994). This constitution has created a condition that a region must not monopolize by state at Mpangeni Town and Richards Bay Town. Thus, there are many religions groups like Christianity, Islam, Hindu, and Africa Traditional Religion which are operative in the area.

Peter Berger says that one of the most obvious ways in which secularization has affected the man in the street is as a “crisis of credibility” in religion. The man in the street tends to be uncertain about religious matters. Objectively, she or he is confronted with a wide variety of religious and other reality-defining agencies that compete for his allegiance or at least attention.

Therefore the existence of many religious groups in these two towns has created a secularized overarching condition resulting in a situation in which the ordinary man is being confronted with many religious ideas. This entails a basic feeling of uncertainty about religious matters.

Berger further maintains that by secularization we mean the process by which sectors of society and culture are removed from the domination of religious institutions and symbols (Berger, 1990, 107). Both in Richards Bay and Mpangeni Towns, public sectors are free

from religious authority. And in most of the industrial setting, religious practices are absent. The two major shopping malls (Sanlam Centre and Boardwalk Centre) are open Saturday and Sunday. Religion is being privatized in the sense that it has become an individual concern.

The land is controlled by the Umhlathuza District authorities not by any religious group. If a religious group wants land, they have to address the Umhlathuza District authorities. There are also religious events or holidays that are not observed by Richards Bay and Mpangeni community such as Ascension Day, Pentecost Day, Ramadan and etc. Hospitals are open to any religion group means there is no religion group which means there is no religion group dominating Richards Bay and Mpangeni Hospitals. But members of the staff who are interested in praying are allowed to pray on the hospital premises. There is no hospital a run by church or any religions groups.

Berger also argues that when we speak of culture and symbols, however, we imply that secularization is more than a social-structural process. It affects the totality of cultural life and of ideation, and may be observed in the decline of religious life and ideation ,and may be observed in the decline of religious contents in the arts, in philosophy, in literature and , most important of all, in the rise of science as an autonomous, thoroughly secular perspective on the world ( Berger 1990,107). The community of Richards Bay Town and Mpangeni Town are exposed to all these traits of development like newspapers and magazines, most of which have few religious issues. Also television has very little focus on religious issues and practices.

### **3.3.3 The impact of Globalization in Mpangeni Town and Richards Bay Town**

According to Scholte, globalization is a social relation that can link persons situated at any inhabitable points on the earth. Globalization involves reductions of barriers to such transworld social contacts. With globalization people become more able – physically, linguistically, culturally and psychologically – to engage with each other wherever on planet Earth (Scholte, 2005: 59).

Also Schirato and Webb maintain that technology is one of the most prominent of the many areas used to characterize globalization, especially the new communication technologies. Global communication technologies people talk to one another, view news and

documentaries about other parts of the world and cultures, revisit history, and share in the cultural production of other social groups. (Schirato and Webb, 2003:46).

Furthermore Scholte mentions that a great deal of globality is manifested through communications, that is, exchanges of ideas, information, images, signals, sounds and text. Transworld communication can be effected by means of the book trade, postal services, telegraph, telephone, facsimile, telex, text messaging, video conference, computer networks, newspaper, magazine, radio, television, video and film. Global communications manifested through publications and recordings are released simultaneously across the planet. In addition, satellite broadcasts and transoceanic cables enable communication to be effected instantaneously between points on earth, irrespective of the territorial distances and territorial borders that lie between them. Thus toll – free numbers can link up a centre on any continent.

Mpangeni Town and Richards Bay Town have developed relevant infrastructures a of global technology communications. South Africa's transoceanic cables have also reached Mpangeni Town and Richards Bay Town. In this the two towns are directly connected to the general international telephone network. These two towns are equipped with modern satellite-mobile telephone system. In Mpangeni Town and Richards Bay Town have satellite television, with a wide range of international TV channels such as Cable News Network (CNN) and BBC World.

In Mpangeni Town and Richards Bay Town the global world is constantly present through different sources of information, images, signals, sounds and text and exchanges. Transworld communication lines are also shown by means of postal services, telegraph, telephone, facsimile, telex, text messaging, computer networks, newspaper, magazines and book trade( Zululand Observer, Umafrica, Bay Watch City press, Ilanga lase Natal and etc) , radio ( Ukhozi FM and Metro FM), television ( SABC and DSTV),video and film ,and satellite broadcasts .

The cinema of the cities shows mostly international films. The youth are exposed to international music trends because most of the music shops sell 90 percent of international music. The youth is playing international artists like Cece-Bebe, Kirk Franklin, Donnie McClain,Michael Jackson, Tracy Charpman, India Arie,Lauryn Hill and many others.



Scholte says that globality can be manifested in consumption as well as production (Scholte, 2002:6). Many commodities are distributed and sold through global markets, sometimes in the context of a tightly coordinated supraterritorial business strategy. In this way consumers dispersed across the planet purchase the same good or service, often under a single brand name like Nike, Pepsi – Cola or Toyota.

Dr Trevor Hill (A case study of local economic development in Richards Bay \ Umhlathuza) argues that the consequences of state intervention from the 1970 onwards on the town of Richards Bay led to the establishing of many unlinked, globally competing industries that the local economy had become reliant upon. He states that Richards Bay Town which developed around the harbor that was its primary function has now become the home of several global corporations that have contributed extensively to the economy of the area.

The establishment of the country's first aluminum smelter in Richards Bay was the catalyst for future development and more than R150 billion has been invested in the town. Local Economic Development (LED) strategies are being implemented internationally at local level. He says that in post-apartheid South Africa, LED initiatives are widely practiced in municipalities across the country and encompass elements of what international literature refers to as both market-led( pro-growth) and market-critical ( pro-poor) approaches to LED.

The manufacturing sector has experienced continued growth both nationally and within the KwaZulu-Natal province in particular .This can be attributed to the shift of emphasis in policy from inward industrialization to an outward focused economy, with a strong emphasis on exports and the promotion of value-adding manufacturing processes. Important is also the reintegration of the South African economy into the global economy. Uthungulu (Mpangeni Town and Richards Bay Town) partners with a number of local as well as foreign investors on many local projects and programmers, for example the partner for Water and Sanitation is a programmer that is managed by the British Government.

Furthermore, the district has strong ties with the Chinese and Taiwanese governments who have recently established clothing factories in the district .The Indian government have funded projects such as a tea plantation as well as a latex foam factory and Richards Bay Coal Terminal .The relevance of coal export from other areas of the country through facilities such as that at Richards Bay, takes on enhanced significance when one considers that the world's demand for coal, especially for use in power generation, is expected to

increase by 4 percent annum. (Investigation of Pro-Poor LED in South Africa, 2005)

According to Scholte globality occurs in the transplanetary movement of people. Global travel is undertaken by many migrant laborers, professionals, pilgrims, refugees, tourists, adventurers, adopted children and more. Relevant modes of transworld transport include caravans, ships, trains, motor vehicles and aeroplanes. The Also Schirato and Webb mention that with through global technologies we can rapidly traverse the globe physically and send goods around the world in hours or days, rather than month's global travel is shown by many migrant laborers, refugees, professionals. He states that relevant modes of transworld transport shows globality (Scholte, 2005: 60).

Richards Bay Town and Mpaneni are terrified by ships, trains, motor vehicles and aeroplanes (Jet aircraft). Therefore all this shows the impact of globalization.

## **Chapter Four: Religion in relation with secularization, modernization and globalization in St Mathews and Richards Bay congregations**

### **4.0 Introductory remarks**

Chapter four deals with religion in relationship with secularization, modernization and globalization in St Mathews and Richards Bay congregations. This chapter gives the historical background and structures (leagues) within St Mathews and Richards Bay congregations. Furthermore, this chapter analyses the following issues:

1. St Mathews and Richards Bay congregations' response to the assumptions of the founders of modern sociology theories (Comte, Marx, Durkheim and Weber) predicting the decline and demise of religion (Bruce, 1992),
2. St Mathews and Richards Bay congregations responding to the assumptions of contemporary sociologists' theories predicting the decline of social significance of religion (societalization, rationalization and worldliness features) (Herbert 2002) and (Tschannen 1991).
3. The vitality of religion at St Mathews and Richards Bay congregations will be demonstrated when these two congregations will be responding on the following three themes: Rational Choice Theory (RCT), Post-modernization Theory and Casanova's Post-Secularization Thesis (Herbert 2003)

The three above issues will also give reasons why members of both congregations in this modern setting find religion relevant and meaningful to their existence.

### **4.1 A historical background and structures (leagues) of the St Mathews and Richards Bay congregations.**

Both St Mathews and Richards Bay congregations (as shown in chapter three) are allocated in a modern and industrial setting. The main aim to establish these two congregations were to give service to rural - urban immigrants who immigrated to Mpangeni and Richards Bay towns. The founder of these two modern congregations Dean P. P. Bhethelezi explained during the interview on July 7, 2008 the reasons and motives behind the founding of these modern congregations.

Also he explained that in past South African history black people were not allowed to live

in the city and towns. Black people were not allowed to own houses and to conduct business in the urban areas. After the apartheid laws (1948) were abolished (1994) many black people moved from rural areas into cities or urban areas. Further, he mentioned that some of these black people are members of ELCSA.

