



GIVE US THIS DAY OUR DAILY BREAD

OUTSIDE THE STADIUM 2010 EDITION



Inspired by our reading of the place of the stadium within the context of Hellenistic culture and Jewish resistance of the imperial culture against the Mosaic Law, this edition will pay attention to the socioeconomic ills and exclusion of certain groups of our society from the benefits of the World Cup.



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Values

ESSET's values promote:

- The integrity, equality, wholeness and fullness of life,
- God's preferential option for the poor, and
- Responsible stewardship for all creation

Vision

To attain a transformed society that promotes a just economic system prioritising the needs of the poor.

Mission

To advocate for social and economic justice by supporting the struggles of the marginalised communities.

INTRODUCTION

This publication is an occasional publication that the Ecumenical Service for Socio-Economic Transformation (ESSET) produces under the theme “***Give us this day our daily bread***”. This petition, the fourth in the Lord’s Prayer, raises the socio-economic challenges that the people of God in first century Palestine faced. Jesus Christ highlights the plight of people deprived of bread – an essential ingredient for sustainable livelihood, and the means to acquiring it. Christ announces God as a generous provider of this ‘bread’ for the fullness of life despite the prevailing conditions of the time.

A reading of the economic conditions today requires us to analyse the socioeconomic situation of our time. It is for this reason that our focus for this issue is on “***Outside the stadium***”. Inspired by our reading of the place of the stadium within the context of **Hellenistic culture** and Jewish resistance of the imperial culture against the **Mosaic Law**, this theme draws our attention to the socioeconomic ills and exclusion of certain groups of our society from the benefits of the World Cup. During the time of the expansion of the Greek empire, particularly associated with Alexander the Great, **Judaism** got exposed to **Greek culture** often referred to as Hellenistic culture. Some of the features of Greek or Hellenistic culture were public entertainment in stadia and gymnasia in which the youth were trained to worship different gods such as Zeus-the god of sky and thunder.

The Soccer World Cup is one of the mega events in the world which takes place every four years. It is organized by the Federation of International Football Association (FIFA) and is hosted by the national country that wins the bid for hosting. Its aim is to bring together all teams from the world regions which have won regional competitions. There are also commercial interests that are associated with the World Cup. This includes, financial interests, corporate and intellectual property rights, selling; advertising; etc. FIFA owns and controls all commercial rights in relation to the competition and has an obligation to protect the rights of its commercial affiliates and sponsors. The benefits of the World Cup amongst others include social and human development as well as inter-cultural encounters where people coming from diverse backgrounds learn to share, live and celebrate sport with each other.

However, this event is full of contradictions. It has been overtaken by commercialization and profit motives. These commercial interests often compromise the poor. Outside the Stadium critically reflects on the location of the poor in relation to the symbolic role the FIFA stadium plays in global economics today. In our view, the 2010 FIFA World Cup has become a symbol of the neoliberal agenda. The interest of the neoliberal agenda is based on profit and is achieved by whatever means even if it is by looting the scarce resources of the South Africans. In contrast such resources could be used for developmental purposes in a country that is marked by the largest gap in the world between the rich and the poor. As we view it, the 2010 FIFA World Cup will neither play a significant role towards social cohesion nor development.

Instead, this tournament is dividing our country and the world between the rich and the poor. Our worry is not so much about those who can afford to buy tickets and be accommodated in the stadia rather; it is the exclusion of the poor from the opportunity to eke out their living from the benefits that are promised by the FIFA World Cup. The poor are not only left outside *the stadia*, *they* are pushed far away from the stadia. Those who cannot even afford transportation costs to the fan parks will be totally left out. Those who can afford to pay huge licence fees will reap benefits by getting exclusive rights to sell inside the stadia while the poor informal traders will be confined to sell under restrictive FIFA conditions such as exclusions zones and controlled access zones.

The hosting of this tournament has made the marginalized groups of our society victims of government and municipalities '**beautification**' and **gentrification** processes. These are carried out by evicting the poor from the vicinity and proximity of the stadia in host cities. The poor are also evicted from places which are considered high-profile areas surrounding the event venues. Billions of South African tax-payers' money have also been spent on upgrading the infrastructure for this tournament which will only last for a month. The hosting of this tournament further raises questions; does spending so much money for a month's tournament offer possibilities for improving the lives of poor people? Is prioritizing the World Cup the best priority for our country at this time? Is it ethical to use country's resources for the World Cup while so many people still remain unemployed, have no shelter and go to bed on hungry stomachs? What should citizens seeking social justice, development and transformation do about these?

These ethical contradictions are explored through the theme: Outside the stadium. The impact of the FIFA World Cup on the poor and the environment is an ethical question we ask the Churches and the Christian community to examine. In this regard, our thoughts as the Church should be drawn to the vulnerability of women and children through human and child trafficking. Church communities are also invited to pay attention to the exclusion of groups such as informal traders; some components of the taxi industry who have hoped to benefit from the World Cup but their hopes have been dashed in the run up towards the World Cup. Furthermore the destruction of structures that is central to people's livelihoods, such as churches, schools and homes of shack dwellers that are found along certain high ways in some towns calls for compassion. Therefore this publication seeks to help churches, society and people of other faiths to:

- ✓ Reflect theologically and socially on the effects of world events such as the World Cup on vulnerable groups.
- ✓ Create a platform for churches and other stakeholders to dialogue on the socioeconomic injustices related to the World Cup, such as Human and Child trafficking, HIV & AIDS, violence on women, marginalisation of informal traders, etc.
- ✓ Identify with victims and people who are at the margins of society.
- ✓ Create space for the development and sharing of strategies and work towards justice and righteousness.

This Theological Reflection is meant to reflect on the exclusion and victimization of the vulnerable and marginalized pre and during the 2010 FIFA World Cup. It was prepared by Rev. Dr. Prince Dibeela, General Secretary of the United Congregational Church of Southern Africa (UCCSA).

BIBLE STUDY: OUTSIDE THE TEMPLE

One day Peter and John were going up to the temple at the time of prayer- at three in the afternoon. Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. When he saw Peter and John about to enter, he asked them for money. Peter looked straight at him, as did John. Then Peter said, "Look at us!" So the man gave them his attention, expecting to get something from them.

Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, we say to you "walk." Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking, jumping, and praising God. When all the people saw him walking and praising God, they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him (Acts 3: 1-10).

Introduction:

This Bible study seeks to serve as an invitation for us to reflect on justice and economy, especially as we approach the 2010 FIFA World Cup. The story in the above text took place in the vicinity of the temple in Jerusalem during the first century when the temple played an important role in the Judaic socio-economic fabric. Then, the temple was not just a space for worship; it was also a place of networking, socializing, theological debates and even making business deals. Here the scribes, teachers of the law, politicians and economists came to participate in worship as well as shape the political economy of the time. The Temple in Jerusalem was therefore symbolic and viewed as the political heart of the country.

To begin with, it was an enormous piece of real estate which was one of the architectural spectacles of the time. It represented the religious stature of Judaism, the political history of Israel and its economic hopes. It was a space that could accommodate large numbers of pilgrims, merchants, tourists and curious travellers. It represented a system of the powerful, the movers and shakers and the flamboyant economists of the time. It was a space for activities akin to today's boardroom dealings, stock market exchanges, theological dialogue and political affectations. At times it would be used as a system to exclude the poor and powerless citizens of the Empire. This situation today can be compared with the process of economic globalisation. This is a system that values money more than ecological, social and economic justice (i.e where the mobility of finance is made easier than the mobility of people).

