

Entrepreneurship: An imperative tool in the urban missionary work of Vaal Triangle churches

By

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Mini-Dissertation

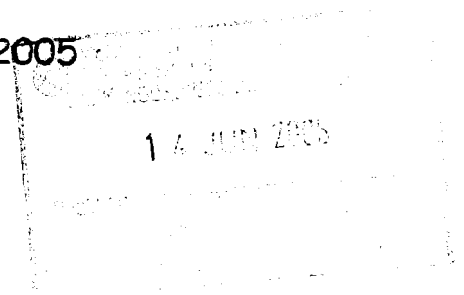
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Dedication

This research is dedicated to wife Mabatho and our three children, Khotso, Molemo and Bonolo, for their undying love, support and encouragement.

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Summary

This mini-dissertation is an attempt to engage the urban churches in fighting the rising levels of poverty and unemployment, looking at a church as an alternative vehicle for job creation and missions within the context of transformation. In trying to assist urban churches in general, the study focuses on the missionary work of churches in the Vaal Triangle region, which are likely to be representative of other churches across the South African cities.

The approach of this study is to establish a biblically sound concept of entrepreneurship and determine whether this concept (entrepreneurship) rather than welfare projects can assist the church in her mission to reach our modern cities' communities. The study does so by going deeper into examining literature on biblical, theological and socio-economic perspectives on entrepreneurship and missions. In order to deepen our understanding about the subject matter, the investigation touches on key relevant concepts that impact directly on it, namely; theological and ethical mandate for stewardship, some relevant biblical passages and cases, theological perspectives about cities, the position and contribution of few selected authors on poverty and the poor, the concept of unemployment, transformational development and entrepreneurship.

This study is also aimed at creating awareness amongst the churches and church leaders about the growing levels of poverty and unemployment in the Vaal Triangle, so as to stimulate entrepreneurial and mission oriented interventions towards redress of the situation. This is achieved through a survey of existing research literature on the area, focusing on; economic development of the area, how the situation changed from a vibrant economy we had in the past, to the sorry state we now have, of growing poverty levels and unemployment in terms of gender, age, and locality within the municipality.

An empirical study was done amongst the churches through structured interviews with church leaders of sampled churches and completion of survey questionnaire by members. 330 questionnaires were distributed and a good response of 194 (56%) was achieved. Churches believe that we have to

engage the power of God and His word in addressing the challenges facing the region. Many churches in the Vaal Triangle are in favour of working with and including the community in development projects. The survey confirmed a general view that unemployment, poverty, HIV/Aids and crime, are the four greatest challenges facing the region. The majority of the poor in the church are also women and youth. A dominant majority of church members and leaders embraced the concept of entrepreneurship as a tool that can be used to tackle challenges in our community.

The study concluded with recommendations on how churches can encourage entrepreneurship and some few projects that are labour intensive and easy to enter are mentioned.

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1. Chapter 1 Orientation

1.1 The background Information.

It is generally accepted that the continuing growth of the small business sector is crucial for economic prosperity. The ever-increasing rate of unemployment and rampant poverty are creating major challenges for governments everywhere. It is clear that meeting the challenge of creating increasing numbers of jobs is not going to be achieved through relying solely on multinational investments and favourable government policies (Ray, 2004:13).

Small and medium sized enterprises have a vital role to play in sustaining employment levels and increasing economic prosperity. The practice of entrepreneurship generates much needed employment and is one of the chief generators of economic wealth. It also fosters desirable attitudes of initiative, creative problem solving and pro-activity (Ronan, 2003: 12).

The city is a place of dreams. Hiebert and Meneses (1995:352) aptly supported this statement by pointing out that the city attracts the rural poor, the refugees, and the young seeking a better life, and many who come to the city do find a better life.

But the city is also a place of shattered dreams. The bulk of the populations of many cities, in the developing world, live in slums and squatter settlements. A recent study done in the neighbouring informal settlement revealed unemployment as the most severe problem, which informal settlement communities are experiencing, and conceivably the root cause of many other problems (Ntshumayelo, 2001: 77).

The church's involvement in dealing with issues of poverty and unemployment is evident in many New Testament passages and from cases in church history. Hiebert and Meneses (1995:353) have the following to say about the church's ministry to the poor:

- Paul took an offering for needy Christians in Jerusalem.
- The medieval urban monastic orders, led by Francis of Assisi, ministered to the destitute.
- The evangelical church of the nineteenth century began hospitals, schools, orphanages, and homes for the needy.

It appears safe to say that it was the church, not the state that first took care of those adrift on the margins of society.

According to Pieterse (2001:30) the gospel is proclaimed to people in their life world, which is greatly affected, by their income and quality of life. The human life world has always influenced our understanding of the gospel.

It is because of poverty and unemployment that the buzzword in South Africa today, is job creation through Small, Micro, and Medium Enterprises. It is common knowledge, that no government can directly and effectively create jobs for the poor, but can, however, through legislation and policy encourage a conducive climate for entrepreneurs to create jobs.

1.2 The problem statement

According to Hiebert and Meneses (1995:355) the church must go beyond relief and development, it must call people to be transformed by the gospel. The church must also work to transform the social structures that keep the poor, poor.

It is out of one's passion on issues of poverty, unemployment, job creation and missions, that the following questions to the church in the Vaal Triangle necessitated this study:

- Is there a biblically functioning role for entrepreneurship in urban missions?
- Are churches in the Vaal Triangle aware of the appalling state of poverty and unemployment in the region?
- How far are the churches in the Vaal Triangle encouraging entrepreneurship as a tool to deal with poverty and unemployment?
- Which enablers can churches in the Vaal Triangle use to establish an entrepreneurship mentality among the poor they minister to?

1.3 Purpose statement of the investigation

The purpose of this study is fourfold;

- To establish a biblically sound concept of entrepreneurship and determine whether this concept (entrepreneurship) rather than welfare projects can assist the church in its mission to reach our modern cities' communities.

- To create awareness amongst the church leadership about the growing levels of poverty and unemployment in the Vaal triangle, so as to stimulate mission oriented action towards redress of the situation.
- To investigate existing entrepreneurial programmes offered by churches in order to build on their strengths.
- To use information gathered, to identify and highlight tools that can be used by pastors and churches in their attempts to reach out to the poor in Vaal Triangle's cities.

1.4 The relevancy of this study.

In South Africa, the apartheid legacy has left cities, rail, road, and other key infrastructure aspects of socio-economic life over stretched, as the system catered for the 13% minority group of our nation. Besides the problem of apartheid, South African cities including those forming part of Vaal Triangle region are not an exception to what cause poverty in cities of the Southern World. Indeed, churches in the cities are faced with serious cases of poverty, high rates of unemployment, high levels of crime, influx of illegal and legal immigrants, shortage of housing Etc. (Greenway, 2000:68).

Sedibeng District Council has since replaced the Vaal Triangle, which traditionally used to include Northern Free State towns. Sedibeng District Council, excludes the Free State towns, but now stretches eastward just beyond Heidelberg, and comprises three local municipalities, namely: Emfuleni Local Municipality, Mid-Vaal, and Lesedi Local Municipality. The Emfuleni Local Municipality, is the biggest of the three and includes; Meyerton, Vereeniging, Vanderbijlpark, Evaton, Sebokeng, Sharpeville, Boipatong, Bophelong and emerging settlements around the townships.

Emfuleni Local Municipality is one of the poorest cities in the province of gold, Gauteng. There are serious socio-economic challenges facing the region. Chapter three of this study is dedicated to highlighting these issues. At the moment there seems to be no coherent or deliberate strategy from the broader church community to address issues of poverty and unemployment. The few attempts that we see are more relief oriented and therefore not sustainable.

Hadaway (1997:36) cites a number of ways in which the church can benefit from research and these are summarised as follows:

- Provides facts that are essential for intelligent decision making,
- Provide tests of ideas, programs, and strategies,

- It could be used to evaluate the effectiveness of many ongoing programs and strategies,
- It can also help through the development of new ideas, models, and strategies, that is, through basic research.

Although much has been said about poverty and other major socio-economic ills of society, not much has been researched about formulating a biblical framework for entrepreneurship as an imperative tool for urban missions.

By biblically addressing issues of poverty and unemployment of city-dwellers, the church stands to benefit from the connection and attention it will get from this community. Furthermore, this will enhance the credibility of the message of salvation, which is the heart of the gospel. A biblically sound entrepreneurship will help the church from the risk of manipulating people rather than ministering to them with integrity. The felt- need ministry of Jesus was motivated by compassion and not a compulsion for conversion (Ellison, 1979:95).

Living the gospel means bettering the quality of other people's lives-spiritually, physically, socially, economically and emotionally-as you better your own. Human beings have basic needs in all of these areas, and no institution should be as capable of meeting them holistically as the church (Perkins, 1993:44).

God has through a number of scriptures given the church a cultural mandate to work and create work. For example; "We are saved by the grace of God through faith, not by works, but we are saved for good works, which God prepared in advance for us to do." (Ephesians 2:8-10). Believers are urged to "devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives." (Titus 3:14)

Finally, this study hopes to develop economic strategies for urban missions that go beyond initial relief and disaster programs, to projects that teach employment skills and entrepreneurial skills (Bakke, 1987:92).

The context provided by Emfuleni Local Municipality, should also be viewed as stimulus for entrepreneurship. This environment makes certain, unique demands on the church. For instance, certain skills are needed to exploit a specific opportunity. This mini-dissertation will attempt to prepare the church in terms of readiness, structure and processes to take up entrepreneurial opportunities and thus address the problems of poverty and unemployment (Fox & Maas, 1997:11).

1.5 The scope and limitations of the investigation

Partly, the aim of this study is to establish biblical principles for entrepreneurship as critical tool for urban missions. An attempt will be made to engage the Bible with available literature on entrepreneurship, poverty and unemployment. A brief survey of the local context will be highlighted.

Two limitations of this study are its sample size and geographic area of focus. The church structures in Emfuleni Local Municipality are similar to those in most parts of the country and elsewhere. Therefore, for the purpose of drawing a representative sample of the church population and to obtain a balanced view of the church, the sample list will consist of both denominational and non-denominational churches.

A limited number of other key stakeholders will be approached for their input. For example, municipality, chamber of commerce and business partners. Emfuleni Local municipality will be our geographic area of focus.

1.6 Method of study.

To ensure that the problems raised and the purposes of this study are effectively achieved, the following will be done;

- A review of secondary research related to entrepreneurship and urban missions found in books, journals and websites will be undertaken. In order to establish a strong biblical framework, the Bible will be engaged to dialogue with selected literature.
- A brief survey of contextual factors in the Vaal triangle will be done through available local literature and interviews with key stakeholders in the area.
- Based on the literature review and contextual factors above, a schedule for interviews and a questionnaire for selected sample will be drawn. This study will also include an observation of existing entrepreneurial projects that may assist the churches ministering in urban settings.
- Information gathered through both the secondary and primary research will be analysed and based on the findings from these, recommendations will be made for the use of all stakeholders.

1.7 Presentation

1.7.1 Chapter 1: Orientation

Deals with matters of introduction, covering the background and problem statement, purpose, relevance of study, scope and limitations, methods of study and presentation.

1.7.2 Chapter 2: Some Biblical, theological and socio-economic perspectives on entrepreneurship and missions

Secondary sources such as books, journals, and relevant websites, will be searched and engaged with the biblical principles, in order to determine what is currently known and done in the area of entrepreneurship and its potential impact on job creation and poverty alleviation, within the context of missions.

1.7.2 Chapter 3: Environmental scan of Emfuleni Local Municipality

A survey of contextual factors affecting the socio-economic life of Emfuleni Local Municipality will be presented.

1.7.3 Chapter 4: Empirical research, results and conclusions

A response from a questionnaire and interviews conducted with target groups will be dealt with.

An analysis based on both the secondary and primary research will be done and conclusions will also be drawn.

1.7.4 Chapter 5: Recommendations

This chapter deals with recommendations based on the study.

Chapter 2: Some Biblical, theological and socio-economic perspectives on entrepreneurship and missions

2.1 Introduction

This chapter is an attempt to address the subject matter in line with the first key problem statement raised in the first chapter. Although the church's involvement in dealing with issues of poverty and unemployment is evident in many New Testament passages and from cases in church history, Hiebert and Menses (1995:355) further allude to the fact that the church still needs to go beyond relief and development, it must call people to be transformed by the gospel. The church must also work to transform the social structures that keep the poor, poor. As already mentioned in the previous chapter, churches, particularly in the cities, are faced with serious cases of poverty, high rates of unemployment, high levels of crime, influx of illegal and legal immigrants, shortage of housing, etc.

In an endeavour to assist the church to develop economic strategies for urban missions that go beyond initial relief and disaster programs, to projects that teach employment skills and entrepreneurial skills, it is imperative that this section touch on key relevant concepts that impact directly on the subject matter, namely: theological and ethical mandate for stewardship, some relevant Biblical passages and cases, some theological perspectives about cities, the position of few selected authors on poverty and the poor, concept of unemployment, transformational development and entrepreneurship and urban missions.

2.2 Theological and ethical mandate for stewardship

Christians are challenged to talk about moral responsibility in the economic order. Even the derivation of the word economy suggests this necessity. The literally meaning of economy from Greek means, "the orderly management of the household." A household is the arena within which one operates to meet the basic needs of life. Now, more than ever, a person's household is not simply one's immediate family but the wide community of one's interaction with other people. The orderly management of this larger household is a fundamentally religious matter because the human family, or household, is the family of God (Crook., 1999:235).

No one economic theory can properly be called Christian. Therefore, although the Bible expresses great concern about economic matters, it does not in any

sense deal with theory. Throughout its history the church has functioned within a variety of economic systems. Neither capitalism nor socialism nor any other economic system is totally good or evil, and none operates fully on Christian principles. The very independence of Christianity from all systems distinguishes it from them and imposes upon its followers the obligation to criticize those systems from the perspective of their faith. The church will need to find ways to function morally within the given economic structure. Each time we need to respond to key questions, such as; how to change our way of doing things,? how to make the system more just, more caring, more respectful for the created order? How can we broaden the scope of our concern to reach all the members of the household of God? (Crook,1999:236).

2.2.1 Our cultural task

Van Der Walt (2001:2) strongly urges Christians to use Scriptural principles as a pillar upon which they view culture. The generally accepted Christian view on culture, is that culture is man's response to God's command to him to rule over creation, cultivate it and take care of it. God's command in Genesis 1:27-28 and 2:15 is generally interpreted by evangelical authors as His command to unfold His creation culturally. Culture (unfolding of creation) includes human activities like art, science, politics, family life, business, teaching, church activities, etc.

Since culture is regarded as the carrying out of God's command to unfold creation, the following creational perspectives are important for formulating an integrally Christian view of culture:

- God is the designer and creator of the cultural potential.
- God is the designer and creator of the cultural subject (human kind).
- God made everything good;
- God made everything in "embryonic" form; and
- God is the commander for the cultural unfolding of creation

2.2.2 Stewardship

Our response to the economic possibilities embedded in creation is shaped by our understanding of stewardship. Stewardship consists of several elements: our relationship to God, to fellow-humans and to nature.

Stewardship implies first of all a recognition that man is not the ultimate owner of the earth's resources and potentialities. Man is responsible to God, the true owner, for what he does with the Lord's earth. Thus wise and careful

management of scarce resources is required, for only in that way will it be possible to give an account to the owner upon his return (Goudzwaard, 1993:105).

Stewardship presupposes a particular manner of relating to our fellowmen. In the parable of the slaves (Matthew 24:45-51) Christ provides us with a striking example of how relationships between fellow stewards deteriorate as soon as they stop expecting the Lord's return. That's when they become their own boss. They begin to beat and abuse each other, because the element of being responsible for what is entrusted to them had disappeared from their lives. This parable is particularly relevant to the way in which we treat the poor. As soon as we stop to realize our responsibility with respect to the use of the scarce resources of the earth, we begin to exploit the earth. The element of response is thus removed and material welfare becomes an end in itself. Then we also begin to mistreat our fellow slaves by using them for our own benefit without caring about their plight (Goudzwaard, 1993:106).

Finally, stewardship also contains the beautiful biblical element of usufruct. When God gave man the mandate to cultivate the earth, he also granted him the right to enjoy the fruits of his labour. This does, of course, presuppose that he will protect the animals for their care belongs to his stewardship. Further, the steward must see to it that, despite his enjoyment of the fruits, the master's property receives such care that the continued yielding of fruits is ensured. He may not treat the earth in such a manner that its capacity to bear fruit is endangered. A good steward carefully maintains the estate which his Lord has entrusted to him (Goudzwaard, 1993:105).

2.2.3 The need to move away from a truncated life

The apostolic creed does not speak about a God high in heaven Whom we can reach only through arduous meditation and prayer. The notion that man himself must laboriously blaze a trail toward a remote God is characteristic of non-Christian religions. The Gospel, however, teaches the exact opposite, for it confirms that Jesus Christ came to this world, took on our flesh and blood, and lived among us (John 1:14). Precisely because Christ lived in this world and worked as a carpenter among fellowmen, our present unemployment problem is not a mundane matter unrelated to Him. Whether we realise it or not, our entire individual and communal life is a form of confession. By confession in this context, it is meant, the uncovering of what is the essence of our life; the making apparent of what profoundly motivates us; the revealing of our deepest convictions; focus and destiny of our existence. Communal lifestyle is always an expression of a religious oriented choice (Goudzwaard, 1993:103).

As soon as people hear the word confession they think of the apostolic creed, something that belongs in the church and is therefore quite unrelated to the social and economic problems besetting a nation. An enormous distance, even a contrast, seemingly exists between, for example, Christ's resurrection and our current inflation, or between faith in God the father and today's unemployment. This separation is unwarranted, because the contrast is more imagined than real. There is, in fact, a direct connection between our Christian confession and our everyday social and economic activities (Goudzwaard, 1993:102).

By using reductionism, Goudzwaard sees in the first chapter of the gospel of John, the creation itself as the word of God. In creation God addresses himself to us for the first time; it is God's invitation to man, for creation contains the possibility for men to live before the face of God and to live together. It implies an invitation to develop technology, to be culturally busy and to cultivate economic life. In Creation, God's word or invitation to man, was ordered in such a manner that, man can respond to the Father via his activities right within and through creation.

2.2.4 A Christian perspective on property

Although the Bible teaches no theory of economics, It respects a view of property that we can employ in our evaluation of our economic responsibilities. At the heart of the biblical understanding of property is the recognition that ultimately all things belong to God. "The earth is the Lord's and all that is in it, the world and all those who live in it," said the Psalmist (24:1), voicing a conviction that underlines all statements about ownership. The appropriate conclusion, therefore, is that property is never owned absolutely by human beings but is held in trust. People are responsible to God for the use they make of the property over which they have only temporary control (Crook,1999:238).

Jesus forbade theft and fraud, he denounced those who practiced extortion, he condemned wealth gained by improper means, and he praised restitution of ill-gotten gains as evidence of repentance. Rather than stressing ownership, however, he talked a great deal about the responsible use of wealth. He spoke of people as "stewards" of their possessions, responsible to God for the manner in which they use them (Matthew 25:14-30; Luke 19:11-27). While he seems to have assured that it is appropriate to use wealth to meet our own needs, he taught directly that we should share our possessions with the poor and the helpless (Matthew 6:3; 25:31-46; Luke 18:22).

At the same time, Jesus warned against the dangers of wealth. He spoke of the false sense of security that wealth brings (Luke 12:19-21); of the insensitivity to the needs of others that often accompanies wealth (Luke 16:19-31); of "the lure of wealth, and the desire for other things," which choke out the gospel (Mark 4:19). Because the passion for wealth tends to crowd out all other considerations, he urged his disciples to lay up "treasures in heaven" rather than "treasures on earth" (Matthew 6:19-21). His most extreme statement was the warning that "it is easier for a camel to go through the eye of the needle than for someone who is rich to enter the kingdom of God" (Matthew 19:24).

2.2.5 A Christian perspective on work

Crook (1999:241) refers to some useful biblical principles to stress the imperative task of human beings to work. Although nature provides basic materials, people must gather and transform these into what is necessary to live, and to live well. The bible interprets this reality in terms of the plan of God for the created order and for the place of humankind within it. The creation narrative says, "The Lord God took the man and put him in the garden of Eden to till it and keep it" (Genesis 2:15). While work is sometimes burdensome because of the human sin (Genesis 3), it is never regarded as an option. Furthermore, there is a connection between work and reward. When Jesus commented to his disciples that "the labourer deserves to be paid" (Luke 10:7), he was quoting a popular proverb. In dealing with the problem that had arisen in the church at Thessalonica, Paul suggested, "anyone unwilling to work should not eat" (2Thessalonians 3:10). Even the belief that the end of the world was imminent was no justification for the cessation of labour. Even the word career is sometimes used to refer to our life's work, the means by which we earn a living. Career is the route that our lives take, or the vehicle by which we carry ourselves through life.

Goudzwaard (1993:113) identified three distinct elements that characterise the normative biblical picture of human labour as follows:

- (i) **Creativity**. According to Paul in his letter to the Romans, we can discover something about God in the work of His hands. Man is created in the image of God. This implies that man has a fundamental need to express himself in the work of his hands. His desire for creativity belongs to his very humanness, for it reflects his status as image bearer of God the creator.
- (ii) **Cooperation**. In the Bible work is not something that can be isolated from our fellowship with others; it is never done solely for one's own benefit. Biblically speaking, work is an effort in which people help and serve each other

with their various talents; therefore, every form of work has a distinct social aspect.

(iii) **Close connection between peace and work.** God first gives peace (shalom); only within this context does our work become truly meaningful. Think of the Decalogue in which God first says, "remember the Sabbath day" and then continues with "six days you shall labour and do all your work." His shalom precedes our work and gives meaning to that work.

Work without creativity, without social contact and without shalom is a closed activity, for it does not unfold to God and neighbour and therefore lacks the characteristics of stewardship. Goudzwaard (1993:115) concludes by arguing that rather than concentrate on the continued accumulation of consumption goods, we must direct our attention and efforts toward production. Not, however, to increase productivity still more; but to create meaningful technical and economical possibilities for truly responsible work.

Whenever industries and work are valued only in the measure that they generate profits and wages, work has been debased in much the same manner as power and sexuality when they are deprived of their response element. Response to God and neighbour is an essential element of authentic work. Only when work has room for this does it fit the creation order.

2.2.6 Conclusions.

The church is mandated in terms of its stewardship role, to talk about moral responsibility in the economic order. Given its independence from any economic system, the church is obliged to criticize any economic system from the perspective of faith. The challenge will always be how to function morally within the given system, how do we make it more just, more caring and more respectful for the created order.

The church is commanded to unfold creation culturally. This calls for the church's involvement in human activities like art, science, politics, family life, business, teaching, church activities, etc. The church is expected to manage the given scarce resources wisely and carefully. As God's stewards, the church is also warned not to ill-treat and abuse the poor.

While it is appropriate to use wealth to meet our own needs, Jesus taught that we should share our possessions with the poor and helpless (Matt.6:3; 25:31-46; Luk.18:22). The church is also warned against the dangers of wealth, which are false sense of security, insensitivity to the needs of others and the lure of wealth. Work is God ordained, and while it is sometimes burdensome, because of human sin, it is never regarded as option. A human being's desire for creativity belongs to his very humanness, for it reflects his status as image bearer of God the creator. Work is an effort in which people help and

serve each other with their various gifts and talents. Therefore, work has a distinct social aspect. Lastly, God's peace (shalom) precedes our work and gives meaning to that work.

2.3 Some relevant Biblical passages and cases

The following brief survey of both the Old and New Testaments, help clarify the Biblical mandate of the church's responsibilities to the poor. This section of the study, therefore, pays attention to certain relevant Bible passages and cases.

2.3.1 In the promised land

In the wilderness, the children of Israel were forced to rely on God's miraculous provision; in due course they would enter a land rich enough in natural resources to tempt them to rely on themselves (Blomberg, 1999:50).

The shift from an agrarian to an urban culture made Israel's economic profile resemble the surrounding nations: a greater disparity between 'haves' and 'have-nots', with large amounts of wealth concentrated in the hands of the few and the majority of the people eking out a subsistence-level income. By Solomon's time, policies of taxation and servitude closely paralleled Egyptian practices (Blomberg, 1999:54).

Leviticus 25: 1-7; 21-22 further recalls the principles associated with God's provision of manna in the wilderness: I will send you such a blessing in the sixth year that the land will yield enough for three years. While you plant during the eighth year, you will eat from the old crop and will continue to eat from it until the harvest of the ninth year comes in. Once again God's people are encouraged to trust him for their sustenance and not to attempt to hoard or accumulate wealth for the long term (Blomberg, 1999:43).

Deuteronomy 15 also discloses an interesting progression from the idealistic to the realistic. In verse 4 we read , " However, there should be no poor among you, for in the land the lord your God is giving you to possess as your inheritance, he will richly bless you." But verse 5 acknowledges that this blessing is contingent on obedience, while verse 7 recognizes the possibility that poverty will remain; "If there are poor among your people in any of the towns of the land that the Lord your God is giving you..." And because Israel never fully obeys, by verse 11 the writer declares flatly: 'There will always be poor people in the land.' But far from offering any excuse for not helping the

poor, this verse goes on immediately to command God's people 'to be open-handed towards those who are poor and needy in the land (Blomberg, 1999:44).

2.3.2 In the period of monarchy

Wright (1990:105) provides a helpful summary on the economic history of the monarchy period and the factors involved in the decline of the landowning peasantry:

- The reorganization of the state, which, in the northern part at least (and there for political reasons), cut across the older kinship groupings in some cases. By centralizing the bureaucratic control of economic and military affairs, it must have reduced the social importance of the kinship structure based on familial units.
- The acquisition of foreign territories where the concepts and practices of land tenure were incompatible with the Israelite rationale of inalienable family inheritance based on divine ownership of the land.
- The imposition of forced levy and taxation. Even if and where this levy fell only upon the Canaanite population, it still represented a substantial tax on Israelite landowners, inasmuch as they were being regularly deprived of their agricultural labour force.
- The growth of a wealthy class, made possible by the vast influx of wealth from Solomon's empire. As well as hardship probably caused by the devaluation of money values (1 Kings. 10:21), this wealth and the associated intrusion of royal grants and favours into land tenure accelerated the accumulation of large estates at the expense of small farmers (1Sam. 22:7; 2Sam. 13:23; 14:30; 24:24; 1Kings. 2:26; 16:24; 2Chr. 26:10; 32:28).

All these factors were detrimental to the social fabric of the landowning households. It is against this background that the prophets of the eighth century emerge with their condemnation of these evils (Wright, 1990:107).

2.3.3 Prophets

The fall and rise of Daniel, closely mirroring the career of Joseph centuries earlier, further demonstrates that power and wealth can be used appropriately by God's people and can even be used for strategic socio-political purposes. But also like Joseph, Daniel repeatedly finds himself in more austere circumstances, even in danger of losing his life (Blomberg, 1999:70).

The children of Israel were encouraged to do the following:

- Seek justice for the marginalized

As in the Torah and wisdom literature, a recurring refrain throughout the prophets calls on God's people to treat with justice the poor, oppressed, fatherless, widow and alien in the land. (Jeremiah 22: 13-17, Isaiah 1:17, Ezekiel 16:49, Isaiah 61:1-2; 58:6-7, Ezekiel 18:5-9)

- Do not boast in riches but be generous in giving them away. Jeremiah 9:23-24; cf. Mal. 3:10.

- Seek the welfare of the city. Jeremiah 29:7.

- Cling to promises of restoration. Isaiah 54-55; 60-66; 25:6; Joel 2:23-27; Zech. 14:14,21; Ezek. 47:21-22; 34:25-31

2.3.4 Focus on Proverbs

Proverbs has much to say about how to acquire possessions or to avoid losing them. Righteousness and humility form important prerequisites (10:3; 22:4).

Firstly, one acquires possessions by diligence, vigilance (21:5; 27:23-24) and plain hard work (12:11; 14:23). Most famous here is Proverbs 6:10-11; 20:13. A little sleep, a little slumber, a little folding of the hands to rest-and poverty will come on you like a bandit and scarcity like an armed man.

Conversely, the hurriedly gained inheritance is less likely to be appreciated and preserved (20:21). Several of these proverbs seem to depict an idealized view of the world that has at times been falsified. There is no doubt that many poor people are lazy but many others are victims of circumstances outside their control. For these proverbs to remain true even as generalizations, one must have general control over one's work, life and family, with no severe systemic social problems (Blomberg, 1999:63).

Secondly, Proverbs stresses a theme seen throughout the Old Testament that the righteous rich also give generously to the Lord and to the needy.

Honour the Lord with your wealth, with the first-fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine. (3:9-10)

Do not withhold good from those who deserve it, when it is your power to act. Do not say to your neighbour, "come back later; I'll give it tomorrow"-when you have it with you. (3:27-28)

A text that could have equally appeared in the law reminds us to defend the rights of the disadvantaged:

The righteous care about justice for the poor, but the wicked have no such concern. (29:7)

If you shut your ears to the cry of the poor, you too will cry out and not be answered. (21:13; cf. also 11:24-26; 22:16).

People who mock the poor reproach their creator and will not go unpunished (17:5). One must not rob the poor or crush the afflicted, because the Lord will plead their case (22:22-23), while God continues to oppose those who hasten to get rich or show partiality (28:20-22). Whether in this life or in the next, it remains true that; Dishonest money dwindles away, but whoever gathers money little by little makes it grow (13:11) (Blomberg, 1999:64).

2.3.5 Post-exilic conditions

Nehemiah pays much more attention to the poor. When he learns of the plight of the taxation and indebtedness of his countrymen (Neh. 5:1-6), he rebukes those who are charging interest and impoverishing fellow Jews (5: 7-10).

Specifically, Nehemiah commands them to return the pledges on mortgaged properties (5:11). The people respond with repentance, promising to redress the wrongs that they have committed (5:12-13). Nehemiah goes on to cite his exemplary model of caring for the poor by refusing to tax the people for his own personal luxury (5:14-19). This text incidentally shows that the lending of money was itself no evil; better that a man should be in debt than that he should have to beg for bread. Nehemiah shows no remorse for having been a money lender. Instead he focuses on the usury. Nehemiah's model, as governor, exceeding what was required by law, reminds us 'of the obvious truth that leadership means going further than those one is leading. Christian leaders today need to model generosity in their giving, so that the average church-goer, whose offerings prove paltry in comparison, can see that greater sacrifice is both possible and necessary (Blomberg, 1999:54).

2.3.6 The parables of Jesus

Blomberg (1999:112) warns of the two most important dangers to avoid in a survey of the parables for their contribution to a topic such as wealth and poverty. These two dangers are:

- We must beware of turning a parable into an explicit discourse on economic theory when it was never intended as such, and
- We must beware of not taking a passage as teaching fairly directly on economic matters simply because we recognize a second or spiritual level to the story.

2.3.6.1 Counting the cost (Luke 14:28-33)

The man who discovers too late that he does not have the money to complete the construction of a tower risks losing his investment and being ridiculed by his community (14:28-30), (Blomberg, 1999:121).

Hendriksen (1978:736) aptly suggests that the parable of the reasonable builder teaches one to look before one can take a leap. However, the Lord is by no means encouraging neutrality in the face of challenges.

The second part of the parable of the reasonable king, leaves no room for neutrality. The king is faced with an attack from an enemy with twice his strength. The king must make a decision. The two little parables form a unit. 'Look before you leap,'

'but leap in the right direction!' Wholehearted devotion, all-out loyalty, complete self-denial, so that one places himself, his time, his earthly possessions, his talents, etc., at the disposal of Christ, is what Jesus asks (Hendriksen, 1978:397).

2.3.6.2 The unjust steward (Luke 16: 1-13)

The owner praised the steward not because he had been so crooked but because he had planned ahead. Jesus also encourages forward planning. Jesus alludes to the fact that in worldly matters worldly people often show more astuteness or shrewdness than God's people do in matters affecting their everlasting salvation. Jesus pointed out that if a person can be trusted in handling a matter of small importance, he can also be trusted in handling important matters. In verse 12, Jesus uses a parallelism; the unrighteous mammon = someone else's property; the true riches = your own (Hendriksen, 1978:772).

Jesus thus commands his followers to use the possessions for this life for kingdom purposes -to gain friends for themselves by making and nurturing disciples and putting God's kingdom principles into practice so that his will is indeed done on earth as in heaven (Blomberg, 1999:122).

What is emphasized here, therefore, is that what we fondly call our money, our house, our bonds, our shares, our bank certificates, etc., is not really our own. It is a trust handed to us to use in such a manner that God can be pleased. Nabal in (1 Sam. 25:11), the rich fool (Luke 12:16-21) and also the unjust steward in the parable wisely planned for their earthly future and forgot that there is also an everlasting future which we need to plan for (1 Cor. 4:18), (Hendriksen, 1978:772).

2.3.6.3 The Sermon on the mount/Plain (Matthew 5-7; Luke 6:20-49)

Both versions of the sermon begin with the beatitudes, and the beatitudes commence with Jesus declaring the 'poor' to be blessed. The Greek word *ptochos* is the term that referred to someone not just below the poverty-line but utterly destitute. The background of often equating pious and poor

doubtless explains the difference between Luke's 'you who are poor' (Luk. 6:20) and Matthew's 'the poor in spirit' (Matt. 5:3). It is not a matter of Luke contradicting Matthew; each brings out a different emphasis of a term that had both a material and spiritual dimension on it. The rest of the sermon makes clear the economic obligations of those with surplus goods (esp. Luke 6:25-34).

The next section of the sermon, dealing with the disciples as salt and light, reminds them that monasticism is not a current option. The countercultural lifestyles commended in the beatitudes must be lived out in full view of the world so that others might glorify God (5:16).

