Community development and the church: a public practical theology inquiry

P. Nanthambwe

31692729

Orcid.org/0000-0003-4482-9622

Thesis accepted in fulfilment of the requirements for the degree *Doctor of Philosophy in Pastoral Studies* at the North-West University

Promoter: Prof V Magezi

Graduation: November 2022

Student number: 31692729

DECLARATION

By submitting this dissertation, I declare that this is my original work, that I am the owner of the copyright thereof, and I have not previously submitted it, in its entirety or in part, for obtaining any qualification.

Patrick Nanthambwe

Date: August 2020

ACKNOWLEDGEMENTS

I would like to thank God, who has continued showing me His favour and mercy. I never thought I would do a PhD and be called Dr, but God has done it for me. To Him be the glory forever and ever!

The following should be thanked:

My supervisor Prof Vhumani Magezi. His guidance has been phenomenal in addressing challenges throughout my studies so that I can be a competent academic.

My dear wife, Rodalle Govender. I know how she had patiently borne up with me when I could not have time for her. She has tremendously supported me through prayer and encouragement.

The NWU for giving me a bursary starting with my Masters until this PhD.

Pastor Matt Thomas and the entire membership of Pulse Church for their financial, moral, and spiritual support.

Bryanston Bible Church for their financial support in my life.

Dr Doug Forsyth and the Weltevreden Chapel Family Bible Church; Rev. Bradley Ramsamy and Christ Revival Center Church leadership for allowing me to conduct the interviews.

Dr Robbie Beaton. He has supported me financially, spiritually, and morally starting from when I was doing my Diploma until now. God bless your family, sir, for being there for me.

My parents, Matthew and Aida Nanthambwe, and the entire Nanthambwe family. Thank you for being good parents to me and others for being good siblings and relatives.

ABSTRACT

Sub-Saharan Africa's underdevelopment raises questions about why this region remains mired in challenges that impede human progress. There are different responses to the question, but no significant regional changes indicate something is wrong. The study examined how churches interact with communities to address the challenge of underdevelopment. Specifically, the study examined the church's role in responding to community development within its social and ministerial spaces. The study recommended constructive and meaningful church and community engagement to address community underdevelopment. In response, a public practical theology was proposed as an integrated approach to church and society in addressing people's challenges. This study examined Weltevreden Chapel Family Bible Church and Christ Revival Centre in Lenasia as case studies whose community interventions could indicate other ecclesial-community relationships.

In focusing on the church's role as a public pastoral care provider, the study emphasised the need for the church to be the salt of the earth and light for the world (Matthew 5:13-14). Churches are subsystems of society, placed by God in the world to represent Him. They must take an active role in addressing critical societal issues as ambassadors of God. The church must move away from closed-minded ministries and institutionalised theology to make a real difference in humanity. The study stressed the importance of using public theology as a theoretical lens to frame pastoral care ministries in the church.

Furthermore, it noted that public pastoral care should be a congregational responsibility characterised by holistic cooperation among congregants. The research proposes a church-focused community development model in South Africa in response to this need. In real contextual ministry, the church should systematically create synergies with community structures to broaden its human web of public pastoral care.

The study used Osmer's (2008) framework for practical theological interpretation to answer the research questions and meet the objectives. Osmer (2008:4) develops a framework for practical theological interpretation in congregations by focusing on four key questions:

1. What is going on in a given context?
2. Why is this going on?
3. What ought to be going on?
4. How might the leader shape the context to better embody Christian witness and mission?

Based on the first question of the framework, the researcher examined the challenges people face in South African communities and the extent to which these challenges hamper people from

living better lives. The study found that inequality, unemployment, poverty, gender-based violence (GBV) and racism are the significant challenges people are battling with. These persistent challenges affect people a big deal despite the government and other organisations' efforts to combat these challenges.

An empirical study was conducted on how churches view community development and their involvement. The study results showed a need for church leaders to undergo training where they would have a comprehensive education on what community development entails and how they can effectively transform their communities. This was due to leaders not having a thorough knowledge of community development.

The study looked into the theological and biblical basis for community development. It was found that development is God's idea. He is the One who created people in His image, and His intention from the beginning is that man enjoys fellowship with Him and lives a fruitful life in all aspects of His being. This can be achieved by churches actively participating in public pastoral care where people's needs are met holistically. In light of this, the research set out to find a model for public pastoral care that is sensitive to community needs and is based on potential church engagement. The concept highlights the church's essential function as a microcosm of society with a significant role to play.

The recommendations given in this study were based on the information provided by the respondents regarding what they thought would help churches to be engaged with their communities effectively. The principles from the Bible that were found through careful exegesis were integrated with the respondents' recommendations and literature to come up with practical suggestions that the church can follow to enhance its involvement in community development.

OPSOMMING

Afrika suid van die Sahara se onderontwikkeling laat 'n paar uitdagende vrae ontstaan oor hoekom hierdie streek van die wêreld steeds vasgevang is in uitdagings wat menslike vooruitgang belemmer. Daar is verskillende antwoorde op die vraag, maar die feit dat daar geen noemenswaardige veranderinge in die streek is nie, dui daarop dat iets verkeerd is. Om die uitdaging van onderontwikkeling aan te spreek, het die studie ondersoek hoe kerke met gemeenskappe omgaan. Die studie het spesifiek die rol van die kerk in reaksie op gemeenskapsontwikkeling binne sy sosiale en gemeenskapsbedieningsruimtes ondersoek.

Die studie het konstruktiewe en betekenisvolle kerk- en gemeenskapsbetrokkenheid aanbeveel om onderontwikkeling in gemeenskappe aan te spreek. In reaksie hierop is 'n openbare praktiese teologie voorgestel as 'n geïntegreerde benadering tot kerk en samelewing om mense se uitdagings aan te spreek. In hierdie studie is Weltevreden Chapel Family Bible Church en Christ Revival Centre in Lenasia ondersoek as twee gevallestudies waarvan die intervensies in gemeenskappe aanduidend kan wees van ander kerklike-gemeenskapsverhoudings.