#### Historical background of St Matthews's congregation

Lungile Nyathikazi is one of those congregants who helped to established St Matthews's congregation. According to the interview with her June 24, 2008, she stated that previously there was no ELCSA church in Mpangeni town. It was only in the rural areas and black townships. There was only the Evangelical Lutheran in Southern Africa (Natal- Transvaal) or ELCSA (NT), administered by Germans in Mpangeni town. St Mathews' congregation was established in 2003. The main aim was to start a mission that would serve the industrial workers and make multicultural congregations.

They started to worship at Insika Community Development offices as there was no church building. As membership grew they later moved to use the ELCSA-NT church building as a place of worship and they were sharing different time-schedules with the German congregants. Furthermore, she mentioned that there was a small old church building at the bus/taxi rank, a very noisy, dirty, chaotic area not conducive for church services and it belonged to ELCSA. It was used by domestic workers. It was sold and the proceeds used to buy a new church building that is now St Matthews. The first Pastor was Rev C Chellan (2003-5) and a present parish pastor is Rev P Hughes (2008-9) (Field report June - July 2008).

#### Historical background of Richards Bay congregation

Also, the Mkhize family is one of those families who helped to establish Richards Bay congregation. According to the interview on July 14, 2000 the Mkhize family commented that Richards Bay congregation started to have church services in the house of Mrs Gumede. She is a member of Richards Bay congregation. Because of the many people who later came to join the congregation they then moved to new premises. The church grew rapidly so they then moved again and started to fellowship in Aquadene Primary School, a school nearby. The congregation continued to grow until they had to find a site to build their own church building in Arboretum (2007-8) (Field report June - July 2008).

## Leagues

Both St Mathews and Richards Bay congregations have different structures or leagues within the church. Leagues help these two congregations to function as collective units. They have Praying Women's League (PWL), Praying Men's League (PML), Youth League and Sunday school. Both PWL and PML help women and men to organize their programmes like prayers, Bible studies, visit backsliders, the spiritually weak, the grieving, the hopeless and vulnerable (HIV and Aids) and those in hospitals. The Youth League helps to nurture the spirituality of the youth. Also Sunday school helps to introduce children to the teachings of the Bible.

### **4. 2 St Mathews and Richards Bay congregations responding to the theories that assume the decline and demise of religion.**

Both St Mathews and Richards Bay congregations challenge the assumptions of the founders of modern sociology on their conviction that religion would decline further as modernity advanced: Comte, Marx, Durkheim and Weber (Beckford 1992).

Furthermore, both congregations will also respond to contemporary sociologists of religion theories' Tchannen and Bruce - Wallis theories (societalization, rationalization and worldliness features) (Bruce 1992) and (Herbert 2003).

#### **4.2.1 St Mathews and Richards Bay congregations responding on the assumptions of founders of modern sociology theories predicting the decline of religion in the industrial society.**

St Mathews and Richards Bay congregations are responding to the conviction that stated religion was already declining and would decline further as modernity advanced. As is noted from chapter three 3.3.1 both congregations are situated in a much modernized setting. Both congregations have shown to be relevant with their religious teachings and with their projects. Three founders of modern sociology theories (Comte, Marx and Durkheim) all of them mentioned that religion represents an immature and imperfect stage in industrial society. They do not see the future of religious institutions in the industrial society (Beckford 1992).

## Religion and Science:

According to Comte, religion can be regarded as representing an immature stage of society, to be replaced by the scientific. He also believed in the assumption that religion is critical of the well-being of future types of society (Beckford 1992:4). Furthermore, Karl Marx and Fredric Engel stated that it was natural to be religious in prehistoric times but with the advent of sophisticated cultures, religion became unnecessary (Beckford 1992, 18 -19).

Also Emile Durkheim mentioned that religious institutions had been declining in power since prehistoric times and that the rate of decline had accelerated in industrialized societies. Furthermore, he stated that the problem of religion in industrial society was in danger of disappearing or being compromised with the world if new symbols of sacred individuality could be smoothly adopted and embodied in a religion. According to Durkheim religious institutions had been declining in power since prehistoric times and that the rate of decline had moved to industrialized societies (Beckford 1992:26).

Both congregations seem however able to demonstrate that religion and modern science can complement each other. St Mathews and Richards Bay congregations are able to demonstrate that religion does not necessarily conflict with modern science. According to my field work observations June – July 2008, it is indicated that both congregations were able to be organized in these a scientific setting. They are situated in a very industrial, modernized, scientific environment, urbanized environment, secularized and globalised in orientation. Further, they are situated within the suburbs of Mpangeni and Richards Bay towns.

These congregations are surrounded by many industries. As mentioned in chapter three 3.3.1 Mpangeni towns and Richards Bay town have industries like Richards Bay Minerals (RBM), Richards Bay Coal Terminal (RBCT), Foskor, Ticor, BHP Billiton's ALUSAF - Hillside and Bayside Smelters, Mondi Kraft, Indian Ocean Fertilizers etc. During my observation (June - July 2008), it has been noted that most of the members of both congregations work in the modern setting but still remain committed to their faith. To mention a few; Mr Nxumalo works at Alusaf Hillside as an electrical technician, Lungile Nyathikazi is an optometrist, two medical doctors are Dr Vilakazi and Dr Mpungose. There are also many workers who are in the medical field like nurses etc (Field report, June – July 2008).

Religion and science do not collide but compliment each other in St Mathews and Richards Bay congregations. Members of these congregations find religion relevant and meaningful because they see existence of their congregations as extinction of God mission to the industrial society. Some of members mentioned that they have strong Christian background, therefore these are main reasons they find reason to continue their faith in this modern setting. Also members of these congregations still use religious principles in their working places. Both Dr Vilakazi and Mr L Dlamini confirmed during research (June - July 2008) that they are using Christian principles in their scientific field.

Mrs L Dlamini is a government health worker said that she encouraged her colleagues to pray before they started to work in the medical field. She said that she is asking God to take control in her work and that during stressful times of her colleagues she share the word of God in this scientific setting. Even during counseling of her patients and her colleagues she used the Bible as a source of life. And Dr Vilakazi mentioned that sometimes she asked God to take control if everything had failed. She said that she prayed when she was on her way to work because in the hospital it is too busy and she does not have time to pray with the staff of the hospital. Some time she encourage her colleagues when they lost their patients, if every one is demoralized she encouraged them in her Christian faith. Both Dr Vilakazi and Mrs L Dlamini perceive medicine as furthering God purpose on biological errors in human. It is noted during the observation that a religious system has been rationalized and harmonized in line with modern scientific principles.

Both congregations are established and are functioning well within these industrialized and scientific environments. The above facts have proven that religion is in harmony, relevant and meaningful within this modern setting in St Matthews and Richards Bay congregations. And these congregations show spiritual growth within this scientific context.

During the observation in Richards Bay congregation on 20 July 2008 more than twenty women renewed their league vows in front of the full congregation. Rev D.P Nsibande officiated in the service. During the observation of their service, a strong spiritual growth was demonstrated and full existence of Christianity in the modernized, secularized and globalized environment. Most of members of both congregations are working in these industrialized environments. The religious ideas of these congregations have shown to be complementary with the industrial society and scientific context (Report -June - July 2008).

Because of the above facts both congregations have proven that religion does not contradict science. Also, both congregations have shown that religion can live in harmony with science. They have shown that they are not representing a dying or the demise of religion in the scientific environment. (This will be shown in more details below in section 4.2.3 religion versus rationalization)

Religion (Religious ideas) and Industrial society:

Furthermore, Comte stated that religious ideas and sentiments are outdated in industrial society. St Mathews and Richards Bay congregations have shown different pattern because their church teachings are still relevant in modern situation, respected and used in this modern and industrial society. According to interview with St Matthews Prayer Men League June 23, 2008 they stated that they meet on a regular basis three days in a month in this modern context. They share religious ideas (church teachings) like fellowshiping together, experiences, common interests, goals, views and common faith in this modern context. Furthermore, they stated that in this modern context they learnt to share the Word of God in groups by reading and interpreting texts from the Bible. They also shared personal problem that threaten to destroy their faith in this modern environment. (Field report - June- July 2008).

The religious ideas and sentiments (church teachings) encourage St Matthews PML to be more concerned with the well-fare of the workers. They mentioned that because of the church teachings they have learnt in their Bible studies and sermons, they are to be exemplary in their way of lives within their work place e.g. to their fellow workers and in education field, to their pupils and to other different field. They demonstrate these religious ideas and behavior by opening with prayer in their working place. Those who are teachers mentioned that can stand in front of their pupils and witness freely and give deep knowledge because some of these teachers benefit from those Bible studies. Other men mentioned that they are accorded some respect and are recognized as honest moral and upright people because of their faith and religious ideas in this in this industrial context. Even some of the workers who are not Christians sometimes ask them for advices in their work - place because these men have shown integrity and moral strength.