The sermon suggests that Jesus was not commanding, either in his day or in ours, that his followers necessarily give all beggars everything they demand. What is best for them is not always what they request. But to the extent that we can determine people's genuine physical or material needs, we should be concerned to point them towards the kind of help that stands a reasonable chance of remedying the situation. At the very least, against the dominant principle of reciprocity in antiquity, Jesus is enjoining his followers to avoid the 'I'll scratch your back if you scratch mine' mentality (Blomberg, 1999:130).

2.3.6.4 Mary's anointing of Jesus in Bethany (Mark 14:3-9)

'The poor you will always have with you, and you can help them any time you want. But you will not always have me' (Mark 14:7). But the clause 'you can help them anytime you want' surely means that disciples should have an ongoing ministry to the poor. And the second part of Deuteronomy 15:11 proves even more explicit: 'Therefore I command you to be open-handed towards those of your people who are poor and needy in your land.' Jesus rebukes the woman's accusers, but not for their concern for the poor; he rebukes them for presumptuously singling out this woman, for self-righteously judging her when the very presence of the poor judges the whole community (Blomberg, 1999:142).

2.3.7 The book of Acts

2.3.7.1 The earliest Christian community (Acts 2: 42-47)

'Fellowship' translates the Greek *koinonia*, which has a broad semantic range, but which in this context is at least partially unpacked by verses 44-45: 'all the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone who had need.' There is a link between the gift of the Spirit in verse 38, the *koinonia* of verse 42 and the material arrangements of verses 44-45: 'What we do or do not do with our material possessions is an indicator of the Spirit presence or absence.' Other elements of this *koinonia* discernible from the immediate context include

regularly worshipping and living in physical proximity to one another (Acts 2:44a, 46a), a strong emphasis on joy and praise to God, and evangelistic growth (2:46b, 47b), (Blomberg, 1999:162).

We must understand, however, that the structure Luke points to is not a coercive communism that dispenses with private property through once-for-all expropriation to a common fund. Luke never presents the system as a failure but rather sees all churches as living out not only their responsibility for the poor (Acts 20:5) but also their interdependence through caring for one another... Seen in this light, what Luke calls for is fully normative. With a mindset of unity we will view our economic resources as available to meet other's needs. We will voluntarily, periodically supply our local assembly's common fund for the poor (Blomberg, 1999:163).

2.3.7.2 Peter and John respond to the temple beggar (Acts 3:6)

Peter and John went for the root of the crippled beggar's problem, the illness which has prevented him from working for himself. Still the miracle they worked is one of physical healing, so this is scarcely a protest against social concern. As with the healings of Jesus in the Gospels, the miracles performed by the disciples in Acts preserve God's holistic concern for body and soul (Blomberg, 1999:164).

2.3.7.3 The community of goods (Acts 4:32-5:11)

Acts 4:32 continues by clarifying that individuals retained private property but did not cling to their possessions as if they belonged exclusively to themselves. From their unity flowed a willingness to share, encapsulated by our slogan, 'What's mine is yours,' (Blomberg, 1999:164).

Perhaps Luke means that the church saw to it not only that its members were no longer left destitute but also that they lived above a reasonable poverty line. Verses 34b-35 continue, 'For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.' The periodic selling of property confirms sharing earlier mentioned in the narrative in Acts 2:44 above. This was not a one-time divestiture of all one's possessions. Interestingly, what does not appear in this paragraph is any statement of complete equality among believers. Presumably, there was quite a spectrum, ranging from those who still held property which they had not sold (Acts 12:12) all the way to those who were still living at a very basic level. But the

church was committed to taking the principle of Deuteronomy 15:4 very seriously: 'there should be no poor among you' (Blomberg, 1999:165).

2.3.7.4 The interaction of Christianity with the pagan economies.

First, in Acts 16: 17-24 Paul delivers a Philippian slave girl from her demonic possession. As a result he is mobbed and arrested because her owner's hope of income from her 'prophesying' spirit has dried up (Blomberg, 1999:172).

Second, Acts 17:12 refers to 'a number of prominent Greek women' in Berea who believed. These no doubt came from the small class of wealthy Greco-Romans and probably included some with considerable education. These individuals would seem to be Acts' counterpart to the women of Luke 8:1-3 and the source of some of the Macedonians' later financial support for Paul (Blomberg, 1999:173).

Third, Acts 20:33-35 excerpts a portion of Paul's farewell address to the Ephesian elders at Miletus. In these verses Paul declares, 'I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed that by this kind of hard work we must help the weak, remembering the words of the Lord Jesus himself said: "It is more blessed to give than to receive"' (Blomberg, 1999:173).

2.3.8 Some conclusions

God promises blessings to those who trust and obey Him. Ideally, there should be no poor people amongst the children of God, however, because we do not fully obey, there will always be poor people in the land. The period of monarchy ushered in a massive trend to dispossess ordinary people, leading to landlessness, imposition of levies and heavy taxation, and the concentration of wealth in fewer hands. This led to the prophets of the eighth century emerging with their condemnation of these evils. A recurring refrain throughout the prophets, calls on God's people to treat with justice the poor, oppressed, fatherless, widows and aliens in the land. The prophets also caution against boasting in riches but being rather generous in giving them away, seeking the welfare of the city and to cling to promises of restoration. Generosity to the poor is the regular mandate in the New Testament as much as it was in the Old. The good news of the Gospel is consistently holistic, according to the teaching of Jesus. Material sustenance without spiritual salvation proves meaningless, but the liberation that God in Christ grants

regularly includes a physical or material dimension to it as well. The only way God's people can consistently obey all of his commands is as the entire Christian community worldwide, and any local expression of it, increasingly captures the vision of sharing its resources with the needy in its midst. When believers realize that others will care for them, if they unexpectedly find themselves impoverished, they can then be freed to give more generously in times of plenty (Blomberg, 1999:145).

As for those who are rich in material possessions, charge them neither to be uppish nor to have their hope fixed on the uncertainty of riches but on God, who richly provides us with everything for our enjoyment. Charge them to do what is good, to be rich in noble deeds, to be quick to give, ready to share (1 Tim. 6:17-19). We are reminded that gifts are investments. Hence, these givers are really storing up a treasure for themselves (Hendriksen, 1955:214).

2.4 Some theological perspectives about cities

The migration of more than a billion people to the cities in the last two decades is the largest population movement in history. Biological growth, which is the number of births over deaths, adds greatly to this urban growth pattern.

Cities are recognized centres of political power, economic activity, communication, scientific research, academic instruction, and moral and religious influence. Whatever happens in cities affects entire nations. The world goes in the direction that cities go (Greenway, 1999:113).

Because of their size, influence, and needs, cities are the greatest challenge for Christian missions. The number of people who worship and serve God will greatly increase when Christian missions advance the kingdom of Christ in cities.

2.4.1 Causes of rural-urban migration

It is generally accepted that worldwide increase in population is an underlying cause of migration to the cities. People today generally live longer, infant mortality has decreased, and medicines keep alive people who, years ago, would have died. The need for jobs comes with the increase in population. This forces millions to leave their traditional rural homes and move to cities in search of employment (Greenway, 1999:116).

Greenway (1999:116) further elaborates on other factors influencing the move to cities, such as; educational opportunities found in cities that are not

available in small towns and villages, hospitals and health centres for people with special medical needs and young people, especially, are attracted to the cities for excitement, entertainment, and new opportunities. They often come to cities dreaming of riches and better life, only to have their dreams destroyed by the hard realities of urban life.

2.4.2 Urban poverty and suffering

Hiebert & Meneses (1995:347) paint an interesting picture of the urban society by stating that the urban churches have great opportunities on the one hand, and on the other, they face great challenges that vary greatly from one city to another. In many cities in the third world, Christians often constitute a small, powerless minority in hostile settings. Moreover they face incredible poverty and oppression.

Greenway (1999:117) further argues that some of the worst suffering is found among people that have recently arrived in cities. Peasants are seldom prepared for the difficulties they find in the city. They do not have the skills or training required for the jobs that are available. They do not have money to buy property or pay high rent. They are forced to live in squatter settlements, which are shacks built of pieces of wood, tin, and tar paper, usually located on the city borders. Life for the poor is hard in the cities. They are often the victims of crime and injustice. Nevertheless, large numbers of new people continue to arrive from the villages. They are drawn to the cities as though by invisible magnets. They have great hopes and dreams for the future despite the poverty and suffering they experience now. They firmly believe that if not the parents, certainly the children will enjoy better lives in the city.

According to Hiebert & Meneses (1995:353) two of the reasons why the protestant churches have failed in their mission to the poor are:

- Failure to really see poor people around. We keep away from the areas of our cities where the needs are greatest.
- The failure of the Northern American church to reach the urban poor is spiritual. A church trapped by cultural perspectives on affluence rather than adopting the biblical stance of opposition to the 'god of mammon' has exported this into missions. In mission we stress identifying with people culturally, but we have not been willing to identify with people in their poverty.

2.4.3 Understanding the nature of cities within a redemptive biblical framework

Greenway & Monsma (2000:24) warn that the kind of mission work that pleases God and can expect his blessing, is done carefully on sound biblical foundations. We cannot expect lives to be changed, city neighbourhoods improved, and vital churches established if our labours spring from feeble, even distorted, theological roots. Greenway & Monsma (2000:24) further cautions that as we awaken to the challenges of a rapidly expanding urban world, there is the danger that the urgency of the task will cause us to neglect biblical foundations. The needs of the city are so many and so pressing that we are tempted to move in multiple directions without pausing to take our theological bearings.

In trying to find our theological bearings, Greenway & Monsma (2000:26) proposes that we reflect on three biblical perspectives on cities:

2.4.3.1 The cities that might have been

The cities that might have been are the communities that would have arisen if the fall had not occurred. In an un-fallen state, the gifts that come to expression in human culture, the arts, craftsmanship, architecture, and technology, would all have developed at a heightened rate, to a superb level, and without the corrupting influences of evil. The cultural mandate which God gave them (Gen.1:28), implied, even required, city building. The cultural mandate included, cultivating the earth's resources, building with things placed at their disposal, organising and governing under God. The cities of an un-fallen race would have been cultural centres beyond imagination. It is often observed that cities today contain the highest expressions of human knowledge, skill, and cultural achievement. But the cities in an un-fallen world would have surpassed today's cities in every way. These cities without sin would have been temple cities, and all the worship and praise would have been to the one true God. They would have been theo-centric, covenant cities, honouring God by perfect obedience and benefiting the inhabitants in every way. But the fall occurred, and a different world developed (Greenway & Monsma, 2000:26).

2.4.3.2 The city that will be

The city that will be is known and entered by grace alone. The bible describes it in Revelation 21, calling it the holy city, the New Jerusalem. It is beautiful beyond description, unblemished by sin, like a virgin bride coming to her husband. In this city, community life is peaceful, harmonious. There are no tears nor cause for them. The things that blighted former cities are gone

forever. Best of all, God dwells with his people in perfect relationship. The world to come, scripture teaches, will be an urban world. The redemptive drama that began in a garden will end in a city, the New Jerusalem. Heaven's citizens will be urbanites. Drawn by bonds of grace from all races, nations, and language groups, new city citizens will live together in perfect harmony as God's redeemed people, His new covenant community (Greenway & Monsma, 2000:27).

2.4.3.3 The cities that are

Because of sin, cities today are human-centred often violent, and rife with friction, greed, and carnality. Sin sits enthroned in high places of civil life. Sin is evident in every area of urban life, but still things are not as bad as they might be. By God's mercy, even pagan cities still reflect some of the greatness of the God who created the inhabitants, stamped his image on them, and restrains their worst intentions. We can call them, therefore, 'common grace' cities, because they survive and even prosper as a result of the mercy and goodness of God richly distributed to all humankind. The world's cities are evidences of God's preserving and preventative grace. For the sake of his elect, he has appointed cities to preserve human life and restrain the course of humankind's self-destructive tendencies.

No longer is the city mainly a geographical centre for commerce, a market place to expedite the flow of the earth's abundance and the products of human kind's cultural endeavours, rather, the city has become an administrative centre to provide welfare and relief to people in distress. The cities we know today are not to be identified with either the kingdom of Satan or the kingdom of God. Cities are the result of God's common grace. Through them God restrains the development of evil, blesses his creatures, and works out his sovereign purpose in both judgement and grace (Greenway & Monsma, 2000:28)

2.4.3.4 Implications of the redemptive biblical framework for urban missions

Greenway & Monsma (2000:30) identified four ramifications:

- a) Given the truth that today's cities are the result of common grace, we can see the essential nature of the religious warfare that takes place every day in cities around the world. Scripture depicts the religious warfare of the city as a battle between Babylon and Jerusalem. Babylon is the representative city of human-kind, rebellious, greedy, violent, idolatrous, and doomed. Jerusalem, on the other hand, is the representative city of God. It is a theocracy, for there God reigns. It symbolizes God's peace, unity, and righteousness. These two cities are

essentially at odds, for they serve different masters and live by different standards. The master of the one is Christ, of the other, antichrist.

- b) Christians living and working in cities can understand things that remain largely a mystery to persons lacking the Biblical framework. Christians understand the root cause of the problem. It is the moral malignancy that lies buried deep in the city's heart. It is the legacy of Cain and the spirit of Lamech, which have never gone away. Because Christians understand this, they should never make the error of humanistic idealists who suppose that somehow, through enlightened planning, greater leaders, and more dedicated efforts, the city's ills can be completely cured. All utopian schemes for the creation of a perfect city on earth are immediately discarded once the post-fall city is understood from the Biblical perspective. Therefore, naïve utopianism should find no place in urban missions, for it is as self-defeating as it is unbiblical.
- c) Christians should take a positive stance vis-à-vis cities. Instead of giving up on cities, Christians can and should affirm them and accept their share of responsibility for the cities' care. Proof is found in Jeremiah 29:7, even in wicked Babylon, captive Israel is commanded by God to "seek the peace and prosperity of the city... pray to the Lord for it, because if it prospers, you too will prosper." In cities the fiercest battles for human minds and hearts take place. For that reason, cities are centre stage for the Christian mission, the great drama of redemption. Christians ought not to flee the urban battlefield, but should purposely choose to be in the city and occupy all the corners of urban life, bearing the light, salt and leaven of the gospel. Whether in education or politics, city hall, or the market place, the responsibility of Jerusalem's citizens is to proclaim who really reigns. They must pray for the city's welfare, attack its abuses, and promote its true good. God's people know where the critical issues lie.
- d) Christians need not be shaken or surprised by anything that happens in the city. They expect to find much that is beautiful and beneficial, because God's common grace is operational there, and the very nature of the city encourages cultural development. But the spirit of Cain is there also, with its greed, oppression, and ungodly ways. Christians know what is really going on in cities. They understand that sin and evil are at work in the city, both in the lives of individuals and in the social structures people devise. They know, too, that because of God's common grace there is a form of beauty and good in the city, the spirit of Cain is restrained, and demonic potentials are kept from escalating

too quickly. Christians know also that because of God's special grace another force has intervened and is at work in the city. It engages the forces of evil and builds a community of a different kind. It is the Spirit of Christ enlisting God's people in the mission of salvation.

2.4.4 Conclusions

Greenway (1999:117) strongly support the general observation that new people in the cities are open to new ideas, including ideas about God and religion. God is behind the migration of masses of people to the cities because he is creating new opportunities for spreading the gospel among un-reached people coming from remote towns and villages. It is our task to take hold of the opportunity and carry out Christ's missionary command. God is drawing people of every race, tribe, and language to places where they can be reached with the gospel through the growth of cities.

2.5 Poverty and the Poor

Blomberg (1999: 68), cites an interesting passage on material possessions in the book of Proverbs as standing out as unique in seemingly commending a middle-class ideal. Among the sayings of Agur, we read in Proverbs 30:8b-9, "Give me neither poverty nor riches, but give only my daily bread. Otherwise I may have too much and disown You and say, who is the Lord? Or I may become poor and steal, and so dishonour the name of my God."

Blomberg (1999:152) also disentangles scriptural teachings on the poor from the controversial position of the liberation theology by giving the passage on James 2:1-7, a proper context. From this passage emerged the famous slogan of liberation theology, 'God's preferential option for the poor.' But this slogan is applied indiscriminately to Christian and non-Christian poor alike. In this context James is quite explicit that the poor who are rich in faith and inherit the kingdom are also "those who love him." While the materially impoverished of our world should provoke Christian compassion, irrespective of their world-view or religious allegiance, James 2:5 is not teaching anything about automatic religious superiority based on low socio-economic standing, even if it is often the case that the materially poor more quickly recognise their dependence on God than the materially rich.

It is therefore, important that, in this section, more attention should be given to exploring the concept of poverty and the poor. In order for one to have a clear understanding of ministering to the urban poor, this section will look into the myths about poverty and the poor, definitions of poverty and the poor,

the causes of poverty and the poor and a brief survey of how these apply in the South African context.

2.5.1 Myths about poverty and the poor.

Keller (1997:18) identified the following myths:

- **Who are the homeless?** Most of us think of old men with drinking problems, or mental patients forced out of overcrowded institutions because of budget cuts. While these kinds of people did indeed make up the majority of the homeless in the 80's, that is now changing. An increasing number is the 'new poor,' former working class people currently jobless because of the massive loss of manufacturing/industrial jobs and the demand for high-tech jobs.
- **The working poor.** Many of us believe that most poor are poor because they will not work. But the facts contradict this myth. A significant decline in wages, jobs, and public benefit along with the transformation of the industrialised labour market into a global computerised one, all have contributed to increasingly difficult conditions for the working poor.

Myers (1999:63) adds the following on the list of myths:

- **The poor and the non-poor.** We cannot talk about who the poor are without pointing out the fact that they are always among others who are not poor. Too often we oversimplify and use mental models that assume the poor live in poor communities and that the non-poor live elsewhere-a nearby community, in the city, in the north. This is not true. Even in the poorest communities, there is a small group who are less poor and who occupy positions of relative power and privilege. In any area there is always a small group of people that are not poor in relation to the other members of their communities in the area. Even in the household unit this is true, there is usually a dominant man who is not poor in comparison to the rest of the household. Therefore, poverty and the poor can only be understood by keeping the relationship between the poor and the non-poor clearly in mind.
- **Who the poor are not.** Some say the poor are lazy, fatalistic, and will not save for the future. Others say the poor are ignorant. We are called to be more humble in our judgements. The poor may not save, but this may be for the very good reason that their survival today will not permit it. The poor may appear lazy, but what we may be seeing is their way of conserving limited physical energy. Fatalism may be an adaptation

that is prudent, not a giving up. The appearance of powerlessness, unawareness and acquiescence may be a condition for survival. The assertion that the poor are ignorant and stupid does not survive any informed understanding of real poor people. The depth and breadth of their indigenous knowledge frequently astounds us. Their knowledge of local ecology, traditional medicines, and survival skills is considerable. The poor can survive in conditions that would daunt the non-poor. Furthermore, we are reminded that "apparent ignorance and stupidity are part of the strategy of lying low, a stance necessitated in the face of officials who demand obsequious behaviour."

- **Which poor?** The poor are not a homogenous category, and poverty is different for different groups. Poverty means different things to children and youth, to women, to the mentally and physically challenged, and to the old. To think and do well, we need to understand these differences and plan accordingly without increasing the poverty of the community through social fragmentation.

Children and youth are often an under-utilized development resource. Too often they are viewed as helpless, vulnerable, and in need of care. In a sense, we have a mental model that says that the poverty of children is complete; they are simply poor and have nothing to contribute. This makes them all the poorer. We are always tempted to "do for" children, not recognising the potential for transformation that children represent.

The poor are often women, and the poverty of women is both a special concern and a special opportunity. According to the widely known U.N statistics; women perform two-thirds of the world's work, earn one-tenth of the world's income, are two-thirds of the world's illiterate, and own less than one-hundredth of the world's property. There is a great deal of documentation that shows that women and young girls get less schooling, have poorer nutrition, and receive less health care. The poverty of women is physical, spiritual, and social. This must be an area of special concern for those working for human transformation. Transformation development that does not include gender analysis and seek the empowerment of women will fail.

2.5.2 Definitions of poverty and the poor.

2.5.2.1 Myers' views on poverty

In this section a large space is given to examining Myer' views on poverty. The justification for this is his broader multi-dimensional approach to the definition of poverty.

2.5.2.1.1 Problems of viewing poverty as a deficit

Myers (1999:65) strongly argues against viewing poverty as a deficit based on the following:

- This view encourages plans to provide the missing things: food, low-cost housing, and wells. The unspoken assumption is that when the missing things are provided, the poor will no longer be poor.
- Another kind of deficit has to do with things people do not know or skills they do not have. Poor people may not understand nutrition, the need to boil water, the importance of child spacing, how to read the instructions on a packet of improved seeds. They don't know about sustainable agriculture, running small business, the importance of saving money. This view of poverty invites programming that features education and non-formal learning. It assumes that if the poor learn enough, they will no longer be poor.
- Christians tend to add another dimension to poverty as deficit: the non-Christian poor lack knowledge about God and the good news of Jesus Christ. To make their understanding of poverty holistic, Christians add knowledge of the gospel to the list of other things the poor do not have. Thus proclamation of the gospel is added to the development program.

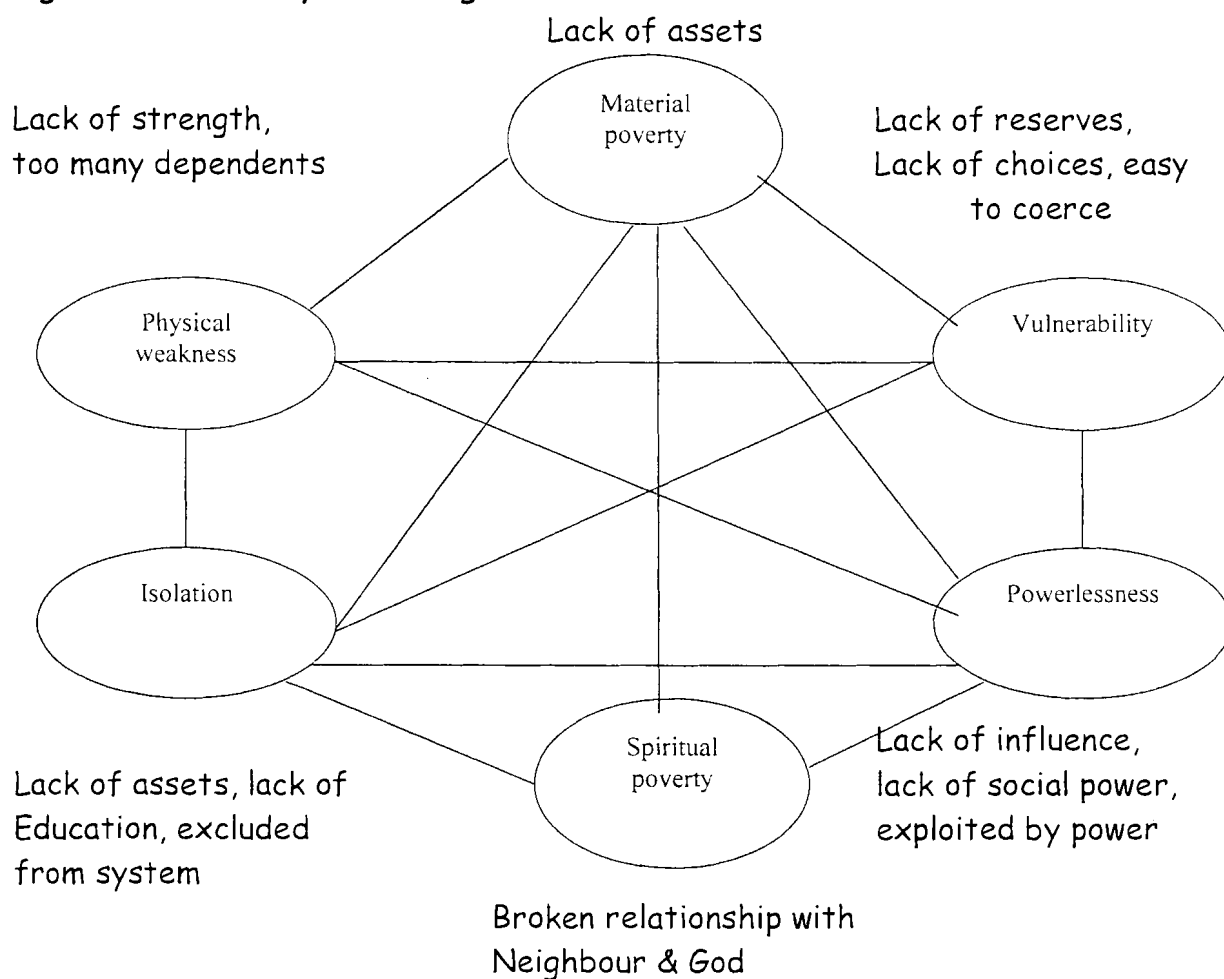
These views of poverty are true, and, as far as they go, they are correct. People do need things-skills, knowledge, and a chance to hear the gospel. However, limiting one's understanding of poverty to this framework also creates some serious problems. If poverty is the absence of things, then the solution is to provide them. This often leads to the outsider becoming the development "Santa Claus," bringing all good things; food, well drilling, education, and proclamation. The poor are seen as passive recipients, incomplete human beings we make complete and whole through our largeness. This unwitting attitude has two very negative consequences. First, this attitude demeans and devalues the poor. Our view of them, which quickly becomes their view of themselves, is that they are defective and inadequate. We do not treat them as human beings made in the image of God. We act as if God's gifts were given to us and none to the poor. This attitude increases their poverty and tempts us to play God in the lives of the poor.

Second, our attitude about ourselves can become messianic. We are tempted to believe that we are the deliverers of the poor, that we make their lives complete. We can inadvertently harbour a belief that we are the ones who save. Such an attitude is not good for our souls.

2.5.2.1.2 Poverty as entanglement

Myers (1999:68) provides a fresh and informative definition of poverty based on the Robert Chambers model.

Figure: 2.1 Poverty as entanglement



Using the household as his point of departure, the poor are described as living in a "cluster of disadvantage." The household is poor, physically weak, isolated, vulnerable, powerless and in addition spiritually poor (Myers, 1999:8).

- **Material poverty:** The household has few assets. Its housing and sanitation is inadequate. It has little or no land, livestock, or wealth.

- Physical weakness: The household members are weak. They lack strength because of poor health and inadequate nutrition. Many in the household are women, the very young, and the very old.
- Isolation: The household lacks access to services and information. It is often remote-far from main roads, waterlines, and even electricity. It lacks access to markets, capital, credit, and information.
- Vulnerability: The household has few buffers against emergencies or disaster. Its members lack choices and options. They cannot save, and they are vulnerable to cultural demands, such as dowry, feast days, weddings and funerals, that soak up savings. These social requirements create a permanent demand for moneylenders, whose usurious rates ensure permanent poverty. Religious systems often collude at this point by making such conventions part of religious life. Natural or manmade disasters expose vulnerability. The poor have no reserves, and disasters push them to do things they might not wish to do, such as sell land and livestock.

Physical incapacity-sickness, childbearing, and accidents, reveal vulnerability. These increase physical weakness and result in the sale of assets the people can ill afford to lose. There are unproductive expenditures for things like alcohol, drugs, unproductive assets (like radios, shoes, or clothes), and poor business investments.

Finally, there is the exploitation that takes advantage of vulnerability.

Exorbitant interest rates, trickery, coercion, intimidation, and blackmail are used by the powerful (often the non-poor in poor communities) to take what little a poor household has-its assets and even its labour.

- Powerlessness: The household lacks the ability and the knowledge to influence the life around it and the social systems in which it lives. Powerlessness is an invitation to exploitation by the powerful. Myers (1999:68) further alerts us to three clusters of exploitation. First, the local non-poor often stand as nets between the poorer people and the outside world by trapping resources and benefits that were intended for the poor. Second, robbery. The local non-poor-police, politicians, and landowners, use deception, blackmail, and violence to rob the poor who, in turn, lack resources to justice, "since they do not know the law, cannot afford legal help and fear to offend the patrons on whom they depend. Finally, there is bargaining and its absence. The assets of the poor are bought at far below market value because of distress sales. The poor borrow at exorbitant rates, even when less costly options are available, because they fear that alienating the local moneylender may lead to a lack of credit in the future. The poor are particularly vulnerable to bargaining when it comes to being paid for their labour.

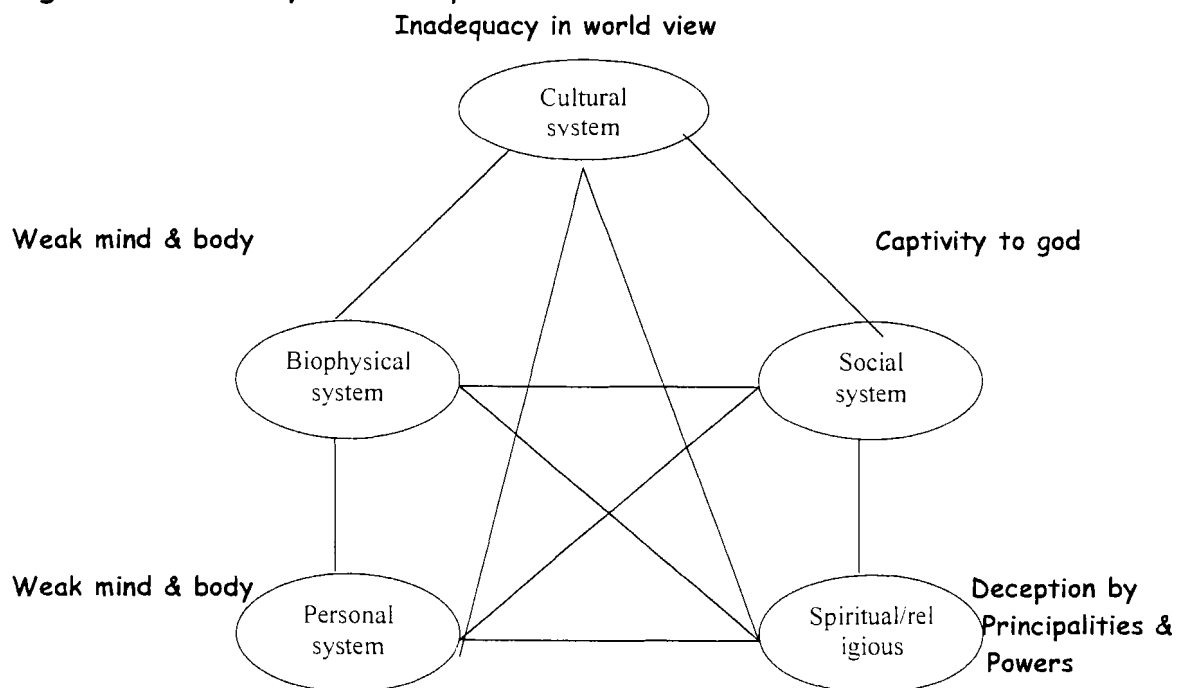
The power to withhold work without reason is a powerful bargaining tool.

- **Spiritual poverty:** Each of the elements of the poverty trap has a spiritual side. Powerlessness is not just a problem the poor have with the material world and the non-poor who live in it. The poor often live in fear of the unseen spiritual world of curses, gods, demons, and ancestors. Physical weakness is often associated with spiritual causes. Isolation from God and the bible is as significant as not having access to government services, markets, and capital. The need to find money to lift curses and ensure the blessing of the spirits contributes to vulnerability in the same way that disasters and social conventions do.

There is a spiritual reality that underlies the entire poverty entrapment system and its six interacting elements. This foundational structural reality provides the explanation for (a) the deceptive and dominating activity of the non-poor, (b) the contribution the poor make to their own poverty by destructive behaviour within the household, and (c) the poverty of being (we are of no value and are unworthy) and meaning (there are no answers for important questions), especially among the poor. No systems account of poverty is complete without a holistic view of the spiritual and material at the level of people and the social systems within which they live.

2.5.2.1.3 Poverty as disempowerment

Figure:2.2 Poverty as disempowerment



Source: Myers 1999:72

The poor household is embedded in a complex framework of interacting systems. These systems include a personal system, which includes psychology; a social system; a spiritual/religious system; which is both personal and social, and a cultural system that includes worldview. The poor find themselves trapped inside a system of disempowerment made up of these interacting systems (Myers, 1999:72).

This system of poverty trap, is best summarised in the following table:

Table:2.1 The system of poverty trap

Theme	Social system	Lie
Captivity to the god-complexes of the non-poor	Social Political Economic Religious	You are outside the social system Your purpose is to serve us You have no assets nor should you We will speak to God on your behalf
Marred identity of the poor	Social Political Economic Religious	We are not worthy of inclusion We are not worthy of participation We have nothing to contribute We are not worthy of God's concern
Inadequacy in worldview	Social Political Economic Religious	Our place in the social order is fixed They are supposed to rule over us Our poverty is ordained We sinned: God gives us what we deserve
Deception by the principalities and powers	Social Political Economic Religious	Social systems are not for the likes of you Political systems are not for the likes of you Economic systems are not for the likes of you God is not for the likes of you
Weakness of mind, body and spirit	Social Political Economic Religious	I'm not smart enough I'm uneducated I'm too weak to matter, I have nothing I can't understand these things anyway

Source: Myers 1999:78

Along the same lines, Myers (1999:82) cites Walter Wink's so called "Delusional assumptions" that are accepted uncritically by poor and non-poor alike. The non-poor are socialised into a culture with mythic stories, structures, and systems that make their position of power make sense, even

seem ethically defensible. The deception is complete. A partial list of decisional assumptions includes:

- The need to prevent social chaos requires that some should dominate others
- Men are better at being dominant than women; some races are more naturally suited to dominate others
- A valued end justifies any means
- Violence is redemptive; it is the only language enemies understand
- Ruling or managing is the most important social function
- Rulers and managers are entitled to extra privileges and wealth
- Those with the greatest military strength, the most advanced technology, the biggest markets, and the most wealth are the ones who will and should survive
- Production of wealth is more important than production of healthy, normal people and sound human relationships.
- Institutions are more important than people
- God, if there is a God, is the protector and patron of the powerful.