Deur te fokus op die kerk se rol as 'n openbare pastorale sorgverskaffer, het die studie die noodsaaklikheid beklemtoon dat die kerk die sout van die aarde en lig vir die wêreld moet wees (Matteus 5:13-14). Kerke is subsisteme van die samelewing, wat deur God in die wêreld geplaas is om Hom te verteenwoordig. Hulle moet as ambassadeurs van God 'n aktiewe rol speel om kritieke samelewingskwessies aan te spreek. Om 'n werklike verskil in die samelewing te maak, moet die kerk wegbeweeg van geslote bedieninge en geïnstitusionaliseerde teologie.

Die studie het die belangrikheid beklemtoon om publieke teologie as 'n teoretiese lens te gebruik om pastorale sorgbedieninge in die kerk te raam. Verder het dit aangetoon dat openbare pastorale sorg 'n gemeentelike verantwoordelikheid moet wees wat gekenmerk word deur holistiese samewerking tussen gemeentes. Die navorsing stel 'n kerkgerigte gemeenskapsontwikkelingsmodel in Suid-Afrika voor in reaksie op hierdie behoefte. In werklike kontekstuele bediening behoort die kerk sistematies sinergieë met gemeenskapstrukture te skep om sy menslike web van openbare pastorale sorg te verbreed.

Die studie het Osmer (2008) se raamwerk vir prakties-teologiese interpretasie gebruik om die navorsingsvrae te beantwoord en die doelwitte te bereik. Osmer 92008:4) ontwikkel 'n raamwerk vir prakties-teologiese interpretasie in gemeentes deur op vier sleutelvrae te fokus:

1. Wat gaan aan in 'n gegewe konteks?

2. Hoekom gaan dit aan?

3. Wat behoort aan te gaan?

4. Hoe kan die leier die konteks vorm om Christelike getuienis en sending beter te beliggaam?

Op grond van die eerste vraag van die raamwerk het die navorser die uitdagings ondersoek wat mense in Suid-Afrikaanse gemeenskappe in die gesig staar en die mate waarin hierdie uitdagings mense belemmer om beter lewens te lei. Die studie het bevind dat ongelykheid, werkloosheid, armoede, geslagsgebaseerde geweld (GBG) en rassisme die beduidende uitdagings is waarmee mense worstel. hierdie uitdagings.

'n Empiriese studie oor hoe kerke gemeenskapsontwikkeling sien, en hul betrokkenheid daarby, is uitgevoer. Die studieresultate het getoon dat daar 'n behoefte is vir kerkleiers om opleiding te ondergaan waar hulle 'n omvattende opleiding sal hê oor wat gemeenskapsontwikkeling behels en hoe hulle effektief kan deelneem aan die transformasie van hul gemeenskappe. Dit was as gevolg van leiers wat nie 'n omvattende kennis gehad het van wat gemeenskapsontwikkeling behels nie.

Die studie het gekyk na die teologiese en Bybelse basis vir gemeenskapsontwikkeling. Daar is gevind dat ontwikkeling God se idee is. Hy is die Een wat mense na Sy eie beeld geskep het en sy bedoeling is van die begin af dat die mens gemeenskap met Hom geniet en 'n vrugbare lewe in alle aspekte van sy wese lei. Dit kan bereik word deur kerke aktief deel te neem aan openbare pastorale sorg waar mense se behoeftes holisties bevredig word. In die lig hiervan het die navorsing daarop gemik om 'n model vir openbare pastorale sorg te vind wat sensitief is vir gemeenskapsbehoeftes en gebaseer is op potensiële kerkbetrokkenheid.

Die konsep poog om die kerk se belangrike funksie as 'n mikrokosmos van die samelewing uit te lig met 'n beduidende rol om te speel.

Die aanbevelings wat in hierdie studie gegee is, is gebaseer op die inligting wat deur die respondente gegee is oor wat hulle gedink het kerke sou help om effektief by hul gemeenskappe betrokke te wees. Die beginsels uit die Bybel wat deur noukeurige eksegese gevind is, is met die respondente se aanbevelings en literatuur geïntegreer om met praktiese voorstelle vorendag te kom wat die kerk kan volg om hul betrokkenheid by gemeenskapsontwikkeling te verbeter.

KEYWORDS

Church, development, community development, practical theology, public practical theology

ABBREVIATIONS

AIDS – Acquired Immuno-Deficiency Syndrome

CBO – Community-Based Organisation

ESV – English Standard Version

FBOs – Faith-Based Organisations

GBV – Gender-Based Violence

GDP – Growth Domestic Product

GEAR – Growth, Employment and Redistribution

HIV – Human Immuno-deficiency Virus

IEF – Institute of Economics and Peace

IFAD – International Fund for Agricultural Development

ILO – International Labour Organisation

LWF – Lutheran World Federation

MDGs – Millennium Development Goals

NGOs – Non Governmental Organisations

OECD – Organisation for Economic Cooperation and Development

PAP – Poverty Alleviation Programme

SAPS – South Africa Police Service

SDG – Sustainable Development Goals

SSA – Sub-Saharan Africa

UN – United Nations

UNDP – United Nations Development Programme

UNICEF – The United Nations International Children's Emergency Fund

WCC – World Council of Churches

WCED – World Commission on Environment and Development

WEF – World Economic Forum

WHO – World Health Organisation

WVI – World Vision International

TABLE OF CONTENTS

ACKNOWLEDGEMENTS II

ABSTRACT… III

OPSOMMING.. V

KEYWORDS… VII

ABBREVIATIONS VIII

CHAPTER ONE: INTRODUCTION AND BACKGROUND 1

1.1 Introduction 1

1.1.2 Conceptualisation of definition 1

1.1.2.1 Meaning of development - perspectives 1

1.1.2.2 Conceptual and functional definition 4

1.1.3 Development and the church 6

1.1.4 Church and community development within the congregation setting 10

1.1.5 Public Practical Theology, Public Pastoral Care and community development nexus 12

1.2 Problem statement 18

1.3 Research questions 20

1.3.1 Primary research question 20

1.3.2 Secondary research questions 20

1.4 Research aim and objectives 21

1.4.1 Main objective 21

1.4.2 Secondary objectives....21

1.5 Research methodology....22

1.5.1 The Descriptive Empirical Task....23

1.5.2 The Interpretive Task....23

1.5.3 The Normative Task....24

1.5.4 The Pragmatic Task....25

1.6 Data Collection....25

1.6.1 Gathering of secondary data....25

1.6.2 Primary data....26

1.6.3 Sampling....26

1.6.4 Recruitment of research participants and inclusion criteria....27

1.6.5 Data analysis....27

1.6.6 Delineation....27

1.7 Benefits of participation....27

1.8 Incentives for respondents....28

1.9 Management, storage and destruction of data....28

1.10 Undertaking of confidentiality: Gatekeeper....28

1.11 Ethical considerations....28

1.12 Proposed chapter outline....29

CHAPTER TWO: THE CHALLENGES EXPERIENCED BY SOUTH AFRICAN COMMUNITIES THAT REQUIRE CHURCH-DRIVEN COMMUNITY DEVELOPMENT RESPONSES....30