The unwanted man at the Temple

In the text, though, we encounter someone whose life and existence was 'outside' the temple. He is a person with a disability and that defined him in a particular way in the religious and political economy of the time. He is among many who were excluded from the mainstream economy of the time.

Question 1

- i) *What do you think might have been the reasons for the exclusion of the beggar in the story?*
- ii) *Who are the other groups of people you think might have also been excluded like the beggar?*

Determined Informal Traders at Soccer City resisted numerous evictions

When South Africa won the bid to host the 2010 Soccer World Cup there was a lot of excitement and hope that this would boost the economy while people also stand to financially benefit from it. The impression was created that all South Africans were to gain from the economic windfall that will follow this event. However, as the days towards the kick-off of the tournament drew closer, more and more people are disillusioned by the unfulfilled promises of this event. One of them is Phumi.

Phumi works as an informal trader, selling cooked food for labourers working for a Construction Company building the stadium for the World Cup. She and a group of seven other women have been selling food to workers at the Soccer City stadium since 2006. They describe themselves as having been part of the team that built the stadium. They say: *'we built the stadium.'* However, they have been chased out by different authorities at least eight times over a period of four years and they were able to resist the evictions by disappearing and coming back or shifted locations.

Apparently, there was a cafeteria established and the construction workers were encouraged to buy from it instead of buying from the women traders. Nonetheless, the workers preferred to buy from the women traders because they could buy on credit and pay at the end of the month. The men also complained that the food from the cafeteria was not healthy as it made their tummies run loose. The construction company had blamed the food dished out by the women traders as the cause for the ill-health of the construction workers, but Phumi had this to say: "They use processed foods and buy in bulk then refrigerate the food. However, ourselves we don't have the money to buy lot of food in bulk and that is the reason we use fresh food that we buy each day."

Question 2

- iii) Can you identify with any similarities between the beggar in the text and Phumi?*
- iv) In your personal experience how have you been excluded or marginalised? Who else has been excluded or marginalised in your community? Explain your answer.*
- v) In your view, how has the church or you as an individual contributed to other people's exclusion and marginalisation?*
- vi) What do you think are the reason (s) that made the man in the text to choose to beg at the entrance of the temple and not at any other place?*

Would it be that many people who came to the temple most likely gave the man who was begging at the gate of Beautiful some money? It is also most likely that they never bothered to stop to talk with him, ask him how he was and simply share their humanity with him. He was virtually invisible to them. Perhaps the fact that the writer does not know his name and simply refers to him as 'a beggar' is illustrative of his unimportance.

Question 3

- vii) What are some of the ways that the poor have been made invisible and marginalised, especially during the run-up to the World Cup? How have they been marginalised- what is behind their marginalization?*

Verse 6 indicates that Peter and John did not have money. However, they did something for this man that is very different from what all others had done for him. Instead of giving him 'spare change', Peter and John gave back the beggar the life that he never had. They enabled him to **walk, to become strong, to jump, to enter the temple, and to praise God**. Ultimately, he who has been an outsider has been empowered to enter and participate in the political economy of the temple.

It is of critical importance to acknowledge the role played by Peter and John of being an 'agency' against this system of exclusion. They disturb the order of things by helping this man to dig deep inside him and find God's energy that is latent in all of us. It is important that this political agency is done in the context of prayer (see verse 1). There should not be a dissonance between our worship and acts of mercy, political activism and campaign for justice.

Question 4

- viii) What can the church do in the struggle for justice and the inclusion of the powerless?*
- ix) How can our worship be a place/time of awakening our quest for God's justice in the economy and human relationships?*

Conclusion

We suggest that you spend sometime of meditation by yourself and if possible with others and think about many people who are and will be further made vulnerable by the big businesses, FIFA by-laws, human traffickers, in-action by the church etc during the 2010 FIFA Soccer World Cup and other such mega events. Like Peter and John, we may not have the money or the power to effect massive and dramatic change that will leave visible impact. But, we too have something we can do to contribute to enhance God's justice in the world. Upon reflecting on this article, set some time aside and commit yourself to an initiative that you can do which will help others to walk, feel strong, to jump, and to feel their humanity restored and validated. Such initiatives may include:

- Making a commitment to embrace justice in the way we live our lives as Church,
- Taking a deliberate step to do "shopping" from the informal traders,
- Advocating for a fair price for the goods sold by those excluded by the main economic system,
- Visiting and listening to those that are marginalised and vulnerable (informal traders, shack dwellers, women and children, homeless etc) in order to understand their struggles,
- Standing in solidarity with those that are marginalised and vulnerable (informal traders, shack dwellers, women and children, homeless etc) in their struggles.
- Embody and seek justice in ways that promote life in abundance and God's creation.

This article has been adapted from the presentation made at ESSET & Hope Africa's Colloquium by: Mr Mandla Seleokane, Director LCM Labour Relation Consultancy.

Outside the Stadia: Social Analysis of the World Cup

History of the FIFA World Cup

When we attempt a social analysis of the FIFA Soccer World Cup, we need to explore its historical evolution and the structural relationships it has thrown up. The first international football match was played in 1872 between England and Scotland. At the time, football was hardly, if ever, played outside Great Britain. After this match, the sport gained ground and a number of national associations were formed. The first official international match outside of Britain was played between France and Belgium in Paris in May 1904. This led to the establishment of FIFA in Paris on the 22nd May 1904. The national football associations making up FIFA were from France, Belgium, Denmark, the Netherlands, Spain, Sweden and Switzerland. After a long struggle to gain recognition for football as an Olympic sport, in 1914 FIFA agreed to recognise the Olympic tournament as a "world football championship for amateurs" and accepted responsibility for organising the event. This led to the world's first intercontinental football competition at the 1920 Summer Olympics, which was won by Belgium.



The history of the FIFA World Cup demonstrates that this event has historically and structurally been dominated by the North (Europe). The 2010 World Cup has been organised in a manner that bears the scars of its authors. For instance, the ticketing process for this event was mainly electronic based. This is undoubtedly a mode that would have worked better in the countries of the global North. It is clear that in its planning FIFA did not take into account the contextual realities of a developing country such as South Africa. Until lately, this process was aimed at a particular class of society, excluding the millions of poor soccer loving fans without access to the internet and those found in rural areas. The majority of South Africans do not own computers, have access to the internet, let alone credit cards. Seen from the context of **globalization** today, the World Cup is packaged in a neoliberal agenda disguised under the charade of a developmental game.

Should we expect the Soccer World Cup to be concerned with the developmental issues and the plight of the poor?

Looking at some of the pronouncements made by the organizers of the Soccer World Cup, it is doubtful whether the Soccer World Cup has any concern for development and the plight of the poor. The current FIFA President, Sepp Blatter said the following in November 2007: "The game of football has become a product - a very good product in marketing terms. Along the way big partners like the television and the market (spectators and businesses involved in football) have come on board, making football one of the most lucrative businesses in the world." This tells us that football is business and therefore we should expect that it will be run on the same impulses as other businesses. As far as we know, the main agenda for any business is to make profit.