These delusions are widely believed. They are the way of the world, largely taken for granted by poor and non-poor, Christian and non-Christian alike.

2.5.3 A deeper look at the causes of poverty

2.5.3.1 Biblical causes of poverty

Keller (1997:100) identified three biblical causes of poverty:

- One cause is oppression or injustice. Oppression is any social condition or unfair treatment that brings or keeps a person in poverty (Ps. 82:1-8; Prov. 14:31; Exodus 22:21-27). Delayed (Deut. 24:15) or unjustly low wages (Eph. 6:8-9), courts and government systems weighed in favour of the great and wealthy (Lev. 19:15), and high interest loans (Exodus 22:25-27) are examples of oppression.
- A second cause of poverty is natural disaster or calamity. Examples abound in the scripture, including crop failures, disabling injury, victimisation by criminals, floods, storms, and fires. Joseph's hunger relief programme (Gen. 47) helped those in poverty because of famine. God's social legislation assumes that there would be a steady stream of Israelites who would "wax poor" (Lev. 25:25, 39,47). Such passages seem to have in view this kind of poverty, caused by circumstances.
- Thirdly, poverty is caused by personal sin. A life of laziness (Prov. 23:21) and problems of self-discipline (Prov. 23:21) can bring about poverty. Expensive tastes and luxury-seeking can be a reason for economic trouble (Prov. 21:17).

Keller (1997:100) further argues that these distinctions are essential if we are to avoid uncritically adopting either the "conservative" or the "liberal" ideology towards the poor.

The "liberal" tends to see all the poor as oppressed, and thus does not see importance of conditions in mercy ministry. But the "conservative" tends to see all the poor as irresponsible, and thus overemphasizes conditions in mercy. Both sides oversimplify the complex causes of poverty.

2.5.3.2 Some broad perspectives on the causes of poverty

Articulating our understanding of the causes of poverty is important for the simple reason that this is what determines how we respond. Our understanding of why people are poor shares our understanding of transformational development, the better human future it seeks, and the methods we must apply to get there (Myers, 1999:81).

Example:

Table: 2.2 Cause-response approach

View of cause	Proposed response
The poor are sinners.	Evangelism and uplift.
The poor are sinned against.	Social action; working for justice.
The poor lack knowledge.	Education.
The poor lack things.	Relief/social welfare.
The culture of the poor is flawed.	Become like us/ours is better.
The social system makes them poor.	Change the system

Source: Myers 1999:81

2.5.3.2.1 Physical causes of poverty

There are physical causes of poverty. People need food, shelter, water, and clean air. They need an environment that supports life. Money, land, and life-stock are helpful assets to have. If these things, are wholly or largely absent, poverty is the result (Myers, 1999:83)

2.5.3.2.2 Social causes of poverty

The physical causes of poverty intensify and are intensified by the social causes of poverty. There are large scale social practices and a whole system of social roles, often firmly approved by the members of society generally, that cause or perpetuate injustice and misery. These systems were pointed out as tools and legitimating narratives of those who play God in the lives of the poor by creating the web of lies (Myers, 1999:83).

2.5.3.2.3 Mental causes of poverty

Some of the causes of poverty have to do with the mental condition of the poor. We need to go deeper in our analysis. Myers (1999:84) draws our attention to two responses:

First, we need to remind ourselves that poverty can exist within the mind and spirit in the form of a poverty of being. We are again reminded of the reality of the web of lies that the poor believe and, by believing, disempower themselves. The identity of the poor is marred on the inside. This is the deeper, more insidious, cause of poverty.

However, Myers (1999:84), cautions that we need to be careful, lest we imply the poor make themselves mentally poor. Powerlessness is not simply a problem of attitude. There are structures-economic, political, religious, and only then psychological-that oppresses people and resists all attempts to end their oppression.

Second, hopelessness has its roots in the distorted history of the poor and in the actions of the non-poor in making and writing history. The way the poor remember their history shapes the day-to-day life of the poor today. In this way, the past can become a limitation on the future. This is exacerbated by the fact that history is usually written or told by the non-poor, and they do it in a way that legitimises their role while often writing the poor out of the story. Being dismissed to the sidelines of their own history increases the poverty of the poor. Poorly thought through development interventions can exacerbate this distorted view the poor have of their own history.

2.5.3.2.4 Spiritual causes of poverty

The spiritual causes of poverty are often overlooked or undeclared by development academics. They often ignore the power of the spirit world, shamans, and witchcraft and their very significant contribution to making and keeping people poor. Money is spent on charms for protection and time is lost to feast days, all in an attempt to manage these power relationships (Myers, 1999:85).

2.5.3.2.5 The nature of poverty is fundamentally relational

Poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings. All poverty frameworks provide explanations that rest on the idea of relationships that are fragmented, dysfunctional, or oppressive.

Understanding poverty as relationships that don't work as they should is consistent with the biblical story as well as the scope of sin affecting every one of the five relationships in which every human life: within ourselves, with

community, with those we call "other," with our environment, and with God (Myers, 1999:86).

2.5.4 Looking at poverty and its causes within the context of South Africa

Ultimately the guideline to understanding what poverty means is the poor's own experience of it. To many people in South Africa poverty means not knowing where their next meal is coming from, or fearing eviction from their meagre dwellings because they cannot pay their basic rental. There is also the fear that the breadwinner will lose his or her job (Pieterse, 2001:30).

Pieterse (2001:30) helpfully identified some characteristics attributable to poverty in South Africa:

- Alienation from the community. The aged live in tiny rooms, often with no contact with their children and relatives. Elderly people who are not cared for by younger relatives are considered poor.
- Lack of food. When people have too little food to feed their families or themselves, they are living in poverty.
- Too many people living in a small room or house. If there are too many occupants for the available living space, and there are too many children, this is regarded as poverty.
- Lack of clean water and basic forms of energy. People who do not have electricity, gas or coal for cooking and heating, and who have to walk many kilometres to gather firewood or fetch drinking water, are considered poor.
- Lack of job opportunities. The poor consider the absence of any remunerated work, or being underpaid, as the cause of their poverty.
- Break-up of families. Impoverished homes are often characterised by the absence of one or both parents or the separation of children from their parents because the parents cannot care for them.

Indicators of inequality among the poor:

- Disease caused by bad circumstances. Because of a lack of proper food, poor people, especially the children, are undernourished. Diseases like tuberculosis, cholera and gastroenteritis are rife among people living in impoverished social circumstances.
- Lack of proper housing has led to the emergence of huge squatter camps around cities and towns. Living conditions in these communities

are appalling. In addition to crime, sexual exploitation and rape, periodic fires and floods destroy squatter's meagre belongings.

- Literacy and education. Lack of education and consequent illiteracy are common among the poor.
- Helplessness and vulnerability. The poor feel totally helpless to do anything about their situation. They are unable to escape from the vicious circle of poverty, known as the poverty trap. They are unable to derive any benefit even from such assets as they possess. They are also exposed to exploitation by unscrupulous people and criminals and they live in constant insecurity and fear. They are vulnerable to addictions, such as alcohol abuse, worst of all, they feel powerless to do anything about these things.

2.5.4.1 Description of poverty in South Africa

2.5.4.1.1 Percentage of poor people in South Africa

Just below 50% of the population (some 19 million out of a total population of roughly 40 million) belong to the poorest 40% of households, hence are classified as poor. In addition, 27% of the population (10 million people) fall in the bottom 20% of households and are classified as ultra-poor. This means that only about half the South African population can be classified as non-poor (Pieterse, 2001:32).

These figures must shake any right-minded person with some sort of social conscience to the core. For the Christian Church and those involved with the ministry of the gospel they necessitate searching reflection on their task and calling in regard to the poor in this country and the church's social task. This is the greatest challenge facing the church and its ministry in our day.

2.5.4.1.2 Poverty and race

Poverty in South Africa is not confined to one racial or ethnic group. It cuts across all groups, but the concentration is manifestly higher among black people.

Table: 2.3 Poverty percentage per population group			
African	Coloured	Indian	White
60.7%	38.2%	5.4%	1.0%

Source: Pieterse (2001:33)

Clearly the church will have to focus mainly on the black population in the mammoth task that lies ahead, without in the process neglecting poor people belonging to other population groups. The churches cannot shoulder this task by themselves. Cooperation with other agencies is vitally necessary (Pieterse, 2001:33).

2.5.4.1.3 Poverty rate per province

Table: 2.4 Poverty rate per province

Province	Percentage
Western Cape	28.0
Eastern Cape	70.7
Northern Cape	54.9
Free State	63.4
Kwa-Zulu Natal	51.9
North Western Province	62.1
Gauteng	17.3
Mpumalanga	57.3
Limpopo	59.1

Source: Pieterse (2001:34)

Poverty is greatest in the Eastern Cape, Free State, North Western Province and Limpopo. Although only 36% of the population live in Eastern Cape, Free State and Limpopo, the poor in these provinces contribute 51% to the total poverty gap. This term refers to the amount per annum required to wipe out poverty by means of a perfectly targeted transfer to the poor. In 1995 this amount was R28billion. Gauteng and Western Cape, on the other hand, accommodate 26% of the population, but contribute only 8% to the total poverty gap. When one considers the amount of money needed to close the poverty gap (R28b in 1995), one realises the immensity of the task facing everybody in the country (Pieterse, 2001:34).

2.5.4.1.4 Children and poverty

Table: 2.5 The percentage of children living in impoverished households per province

Province	Percentages
Western Cape	24.8
Eastern Cape	77.5%
Northern Cape	59.2

Free State	72.7
Kwa-Zulu Natal	59.3
North Western Province	67.7
Gauteng	20.0
Mpumalanga	61.3
Limpopo	60.9

Source: Pieterse (2001:35)

Three children out of every five live in impoverished households, implying that they grow up in horrific circumstances. They are subject to all kinds of maltreatment and abuse:

- Sexual abuse such as rape and being forced into prostitution.
- Broken and unstable homes in which step-parents and relatives may abuse children.
- Alcohol abuse by one or both parents, leading to child abuse.
- Exposure to violence.
- Unemployed parents who are unable to care for their children, leaving them dependent on others. Many children are cared for by grandmothers and great-grandmothers with a government pension of R720.00 per month. These women and the children's mothers mostly carry the cost of the children's upkeep and education.
- Susceptibility to retarded physical and mental development as a result of under-nutrition and lack of education, putting them at a disadvantage with their peers (Pieterse, 2001:35).

The challenge is to tackle the problem at its roots. This implies tackling the problem of poverty with every ounce of strength, energy and resources that we can master. The churches should get this message and are called to provide hope and inspiration for the entire population to fulfil this task (Pieterse, 2001:36).

2.5.4.1.5 Poverty and gender

By determining the gender of the heads of households one can form a picture of poverty among, for instance, women.

According to Pieterse (2001:36) the survey data, shows that, 65% of households are headed by male, leading to the assumption that the remaining 35% are headed by females. Among female heads of households the poverty rate is 60%. This is much higher than the 31% rate for male heads of households. These households also have fewer adults who are old enough to work, and the unemployment rate for women is higher than that for men. In addition there is still a difference between the incomes of males and females.

These data compel us to focus on community development in which women are involved. The women of our country are primarily the ones who have to maintain and educate their families with meagre resources. They need the full support of the churches, as well as involvement in any development programmes which the churches undertake.

2.5.4.1.6 Education and poverty

Table:2.6 Poverty rate according to educational level of head of household	
Level of education	Poverty rate (%)
No education	69
Primary education	54.2
Secondary education	23.7
Tertiary education	2.5

Source: Pieterse (2001:37)

These percentages indicate how many people at a particular educational level are poor according to our definition of people living below (poor) or above (non-poor) the poverty line. The table shows that people who have not completed their secondary schooling are unable to escape from poverty. It appears that only completed secondary and post secondary education generates positive returns to households (Pieterse, 2001:37).

2.5.4.2 Causes of poverty in South Africa

2.5.4.2.1 Consequences of apartheid

The apartheid policy, which became statutorily entrenched after 1948, caused tremendous poverty among the black population of South Africa. A brief look at some of the pieces of this legislation reveals the following:

- First, there was Group Areas Act, which was passed by parliament in 1950. This act was considerably modified and strengthened by subsequent amendments up to the group areas amendment act (1961). As a result of these acts, it was practically impossible for black people to migrate from their homelands to the cities where the jobs were. In the cities blacks were segregated in townships where they had to make do with whatever housing was available. They had no opportunity to advance themselves in society.

- The population Registration Act (30 of 1950) enabled the government to implement the group areas act. This new act compelled everybody to be classified according to race or colour. Hence government could confine people to a particular group area in terms of their race or colour.
- In 1953 the Bantu Education Act was passed. Up to that time education for blacks was provided mainly by churches. Although of varying efficacy, the education was mostly good. In terms of the Bantu Education Act, government took over these schools from the churches. The act put emphasis on the education of communities rather than of individuals. Most churches were opposed to this. They objected that the act provides for an education so inferior that it served merely to train a black working class. It functioned as part of the apartheid system and as such was discriminatory. Today the country is reaping the fruits of this policy in the form of poor teaching conditions and performance in traditionally black schools. Naturally the state of black education retarded and disadvantaged black people in regard to knowledge and vocational training.
- Job reservation statutorily excluded black people from the economy. Fearing black competition with whites for jobs, the white government started introducing job reservation legislation at an early stage. Thus blacks were excluded from positions such as those of mine managers, mine supervisors, mine surveyors, mechanics and machine operators (Pieterse, 2001:48).
- The Native Construction Workers Act (27 of 1951), as amended by Act 60 of 1955, came next. This law prohibited the employment of blacks in skilled jobs in the building industry in urban areas outside a Bantu area. The Industrial Reconciliation Act (28 of 1956), as amended (41 of 1959), included section 77 which created the necessary mechanisms to reserve jobs for whites and stipulated the procedure for such reservations. Meanwhile the Black Labour Regulations Act (48 of 1953) was passed, prohibiting black people from establishing trade unions. Hence they were powerless in the workplace, and with regard to job reservation legislation.

These laws, some of which were abolished only in 1990, systematically debarred the black population from any significant economic progress. Present day unemployment and poverty are largely attributable to this history.

2.5.4.2.2 Economic sanctions

One of the mechanisms used by liberation movements in the struggle against apartheid was economic sanctions. In 1984 worldwide economic sanctions were imposed on South Africa. This was prompted by the failure of P.W Botha, the president at that time, to introduce the kinds of reform that F.W De Klerk proclaimed in 1990. Economic sanctions inflicted tremendous economic damage on the country. Investments were withdrawn on a massive scale. They are only trickling back now. There were enormous capital and investment losses.

If South Africa is to significantly reduce the level of unemployment, economic growth must be increased to around 6%. To achieve such growth rates, the level of investment needs to be above 25% of Gross domestic product (GDP). Between 1980 and 1990, public investment fell from 12-13% of GDP to less than 6%. Over the same period private sector investment declined from 16% to 13% of GDP. In the early 1990s the national economic growth rate became negative, so that there was no chance of new job opportunities. Many existing jobs were lost (Pieterse, 2001:49).

2.5.4.2.3 Lack of capital for economic development

South Africans tend to live up to their incomes and save very little. Capital entering the country via fixed investments (for example new factories) and the private savings of the population are made available for economic development. Lack of capital hampers economic development and more jobs are lost. Hence the problem of poverty cannot be dealt with effectively-indeed, it is exacerbated.

The poor savings rate in South Africa contributes to conditions of poverty and exacerbates them. Our gross domestic saving of a meagre 15% of GDP in 1998 is totally inadequate and compares dismally with saving rates of up to 60% in some developed countries. Nowadays people who live above the poverty line and who have fairly sizeable incomes incur debt to cover their running costs. Debt pro rata to the average non-poor household's expendable income runs to as much as 68%, the highest in history (Pieterse, 2001:49).

2.5.4.2.4 Effect of unequal income distribution on economic growth rate

To combat poverty, the economic growth rate must be higher than 5% per annum. Everyone is crying out for a higher growth rate, for then the whole country would benefit and we would be able to do something about poverty. We have noted some of the factors that negatively impacts on the growth rate, such as high interest rates, low savings and inflexible labour legislation, however, a recent study by the World Bank, found a direct correlation

between unequal income distribution and a country's growth rate. According to this study, countries with the greatest inequalities tend to show least growth. According to Statistics South Africa the richest 10% of South Africans earn 48% of the country's total income, and the richest 20% earn 65% of that aggregate. The poorest 10% receive only 1% of the income and the poorest 20% a scant 3%. The poorest 30% earn 5% and the poorest 50% get 11%. We have already indicated that this 50% of the population are living below the poverty line and are thus classified as poor. Thus the poor in our country earn only 11% of our total income (Pieterse, 2001:52).

The World Bank maintains that unequal levels of wealth cause poor economic growth. It has the added effect that even if one were to secure faster economic growth, it will have far less impact on reducing poverty. This means that the gross inequalities between rich and poor would first have to narrow before really healthy economic growth can happen.

2.5.4.2.5 Economic globalisation

Globalisation pertains to more than just economics. The world has grown smaller because of the electronic revolution. We are connected to the whole world 24 hours a day via internet, so that every conceivable bit of information is at the disposal of anyone who wants it and has access to the web. This network of instant communication around the world has a tremendous impact on societies and on economics, ideas, viewpoints and outlooks is internationalised.

Globalisation means that capital, jobs, pollution, crime and crime syndicates, terrorism, values and human beings ceaselessly cross their own borders into other countries. International economic competition has increased sharply. Corporations and companies settle where costs are lowest, irrespective of where their end products are marketed. This places the onus on the host countries: in order to compete for international investment they have to provide infrastructure, a safe social situation and an environment-friendly context, a healthy economic structure and low labour costs. Otherwise the multinationals are not interested. Local societies have to carry the costs. Although many people believe that globalisation makes everybody better off, there are those who cite statistics to show that it widens the gap between rich and poor countries, and between rich and poor within a country (Pieterse, 2001:53).

2.5.5 Some conclusions

With regard to the three biblical causes of poverty identified in section 2.5.3.1 above, Keller (1997:100) concludes by highlighting the importance of distinguishing them, in order to give appropriate help. Furthermore, we must beware of becoming one dimensional in our analysis. We should recognise that the roots of much poverty will not only be dealt with by an exhortation to "work," but also with counselling, education, various sorts of aid, and with a display of respect and loving concern.

Keller (1997:101) warns against a mistake of concluding that the three causes of poverty are always separate categories. Many would conclude that the poor victimised by oppression or calamity are "deserving," and those poor through sinful living are "undeserving." It is true that often we can look at a family or individual in need and trace the root to one simple cause. However, those who work with needy families will recognise that very often, all three causes of poverty are present-interrelating and interlocking.

We do indeed live on the Jericho road, the data show that there are many people in need, their needs are deepening, and the needy are a diverse group. All these are more than most evangelicals are used to seeing. Most churches are surrounded by growing numbers of the unemployed and the underemployed, new immigrant populations, singles, divorced persons, unwed mothers, the elderly, prisoners, the dying, sick, and disabled. Poverty is on the rise, the percentage of the elderly in our society is exploding. We must give our faith active expression through deeds of compassion coupled with evangelism and discipleship (Keller, 1997:25).

The church is indispensable in the quest for a solution-in view of the need to network with other developmental agencies. The ministry of the church of Jesus Christ, and the millions of 'mini-churches' (Christian homes) throughout the country can attack the roots of social problems. Only the gospel understands that sin has ruined us both individually and socially. We cannot be viewed individualistically (as the capitalist do) or collectivistically (as the communists do) but as related to God. Christians, armed with the word and Spirit, planning and working to spread the kingdom and righteousness of Christ, can transform a nation, neighbourhood as well as a broken heart (Keller, 1997:26).

What causes distortion and injustice in our relationships? What stands between us and God? What divides us inside ourselves into competing, conflicting voices? What separate us within our communities, with some doing

well and others suffering? What causes us to exclude and sometimes demonise the "other"? Why do we abuse the earth? What is it that works against life, against shalom? For the Christian, the biblical story provides an unambiguous answer. Sin is what distorts these relationships. Sin is the root cause of distortion, deception, and domination. When God is on the sidelines or written out of our story, we do not treat each other well (Myers, 1999:88).

So what can we say about poverty and its causes at the end of this review of major contributions to the conversation? First, poverty is a complex, multifaceted phenomenon. There are unlikely to be any simple answers. Second, understanding poverty requires that we be multidisciplinary; we need the tools of anthropology, sociology, social psychology, spiritual discernment, and theology, all nicely integrated (Myers, 1999:86).

2.6 Looking at the concept of unemployment

2.6.1 What is unemployment?

Pieterse (2001:38) defines the unemployment rate as a calculation that divides the number of people aged 16-64 who are not working but would like to work (who are also actively seeking work or are too discouraged to continue looking) by the number of people in the labour force. This definition includes many people involved in part-time and micro-enterprise or survivalist activities. There are several types of unemployment in South Africa.

2.6.1.1 Frictional unemployment

There will always be people who are unemployed because they have no desire to work, or because they are moving between jobs, or because they are considering changes of occupation. An accountant student, having just completed his studies, and having been offered a job as an accounting clerk, may prefer to remain unemployed until he finds a job as an accountant. This supports the view of monetarists who maintain that all unemployed people are unemployed voluntarily. However, it is very difficult to distinguish the willing unemployed from the discouraged worker, who has given up hope of finding work (Smit, et al, 1996:294).

2.6.1.2 Cyclical unemployment

Cyclical unemployment is unemployment brought about by a temporary downswing in the economy. There may be various reasons for the downswing. Decreases in any of the components of total demand may cause a downswing. Unemployment caused by a cyclical downswing is usually the result of the downward rigidity of wages.

Wages may be downwardly rigid for various reasons. Wages are stipulated by the unions or by government. Workers may suffer from a money illusion, being unaware of changes in the general price level. The supply of labour depends on the real wage expected, which adapts slowly to the actual real wage. Because a downswing does not affect the expected real wage in the short term, workers will not be prepared to accept a reduction in the real wage. The business will have to let some of its workers go in order to stay profitable (Smit, et al, 1996:294).

2.6.1.3 Structural unemployment

In contrast to cyclical unemployment, structural unemployment does not depend on changes in the total supply. Rather, it results from structural problems in the economy. Examples of structural problems are workers without the required training or experience, or wages in the labour market not adjusting to the number of jobs available. Another cause of structural unemployment in South Africa is that production methods in general tend to be capital intensive, in spite of the country having an over-abundance of unused labour. One reason for this is the number of tax perks available to businesses using capital intensive methods. Structural unemployment may also be the result of sexual discrimination in the labour market (Smit, et al, 1996:295).

2.6.1.4 Underemployment

According to Greenway & Monsma (2000:221) underemployment takes place when a willing worker cannot work to full capacity and therefore does not receive the wages that he or she would normally expect. One may work only three or four days a week or in a lower paying job while his academic achievements qualify him for a higher paying position.

Underemployed workers can be seen as the working poor. An example of underemployed workers in South Africa is small-time hawkers selling vegetables on street corners. Although they do earn an income, they struggle to survive (Smit, et al, 1996:295).

2.6.2 Description of unemployment in South Africa

2.6.2.1 Unemployment figures in percentages above and below the poverty line

Table:2.7 Unemployment figures (%) for poor and non-poor			
Group	Poor	Non-poor	All
Female	56.9	19.5	35.6

Male	53.9	10.4	25.9
Rural	55.5	16.3	40.2
Urban	55.2	13.6	23.4
All	55.4	14.3	30.3

Source: Pieterse (2001:38)

Unemployed people in impoverished households make up 55% of all unemployed South Africans. By contrast, unemployed people from non-poor households constitute only 14% of the unemployed total.

The disturbing truth is that the unemployment rate among members of impoverished households is around 55% for all groups: female, male, rural and urban. These statistics strengthen our awareness of the desperate need of poor, unemployed people. The message is clear: we need to take the poverty bull by the horns through job creation (Pieterse, 2001:38).

The reality, however, is that unemployment and the resultant poverty are steadily increasing in this country. At the moment it does not appear possible to reverse the trend.

2.6.2.2 Changes in formal employment pro rata to the economically active population.

Table:2.8 Changes in formal employment

Period	Percentage
1961-1965	90.4
1966-1970	90.6
1971-1975	60.2
1976-1980	60.0
1981-1985	10.9
1986-1990	10.2
1991-1995	-10.5

Source: Pieterse (2001:39)

It is commonly accepted that since 1992 about 100000 people annually have lost their jobs. That means between 1994 and 1998 half a million people lost their jobs. Meanwhile the number of job seekers is growing by 2%, or about 400000 people, every year. Very few of these obtain work in the formal sector (Pieterse, 2001:39).

South Africans believe that unemployment is the country's greatest problem. In opinion '99, a poll conducted by Markinor, IDASA and the SABC, 75% of respondents cited unemployment and lack of job creation as South Africa's main problem, compared with 61% who assign the place to crime (Pieterse, 2001:39).

From the discussion so far we know that unemployment, poverty and crime are interrelated. Unemployed people become impoverished, and when people don't have food they may resort to crime in order to find money (Pieterse, 2001:39).

Perkins (1993:96) provides a comparative Black American scenario, which is almost similar to South Africa. It comes as no surprise that the nation's poorest are also the nation's unemployed. Someone who is poor for the first time, argues Perkins, probably arrived at that status through unemployment. The chronically poor, however, are unemployed because they are unprepared. Lack of education, skill development, and opportunity are all qualities of poverty and are direct factors leading to unemployment.

One who lives with these circumstances enters a cycle of poverty where poverty leads to un-preparedness, which leads to unemployment, which leads to poverty, and so forth. The circle has to be interrupted, but that is not easily achieved. The 'culture' of the unemployed urban black male, especially, teaches that work does not come easily and when it does, does not reward financially. The minimum wage, for example, does not provide enough to cover rent, utilities, groceries, and transport; thus, taking one of these jobs is not an attractive option.

2.6.3 Some causes of unemployment in Southern Africa

It is both natural and logical that before we think of a cure or remedy, we must know the cause or the case history. Hence the need to consider some of the causes identified by Khosa (1978:89-94):

- (a) Lack of imaginativeness and the capacity to create employment opportunities.
- (b) The country's development strategy and priorities
 - The tendency to welcome and to accommodate any investor, completely ignoring the need to take or encourage investment in the light of a carefully prepared investment plan.

- The failure or unwillingness to take a definite stand with regard to either capital intensive or labour intensive project or operations.
- Cases where the donor's or aid-providing agency's preferences easily become the recipient's preferences-thus distorting any priority list that may have been in existence.
- Going for expensive prestige projects.
- Producing educated people without any absorption plan.
- Acting as if government can run every conceivable business enterprise with unqualified success.

(c) The church's failure to participate in job creation.

For far too long, the church has been content with merely reacting to situations already created by other agencies, and has continued without a programme of her own. The tendency has been to concentrate on the soul of man only, as if man does not have a body.

One of our problems as the church is the failure to teach by example in the area of economic development-the failure to orientate or conscientise the people in such a manner that they will, by and large, appreciate the dignity of labour and realise that small, humble beginnings can lead to great achievements.

2.6.4 Some conclusions

A broad description of unemployment, which includes frictional unemployment, cyclical unemployment, structural unemployment and underemployment, will help the missionary churches in urban areas to understand the depth of unemployment crisis facing cities, and hopefully stimulate appropriate action to address this situation. To a large extent, the main reason for the high unemployment rate in South Africa, is structural. The failure of the church to participate in economic development of the cities, contributes negatively towards job creation.

Like Khosa, I am fully persuaded that the church has the capacity to fight unemployment, that she can mobilise the necessary manpower, funds, business ideas and what have you for the purpose of absorbing the many unemployed men and women-young and old, educated or illiterate, skilled or unskilled. Indeed entrepreneurship is the way to go for the church.

2.7 Towards a Transformational Development

2.7.1 Re-looking the concept of development

A brief look at four of the five major schools of thoughts identified by Myers (1999:94) is immensely helpful:

2.7.1.1 Development as transformation

The first school of thought calls for an understanding of development that goes beyond social welfare by including justice concerns and Myers (1999:95) highlights some of the characteristics of this transformation as:

- Life sustenance, or the meeting of human needs,
- Equity, meaning equitable distribution of material goods and opportunities,
- Justice within all social relationships, including democratic participation,
- Dignity and self-worth in the sense of feeling fully human and knowing we are made in the image of God,
- Freedom from external control and oppression; a sense of being liberated in Christ,
- Participation in a meaningful way in our own transformation;
- Reciprocity between the poor and the non-poor, each have something to learn from the other;
- Cultural fit that respects the best in local cultures and that treats them as creative;
- Ecological soundness.

Weaknesses identified with this school of thought were:

- There is a strong redistribution tone that is no longer viewed as positively as it once was,
- Like many evangelicals working in development at the time, also underestimated the importance of wealth creation,
- His view of the poor tended to be somewhat romantic. There was no space for the contribution the poor make to their own poverty; all sin, including the temptation to oppress others, seemed to belong only to the non-poor.

2.7.1.2 People centred development

The second school of thought defines development as a process by which the members of a society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations. Development is not something arrived at, an end point; it is a continuing

process. This process, according to this perspective, should be driven by three principles: sustainability, justice, and inclusiveness, each a transformational frontier (Myers, 1999:96).

By "sustainable," it is meant that any good development must sustain and maintain the environment. By "justice and inclusiveness," it addresses the problem of the social disintegration and disenfranchisement that accompanies (and causes) poverty and the fact that governments and social systems are biased in favour of the powerful, who are also the major consumers. Finally, by "consistent with their own aspirations" it is meant that the people should themselves decide what the improvements are and how they are to be created. The development program must not come from outside.

This understanding of development has made some helpful contributions. Development as a process and not as an end is an important idea. The added critical concerns for just social systems and sustainable environment were beneficial (Myers, 1999:96).

The criticism against this school of thought is that it leaves some questions unanswered as well. It may be overly optimistic in expecting that a quality of life that is quality for all will emerge if its definition is left solely to local aspirations. Local aspirations are shaped by local culture, local worldview, and local social structures. Accepting local worldviews uncritically is sometimes a source of poverty, not an answer to it (Myers, 1999:99).

2.7.1.3 Alternative development

The third school of thought advocates for expanding access to social power. According to it, alternative development is a process that seeks the empowerment of the households and their individual members through their development in socially and politically relevant actions. Empowerment includes an emphasis on local decision making, local self-reliance, participatory democracy, and social learning. It pursues the "transcendent" goals of inclusive democracy, appropriate economic growth, gender equality and sustainability (Myers, 1999:99).

2.7.1.4 Development as responsible well-being

The fourth school of thought sees the objective of development as responsible well-being for all. It describes well-being as quality of life; its opposite as ill-being. This moves it beyond the limiting categories of wealth and poverty. Well-being is open to the whole range of human experience, social, mental and spiritual as well as material. There are two things that it claims are basic to responsible well-being: livelihood security and the

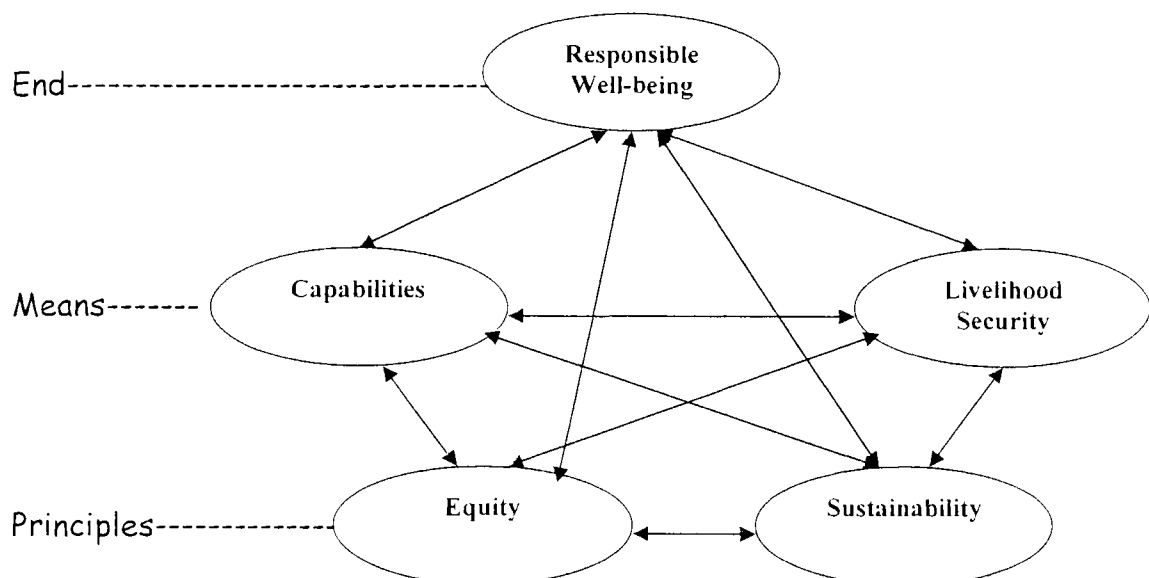
capabilities by which livelihood security and responsible well-being are achieved (Myers, 1999:104).

Livelihood security is defined as adequate stocks and flows of food and cash to meet basic needs and to support well-being. Security refers to secure rights and reliable access to resources, food and income and basic services. It includes tangible and intangible assets to offset risk, ease shocks and meet contingencies (Myers, 1999:105).