2.1 Introduction....30

2.2 Historical setting and a summary of South Africa as a country 30

2.2.1 Historical summary of South Africa 32

2.2.1.1 South Africa before the Europeans 32

2.2.1.2 Europeans in South Africa 32

2.2.1.3 The apartheid regime 35

2.2.1.4 South Africa and democracy 38

2.2.1.5 South Africa under Mandela 39

2.2.1.6 South Africa under Thabo Mbeki 41

2.2.1.7 South Africa under Jacob Zuma 42

2.2.1.8 South Africa under Cyril Ramaphosa 44

2.3 The impact of South African history on the development of communities 44

2.4 The definitions of development and community development in the South African context 45

2.5 Challenges that South Africans are facing in Roodepoort and Lenasia communities 47

2.5.1 Inequality in South Africa 47

2.5.1.1. Measuring inequality in South Africa 49

2.5.1.2 The dimension and causes of inequality in South Africa 51

2.5.1.3 How inequality has impacted Weltevreden Park and Lenasia communities 54

2.5.2 Poverty in South Africa 57

2.5.2.1 Definitions of poverty 58

2.5.2.2 Concepts and definition of poverty in the South African context 62

2.5.2.3 Measuring poverty in South Africa 63

2.5.2.3.1 Poverty lines 63

2.5.2.3.2 Poverty indexes 65

2.5.2.3.3 Human Development Index 66

2.5.2.4 The causes of poverty in South Africa 67

2.5.2.4.1 Theories of the causes of poverty 67

2.5.2.4.1.1 Individualistic theory 68

2.5.2.4.1.2 Fatalistic theory 68

2.5.2.4.1.3 Structural theory 68

2.5.2.4.1.4 Psychological theory 69

2.5.2.4.2 South African history as the leading cause of poverty 69

2.5.2.4.3 The failure of the government as the main cause of poverty in South Africa 70

2.5.2.4.4 Failure of the government to deal with corruption 71

2.5.2.5 How poverty has impacted Weltevreden Park and Lenasia communities 75

2.5.3 Unemployment in South Africa 77

2.5.3.1 Definitions of unemployment 77

2.5.3.2 Dimensions of unemployment in South Africa 78

2.5.3.3 Causes of unemployment in South Africa 80

2.5.3.4 How unemployment has affected Weltevreden Park and Lenasia communities 81

2.5.4. Gender-based violence (GBV) and crimes in South Africa 82

2.5.4.1 The definition of GBV 82

2.5.4.2 The dimensions and causes of GBV and crimes in South Africa 83

2.5.4.3 How GBV and Crimes have impacted Weltevreden and Lenasia communities 86

2.5.5 Racism in South Africa 87

2.5.5.1 Definition of racism 87

2.5.5.2 The dimension and cause of racism in South Africa 89

2.5.5.3 How racism has impacted Weltevreden Park and Lenasia communities .. 93

2.6 The HIV/AIDS and COVID-19 pandemics and their impact on South African communities 94

2.7 Summary and conclusion 96

CHAPTER THREE: WHY DO CHALLENGES EXPERIENCED BY SOUTH AFRICAN COMMUNITIES REQUIRE CHURCHES TO BE AGENTS OF COMMUNITY DEVELOPMENT? 98

3.1 Introduction 98

3.2. Empirical study context, data collection process and analysis 98

3.3 Data presentation 100

3.3.1 What is your understanding of community development? 100

3.3.1.1 Community development as upliftment of community members 100

3.3.1.2 Community development as relief 101

3.3.1.3 Community development as poverty alleviation 101

3.3.1.4 Community development as growth and progress in life 102

3.3.1.5 Community development as empowerment 102

3.3.1.6 Community development as being relevant 102

3.3.1.7 Summary of church leaders' understanding of community development 103

3.3.2 What do you think are the challenges experienced by South African communities? 103

3.3.2.1 Unemployment 103

3.3.2.2 Poor governance 103

3.3.2.3 Poor education 104

3.3.2.4 Crimes… 104

3.3.2.5 Inequality and divisions 105

3.3.2.6 Ungodly lifestyle 105

3.3.2.7 Poverty. 105

3.3.2.8 Gender-based violence (GBV) 106

3.3.2.9 Summary of what church leaders perceive as challenges in their communities 106

3.3.3 Why do you think these challenges hamper community development? 106

3.3.3.1 No concern for others 106

3.3.3.2 Hinders personal and community growth 107

3.3.3.3 Robs people's worthiness and dignity 107

3.3.3.4 Difficult to address 107

3.3.3.5 Summary of why church leaders think the challenges hamper community development 107

3.3.4 In what ways do you think your church can play a role to address these challenges? 108

3.3.4.1 Being a prophetic voice 108

3.3.4.2 Consolidate evangelism 108

3.3.4.3 Being a public church 108

3.3.4.4 Relief programmes 109

3.3.4.5 Collaboration with other development organisations 109

3.3.4.6 Involve in pastoral care 109

3.3.4.7 Summary of how church leaders think their churches can address the challenges in communities 110

3.3.5 What biblical rationale/justification or other reasons for the church's involvement in community development? 110

3.3.5.1 The teachings and ministry of Jesus 110

3.3.5.2 The teachings of the Old Testament 110

3.3.5.3 The teachings of the New Testament 111

3.3.5.4 Summary of what the church leaders view as the biblical rationale/justification or any other reasons for churches to be involved in community development 112