Religion shown to be relevant and meaning in this modern setting because it give good



ethics to the workers .Furthermore, an interview on June 24, 2008 with Lungile Nyathikazi, a member of St Mathews congregation and an optometrist mentioned that the Bible studies and sermons help her to cope with the challenges of the working environment . She figures that some of these Bible studies and sermons speak about families and Christian values. She is able to say a prayer of comfort because some of her clients are open to speak open about their state of HIV and AIDS in this modern setting. She mentioned that with those actions she has created strong bonds with her clients. During the observation it was noticed that in this working environment, she is able to provide her clients with Christian pamphlets, paper booklets e.g. Faith for Daily Living and she keeps a Bible in the waiting room for them to read freely. She allows her clients to take those booklets and Christian pamphlets home but often they read them while wait. Her business place has become a new place to propagate religious ideas (church teachings) in industrial societies.

Also, an interview with Prayer Women League (PWL) of Richards Bay congregation demonstrated that church teachings (religious ideas and sentiments) are not outdated in the industrial society. According to the interview with Richards Bay congregations' PWL, church authority was mentioned as religious ideas. These women stated that religious ideas are still highly respected in this modern setting. These women still see the authority of the church playing an important role in their lives in this modern context. They mentioned that the authorities of the church and the elders are still respected. Furthermore, they mentioned that if a member of the church wants to do a ceremony (marriages, funeral, baptismal, unveiling of tomb stone and opening the new house etc) the church must be consulted because the ideas and blessings of the church are highly respected in this modern context.

Furthermore, interview with Mr BB Biyela who is the chairperson of the Richards Bay congregation on July 11, 2008 also agreed with the Richards Bay's PWL that the authority of the church is still highly respected by congregants and the local community and people continue to ask for guidance from the church. The main reasons both congregants find religion relevant and meaningful is because it acts as moral guide to industrial society not contradicting modern setting.

Furthermore, interview with Fe (Nomfundo) Mkhize on July 19, 2008, who belongs to the Richards Bay congregation Youth League, asserts that it is a big challenge to respect authority of church. She mentioned that she still respects the authority of the church. During the observation it was noted that church teachings (religious ideas) have been stressed on

sermons and Bible studies in this modern societies. Rev P Hughes, on June 22, 2008 (Parish Pastor of St Mathews) in his sermons, emphasized the family values. He explained the role of men in the family. He explained the relationship between the father and mother and between parents and children. Dean PP Buthelezi on June 24, 2008 also mentioned that religious ideas are still respected. He stated that young people still respect marital vows. And B.B Biyela mentioned that Richards Bay congregations encourage young people to get married once they have found the right partner. Both congregations stress religious ideas like moral issues. (Field report June - July 2008)

Both of these congregations are successful in showing that religion is not outdated in the industrial society with above facts. Their Bible studies and sermons address current issues that affect industrialized society e.g. moral behavior, crime, political situation and social well fare. They have shown that they are still influential in public sphere like in education, social as well and industrial places. The religious teachings of these congregations demonstrate to be relevant to the society. Both congregations do not show that religion shows signs of diminishing and dying because the church teachings are still respected.

#### Religion and Economy:

Also Comte and Marx mentioned that religion represents injustice, economic exploitation like capitalism and dehumanization in the industrial society. According to Comte, religion was a casualty of capitalist society, meaning religion is being misused by capitalists to oppress the society. Marx mentioned that if the exploitation and dehumanizing of society derived from social class division and the division of labor in capitalist states could be eradicated, religion would have no further reason to exist. He further conceded that an integral part of life in class-divided societies and the oppression which was held to implicit in system of social classes was target. Marx further mentioned that religion is not the disease but merely a symptom. It is used by oppressors to make people feel better about the distress and experience due to being poor and being exploited (Beckford 1992).

Both St Mathews and Richards Bay congregations are able to demonstrate that religion does not cause class - divided society, exploitation and dehumanizing of social society. According to the interview with St Matthews' congregation PML June 23, 2008, those who are involved in business replayed as follows: exploitation is hindrance for marketing promotion and it is creating class - division among communities if you are Christian. They further mentioned that it is dehumanizing human beings. They mentioned Bible texts like

Acts 2-4 that teach about economic justice, fellowship and equal sharing.

Furthermore, in an interview with Lungile Nyathikazi on June 24, 2008, she mentioned that in her line of business she meets people who come from different walks of life. She stated that she does not look at her clients as objects of exploitation but she is able to share her faith in this secularized environment. It is her Christian values that make her to respect the clients and not exploit and dehumanize them (Field report June - July 2008). Religion is perceived in this modern setting as representing economical justice because of Christian teachings. These congregants have shown to be against economical injustice e.g. exploitation, dehumanization and social class division and the division of labor. They have shown that religion does not represent economic injustice.

Separation of religion from social life:

Furthermore both Durkheim and Weber believed on separation of religion from social life. This process is called differentiation. They believed that differentiation of religion will cause the demise and decline of religion in public sphere. Durkheim stated that many areas of social life have unquestionably been freed from the control of religious institutions. He also stated that differentiation often resulting to distance between religion and other institutions was expected to reduce religion's influence over people's lives. Weber believed that by keeping religion and society analytically separated, he was able to lay the foundations for a distinctive approach to secularization. The distance between the spheres of religion and society has been steadily reduced to the point where religion could no longer serve as a challenge to the world (Beckford 1992). The separation of religion and state lead to secularization.

As it is indicated (in chapter three 3 .3.2), religion has been separated from other social life in Mpangeni and Richards Bay towns. The Constitution of The Republic of South Africa draws a separating line between religion and state. The sectors of society and culture are removed from the dominations of religious institutions and symbols. Therefore, the public spheres in Richards Bay Town and Mpangeni Town are separated from religion. paragraph 14 of the Republic of South Africa Constitution states that 'every person shall have the right to freedom of conscience, religion, thought, belief and opinion' which also includes academic freedom in institutions of higher learning. Both St Mathews and Richards Bay congregations are operating under this secularized setting. But these two congregations are still influential in public spheres because religion has acted as moral guide in this modern

setting.

According to Casanova's Post-Secularization Thesis, it is argued against the motion of Durkheim and Weber that states that differentiation of religion cause religion to decline and demise. Casanova states that if religion learns to embrace differentiation, indicated by support for democracy and acceptance of a new role as one voice amongst many in the public sphere, it can prosper. Casanova believed in deprivatization of religion. Deprivatization means that religious beliefs cease to be a matter of purely individual person but it again becomes the subject of public argument (Herbert 2003). Both congregations are still influential in public matters also their church teachings are still relevant and meaningful in modern setting. They are influential in social health, social education, social economy, social well fare, social environment and public entertainment. Also religion is not in demise and dying but it reinvents in public sphere because of deprivitization of a religion. (This will be shown in details in this charter in 4.3.3 with Casanova's Post- Secularization Thesis)

Religion: collective - individual life style

Furthermore, Durkheim believed that the individual life style will replace the older religious symbols had primarily celebrated the value of various collective such as households, church, tribes or clans. He wanted to ensure that the institutions of religion did not delay the demise of outdated collective representations and did not resist the dissemination individualism in the industrial environment. He mentioned that collectives would have difficulties to keep pace with the rapidly changing character of social relation in all other spheres of life. (Beckford 1992:26)

Both St Matthews and Richards Bay congregations are able to keep up with the pace of industrial life and have even shown that they still use "old religious symbols" which means collective life style. According to the observation of these two congregations June - July 2008, it is noted in section 4 .1d that these two congregations organized them selves in collective (leagues) form. They have structures like PML, PWL and Youth Leagues. Both congregations in this modern setting find their organs (PML, PWL and Youth Leagues) of religion still relevant and meaningful to their existence. Religion (PML, PWL and Youth Leagues) has strengthened the bonds of brotherhood and sisterhood among themselves. They are helping each other by visiting the patients, backsliders and the grieving. They are conducting Bible studies every week. They see themselves as part of a big family that is a St Mathews congregation. They said that they are sharing their problems, their difficulties and

their personal problems as men. And at the same time they share the joys of success and achievement. (Field report June - July 2008).

Furthermore, Richards Bay's PWL (June - July 2008) showed the same pattern because they live as collective life styles. They mentioned that they meet every week. They use Thursdays for home visits, visiting those who are sick and those who are back - sliders from church and comfort those who are grieving. They mentioned that if a woman belongs to Richards Bay congregation Prayer Women's League, she has learnt to reside as family in a collective setting and individualism is being reduced completely. If a woman has taken a decision about her life she thinks about her PWL vows. They said that if a woman is found contradicting PWL vows she gets disciplined because she now lives as part of a big family.

Also an interview with Mrs Ntshangase July 9, 2008, she is a member of St Mathews congregations PWL. She stated that when she lost her son in infancy in this modern place, she never felt lonely because St Mathews' congregants were coming in to see her family every afternoon to support her and to give condolences. They were coming in the evenings because most of them are working during the day. She recalls that she felt the warmth and a sense of belonging to a Christian family. She mentioned that she was very much comforted by hymns and choruses that were sung by St Mathews' congregants during the week of grieving. She stated that St Mathews' congregants would voluntarily help with the cooking. They decorated the church for the funeral service with fresh flowers. She recounted that even her relatives were so surprised that people in the modern place can live as humane as a family (collective). She stated that she has brothers and sisters in this modern environment. Religion has motivated these members to acts in collective form within and outside church. These are main reason made religion to be relevant and meaningful in these modern setting.