According to this school, capabilities' category is broad and rich. People's capabilities are enlarged through learning, practice, training and education, with the actions being better living and well-being (Myers, 1999:105).

The two final categories of this school's interactive systems approach to well-being are the principles of equality and sustainability, both of which are to guide the process of increasing capabilities and livelihood security. According to it, equality means that the poor, weak, vulnerable, and exploited come first. Equality includes human rights, inter-generational and gender equity and the reversals is of putting the last first and the first last. Sustainability is important as well: to be good, conditions and change must be sustainable-economically, socially, institutionally and environmentally. All of these work within an interactive framework (Myers, 1999:105).

Figure:2.3 Transformation as well-being



Source: Myers (1999:104)

2.7.2 The goals of transformation

While the agenda for the poor and non-poor are the same, the issues of each are different. The poor suffer from a marred identity and a degraded vocation. The non-poor, on the other hand, suffer from god-complexes and an inflated vocation. The challenge to the poor is to recover their identity as children of God and to discover their vocation as productive stewards, discovering that they have been given gifts to contribute to social well-being. The challenge for the non-poor, including the development agency, is to relinquish their god-complexes and to employ their gifts for the sake of all human beings rather than using their gifts as a source of power or control (Myers, 1999:115).

Table:2.9 Identity and vocation: The transformational frontiers for the poor and non-poor.	
Identity	Vocation
Poor-Believing that they are made in the image of God and are God's children	Believing they have gifts to contribute and that they are called to be productive stewards of creation
Non-poor-Laying down their god-complexes and believing that they are made in God's image and are not, themselves, gods.	Believing that their gifts are for sharing, not control, and that they are to lead as servants, not masters.

Source: Myers (1999:116)

This is an important shift in the focus of transformational development. The point of greatest transformational leverage is changed people. It is a transformed person who transforms his or her environment. Isaiah quotes God as saying that when the poor hear the good news and receive freedom and release, they become "oaks of righteousness... that rebuild the ancient ruins and restore the places long devastated (Isaiah 61:3-4). People, not money or programs, transform their worlds (Myers, 1999:116).

The fulcrum for transformational change is no longer transferring resources or building capacity or increasing choices, as important as these things are. But these things count only if they take place in a way that allows the poor to recover their true identity and discover the vocation God intends for them.

Transforming people begins with helping people to discover that their human dignity and identity are intrinsically related to God in Christ through His redemptive purpose in salvation history. The moment people discover who they truly are is the moment in which their story takes on a new trajectory as a new future breaks in that cannot be contained, even by the cleverest of lies. With the recovered identity, the next step is the development of character, instilling and forming values that permit a better vision of the future and that allow the poor to love others as they love themselves, seeking to be life-enhancing for all. Finally, with a rediscovered identity and a character to match, transformational development works to empower people to live out the values in search of their new vision. For a Christian understanding of transformational development, restoring identity and vocation is the goal. This is the only path that leads toward life and that holds the promise of shalom. We must work alongside the poor and the non-poor alike, helping them and helping ourselves and accept our true identity as children of God. We must both work toward the recovery of our true vocations as productive stewards of God's earth, obedient to the claims and promises of Christ and his Kingdom (Myers, 1999:116).

2.7.3 The process of change

Starting with the end in mind is not enough, however. The process by which we get there matters, too. This is because God has imposed some limitations on our choices. Some means are better than others. Some means actually help us live the future before it gets here. Some means have to be given to us, we cannot get them for ourselves (Myers, 1999:120).

2.7.3.1 Affirming the role of God

A Christian process of change must begin with an affirmation that, at the most fundamental level, transformation takes place because God wants it and is enabling it. We are not the authors of change, nor the primary actors (Myers, 1999:120).

All is vain without the blessing of the Lord Psalm 127:1-4.

The three examples mentioned by the psalmist also typify our lives: We are all builders, guards and labourers. Think about the command given to man at creation to work in the Garden of Eden and to guard it. Each person is builder: of his own life, of his marriage, his family, within his society.

The interesting thing here is that concrete issues are dealt with: building a house, guarding a city, working hard. The truth, which Solomon wishes to

direct our attention to, is therefore, not only applicable to so-called spiritual work.

Those who build a house, work in vain if the Lord does not also build. Those who guard a city do it in vain if the Lord does not protect it. Those who get up early to work, and go to bed late in order to toil for existence, do so in vain if...(Van Der Walt, 1991:194).

In the word "Unless the Lord builds the house..", the psalmist does not deny the fact that building a house is hard work. It does not spiritualize ordinary labour. It does not deny that building a house demands planning, has an economic facet (it usually costs a great deal of money), an aesthetic side (we would like to have attractive houses), and that sand, cement, bricks, wood, roofing and paint are needed. It is typical of Scripture, however, that it directs our attention to the most fundamental, the essential, the religious nature of all human endeavour and labour (Van Der Walt, 1991:196).

2.7.3.2 Affirming the role of human beings

We must also go on to say that change takes place because human beings commit themselves to the process of change and invest whatever gifts and resources they have to the process. God gives us real choices over all elements of our lives. People must make the choice to seek transformation and then invest themselves in making it happen. Thus, a Christian understanding of the process of change centres on the decision and actions of human beings. This has several implications:

First, the change process belongs to those who are in need of change. The beginning of healing the marred image of the poor is to insist that they alone have the right to describe their current reality and to shape their better future.

Second, since not all choices made by people are good ones, and since broken relationships are part of the problem, any Christian process of change must include processes of repentance and forgiveness.

Finally, a process dependent on human beings can only go as fast as human beings can go. The pace must be set by the people (Myers, 1999:120).

2.7.3.3 Focusing on relationships

We can know a poor person but we cannot know poverty. We must begin with people, not abstractions, data, analysis, or technique. Without transforming relationships there is unlikely to be much transformation.

The motivation for church planting and Christian service ministries must be located firmly in koinonia community and kingdom values. If we plan and promote projects whose primary objective is better health, more material

goods, and a higher standard of living, our message of mercy is no different from that of any other secular relief and development organization. Christian ministry should promote kingdom values for the transformation of human life (Lingenfelter, 1996:246).

2.7.4. Conclusions

The urban churches are called upon to embrace a transformational development mindset. Transformational development includes the following: development that goes beyond social welfare by including concerns for justice; people centred development, which encourages the process of empowering people capacity building and sustainable management of resources; alternative development including an emphasis on local decision making, local self-reliance, participatory democracy and social learning; and transformational development as responsible well-being, open to the whole range of human experience, social, mental and spiritual as well as material. The goals of transformational development are first of all, to make the poor believe that they are made in the image of God and are God's children. The poor should also be made to believe that they have gifts to contribute and that they are called to be productive stewards of creation. Secondly, to make the non-poor lay down their god-complexes and believe that they are made in God's image and are not, themselves, gods. The non-poor should be made to believe that their gifts are for sharing, not control, and that they are to lead as servants, not masters.

As the urban church embarks on a change process, it is imperative to acknowledge and affirm the role of God in this process, for it is in vain without the blessing of the Lord. And off course, people must make the choice to seek transformation and then invest themselves to make it happen. The process of change must begin with people, not abstractions, data, analysis, or technique. The motivation for church planting and Christian service ministries must be located firmly in koinonia community and kingdom values. Christian ministry should promote kingdom values for the transformation of human life.

2.8 Entrepreneurship and urban missions

2.8.1. What is Entrepreneurship?

Entrepreneurship is accepted as one of the instruments able to generate prosperity in a rapidly changing environment. Entrepreneurship continually identifies and exploits opportunities. This leads to, among other things, job creation. In turn, job creation can lead to prosperity for the entrepreneur and the organisation's employees with additional, positive benefits accruing to the broader environment (Fox & Maas, 1997:8).

However, Fox & Maas (1997:9) wisely warn that entrepreneurship is not a single system. It comprises several subsystems. If a subsystem, e.g. the qualities of an entrepreneur, is stressed at the expense of others, the system of entrepreneurship could be rendered ineffective.

Different definitions of entrepreneurship abound because they are based on several valid but different premises. Some argue that entrepreneurship applies only to those owning their businesses. Another view contends that, as it is impossible for the owner or managing director of a medium to large undertaking to do everything him/herself, he/she needs to employ people whose function is to ensure that the organisation grows and prospers. The concept of 'intrapreneurship' applies to people acting in entrepreneurial fashion in a large organisation (Fox & Maas, 1997:10).

In this study, entrepreneurship is an 'umbrella concept' including people working for themselves or working as employees in entrepreneurial organisations.

Fox & Maas (1997:10) raised a valid concern about various attempts to define entrepreneurship drawn from detailed personality and character profiles of the entrepreneur. Such definitions are seen to be narrow and restrictive. To avoid limited definitions, others prefer to emphasise what entrepreneurs do.

Timmons (1999:27) defines entrepreneurship as a way of thinking, reasoning, and acting that is opportunity obsessed, holistic in approach, and leadership balanced. Entrepreneurship results in the creation, enhancement, realisation, and renewal of value, not just for owners, but for all participants and stakeholders. At the heart of this process is the creation and/or recognition of opportunities, followed by the will and initiative to seize these opportunities. It requires a willingness to take risks-both personal and financial-but in a very calculated fashion in order to constantly shift the odds to your favour, balancing the risks with the potential reward.

Fox & Maas (1997:10) cites a supporting definition by Hisrich & Peters which defines entrepreneurship as the process of creating something different with value by devoting the necessary time and effort, assuming the accompanying financial, psychic and social risks, and receiving the resulting rewards of monetary and personal satisfaction.

For the purpose of our discussion in this study, Fox & Maas' (1997:10) operational definition suffices: "Entrepreneurs are people who **identify**

opportunities and **utilise** them to their own and the internal and external environments' **benefit**."

To 'identify' opportunities, the entrepreneur must have information on the broad environment. 'Utilise' refers to the individual's skills. Is he/she equipped with adequate skills to exploit or 'utilise' the opportunity? In this context, skills are defined as broadly as possible. They include technical skills (e.g. those of an artisan), and general skills (e.g. language proficiency). 'Benefit' encompasses a broad spectrum of gains, from financial to non-financial rewards.

2.8.2 The paradoxes of entrepreneurship

According to Timmons (1999:30) one of the most confounding aspects of the entrepreneurial process is its contradictions. Because of its highly dynamic, fluid, ambiguous, and chaotic character, its constant changes frequently pose paradoxes. Timmons samples the following paradoxes:

- An opportunity with no or very low potential can be an enormously big opportunity. Frequently, business plans rejected by some venture capitalists become legendary successes when backed by another investor.
- In order to make money you have to first lose money. It is commonly said in the venture capital business that lemons, or losers, ripen in two-and-half years, while the plums take seven or eight years to ripen. A start-up, venture-backed company typically loses money, often millions, prior to sustaining profitability and going public, usually at least five to seven years later.
- In order to create and build wealth one must relinquish wealth. The founders of successful and growing companies, aggressively dilute their own ownership in order to create ownership throughout the company. By rewarding and sharing wealth with the people who contribute significantly to its creation, owners motivate others to make the pie bigger.
- In order to succeed one often experiences failure first. It is a common pattern that the first venture fails, yet the entrepreneur learns and goes on to create a highly successful company.
- Entrepreneurship requires considerable thought, preparation and planning, yet is basically an unplannable event. The highly dynamic, changing character of technology, markets, and competition, make it impossible to know all your competitors today, let alone five years hence. Yet great effort is invested in attempting to model and envision that future. The resulting business plan is inevitably obsolete

when it comes off the printer. You need to make a habit of planning and reacting as you constantly re-evaluate your options, blending the messages from your head and your gut, until this process becomes second nature.

- In order to realise long-term equity value, you have to forgo the temptations of short-term profitability. Building long term equity requires major continuing re-investment in new people, products, services, and support systems, usually at the expense of immediate profits.

The world of entrepreneurship is not one that is neat, tidy, linear, consistent, and predictable, no matter how much we might like it to be that way. These paradoxes illustrate just how contradictory and chaotic this world can be. To thrive in this world one needs to be very adept at coping with ambiguity, chaos, and uncertainty, and at building management skills that create predictability.

2.8.3 Myths and realities

Timmons (1999:47) identifies seventeen myths and realities. We focus on few of those which are more relevant to our context:

Myth 1-Entrepreneurs are born, not made.

Reality- While entrepreneurs are born with certain native intelligence, a flair for creativity, and energy, these talents by themselves are like un-moulded clay, or an unpainted canvas. The making of an entrepreneur occurs by accumulating the relevant skills, know-how, experiences, and contacts over a period of years and includes large doses of self-development. The creative capacity to envision and then pursue an opportunity is a direct descendent of at least ten or more years of experience that lead to pattern recognition.

Myth 2- Anyone can start a business

Reality-Entrepreneurs who recognise the difference between an idea and an opportunity, and who think big enough, start businesses that have a better chance of succeeding. Luck, to the extent it is involved, requires good preparation and the easiest part is starting up. What is hardest is surviving, sustaining, and building a venture so its founders can realise a harvest.

Myth 3-Entrepreneurs are gamblers

Reality-Successful entrepreneurs take very careful, calculated risks. They try to influence the odds, often by getting others to share risk with them and by avoiding or minimising risks if they have the choice. Often they slice up the risk into smaller, quite digestible pieces; only then do they commit the time or resources to determine if that piece will work. They do not deliberately seek to take more risk or to take unnecessary risk, nor do they shy away from unavoidable risk.

Myth 4-Entrepreneurs want the whole show to themselves.

Reality-Owning and running the whole show effectively puts a ceiling on growth. Solo entrepreneurs usually make a living. It is extremely difficult to grow a higher potential venture by working single-handedly. Higher potential entrepreneurs build a team, an organisation, and a company. Besides, 100 percent of nothing is nothing, so rather than taking a large piece of the pie, they work to make the pie bigger.

Myth 5-Starting a business is risky and often ends in failure.

Reality-Talented and experienced entrepreneurs-because they pursue attractive opportunities and are able to attract the right people and necessary financial and other resources to make the venture work-often head successful ventures. Further, businesses fail, but entrepreneurs do not. Failure is often the fire that tempers the steel of an entrepreneur's learning experience and street savvy.

Myth 6-Money is the most important start-up ingredient.

Reality- If the other pieces and talents are there, the money will follow, but it does not follow that an entrepreneur will succeed if he or she has enough money. Money is one of the least important ingredients in new venture success. Money is to the entrepreneur what paint and brush is to the artist-an inert tool which, in the right hands, can create marvels. Money is also a way of keeping score, rather than just an end in itself. Entrepreneurs thrive on the thrill of the chase; and, time and again, even after an entrepreneur has made a few million rands or more, he or she will work incessantly on a vision to build another company.

Myth 7- Entrepreneurs should be young and energetic.

Reality- While these qualities may help, age is no barrier. The average age of entrepreneurs starting high potential businesses is in the mid-thirties, and there are numerous examples of entrepreneurs starting businesses in their sixties. What is critical is possessing the relevant know-how, experience, and contacts that greatly facilitate recognising and pursuing an opportunity.

Myth 8- If an entrepreneur has enough start-up capital, he or she can't miss.

Reality- The opposite is often true; that is, too much money at the outset often creates euphoria and a spoiled-child syndrome. The accompanying lack of discipline and impulsive spending, usually lead to serious problems and failure.

Myth 9- Unless you attain high scores in intelligence tests, you'll never be a successful entrepreneur.

Reality- Entrepreneurial intelligence quotient (IQ) is a unique combination of creativity, motivation, integrity, leadership, team building, analytical ability and ability to deal with ambiguity and adversity.

2.8.4 The external environment as stimulus for entrepreneurship

Fox & Maas (1997:11) provide a valuable contribution on how the external environment stimulates entrepreneurship. The environment makes certain unique demands on the individual. For instance, certain skills are needed to utilise a specific opportunity. Even the criterion for an organisation's success can change. An alternative criterion measuring an organisation's success could measure how quickly it reacts to its changing environment. This criterion requires an entrepreneurial organisation to follow a 'speedboat' rather than an 'oil tanker' philosophy. A speedboat can change its course faster than can an oil tanker. The organisation's processes should support such a philosophy. The gathering and dissemination of information constitute a particularly important process that affects the organisation effectiveness. It is common knowledge that the world is experiencing information revolution. It can be argued that there is an oversupply of information. Yet, information has an effect on the frequency and quality of competition. Information is not available to only one organisation-competitors have access to the same information, and this affects the nature of 'competitiveness'.

The course of technological change can, to a degree, be linked to information- new information can lead to the creation of new technologies. The dynamism of the computer industry is a typical example of organisations being subject to a rapidly changing technology.

Several other factors, including the globalisation of markets and changing values, can effect the 'acceleration' of the environment. What is important is that more opportunities are generated by a rapidly changing environment, and that they can be utilised by entrepreneurs. However, this exploitation requires entrepreneurs to be adequately prepared. This preparation includes the readiness of the entrepreneur, the structure of the organisation and the processes that are used.

2.8.5 The psychological characteristics of an entrepreneur.

Much has been written about the entrepreneur's character traits. Fox & Maas (1997:12) cite a number of researchers including Timmons and Carter & Jones-Evans, who contributed immensely in the listing of characteristics. According to Fox & Maas (1997:12) the combination of personal characteristics playing the central role in successful entrepreneurship has not been determined beyond doubt. They provide a helpful review of various South African findings in this regard and list the following characteristics:

Motivation. The need to achieve is one of the entrepreneur's outstanding characteristics. It is evident in successful scientists, sportsmen and women, politicians and managers of large enterprises. It was found that the association of a high need to succeed and entrepreneurship occurred across culture. Motivated people can be described as people who want to succeed. They attempt difficult tasks as fast and as independently as possible. They overcome obstacles, try to attain high standards and attempt to surpass others. These performance-oriented activities are directed towards achieving all-embracing objectives or lifelong ideals. Performance and success are pursued for the experience of personal success, rather than for social recognition or prestige.

Drive, perseverance and energy. It is not always possible to distinguish between these three characteristics. All of them probably contribute to a positive personal orientation. Drive, perseverance and energy refers to internal sources of motivation and include expectations, needs, drives and objectives. Drive can be described as the ability of individuals to cause things to happen. Drive can be found in people who have a need to achieve rather than a fear of failure. What is important is that a high degree of drive

appears to be a prerequisite for entrepreneurship. Entrepreneurs can work long hours, they persist despite psychological blocks, external obstacles (e.g. negative colleagues) and fatigue, and they set themselves and others high, but realistic, objectives.

Role orientation and purposive ness. People can play the roles befitting their desired circumstances only when they are certain of their goals. Role orientation requires a drive towards opportunities instead of a focus on problems. Purposive ness does not imply only committed behaviour and an ability to set objectives. It also demands sufficient insight to formulate clearly attainable, challenging and measurable objectives. The ability to formulate challenging, attainable objectives makes it possible for entrepreneurs to focus their activities, to be selective in evaluating opportunities and to know when to say 'no'.

Objectives and direction assist in determining priorities and make it possible to devise methods of measuring performance.

Time perspective. A well-developed sense of time and an aptitude for using time effectively are characteristics of many entrepreneurs. Because they regard time as extremely valuable, they operate in a planned and orderly way. They see time as a scarce resource and have little patience with those who waste it. Entrepreneurs are future oriented and tend to finalise tasks without procrastination or self-doubt.

Internal locus of control. Entrepreneurs believe in their own ability to direct their activities towards success, despite obstacles. Because they have an implicit belief in their own abilities, they are also aware of their limitations. Therefore, they do not deny that they will make mistakes. They will, however, regard a mistake as an opportunity for learning and are unlikely to repeat the error.

An external locus of control contrasts sharply with an internal locus of control. People with an external locus of control believe themselves to be the prisoners of circumstances. Greater forces determine their destiny and they blame others for their lot. A tendency towards an external locus of control engenders a negative and reactive attitude. Entrepreneurs should be directed towards accepting an internal locus of control.

Handling uncertainty. A further character trait found in entrepreneurs is their ability to handle and endure uncertainty without compromising effectiveness and efficiency. They sometimes have to make decisions in times of uncertainty or on the basis of limited information.

Confidence and self-image. Self-confidence is a characteristic directly related to self-image, but a person's other qualities also combine to create his or her self-image. Generally, entrepreneurs have a high self-image. Furthermore, this self-image is related to performance motivation and the drive to be successful.

Creativity, innovative ability and vision. Creativity is manifested practically. It is related to a person's self-image and their ability to think creatively. Innovative ability can be defined as the use of creative attributes in being inventive. Creativity and innovative ability form the basis for creating new enterprises. It is accepted that everybody is creative. It is also accepted that creativity and innovation can be stimulated by, inter alia, training.

Vision refers to an almost instinctive leadership characteristic that is apparent in charisma and daring, and which is infectious. A creative and clearly articulated vision acts as a focal point. It becomes a motivator for the entrepreneur, the entrepreneurial team and the organisation.

Ethics and integrity. The successful way to build a career, specifically an entrepreneurial career, is to maintain high ethical standards. Success without the highest measure of integrity and reliability is failure. Integrity and reliability are probably the most important factors contributing to the long-term success of entrepreneurs.

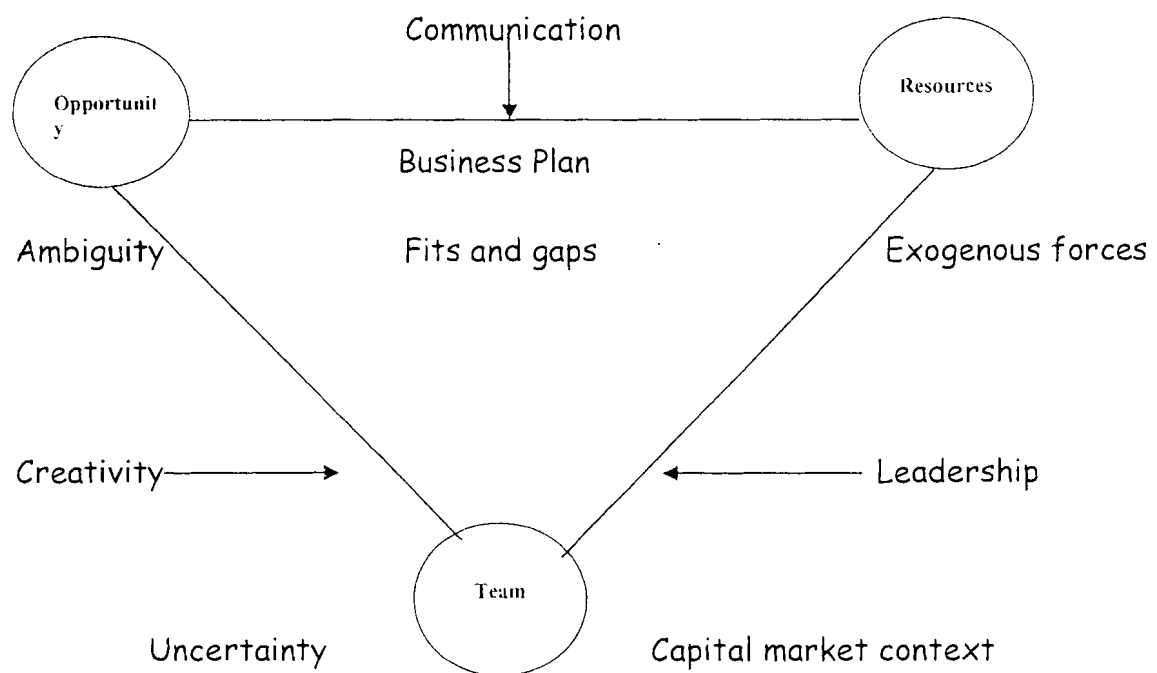
Holistic approach. Besides the need for intelligence, the entrepreneur must be able to observe an event and its environment, anticipating the effect that a change in the one element will have on the other. This approach is rooted in sound conceptual skills.

Value system. Entrepreneurs are more realistic about their abilities and their objectives than other people are. When they need help, they tend to consult experts rather than talk to friends and family. They have contacts that can help when they are exploiting opportunities. For the entrepreneur, networking is a very important activity. The goal tends to be the exploitation of opportunity rather than the control of resources. Entrepreneurs are optimistic in uncertainty and believe that their own abilities will lead them to success.

The church through the gospel and general Bible truths is well placed to promote these and related entrepreneurial traits.

2.8.6 The entrepreneurship process

Figure: 2.4 Timmons Model of the Entrepreneurial Process



Source: Timmons (1999:38)

2.8.6.1 Value creation: The driving forces

According to Timmons (1999:37) a core, fundamental entrepreneurial process accounts for the substantially higher success pattern among higher potential ventures. Despite the great variety of businesses, entrepreneurs, geography, and technology, time and again central themes dominate this highly dynamic entrepreneurial process.

What are these driving forces?

- It is opportunity driven.
- It is driven by a lead entrepreneur and an entrepreneurial team.
- It is resource parsimonious and creative.
- It depends on the fit and balance among these.
- It is integrated and holistic.

These are the controllable components of the entrepreneurial process that can be assessed, influenced, moulded and altered, thereby changing in positive ways the risk-to-reward equation. Throughout the careful due diligence process conducted by prospective investors, and by the founders, these themes are the focus in analysing the risks and trade-offs and determining what can be changed, added, deleted, or reconfigured to improve the fit and balance and thereby get the odds in one's favour.

2.8.6.2 Change the odds: Fix it, shape it, mould it, and make it.

The Timmons model starts with opportunity, not money, not strategy, not networks, not the team, not the business plan. Timmons (1999:37) asserts that most genuine opportunities are much bigger than either the talent or capacity of the team or the resources available to the team at the outset. Therefore, the role of the lead entrepreneur and the team is to juggle all these key elements in a dynamic, moving environment. The business plan provides the language and code for communicating the quality of the three driving forces and of their fit and balance.

The lead entrepreneur's job is simple enough: he or she must carry the deal by taking charge of the success equation. In this dynamic context, ambiguity and risk are actually your friends. Central to the homework, creative problem solving and strategising, and due diligence that lies ahead is analysing just what are the fits and gaps that exist in the venture. What is wrong with this opportunity? What is missing? What good news and favourable events can happen, not just the adverse? What has to happen to make it attractive and fit me? What market, technology, competitive, management and financial risks can be reduced or eliminated? What can be changed to make this happen? Who can change it? What are the least resources necessary to get this the furthest? Is this the right team? And so on. By implication, if one can determine these answers, make the necessary changes and additions, figure out how to fill the gaps and improve the fit, and/or attract key players who can add such value, then the odds for success rise significantly. In essence, the entrepreneur's role is to manage and redefine the risk-reward equation.

2.8.6.3 The opportunity

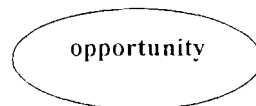
Successful entrepreneurs and investors know that a good idea is not necessarily a good opportunity. Timmons (1999:38) backs this up with the following statistics: For every 100 ideas presented to investors in the form of business plan or proposal of some kind, usually just 1 or sometimes 2 or 3 ever get funded. Over 80 % of those rejections occur in the first few hours; another 10 to 15% are rejected after investors have read the business plan

carefully. Less than 10% attract enough interest to merit thorough due diligence and investigation over several weeks, and even months. Those are very slim odds. Countless hours and days have been wasted by would-be entrepreneurs chasing ideas that are going nowhere. An important skill therefore, as an entrepreneur or an investor, is to be able to size up quickly whether serious potential exists, and to decide how much time and effort to invest.

The following exhibit from Timmons summarises the most important characteristics of good opportunities. Underlying market demand-because of the value-added properties of the product or service, the market size and 20+ percent growth potential, the economies of the business, particularly robust margins (40% or more), and free cash flow characteristics-drives the value creation potential.

The Entrepreneurial process is opportunity driven

Exhibit:1



Market demand is ingredient to measuring an opportunity:

- Is the customer reachable?
- Customer payback less than one year.
- Market share and growth potential equals.
- 20% annual growth, 20%+ and durable?

Market structure and size:

- Emerging and/or fragmented?
- Proprietary barriers to entry?

Margin analysis helps differentiate an opportunity from an idea:

- Low cost provider? (40% gross margin)
- Low capital requirement versus the competition?
- Break-even 1-2 years?

2.8.6.4 Resources: Creative and parsimonious

Timmons (1999:39) dispels one of the most common misconceptions among untried entrepreneurs that you first have to have all the resources in place, especially money, in order to succeed with a venture. Thinking money first is a big mistake. Money follows high potential opportunities conceived of and led by a strong management team. Timmons (1999:39) further argues that investors have bemoaned for years that there is too much money chasing too few deals. In other words, there is a shortage of quality entrepreneurs and

opportunities, not money. Successful entrepreneurs, device ingeniously creative and stingy strategies, in marshalling and gaining control of resources. Bootstrapping is a way of life in entrepreneurial companies and can create a significant competitive advantage. Doing more with less is a powerful competitive weapon.

2.8.6.5 The entrepreneurial team

There is little dispute today that the entrepreneurial team is a key ingredient in the higher potential venture.

Exhibit:2 Timmons (1999:40)

An entrepreneurial team is the key ingredient for success.



An entrepreneurial leader

- Learns and teaches-faster, better
- Deals with adversity, is resilient
- Exhibits integrity, dependability, honesty
- Builds entrepreneurial culture and organisation

Quality of the team

- Relevant experience and track record
- Motivation to excel
- Commitment, determination, and persistence
- Tolerance of risk, ambiguity, and uncertainty
- Creativity
- Team focus of control
- Adaptability
- Opportunity obsession
- Leadership
- Communication

The above exhibit depicts the important aspects of the team. These teams are invariably formed and led by a very capable entrepreneurial leader whose track record exhibits both accomplishments and many of the qualities that the team must possess. As pacesetter, culture-creator, and player/coach; the lead entrepreneur is central. The ability and skill in attracting other key management members and then building the team is one of the most capacities investors look for. The founder who becomes the leader does so by building heroes in the team; by a philosophy that rewards success and supports honest failure; that shares the wealth with those who help create it; and by setting high standards for both performance and conduct.

2.8.6.6 Importance of fit and balance

Visually, Timmons' model can be appreciated as a constant balancing act, requiring continual assessment, revised strategies and tactics, an experimental approach. By addressing the types of questions necessary to shape the opportunity, the resources, and the team, the founder begins to mould the idea into an opportunity, and the opportunity into a business, just as you would mould clay from shapeless form to a piece of artwork (Timmons, 1999:41).

The fit issue can be appreciated in terms of a question: this is a fabulous opportunity, but for whom? Time and again, there can be a mismatch between the type of business, the chemistry between founders and backers, or a multitude of other factors that can cause a rejection. Thus, how the unique combination of people, opportunity, and resources come together at that particular time and space may be the most important factor in a venture's ultimate chance for success. The potential for attracting outside funding for a proposed venture depends on the overall fit, and how the investor believes he or she can add value to this fit, improve the fit, risk-reward ratio and odds for success (Timmons, 1999:43).

2.8.6.7 Importance of timing

Equally important is the timing of all these entrepreneurial events. Each of these unique combinations occurs in real time, where the hourglass drains continually, and may be friend, foe or both. Decisiveness in recognising and seizing the opportunity can make all the difference, particularly when the sand disappearing from the hourglass is cash. In fact, there is no such thing as perfect time for an opportunity. Most new businesses run out of money before they can find enough customers and the right team for their great idea. Opportunity is a moving target (Timmons, 1999:43).

2.8.7 The entrepreneurial church

The world is changing too rapidly for us to continue doing things just as we have done them in the past. If you think your city is immune to the radical changes and monumental shifts in our culture think again. Past assumptions about spiritual needs and beliefs, religious attitudes and allegiances, no longer hold sway. All this means that the past ways of doing ministry no longer speak to the needs of most people. If we're doing what we've always done, we might be missing the opportunity to minister to those who need it the most. We must take the church to the community. Look around your community and start making a list. There's the immigrant population, the teen population, those who have grown up with no Christian influence and thus no familiarity with religion,

and many, many others. Very few of these people will ever be affected by what goes on during a church service, no matter how dynamic, upbeat, and relevant the service is. We can no longer just schedule church services and programs and wait for those who need God to show up. We must find creative ways to engage the non-church goers in our communities. We must take the gospel out of the church to the people. We must become entrepreneurs as we practice our faith. Any individual, any group, and any church or organisation can do something big for God as we get involved in what God is doing. Entrepreneurial faith connects the individual's Monday-through-Friday life with practical outreach that meets human needs with the grace of God. It taps into the passion and expertise of the businessperson and the professional, the layperson and the pastor, and even the behind-the-scene people who quietly want to utilise their skills, knowledge, and abilities to help expand God's kingdom (Caldwell & Kallestad, 2004:3).

2.8.7.1 How does entrepreneurial faith work?

When you consider immersing yourself in the life of entrepreneurial faith, you are anticipating a total transformation-leaving the comfortable status quo to become a person who is a change agent, adding value through creativity and passionately launching bold initiatives, all the while taking calculated risks for God. Serving God in entrepreneurship is what adds value to a normal business venture or a financial enterprise. The work of entrepreneurial faith is done on earth, but it is spiritual in nature. It is done by humans guided by God, and it produces eternal results (Caldwell & Kallestad, 2004:40).

2.8.7.2 Locating your community

In the life of entrepreneurial faith, Christians band together, to identify opportunities, and then use their passion and expertise to meet the needs of those around them. The work of spiritual entrepreneurship is done as a community. But the recipients of this bold ministry are also in a community. The communities of people who need the touch of God's grace, through the work of His people, can be considered any gathering of people around a common theme, be it geographical region (neighbourhoods and towns), vocations (our workplace), education (the parents of our children's classmates), hobbies (golf clubs, garden clubs, etc.), or any number of other lifestyle categories. We each live in several communities, interacting daily with our "neighbours" in these groups. Community includes the people we associate with regularly, those we share life with (Caldwell & Kallestad, 2004:42).