The South African Local Organizing Committee was ignorant when it entered into a one-sided financial accord with FIFA after winning the bid to host 2010 World Cup. Many South Africans were also not aware that FIFA was a rather indistinct body with exclusionary tendencies. It cares less about host countries and its people, except being fixated on making profits. The world football controlling body remains the main beneficiary of the tournament besides stakes shared with its sponsors and partners. Apparently, FIFA is only responsible for prize money awarded to the participating teams, and compensation for their travel and preparation costs. In the case of the 2006 World Cup in Germany, FIFA profited €1.4 billion from television and marketing rights and proceeds from sales of VIP tickets while only having spent €222 million (R2.24bn) ¹towards preparing for the event. In contrast, South Africa as a host country carries a top-heavy burden cost whilst not being able to meet the demands of its people.

¹ Mandla Seloane Presentation at ESSET & Hope Africa Colloquium

Exclusions and the World Cup

The 2010 Soccer World Cup in South Africa has been hailed as something that would benefit all, including people from the neighbouring countries in the Southern African Development Community (SADC). However, with few months towards the kick-off of the tournament, it has become clear that this World Cup is not for everyone and not many people would benefit from its gains. Different municipalities have launched 'beautification projects' to ensure that the poorest of the poor don't get to be seen by the estimated 450 000 tourists expected to be on our shores during the games. The groups of the poor such as shack dwellers, the homeless, sex workers, informal traders etc are viewed as the sore side in many host cities. Evictions of the poor from the host cities have become the order of the day. Many African artisans and some associations of the taxi industry are excluded from the benefits of the 2010 World Cup. The unjust practices launched against the poor attest to the ideals of the World Cup and other such mega events. These events alienate and further marginalize the poor.

Informal Traders and the World Cup:

Informal trading is a widespread practice in many developing countries and serves as a means of employment for many poor people particularly in urban areas. In South Africa alone, it is estimated that the informal economy, which consists of street and informal trade contributed about 8 to 10% of the GDP in 2002. Women account for the largest number of people involved in informal trading, estimated at about 70% of those working in this sector. Informal traders play a major role in the economies and societies of the SADC region which is battered by poverty.

Like many other entrepreneurs, informal traders were optimistic that the soccer World Cup parade will bring them much needed economic spin-offs. This optimism was informed by the promises made that the world renowned event that happens in the month of June 2010 would benefit them. However, the lack of recognition of this sector has meant that there are no or few measures put in place to ensure that both local and cross border traders benefit from the World Cup. The FIFA regulations are very restrictive and limit the ability of informal traders from taking advantage of this event. These regulations have also led to evictions of informal traders from certain areas they have occupied over the years in host cities such as Johannesburg, Rustenburg, Durban and Cape Town.

The Executive Director of Johannesburg 2010 Directorate, Ms Sibongile Mazibuko² pointed out earlier this year that: “Provided that informal traders abide by FIFA’s by-laws, they stand to benefit a lot from the World Cup. If informal traders wish to benefit from the World Cup, they should join programmes designed to coach them, initiated by the Department of Economic Development (DED). Trading will not be allowed in exclusion zones on match days. Traders can further cash-in on new opportunities by selling food to secure clients such as the city’s 2010 volunteer workforce, the staff working at the event and VIP guests of the city”. Mazibuko explained that host cities had to regulate trading and ensure commercial restriction around stadiums and other areas in compliance of FIFA requirements.



The statement by Mazibuko clearly indicates that FIFA calls the shots in the host cities and not municipalities as it would be expected by the voting citizens of any municipalities. If traders want to benefit from the World Cup, they should sell within the ambit of the FIFA by- laws. These laws have demarcated certain areas where the trading will be allowed. Amongst others, the by-laws deny any person without prior written permission that is granted specifically for the competition by the city from street trading in demarcated areas.

These demarcated areas include, **controlled access sites, exclusion zones, restricted areas**, public garden parks, pavements next to declared national heritage resource buildings etc. Further, the city may during the show declare any place, including private property, falling within its area of jurisdiction as a prohibited or restricted area.

In exclusion zones, traders will only sell when no game is playing. If this is so, whom will they sell to? In Cape Town, for instance, the entire vicinity of Green Point stadium will be controlled by FIFA during the event and only FIFA sponsors will be allowed to advertise and trade in the high-traffic areas around the stadium. Street traders have also been moved from the places they have previously occupied, either for use as fan parks or for renovations in preparation for the World Cup. The sad reality is that in many of these places, there have been no alternative measures put in place to ensure that these street traders continue to make a living during the duration of the renovations and the World Cup. Where alternative measures are in place, the new markets are far from anybody and as such bring small profits for street traders.

² *The City of Johannesburg website*

A lot of examples can be shared to support these claims. In Cape Town, all street traders³ currently working in Adderly Street and around the Golden Acre have been moved out for the duration of the World Cup. In Johannesburg, street traders that have been selling in Park Station for years have been moved from the 21 March 2010 without an alternative place to sell. The reason behind their eviction was to ensure that the Park Station is renovated for the World Cup. At the time of their eviction, they were told to stay at home for duration of six weeks. As we come towards the end of May, no renovations have taken place at Park Station and these traders still have no proper place to sell.

³ *Western Cape Anti-Eviction Campaign website*

Exclusion of the Taxi industry during the World Cup:

In an effort to meet the FIFA requirements to stage a successful World Cup, a country wishing to host the biggest soccer tournament on earth is required to make a number of guarantees before FIFA can grant it the right to host the event. Amongst these guarantees is the pledge by host cities to provide safe, secure and affordable public transport system for residents and visitors, FIFA officials, associates and media to all match venues. In response, the National Department of Transport undertook a re-evaluation of public transport and developed the Public Transport Strategy. This public transport strategy expedited the taxi re-capitalisation programme which was already under discussion and introduced the Bus Rapid Transit System.



When launching the Taxi Recapitalisation Programme in 2005, the then Minister of Transport, Mr Jeff Radebe emphasised the need to regulate the taxi industry through the amendments to the National Land Transport Transition Act (NLTTA). The aim was to strengthen the regulation of the taxi industry. Among key amendments introduced were to ensure that Municipalities take control of taxi ranks and routes used by taxis. In addition, the Department of Transport, in consultation with the taxi industry was to establish a regulatory body to facilitate the integration of the industry (taxi) into the formal public transport system. This seems like a contradiction in a country that purports to promote policies of **deregulation**.

The taxi industry was promised that it would benefit in various ways from the 2010 Soccer World Cup. First, that it would play a pivotal role in transporting the public, when the new Bus Rapid Transit (BRT) system comes into operation. It would support feeder transport services, noting that the industry transports more than 60% of public transport users. By participating in the government's plan of the new bus system, they would get social security benefits such as medical aid, regular salaries and pension⁴. The taxi operators would also have the opportunity to become bus operators with long-term guaranteed contracts; and they would own a share of the BRT buses.

⁴ City of Johannesburg mayoral committee member responsible for transport, Rehana Moosajee

In accord to the BRT business model, bus operators would be concessioned to operate the system. The system would level the playing field between existing taxi and bus operators, while drastically improving operating efficiencies and costs. Compensation would be based on bus kilo-metres travelled rather than numbers of passengers fared. Revenues will be distributed by an independent fare-collection system and fares were expected to cost the same as, or less than, current bus travel.