3.3.7 In what ways have those interactions been effective or ineffective in your church's involvement in community development? 113

3.3.8 In what ways does your church train its leaders and members to be involved in community development? 115

3.3.9 What kind of challenges does your church face in involvement in community development? 116

3.3.9.1 Limited resources and funds 116

3.3.9.2 Lack of human resources 116

3.3.9.3 Lack of training 117

3.3.9.4 Lack of partnership 117

3.3.9.5 Summary of the challenges churches face in their involvement in community development 117

3.3.10 How could the church overcome these challenges? 117

3.3.10.1 Biblical responses and godly wisdom 118

3.3.10.2 Prayer. 118

3.3.10.3 Encourage participation 118

3.3.10.4 Finding relevant initiatives 119

3.3.10.5 Train and equip leaders 119

3.3.10.6 More involvement with communities 119

3.3.10.7 Prioritising community development 119

3.3.10.8 Church growth 120

3.3.11 What are your recommendations to the church to improve its approach to community development? 121

3.4 Discussion of the findings 123

3.4.1 Participants' definition of community development....123

3.4.2 Leaders' knowledge of challenges facing South African communities....127

3.4.3 Leaders' understanding of biblical rationale/justification and other reasons for churches' involvement in community development....133

3.5 Summary and conclusion....137

CHAPTER FOUR: THEOLOGICAL AND BIBLICAL PERSPECTIVE FOR THE CHURCH INVOLVEMENT IN COMMUNITY DEVELOPMENT....139

4.1 Introduction....139

4.2 Theology and development....139

4.2.1The definition of theology....139

4.2.2 The framework definition of development within a theological perspective....142

4.2.3 Brief history of theology and development debates....143

4.3 The biblical concept of development....145

4.3.1 Development as fruitfulness....145

4.3.2 Development as blessedness....146

4.3.3 Development as prosperity....147

4.3.4 Development as "peace, wholeness, well-being" *(shalom)*....147

4.3.5 Development as progress....148

4.3.6 The issue of poverty in the Bible and God's intention for human progress....149

4.3.6.1 Legislations for dealing with poverty in Pentateuch....151

4.3.6.2 The gleaning laws as a supportive system for the poor....151

4.3.6.3 The Sabbatical year as a pro-poor initiative....152

4.3.6.4 The year of Jubilee and how it empowered the poor....153

4.3.6.5 The Triennial tithe law and how it benefitted the poor....154

4.3.6.6 The Old Testament understanding of salvation linked to God's intention for the well-being of His people 155

4.3.6.7 Summary of the issue of poverty in the Bible and God's intention for human progress ... 156

4.3.7 The issue of poverty in wisdom literature 157

4.3.8 Poverty in the monarchy and the Prophets 159

4.3.9 The overall summary of God's intention for the poor in the Old Testament 161

4.4 Exegesis of selected passages of the Old Testament 162

4.4.1 Exegesis of Genesis 1 (ESV) 162

4.4.1.1 Introduction 162

4.4.1.2 The creation of heaven and the earth and the creation of light (1:1-5) 163

4.4.1.3 The formation of the firmament, the gathering of water into one place, and the filling of the abodes of the universe (1:5-13) 165

4.4.1.5 Principles from Genesis 1 for development 168

4.4.2 Exegesis of Genesis 2:1-25 (ESV) 169

4.4.2.1 Introduction 169

4.4.2.2. The completion of creation and the sabbath (2:1-3) 170

4.4.2.3 The creation of human community (2:4-25) 170

4.4.2.4 Principles from Genesis 2 for development 172

4.4.3 Exegesis of Deuteronomy 28:1-14 173

4.4.3.1 Introduction 173

4.4.3.2 Condition for living a blessed life (28:1-2) 173

4.4.3.3 God's intention for human life (28:3-6) 174

4.4.3.4 The dimension of the blessing (28:7-14) 174

4.4.2.4 Principles from Deuteronomy 28 for development 175

4.5 The New Testament and the well-being of people 176

4.5.1 The concern for the poor in the gospels and Acts 177

4.5.2 The concern of the poor in the Pauline and other epistles 178

4.5.3 Summary of people's well-being in the New Testament 179

4.6 Exegesis of selected passages of the New Testament 179

4.6.1 Exegesis of John 15:1-17 (ESV) 179

4.6.1.1 Introduction 179

4.6.1.2 Being a believer means fruit bearing (15:1-6) 180

4.6.1.3 God is glorified by fruit-bearing of His people (15:7-11) 181

4.6.1.4 Love and a new relationship (15:12-17) 183

4.6.1.5 Principles for development from John 15 183

4.6.2 Exegesis of 3 John 184

4.6.2.1 Introduction 184

4.6.2.1 Flourishment of the Christian life (1-4) 184

4.6.2.3 Doing good to people shows the knowledge of God (5-15) 185

4.6.1.5 Principles for development from 3 John 185

4.7 Summary and conclusion 186

CHAPTER FIVE: PUBLIC AND PASTORAL CARE APPROACHES TO INFORM THE CHURCH DRIVEN COMMUNITY DEVELOPMENT 188

5.1 Introduction 188

5.2 The concept of public pastoral care within community development 188

5.3 Notion of pastoral care and church 191

5.4 Public pastoral care and healing of the communities 197

5.5 Biblical and historical developments of public pastoral care 202

5.5.1 Biblical development of pastoral care....203

5.5.1.1 Public pastoral care development in the Old Testament....203

5.5.1.1.1 The context of care in the Old Testament....204

5.5.1.1.2 Conception of public pastoral care in different roles and literature in the Old Testament....206

5.5.1.1.3 The office of priest and public pastoral care....206

5.5.1.1.4 Prophets and prophetic literature and public pastoral care....207

5.5.1.1.5 Sages and Wisdom Literature and public pastoral care....208

5.5.1.1.6 Public pastoral care to non-Jewish in the Old Testament....208

5.5.1.2 Public pastoral care development in the New Testament....209

5.5.2 Historical developments in pastoral care....213

5.5.2.1 Pastoral care from the first century to middle ages....214

5.5.3 Pastoral care in Reformation and Enlightenment period....215

5.5.4 Pastoral care in an African context....216

5.6 Relevant public pastoral care approaches to address people's challenges in South African communities....219

5.6.1 Public pastoral care of fostering healing....220

5.6.2 Public pastoral care of giving people a voice....221

5.6.3 Public pastoral care of leading a church-led social mobilisation....222

5.6.4 Public pastoral care focusing on leadership and transformation....222

5.6.5 Public pastoral care of embodiment of human beings through 'being' what it means to be human....223

5.7 Summary and conclusion....223

CHAPTER SIX: PUBLIC PASTORAL CARE MINISTRY AND CHURCH DRIVEN - COMMUNITY DEVELOPMENT PRINCIPLES FOR THE DEVELOPMENT OF COMMUNITIES IN SOUTH AFRICA 225