Also interview was Mrs G Mkhize - July 16, 2008, she is a member of Richards Bay congregation PWL. She recounted that she lost her husband in 2007. She said that the congregants of Richards Bay congregation and her neighbors were there to give her support. She recalled that during the week of her grieving Richards Bay congregants would come to give her prayers and support. Because of those actions she felt that she belonged to the family. She felt that she had brothers and sisters. She never felt lonely but she felt warmth during the time of her grieving. Sometimes Richards Bay congregants would help her to clean the house and to cook. During observation in June - July 2008, it has been noted that the families like Mthembu, Dlamini, Mncube, Mpungose and Vilakazi during their time of

grieving at Mpangeni (St Matthews' congregation), congregants came together and gave comfort to these families who were grieving. They sang, prayed and gave spiritual support and financial offerings.

The members of both congregations have shown that they live as collectives and not as individuals because of religion. In this modern place individualism does not exist. The collective setting is seen during times of grieving, funerals, weddings, unveiling of tombstones and other festivities. These congregants show that they live as collective members of strong organized and well functioning collective units (Field report June - July 2008). Religion has able to bring together members of these congregations during the time of needy and celebration in this modern setting.

Therefore, because of religion (leagues) within these two congregations function as collective form (older religious symbols) but they are able to keep with pace of industrial life. Because they are able to keep with pace of industrial life and are still relevant and meaningful. They demonstrated this collective unit by supporting marginalized sections of the poor, those infected and affected by HIV and AIDS and the grieving. During the day they are at work because of industrialization and they come back from work to support their fellow congregants and local communities who are grieving, hospitalized etc. (Also here this will be shown in details in this charter in four 4 .3.3 with Casanova's Post- Secularization Thesis)

#### **4.2.2 Religion and societalization (rural- urban immigrations) at St Mathews and Richards Bay congregations.**

Religion knit together rural - urban immigrations:

According to Bruce-Wallis it is stated that the feature of modernization which is societalization causes religion to lose its influence on public life. Religion served to knit together the communities in village life. Modernization and industrialization divide communities; as a result social significance of religion is diminished. Religion becomes privatized which means it loses significance to public spheres because it ceases to matter at all for many individuals. (Bruce 1992:13)

Both St Matthews and Richards Bay congregations show different patterns because societalization feature does not lead to diminishing the social significance of religion in

Mpangeni and Richards Bay towns. Both congregations are in the modern setting. They show that they are able to adapt to societalization feature. Both of these congregations have re-emerged from the private sphere to public spheres. According to the interview with St Mathews' congregation PML June 23, 2008 they represent themselves as immigrants. They said that they immigrated from rural to urban society because of industrialization and urbanization. They come from rural places like Mtubatuba, Ulundi, Hluhluwe, Nongoma, Macekane, Ceza, Esiqhomaneni, Mabhensa, Ongoye and Ndlovini. All these men presented themselves as workers in different fields e.g. working in industries, school teachers, lecturers in university, lawyers who represent clients in court and business men. Religion served to knit together these workers in this modern setting. Because of religion these men meet on a regular basis three times in a month. They fellowship together, experiences, common interests, goal, views and common faith.

The social significance is noticed when some of them help the local community of Esikhawini township to start a project that will be helpful to Qalakahusha Correctional Service (prison). Furthermore it is noticed during field work's observation that the social significance of religion has helped them to create a bond of brotherhood and sisterhood between the congregants and between local community and these congregations. Their public social influence is noticed through issues like the well fare of the society: home visitation of the sick, visiting the hospitalized and those who are grieving. Also religion has served as an integral part of their modern lives.

Religion has served to knit together those congregants in an industrialized and urbanized setting. And Richards Bay congregation has demonstrated that they can resist societalization to divide them or break them up these into small communities and social significance of religion is not diminished. Religion is not privatized but it is deprivatized, meaning that religion is still influential in public spheres. As a result religion moves from being a private matter to being a public matter. Richards Bay congregants present themselves as being rural - urban immigrants. They have migrated from rural places like Ngwelezane, Hlabisa, Eniwe, Ongoye, Ulundi, Mtubatuba, KwaMthethwa, Mabhensa and many other rural places. Most of these congregants are working as teachers and some as nurses and others work in the local industries.

Furthermore, Richards Bay has social programs that show religious influence on public life. The interview with Mr Msane - June 27. 2008, mentioned some of the projects being done

by Richards Bay congregation. These projects show social significance of religion. He cited that they have succeeded to build a Day Care centre. This day care centre admits children of six months and above. Most of these are children of the workers of Richards Bay. He explained that one of the aims of this project is to show the community of Richards Bay that the church is all about caring. They were able to host gala dinners to raise funds for the church. The famous Rev Khathide was invited as speaker. He is a well know motivational speaker and marriage counselor addressing family issues. (Field report June - July 2009)

Both congregations are able to show that they can adapt successfully to societalization processes because urbanization and industrialization does not breaks them up into small communities. Both congregations are able to show the impact of social significance. Religion has re-emerged from the private sphere to public sphere because it is deprivitized. They are able to show the role of religion in social well fair, social health and economy. They are able to demonstrate role of religion in public sphere like the social well-fare. Also these two congregations have become a voice amongst many in the public. These are the main reasons that cause the religion to prosper, relevant and meaningful in this modern setting.

#### **4.2.3 Religion and rationalization (modern science e.g. medicine and technology) at St Mathews Richards Bay congregations.**

Herbert says that rationalization is a secularization theory that refers to the process by which, in everyday life, naturalistic, physical explanations gradually replace explanations that refer to supernatural agencies. Both St Matthews and Richards Bay congregations have found practical ways to reconcile science - rational and religious discourses. They have no apparent difficulty in combining living with advanced technology and religion. According to Herbert it is not being argued that “science replaces religion” on an intellectual level. Rather, the criteria by which rationalized explanations come to replace supernatural ones are those of practical usefulness. (Herbert 2003:40)

Religion compliment medicine:

Both congregants of St Matthews and Richards Bay are able to balance scientific-rationale and religion. Religion and science (medicine) are not in conflict but complement each other. They have scientific projects that are relevant and meaningful to modern setting. According to interview with Dean P. P Buthelezi July 7, 2008, he mentioned that one of the projects in



which he is involved in called KwaZulu -Natal Ministries. This project deals with providing medication and other supplies to HIV and AIDS patients as well as poverty issues. He stated that St Matthews' congregants are involved in the management of this project. Some volunteers are trained as home based- careers. These volunteers are able to nurse and provide other services to people living with HIV and AIDS (Field report June - July 2008). Religion has helped to facilitate these medical projects; these are main reason that made religion to be relevant and meaning in this modern setting.

Because of these actions it has been demonstrated that these congregants use their reasoning in dealing with HIV and AIDS. They mentioned that they have project dealing with HIV and AIDS, caring for the infected and the affected and also the orphans. Others are trained as home based-careers. Herbert (2003, 40) calls these actions "technically efficient" because these congregants are able to carry out specific duties like ensuring that HIV patients take their medication. Religion is not on decline here because these congregants have no problems in combining science (medicine) and religion.

Religion in St Matthews and Richards Bay congregants is in harmony with science (medicine). As is mentioned in section 4.2 that Mrs L Dlamini (a member of Richards Bay congregation) is able to balance science (health/medicine) and religion. According to the interview with her, she is a government health worker (June 30, 2008). She was asked if she does believe that a disease like HIV and AIDS is caused by failed immune system or if it is a curse by demons. She replied that she knew that these diseases are caused by failed immune system. She does not believe that diseases are caused by caused and demons. She also explained that the main reason why she is part of the HIV and AIDS Research Programmers is to find solutions with modern medicine (Field report June - July 2008). The social significance of a religion is noticed in medical field.

Religion and modern technology:

Both congregations of St Matthews and Richards Bay seem able to balance scientific-rationale and religion. The new technologies compliment religious system in both congregations. According to the interview with the Mkhize family July 14, 2008, Mr Mkhize mentioned that he uses instrument technology with the church music. He uses modern music style to attract the new generation to the church. He mentioned that most of the time in Africa, drums are used in music. When gives a tune to his piano he uses drums because most Africans like to dance. Tunes of hymns are changed in order give

Africanisation theme. He emphasized that it is difficult to worship without musical instruments in their church. Furthermore, it is noticed that St Matthews congregation puts into effect a complementary relationship between religion and modern science. The new technologies are used to enhance the effects and practices of their religion, examples being musical instruments, loudspeakers for prayer and music and overhead projectors.

The St Matthews congregation building has a modern control system for lights and sound effects, air-conditioning and alarm system. The church office has a computer and telephone, fax and copier facilities. It also has an internet connection. Furthermore most individual congregants show the same understanding of reasoning because they feel able to balance religion and science.