Despite these promises, some components of the taxi industry have been left out, with the South African National Taxi Council (Santaco), the coordinating body of all taxi associations in the country alleging that they have instead been left with more questions than answers on the actual ownership of the BRT system as well as its modus operandi. The launch of the new system has also led to divisions within the taxi industry, with accusations that some taxi associations want to give inputs to the BRT implementation process before the system can enjoy the support of others.

“During the negotiations meetings with the City of Johannesburg, we have asked them repeatedly that we don’t understand the BRT system and asked them to make us understand it. We have requested a blueprint of the benefits for taxi operators but nothing is forthcoming. We have since decided not to be part and parcel of the system until we are offered a genuine win-win deal. When our negotiation with the City of Johannesburg reached deadlock before the elections, the president of the country, Jacob Zuma, promised to delay the implementation process of BRT with a view to making it more inclusive as well as catering for the concerns of the taxi industry” says one taxi operator.

Some taxi operators argue that the BRT System has been imposed on them without adequate consultation and participation. The taxi industry also argues that they are not listened to by government, which has continued to implement a programme that has no buy-in from the rest of the taxi industry. This is an indictment on the democracy of South Africa, which is based on the notion of participatory democracy. Spiro, a taxi operator on the route between Johannesburg and Pretoria who is also affiliated with the United Taxi Association Forum (Utaf), argues that: “The reason why we had stay-aways was because various Municipalities insisted on continuing with BRT system. The negotiation meetings between the taxi industry and government have had no impact as the decision makers in the local municipality were not part of these talks. We have been negotiating but they were sending us administration people, people with no mandate”. People like Spiro also dispute that the BRT system is a way for government to take away business from taxi owners. According to Spiro, the taxi drivers took the transport system on their own shoulders in difficult times and during the apartheid era. .

He said the ruling party had gone back on its word during electioneering when it promised the taxi industry that it would address their concerns about the BRT system. However, the quagmire around the BRT system and the taxi industry has not left the industry powerless. Those involved in this industry are prepared to fight for their rights. Spiro argues that “The taxi industry will unite and fight for their business.”

Destruction of structures

The World Cup has not only led to exclusions of certain people from the benefits of the event, but has led to gross violations of poor people's rights. Key structures such as schools, homes and churches of marginalized people have been destroyed. Other people have been forcibly removed from their homes and placed in temporal shelters with lack of services. The Matsafeni tribal clan in Nelspruit is an example of a community that has been victimised and evicted from their land for the purposes of the World Cup infrastructural development. The residents were forcibly removed from their ancestral land in order to build the 46,000-seater Mbombela stadium. This facility is a bristling 21st-century technology that is supported by 18 giant pylons resembling giraffes. After a series of court battles the Matsafeni clan was eventually offered a compensation of R 8.7 m. When commenting on the compensation, the Pretoria high court judge told the Council of Mbombela that their treatment of the Matsafeni clan "was not much different from that of colonialists who usurped (grabbed) land from native Africans in return for shiny buttons and mirrors".

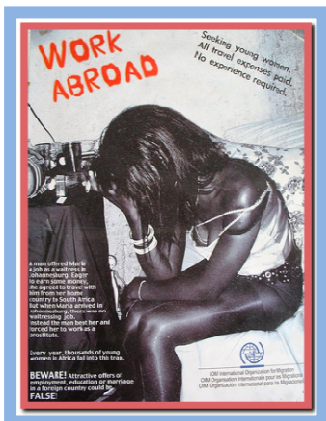


The removal of the Matsafeni clan has also resulted in the relocation of two schools in this community. The pupils at school complained that they were forced to move out from their brick-built schools to unventilated prefabs situated far off in an extremely hot and humid conditions. Commenting on their new school, one of the learners, a 16 year old Mavuso states: "The politicians and council all promised us a better, bigger brick school, but here we sit in 'zozo' prefab huts. We were kicked out so that the contractors could use our old schools as offices. In these zozos up to six pupils were collapsing each day from the heat, and after the mid-morning break the teachers no longer teach because they knew nobody could concentrate. The stadium has brought us only misery; our education and our health are being sacrificed for the 2010 World Cup. The soccer will only last a short time but our lives might be ruined forever."

Vulnerability of women and children to human trafficking related to the World Cup and associated events

Movements of people from one place to another are encouraged because they promote intercultural encounters which are necessary for human relations. The World Cup is celebrated as one of those moments where people travel from all corners of the world to celebrate sport and cheer their teams and meet new people. The dilemma of the grand events such as the World Cup is that not all who come do so on their own accord or initiative. There are those who are coerced to come to the host country without their consent. This phenomenon is described as **human trafficking**. Women and children are most vulnerable to this form of exploitation. In South Africa, trafficking in persons is both a trans-national crime as well as a crime that takes place within the borders of the country. South Africa has become a source, destination and transit country for trafficking of persons as it is perceived in and outside the continent as the economic giant in Africa offering many opportunities.

Despite significant efforts made by the South African Government to combat human trafficking, the country has been placed on the “Tier 2 Watch List” by the US Department of Trafficking in Persons for the past four years. This is because South Africa has not met the minimum standards, laid down by the Palermo Protocol, needed to eliminate trafficking. As the country awaits the kick-off of the World Cup games on the 11th June 2010, there is equally raised concerns about the possible increase in the abuse, exploitation and trafficking in persons especially children during the games; that it will provide opportunities for abusers, exploiters and traffickers to meet the perceived increased demand for cheap labour and sexual services.



There is also concern as the country is intending to introduce visa-free travel across southern Africa in time for the World Cup with the purpose of promoting tourism and free business travel and trade in the region. However, it is obvious that relaxing of visa requirements for travel in the SADC region could contribute to potential risks of increased migration that could include trafficking. Recruitment of young women and children from rural areas for exploitation in the major host cities is another potential risk. Parents are therefore cautioned not to allow children to make their own way to the cities in a desire to be part of festivities, which could render them vulnerable to exploitation. For all the above mentioned facts, it is incumbent on government to develop sensible and efficient strategies to deal with human trafficking, exploitation of women and children which has potential of spreading the HIV/AIDS epidemic.

Conclusion

We would not have been unreasonable in expecting that the World Cup might potentially contribute towards social cohesion and development. It is a well-known fact that South Africa is a Third World developing country in a continent subjected to abject poverty. Therefore, the government and the Local Organizing Committee should have ensured that as the World Cup is being hosted in the country there is concession reached with FIFA to meet some social needs of the locals. We have learnt that the host cities in their endeavour to meet the requirements of hosting status, went all out even forgetting that the requirements that they are meeting will negatively disadvantage the local poor. We also noted that the hosting of this event is accompanied by gross violations of human rights, marginalization and alienation of poor people. We can't help but ask, why is it that the majority of the poor always have to suffer at the expense of the few?

Reflection points

- 1) Take a brief moment and contrast major themes between the history of the World Cup, the theological reflection on stadia, and the Bible Study. The following themes may help you:
- 2) Stadia came into Judaism with the Greek Empire. Who brought the soccer culture to Africa?
- 3) Stadia like the Temple of Jerusalem embodied certain values of exclusion and inclusion. What are they?
- 4) How were these values resisted and how can these values be resisted today?
- 5) Think about how Africans themselves shaped soccer in South Africa? Think about the flair, style, *vuvuzelas* and assets of life by Africans themselves in the sport of soccer.
- 6) What do you think about the homegrown aspects of stadia, temples and the World Cup for the liberation of the poor?
- 7) What can be used to measure our hospitality and hostility for foreign cultures? Our faith, our entertainment and our histories?