2.8.7.3 Non-profit entrepreneurs

According to Caldwell & Kallestad (2004:68) the term non-profit entrepreneurs seems to be an oxymoron. But in as much as one definition of an entrepreneur is one who creates new ways to make money, and non-profit organisations need revenue to operate, the phrase makes perfect sense. Now, non-profits don't pocket any profits; they re-invest them or use them to launch other charitable ventures. Non-profit does not mean you have to lose money.

An ever-increasing number of organisations are seeking a piece of a quickly shrinking donor base. If you lead a non-profit organisation, you have to find new ways to do more with less. Competition for donor rands, the cost of soliciting and collecting those rands, and even competition from for-profits entering the social sector all are pressing in on you. Yet the needs of those you serve aren't going away. You need help in the form of entrepreneurial faith. Entrepreneurial thinking is not only helpful, it is essential for non-profits to survive in these times. The traditional leader of a non-profit organisation looks at the shortage of donations and tries to find a way to get more money from his or her donors, and to find more donors. Good luck. In contrast, the entrepreneurial non-profit leader sees that the problem is not a lack of donors, but a lack of money to do what he or she is called to do. This leader is inspired to find new ways to fund the mission (Caldwell & Kallestad, 2004:68).

2.8.7.4 The legacy of entrepreneurial faith

The idea of funding Christian service and ministry through non-traditional means is not a new one. We can see the origins of this model in past centuries in the life of the church. Early Monasteries depended on commercial ventures such as agriculture to support their needs and to provide finances to minister to the poor. The Jesuits felt God's passion to help people learn to read and write in order to become leaders in their communities. They set up farms to fund educational outreaches, resulting in some of the greatest schools in the world. The Moravians planted profitable enterprises alongside their churches, because they knew that offerings from their congregations alone could not sustain their mission churches. They viewed these mission-based enterprises as ways to help people in their communities develop skills that would allow them to prosper. Generating revenue in this way not only funded charitable enterprises but also served as a practical method of training the community in marketable skills. Throughout history, churches have been leaders in entrepreneurial efforts. Many cities have nursing homes, substance-abuse programs, and adoptions agencies that are outgrowths of church ministries.

Until recently, many-if not most-community programs, were started and operated by churches. We need to once again take the church to the streets. We need entrepreneurial churches that will rise up and reclaim our cities (Caldwell & Kallestad, 2004:70).

2.8.7.5 Separating the dreams from schemes

One of the wisest men ever to live proclaimed, "Where there is no vision, the people perish." (Proverbs 29:18, King James Version). Two things that set spiritual entrepreneurs apart from others are that God gives them a vision and they are able to recognise it as coming from God. Part of seeing God's vision is developing an attitude of expectation when facing a need or a challenge. This is a constant attitude of dreaming of new ways to shine a light in the darkness. It's a heart-driven desire to find new and effective ways to rescue your hurting neighbours (Caldwell & Kallestad, 2004:91).

Caldwell & Kallestad (2004:96) make the following interesting distinction between a human scheme and Godly vision:

- **A vision leads to helping others.** If you have a desire to improve upon a product or service, and the end result will be a benefit to others, this could be the real deal. On the other hand, if your dream is for your own personal advancement or gain, check again. You've probably landed on a scheme.
- **A vision glorifies God.** Who gets the credit when the vision is fulfilled? Will your name be on the flag that flies over the finished product, or will it be the name of the One who enabled you to complete it? If you are looking forward to more appearances on the speaking circuit and a book-signing tour following the completion of a project, you may be hooked to a scheme rather than a dream.
- **A vision defeats the work of the devil.** Jesus said he came to destroy the works of the devil. If we are working side by side with Jesus, we will be doing the same. Our vision will lead to the destruction of the schemes constructed by Satan. God breaks through the devil's schemes of self-centeredness, ego, and apathy toward a broken world so that Jesus' love can shine through.
- **A vision requires the power of the Holy Spirit.** If we can bring the dream to pass on our own, without God's help, it is simply a scheme. It's too small and too earth bound to qualify as a vision. Real vision, given by God, requires God's power, expressed in our lives through the Holy Spirit, to be completed. This is why all of the credit for bringing a vision to reality goes to God.

- **A vision advances God's kingdom.** After all, that is what we are to be about. If our thoughts and actions are not advancing God's perfect way, they are schemes. On the other hand, when our vision and dreams line up with Scripture, and they promote the kingdom of God, we can move ahead with unshakable confidence.

2.8.8 Conclusion

The church, and in particular, the urban church, faced with daunting challenges of increasing unemployment and high poverty rate, is encouraged to embrace an entrepreneurial way of thinking, which is opportunity driven, holistic in approach and leadership balanced. This way of thinking will result in the creation, enhancement, realisation, and renewal of value, not just for owners, but for all participants and stakeholders. The paradoxes of entrepreneurship, myths and realities, helps to clarify our strategies, plan ahead, take the calculated risks and seize opportunities to impact our urban communities. The world is changing too rapidly for us to continue doing things just as we have done them in the past. If we're doing what we've always done, we might be missing the opportunity to minister to those who need it the most. We need to take the church to the community. The work of entrepreneurial faith is done on earth, but it is spiritual in nature. It is done by humans guided by God, and it produces eternal results. Entrepreneurial thinking is not only helpful, it is essential for non-profit making organisations such as churches, to survive in these times. As church leaders, we are challenged to find ways of funding our mission. The idea of funding Christian service through non-traditional means is not a new one. Evidence of this model can be traced in past centuries in the life of the church. One specific example is that of the early Monasteries dependent on commercial ventures such as agriculture to support their needs and to provide finances to minister to the poor. Lastly, two things that set spiritual entrepreneurs apart from others are that God gives them a vision and they are able to recognise it as coming from God. Part of seeing God's vision is developing an attitude of expectation when facing a need or a challenge.

Lastly, the concepts dealt with in this chapter, are useful in a number of ways. Firstly, they serve as a solid theoretical framework for the work done in chapter three. Secondly, they will provide a firm theological and theoretical framework, which guides the formulation of questionnaires and the empirical research process in chapter four. Thirdly, these concepts will help in formulating conclusions and recommendations in chapter five. Lastly, the theological and biblical framework laid in this chapter, will greatly help those leaders and urban ministries that are looking at alternative and fresh ways of ministering effectively to the poor and non-poor in our cities.

Chapter 3: Environmental scan of Emfuleni Local Municipality

3.1 Introduction

In line with the problem statement and purpose statement in sections 1.2 and 1.3 respectively, this chapter is an attempt to create awareness amongst churches and relevant stakeholders about the intensity of poverty and unemployment levels in the Emfuleni Municipal Area. It is also hoped that this study will help stimulate entrepreneurial thinking amongst the churches. In order to achieve the objectives of this chapter, we focus on the following key factors: the historical development of Emfuleni Municipal Area, locality and description of Emfuleni Local municipality Area, demographic profile of Emfuleni Municipal Area, employment and unemployment profiles, and the economy of Emfuleni, poverty in Emfuleni Municipal Area and chapter conclusion.

Excluded in this chapter on the environmental scan of the area, is among other issues, the survey on the church's condition and its involvement in the community. This topic will be covered extensively through the empirical research in chapter four. Given the limitation of this study on entrepreneurship, the key focus issues in this chapter are sufficient to highlight for example, the economic development of the area; how the situation changed from a vibrant economy we had in the past, to the sorry state we now have; poverty levels in terms of gender, age and locality within the municipality area; etc.,.

3.2 The historical development of Emfuleni Municipal Area (EMA).

Slabbert (2001:1) provides a helpful summary of the historical development of EMA as follows:

The towns that now form Emfuleni Municipal Area owe their establishment to the discovery of coal deposits in the region.

In 1878 George William Stow discovered deposits of coal, extending 100km North of Vereeniging and 32km South, across the Vaal River, totalling an area of approximately 500 square kilometres. At the current rate of mining it is expected that these deposits will only be exhausted in 400 years time. On request of Stow, Senator Samuel Marks (a millionaire entrepreneur), Isaac Lewis and Stow formed a company, known as 'De Zuid Afrikaansche en Oranje

Vrijstaatsche Kolen en Mineralen Mijn Vereeniging.' They purchased some coal bearing farms in 1880, and started to operate coal mines in the area.

By 1882 there was a large enough population and sufficient development in the area of the coal mines to justify the establishment of a town. The town Vereeniging (after the last word in the company's title) was established in 1889.

The next major impact on the area was experienced during the Second World War. South Africa's contribution to the allied forces resulted in a great demand for flat steel products. Iscor decided in 1941 to erect a new iron and steel works 16km West of Vereeniging, which was completed in 1943. A large number of people were employed, and provision had to be made to house all the people. This led to the development of the town Vanderbijlpark. Full municipal status was granted to Vanderbijlpark in 1952.

Vaal Weekly (September 1999) highlighted and prepared important historical milestones, in the development of the area. In this study, we highlight few that are relevant:

- 1903: Founding of Vereeniging Brick and Tile Company as affiliates of Vereeniging Estates.
- 1903: Founding of the Rand Water Board.
- 1911: Union Steel Corporation of South Africa Limited (USKO) comes into being.
- 1912: The first electrical power station near Vereeniging is launched.
- 1934: The development of the Vaal Dam as a water catchment area.
- 1942: First phase in the development of Sharpeville begins.
- 1950: Sasol begins with the development of Sasolburg.
- 1953: The black township Boipatong is developed.
- 1960: The Sharpeville uprising leads to the first actual manifestation of political unrest against the Apartheid policy of the National Party government (1948-1949).
- 1965: Large scale development of Sebokeng commences.
- 1966: The Potchefstroom University for Christian Higher education starts presenting part-time classes in Vanderbijlpark.
- 1969: The Vaal Triangle Technical College, later The Vaal Technicon starts becoming active.
- 1984: The world-wide drop in the demand for steel products hurts the production of steel in the Vaal Triangle. The great iron and steel industries of the Vaal Triangle begin the systematic rationalisation of several thousands of workers.

- 1984-1986: Wide-ranging unrest, rent boycotts and industrial action begins in the Vaal Triangle, in reaction to the new legislative order (three-chamber parliament, excluding the African majority).
- 1989: Mr. F W De Klerk, the local parliamentary representative for Vereeniging, becomes the leader of the National Party and State President of South Africa.
- 1992: Vereeniging clinches city status.
- 1992: The Boipatong massacre in which a group of Inkatha supporters allegedly attacked people in an ANC squatter camp.
- 1994: Political negotiations between the government and representatives of formerly banned organisations set the stage for the first non-racial democratic elections in South Africa. This led to a new local government.

Although, the Vaal Weekly identified these major, important and useful milestones, they left out many other important moments; for example, nothing is said about the establishment of Evaton and major church institutions such as Wilberforce Teacher Training College in Evaton.

3.3 Locality and description of Emfuleni Local Municipality Area.

The Emfuleni Local Municipality is one of three local municipalities comprising the Sedibeng District Municipality. It is the Western-most local municipality of the district, which covers the entire Southern area of the Gauteng province, extending along a 120km axis from East to West. The Vaal River forms the Southern boundary of the Emfuleni Local Municipality and its strategic location affords it many opportunities for tourism and other forms of economic development. Emfuleni shares boundaries with Metsimaholo Local Municipality in the Free State province to the South, Midvaal Local Municipality to the East, The City of Johannesburg Metropolitan area to the North and Westonaria and Potchefstroom (in North West province) local municipalities to the west (Draft Integrated Development Plan, 2005/2006:7).

The municipality is strategically located, with access to a well-maintained road network-N1 national route linking Johannesburg and Bloemfontein, which traverses Emfuleni. EMA has two main towns of Vereeniging and Vanderbijlpark. Sasolburg is only 10km to the south, across the boundary. It forms the 'heartland' of what was formerly known as the Vaal triangle, renowned for its contribution to the steel and iron industry in South Africa. The area also comprises a number of large former black townships, all of which require considerable investment in infrastructure and environmental

upgrading. As indicated above, the EMA is rich in history, encapsulating the Anglo-Boer war, heritage assets such as Sharpeville monument and the liberation struggle epitomized by the signing of the constitution in 1996 (Draft Integrated Development Plan, 2005/2006:7).

Table:3.1 Emfuleni Municipal Area-Suburbs

Boipatong	Sharpeville
Boitumelo	Tshepiso
Bophelong	Palmsprings
Evaton	Vaal Oewer
Lochvaal	Vanderbijlpark and suburbs
Sebokeng	Vereeniging and suburbs

Source: Draft Integrated Development Plan: (2005/2006:7)

Slabbert (2001:2) argues that as a result of past (Apartheid) policies, urban and economic development manifested geographically in a dual manner. The spatial economy is characterised by areas of economic activities closely surrounded by medium to high income areas, each with comparatively adequate urban facilities and economic centres. Low-income areas are located on the urban boundaries and in some cases isolated in rural areas where limited or no economic development exists.

The low-income areas, however, are economically almost totally dependent on the economic activities in the medium and high income areas. Not only are the work places located in the high-and medium-income areas, but also the trade centres. Between 80% and 90% of groceries and clothing are bought in the middle and high-income areas. This results in a high frequency of commuting between the low-income areas and the high-income areas. There is also a high frequency of commuting between Vanderbijlpark and Vereeniging. People commute daily between different centres for work and trade. A well developed road and transport system therefore exists in the Emfuleni Municipal area, linking the areas of economic activity with its sources of labour, inputs and markets (Slabbert, 2001:2).

3.4 Demographic profile of Emfuleni Municipal Area

3.4.1 Population size

According to Draft Integrated Development Plan (2005/2006:7), citing a survey done by Development Bank of South Africa (DBSA), 2005, the current population of Emfuleni is estimated at 688 844, an increase of 30423 since census 2001 and constitutes a 4.6% growth rate, compared to the current

estimated population of 833 772 for Sedibeng District Municipality. This comprises 187 040 households (excluding collective living quarters) according to census 2001.

Van Vuren (2003:85) provides a helpful summary of the population size per suburb based on Stats SA 2003.

Table:3.2 The Emfuleni Municipal Area Population for 2001	
Boipatong 16868	Sebokeng 222044
Bophelong 37779	Sharpeville 41031
Evaton 143152	Tshepiso 22952
Rural areas 4378	Vanderbijlpark 80201
Palmsprings/Stretford 16727	Vereeniging 73288
Total: 658420	

Table:3.3 Projected Population Growth					
Year	2001	2002	2003	2004	2005
Population	658422	668485	678588	688844	699255

Source: Integrated Development Plan 2005/2006:8

3.4.2 Population composition

The racial composition of Emfuleni's population is indicated in the table below. Most of the African population is concentrated in areas such as Sebokeng, Evaton, Sharpeville, Boipatong and Bophelong. This illustrates the entrenched racial divisions within the municipality. It tends also to reflect the socio-economic geography of the municipality and the pattern of access to services (Draft Integrated Development Plan, 2005/2006:8).

Table:3.4 Demographic Composition of Emfuleni Municipal Area					
	African	Coloured	Indian/Asian	White	Total
Male	271011	3416	3010	45254	322691
Female	282296	3595	2881	46959	335731
Total	553307	7011	5891	92213	658422

Source: Draft Integrated Development Plan (2005/2006:8)

3.4.3 Age distribution

The table below shows the age distribution of the population by gender. Some interesting characteristics of the population are important to note for their implications for development in the municipality:

- 35% of the population is below the age of 20. This youthful population will make different demands on the municipality than older, mature population. For example on education, sport and recreation, libraries and other community facilities.
- The highest population in any cohort is in the 20-24 age cohort, followed closely by the 25-29 cohort. These categories alone comprise 21.79% of the male population and 20.29% female population. This population category represents young work-seekers and those who are establishing family units. They are also a grouping very vulnerable to HIV infection. Their demands will be felt on housing, sport and recreation facilities, job creation and health facilities.
- The largest percentage of the population falls within the economically active cohorts. Given the slow economic growth and lack of jobs, this population group will continue to be pushed towards poverty, exacerbating the financial crisis the municipality finds itself in through an inability to afford services.
- There are more women than men in the municipality and significantly more aged women than men (women comprise 10.5% of the population over 55 years old, while men only comprises 8.43%). The aged demands will be felt more in welfare needs.

Table:3.5 Age distribution by gender				
Age cohort (yrs)	Male	Percentage	Female	Percentage
0-4	26661	35.98	27079	35.43
5-9	27925		28402	
10-14	29452		30484	
15-19	32051		32986	
20-24	36387	60.73	35106	59.59
25-29	33914		33006	
30-34	27882		27930	
35-39	25559		27162	
40-44	22934		24033	
45-49	18339		19717	
50-54	14373		14260	
55-59	9613		10280	

60-64	6980		8586	
65-69	4471	3.29	6297	4.98
70-74	2915		4457	
75-79	1664		2685	
80-84	1077		2007	
85+	494		1254	
Total	322691	100.0	335731	100.0

Source: Draft Integrated Development Plan (2005/2006: 9).

3.4.4 Gender distribution

The gender distribution for Emfuleni shows that there are more females than males in the municipality as a whole. The pattern of gender distribution is that there are more young and elderly in the population, whereas men outnumber women in the 20-30 age group. There are generally more African, Coloured and White women than their male counterparts, in the municipality (Draft Integrated Development Plan, 2005/2006:9).

3.4.5 Home ownership

By 1993 most of the households, especially those residing in the former township areas were renting the structure in which they stayed. The type of dwellings in the township areas ranged from formal dwellings (44.7%), informal dwellings (49.7%) and outbuildings (5.6%). Home ownership however changed drastically with the building of RDP houses in the Emfuleni Municipal Areas. About 40000 RDP houses were built in the Emfuleni Municipal Area. The construction of middle and higher income houses, however, declined to a very low level as a result of an increased supply of houses, emanating from especially White, Asian, and Coloured home owners that left the Emfuleni Municipal Area. In the period 1991-1996 the growth rate for the White population group was -3.5%. The growth rate for the Asians was -8% and that of the coloured population group -5.7%. Most of these left from middle and higher income areas (Slabbert, 2001:3).

3.4.6 Literacy

By the year 2000 19.8% of the total EMA population had no education. The figure for 1991 was 23%. The national figure for 1991 was 30.6%. By the year 2000, 67.7% of the population in the EMA had an educational level of grade 3 or higher. 22.8% of the EMA population had grade 10 or a higher qualification by the year 2000. The average number of pupils per school is 936, and the average number of pupils per teacher is 47 (Slabbert, 2001:3).

3.5 Employment and unemployment profiles

3.5.1 Profile of the unemployed

The draft Integrated development Plan (2005/2006:37), provides a useful, summarised table of the labour force calculated from the data derived from the Municipal Demarcation Board 2003; Slabbert and Mokoena 1999; Slabbert 2003.

Table:3.6 Labour force of EMA				
Activity	Numbers 2001	Comparison of percentages		
		Survey data 1999	Census 2001	Survey data 2003
Population	658422	100.0	100.0	100.0
Less Persons 0-14 years & 65+ years of age & the disabled & economically non active population	344732	53.4%	52.4%	54.2%
Economically active	313690	46.6%	47.6%	45.8%
Employed	153655	22.7%	23.3%	21%
Unemployed	160035	23.9%	24.3%	24.8%

According to Mokoena (2000:57) and Van Vuren (2003:87) the official definition of unemployment as per Statistics South Africa, are people within the economically active populace who:

- a) Did not work during the seven days prior to the interview;
- b) Want to work and are available to start within a week of the interview;
and
- c) Had taken active steps to look for work or to start some form of self-employment in the four weeks prior to the interview. Thus the official unemployment rate is calculated as the percentage of the economically active population which is unemployed.

The unemployment rate then for the EMA, is calculated at 51% from the 2001 census data (Van Vuren., 2003:87).

$$UR = \frac{\text{number of unemployed}}{\text{Economically active population}} \times \frac{100}{1}$$

$$= \frac{160\,035}{313\,690} \times \frac{100}{1}$$

$$= 51\%$$

According to the draft Integrated Development Plan (2005/2006:37), the unemployment rate for EMA, is higher than that of all municipalities in Gauteng, as well as the Northern free State. The national figure for the year 2001 was estimated at 41.5% for 2001.

Table:3.7 Trends in unemployment (% of population & unemployment rate)								
Year	1993	1994	1995	1996	1997	1998	1999	2000
Unemployed as % of population	13.5	13.8	14.7	15.6	16.5	17.4	20.6	23.9
Unemployment rate	32.5	33.2	35.5	37.5	39.7	42.0	46.6	51.3

Source: slabbert 2001:5

Since 1991 Sedibeng District registered only a marginal growth in certain sectors, and a negative growth in other sectors. The nett effect was a loss of employment opportunities. Surveys conducted by the employment research unit in the townships indicate that since 1990 younger people without jobs are moving into higher age categories, still unable to find employment. About 26% of the unemployed have less than 5years formal schooling (Slabbert, 2001:4).

3.5.2 Profile of the employed

According to Slabbert (2001:5) the employment profile in the Emfuleni Municipal Area is largely influenced by the economic structure of the area. The Emfuleni Municipal Area is characterised by specialisation in certain sectors, namely: the manufacturing of basic metals and metal products; these activities are responsible for almost 66.4% of all manufacturing employment opportunities, trade and services activities; the wholesale and retail, community and personal services and other activities are responsible for about 75.8% of tertiary employment.

Table:3.8 Formal employment profile of the Emfuleni Municipal Area:(2000)		
Economic sector	Employment	Percentage
Agriculture	4.959	3.2
Mining	310	0.2
Manufacturing	50.361	32.5
Electricity/Gas/Water	3.564	2.3
Construction	8.523	5.5
Trade	15.496	10.0
Transport	6.043	3.9
Financing	11.312	7.3
Services (community, personal etc.)	31.146	20.1
Other (including government)	23.243	15.0
<i>Total</i>	<i>154.957</i>	<i>100.0</i>

Source: Slabbert 2001:5

The above table shows the formal employment profile of the Emfuleni Municipal Area. The figures indicate a high occurrence of labour involved in manufacturing (32.5%), trade (10%) and service oriented and other activities (35.1%).

Table:3.9 Occupational profile of the economically active population	
Occupation	Percentage
Professional/technical	6.0
Managerial	2.8
Clerical	13.4
Transport	5.7
Service	16.0
Farmer	3.8
Artisan	12.5
Production/supervisor	20.7
Unspecified	19.1
Total	100.0

Source: Slabbert 2001:6

Most (64%) of the economically active population in the Emfuleni Municipality Area is involved in artisan, services, production and clerical related occupations. These occupations are typical for a region with a strong industrial base such as the economy of the Emfuleni Municipal Area. About 9% is involved in professional and managerial occupations.

3.5.3 Income and expenditure patterns

3.5.3.1 Sources of income per economic sector

Table:3.10 Total remuneration per sector for the Emfuleni Municipality Area (2000) estimated			
Economic sector	Total remuneration per year R'000	Percentage	Average wage per worker per month (Rand)
Agriculture	49.544	0.6	833
Mining	15.587	.2	4.190
Manufacturing	3,097.875	40.5	5.126
Electricity/Gas/Water	258.724	3.4	6.049
Construction	277.456	3.6	2.713
Trade	762.980	10.0	4.103
Transport	445.061	5.8	6.137
Financing	536.875	7.0	3.955
Social services, government and other	2,208.193	28.9	3.383
Total	7,652.295	100.0	4.115

Source: Slabbert 2001:7

The table shows the monetary and percentage contribution of the different sectors of the Emfuleni Municipality Area's economy to the total remuneration in the area for the year 2000. The largest percentage (40.5%) of remuneration is paid by the manufacturing sector, second largest (28.9%) is paid by the social services, government and other sector; and third largest (10%) is paid by the trade sector. The highest average monthly wages are paid by the transport and electricity/gas/water sector and the third highest by the manufacturing sector (Slabbert, 2001:6).

3.5.3.2 Sources of household income

Table:3.11 Sources of household income in the Emfuleni Municipality Area (2000)	
Sources	Percentages
Salaries and wages	75.4
Informal/self-employment	6.7
Pensions/other	9.7
Remittances	2.1
Other	6.1
Total	100.0

Source: Slabbert 2001:8

Salaries and wages contribute 75.4% to the average household income; informal activities 6.7%; pensions 9.7%; remittances 2.1% and other income 6.1%.

3.5.3.3 The expenditure profile for households.

Table:3.12 Expenditure profile of households in the Emfuleni Municipality Area (2000)	
Expenditure item	% of total household expenditure
Housing rent/bond	13.9
Water	2.3
Electricity	4.7
Food	18.6
Transport	7.5
Clothing	6.8
School	4.2
Investments	5.5
Gambling	0.3
Savings	2.2
Licences	3.7
Property tax and rates	1.6
Income tax	15.4
Housekeeping services	1.6
Telephone	3.9

Car repayment	3.8
Loans	2.7
Other exp.	1.3
Total	100.0

Source: Slabbert 2001:8

An estimated 18.6% of household's expenditure is on average allocated for food-thus the most important expenditure item. Other important expenditure items are housing (13.9%), transport (7.5%), water and electricity (7.0%), clothing (6.8%), car and loan repayments (6.5%).

3.6 The economy of Emfuleni Municipality Area

3.6.1 The Emfuleni Municipality Area's economy in a provincial context

Gauteng is the richest province in South Africa. With 18% of South Africa's population, it contributes almost 40% to this country's gross domestic product (GDP). The Emfuleni Municipality Area's economy forms an integral part of the Gauteng province and is characterised by a high degree of interdependence with the other sub-regions in Gauteng, like Johannesburg and Pretoria (Van Vuren, 2003:96).

The sub-regional contribution of the different regions in Gauteng (as a percentage of the Gross Geographic Product-GGP, of Gauteng) is shown in the table below. Sasolburg (as part of the Vaal Triangle Municipal Area-VTMA) is included in the statistics up to 1995. It is excluded from the 2000 Emfuleni Municipality Area statistics.

Table:3.13 The Emfuleni Municipality Area and other sub-regions contribution to Gauteng GGP from 1970-2000 (Percentage)							
Sub-region	1970	1975	1980	1985	1990	1995	2000
VTMA/EMA	6.7	8.5	9.1	7.6	8.3	8.4	6
Pretoria	16.6	18.0	17.3	19.6	21.0	21.6	22.7
Johannesburg	43.3	36.6	33.0	33.1	32.5	32.9	36.7
Rest of Gauteng	33.4	36.9	40.6	39.7	38.2	37.1	34.6
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Source: Van Vuren 2003:96

The Johannesburg and Pretoria sub-regions are dominant in the Gauteng province, with almost 60% of the total production activities in the province. Although the EMA's 6% GGP contribution in 2000 to Gauteng is lower than the 8.4% in 1995 when Sasolburg was included in the VTMA, the EMA economy still makes a sound contribution to the economic activities of Gauteng (Van Vuren, 2003:97).

3.6.2 The EMA economy in a local context

The structural composition of the EMA economy can be described in terms of the main economic sectors (primary, secondary and tertiary) and the trends experienced by these sectors. The manufacturing sector is the single largest economic sector and activity in the EMA (Slabbert, 2001:13).

Table:3.14 Economic structure of the EMA: GGP contribution in Rand (million) and percentage in 2000					
	1990	%	2000	%	%growth per annum
Agriculture	180	1.6	243	1.4	3.0
Mining	54	0.5	39	0.2	-3.2
Manufacturing	5486	50.0	6980	41.3	2.4
Electricity/gas/water	526	4.8	303	1.8	-5.2
Construction	330	3.0	457	2.7	3.5
Trade	1020	9.3	1367	8.1	3.8
Transport	359	3.3	1482	8.8	15.2
Financing	1407	12.8	2094	12.4	4.0
Services and other	1611	14.7	3485	20.6	9.0
Tourism and entertainment	-	-	448	2.7	-
Total	10973	100.0	16898	100.0	4.5

Source: Van Vuren 2003:99

3.6.2.1 Primary sector

The primary economic sector consists of two sub-sectors, namely agriculture and mining. The agriculture and mining sectors are contributing only 1.6% to the total EMA economy. While the agricultural activities are still growing, there is a decline in mining activities in the EMA (Van Vuren, 2003:100).

3.6.2.2 Secondary sector

Secondary activities consist of three sub-sectors, namely manufacturing, electricity/gas/water and construction. This sector is still the most dominant

sector in the EMA, with a percentage contribution of 45.8% to the total economic activities of the EMA. Manufacturing (41.3% of the EMA economy) is by far the most important individual sector of the EMA economy. The table below indicates that the manufacturing of metal, metal products and machinery (mainly iron and steel industry) dominates the manufacturing sector in the EMA economy. It is responsible for 80.6% of all manufacturing activities in this locality. This highlights the strong dependence of the EMA economy on these economic activities (Van Vuren, 2003:100).

Table:3.15 Industrial activities of the EMA in 2000	
Activity	Percentage share in manufacturing's GGP contribution
Food, drink and tobacco	3.5
Textiles, clothing and foot ware	1.8
Fuel, petroleum and rubber products	3.1
Other non-metallic mineral products	5.9
Metal, metal products and machinery	80.6
Electrical machinery and electronic appliances	2.8
Transport equipment	1.3
Furniture	1.0
Total	100.0

Source: Van Vuren (2003:101)

3.6.2.3 Tertiary sector

Tertiary activities consist of a wide variety of activities and sectors such as trade, transport, financing, services (including government services) and also tourism/entertainment. The tertiary sector's percentage share of the EMA economy was more than 50% in 2000. The transport and services sector are experiencing relatively high growth rates. The tourism/entertainment sector currently contributes a relatively small amount to the GDP of the EMA economy. There is a general consensus in the area, that the tourism industry has considerable economic potential and, therefore, has the potential to increase its share gradually in the EMA economy in the next couple of years (Van Vuren, 2003:101).

3.6.3 Functional specialisation in the EMA

The functional specialisation refers to those urban functions and economic activities in which the area or sub-region specialises. The table below shows the functional specialisation and economic base of the Vanderbijlpark and Vereeniging areas of the EMA. The EMA, and especially the Vanderbijlpark area, is considerably dependent on the basic iron and steel industry (Van Vuren, 2003:102).

Table:3.16 Functional specialisation of the EMA's urban areas		
Area	Functional specialisation	Economic base
EMA: Vanderbijlpark	Basic iron and steel, heavy metal, engineering workshops, tertiary education, recreation/tourism, regional shopping	Large but smaller than Vereeniging. The economic base is less diversified and specialises in basic iron and steel manufacturing
EMA: Vereeniging	Heavy metal, ceramics, engineering workshops, water-based recreation/tourism, government services and higher order regional shopping centre	Large, relatively more diversified but specialised in manufacturing

Source: Slabbert 2001:15

3.7 Poverty in EMA

3.7.1 The headcount index

Van Vuren (2003:92) concedes that an objective definition of poverty is surprisingly hard to formulate. Poverty is not just a matter of absolute income; it also implies something about relative income. In social terms, the poor are those who must live below what most people in particular time and place regard as the minimum acceptable standard.

Those interested in measuring the degree and incidence of poverty in a country, usually begin by drawing a poverty line. Ideally, this line is defined in terms of household income per capita. Households with per capita incomes below the poverty line are defined as poor. The simplest and most common measure of poverty is the percentage of all households that are poor. This is

called the poverty headcount, which is defined as the fraction of the population existing below the poverty line (Van Vuren, 2003:92).

More complex measures of poverty also take account of the extent to which the income of the poor falls below the poverty line. A reduction on poverty then can mean either that the percentage of poor household's falls or that the absolute income of the poor rises (Van Vuren, 2003:92).

The headcount index for the EMA for the year 2000 was 0,461. This implies that 46.1% of the households' income was below their respective poverty lines. By calculating each household's poverty line (called the household subsistence level-HSL) and comparing that with its own income, the distribution of households below (and above) their poverty lines, can be determined (Van Vuren, 2003:92).

Table:3.17 Percentage of households in different income categories expressed as a percentage of their HSL: EMA in 2000			
Category	Household income as % of the HSL	Percentage households	Cumulative percentage
A	0-50	24.3	24.3
B	51-100	21.8	46.1
C	101-150	10.4	56.5
D	151-200	10.0	66.5
E	2001-300	11.9	78.4
F	301-400	5.6	84.0
G	401-500	3.2	87.2
H	501-600	3.9	91.1
I	601+	8.9	100.0
	Total	100.0	

Source: Van Vuren 2003:93

The HSL covers only basic items such as food, clothing, rent and transport. It is estimated, that households spend two thirds of their income on these basic items, while one third is spent on other necessary items such as medicines. If this is included, one speaks of the household effective level (HEL), which is one and a half times the HSL. Therefore, the following conclusion can be made from the table above:

- The percentage of households receiving an income less than their respective HSLs (households living in poverty) is 46.1% in the EMA (row A&B)
- The percentage of households receiving an income above their respective HSLs, but less than the HEL, is 10.4% (row c).
- The percentage of households receiving an income less than the HEL is 56.5% (rows A,B &C).
- The percentage of households receiving an income above the HEL, is 43.5%. (Van Vuren., 2003:93)

Table:3.18 Poor households' income as a percentage of their HSL: EMA in 2000			
	Household income as % of the HSL	Percentage households	Cumulative percentage
1	0-10	12.6	12.6
2	11-20	6.3	18.9
3	21-30	7.4	26.3
4	31-40	6.8	33.1
5	41-50	19.5	52.6
6	51-60	9.5	62.1
7	61-70	8.4	70.5
8	71-80	9.0	79.5
9	81-90	12.6	92.1
10	91-100	7.9	100.0
	Total	100.0	

Source: Van Vuren 2003:94

The above table gives a more detailed analysis of households whose incomes were less than their specific HSL (poverty line). The table reveals that as much as 52.6% of the poor households in the EMA, receive incomes that are less than 50% of their poverty lines.