According to the interview with Lungile Nyathikazi on June 24, 2008 - she uses e-mail (technology) to communicate with Christian friends around the world and that they sometimes exchange Christian messages. If one of her friends is going through some problem she sends messages to them and her friends do the same to her. She said that sometimes she uses the internet Bible to make reference or to convey such messages. She also uses the internet Bible to search for more information about Bible verses. She said that most of her friends are Christians. If one of her friends is spiritually down, they share God's message with her because of modern technology (Field report June – July 2008). Religion in this modern setting compliment modern technology.

Because of the above facts it has been demonstrated that these congregants are using rationalization in understanding the new technologies. The new technologies are being used to support the religious system. This is shown when instruments technology is used in new music. St Matthews' congregation has a computer connected to internet, telephone facilities, loudspeakers, musical instruments and overhead projectors. All of these instruments technologies are used to enhance religion. Individuals within these two congregations use new technologies to enhance their faith. The complementary relationship between religion and modern science is successfully adapted in both congregations. Showing competence in the use of modern technologies does not necessarily entail a decline on belief in supernatural agencies. Congregants seem perfectly capable of managing to believe both in the supernatural agencies and science.

Congregants of both St Matthews and Richards Bay churches are able to balance scientific-

rationale and religion: Religion and science in these two congregations (new technologies-popular entertainment) complement each other. During observation it has been noticed that most of the youth in St Mathews and Richards Bay congregations are exposed to scientific technology. Most of them use popular entertainment to enhance their faith like CD and DVD gospel music. They play local gospel music like the Soweto Gospel Choir, Rebecca Malope Joyous Celebration and many other local artists. They also listen to international artists like Cece and Bebe Winans, Kirk Franklin and Donnie McClunlin. Most of these youth have no computers at their homes. They are different to their parents because their parents have access to the use of computers at their places of work. These youths rarely have connection to internet and e-mail. It has been noticed that most of the youth exchange text messages using mobile phones. One of these youths staying in the house with his family was observed exchanging messages on his mobile telephone for more than three hours. When this young man was asked about his using the mobile phone for more than three hours he replied by saying that mobile companies all over the world have provided the site (web in the mobile) to exchange messages on the mobile phone. This site is called MIXIT. It is the website mobile similar to the one in the computer. He explained that more than thousands young people are online exchanging text messages and chatting for hours at a minimum cost. This young man exchanges religion text messages, Bible verses and chats with his Christian friends and non-Christians around the world.

Furthermore, Ms Fe (Nomfundo) Mkhize mentioned that they watch Christian programs on television (TV). She said that through her parents' guidance and TV programs she has become firm in her faith. She used to watch films on Jesus Christ during the time of Easter. She reckons that Easter time is the most important time to enhance her faith. She said that sometimes South African Broadcasting Corporation (SABC1) shows different Christian stories about Moses, Daniel and etc. She believes that they made the Bible easy for children to understand. She said that sometimes elders explained the programs to them. She mentioned that she often uses media like (SABC), Digital Satellite Television (DStv), Publications like Zululand Observer, Fever, UmAfrica, Bay-Watch. She finds these publications to have Christian Columns. She watches and reads Christian programs. (Field report June - July 2009)

Through all these actions it has been demonstrated that these congregants use their rationalization in dealing with new technologies - popular entertainment to enhance their faith. The new technologies are used to pursue religious quests. Both congregations of St

Matthews and Richards Bay are able to balance scientific-rationalization and religion. At St Matthews and Richards Bay congregations religious discourse is transformed by science medication and new technologies without losing their supernatural element. Therefore religion compliment science without contradicting.

#### **4.2.4 Religion and Worldliness (St Matthews and Richards Bay congregations' projects).**

##### Religion and Outreach Projects

Contemporary sociologists (Luckmann, Chaves and Tscannen) mention that worldliness feature has caused the church to be more concerned with secular issues and therefore religion becomes indistinguishable from those of a secular organization. According to Luckmann (1987) states that the modernization system causes religion to become more oriented to worldliness concerns. Church becomes more concerned with secular issues. The main concern is that the church markets itself not as a religion but as a technique which leads to a more productive life. Chaves (1994 p.757) defines the process by which religious organizations undergo internal development towards conformity with the secular world (Herbert, 2003:42). Herbert mentions that the main concern with worldliness is it does not predict the decline of religion. The main problem of worldliness is if the religion practices become the same as secular organization. (Herbert 2003: 42)

St Matthew and Richards Bay congregations show different patterns when they are involved in social programs because their projects and actions are motivated by a theology of liberation. According to Herbert these actions need to be justified as religious actions if not, they make religion to become indistinguishable from those of a secular entity. It can be justified by reference to a theological framework. During observation of this thesis June - July 2008, it has been noticed that their Bible study emphasized close relationship between God and their neighbor. They use texts like (Deut. 24:14-15 and James 2:20) to justify their actions. These texts take the side of the poor, the sick (HIV and AIDS), the hungry, the orphans and the widows. Because of these social programs both congregations market themselves as religious institution (church) and not as secular organization.

During observation in June - July 2008, it was noticed that social programs that are grounded in the scriptures help these congregations to be marketable as a church. St Matthews' congregation projects aim to help the Ndlovini Hospice (HIV and AIDS) and

Slovo informal settlement by providing foods parcels and clothes together with the Word of God and also praying for the sick with a hope for healings. They demonstrate qualities of religious institutions by wearing Christian uniforms and the pastor wears clerical robes. These places are in extremely poor areas with many orphans and vulnerable children. Most of these orphans have no one who can look after them. Often these orphans are dependent on the pension funds of their grandparents i.e. Lungile Nyathikazi states pension fund and these funds are too little to manage for them to secure a worthy lifestyle for the families. Others depend on the State's social grants that they get because of ill-health, mostly HIV and AIDS but also because of many other physical disabilities.

Both congregations are able to show that their projects can keep the vitality of religion by pursuit of this - worldly ends through supernatural. These projects are being motivated by religion in field of theology of liberation (solidarity and lobby for the oppressed). These projects reflect expressed belief of theoretical reflection and practice. They are able to reflect the Word of God with bearing on Christian involvement and concern for the poor, HIV and AIDS patients and orphans in order to show that these projects are motivated not by secular ideologies but by (religion) Christian faith. This theological stand makes the actions of both congregations to be distinguishable from secular organizations. When local people of Richards Bay and Mpengeni towns are able to distinguish these actions as Christian's actions, there is possibility of prosper.

#### **4. 3 Vitality of religion at St Matthews and Richards Bay congregations**

Both St Matthews and Richards Bay congregations agree with the argument of theories that assume the continued vitality of religion. Focus will be on the following three themes: Rational Choice Theory, Post-modernization Theory and Casanova's Post- Secularization Thesis.

##### **4.3.1 St Matthews and Richards Bay congregations responding to Rational Choice Theory**

Religion as consumption:

Rational Choice Theory (RCT) states that if a religion is treated as consumption it is determined by market condition and leads to vitality of a religion. (Herbert 2003:44). As it is

noted in chapter three section 3.3.2 (the impact of secularization in Empangeni Town and Richards Bay Town) both Richards Bay Town and eMpangeni Town are operating under Republic of South African Constitution. The Constitution of The Republic of South Africa draws a separating line between religion and state. The Constitution of the Republic South Africa therefore has created a political fundament of secularization which also applies to these two towns. The result is a general loss of religious authority in the coercive sense. The sectors of society and culture are removed from the domination of religious institutions and symbols. The public spheres in Richards Bay Town and Empangeni Town is separated from a religion. Paragraph 14 of the Republic of South Africa Constitution states that “every person shall have the right to freedom of conscience, religion, thought, belief and opinion, which also includes academic freedom in institutions of higher learning” (Constitution of the Republic of South Africa, Act 200 of 1993, Assented 25 January 1994). This constitution has created a condition that a region must not be monopolized by the state at Empangeni and Richards Bay Towns.

Thus, there are many religious groups like Christianity, Islam, Hindu, African Traditional Religion etc which are operative in the area. According to the Rational Choice Theory, the Republic of South Africa Constitution has created condition that a religion is taken as consumption. The level of practice of religions is understood in the same way as the level of kinds of goods. Rational Choice Theory states that the degree to which demand for religion is present depends, with other goods (religions groups) , on the richness and diversity of products available in the marketplace: the more and better the choice, the more demand is likely to be stimulated.

During the research of the thesis, it has been observed that these two congregations are viable and show the qualities of richness if they are compared to other religious groups. St Matthews’ congregation has several outreach programs e.g. going out to HIV and AIDS victims in the Ndlovini Hospice and Slovo, an informal settlement in KwaMbonambi district. When local community of eMpangeni sees the benefits and the good that these programs generate, they are likely to join St Matthews’s congregation. Richards Bay congregation also has outreach programs e.g. they built the Day Care centre and held several gala dinners. The Day Care centre takes the children of the workers of Richards Bay town. This project shows the community of Richards Bay that the church is all about caring. It is easy to market the church to the local community because of religious projects.