A story of Cecilia Dube - an informal trader from Soccer City



Cecilia Dube is a widow and a single mother of four and an informal trader at Soccer City. She says that as a South African and a trader she would not hide her excitement when it was announced that our country had won the bid to host the 2010 FIFA World Cup. Dube is among many traders who survive by selling at events including soccer games. She was quick to point that like many informal traders she enjoyed selling food at the hyped Soweto derby (Chiefs vs. Pirates) games because the profit is good. According to Dube, every trader selling at the Soweto derby games goes home with R1500 to R3000 after the game. She was hoping that during the World Cup games the business would be even more lucrative.

Dube, who used to work at Steers, has been selling at Soccer city since 2006 when the upgrading of the stadium commenced. She condemns the City of Johannesburg for complying with the FIFA bylaws. “We have been selling to construction workers since they started upgrading the stadium and we were shocked to be told earlier this year that by the 28th February 2010, we should have vacated our trading sites near the stadium. This was unfair to us because we considered ourselves as part of the construction team that built the stadium. We braved weather conditions to cook for construction workers who never complained about our food and even served some of them on credit. When we were asked to move from the stadium we asked officials from the City of Johannesburg to commit themselves in writing that if we move they would get us a better place to trade. As usual they did not have an alternative place and so we resisted eviction. On the other hand, it was sad to observe that the government has budget to spend on multi-billion projects but it’s unable to support people in our sector that try to make honest living for their families against the backdrop of scarce job opportunities”.

“FIFA should have immediately suspended their bylaws once they made decision to take the tournament to Africa. Surely, they know that Africa is a poor continent and it boggles the mind why FIFA and its commercial affiliates would go ahead and milk scarce economic resources in a poor continent like Africa.”

Dube added that the way the World Cup is planned will not help expose the tourists to a true African World Cup experience.

“An African football game blends passion, culture and celebration with pap and braai, wors or steak. Why should the FIFA commercial affiliates be the only ones allowed to trade at viable spaces whilst they know nothing about cooking African meals? Most of the FIFA commercial affiliates are European based and we cannot expect them to represent us in serving our African dishes. We have suggested to the City of Johannesburg to request FIFA commercial affiliates to hire us so that we could help sell foods with African flavours but our requests fell on deaf ears.”

One of the traders at Soccer city who did not want to be named said the local authorities did not seem to have mercy on them though they were mostly women traders selling in order to escape unemployment and abject poverty. She said most of the tourists who visited Soccer city (state of the art facility or and African melting-pot) were touched by state of their working conditions which appeared unhygienic. She further hinted that this would be one of the reason why the City of Johannesburg want to hide them away until the World Cup is gone.

Telling the world that neither this City (Cape Town) nor the World Cup works for us! - A story by the Western Cape Anti-eviction Campaign

“The poor who make up our rank and file members of our movements want us to tell the world that in South Africa the poor are treated like terrorists and criminals. Our members are intimidated, harassed, arrested, and tortured every single day. And we are tired of being treated as second-class citizens,” says the Western Cape Anti-Eviction Campaign⁵, an umbrella body representing for over 15 crisis committees, and concerned residents movements to fighting evictions, water cut-offs, lobbying for decent housing and demanding other basic services.



The Western Cape Anti-Eviction Campaign leaders say: “One of the things we wish to make clear is that the World Cup in South Africa is not benefiting the poor. The lives of small businesses and informal traders in South Africa have been destroyed by this World Cup. If we are not allowed to trade near stadiums, fan parks and other tourist areas, how are we expected to benefit? In Green Point, we were evicted and moved to less useful areas to make way for the new stadium. In Grand Parade, they want to evict us to make way for the FIFA Fan Park. In Cape Town Station, they are evicting us to make way for a renovated train station for tourists. In Mitchell’s Plain, they evicted us to make Town Centre a “world class shopping facility” for visitors during the World Cup. All these evictions have been using a new oppressive by-law enacted last year”.

The findings of Development Action Group⁶, an urban advocacy organisation based in Cape Town that work through self-help housing, informal settlement upgrading and pro-poor policies to enhance human rights, dignity and equity of the poor reveals that the poor were not only being evicted from their trading spaces for the World Cup, but were also evicted from their homes.

⁵ Western Cape Anti-Eviction Campaign website

⁶ Development Action Group website

The informal settlement of Joe Slovo was the first to be affected by the ambitious N2 Gateway Project because of its good location in the Mother City, which also led to it being the densest settlement. When a fire broke out in Joe Slovo, the City of Cape Town and the National Ministry of Housing used the tragedy as an opportunity to spruce the settlement. Those who were displaced by fire – some 2000 households were not allowed to rebuild their shacks and were instead sent to temporary relocation areas (TRAs) such as Tsunami and Thubelisha settlements in Delft.

The President of Abahlali baseMjondolo (translated from isiZulu to mean shack dwellers or residents of shacks), S'bu Zikode⁷ says that the tendencies of mega-events such as FIFA World Cup in entertaining the elites have showed that the poor have no real rights to the city. He argues that poor people are often squashed together in crowded settlements or left without housing to make way for the erection of elites' golf-courses facilities and complex developments. He adds that in the era that we live in, what counts is not about the well-being of a person but the size of his or her pocket. "In our cities, the powerful and rich elites chase their dream of a 'world class city', and in their 'world class city' what counts is money. For the right to the city to be real what will have to count is the dignity of people and not money".



According to Zikode, there isn't any 'right to the city for the poor. He elaborate: "The life we are living cannot really give us a 'right to the city'? If we are to say that there is a real 'right to the city', then why are we facing evictions on such a massive scale? Why must we beg to the courts for our rights? Why are our rights to organise, speak and march so violently repressed? No, if there is a 'right to the city', it is a very difficult right to actually get! The world must know that those who voice out the truth are attacked, silenced, slandered, threatened and imprisoned. The world must know that there is no real difference between the apartheid government and this one we have now".

⁷ Abahlali baseMjondolo website

The destruction of churches towards the World Cup- A story told by Rev Siyabulela Gidi of the South African Council of Churches in the Western Cape

In the Western Cape, many churches in African townships have become victims of the beautification and gentrification processes. Earlier this year, the City of Cape Town demolished church structures and evicted those who used schools and community halls as their temporary places of worship. This was a demolition of Churches that long existed in the community and not '*dysfunctional or new church structures*' as the city council had claimed. This is despite an agreement made before the elections last year between the leaders of the churches, organized under the Western Cape Christian Ministers Forum (WCCMF), and the then Mayor Helen Zille that the onslaught against the churches will be halted. Then, promises for land were made to church leaders and they were asked to identify suitable sites for their churches structures. The church leaders had since applied for close to 500 sites with erf numbers.

The leaders of churches in Western Cape argues that the decision to demolish church structures was another plot to clean the city of 'unhealthy' and unclean structures' which is part of a national agenda to destroy "shacks" before the World Cup tourists arrive. The fact that the new Mayor of Cape Town held meetings with the church leadership later in 2009 and promised not to demolish church structures, only to do the opposite few months down the line is evidence that the whole process was administratively flawed. This is a demonstration that the municipality not only disrespected the church's role of building society but has also failed to develop relevant policies of working with social structures in society such as the churches.