3.7.2 Poverty gap of poor households in the EMA

According to Slabbert (2001:10) in order to capture the degree (or magnitude) of poverty, the poverty gap measure is used in conjunction with the headcount index. The poverty gap measures the average shortfall of the income of the poor from the poverty line.

The poverty gap index for the EMA was calculated at 0.414. This means that on average the poor households have a shortage equal to 41.4% of their

specific poverty lines. If a household's poverty line is R1000 and the total income of the household is R586, then the shortfall is R414 (Slabbert, 2001:10).

The findings by Slabbert (2001:11) indicate that the number of households in the EMA below their respective poverty lines was estimated at 95314 in 2000. This represents 46.1% of the households in the EMA. The average poverty gap per household per month is R462 and R5546 per year for the year 2000.

3.7.3 Profile of the poor in the EMA

Van Vuren (2003:94) gives a summarised profile of the poor in the EMA, based on two recently done surveys as follows:

- A total of 42.8% of all households and 45.3% of the total population in the EMA, are poor.
- The average household size for the poor constitutes 4.7 persons, as compared to 4.3% for the non-poor.
- Poor households have a smaller percentage fathers than non-poor households and the poor fall in younger age categories than the non-poor.
- The poor have less schooling and qualifications than the non-poor
- The poor in most cases had formerly been employed in the construction, trade, transport and service sector-that is, they are mostly construction workers, taxi drivers and shop assistants
- The average household income for the poor is R658 per month, while it is R4764 per month for the non-poor households.
- The unemployment rate for the poor is 66.8% and the dependency ratio is 6.2.

3.7.4 Possible causes of poverty in the EMA

Mokoena (2000:83) highlights few factors perpetuating poverty in the EMA, as cash loans and the debt trap, violent crimes, effects of HIV/AIDS infections, land tenure, increasing prices of goods and services. One may also add from observation, massive retrenchments in the manufacturing sector and lack of new job opportunities.

3.8 Chapter conclusions

Despite a strong historical development, driven by a growing manufacturing economy, the Emfuleni Municipality Area, has since the late 1980s seen its economy taking a dive. However, manufacturing remains the most important sector of the Emfuleni economy. The metal and metal products industries

(mainly iron and steel industries) are responsible for 80.6% of all manufacturing production.

As result of past (Apartheid) policies, Emfuleni Municipality, like all urban municipalities in South Africa, inherited the economy manifested geographically in a dual manner. The municipality has two cities (Vereeniging and Vanderbijlpark) closely surrounded by medium to high income suburbs. Low-income areas (townships and informal settlements), are located in the outskirts of cities and suburbs. The township areas, however, are economically almost totally dependent on the economic activities in the cities and suburbs. People commute daily from townships to suburbs and cities, for work and trade.

The findings of this chapter on the demographic profile of Emfuleni Municipality Area, provides useful information to developmental planners and missionary endeavours in the region. The following statistics highlights some of the key findings:

- Current population is estimated at 688844
- Sebokeng is the biggest township with a population of 222044 (2001), followed by Evaton with 143152 (2001) and thirdly, Vanderbijlpark, with 80201 (2001).
- Africans are by far the majority at 553307 (2001), followed by whites at 92213 (2001).
- 35% of the population is below the age of 20.
- The highest population in any cohort is in the 20-24 age categories, followed closely by the 25-29 cohort. These categories alone comprise 21.79% of the male population and 20.29% female population. This population category represents young work-seekers and those who are establishing family units.
- There are more women than men in the Emfuleni Municipality Area and significantly more aged women than men (women comprise 10.5% of the population over 55 years old, while men only comprises 8.43%).
- By the year 2000, 67.7% of the population in the Emfuleni had an education level of grade 3 or higher. 22.8% of the population had grade 10 or higher qualification.

The challenge for all key stakeholders is to find creative solutions to turnaround the shockingly high unemployment rate in Emfuleni, which is calculated at 51% based on the 2001 census data. This high unemployment rate is said to be higher than that of all municipalities in Gauteng, as well as the Northern Free State. Another worrying factor is that since 1990 younger

people without jobs are moving into higher age categories, still unable to find employment.

A profile of those employed reveals the following:

- The majority, 32.5% of formal employment is in manufacturing, followed by 20.1% in services and 15% other (including government).
- Only 2.8% of the economically active population is occupying managerial positions and 6% are in professional/technical positions. Although these figures are typical for a region with a strong industrial base as the economy of Emfuleni, this poses a serious challenge for the leadership in the area including the church.
- 40.5% of the total remuneration is derived from manufacturing, followed by 28.9% from social services, government and other.
- Salaries and wages contribute 75.4% to the average household income. Self-employment/informal provides a mere 6.7%, which is lesser than that of pensions at 9.7%.

There is a general consensus in the area that tourism industry has considerable economic potential. Perhaps this could provide an opportunity to stimulate entrepreneurial thinking, which would lead to the creation of jobs.

The poverty situation in the Emfuleni Municipality Area calls for creative and bold initiatives. 46.1% of the households receive income below poverty lines. Worst still, a further analysis reveal that as much as 52.6% of the poor households in Emfuleni, receive incomes that are less than 50% of their poverty lines. The number of households living below their respective poverty lines was estimated at 95314 in 2000. It is not surprising to note that among other things, the causes of poverty in the region are attributed to cash loans and debt trap.

Although the findings in this chapter say nothing about the spiritual causes of poverty in the region, this chapter will assist greatly, in formulating questionnaires for empirical research in the next chapter. The findings of this chapter will also help in formulating the recommendations in the last chapter.

Chapter 4: Empirical research, results and conclusions

4.1 Research methodology

The general objective of this research is firstly, to determine to what extent are the church leaders aware of the growing levels of poverty and unemployment in the Vaal Triangle, and further investigate whether there are any entrepreneurial, mission oriented action towards redress of the situation. Secondly, to investigate the state of poverty, unemployment, skills availability, and entrepreneurship awareness, amongst the members of the church in the region.

As far as it could be established, no empirical research has been done on this theme amongst the churches of the Vaal Triangle area. In this chapter the results of a sample research, conducted amongst the leaders and members of the churches (denominational and non-denominational) in the Vaal Triangle are presented.

The literature review in chapter two and a survey of contextual factors affecting the socio-economic life of Emfuleni Local Municipality in chapter three, formed the bedrock of the structure of the questionnaires that were used to probe the perceptions of the church leaders and members of the congregations in respect of entrepreneurship as an imperative tool in the urban missionary work of Vaal Triangle churches.

A qualitative research method was used to establish the current entrepreneurial activities within the churches in the Vaal Triangle. A qualitative descriptive interview questionnaire was developed to get opinions, perceptions, existing entrepreneurial programs and readiness for entrepreneurship, from the church leaders in the region. (See appendix A).

Table:4.1 - A qualitative interview guide: link between research questions and questionnaire.

Research question	Question numbers as reflected in the questionnaire
Theological and ethical mandate for stewardship	3.1, 3.2, 3.3, 3.4, 3.5
Relevant biblical passages and cases	4.1, 4.2, 4.3
Theological perspectives about cities	5.1, 5.2, 5.3, 5.4, 5.5, 5.6
Poverty and the poor	6.1, 6.2, 6.3, 6.4, 6.5, 6.6

Unemployment	7.1, 7.2, 7.3, 7.4
Transformational development	8.1, 8.2, 8.3, 8.4, 8.5
Entrepreneurship and urban missions	9.1, 9.2, 9.3, 9.4, 9.5, 9.6, 9.7, 9.8, 9.9, 9.10, 9.11, 9.12, 9.13, 9.14, 9.15, 9.16, 9.17

A quantitative research method by means of an explanatory research questionnaire, which is closed question design, using both categorised and numerical data types, was used. This questionnaire was targeting members of the churches in the Vaal Triangle, to gather information about the awareness on entrepreneurship and the state of poverty and unemployment in the church.

Table:4.2-A quantitative survey questionnaire: link between research questions and the questionnaire.

Research question	Question numbers as reflected in the questionnaire
Biographical information	1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11
Stewardship	2
Relevant biblical passages and cases	3.1, 3.2
Theological perspectives about cities	4.1, 4.2, 4.3, 4.4
Poverty and the poor	5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.9, 5.10, 5.11, 5.12, 5.13
Transformational development	6.1, 6.2, 6.3
Entrepreneurship	7.1, 7.2, 7.3, 7.4, 7.5

There is always a chance that some questions could cause problems in the field and therefore a preliminary questionnaire is needed to identify and eliminate these problems (Ntshingila, 2004:113).

The two questionnaires were tested by going through them with a colleague who is doing a final year of honours in theology, and thereafter, they were submitted to the supervisor for final scrutiny and advice. Only then were the questionnaires adapted for interviews and survey study.

Ethical aspects were maintained throughout this research. These include the quality of research, confidentiality and anonymity and obtaining permission from participants for doing this research. To obtain permission for this research project, an introductory letter from the university was given to participants to secure their voluntary participation.

4.2 Sample and procedure

The sample was chosen from churches in the Vaal Triangle as this study is focusing in the area. In a typical non-probability sampling, a quota sample is used in the research. Each selected congregation is generally represented in the sample proportion as in the entire population. Eleven churches managed to complete and return the questionnaires. All the eleven churches are in existence for a period exceeding fifteen years and are located both in the suburbs and townships of the Vaal Triangle. For names of churches and leaders who participated in the study, see appendix C. Amongst the respondents, there were, males and females; black, white and coloured people; employed and unemployed; poor and non-poor; young and elderly people; townships and suburb people.

4.3 Responses

4.3.1 Interviews with ministers and pastors

Ten out of eleven (90%) ministers and pastors availed themselves for approximately 90 minutes interviews. Three of the ten respondents were interviewed by a trained research assistant. All the responses were written down on the interview guide by researchers.

4.3.2 Response from church members

According to Ntshumayelo (2001:72) the ideal with every sample is that all members of the initial sample complete and return their questionnaires. In this case a total of 330 questionnaires were distributed equally to members of participating churches. Finally, a total of 194 people completed and returned the questionnaires. This represents 58% response rate, which is adequate for analysis and reporting.

4.4 Data analysis process

Both numbers and words are needed if we are to understand the world. In collecting qualitative, as well as quantitative data the researcher would be faced with a mountain of data (Page, 1997:51).

Given the sample size of 194 respondents, data management was a very important consideration. This data had to be collected and managed to facilitate easy, flexible and reliable use. A major concern was also to ensure the verification of the data at any point of the study. This was done with the use of an excel computer spreadsheet. Data was recorded into the program in the same format as questionnaires. The spreadsheet enabled the combination

of data into various formats, coding the data and abstracting the data without the original data set being changed.

The responses of qualitative questions posed in the questionnaire were categorised and clustered into similar response types and the frequencies calculated. Frequency was perceived to be the optimum analytical strategy for this study. With the structured questionnaire approach where the respondents were asked to select between a number of options, the frequency response to each option gave the researcher immediate insight into the "big picture" or distribution of the data, especially when the data was represented graphically.

4.5 Validity and reliability

- **Validity:** The characteristics of the original sample of persons, the settings and process were fully described and can therefore be utilised in comparison with other samples.
- **Reliability:** The research questions were stated and the features of the study design were congruent with these. Data was collected in the areas delineated by the scope and limitations of this study. The use of structured interviews and standard survey questionnaires facilitated the collection of data in that the questions were predetermined. A very clear audit trail was established with the extensive use of excel spreadsheet data management.

4.6 Results from interviews with ministers and pastors

4.6.1 Theological and ethical mandate for stewardship

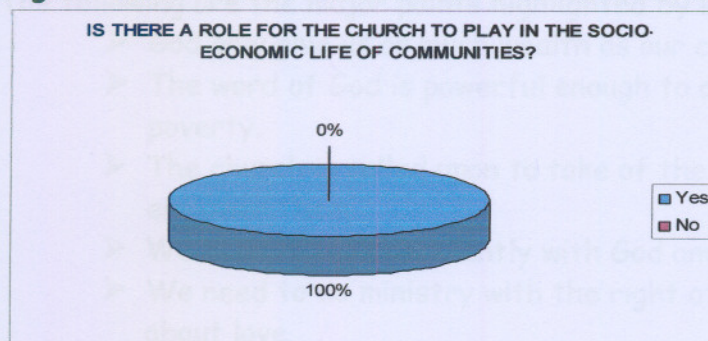
100% of respondents perceived stewardship as very important in scriptures. 30% of respondents regarded stewardship as management and accountability when taking care of someone's wealth and interests. Only 10% perceived stewardship as part of discipleship and that whatever Christians own in terms of resources, skills, talents and gifts belongs to God and as such we are expected to willingly share with those who are in need, as part of advancing the cause of the gospel.

60% of respondents believe that because of the advantage cities have in terms of resources; believers in the cities can better advance the mission of the church by availing their money, skills, talents, gifts, resources and networks. 20% believe that stewardship reminds us that we are called to make

a difference and impact the cities we are placed in, and that one day we will be called to account. The other 20% call for a responsible management of resources availed by members, and believe that churches that are well run with open accounting systems, tend to attract more members.

The figure 4.6.1 below presents the results of leaders' response on the question of whether there is a role for the Christians/church to play in the socio-economic life of our communities. 100% of respondents agreed that the church should play a role in the society.

Figure 4.6.1- Socio-economic life of communities



70% of the respondents believe that all wealth and possessions belongs to God, and that God blesses us with wealth so that we can share and influence the communities around for the gospel. 30% of the respondents, cautioned against extreme emphasis of preaching wealth and prosperity at the expense of the core calling, which is the gospel of Jesus Christ that saves people.

All the respondents agree that work is God ordained, and therefore a blessing. Not working creates misery and a loss of self-esteem and self-worth. Laziness should be strongly condemned as being destructive and people should be taught to appreciate all kinds of lawful jobs.

4.6.2 Biblical passages and cases on wealth and poverty

(a) Old Testament

20% of leaders favour Isaiah 61.

20% like Malachi 3:8-10

20% see the life of Job and David as examples of God's blessings upon those who have a godly character.

40% see Abraham as a source of inspiration to those who are willing to walk with God in obedience, because God promises to give us wealth when we obey.

(b) New Testament

40% of the respondents are more in favour with the concept of sowing and reaping as taught by Apostle Paul, especially 2 Corinthians.

20% like Matthew 6:33, seek first the kingdom of God and the rest will follow.

10% chose Luke 4:18.

10% like Luke 16

10% like 1 Corinthians 1:28

10% chose James 1-5

(c) Practical lessons for urban churches from scriptures

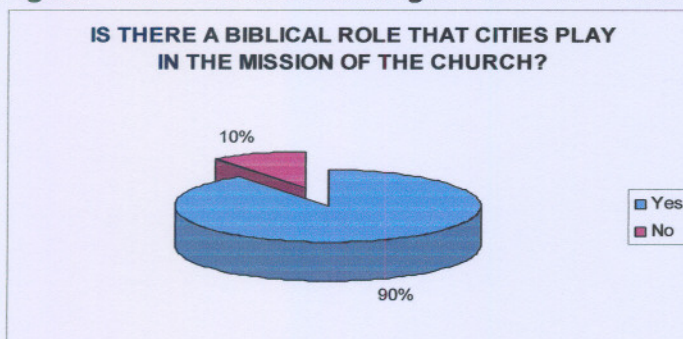
The following are the major points highlighted by leaders:

- God only give us as much wealth as our character can handle.
- The word of God is powerful enough to address the issues of poverty.
- The church is called upon to take of the poor, support them and empower them.
- We need to walk obediently with God and He will bless us.
- We need to do ministry with the right attitude/heart. The gospel is about love.

4.6.3 Theological perspectives about cities

The figure 4.6.2 below shows the results of leaders' perceptions on biblical/theological role that cities play in the mission of the church. The dominant majority of 90% were positive about the role of cities in advancing the mission of the church.

Figure 4.6.2-Biblical/theological role of cities



90% of the respondents viewed the role of cities in the missionary work of churches as strongly biblical and theological. Their reasons for this view are summarised as follows:

- Jesus prayed for the city of Jerusalem and God instructed the prophet Jeremiah to encourage exiled Israelites to pray for the prosperity of the exile cities. Cities are places where people congregate and therefore position the church strategically for spreading the gospel.
- Cities are well developed in terms of infrastructure and technologically, making it easier for outreach programs
- Because of the higher concentration of populations in the cities, the church stands a better chance to grow numerically.
- Cities are centres of influence; Paul's missionary endeavours were focused largely around cities such as Ephesus, Corinth, Philippi, Thessalonica, Athens, etc.
- Only 10% of the respondents felt that it matters not where God calls one. The view here is that it is not necessarily the role of cities that influences the effectiveness of missions but God's calling regardless whether is in the city or the rural areas.

Four major reasons why people are attracted to the Vaal Triangle were identified as:

- Looking for jobs and better job opportunities
- Looking for security and accommodation.
- Access to high quality higher education.
- Expecting that their hopeless situation will change for the better

The Vaal Triangle is faced with major challenges, and the leaders identified them as:

- High unemployment rate with lack of alternative and new job opportunities.
- Illnesses such as HIV/AIDS, tuberculosis, bronchitis, depression and suicidal tendencies.
- High crime rate- corruption, robberies, rape, murder.
- Substance abuse-alcohol and drugs
- Poverty-hunger, lack of housing.
- Moral decay-prostitution, extreme forms of pleasure, more girls becoming street kids.
- High divorce rate.
- High teenage pregnancies
- Environmental problems such as air and water pollutions.
- The need to preach the gospel to uplift and bring people to Christ.

Despite the mammoth challenges faced by cities, the church leaders identified some opportunities availing in our city:

- Cities bring nations into one place, and as such the impact spread beyond the city.
- Immense socio-economic problems amongst the inhabitants of the city provide for motivation to do the work of missions in cities.
- Cities provide avenues to develop people through various interventions, such as skills development, education, personal evangelism and follow-ups in hospitals, prisons and homes.
- Churches that are led and run excellently, tends to exert positive influence in the community.

The respondents recommended the following strategies when dealing with poverty alleviation:

- It is critically important for churches to network and collaborate with city structures, other civil organisations and other churches.
- Empower members and the community through training and skills development. Serve the community as information resource centre. Empower people through sound biblical teachings and prayers.
- Encourage entrepreneurship, create church based businesses, market the church, network and help source jobs for members.
- Provide interim relief through food parcels, clothing and vegetable gardens.
- Pray for business people and the prosperity of the city; take responsibility to make a difference. The church can impact the whole economy of the city.

4.6.4 Poverty and the poor.

90% of respondents generally viewed poverty as a condition of lack. Poverty is viewed as lack of access to food, shelter, income, clothes and education. 10% associated poverty with ungodliness, for example, continents and cities where the gospel is not acknowledged tend to be poor. The poor are people who live under the conditions of poverty.

Figures 4.6.3 and 4.6.4 indicates the levels of poverty amongst church members and classify the affected group in terms of gender and age, respectively. In figure 4.6.3 the majority of leaders (40%) indicated that more than 51% of their members are poor, followed by 30% who cited that 0-20% of their members are poor. The rest of the respondents (30%) have between 21-40% of members poor.

Figure 4.6.4 shows 74% of the poor in the church to be women, made up of 49% older women and 25% younger women. Men make up 26% of the poor in the church, shared as 13% older men and 13% younger men.

Figure 4.6.3- Percentage of poor members

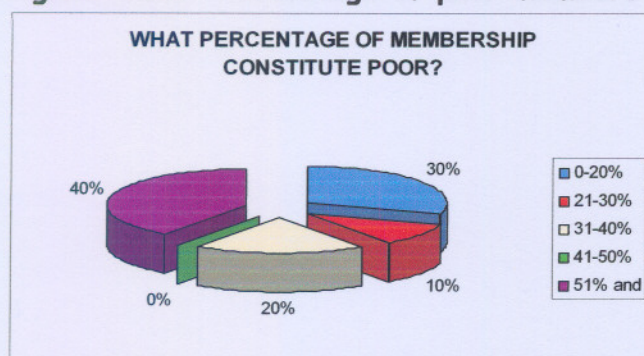
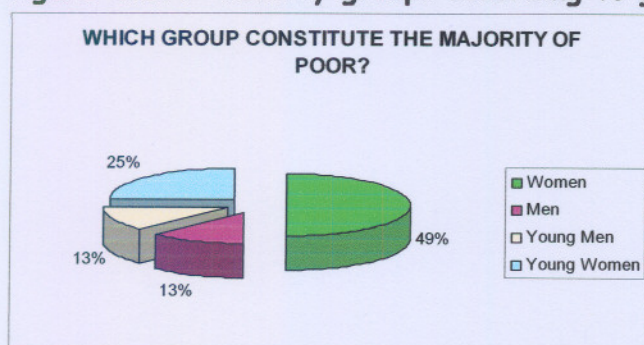


Figure 4.6.4- Poverty groups according to gender and age

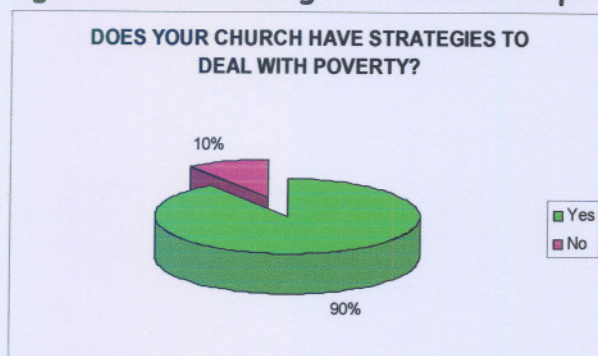


The respondents highlighted the following as major causes of poverty:

- Unemployment and lack of job opportunities.
- Poor education levels
- Sickneses
- Crime
- Early deaths of breadwinners.
- Poor financial management that leads to the debt trap.

Figure 4.6.5 below shows a dominant majority of churches (90%) as having strategies to deal with poverty.

Figure 4.6.5 Strategies to deal with poverty



The church leaders cited the following as important strategies to deal with poverty:

- Make the congregation aware that there are those who are needy amongst them.
- Organise skill development and empower members through motivational teaching and preaching and small business training.
- Run job creation projects such as sewing, tailoring and food gardens.
- Give weekly food parcels and clothing once a year.
- Pray for the business and the prosperity of the city.

4.6.5 Unemployment

Figure 4.6.6 shows the level of unemployment amongst the Vaal Triangle churches. 20% of churches have 51% and above of members who are unemployed. 40% (20% + 20%) of the churches have between 31 and 50% of members that are not employed. Another 40% (30% + 10%) have between 0 and 30% unemployed members.

Figure 4.6.6-Status of unemployment in the church

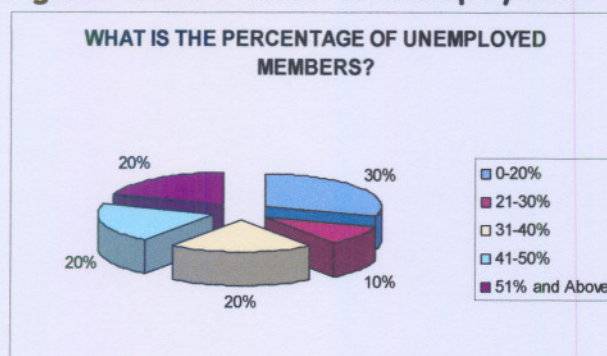


Figure 4.6.7 below, indicates an almost equal distribution of employment categories amongst members.

Figure 4.6.7- Employment categories

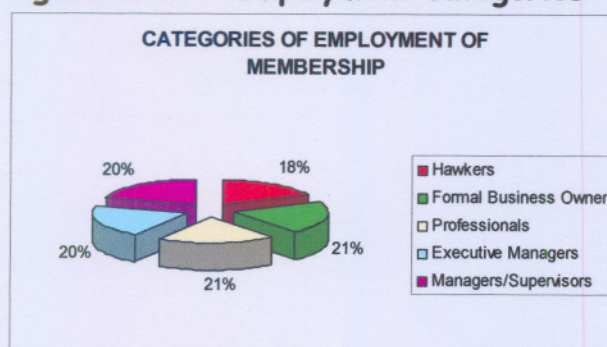
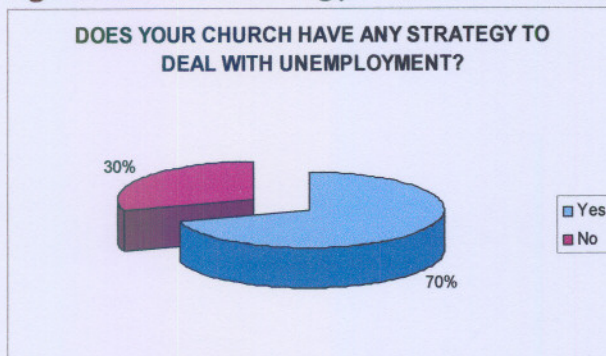


Figure 4.6.8 below, indicates that 70% of churches have strategies to deal with unemployment.

Figure 4.6.8-Strategy to deal with unemployment



The respondents suggested the following strategies to deal with unemployment:

- Encourage business people in the church to assist with placing members for jobs through their business networks and forums
- Provide motivational teachings, skills development, organise business forums where relevant agencies could come and address members on business opportunities in the area. Encourage entrepreneurship through projects such as sewing, garden services and domestic cleaning services.
- Pray for grade 12s and expose them to life skills such as drafting of resume'.

4.6.6 Transformational development

The results of interviews with leaders on motives for church development projects indicate a positive inclination by churches to include the larger community as part of the target group. 69% of respondents affirmed this view, while 15% believed that only those willing to change can be included in the programs. Some 8% of respondents accept believers in general as target for church development and the last 8% believe that development projects should be exclusively for members.

An overwhelming majority of leaders (75%) perceived the goals of development as presenting the gospel in totality. 17% perceive development as tools for soul winning, while 8% see development as simply welfare.

The following are projects that are running in the sampled churches:

- Distribution of food parcels, kitchen soups, vegetable gardens
- Providing shelter for children who are abandoned, HIV/AIDS infected.
- Home based care and counselling.

- Running academic school from grades 1-12 and adult basic education classes.
- Life skills training such as financial management and career counselling.
- Job creation projects such as; sewing project for the unemployed and senior citizens, small scale farming, manufacturing of detergents, tailoring project, music training for community and selling food hampers to the community.

The response on the poor being involved in determining project strategies had 20% saying that the poor have very little initiative, they can't, that is why they are there, they cannot be involved, they failed to run themselves. 80% responded positively and suggested the following:

- The poor must be seen as equal partners, they are people with values, and must be approached with an empowering attitude. Learning must be two way.
- It is not right to dictate to the poor. We need to engage them in the brainstorming exercises and thus help to formulate strategies to alleviate poverty.
- We need to empower them with resources and allow them to plan and strategise for themselves. They can be assisted with coordination of activities.
- The poor understand the situation better. If they do not buy in, sustainability becomes a problem. Recognise their skills, gifts and talents. Help might be needed to access finance and completion of complex tendering documents.

Three thoughts emerged from the interviews on the ministry of deeds versus words. They are:

- (a) You cannot have one more than the other, none should super-cede the other. Deeds should match our words. We need to preach the right word that would produce the right deeds. We feed the poor and clothe the naked while we preach to them. Jesus preached to the poor and sick, but he also fed and healed them.
- (b) The two must not be separated, but deeds must be pre-eminent. After words, follows deeds, words alone frustrate the people, words create a vision.
- (c) The two must not be separated, but the word takes pre-eminence. Deeds only, promote begging, and self-worth is not developed.

4.6.7 Entrepreneurship and missions

Figure 4.6.9 below, indicates the main methods that churches use to generate income to fund its core activities. Tithes and offerings jointly constitute the most preferred ways of generating income at 54%, while donations and internal fund raising make up 43%. Only 3% of the church's income is generated through entrepreneurial activity.

Figure 4.6.9-Income streams of churches

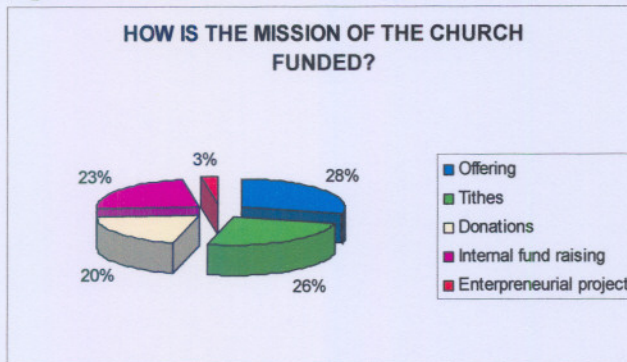


Figure 4.6.10 below, shows that 50% of the churches' income is generated through offerings, while tithes generate 39% of the income. Tithing is still a relatively new concept to some of the churches interviewed. In some cases tithing is being introduced as pledges.

Figure 4.6.10- Percentage contribution of each income stream

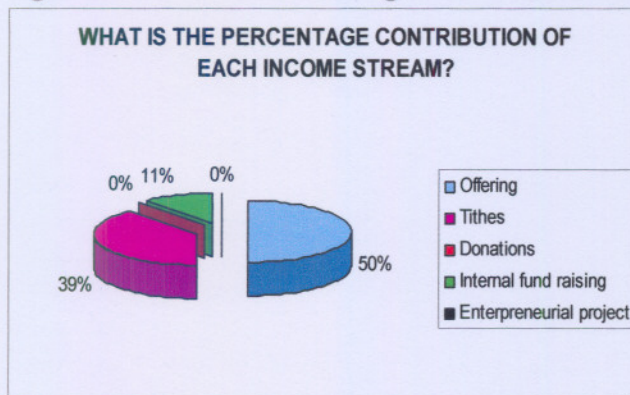
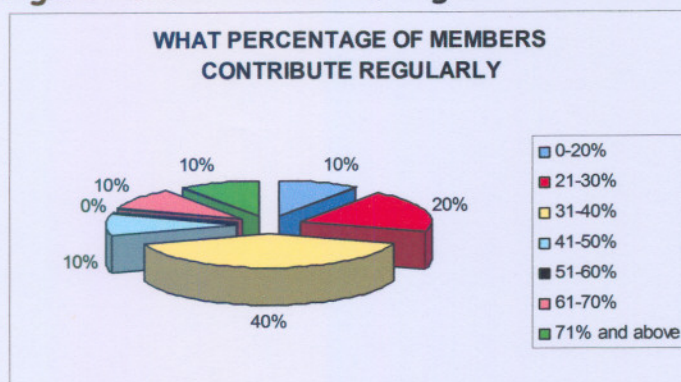


Figure 4.6.11 below, shows the percentage of members who are regular givers in the church. In the majority of churches (40%), only 31-40% of members are regular givers. This is followed by 20% of churches where between 21% & 30% are regular givers. The other 20% of churches have regular givers of 61% and more. The last 10% of churches have regular givers of 41% & 50%. Therefore, in 70% of churches, regular financial supporters range from 0 to 40%.

Figure 4.6.11-Status of regular contributors



An encouraging dominant majority of churches (80%), are registered as public benefit organisations, which place them at an advantage to attract credible financial support and tax exemptions for approved projects. 90% of the respondents affirmed a positive awareness of the benefits of registering.

80% of the church leaders are in favour of the church venturing into entrepreneurial ventures in order to fund its mission, which includes poverty alleviation and job creation.

Interestingly 50% of churches have a skill data base of members and 60% claimed to know the skills of those who are poor in the church. 60% of leaders possess proposal writing skills.

Only 80% of the respondents believe that the church should run business to fund its mission. They identified the following as prerequisites in order for the church to start or grow existing businesses:

- There must be an opportunity and people of high integrity in the church should be involved.
- There is a need for sound business plan and access to capital
- Business to be conducted in a separate venue from the church.
- Need for training of personnel and exposure to practical business principles.

The following is a list of business opportunities identified by church leaders:

- Selling of fresh meat products and vegetables in the informal settlements.
- The Presidential project of Evaton Renewal, presents many opportunities to tender for building of roads, community centres, consulting on capacity building, security services, printing services and cleaning services.
- Take over businesses that are closing down.

- Tuck shop operations and telephone/cell phone container stations
- Buying property to rent out.
- General labour intensive construction work such as; brick laying, carpentry, painting, tiling, welding, electrical wiring and plumbing.
- Cleaning services, such as laundry, garden service, domestic services.
- Baby sitting, crèche, pre-school, grade1-12 schooling and ABET.

The following is a list of paraphrased vision and mission statements of 90% of respondents:

- To make devoted followers of Christ
- To empower people to become economically, academically and spiritually excellent
- A caring church for caring people
- To glorify God as a Christ-centred, holy and worshipping community, joyfully united in our diversity and marked by compassion and sacrificial love, committed to equipping, empowering and developing all members.
- Evangelism, discipleship, ministry of helps and fellowship with broader community.
- Bring people back to God
- To preach the word of God in both word and deed.
- To be Spirit filled, friendly, family church to effectively reach and serve society.
- Reaching up, reaching out, and reaching in

The following is how churches are structured:

- Congregational structure, people involved at all levels.
- Bishop-pastoral leadership-executive board-departmental leaders-congregation
- Senior pastor-local church council-local wards
- Head office-districts-circuits-societies-classes
- Rector-church wardens-council members-lay ministers-guild leaders-congregation
- Senior pastor-board of pastors-home cell leaders-auxiliary ministries
- Episcopacy- local pastor-stewards-trustees-office bearers-auxiliaries
- Senior pastor-full time staff-board of elders

The following is how decisions are taken in churches surveyed:

- All major proposals are presented to the congregation for decisions.
- The bishop and his pastoral team make all decisions

- Church council, which is representative, makes decision on the basis of simple majority.
- Board of pastors makes the decisions

The following are advices on dangers that running a business could pose for the church:

- The church can get caught up in the business of business and not the business of the church. Church business should be to help people find jobs and build the community.
- Should the business not comply with the ethics and legal requirements, it may bring the name of the church into disrepute and thus affect the greater mission of the church.
- The church can be divided; money can derail our focus and kill us spiritually.
- The type of business the church does is critical.
- Do not neglect those who are in need, do not be taken up by neglecting the ethical and moral principles.
- Stay away from it, the church must never get involved in any business although a church must be run as such.