Both congregations use modern instrument technology and modern style in worshipping. (Field report June -July 2008) As is noted in section 4.2.3 that the following aspects show that both congregations are viable and show qualities of richness if they are compared to other religions groups: Modern technology helps both congregations to market themselves effectively. According to the interview with Mr Mkhize July 14, 2008, he is using instrument technology in church music. His piano helps to enhance church music. He said that he uses modern style of music to attract the new generation to the church. The new generation enjoys modern instruments in church. He stated that he uses these instruments even outside his congregation because sometimes he gets invited to 'revival services' of the Lutheran church. He said that most of times in Africa, drums are used in music. When he is giving a tune to his piano he uses drums because most Africans like to dance. Tunes of some hymns are changed in order to conform to Africanisation. He said that his fellow local congregants are very much used to instrument technology. He emphasized that their church finds it difficult to worship without musical instruments. Also it has been observed that St Matthews's congregation uses modern technologies to enhance the effect and practice of their religion, example of instruments of music, loudspeakers for prayer and music are used. Both congregations show qualities of richness if they are compared to other religions groups.

Furthermore, it is noted that they support each others during the time of grieving or funerals, weddings, unveiling of tombstones and other festivities. (Field report June - July 2008). Both congregations are successful to function even if the religion is taken as consumption because the level of practice of both congregations attracts the local communities of both Mpangeni Town and Richards Bay Town, so the community of both towns is being attracted to join both congregations. These projects reach to rural areas in helping the families and relatives of the workers of both towns. When these workers are told that their families and relatives are helped by these congregations' projects, there is possibility to join these congregations.

The use of these modern instruments technologies make these congregations to be effective in marketing themselves to the local communities of both towns. The system that is being used like the modern instruments combined with hymns in African tunes makes it to be easy to market these congregations in the modern context. Support is shown by these congregants during the time of need. When local communities witness these effective actions, they are attracted to join these congregations. Because of these projects and their positive benefits

these congregations are better positioned to be chosen as a better choice of religion among many religious groups.

#### **4.3.2 St Matthews and Richards Bay congregations responding to Post-modernization theory.**

Both St Matthews and Richards Bay congregations relate to Post-modernization Theory that assumes the vitality of religion. According to Inglehart, post-modernization is a stage when sense of security is no longer increased simply by having more, people start to look around for other things to improve their quality of life: environmental, health and spiritual issues. Post-modernization is a stage that shifts from “materialistic values” to “postmaterialistic values”. Post-modernization gives even higher priority to self-expression and to quality of life. (Herbert 2003: 52)

Also section 4.2.3 it is noted that both congregations dismissed the notion that states postmodernism as barren ground for traditional authoritarian religions. Both congregations will show how they relate to the Casanova argument that states the Roman Catholicism as the most archetypically authoritarian of religious traditions can reinvent themselves for the anti-authoritarian “network society”, in this case through its post-Vatican II (1962- 68) emphasis on civil and political freedom, human rights and the spiritual value of life.

Also, both congregations have reached the stage when the sense of security is no longer increased simply by having more, congregants have started to look around for other things to improve their quality of life e.g spiritual, health, marriage counseling and environmental aspects. These congregants have shifted from materialistic values to post-materialistic value. Furthermore, they relate to the argument of Inglehart’s work that suggests that the emergence of “spiritualities” disembodied from their traditional contexts is one of the features of the religious landscape where the authority structures of historic religions break down under the influence of societal differentiation, conditions of material surplus enable individuals to pursue their own religious quests, and global communication creates a global market in religious goods. (Herbert 2003:53)

#### **Religion and Health (Medication)**

As mentioned in section 4.2.3 that both of these congregations have shown to be more



concerned about health issues more than materialistic values. These congregants have shown this by sacrificing their time and money. Dean P. P Buthelezi mentioned that these congregants are involved in such projects as Kwa- Zulu-Natal Rural Ministries (KZN-RUMI). This project deals with issues of HIV and AIDS. He said that St Matthews's congregants are involved in the management of this project. Others administer medication to HIV patients on voluntary basis whilst some volunteers are trained as a home based cares. These volunteers are able to care and provide services to those infected and affected by HIV and AIDS. These volunteers treat and provide services to people living with HIV and AIDS without being paid. Mrs L Dlamini is a government health worker .She stated that she is a trained as a nurse by profession. She works in the field of medicine on HIV and AIDS research with the University of Natal. The main aim of the research is to find solutions of the medicine that can heal HIV and AIDS. Lungile Nyathikazi is an optometrist. She does not consider her clients as objects of exploitation but she is able to share her faith and shows concern to their health. She explained that she is able to say a prayer with some of her clients as they are able to open up and to speak about their HIV and AIDS status. (Field report June - July 2009)

Richards Bay congregation has shown to be more concerned about the environment. Mr Msane is the projects leader. He mentioned that they are involved in recycling of paper. The congregants collect used paper to be recycled to a local paper industry. This project is very useful to the Richards Bay society.

### Religion and Spirituality

Both congregations have shown to be more concerned about spiritual issues. St Matthews congregation Prayer Men's League ( PML), mentioned that they have learnt to share the Word of God within this small group by reading and interpreting texts extracted from the Bible in this modern context. They also learnt spiritual songs and how to pray and preach in front of the congregation.

Furthermore, they shared personal problems that threaten to destroy their faith. They visit backsliders (persons who relapse into wrongdoing or those whose faith has diminished) and try to win them back to the church. They mentioned that they also visit those who are weak, grieving, hopeless and vulnerable. Their church services demonstrated to be more concerned with spirituality. In an interview with the Mkhize family in July 14, 2008, Mrs Mkhize explained how congregants like to hear a liturgy that touches their spirituality before the

sermon. The musical instruments they use encourage congregants to concentrate and to meditate upon their personal lives and also to confess their sins. Richards Bay congregation PWL mentioned that the Bible studies and sermons help them to cope in this new environment. They also discuss the problems that affect their spirituality. With the above statements it has been proven that both congregations have reached a stage of postmodernism.

Furthermore, both congregations have dismissed notion of Inglehart that states postmodernism is a barren ground for traditional authoritarian religions. Both congregations have shown how they relate to Casanova's argument that states that the Roman Catholicism most archetypically authoritarian of religious traditions can reinvent themselves for the anti-authoritarian "network society".

#### Religion as liberation theology in modern setting

In this chapter both congregations have proven that these modern congregations still respect authority. This is shown when Comte stated that religious ideas are outdated section 4.2.1 St Matthews and Richards Bay congregations respond on the assumptions of founders of modern sociology theories, predicting the decline of religion in the industrial societies.

Both congregations relate with Casanova (1994) argument that states that most archetypically authoritarian of religious traditions can reinvent themselves for the anti-authoritarian "network. Both congregations show this when they use liberation theology and it makes them tackle the liberal stand where they work with the need of the poor and suffering e.g. HIV and ADIS, vulnerable children and orphans. Both congregations have projects that are focused to helping the poor and suffering. These projects have liberal elements. These liberal elements are free on both congregations from authoritarian aspect. Because these projects that are based towards the poor and suffering both congregations have reinvented themselves as the anti-authoritarian "network society". The actions of both congregations have shown to be in solidarity and lobby with the HIV and AIDS, the poor and the orphans.

Also Inglehart states that vitality of religion is the emergence of spiritualities' disembodied from their traditional context .The vitality of religion is seen when authority structures of historic religions break down under the influence of societal differentiation. Conditions of material surplus enable individuals to pursue their own religious quests, and global

communication creates a global market in religious goods. Both congregations have individuals who pursue their own religious quests because global communication has created conditions of global market in religious goods. (Herbert 2003: 47)

### Religion and Global communication

As is noted in chapter three that religion in the Republic of South Africa is differentiation, it means that religion is separated from the state. This causes the spiritualities disembodied from their traditional contexts. Therefore, congregants as individuals are able to pursue their own religious quests, and global communication creates a global market in religious goods. Global communication has exposed these congregants into different faiths and religions. Prayer Men's League mentioned that they use media as individuals like TV programs and radio to enhance their spirituality. They listen to international preachers because they are watching Digital Satellite Television (DSTV). They said that DSTV has many international channels and some channels are about Christianity. They have their own favorite preachers in those channels. Others like to listen to Radio Ukhozi, a local radio station, morning prayers and to read Christian bulletins, newsletters and news broadcast. Interview with Lungile Nyathikazi June 24, 2008, she uses DSTV channels. She mentioned a pastor called 'Chris', a Nigerian by birth who is well known all over the world about faith-healing. She said that sometimes she listens to radio programmers like the Radio Metro especially a program called 'Sacred spaces' presented by Thamisanqa Ngubeni.

Also interview, the Richards Bay congregation PWL - Richards Bay congregation June 28, 2008 (PWL), these women agreed that sometimes global communication helps to enhance their faith. They agreed that they use channels on DSTV of gospel music, sermons and Christian talk-shows that enhance their faith like the Trinity Broadcasting channel, Chore channel, Ukhozi FM by Mrs Mahlaba and many others.