6.1 Introduction 225

6.2 From development to community development – within public pastoral care discussion 225

6.2.1 The intersection of development and religion 225

6.2.2 The place for community development within development discussions 230

6.2.3 Who is responsible for community development? 234

6.3 Church's involvement in pastoral care as community development in South Africa 236

6.3.1 Church and public pastoral care during the apartheid period as community development 237

6.3.2 Church and public pastoral care in the post-apartheid period as community development 240

6.3.3 Do the activities of churches in South Africa lead to community development? 242

6.4 Barriers to church-driven community development initiatives 246

6.5 Churches' motivation, goal, and process in community development 252

6.5.1 Church motivation in the development 252

6.5.2 Churches' goal in community development 254

6.5.3 Churches' process in community development 255

6.6 Principles for public pastoral care ministry to enhance church-driven community development 256

6.6.1 Human orientated 257

6.6.2 Community ownership – participation 258

6.6.3 Cross-sector partnership 259

6.6.4 Sustainability 260

6.6.5 Empowerment 261

6.7 Summary and conclusion 262

CHAPTER SEVEN: FINDINGS, RECOMMENDATIONS AND CONCLUSION FOR THE CHURCH TO ENHANCE COMMUNITY DEVELOPMENT 263

7.1 Introduction 263

7.2 Research findings 263

7.3 Recommendations for churches to enhance community development in South Africa 266

7.3.1 Public pastoral care targeting people's progress and fruitfulness 269

7.3.2 Public pastoral care of holistic approach 270

7.3.3 Public pastoral care of inclusiveness 271

7.3.4 Public pastoral care of presence and empowering 271

7.3.5 Public pastoral care of imparting knowledge 272

7.4 Conclusion 272

7.5 Summary and conclusion 275

7.6 Recommendations 276

7.7 Areas for further study 277

BIBLIOGRAPHY 278

ANNEXURES 329

ANNEXURE A 1: NWU ETHICS APPROVAL LETTER OF STUDY 329

ETHICS APPROVAL LETTER OF STUDY 329

ANNEXURE A 2: THE LETTER OF PERMISSION TO CONDUCT A RESEARCH WITH THE WELTEVREDEN CHAPEL FAMILY BIBLE CHURCH 331

ANNEXURE A 3: THE LETTER OF PERMISSION TO CONDUCT A RESEARCH WITH CHRIST REVIVAL CENTRE LENASIA 332

ANNEXURE A 4: PASTORS AND LEADER'S INTERVIEW INFORMATION AND CONSENT FORM 333

ANNEXURE A 5: INTERVIEW GUIDE 337

ANNEXURE A 6: APARTHEID LAWS AND REGULATIONS 338

CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.1 Introduction

Why do we talk of development?

Until recently, it has been well established that most countries in Sub-Saharan Africa (SSA) have not had a significant change in their Gross Domestic Product (GDP) since their independence from colonial rule (Louis, 2015:1; Sachs, 2000:579-600; Augustine, 2018:3). According to the World Bank (2018:3), the SSA countries have experienced an increase in poverty despite their progress in reducing extreme poverty over the past quarter century (Handley *et al.*, 2009:1; UNDP, 2007:265). The World Bank (2018:1) states that in 2015, more than a billion fewer people lived in extreme poverty than in 1990. The number of people living in extreme poverty in the SSA region grew from an estimated 278 million in 1990 to 413 million in 2015 (World Bank 2018:3; 2016:4; UNDP, 2007:265). Whereas the average poverty rate for the other regions improved to below 13 percent in 2015, in the SSA, it increased to 41 percent (World Bank, 2018:3). Out of the world's 28 poorest countries, 27 are in SSA, all with poverty rates above 30 percent (World Bank, 2018:3; UNDP, 2007:269).

The World Bank (2018:3; Myers, 2017:149) describes the SSA as a region affected by fragility, conflict and weak institutions, and a lack of success in channelling growth into poverty reduction. Augustine (2018:6) presents some indices of underdevelopment as manifestly evident in SSA, which include low per capita income/GDP; the preponderance of inferior technology; weak economic and political institutions; underdeveloped political culture; the prevalence of a ruling class that stresses and rationalises values that are incompatible with socio-economic and political development as well as fragile statehood (Augustine, 2018:2,6).

What is the hope of the situation described by Augustine (2018) for Sub-Saharan Africa? The answer to this question is linked closely to the value and importance of development. Studying development is critical in understanding and addressing the problems and challenges the nations are facing. The issues are poverty, climate and environmental change, health, technology, war and conflict, migration, rapid urbanisation and democratic disorder. The notion of development is valuable and vital, evident through its impact on improving people's lives.

1.1.2 Conceptualisation of definition

1.1.2.1 Meaning of development - perspectives

The concept of development is a fluid term to define, and people and organisations conceive it differently (Power, 2003:4; Magezi, 2017a:8; Todaro & Smith, 2012:14). Defining development is

difficult because people have different interpretations of what they consider development or not (Magezi, 2017a:8).. Calderisi (2013:70) admits that, like any other soft jargon, development can mean many things. It may mean modernisation, economic diversification, human well-being improvements, equal opportunities, and poverty reduction (Potter et al., 2018:6). Calderisi (2013:70) clarifies that despite frequent confusion on the subject, development and economic growth are not the same. Growth is generally considered necessary for development, but it remains unclear how much and what growth is required. However, in some places, the two do not seem to be connected at all. For example, the most populous country in Africa, Nigeria, is still struggling to share the benefits of its oil wealth with most of its population, while Cuba has had one of the best education and health systems in Latin America; despite decades of stagnation (Calderisi, 2013:70). Woolnough (2014:2-3) stated this about development:

> (Ask) what is development for? (and) you get very different answers in different cultures. Many in Western countries see it as being about places like Africa 'catching up' with the development world. In Africa, by contrast, you are more likely to be told to do with well-being, happiness and membership of community.