Outside the Stadium: A theological Reflection

Rev. Dr Vuyani Vellem

This reflection purposes to offer rudimentary theological insights to the theme: *Outside the Stadium* coined by ESSET to facilitate reflections by the church in South Africa on the FIFA World Cup on our shores in 2010. It briefly traces the seductions, antics and savagery of the imposition of Greek culture and its symbols –the gymnasia, hippodromes and stadia –on the Jews. Intended as a theological reflection on the struggles of faith and culture, this paper begins with a concise history of Hellenism and moves to the Jewish interaction with Hellenistic culture before it paints a picture of the struggle of faith and culture by the Jews in Hellenistic times. The reflection concludes by pointing to the significance of a stadium for prophetic engagement in the era of neoliberal culture in our country and the globe.

The Hellenistic Era

History reveals that in the latter part of the 4th century BCE, the political tide that was fraught with clashes between the Persians and the Greeks turned in favour of the Greeks. Alexander of Macedon (336-323), or Alexander the Great, rose to power at a tender age of twenty and left a legacy that some claim to have been unparalleled in the story of the development of civilizations.

It is said that Alexander the Great studied under a well known Greek philosopher, Aristotle as a result, his interest went beyond military conquest as he demonstrated an inclination to spread the ‘best’ of Greek culture in his empire. For example, Alexandria, a Greek city in Egypt that was named after him, featured aspects of Greek culture in line with his dream of ‘one world.’ The spread of Greek culture in the empire was inspired by an arrogant assumption that Greek culture was superior to all cultures. This dream unfortunately was not fulfilled during Alexander’s lifetime.

After his death Alexander’s empire was divided between his generals, Seleucus of Syria and Ptolemy of Egypt. These two sections of the empire that once was united under Alexander the Great pursued the imperial agenda of ‘one world.’ The term Hellenism connotes this Greek-like culture that was pursued by Alexander’s successors to attain the dream of ‘one world.’ The conflict between the divided empire of Alexander the Great was not only military therefore, but also cultural with the Greek language having become the *lingua franca* of the empire. Gymnasia, stadia and the Greek language symbolized the ideals of the dream of ‘one world’ and the imperial assumption that Greek culture was superior to all cultures and had to be assimilated to the subjects of the empire.

Judaism and Hellenistic Culture

Generally speaking, the Jews, it is said, did not at first regard the Greek cultural ascendancy as a problem or threat to their wellbeing and civilization. It is only at a later stage that Hellenism was to pose anew a serious problem that Israel had to contend with, familiar to her struggles of faith and culture since reaching Canaan, the Promised Land. For centuries, we need to remember, stretching back to the 8th century BCE at least, Israel had to contend with the problem of faith and culture as she mingled with other cultures. Again and again, it must be

stated, whenever Israel's faith was on the verge of being sold out, there arose individuals who protested in the name of Yahweh against the seductions of foreign cultures. The story of Israel, the Jews in the Old Testament, is full of examples of the struggles of faith and culture in various eras and epochs of their history. It is such a struggle of faith and culture we portray in this brief article – the seductions of foreign culture and their savagery against the faith of Israel.

The Struggle of Faith and Culture in Hellenistic Times

The response of the Jews to the Greek dream of 'one world' began in pronounced terms when Antiochus defeated Egypt i.e. when Syria gained an upper hand. As an apostle of Hellenism, Antiochus introduced fanatic policies that were to clash with the Jews severely. Antiochus IV or Epiphanes as he was officially called or claimed to be god, a manifestation of Zeus. One of the things he did was to auction the position of High Priest. Part of this bid was promise to him to build a gymnasium. Antiochus literally outlawed the faith of the Jews by imposing these laws that undermined the observance of the Sabbath, the possession of the Torah and the circumcision of the Jewish boys to name but a few. Inevitably, the Maccabean revolt was to follow which is recorded in the two Books of Maccabees.

The existence of stadia, gymnasia and hippodromes to seduce Jewish culture and faith is hard to refute. During the time of Herod the Great, cities such as Caesarea and Tiberias are thought to have had their own stadia, let alone the hippodromes of Jericho in that era. The images of athletics that are common in St Paul's epistles bear witness to some knowledge of the culture of athletics and by this very fact, of the existence of stadia among the Jews in Biblical times. For example in Philippians 2: 16, Paul says, "As I look to the Day of Christ, you give me cause to boast that I did not run the race in vain or work to no purpose." The imagery here is virtually athletic. One of the most popular texts by Paul is in 2 Timothy 4: 7 in which he says, "I have fought the good fight, I have finished the race, I have kept the faith." These Pauline texts allude to the concept of a race and point to the existence or knowledge of stadia by Paul.

The culture and faith of the Jews had to contend with these seductions of the Hellenistic ideal of creating 'one world' and understandably, these vestiges are prevalent in the images that Paul among others used in the New Testament to signify the extent of the penetration of Hellenistic culture among the Jews. Indeed, as in the experience of many empires, the ideals of Greek culture, were either embraced or resisted by the subjects of the empire. A stadium was a place of athletics with accommodation for spectators. A hippodrome was a place of chariot racing, an equivalent of a modern circus to be clearer. A theatre was a place of drama and music and amphitheatres were venues for gladiators. These symbols, practices and religio-cultural artifacts came into the Jewish world when Alexander the Great conquered the whole of Middle East after he destroyed the Persians and took over the empire. It is the assimilation of Hellenistic culture by the subjugated cultures such as the culture of the Jews through which we examine the symbolic place of the stadia in Biblical times. The culture of public entertainment that was spread by the conquest of Alexandra the Great was cultic. In other words, stadia and gymnasia were places of cultic expression and symbols of the superiority of Greek culture. Some Jews were hospitable to the seductions of the culture of the empire, while others were hostile.

Reverting to the revolt by the Maccabees, the injudicious if not arrogant error committed by Antiochus Epiphanes as we have indicated above was to outlaw the religion of the Jews by fanatically imposing these Greek cultural symbols and cultic practices on the Jews. Ultimately, when he attempted to convert the temple of the Jews to the worship of Zeus, he was met with resistance. The Jews led by the Maccabean brothers revolted. The two books of Maccabees are an apocryphal (not accepted in the canon) text that paints the picture of the resistance of the Jews who fought against the suppression of Judaism in Palestine in the second century BCE.

Let us conclude by sharing some of the experiences the Jews had in the stadia and hippodromes. One of the stories told is a ghastly experience of a huge number of Jews who were herded into a hippodrome to be trampled by intoxicated elephants (Harris 1976:21). These elephants were treated with wine and incense and were thereafter released to trample on the Jews in the hippodrome. It is also a well known fact that during the Graeco-Roman world, especially during the persecutions of the Jews by the Romans, stadia were used to persecute them. Greek culture was not only used seductively, but its stadia were used violently to persecute the Jews. In 1 Maccabees 1: 14-15 we find the following picture:

Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing.

In the text cited above, the writer of the book of Maccabees comments on the Jews described as the law breakers. These are the Jews who made an alliance with Antiochus Epiphanes and accepted the introduction of the Greek way of living. So, the writer tells us that they built a gymnasium, but goes on to say that they covered over the mark of their covenant. The writer further indicts them and says they sold themselves to wrong doing. Well, with the harrowing stories told about the use of these public facilities of entertainment against the Jews, it is the sentiments of the quotation above that should help us articulate our concept: *Outside the Stadium*.