Lastly, 90% of leaders believe that entrepreneurship has a role to play in missions.

4.6.8 Conclusions

The conclusions on this section, based on the major findings are:

- (a) Although pastors agree that stewardship is a very important biblical and theological principle, the majority could not clearly articulate their convictions either theologically or scripturally. All pastors are in favour of the church's involvement in tackling the socio-economic challenges of the community. The pastors are positive about wealth and possessions and believe that these must be used to influence the communities towards accepting the gospel of our Lord Jesus Christ. Pastors are also positive about work and working, citing its importance in restoring self-worth and self-esteem to people.
- (b) All leaders believe that God and His word, the Bible, are powerful enough to address the issues of poverty and unemployment.
- (c) The church leaders in the Vaal Triangle positively embraced both the critical role cities play in missions and their theological and biblical significance in spreading the gospel. All leaders are aware of both the main reasons why people come to settle in the region and the challenges facing The Vaal triangle. The pastors were able to

identify both short term strategies to bring poverty alleviation and medium to long-term developmental strategies to create jobs and transform the city.

- (d) There is a need for the leadership to embrace a more comprehensive and inclusive understanding of poverty and the poor. If this is not addressed, the church's effectiveness in dealing with unemployment and poverty will remain poor. 40% of churches have 51% and more of members who are poor and the majority of whom are women. Pastors cited unemployment as a major cause of poverty in the area. Although the majority of churches have strategies to deal with poverty, there is evidence of duplication and lack of coordination even when using similar strategies. The dominant majority of churches reported high unemployment levels amongst members of 50% and less. This figure is high but comparable with that of the Vaal Triangle discussed in chapter 3. Although the majority of churches claimed to be doing something about unemployment, most of their strategies remain concepts and not tangible job creation projects, except for few food gardens, sewing and domestic cleaning projects.
- (e) The majority of churches in the area are in favour of working with and including the community in development projects. The primary motive for running projects is to present the gospel in totality. The majority of churches are running projects but once again there is much duplication and lack of coordination. There is lack of entrepreneurial or commercial approach when running projects that are geared towards job creation such as sewing. It is however, encouraging to find that the majority of leaders support the active involvement of the poor when determining and running the projects but also value their worth, gifts, talents and skills. Despite the emergence of three thoughts around the question of word versus deeds ministry, all pastors discourage the exclusive use of either word ministry or deeds ministry.
- (f) Tithes and offerings are two major sources of income and in the majority of churches, only 40% and less, of members are regular givers. There exist enough pulling factors for the church to venture into business, such as: the fact that most churches are now registered as public benefit organisation and understand the benefits thereof; the majority of leaders are in favour of venturing into entrepreneurial projects to address the problem of poverty and unemployment; half the number of churches surveyed, already have data bases of members' skills and experiences; the leaders are aware

of the prerequisites for starting and running a successful business and the leaders are aware of the existing business opportunities in their communities. There are also potential weaknesses that the churches would need to deal with before venturing into business, for example; aligning the vision and mission of the church to inspire entrepreneurial thinking, decision making structures to enable calculated risk taking and less bureaucracy and to carefully consider dangers cited by leaders as possible hindrances for a successful church run business.

- (g) Lastly, the church is seemingly ready to embrace entrepreneurship.

4.7 Results of survey on members of churches

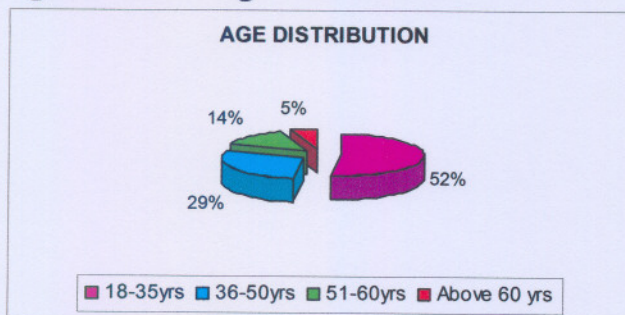
4.7.1 Biographical information

4.7.1.1 Age distribution

Purpose: To investigate the age distribution of church members in the region.

Results: The results are graphically presented in figure 4.7.1

Figure 4.7.1-Age distribution



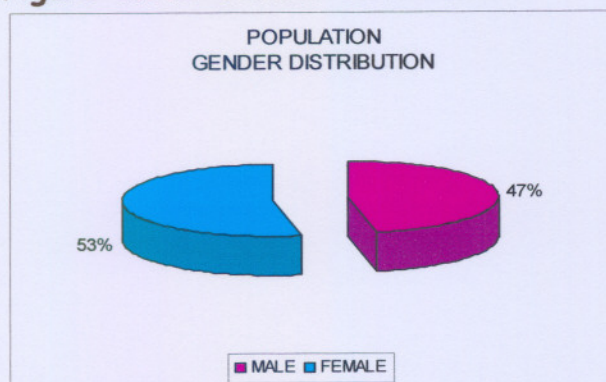
Discussion: The majority of members are young people, making 52% of members and found in the age group of 18-35 years. 29% of members are in the age group of 36-50 years. 14% of members are in the age group of 51-60 years. Only 5% is above 60 years. So in general the majority of church members in the Vaal Triangle are young people and so is the age distribution of the local municipality.

4.7.1.2 Gender distribution

Purpose: To determine the gender distribution among members of the churches.

Results: The results of the gender distribution are shown in figure 4.7.2

Figure 4.7.2-Gender distribution



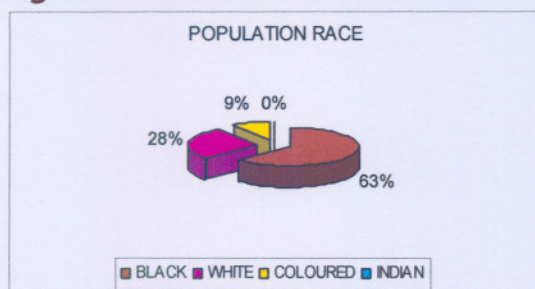
Discussion: The majority of church members are females at 53% as against 47% males. This distribution is in line with the demographics of Emfuleni Local municipality.

4.7.1.3 Race distribution

Purpose: to determine the involvement level of each South African race in the church.

Results: The results of the different race involvement in the church are graphically presented in figure 4.7.3

Figure 4.7.3-Race distribution



Discussion: Blacks dominate church membership at 63%, followed by whites at 28% and coloured people at 9%. These figures are demographically representative of the area.

4.7.1.4 Level of education

Purpose: To determine the level of academic qualifications amongst members of the churches based on gender.

Results: The results of members' education levels are graphically presented in figure 4.7.4 & Figure 4.7.5

Figure 4.7.4- Education levels-males

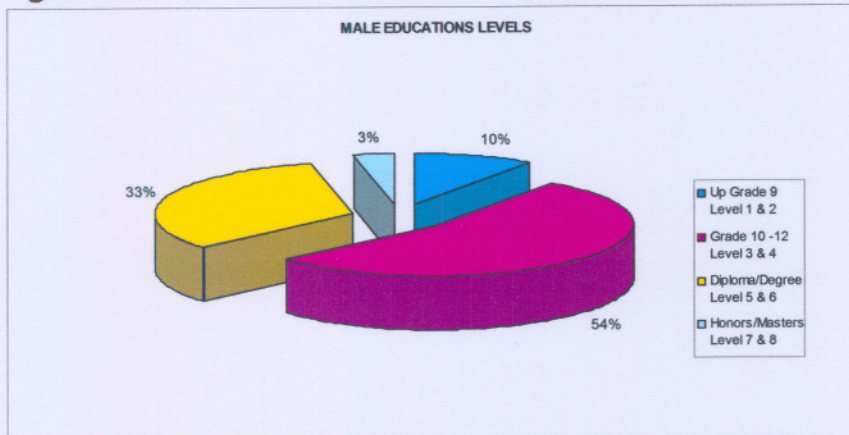
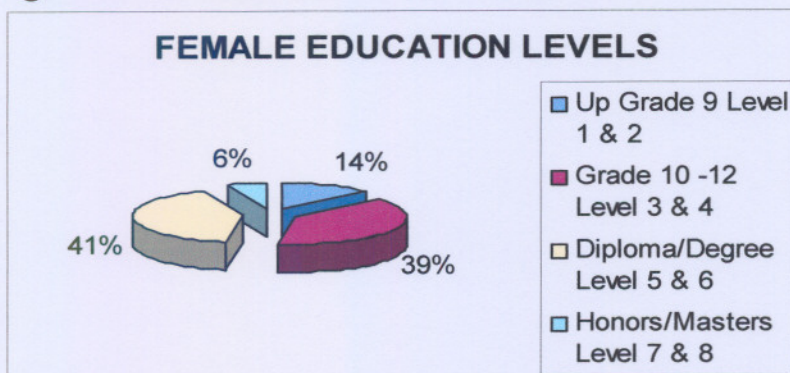


Figure 4.7.5-Education levels-Females



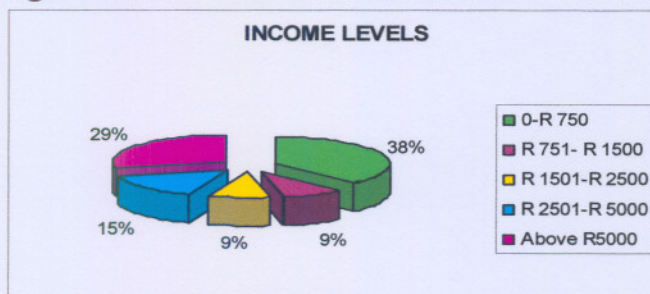
Discussion: 54% of males have education qualification of up to grade 12 as compared to 39% for females. 41% of females have a higher educational qualification of up to degree as compared to 33% of males. There are more females that have education qualification of up to masters at 6% than males at 3%. More females at 14% finished school at grade 9 and below, compared to 10% of males.

4.7.1.5 Income distribution

Purpose: To determine the income levels of members of churches in the area,

Results: The results of the members' income levels are graphically presented in figure 4.7.6

Figure 4.7.6-Income distribution



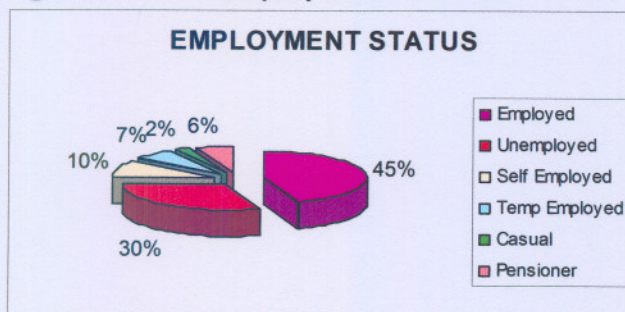
Discussion: It is clear from the chart that the majority of members (38%) are living on income of between 0-R750 per month. 56% of the members are earning less than R2500.00 per month. (9% + 9% + 38%). Only 29% of members earn above R5000.00 per month.

4.7.1.6 Employment status

Purpose: To investigate the state of employment versus that of unemployment amongst church members.

Results: The results of the employment status of church members is graphically presented in figure 4.7.7

Figure 4.7.7-Employment status



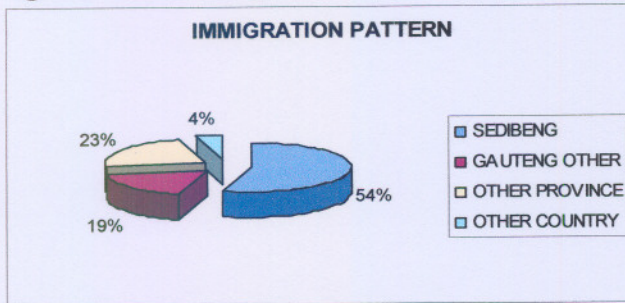
Discussion: The majority of members (45%) are formally employed while 10% is self-employed. From the figures in the chart, 70% of the members including pensioners have some form of employment. 30% of the members are not employed. Alternatively, if one takes the concept of under-employment into consideration, and include figures for temporary and casual employment as unemployment, we then have 39% unemployed.

4.7.1.7 How did you come to settle in the Vaal Triangle?

Purpose: To determine the migration patterns of members in the Vaal Triangle.

Results: The results of the migration patterns of church members are presented in figure 4.7.8

Figure 4.7.8-Migration patterns



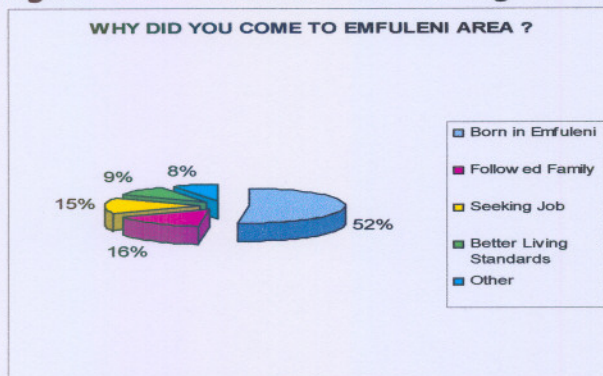
Discussion: The dominant majority of members (54%), originates from the Vaal Triangle, followed by 23% from other provinces outside Gauteng. 19% of members come from Gauteng province. A significant 4% of members come from outside South Africa.

4.7.1.8 Reasons for coming into The Vaal Triangle

Purpose: To establish the reasons why members came to settle in the region.

Result: The reasons why members came to settle in the region are presented in figure 4.7.9

Figure 4.7.9-Reasons for coming to Vaal Triangle



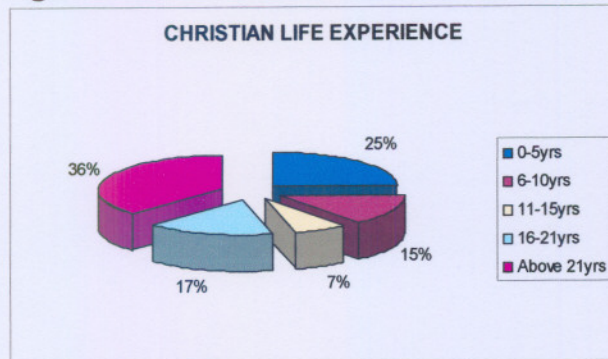
Discussion: The overwhelming majority of members were born in the area (52%) and as seen in figure 4.7.8, decided also to stay here, 16% were influenced by family members to come and settle in the area, while 15% came seeking for jobs. 9% of members came in the area seeking for better opportunities. 8% came to the area for various reasons.

4.7.1.9 Christian experience

Purpose: To investigate the distribution of Christian experience among church members.

Results: The results of Christian experience among church members are reflected in figure 4.7.10

Figure 4.7.10- Christian experience



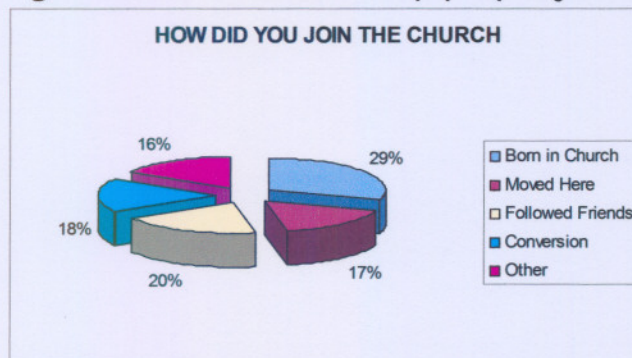
Discussion: 75% of the respondents have been Christians for more than 6 years. This number is made up of 36% of members who have been Christians for more than 21 years, followed by 17% of those who are between 16 & 21 years, 7% of those between 11 & 15 years and 15% of those between 6 & 10 years. 25% are fairly new in the faith, between 0 & 5 years.

4.7.1.10 How did you join this church

Purpose: To investigate the source of growth or membership for churches.

Results: The reasons why people come into the churches are presented in figure 4.7.11

Figure 4.7.11-Reasons why people join churches



Discussion: The majority of members (29%) were born in the churches they are in, followed by 20% of members who were influenced by friends to join the church, then 18% of members who came to church through conversion. 17% of members transferred into the church when they moved into the area. The rest of the members (16%) came through various reasons into the church.

4.7.2 Stewardship

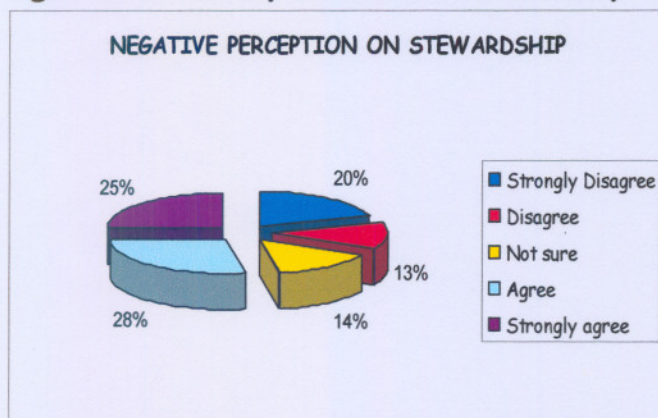
WE learned from the literature study that a proper understanding of stewardship is crucial for effectiveness in urban missions. Here we look at empirical results of members perceptions on both positive and negative views on stewardship. Members were asked to evaluate ten statements on stewardship in 2.1 of the questionnaire.

4.7.2.1 Negative perceptions about stewardship

Purpose: To investigate members understanding of what stewardship is not.

Results: The results of members' understanding on what stewardship is not, are graphically presented in figure 4.7.12.

Figure 4.7.12-Myths about stewardship



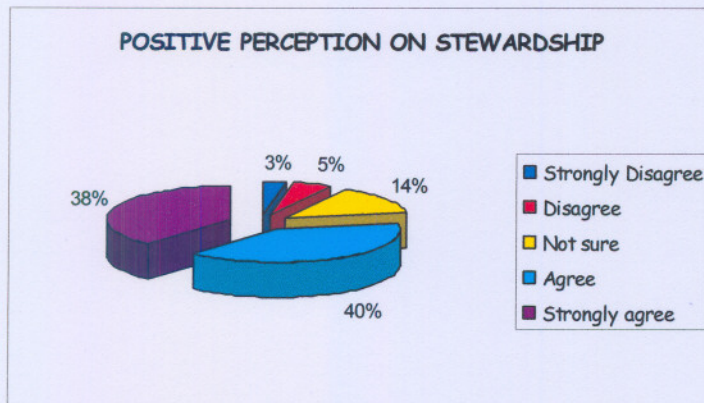
Discussion: The majority of members (53%) perceive wrong definitions of stewardship as true (represented by statements; 1,3,5&6 in 2.1 of the questionnaire). The figure is made up of 28% who agree and 25% who strongly agree. 14% of members were not sure of the answer. Therefore, only 33% of members could positively perceive the wrong definition of stewardship.

4.7.2.2 Positive perceptions about stewardship

Purpose: To investigate members' understanding of what stewardship is.

Results: The results of members' understanding of what stewardship is, is presented in figure 4.7.13

Figure 4.7.13-Positive view on stewardship



Discussion: An overwhelming majority of 78% of members positively identified statements that were true about stewardship (represented by statements; 2,4,7,8,9 & 10 in 2.1 of the questionnaire). 14% were not sure and only 8% did not identify what stewardship is.

4.7.3 Relevant biblical passages and cases on wealth and poverty.

The purpose of this section of the empirical survey was to test the members' knowledge of scripture with regard to wealth and poverty. Only 70 (36%) respondents filled answers for question 3.1 and 3.2. The number of wrong scriptures was negligibly low and therefore the majority of scriptures given by members were insightful.

4.7.4 Theological perspectives about cities

4.7.4.1 Challenges facing Vaal Triangle

In this section (4.1 of questionnaire), members were asked to name two challenges facing their city. The results showed the following challenges as uppermost in their views:

- Unemployment
- Poverty
- HIV/Aids
- Crime
- Alcohol & drug abuse
- Lack of housing
- Racism & discrimination
- Immorality including adultery and teenage pregnancies
- Rape

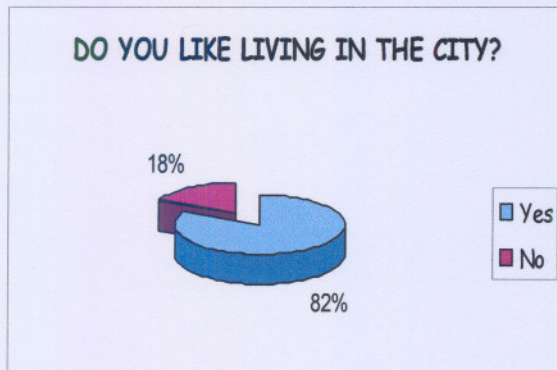
- Lack of service delivery by municipality
- Sin, Satanism and lack of faith.

4.7.4.2 Do you like to live in the city?

Purpose: To investigate attitudes of members towards the city.

Results: The results are graphically presented in figure 4.7.14

Figure 4.7.14-Attitude toward the city



Discussion: A dominant majority of members (82%) like living in the city as against 18% who do not like living in the city.

4.7.4.3 Does God love cities?

Purpose: To investigate the church's perceptions about God's attitude towards cities and whether God is involved in the cities

Results: The results are shown in figure 4.7.15 & figure 4.7.16

Figure 4.7.15 -Perceptions about God's attitude towards cities

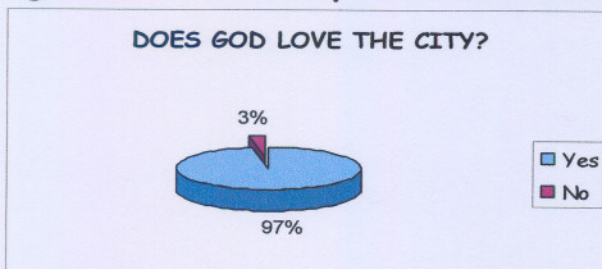
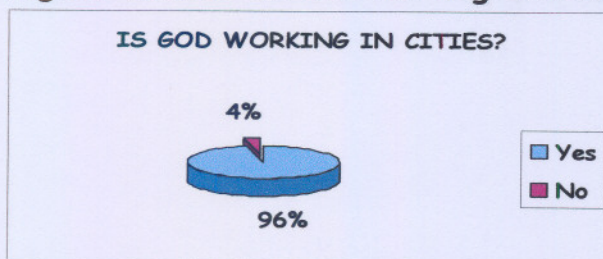


Figure 4.7.16- Is God working in cities?



Discussion: 97 % of church members positively believe that God loves the city and nearly the same number 96% believe that God is actively involved in the cities.

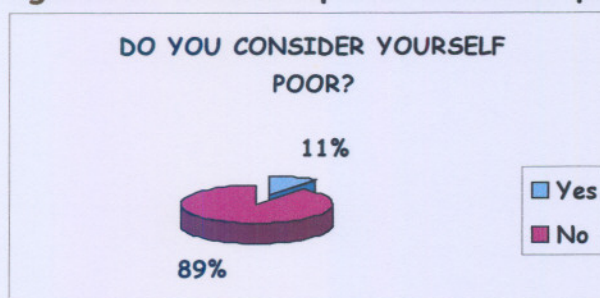
4.7.5 Poverty and the poor

4.7.5.1 Do you consider yourself to be poor?

Purpose: To establish church members' perceptions about being poor.

Results: The result of church members' perceptions about own poverty is graphically presented in figure 4.7.17.

Figure 4.7.17-Perception about own poverty



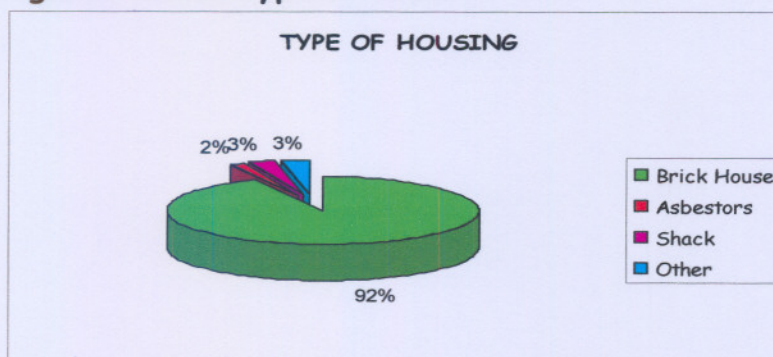
Discussion: 89% of respondents perceived themselves as not being poor and only 11% believed that they are poor. This is a worrying perception.

4.7.5.2 Type of house

Purpose: To investigate the state of poverty amongst church members by establishing the type of housing they stay in.

Results: The results of the type of housing members stay in are shown in figure 4.7.18.

Figure 4.7.18-Type of house



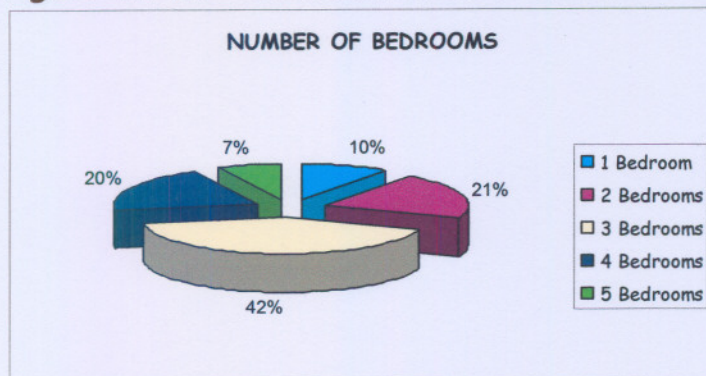
Discussion: 92% of members' houses are made of bricks. Only 3% stays in shacks and 2% in asbestos houses.

4.7.5.3 Number of bedrooms

Purpose: To determine the poverty levels amongst church members by looking at the distribution of bedrooms those members have in their houses.

Results: The result is shown in figure 4.7.19

Figure 4.7.19- Distribution of bedrooms



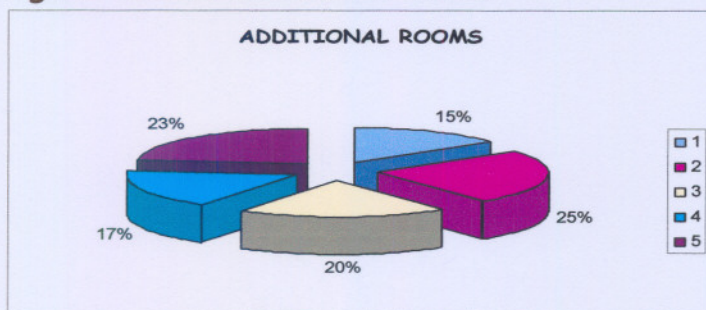
Discussion: The dominant majority of members (69%) have 3 or more bedrooms in their houses. This figure is made up of 42% with 3 bedrooms, 20% with 4 and 7% with 5. 21% have 2 bedrooms and only 10% have 1 bedroom.

4.7.5.4 Additional rooms

Purpose: to investigate the levels of poverty amongst members by establishing the number of additional rooms they have, apart from the bedrooms.

Result: The result of the additional rooms members have, are shown in figure 4.7.20

Figure 4.7.20-Additional rooms



Discussion: 60% of members have 3 or more additional rooms. This figure is made up of 20% of those who have 3 additional rooms, 17% of those with 4 additional rooms and 23% of those with 5 additional rooms. 25% of members have 2 additional rooms and 15% of members have 1 additional room.

4.7.5.5 Number of toilets

Purpose: To investigate the level of poverty amongst church members, by establishing the number of toilets, the types and location of toilets.

Results: the results are shown in figures 4.7.21, 4.7.22 and 4.7.23

Figure 4.7.21-Number of toilets

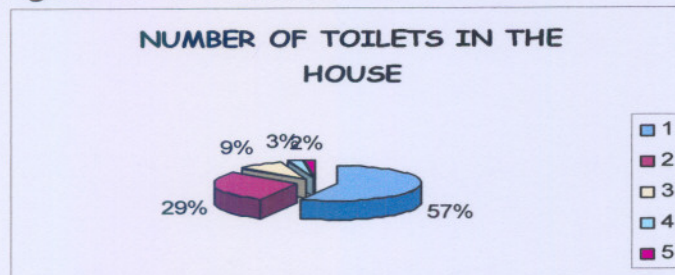
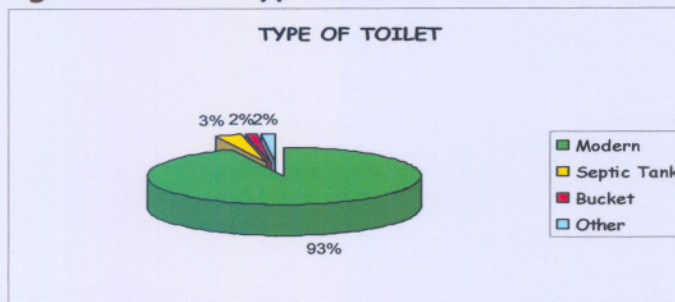
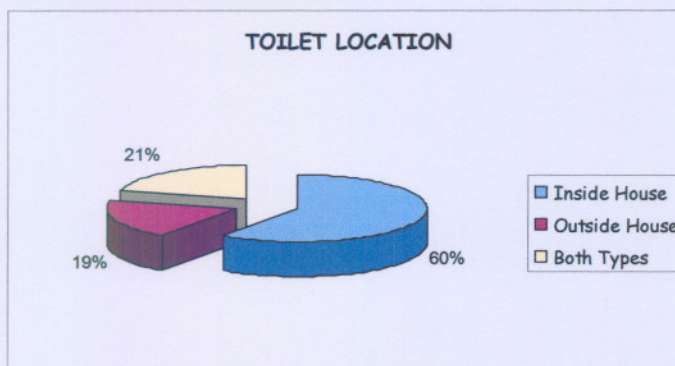


Figure 4.7.22-Type of toilet/s



4.7.23- Toilet location



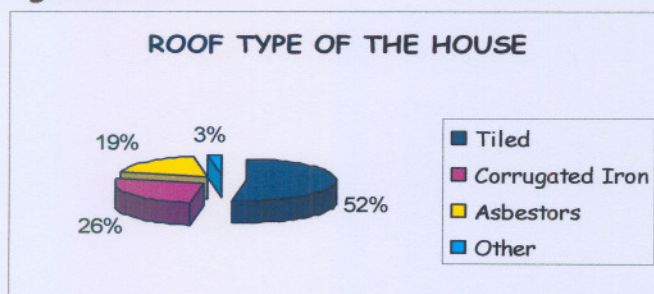
Discussion: All members have toilets, with 43% having 2 or more. 93% of members' toilets are modern. Only 2% and 3% are bucket and septic tank, respectively. 81% of members' toilets are inside the house and 19% are outside the house. 21% of members have both outside and inside the house toilets.

4.7.5.6 Roof type

Purpose: To investigate the poverty levels amongst the members by establishing the roof type of their houses.

Result: The result is presented in figure 4.7.24

Figure 4.7.24



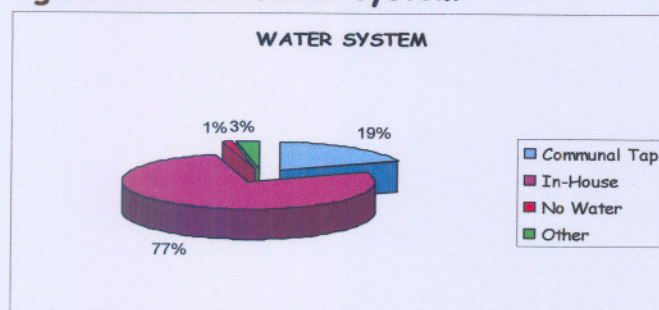
Discussion: 52% of members' houses are tiled roofed, 26% corrugated and 19% asbestos.

4.7.5.7 Water system

Purpose: To investigate the level of poverty amongst members by establishing whether they have a water system and what type if they have.

Results: The result of this investigation are presented in figure 4.7.25

Figure 4.7.25-Water system



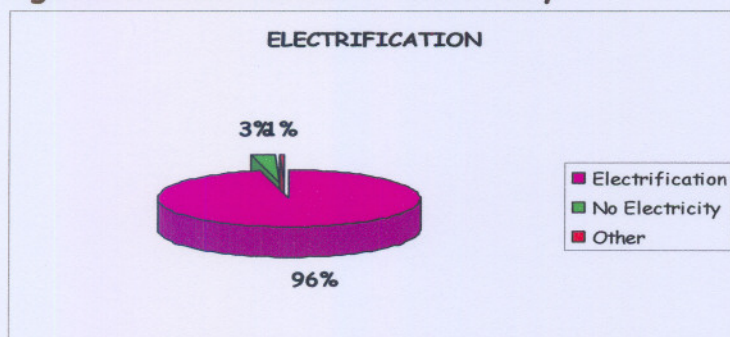
Discussion: The dominant majority of members (77%) have in-house water system. 19% have communal tap, while only 1% has no water.

4.7.5.8 Electricity

Purpose: To investigate the poverty level of members by establishing whether they have access to electricity or not.

Results: The result of this investigation are shown in figure 4.7.26

Figure 4.7.26-Access to electricity



Discussion: The dominant majority of members (96%) have access to electricity. Only 3% have no electricity.

4.7.5.9 Perceptions on myths and realities about poverty

Purpose: To determine the members' attitudes toward poverty by being able to differentiate between myths (as represented in statements; 1,3,4,6 & 7 in 5.13 of the questionnaire) and realities (as represented in statements; 2,5,8,9 & 10 in 5.13 of the questionnaire).