The Concise Oxford Dictionary of Current English defines development as 'gradual unfolding, fuller working out; evolution…; well-grown state, stage of advancement; product; more elaborate form…. It is from this concept that myriads of qualifiers like "economical", "human," "social," "community," and "sustainable" have been added to the word development (Potter *et al*. 2018:5; Klaasen, 2017:30).

In economic terms, as Todaro and Smith (2010:14) put it, development has been associated with "achieving sustainable rates of growth of income per capita to enable a nation to expand its output at a rate faster than the growth of its population." This understanding of development departs from the notion that there is a link between development and economic, according to the World Bank and the International Monetary Fund (World Bank, 2015:1; Bowers du Toit, 2010:262; Asheim, 1994:7). The understanding of development as economic growth emerged from the climate of Cold War and post-colonialism to bring structural change whereby the traditional and backward Third World countries would develop towards greater similarity with the Western or the Northern countries (Sen, 1988:12; Bowers du Toit, 2010:262; Todaro & Smith, 2010:14). According to the World Bank (2015:1), this growth must be both inclusive and environmentally sound to reduce poverty and build shared prosperity for today's population and to continue to meet the needs of future generations, hence sustainable development.

Collier (2007:12) gives a definition of development which goes beyond economic growth when he said, "to my mind, development is about giving hope to ordinary people that their children will live

in a society that has caught up with the rest of the world." In Collier's definition (2007:12), there are two things to notice. Firstly, development is associated with hope. This hope is given to people who are stuck in life. They need to know that their situation is not unfixable. Secondly, development should help people to grow out of their situations. There should be a change in people's lives because of development.

The sustainable development concept was birthed by the World Commission on Environment and Development (WCED) in 1987 through its report, also called the Brundtland Report (Asheim, 1994:7). Even though the report does not precisely define sustainable development, the quotation that is used as a point of departure is that "sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987:43; Asheim, 1994:7). The South African government (2008:1) narrows this definition to enhancing human well-being and quality of life for all time, those most affected by poverty and inequality. It is from this understanding that the World Bank (2015:1) renders that development must therefore be perceived in three aspects of economic growth, environmental stewardship and social inclusion, which are carried across all sectors of development both in the present and in the future (World Bank, 2015:1). This led to the development of Sustainable Development Goals (SDGs) in 2015 by the United Nations (UN) where among other goals, the ending of poverty, hunger and improvement of economic growth by 2030 have been prioritised (UN, 2015).

In 2015, the African Union (AU) policy organs adopted the third document of Agenda 2063, which focuses on enhancing the sustainable development of African countries in different areas. These include: (i) a prosperous Africa based on inclusive growth and sustainable development, (ii) an integrated continent, politically united on the ideals of Pan-Africanism and the vision of African Renaissance, (iii) Africa of good governance, democracy, respect for human rights, justice and the rule of law, (iv) a peaceful and secure Africa, (v) an Africa with a strong cultural identity, common heritage, values and ethics, (vi) an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children and (vii) Africa as a strong, united, resilient and influential global player and partner (AU, 2015).

The United Nations Development Programme (UNDP, 2010) presents another definition of development, emphasising people, hence human development. The UNDP (1990) stated that "people are the real wealth of a nation." It was from this understanding that the 1990 Human Development Report (HDR) was started by the UNDP (2010:1; 2014:27). The 1990 HDR specified that the objective of development should be to create an enabling environment for people to enjoy long, healthy and creative lives which is evident today. Therefore, a central aim of the HDR has been to emphasise that development is primarily about people (UNDP, 2010:1).

The UNDP (2010:2) defines human development as the expansion of people's freedoms to live long, healthy and creative lives, to advance other goals they have reason to value, and to engage actively in shaping development equitably and sustainably in a shared planet. This understanding of human development has affinities with Amartya Sen's understanding of development in his book *Development as freedom* (1999). Sen (1999:3) defined development as the process of expanding fundamental freedoms that people enjoy. He came to this definition after concluding that poverty is better understood as the result of the deprivation of human freedom. In the absence of freedom, things like low income, lack of education, ill health, and lack of access to credit and social services take away people's freedom, thus hampering human development (Sen, 1999:4; Myers, 2017:154).

Using the lens of human development, Robert Chambers (1997), a leading development practitioner, World Vision International (2017) and Bryant Myers (1999) viewed development as making the lives of people better. Chambers (1997:10) succinctly put that the objective of development is the responsible well-being of all. World Vision International (2017:7) agrees with Chambers (1997). It adds that development is a transformational process and actions through which children, families and communities move toward the fullness of life with dignity, justice, peace and hope.

1.1.2.2 Conceptual and functional definition

The UN concept of development is found in the United Nations Dag Hammarskjold Library. According to the UN, the development concept includes many aspects and has changed over time. The UN document A/RES/51/240 presents development as a multidimensional undertaking to achieve a higher quality of life for all people, including economic development, social development and environmental protection. The document highlights different phases of how development as a concept has evolved throughout the centuries, according to the UN. ,.

The first phase was from 1946 to 1970, and these were the early years where development emerged through technical assistance and the work of Specialised Agencies (A/RES/1219(XII)). The aim was to promote social progress and a better standard of life in larger freedom through the employment of international machinery to promote all people's economic and social advancement (A/RES/1219(XII)).

The second phase was from 1960 to 1970, the 1st Development Decade. During this period, there was a growth in the practice of highlighting development issues and concerns internationally (A/RES/1710 (XVI)).

The third phase is 1971-1980, the 2nd Development Decade. This was a period where awareness was focused on racism, women, the law of the sea, water and the environment, among others, within the UN discussion on development (E/CONF.66/34).