Also interviewed Miss Fe (Nomfundo) Mkhize July 19, 2008, She confirmed that they used to watch Christian TV programs. Because of her parents' guidance and TV programs she has become firm in her spirituality. She said that she used to watch Jesus films during the time of Easter. She further said that this was the most important time to enhance her faith. Sometimes she watches SABC1 which shows different Christian stories about Moses, Daniel etc. They made the Bible easy for children to understand. She said that sometime elders will explain to them. She started to sing in church when she was still young. When she grew up she started to sing in the youth choir because she was motivated by global

communication.

Both congregations are successful in showing that religion can reinvent itself from authoritarian to anti-authoritarian by using liberal theology. Because of these liberal elements, they have contributed to the vitality of a religion. Both congregations are successful in adapting themselves to anti-authoritarian style. Also they are successful in showing that they relate to the argument of Inglehart. Because they are able to show how they pursue their own religious quests by using global communication, they have created a global market in religious goods.

#### **4.3.3 St Mathews and Richards Bay congregations responding to Casanova's Post-Secularization Thesis**

Casanova's acceptance of structural differentiation and his argument for deprivatization argues that religion should restrict itself to civil society because it would be undemocratic not to. He has stated that religious decline only follows from modernization if religion is closely allied to the state. (Herbert 2003:52).

As is mentioned in chapter three: section 3.3.2, (the impact of secularization in Mpangeni town and Richards Bay town) both towns are operating under the Republic of South African Constitution. The Republic of South African Constitution draws a separating line between religion and state. The result is a general loss of religious authority in the coercive sense. The sectors of society and culture are removed from the domination of religious institutions and symbols. The public spheres in Richards Bay Town and Mpangeni Town are separated from a religion. Therefore both congregations are separated from the state of South Africa. These two congregations however demonstrate that they are able to play their role in the public sphere. The constitution has created the condition for religion to be differentiation.

According to Casanova the religion in modernity is sometimes deprivatized and he believed that it can prosper. Casanova refers to deprivatization as "a dual interrelated process of repoliticization of the private religious and moral spheres and renormatization of the public economic and political spheres". Also Herbert state that deprivatization means religious beliefs cease to be a matter of purely personal preference, but again become the subject of public argument, while concurrently public matters, like the economy and politics, are remoralized, partly by challenges from religious groups. Both congregations have evidence of deprivation. Religion has performed and promoted social cohesion through provision of an agreed worldview, whether as part of and by promoting the public sphere of civil society

using particular principles, rather than insisting on conformity. (Herbert 2003:52)

Both congregations have projects that involve them with public sphere of civil society in health, social welfare, business sector, education and economy.

St Matthews's congregation is involved in public sphere: **social welfare**.

St Matthews's congregations mentioned the projects aiming to help the Ndlovini Hospice by providing foods parcels and clothes together with the Word of God. They help the community of Slovo rural informal settlement area. This place has extremely poor people with many vulnerable orphans. Most of these orphans have no one to look after them. Sometimes these orphans are dependent on the pension funds of their grandparents and these pension funds are too small to secure a worthy lifestyle for them.

Richards Bay congregations are involved in public sphere: **economy**,

Richards Bay congregation mentioned that government ministers were also invited to the gala dinners. They welcome non-Christians. Government ministers were requested to teach the Richards Bay community how to conduct business and how they can help Richards Bay environment with effects of globalization economy. He said that they got good feedback from the local community about these projects.

St Matthews's congregation is also involved in public sphere: **business sector**. Because of these Bible studies and sermons congregants have learnt to witness in their work place. Sometimes they open with prayer before they start working in their business sector. Those who are involved in businesses mentioned that sometimes they open their businesses with devotion. They said that they have learnt that to conduct business one does not need to exploit society or to use it to unfair advantage.

St Matthews's congregation is involved in the public sphere: **social health**

Dean P.P Buthelezi mentioned that these congregants are involved in many projects. He, himself is involved in one that is called Kwa-Zulu-Natal Rural Ministry. This project deals with issues of and people living with HIV and AIDS. St Matthews's congregation has several outreach programs. They have been observed going out to help and comfort people infected and affected with HIV and AIDS in areas like eNdlovini Hospice. They take along supplies like disposable nappies, soap, Vaseline, food, clothes and also give prayers to comfort them. They were observed when they went out to this place called Slovo informal settlement. This place has an extremely poor people with many orphans because of HIV and

AIDS. Most of these orphans are left in the care of relatives, friends or even strangers. This makes them to be vulnerable to all sorts of abuse. Often these orphans are dependent on pension funds of their grandparents in cases where they do have grandparents but sometimes they are left to be cared for by the community members they live with hence the intervention of the church becomes more appreciated.

Richards Bay congregation is involved in public sphere: **environment**. Mr Msane explained the project of paper recycling. The congregants collect used paper to be recycled in a local industry. This project has been very useful to the environment of Richards Bay society.

Richards Bay congregation is involved in public sphere: **entertainment**. Richards Bay congregation also organizes golf tournaments. People from the local community are given an opportunity to relax and socialize during these tournaments. Mr Msane said that these tournaments are opened with prayer. A gospel music festival was also organized for the local community of Richards Bay. This was done to raise funds to build the church. Both Christians and non Christians attended the project. Also he mentioned fun run tournaments and the local community were allowed to join the tournaments.

St Matthews and Richards Bay congregations are involved public sphere: **education**

Those who are teachers said that they can stand in front of their learners and witness freely and give deep knowledge because some of these teachers are being helped by those bible studies

St Matthews congregation and Richards Bay congregations are involved in public sphere : **Politic** Both congregations have prominent politicians .They are coming from different parties like African National Congress ( ANC ) and Inkatha Freedom Party ( IFP ) .These politicians are attending same church and they partake in one cup . In the African context, this demonstrates the spirit of reconciliation to the divided community because of political ideologies. Some of these politicians demonstrate their faith in place like parliament by defending Christians teachings e.g. against abortion, mercy killing and same sex marriage.

Their theological framework is base on liberation theology. This is a main reason that they have projects that take side of poor and oppresses and marginalizes (see chapter four 4.2.4). Their Bible studies emphasized close relationship between God and their neighbor. They use texts like (Deut. 24:14-15 and James 2:20) to justify their actions. These texts take the side of the poor, the sick (HIV and AIDS), the hungry, the orphans and the widows. These

projects reflect expressed belief of theoretical reflection and praxis.

## **5. Chapter five: Conclusion**

The main aim of this concluding chapter is to evaluate the role of religion i.e. the St Matthews and Richards Bay congregations in their encounter with the development of modernization, secularization and globalization. We will give some reasons why religion does not seem to decline or demise. Furthermore we will record and make an evaluation why religion is proving able to reinvent and make itself relevant and meaningful in a modern setting. Members of both congregations have managed to show a future of religious institutions in the industrial society without contradicting the modern setting.

First, the two congregations are geographically situated in an area marked by modernization, secularization and globalization. But still religion is relevant and meaningful. Two main historical events mark the history of modernity in these two towns: First the Norwegian Missionary Society established a mission station on the banks of the Mpangeni River in 1851. Second Richards Bay Town began as a harbor set up by the Commodore of the Cape, Sir Frederick Richards, during the Anglo-Boer War of 1879 (see chapter three 3.2). These two events mark the beginning of modernization and globalization which came with a westernized life style leading to urbanization and industrialization.

Both congregations are today situated in an industrial, urbanized, secularized, and to some extent globalized environment. Furthermore, they are situated in the suburbs and surrounded by industrial setting (industries like RBM, RBCT, Foskor, Ticom, BHP Billiton, Mondi Kraft, Richards Bay Minerals, Richards Bay Coal Terminal, Alusaf Hillside, Indian Ocean Fertilizer and etc). Members of both congregations are working in these industries.

As shown in chapter four, religion is still relevant and meaningful to the members of these congregations. They have both increased in members over the last years and their impact on society is noticeable. Both congregations prosper and have a strong vitality. If we borrow Casanova terminology, we say that religion is deprivatized. The members of both congregations use Christian principles and practices in modern setting and sometimes in the scientific fields of their work. Those who are in health care for instance encourage their colleagues to pray before they start to work in the medical field. For them religion and science do not collide but compliment each other. Members of these congregations find religion relevant and meaningful and they see the existence of religion as an extension of



God's mission to the industrial society. Members of both congregations have a strong Christian background from their homes. This is a main reason for them to continue with their faith in this modern setting. They use religious principles in their working places as their moral guidance.

Religion is, for instance, used as a counseling tool. Mrs L. Dlamini said that she is asking God to take control in her work, and during stressful times of her colleagues she shares the word of God in the scientific setting in which she is working. During counseling of her patients and her colleagues she uses the Bible as a source of inspiration. And Dr Vilakazi agrees that religion is often used as a counseling tool. She mentioned that sometimes she asks God to take control if everything had failed. She said that she prays before starting to working. Sometimes she encourages her colleagues when they lost their patients, if every one is discourages she encourages them in her Christian faith. Both Dr Vilakazi and Mrs L Dlamini perceive medicine as furthering God is purpose on biological errors in human body.