The Significance of the Stadium for Prophetic Engagement

First, *Outside the Stadium* is the concept that should inspire us to engage the cult of the stadium today. The seductions of the culture of the stadium, its 'alters' of inclusion and exclusion against our values as South Africans, but more so as Christians during and after the FIFA World Cup require critical theological reflection. It is quite interesting for those who may have experienced soccer matches in the stadia that choruses, Christian songs are a common feature in the stadium. The Christian presence in the stadium brought about by millions of soccer lovers, leaves us no option but to delve into deeper questions of faith that are in contest in the South African stadia. For us therefore, *Outside the Stadium* is not only about the numbers, but the values of exclusion and inclusion at a deeper cultic level in contest with the deep seated faith convictions of the ordinary people we should evoke to evaluate the FIFA World Cup. The centrality of neoliberal values in the FIFA World Cup extravaganza is not inconsequential for our struggle of faith and culture in the 21st century. The exclusion of millions of our people following the rules and regulations of the FIFA World Cup, let alone the conditions the country has to

adhere to host this event indicates the intrinsic symbiosis of the neoliberal values and the FIFA World Cup today. Millions are left on the margins outside the joy that is promised to the citizens of this country.

Second is the harrowing experience of the Jews already shared in this text. Outside the Stadium should prompt us to ask about the herded people, the elephants that are wined and treated with incense to trample on people in our context and world today. Surely this question should persist even after the FIFA World Cup. In the experience of the poor, our ministry should opt for the cry: 'beware! the intoxicated elephants will trample on you.' This is the prophetic message we need to derive from the experience of the millions outside the stadia. It is a cry we should make inside the stadium also. Hence the symbol of a *vuvuzela* in the stadium should warn us about the cooption of the home-grown instruments of ordinary South Africans with the seductions of a culture that is at the centre of the stadium. How the *vuvuzela* has invaded the centre of the FIFA World Cup stadium is probably our hope for the affirmation of the culture and experience of the poor and the millions who are left outside the stadia. This is an offering for a methodological perspective of doing theology in the 21st century where a stadium is an alter of a cult of neoliberal entertainment and spiritual seduction.

Conclusion

A stadium is one of the symbols of the best of Greek culture. It is also a symbol of the arrogance of Greek culture in history whose savagery was plain when Israel's faith was on the verge of being sold out. Outside the Stadium, is a reflection on faith and culture but also, an affirmation of home grown symbols in resistance of powerful neoliberal values in our today's world.

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All biblical quotations taken from The New American

Sharing His shame outside the stadium through Esixekweni: How can churches be involved?

Every year churches are asked to hold services primarily during the month of May in solidarity with the working poor and the unemployed. This campaign started in the days of apartheid, when black people were exploited and oppressed. The campaign was used by the churches as a means to show support to the working class and poor people such as farm workers, domestic workers, mine workers, etc. Resources were produced to enable the different denominations and organisations to advance Biblical and theological teachings that promote justice in the workplace. This year the campaign is dedicated to those that suffer alienation, marginalisation and are at risk of social ills such as human trafficking due to the hosting of the World Cup.

The manner in which this World Cup has been organised clearly shows that this event has been hijacked to become an elitist project that has created wealth for a few. While billions of rands have been spent in building roads, stadia and renovating different recreational facilities, the poorest of the poor have become victims of evictions. Informal traders, homeless people and informal dwellers, have been removed from the cities and the vicinity of stadia. Thousands of men and women have given their sweat and strength in the construction of facilities needed to host this event, and yet they are left without employment and nothing (monetarily) to show off their role and compensation in the process. The only people that will live to tell of the great fruits reaped from the hosting of this world event are those whose companies were appointed service providers during the tournament. It is the role of the church, to stand with the inflicted in their search for justice.

Esixekweni: useful in mobilising churches and ecumenical organisations

The churches are invited to show support to the marginalised and vulnerable groups during the 2010 FIFA World Cup and beyond by participating in Esixekweni services. These services will be in the form of street revivals and should involve the church fraternity and those affected. The street revivals are an opportunity for churches and ecumenical organizations to meet and experience God 'outside the stadia' with the marginalized and excluded. This is identification with Jesus and his ministry who identified with the poor, the down-trodden, the exploited and those denied justice. This is also a response to the call of Jesus in the book of Hebrews 13:13 "Let us, then, go to Him outside the camp and share His shame".



In organising the services, churches in the same locality are asked to identify one central venue where they will hold their street revival service. It is proposed that the order of the service, the songs and the sermon be used to show support and symbolize social effects of the World Cup on marginalized groups. We further suggest that representatives of the vulnerable groups such as women, children, car guards, informal traders, those living in informal settlements etc be invited to share their stories in the service. Speakers can also be invited. Services should end with a procession as a symbol of the churches' solidarity with those affected by the World Cup. It is advised that the people directly affected by the World Cup should lead the street revivals. The processions should have intervals where the affected can share shortly about their plight.

Show your Support!

Act now and show your support by engaging with fellow ministers in your neighbourhood to prepare for the street revivals. Write statements in support of these marginalised and vulnerable groups. Resource materials such as posters, pamphlets and liturgy are available to the participating churches.

Conclusion

Outside the stadium is a genuine attempt at excavating theological themes from the Biblical knowledge we may have about the stadia and gymnasia in the development of monotheism, the Torah in biblical times. As Christians, our roots are stock, lock and barrel firmly in the soil of the Old, Inter-testament and New Testament times. Caesarea, Tiberias and Jericho are among the cities we can cite that had the stadia and thus symbolized processes of cultural assimilation or symbiosis between Jewish history and imperial cultures. St Paul is one of the most vital examples of the Jews who attempted to appropriate Greek culture and symbols in his interpretation of the Gospel of Jesus Christ.

At best, 'Outside the stadium' points us to the depth of a prophetic discourse in the face of injudicious impositions of the imperial, cultic expressions and practices, embodied in the stadia, gymnasia and hippodromes in the embryonic stages of the development of Christianity. "Outside the stadium" points the reader to the shameful episodes of the penetration of the imperial cultic symbols either violently or hegemonically, deep into the alters of the Temple and ultimately the ministry of Jesus Christ.

All the themes covered in this reader such as the Bible study entitled Outside the Temple; the history of the World Cup; stories by ordinary people and the call for *Isixeko* signify one vital point. That faith outside the stadium is not the same as that put at the altar inside the stadium. Outside the stadium is a prophetic call, whereas in *Esixekweni* which is a public of outsiders and underdogs, there is daily fighting against the inebriate 'elephants' in a world that has become a stadium of neoliberal cults.

Liturgy: Outside the Stadium – *Esixekweni*

By Rev. Dr Vuyani Vellem

This liturgy is a guide for an open revival to cry out to God in support of those who are excluded and may not benefit from the promises of the 2010 FIFA World Cup. It is about the contradictions the 2010 FIFA World Cup brings to our shores. A typical *Isixeko* is a vibrant, open air 'offensive' by a Christian multitude to shout out the good tidings, the arrival of good news, out there in the open against the forces of evil. It is a mixture of subservience to the Lord and subversive attack to the forces of evil in public.