The fourth phase is 1981-1990, which is the 3rd development Decade. This focused on the concept of development within the human rights framework hence the call for disarmament. The UN document A/CONF.130/39, paragraph 14 states that:

> Security is an overriding priority for all nations. It is also fundamental for both disarmament and development. Security consists of not only military, but also political, economic, social, humanitarian and human rights and ecological aspects. Enhanced security can, on the one hand, create conditions conducive to disarmament and, on the other, provide the environment and confidence for the successful pursuit of development. The development process, by overcoming non-military threats to security and contributing to a more stable and sustainable international system, can enhance security and thereby promote arms reduction and disarmament. Disarmament would enhance security both directly and indirectly. A process of disarmament that provides for undiminished security at progressively lower levels of armaments could allow additional resources to be devoted to addressing non-military challenges to security and thus result in enhanced overall security.

The fifth phase is 1991-1999, the Human Development Reports. This decade focused on people and how development enlarges their choices. This was beyond the Gross National Product (GNP) growth, more than income and wealth and more than producing commodities and accumulating capital. During this period, the all-compassing approach to dealing with human problems was promoted (UNDP, 1990).

The sixth phase was 2000-2015, the Millennium Development Goals. The UN Millennium Development Goals (MDGs) set targets for realising the following eight values by 2015 in the document A/RES/55/2:

- Eradicate extreme poverty and hunger
- Achieve universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
- Combat HIV/AIDS, malaria and other diseases

- Ensure environmental sustainability
- Global partnership for development

The last phase in view now is from 2016-2030, the Sustainable Development Goals (SDGs) (UN, 2015). The SDGs came about in the UN realisation that the development concept continues to evolve (A/RES/70/1). The document recognises this (A/RES/70/1, par.13):

> Sustainable development recognises that eradicating poverty in all its forms and dimensions, combatting inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent.

Throughout these phases, the UN shows that the development concept includes many aspects and has changed over time.

While it is agreed upon that the concept of development is debatable among scholars and that it is multidimensional, what is approved among many scholars and practitioners is that development is always seen in conjunction with other terms such as change, growth, progress, reformation, transformation or even revolution (Potter *et al.* 2018:5-6; Magezi, 2017:8; Bate, 2016:60; Ward, 2000:272). It is crucial to position it within theoretical frameworks to overcome the divergences in understanding development. In this study, development is referred to as any process that brings positive change in the sense of improving the quality of human life in society (Garkovich, 2011:13; Munyua & Mutukaa, 2016:71). It is in this understanding of development that Magezi (2007:8-9) rightfully pointed out its dimension thus:

> Since development takes root in people and amongst people, it should have something in common with the community or the society in question. Development must make sense to the people and be in line with their values and their capacity. It must be appropriate – culturally, socially, economically, technologically, and environmentally. Development is achieved by people and is for people. It is more than economics; it is about human development – the quality of human life as people themselves define it.

1.1.3 Development and the church

Churches and other faith-based organisations (FBOs) play a critical role in community development (Magezi, 2017:1; Myers, 2017:175; 2000:65; Hiagbe, 2015:165; Woolnough, 2014:4; James, 2011:109). According to Myers (2017:175), between Jesus Christ's ascension and his coming again, the review of the history of globalisation reveals that the church, through

its theological anthropology and moral vision, has encouraged and contributed to the changes that improved the living conditions of people; hence it has played a role in various aspects of development. Stackhouse (2000:243) pointed out something profound similar to what Myers (2017:175) affirms in positing that the historical evidence suggests that the classic Roman Catholic, Reformation, and now the newer Evangelical and Pentecostal traditions tend to generate an ethos that stimulates modernisation, a fact that is arguably traceable to a basic attitude toward the duty to convert souls, societies, and gain stewardly dominion over the ecosphere in a fallen world. Pillay (2017a:1) contends that the church has typically construed society's transformation as a crucial part of its mission. Pillay (2017a:1-2) demonstrates that throughout the ages, the church has been involved in "the life of humankind, in making of nationhood, the building of culture, structuring of society with its functions and institutions and in shaping the form and quality of the political system."

According to Woolnough (2014:2), one of the most encouraging developments within the Christian church has been the growth of holistic, or integral mission, where God's command to his church has been to tackle all aspects of life, the material, the emotional, the environmental and the spiritual (Magezi & Mutowa, 2018:124; Myers, 2017:93). Magezi and Mutowa (2018:124) in agreement with other integral mission scholars such as Padilla (2004), in their recent article titled *'Towards doing practical integral mission'* rightly observed that there is agreement among Christians on the notion of integral mission.

The terms such as "integral mission", "holistic mission", "ministry", "Christian development", "compassionate ministry", "transformation", or "church-driven development" denote the role of churches in helping people and communities with material resources, as opposed to solely evangelism. These terms represent a Christian ministry concerned with the whole person (Magezi & Mutowa, 2018:124).

Wooolnough (2014), Magezi and Mutowa (2018), as well as Beukes and Plaatjies van Huffel (2016:226) clarify that church involvement in society implies the restoration that God brings in this world which brings about both spiritual and physical transformation and change in the lives of individuals and communities.

Klaasen (2014:72; 2013:182) mentioned how development has been an integral part of the ecumenical church and, specifically, the World Council of Churches, which has made development an essential part of missiology as a theological discourse. Klaasen (2014:73) posited that within the ecumenical movement, development was a natural flow from the church's quest to play a relevant role in societies after the Second World War (Beukes & Plaatjies van Huffel, 2016:226).

Ajulu (2010:160) understands development as the first great commission given to human beings. He specified that:

> The church, as the body of Christ (all believers both men and women), is sent into the world through the New Testament's great commission, which provides the mandate for it to execute its stewardship role under God's authority and empowered by the Holy Spirit. Holism in development must be viewed as part of the church's overall holistic mission in the world to which it is sent through this commission.

Ajulu's statement is concurred by Padilla Deborst (2016:42), who elucidates that the followers of Jesus Christ (the church) are sent into the world as he was, to embody and proclaim the good news of God's reconciling presence and purpose for entire creation.

Nevertheless, the assertion that the church should be involved in a holistic approach in its ministry in people's lives is not without some counterarguments. Deyoung and Gilbert (2011:62-63) sternly pointed out that from the early church in Acts and the life of the apostle Paul, the church's primary mission is to win people to Christ and build them up in Christ. Making disciples has been the primary task of the church, as seen in the Synoptic Gospels (Matt. 28:18-20; Luke 24:46-48; Mark 16:16-20). In agreement with the assertion above is Hildreth (2018:55-63), who maintained that preaching, witnessing and making disciples of all nations is what the church needs to endeavour to accomplish corporately.