A religious system has been rationalized and harmonized in line with modern scientific principles. Both congregations are able to prove that they can face the forces of modernization and they are not declining as modernity advance. They are not critical to modernization because religion and science are looked upon as being in harmony. Their religious ideas are relevant in this modern setting. Their teachings (religious ideas) are concerned with the well fare of the workers.

Both congregations have demonstrated that religion and modern science can complement each other and that religion does not necessarily conflict with modern science. Furthermore, both congregations are established and they are functioning well within this very industrialized and scientific setting.

As it is noted, most of the members of both congregations are working in the modern settings but still remain committed to their faith. They have found practical ways to reconcile scientifically - rational and religious discourses. They have found it possible to combine living with advanced technology and religion and able to balance science and religion. Religion and science are not in conflict but complement each other. The new technologies are used to enhance the effects and practices of their religion, such as instruments of music, loudspeakers for prayer and music and overhead projectors. They are

using science to enhance their religious ideas in church teaching.

The youth in both congregations are enhancing their faith by scientific technology by exchanging Christian messages on their mobile phone. They are exposed to scientific technology like mobile phones. The popular entertainment technology is used to enhance their faith like CD and DVD gospel music. Popular entertainment has exposed most of these youth to global context. They are pursuing their own religious quests by using global technology communication. Furthermore, Ms Fe (Nomfundo) Mkhize mentioned that she was used to watch Christian TV programs, such as about figures from the Bible - Moses, Denial and others. Most of the youth are exposed to South African Broad Casting (SABC), DSTV, and Publication like Zululand Observe, Fever, Uamfrica, Bay Watch, and Christian Columns. In this modern setting, religion is being covered also by the popular entertainment.

Furthermore, the new technologies have created a condition that religion exists in a global market because of global communication technology. Global communication technology has made it easy for members of both congregations to pursue their own religious quests on a global scene. Globalization does not cause religion to decline or demise but in the case we have studied to reinvent it and prosper.

The above perspectives have shown that religion is relevant and meaningful and harmony with the modern world in St Matthews and Richards Bay congregations. And these congregations show spiritual growth within this scientific setting. Religion and science (new technologies- popular entertainment) compliment each other in these two congregations. Both congregations show competence in the use of modern technologies. These congregants prove to manage to believe both in the supernatural agencies and at same time they use science without contradiction. The above facts have demonstrated that these congregants are using their rationalization in understanding the scientific issues without losing their faith.

Another notable characteristic with those congregations is that they do not represent a religion that promotes economic injustice, exploitation, social class division and the division of labor. Both St Mathews and Richards Bay congregations are able to demonstrate that religion does not cause a class - divided society. Those who are in business know that exploitation of society is a hindrance for marketing promotion if you are a Christian. Both Richards Bay and St Matthews's congregation members mentioned that church authority as important. Religious ideas are still respected. Also they stated that young people still respect

marriage vows. These above facts make religion to be relevant and meaningful also on these points.

In this modern setting, religion has proven to be against exploitation and dehumanizing of society. Both St Matthews and Richards Bay congregations have proven incorrect the notion of Marx that stating that if the exploitation of society derived from social class division and the division of labor in capitalist states could be eradicated; religion would have no further reason to exist. Because religion has shown to be relevant and meaningful because it is able to challenge and advice in the economical field. Business people mentioned that Bible texts like Acts 2-4 contain teaching about economic justice, fellowship and equal sharing. Furthermore, in an interview with Lungile Nyathikazi, she mentioned that in her line of business she meets people who come from different walks of life. She stated that she does not look at her clients as objects of exploitation and she is able to share her faith with her clients. It is her Christian values that make her respect the clients.

Religion in this modern setting is perceived as representing economical justice based on moral teaching. These congregants show to be against economical injustice, exploitation, dehumanization social class division and the division of labor. Religion takes the side of working class by uniting them in need prayers, needy and celebration. Religion is not serving the interest of the oppressor but of working the class and poor. Also in health care this concern is shown. They had demonstrated these by taking the side of poor, low class ranking and HIV and Aids. St Matthews congregation has projects that is helping the disadvantage communities of Ndlovini Hospice ( HIV and AIDS ) and Slovo communities by providing foods parcels and clothes together and with the Word of God also praying for the sick. By taking the side of the poor, orphans and marginalize it has show that religion does not represent economic unjust and exploitation.

As shown in chapter four, 4.2.2 both Empangeni and Richards Bay towns attract rural-urban immigrants because of their industrialized and urbanized labor market. Many members of these congregations are immigrants from rural areas. The immigrants come from rural places like Mtubatuba, Ulundi, Hluhluwe, Nongoma, Macekane, Ceza, Esiqhomaneni, Mabhensa, Ongoye and Ndlovini etc. Religion serves to knit together these rural - urban immigrants in a social fellowship and community. Both congregations are adapting successfully to societalization processes because they are resisting it to lead them into an individual life style.

Furthermore, the impact of the two congregations is noticed because they are not losing their influence on public life because both congregations have deprivated their religious actions. As is noted chapter three, 3.3.2 the Republic of South Africa Constitution has separated religion and state. Thus the Republic of South Africa Constitution creates a political fundament of secularization in which also applies to these two towns. The public institutions in education, economy, social health and business sector are public secular in accordance with this regulation. But these congregations are still influential in public institutions e.g. education, health and industries and social welfare and political.

Furthermore, both congregations are able to keep in pace with industrial life even if they show that they still use “old religious symbols,” i.e. collective life style. Both congregations have refused to adopt individual life style and their religious actions is not declining and demising. They had primarily celebrated this collective form by supporting the marginalized sections of the poor, grieving, HIV and AIDS in this modern setting because of religious.

Leagues within these two congregations functions as collective units but they modern life. Furthermore, both congregations have dismissed Durkheim is notion that stating that the individual life style would replace the older religious symbols and units when modernity advances.

Both congregations also dismiss the notion of Inglehart characterizing postmodernism as a barren ground for traditional authoritarian religions. Both congregations have shown that they are in accord with Casanova’s argument stating that the Roman Catholicism, as the most archetypically authoritarian of religious traditions can reinvent itself for the anti-authoritarian “network society,” in this case through its post-Vatican II (1995- 98) emphasis on civil and political freedom, human rights and the spiritual value of life. St Matthew and Richards Bay congregations are involved in social programs and their projects and actions are motivated by a theology of liberation. These actions are also to be justified as religious actions. They make religion become indistinguishable from a secular entity. They are justified by reference to a liberation theological framework. Bible study emphasizes close relationship between God and their neighbor.

They use texts like Deut. 24:14-15 and James 2:20 to justify their actions. Because of these texts that take the side of the poor, the sick (HIV and Aids), the hungry, the orphans and the

widows. In these social programs both congregations market themselves as a religious institution (church) and not as secular organization. St Matthews' congregation projects aim to help the Ndlovini Hospice (HIV and Aids) and Slovo informal settlement by providing foods parcels and clothes together with the Word of God and also praying for the sick with a hope for healing. Both congregations show that their projects can keep the vitality of religion by the pursuit of this. These projects are motivated by religious teachings.

They are able to reflect that the Word of God has a bearing on Christian involvement and concern for the poor, HIV and AIDS patients and orphans in order to show that these projects are motivated not by secular ideologies but by (religion) Christian faith. They show that religious faith makes the actions of both congregations distinguishable from secular organizations. When local people of Richards Bay and Mpengeni towns are able to distinguish these actions as Christian actions, there is a possibility of prosperity.

Members of the two congregations seem to have proved able as individuals to pursue their own religious quests. Global communication creates a global market also of religious goods. Global communication has exposed these congregants to different faiths and religions. St Matthews' PML mention that they use media as individuals like TV programs and radio to enhance their spirituality

Both St Matthews and Richards Bay congregations agree with the Casanova notion that religion in modernity is sometimes deprivatized and they show that it can prosper. Casanova's acceptance of structural differentiation and his argument for deprivatization argues that religion should restrict itself to civil society because it would be undemocratic not to.

They have made religion become the subject of the public sphere. Both congregations have succeeded in deprivatizing religion meaning that religious beliefs cease to be a matter of purely personal preference like the economy , politics, education , business sector , social health. These areas are being remoralized, partly by challenges from these congregations. Both St Matthews and Richards Bay congregations have contributed to the deprivatization by the religious actions and they have been able show their impact on the society. They are involved in the public sphere.

This paper is able to show St Mathews and Richards Bay congregations' response to the

assumptions of the founders of modern sociology theories (Comte, Marx, Durkheim and Weber) predicting the decline and demise of religion. Also it is able show St Mathews and Richards Bay congregations responding to the assumptions of contemporary sociologists' theories predicting the decline of social significance of religion (societalization, rationalization and worldliness features) (Herbert 2002) and (Tschannen 1991 ). Furthermore it is able to show the vitality of religion at St Mathews and Richards Bay congregations. Both congregations were able to responding on the following three themes: Rational Choice Theory (RCT), Post-modernization Theory and Casanova's Post-Secularization Thesis (Herbert 2003).

Furthermore this paper was able to show that a religion can be relevant and reinvent even if it is facing modernization, secularization and globalization. It main concerned was shown by studying religious behavior by observing and trying to measure the impact of religion on societies.

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