(People gather at a Central place, ideal not too far from a stadium at an agreed time)

At the Central Venue

Welcome and Opening Prayer

Background to the "Outside the stadium: Esixekweni

Leader: We are a voice of those crying in the Wilderness

Congregation: **We are a crying voice left out of the 2010 FIFA stadia to make our living**

Leader: We are crying out to God who can hear our cries

Congregation: **We Praise God who hears the misery of His people**

Leader: Morena, re kandle!

Congregation: **Nkosi singa phandle, yiba nathi**

Leader: **Nkosi sishiywe'ngaphandle**

Congregation: Morena tloho obe le rona!

All: **Oh God you are surely here with us,
Jesus our friend, you are outside the stadia with us,
Holy Spirit, we can feel you, you are here!**

Glory be to God the Father, God the Son and the Holy Spirit,

Amen.

Leader: **let us pray**

Life-giving God, we are not here to condemn those who will be in the stadia during the 2010 FIFA World Cup,

Life-giving Father and Mother, we are not outside in the open, to denounce the activities of joy and celebration inside the stadia,

We are here because we are left out, our labour a precious gift of dignity from you, is excluded and undermined.

In the midst of joy and celebration,

In the midst of the display of plenty and the festivities of the 2010 FIFA World Cup, we are miserable outside the stadia.

All: **Holy God, Giver of life, transform the systems that exclude and bless the whole world with compassion.**

Give us courage to hope and struggle for a better world. Amen.

Hymn/Chorus

(Main speeches can be offered at this place before a text for the procession is offered)

Ilizwi/ Lentswe

OT and NT readings

Example of the text Mark 1: 3; 'a voice of one crying in the wilderness' for the 'wagon.'

Chorus/Hymn

Preaching

Presentation of the Symbols of *Isixeko*: The goods sold to sustain life

(Select a reasonable number)

Presenter of A symbol: **In the name of the Father, Son and Holy Spirit, I present this....., a symbol of my labour, as a blessing from you God.**

Leader: God our heavenly Father, who is able to give us far more abundantly than we can ask for, bless these goods as we cry out for the blessing of our labour,

Vuma, uhambe nathi, Nkosi,

Dumela, o tsamaye le rona Morena!

Amen.

Intercessory Prayers:

Leader : Lord, we are shattered by the manner in which the organization of 2010 FIFA World Cup has left some outside the stadia.

Congregation: **Lord, teach us how to pray and hear our prayers.**

Leader: Father, we remember those who are excluded and marginalized from the benefits and promises of the 2010 FIFA World Cup in South Africa.

We remember the poor, the informal traders, the landless people, the shack dwellers, women and children who are deprived of the gifts the 2010 FIFA World Cup brings to our land.

Congregation: **By the gifts you bring to our country, while many are in need and only a few seem gifted,**

Father teach us and our leaders to give and share.

Leader: Oh God, our Creator, it is our work, especially the toils of ordinary people in the world and in our country we ask you to remember. The toils of the millions of unemployed groups, efforts to sustain their lives that we bring to you.

Congregation: **By the toils of Jesus, Lord, teach us how to work.**

Leader: May the 2010 FIFA World Cup inspire our hearts to love our visitors, and to love those inside and outside the stadia.

Congregation: **By the love of your Son Jesus, continue to show us how to love and protect us from the love of money and power.**

Leader: God of life, protect our land, protect our children from the evil of human trafficking,

Protect us from the risk of further spreads of HIV and AIDS,

Journey with us on our roads and protect us from crime,

Spare our land from violence and make us prosper.

All: **By the cross of our Lord Jesus, life-giving God, hear our prayers and bless us with life.**

Amen.

Notices:

Chorus for the procession of the 'Wagon:' e. g. Koloi ya Eliya and others

The procession of the 'wagon' is done in song and style. At intervals, few experiences of exclusion, marginalization are shared until a stadium (or a return to the Central Venue is reached where the concluding section will take place.

All symbols of life, the goods and the people are displayed throughout the procession of the wagon. Statements and verses or placards with verses are displayed throughout the procession of the wagon

Next to the place where the procession ends

Leader: The Lord be with you

Congregation: **The Lord be with you also**

Leader: Indeed, God's Spirit is among us

Singing of the National Anthem

Blessing:

We can create a chain and pronounce the benediction together in our different languages.

Leader: Go in peace and continue to serve the Lord.

Glossary of terms

Deregulation: the change of policies by governments to make it easier for the business to work freely. This may include changes in the labour laws, environmental laws, tax laws, etc.

Globalisation: the process by which different countries and cultures on earth become integrated into one global village.

Marginalised people: these are people who are kept away from the centre of society and economy, and those whom society and government look down upon and refuse to pay attention to.

Neo-liberalism: a belief system imposed by powerful finance institutions which suggest that economic growth is the only way to ensure that everyone benefits from the world economy. It promotes the breaking down of barriers to trade and investment to reap maximum benefits for companies. Its policies, which result in more benefits for the rich at the expense of the poor, bring more suffering to the poor.

Gentrification: a highly controversial process in which urban developers convert lower income neighbourhoods and inner-city ghettos into more upscale communities with condominiums, loft apartments and wealthier tenants for renovated homes. Since the current residents often cannot afford to pay the higher rents or assume a mortgage, gentrification efforts usually force them into even lower class areas with even higher crime rates.

Beautification: is the process of making visual improvements to a person, place or thing. With regard to a town, city or to an urban area, this most often involves planting trees, shrubbery, and other greenery. These are often undertaken by city councils to refurbish their downtown areas, in order to boost tourism or other commerce. This process is part of other larger projects such as construction, especially in streets, roads and mass transit.

Human Trafficking: is the illegal trade of human beings for the purposes of commercial sexual exploitation or forced labor; a modern-day form of slavery. It is the fastest growing criminal industry in the world, tied with the illegal arms industry as the second largest, after the drug-trade.

Hellenistic culture: is a blend of Greek culture and other influences, which became used throughout Greece, Egypt, and Asia after the death of Alexander the Great's death.

Judaism: is the religion, philosophy, and way of life of the Jewish people. Jews consider Judaism to be the expression of the covenantal relationship God developed with the children of Israel.

Mosaic Law: is the law given through Moses to the Israelite people (the original Jewish people) per the Mosaic Covenant and consigned in the Torah (or Five Books of Moses, the Pentateuch).

Greek culture: It finds its roots in the Mycenaean and Minoan civilizations. The Roman, the Byzantine and the Ottoman empires have had a major influence on the Greek culture. Ancient Greeks were very religious people. They worshiped Gods as forms of strength and beauty. Mostly, the Greeks worshiped the gigantic ivory and gold statue of Zeus (the King of the Gods) at Olympia. They also worshiped the pair of deities like Demeter, Goddess of Grain & Fertility, and her daughter, Persephone.

Exclusion zones: are designated areas, sites or zones surrounding or adjacent to stadia, venues, places or facilities that the LOC [Local Organising Committee], after consultation with the host cities. At areas identified as exclusive zones, commercial activities by any person other than persons identified by the LOC are prohibited.

Commercial Restricted Zones or **Control Access areas** are areas surrounding or adjacent to stadium perimeters where only FIFA commercial affiliates or sponsors are permitted to trade and be visible. These zones are also applicable to the FIFA Fan Fests and International Broadcast Centre.

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