Results: The results of this perception survey are presented in figures 4.7.27 & 4.7.28

Figure 4.7.27-Myths on poverty

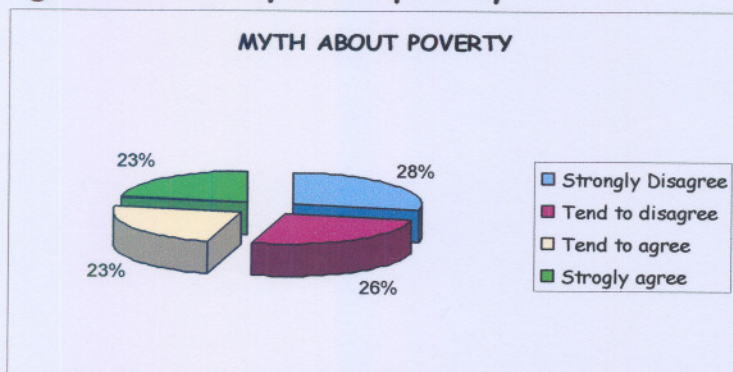
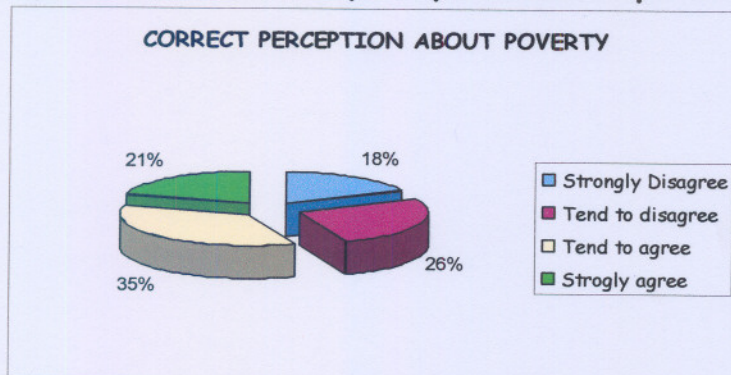


Figure 4.7.28 Positive perceptions about poverty



Discussion: An encouraging majority of members (54%), did not agree with the statements of myths about poverty, with 28% of the part making 54%

strongly disagreeing. The rest, who also form a significant number (46%) perceive the myths of poverty as reality.

A comparable number of members (56%) positively identified the statements of realities about poverty. 44% of the respondents did not agree with the statements of realities about poverty.

4.7.6 Transformational development

4.7.6.1 Is your church running any developmental program?

Purpose: To investigate whether churches are running any development projects and establish whether members are aware of them.

Results: The results of this investigation are shown in figure 4.7.29

Figure 4.7.29-Church development programs



Discussion: The dominant majority of members (85%) were aware of the existence of church run projects. In the follow-up question 6.2 of the questionnaire, members identified the following projects run by their churches:

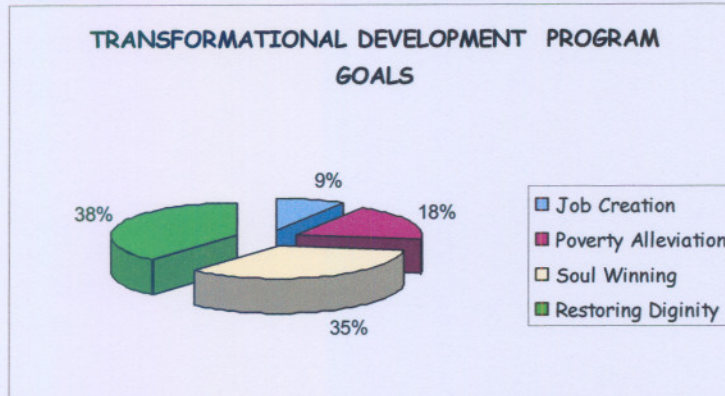
- Shelter/home for abandoned and orphaned children
- HIV/Aids support groups and home based care
- Nursery/crèche/day care centres
- Food parcels
- Distribution of clothes
- Food gardens
- Sewing project
- Polish making
- Youth empowerment services
- Business forums
- Learner-ships
- Missionary work in townships
- Financial counselling and management
- 40 days of purpose

4.7.6.2 Goals of the church programs

Purpose: To investigate awareness of transformational development among members by establishing the primary motives for running programs.

Results: The results of the investigation on motives for church run programs are presented in figure 4.7.30.

Figure 4.7.30-Goals of development programs



Discussion: A slight majority of members (38%) perceived the motive of the church in running projects as having to do with restoring the dignity and well-being of community. 35% perceived the primary motive of the church as using projects to do soul-winning. 18% saw the projects' primary motive as poverty alleviation and lastly, 9% saw the church programs geared towards job creation.

4.7.7 Entrepreneurship

4.7.7.1 Should the church be involved in running the business?

Purpose: To investigate the attitude of church members towards the involvement of the church in running business.

Results: The results of the investigation on members' attitudes towards business run by churches are presented in figure 4.7.32

Figure 4.7.31-Church involvement in business



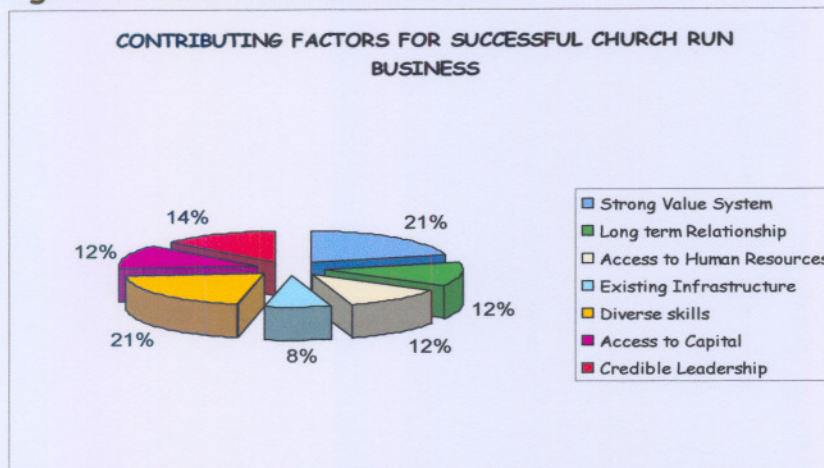
Discussion: The dominant majority of members (73%) agreed with the notion of the church running a business. 23% of members disagreed, citing various dangers similar to those of church leaders.

4.7.7.2 Success factors for church run business

Purpose: To investigate members' perceptions about contributory factors that account for success of church run businesses

Results: The results of members' perceptions about success factors are presented in figure 4.7.32.

Figure 4.7.32-Success factors



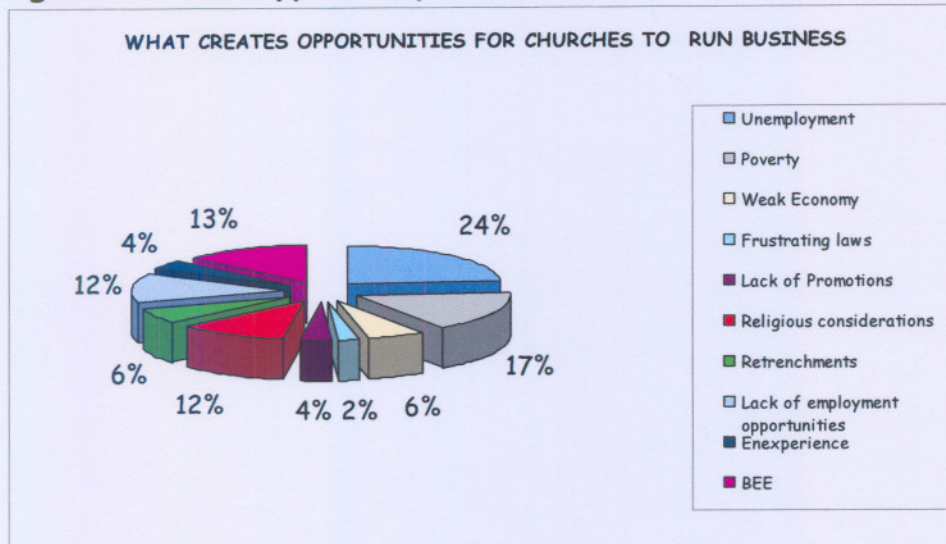
Discussion: Members cited strong value system and diverse skills possessed by the church as the two strongest success factors at 21% for each of the two. 14% of members ranked the availability of credible leadership as an important success factor. Long term relations, access to human resources and access to capital were each by (12%) perceived to be important success factors. Only 8% saw the existing infrastructure of the church as a success factor.

4.7.7.3 Opportunity environment for church to run business

Purpose: To investigate the level of entrepreneurial thinking by determining members' awareness of opportunity factors that may influence the church to run a business.

Results: The results of the investigation on members' entrepreneurial thinking and awareness of opportunities in their environment are presented in figure 4.7.33

Figure 4.7.33- Opportunity environment



Discussion: 24% of members view the high unemployment rate as an opportunity for the church to venture into business. Interestingly, this is followed by 17% of members who see the rising level of poverty as an opportunity for the church to run business. 13% of the responded see black economic empowerment as a vehicle that the church can use to launch into business. Religious considerations and lack of employment opportunities were seen by 12% of members, as presenting opportunities for the church to run business. Other factors such as weak economy, frustrating laws, and lack of promotions, retrenchments and insufficient experience received 2 to 6% rankings.

4.7.7.4 How do you think other people including yourself would feel about the church's involvement in business?

Purpose: To investigate perceived feelings of members and significant others towards the church's entrepreneurial activities. Question 7.4 in the questionnaire assisted in this investigation.

Results: The results are summarised in a bullet form as follows:

- **Self.** 73% of respondents are happy about the church's involvement in business.
- **Spouse.** 55% of respondents perceived their spouses as feeling happy about the church's involvement in business.
- **Children.** 63% of respondents viewed their children as feeling positive about the church's involvement in business.
- **Parents.** 61% of the respondents are positive about their parents feelings towards involvement of the church in business.

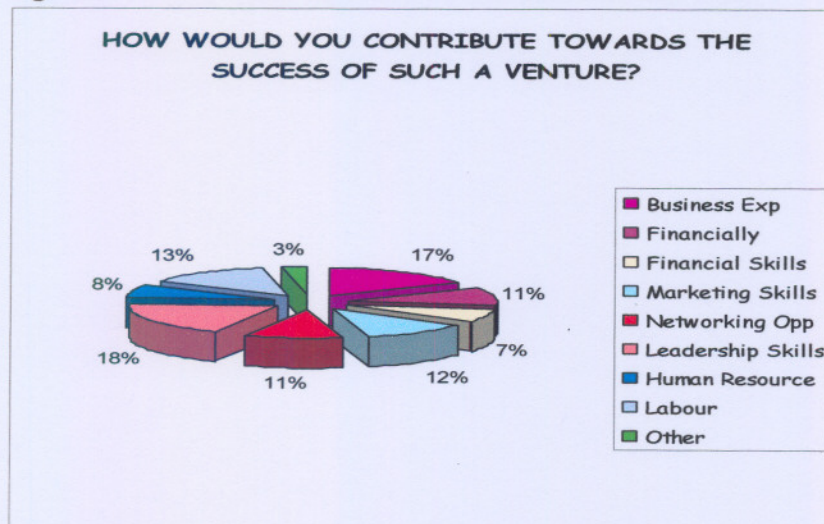
- **Neighbours.** 38% of respondents perceived their neighbours' feelings as positive towards the involvement of the church in business. 42% were not sure of their neighbours' feelings.
- **Friends.** 56% of respondents viewed their friends' feelings towards church run business as being positive.
- **Society.** 54% of respondents viewed the feeling of society at large, as being positive towards church run business.
- **Clients.** 60% of respondents perceived potential clients' feelings about church involvement in business as being favourable.
- **Church.** 79% of the respondents perceived the feeling of the church as being positive towards her (church) involvement in business.
- **Business.** 47% of respondents viewed other businesses as being favourable of the church running a business. This is contrasted by 32% others who perceive the businesses as being negative against church run businesses.

4.7.7.5 Personal contribution of members towards success of venture

Purpose: To establish existing skills, talents and resources amongst the members of the churches.

Results: The results of the investigation on members' skill, talent and resource base are presented in figure 4.7.34

Figure: 4.7.34–Personal contribution of members



Discussion: The marginal majority of respondents (18%) pledged to contribute leadership skills towards the business of the church. This is followed closely by 17% of members who would use their business experience to assist in the

success of church run business. 13% pledged to supply labour towards a church venture. 12% of respondents would contribute marketing skills towards the success of church run business. 11% of respondents will contribute both financially and in networking opportunities for a church run venture. 8% of the respondents will contribute with their human resource skills while 7% will contribute with their financial skills.

4.7.8 Conclusion

In the light of the findings of the empirical research surveyed amongst the church members in the Vaal Triangle, in the whole of section 4.7 above, the conclusions arrived at, are as follows:

(a) The majority of church members are young people in the critical age of job entry level of 18-35 years, followed by the middle age and productive age of 36-60 years. In terms of gender distribution, women are a majority group within the churches of the Vaal Triangle. The South African race distribution in the churches indicates blacks to be a majority by 63%, followed by whites at 28% and 9% coloured. More males than females have a qualification of up to grade 12. However, more females than males have a qualification higher than grade 12 up to master's level. More females dropped out of school at grade 9 and below than males. The majority of church members earn below R2500.00 per month, with a large part of the group, 38% earning less than R750.00 p.m. Only 29% of members earn R5000.00 and more per month. 30% of members are totally unemployed and a further 9% is either casually employed or part-time employed. A dominant majority of members originate from the Vaal Triangle and only 4% comes from outside South Africa. Those who came from Gauteng and other provinces were influenced by friends and some came looking for jobs and a better living. The dominant majority of members have been Christians for more than six years and mostly were born in churches they are with, followed by those influenced by friends to join the church and 18% came to church through conversion, the last group, 17% came to associate with their churches through transfer.

(b) There is a concern around members' understanding of biblical & theological concept of stewardship. The majority of members could not differentiate between wrong and right statements on stewardship.

(c) The church members' knowledge of scriptures is suspect. Only 30% of respondents managed to fill in the answers to questions 3.1 and 3.2 of the questionnaire.

(d) The survey confirmed a general view that unemployment, poverty, HIV/Aids and crime, are the four most challenges facing the region.

- (e) The majority of church members are positive about the city and accordingly perceive God loving and working in cities.
- (f) It is amazing to find that only 11% of respondents considered themselves to be poor, when almost 39% are unemployed. This denial must be viewed as part of the problem in dealing with poverty within our churches. This finding made it unrealistic to do comparative analyses between the poor and the non-poor in the church.
- (g) There is a general sense of improvement of standards and conditions of living amongst church members as indicated by responses on the type of house, number of bedrooms, additional rooms, number of toilets, type of toilet, location of toilet, roof type, access to water and electricity.
- (h) Although, a marginal majority of respondents could differentiate between myths and realities of poverty, like perceptions on stewardship, this is also a cause for concern. The church's effectiveness in urban mission can be enhanced or reduced by perceptions on poverty and stewardship.
- (i) The dominant majority of respondents, claimed to have projects running in their churches. Only a few of them listed the specific programs running in their churches. The most common projects run amongst the churches are: shelter/home for abandoned/orphaned children, HIV/AIDS support group and home based care, nursery/crèche/day care centres, food parcels, soup kitchen, and food gardens.
- (j) There is a growing awareness amongst members that church projects should essentially be targeted at restoring the dignity and well-being of the community, which of course includes salvation of people. The second primary motive for doing projects was soul winning.
- (k) The dominant majority of members are in favour of the church running a business to fund its mission. The church's strong value system and access to the pool of diverse skills are seen as pivotal success factors. Members identified the high unemployment rate and rising poverty levels as pushing factors for the church venture into business in order to relevantly address these issues. The majority of members perceived themselves and the majority of significant others as feeling happy about the church's involvement in business. All critical skills, talents and resources to run a successful business venture are available in the church. The top two are leadership skills and business experience. However, there is a need to work in a coordinated way.

Chapter 5. Recommendations

5.1 Introduction

In the light of the main empirical findings and conclusions discussed in chapter 4 above, this chapter is aimed at suggesting some guidelines for leaders and other interested stakeholders in encouraging churches to embrace entrepreneurship as a tool for missionary work in cities and projects that can be further investigated and implemented.

5.2 Some guidelines on encouraging entrepreneurship

5.2.1 Focus on women and youth

The majority of the poor in the church are women and youth also comprises the majority of membership. Therefore, entrepreneurial ventures should be targeted at these groups. The government is also focusing on empowering these groups, thus there is an opportunity to easily access capital and skills development for projects targeting women and youth.

5.2.2 Revisit stewardship

As pastors, we need to revisit the biblical and theological principles of stewardship and begin to preach and teach congregants on this. This will assist in empowering members (the majority of whom have been Christians for 6 years and higher), to steward their resources and influences towards the mission of the church in their communities.

5.2.3 Strong biblical foundation

There is a need to instruct the congregations on sound biblical teachings and instructions, particularly in this case, on issues of poverty, wealth and possessions.

5.2.4 Church services and programs

As pastors, we need to align our services and Sunday programs to positively inspire and motivate members on challenges they are facing such as unemployment, poverty, HIV/AIDS and crime.

5.2.5 Prayer

As churches we are called and encouraged by scriptures to pray for the prosperity of our city. This can be done individually by local churches by choosing days in which business people and the economy of the city are main

focus of prayer. As leaders we could also consider coordinating inter-church prayers for the same items. Prayer can change the city!

5.2.6 Vision, mission and structures

As leaders we need to constantly evaluate our vision, mission and structures to the church's effectiveness in terms of accomplishing its mission within the context of our city.

5.2.7 Networking

One church cannot address the challenges facing our region alone. Any further fragmentation of existing church networks would not help either. We need to network with other churches, community structures, business forums and government. Networking and collaboration will assist in eliminating unnecessary duplication and help with aligning resources strategically.

5.2.8 Encourage entrepreneurial thinking

The majority of members and the significant members of the community are in favour of entrepreneurship. We as pastors need to cast a vision, provide leadership, tap into the existing skills and resources of members and motivate them.

5.2.9 Business Training

Pastors should consider doing short courses on running a business, proposal and business plan writing skills, risk management, financial management and project management. Universities, theological colleges and seminaries dealing with the training of pastors, should consider including entrepreneurship as part of the curriculum to empower future leaders to confront the dynamic challenges of urban ministry.

5.3 Some projects to consider

5.3.1 Urban entrepreneurial agriculture

Mokoena (2001:90) suggested a powerful concept of urban entrepreneurial agriculture as key to addressing poverty and unemployment in the Vaal Triangle. As church leaders it will be worthwhile to investigate his recommendations and see if we can co-ordinately implement them in our churches. Mokoena (2001:92) aptly, identified the following feasible projects in the Vaal Triangle:

- Urban food gardens. As well as helping people to help themselves and provide good food for their families, food gardening can be a means of earning much-needed money. The

Vaal University of Technology's Community Services together with the Department of Agriculture can assist with training and seeds.

- Urban livestock. Although there are technical, institutional and policy related constraints, animal breeding and husbandry takes place in the Vaal Triangle area, but not enough either to be entrepreneurial or commercial. Types of livestock reared in urban areas include cattle for milk, small ruminants and pigs for meat and poultry for eggs and meat.
- Urban waste recycling projects. There are more opportunities for waste recycling projects targeted at compost and manure production as well as those targeted at animal consumption.
- Essential oils. Oils from certain plants are used for a variety of applications. Aromatic oils are used in: foods, toiletries and medicines. These oils are normally concentrated and are highly priced. The planting and maintenance of plants used in this way is an intricate process that needs training. Plants such as Yarrow, Buchu, Garlic, Roman Chamomile, Geranium and Rosemary are well suited to South African climatic conditions and their extracts are highly priced. Production even in a small scale is profitable.
- Urban mini-farms. These are commercial and income earning, employment creating small-scale farms on the periphery of the towns and townships of the Vaal Triangle. Inner city farming is more directed towards sustenance and secondary incomes. Commercial peri-urban farming becomes the primary source of income to the farmer and the farm-hands.

Success of the projects listed in 5.3.1 above, will depend on the churches' ability to marshal the following: access to land and other basic inputs; local councils; entrepreneurial approach; transportation, storage and marketing; training and skilling.

5.3.2 Other initiatives

5.3.2.1 Building projects.

A number of skilled electricians, plumbers, bricklayers, fencers and frame-makers are unemployed primarily because they are not organised enough. Organising them into small-scale construction companies will lead to gainful employment for these people.

5.3.2.2 Tourism

The Vaal Triangle is being positioned as a tourist attraction area.

Opportunities such as Arts and crafts markets, African fashion, food and cosmetics, amusement parks, African wax museums, Sharpeville tours exists.

5.3.2.3 Flower arrangement

The Vaal University of Technology offers flower arrangement courses to interested persons. The market for such projects includes funerals, weddings, special days and company functions.

5.3.2.4 List of others that can be ventured

Dressmaking and sewing; garden services; child care centres; catering; wood work; brick making; metal work; bead work and security.

5.4 Suggestions for further studies

In the light of limited scope and space of this study, certain relevant aspects of the subject matter could not be covered. It is therefore, proposed that the following be considered for further investigation:

1. A comparative study on the impact of poverty amongst different races within the church.
2. How the leadership style, vision, mission and decision making structures of the church, enhances or hampers strategies to deal with poverty and unemployment.
3. Interface between family units/households and poverty.
4. Establish the performance of existing entrepreneurial projects within the churches.
5. How do the projects/programs impact on the growth of the churches and their ministries?

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Appendix A

Pastor's questionnaire

1. Background information of the organisation

- 1.1 Name of organisation: _____
- 1.2 Regular attendance: _____
- 1.3 Telephone: _____
- 1.4 Fax: _____
- 1.5 E-mail: _____
- 1.6 Street address: _____

- 1.7 Postal Address: _____

2. Details of contact person

- 2.1 Surname: _____
- 2.2 Initial: _____
- 2.3 Title: _____
- 2.4 Position: _____

3. Theological and ethical mandate for stewardship

- 3.1 How important is stewardship in scriptures?
- 3.2 What role can stewardship play in urban mission?
- 3.3 Is there a role for the Christians/church to play in the socio-economic life of our communities? Yes _____ or No _____
- 3.4 What should be the church's attitude towards wealth and possessions?
- 3.5 What is your view on work and working?

4. Some relevant biblical passages and cases

- 4.1 What is your favourite passage or case on wealth and poverty from the Old Testament?
- 4.2 What is your favourite passage or case on wealth and poverty from the New Testament?
- 4.3 Which practical lessons can today's urban church draw from these passages/cases in 4.1 & 4.2 above?

5. Some theological perspectives about cities

- 5.1 Is there a biblical/theological role that cities play in the mission of the church? Yes _____ or No _____
- 5.2 Give reasons for your answer in 5.1 above
- 5.3 What are some of the reasons people come into your city?
- 5.4 Name some of the major challenges facing your city?
- 5.5 In which ways can cities be an opportunity for missions today?
- 5.6 What strategies would you recommend to urban churches trying to deal with poverty alleviation?

6. Poverty and the poor

- 6.1 What is your understanding of poverty and the poor?
- 6.2 What percentage of membership constitute the poor?

0-20%	1
21-30%	2
31-40%	3
41-50%	4
51%+	5

- 6.3 Which group constitute the majority of the poor?

Women	1
Men	2
Young men	3
Young women	4

- 6.4 Give examples of some of the causes of poverty
- 6.5 Does your church have strategies to deal with poverty?
Yes _____ or No _____
- 6.6 What should the church do to alleviate poverty?

7. Unemployment

- 7.1 What is the percentage of members that are unemployed?

0-20%	1
21-30%	2
31-40%	3
41-50%	4
51%+	5

- 7.2 Which of the following categories of employment do you have amongst your members:

Hawkers	1
Formal business owners	2
Professionals	3
Executive managers	4
Managers/supervisors	5

- 7.3 Does your church have any strategy to deal with unemployment?

Yes_____ or No_____

- 7.4 What can the church do to deal with unemployment?

8. Towards a transformational development

- 8.1 Who should be the target for church development projects?

Members only	1
Believers in general	2
Only those who are willing to change	3
Members of the community including the church	4

- 8.2 What should be the goals of development?

Welfare	1
Use them as a tool to win souls	2
Use them for fund-raising	3
To present the gospel in totality	4

- 8.3 Give examples of projects currently running in your church.

- 8.4 What role should those who are poor play in determining project strategies?

- 8.5 How should the church view the ministry of deeds versus that of words?

9. Entrepreneurship and urban missions

9.1 How is the mission of the church funded?

Offerings	1
Tithes	2
Donations	3
Internal fund-raising	4
Entrepreneurial projects	5

9.2 What is the percentage contribution of each income stream?

Offerings	1
Tithes	2
Donations	3
Internal fund-raising	4
Entrepreneurial projects	5

9.3 What is the percentage of members who regularly contribute towards the income of the church?

0-20%	1
21-30%	2
31-40%	3
41-50%	4
51-60%	5
61-70%	6
71%+	7

9.4 Does your church have fixed assets? Yes ____ or No ____

9.5 Is your church registered as a public benefit organisation with revenue office? Yes ____ or No ____

9.6 Are you aware of the benefits of registering? Yes ____ or No ____

9.7 Should the church run businesses to fund its mission? Yes ____ or No ____

9.8 Does your church have a data base that indicates the skills, talents and experiences of members? Yes ____ or No ____

9.9 Does your church know the skills base of those who are poor amongst the members? Yes ____ or No ____

9.10 What would you need to start a business or to grow the existing one?

9.11 What are the business opportunities in your immediate community?

- 9.12 What is the vision and mission of your church?
- 9.13 How is your church structured?
- 9.14 How are decisions made in your church?
- 9.15 Are you familiar with proposal writing skills? Yes ____ or No ____
- 9.16 What are the dangers that running business could pose for the church?
- 9.17 Do you believe that entrepreneurship has a role to play in modern urban missions? Yes ____ or No ____

Thank you for your participation

Appendix B

Church member's questionnaire

Please complete the questionnaire as fully as possible

You will remain completely anonymous

1. Personal information

1.1 Age:

1	2	3	4	5	6	7	8
18-20yrs	21-24yrs	25-29yrs	30-35yrs	36-40yrs	41-50yrs	51-60yrs	61+

1.2 Gender:

Female	1
Male	2

1.3 Race:

1. Black	2. White	3. Coloured	4. Indian	5. Other
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1.4 Name of residential

area: _____

1.5 Qualifications:

1	2	3	4	5	6	7	8
Gr 1-5	Gr 6-9	Gr 10-12	Gr 12+ Certificate	Gr 12+ Diploma	Degree	Honours	Masters+

1.6 Where did you stay before moving into this municipal area?

Sedibeng District	1
Gauteng province but not Sedibeng	2
Other province	3
Outside RSA	4

1.7 Why did you come to the Emfuleni Area?

Born in Emfuleni area	1
Followed family and relatives	2
Seeking a job	3
Looking for better living standards	4
Other: Specify	5

1.8 Employment Status:

Employed	1
Unemployed	2
Self-employed	3
Part-time employed	4
Casual	5
Pensioner	6

1.9 What is your income per month?

1	2	3	4	5	6	7	8
0-R750	R751- R1000	R1001- R1500	R1501- R2000	R2001- R2500	R2501- R3000	R3001- R5000	R5001+

1.10 How long have you been a Christian?

0-5yrs	1
6-10yrs	2
11-15yrs	3
16-20yrs	4
21+	5

1.11 How did you become associated with this church?

Born in this church	1
Moved into this neighbourhood	2
Followed friends	3
Through conversion	4
Other: Specify	5

2. Stewardship

2.1 Evaluate the following statements in terms of:

1-Strongly disagree; 2-disagree; 3-not sure; 4-agree; 5-Strongly agree

1. God blessed me spiritually and what I own materially came as a result of hard work and skills; God gave me common sense to use them as wisely as I can.	
2. Everything I own, belongs to God, and He has given me the responsibility to wisely manage these resources, and will require of me to account.	
3. Life is competitively tough, hence a survival of the fittest. Those who made it, is because of their ability to exploit opportunities. Those who do not have, are not competitive and deserve to be the way they are.	
4. God blesses us, so that we can be of assistance to others, particularly to those who are poor amongst us.	
5. Jesus is more interested in our spiritual welfare than in our economic needs.	
6. Work came as a result of a curse and therefore we work because of sin.	

7. Although nature provides basic materials, people must gather and transform these into what is necessary to live, and live well.	
8. While work is burdensome because of the human sin, it is never regarded as an option.	
9. Work is a response to God, neighbour and environment.	
10. A human being has a fundamental need to express himself/herself in the work of his/her hands.	

3. Some relevant biblical passages and cases

- 3.1 What is your favourite passage or case on wealth and poverty from the Old Testament?
- 3.2 What is your favourite passage or case on wealth and poverty from the New Testament?

4. Some theological perspectives about cities

- 4.1 Name two major challenges facing your city.
- 4.2 Do you like to live in the city? Yes___ No___
- 4.3 Does God love cities? Yes___ No___
- 4.4 Is God working in cities? Yes___ No___

5. Poverty and the poor

- 5.1 Do you consider yourself to be poor? Yes___ No___

5.2 Describe your housing unit

Brick building	1
Asbestos	2
Shack	3
other	4

5.3 Number of bedrooms

1	2	3	4	5
---	---	---	---	---

5.4 How many other rooms (excluding toilets & bathrooms)

1	2	3	4	5
---	---	---	---	---

5.5 How many toilets does the house have?

1	2	3	4	5
---	---	---	---	---

5.6 Type of toilet/s

Fully mechanised sewage system	1
Septic tank	2
Bucket	3
other	4

5.7 The toilet is situated:

Inside house	1
Outside house	2
Both inside & outside	3

5.8 Type of roof of house:

Tile	1
Corrugated iron	2
Asbestos	3
Other	4

5.9 Water system:

Communal tap	1
Full in-house plumbing	2
No water system	3
Other	4

5.10 Electricity:

Full electrification	1
No electricity	2
Other	3

5.11 Name four food items that you use more than four times a week:

1	
2	
3	
4	

5.12 Name five non-food household items you buy every month

1	
2	
3	
4	
5	

5.13 Read each statement carefully and encircle the appropriate letter in your case:

No.		A Strongly Disagree	B Tend to disagree	C Tend to agree	D Strongly agree
1.	Only the homeless, old men with drinking problems & mental patients forced out of institutions are poor	A	B	C	D
2.	Globalisation, declining wages, short week jobs & high-tech jobs, create the poor who are working	A	B	C	D
3.	Poor people are found only in the townships	A	B	C	D
4.	The poor are lazy, fatalistic, do not save for future and are ignorant	A	B	C	D
5.	People are poor because they lack things like, food, housing, water, etc.	A	B	C	D
6.	If you give people skills and knowledge about farming, small business and investment, they will no longer be poor	A	B	C	D
7.	The non-Christian poor lacks knowledge of God. If you add the gospel to your programs, he/she will no longer be poor	A	B	C	D
8.	The poor often live in fear of the unseen spiritual world of curses, gods, demons, and ancestors	A	B	C	D
9.	The poor are vulnerable, lack choices and options. Subjected to cultural demands on high lobola, feast days, weddings and funerals that soak up savings	A	B	C	D
10.	The poor are powerless. Subjected to robbery, blackmail, deception and they lack bargaining power	A	B	C	D

6. Transformational development

6.1 Is your church running any developmental program? Yes___ No___

6.2 If yes, name the program/s _____

6.3 What are the goals of the programs

Job creation	1
Poverty alleviation	2
Soul winning	3
Restoring the dignity & well-being of community	4

7. Entrepreneurship

7.1 Should the church be involved in running a business? Yes___ No___

7.2 What can contribute in the success of the church running business?

Strong value systems	1
Long term relationships	2
Access to human resources	3
Existing infrastructure	4
Diverse skills, talents & qualifications	5
Access to capital	6
Credible leadership	7

7.3 What creates the opportunity for the church to run business?

High unemployment rate	1
Rising poverty levels	2
Weak economy	3
Frustrating laws	4
Lack of promotions	5
Religious considerations	6
Retrenchments	7
Lack of employment opportunities	8
Insufficient experience	9
Black economic empowerment opportunities	10

7.4 How do you think the following people would feel about the church's involvement in business?

	Very-unhappy	Un-happy	Neutral	Happy	Very-happy
Self					
Spouse					
Children					
Parents					
Neighbours					
Friends					
Society					
Clients					
Church					
Business people					

7.5 How would you contribute towards the success of such a venture?

My business experience	1
Financially	2
Financial skills	3
Marketing skills	4
Networking opportunities	5
Leadership skills	6
Human resource skills	7
Provide labour	8
Other	9

Appendix C

Names of Participating churches and leaders

1. Sharpeville Uniting Reform Church- Rev Mosia
2. Anglican Sharpelle Parish- Rev. Dinkebogile
3. Rivers Of Living Waters Ministries in Evaton- Bishop Zondo
4. Koinonia Bible Church, Sebokeng- Pastor Mthimkulu
5. River of Life Family Church in Vanderbijl Park- Pastor Schadwijk
6. Baptist Church in Arcon Park- Pastor Salwyn
7. Protestante Pentekoste Kerk, Vereeniging- Mr Van der Merwe,
Assistant Pastor.
8. AME, Boipatong- Rev. Thotobolo
9. AFM-Gateway Tabernacle in Rusten-Vaal- Pastor August
10. One Way Community Church- Pastor Kasanga
11. Methodist Church, Zone 13 Sebokeng- Rev Nkwanyane