However, Stearns (2009:181-189) has firmly argued that a gospel that excludes social involvement is a Great Omission rather than Great Commission. Furthermore, Stearns (2009:189) indicated this:

> If we in the church are truly dedicated to the Great Commission, then we will first have to do something about the 'Great Commission.' We will never effectively demonstrate Christ's love to the world if we cannot first demonstrate it to the Church – the whole Church that includes those struggling just to survive.

Tsele (2001:214) strongly advised standing against the concept that the church's involvement in development is dangerous as it prevents the church from fulfilling its core mission of saving people for the kingdom. This attitude must be firmly opposed by asserting that human, social, and economic development is not odd to the Christian mission concept. According to Tsele (2001:214), "development is therefore not something the churches are busy with apologetically, or by default. It is the work of God, part of God's own mission to the world." Alawode (2016:6) concluded the same regarding the mission of the church. He concludes that church-based or faith-based development can be regarded as a mission based on Christ's great commission to

the church. “It is done for the glory of God and anticipation of his kingdom” (Alawode, 2016:6). Forster and Oostenbrink (2015:2) contended that the notion of being called a Christian is not solely to make disciples but also to be an agent of change as Matthew 5:13,14 puts it that they are “salt and light” in the world. Through the church (believers), the principles of God’s kingdom, such as justice, equity, human dignity, prosperity, et cetera, are to be established in society (Forster & Oostenbrink, 2015:2; Forster & Power, 2011:47-62; Costa, 2007:17-27; Driesenga, 2015:40).

Beukes and Plaatjies van Huffel (2016:226) defined theology of development as referring to:

> A theological sub-field which came into existence in the sphere of the World Council of Churches and the ecumenical movement, motivated by a Christian desire to creatively and wholeheartedly be involved in seeking solutions to human, social and political problems in the contemporary world.

Whilst there is an understanding that the church has always been involved in the transformation of societies, as argued by Pillay (2017:1-12), however, as noted by Kaizer (2015:40), the Church’s role in addressing social concern dwindled in the year that followed the year 1925. Myers (2010:119) stated that during the 1920s, American evangelicals took a break from social action. This was due to wounds caused by the modernist-fundamentalist controversy (Myers 2010:119). Kaiser (2015:40) added that this decline was probably due to the “emphasis on the ‘Social Gospel’ in liberal theology which evangelicals began to view with deep suspicion as evidence of attempts to procure salvation by works rather than evidence of social concern in the church.” As a response to this, the evangelicals “retreated behind the fundamentals of the faith and the singular importance of evangelism and stayed in a defensive stance for almost 50 years” (Myers, 2010:119).

According to Beukes and Plaatjies van Huffel (2016:226), a theology of development focuses on holistic people-centred development from a practical theological perspective. This is to say that Churches and Christians involved in development understood well theologically that both the spiritual and material needs of people are to be met equally, as demonstrated by Jesus Christ in His ministry (Acts 10:38). Clarifying on this aspect, Beukes and Plaatjies van Huffel (2016:226) with the insight from Jurgen Moltmann (1996) stated that a theology of development is to be established in the declaration that God and humanity are linked because of the cross. The involvement in development with a motivation that God cares for humanity and all creation is what is understood as a theology of development (Myers, 2011:47). It is when the Christian message is related to the conditions of humanity (Swart, 2010:11; Myers, 2011:47).

It is also in the scope of a theology of development that it involves “a theological, ecclesiastical, Christian, biblical and confessional basis and perspective” (Beukes & Plaatjies van Huffel, 2016:226). This scope should motivate the active Christian involvement of churches, NGOs, CBOs, FBOs and Christians as an instrument in the transformation of the socio-economic challenges of society. This is done with the implication that God’s restoration in this world involves a spiritual and physical change in the lives of individuals and communities (Beukes & Plaatjies van Huffel, 2016:226). Swart (2010:211) and Paeth (2008:62) postulated that a theology of development could be best formulated when there is an interaction between the traditional context of theology and the secular context of development which involves the various social science disciplines feeding into the subject matter of development, the multiple themes arising from the secular development debate, the secular actors engaged in development.

1.1.4 Church and community development within the congregation setting

As it can be observed in the above discussion of what development means, it has been concluded that development, among other things, is about improving the quality of human life. These humans are not buildings or economies but are a community of people who face common problems with untapped capacities for self-improvement (Phillips & Pittman, 2009:3). The concept of community development was realised upon the recognition that people live in communities. Community development can be defined adequately by defining each of the two concepts: community and development (Garkovich, 2011:13; Phillips & Pittman 2009:4). The authors above acknowledge the multi-faceted definition of community by stating that community has a multitude of meaning – from a geographically bounded physical place with people living together and meeting their livelihood and social needs; to groups of people whose interaction is based not on physical proximity but on shared interests (Mattessich & Monsey, 2004:56). Two things are outstanding in the first definition of community. Firstly, some people have ties that bind them; secondly, they are in a specific geographic location. It is in this context of a community where community development is understood as a process of teaching people how to work together to solve the problems that they are facing in their societies (Phillips & Pittman, 2009:4). According to Sail and Abu-Samah (2010:63), community development is a process that leads to change in many aspects of community living which include social, economic, cultural as well as environmental. Looking at the above two definitions of community development by different scholars, this paper will define community development as a continuous process aimed at improving the quality of life of a community (which refers to people and their situations). This process usually has three basic elements. Firstly, the community members’ well-being or welfare involves both material sufficiency and non-economic aspects, such as health and education. Secondly, resource development involves increased production and efficiency. Thirdly, organisational development

consists of the maintenance and creation of social and economic structures through which community members may participate effortfully to improve their community living (Baker, 1989:48; Sail & Abu-Samah, 2010:62).

The concept of church has been multifaceted and refers to several theological concepts as it finds expression in different ways in society (Beukes 2019:2; Forster and Oostenbrink, 2015:5). It is a well-known fact that most people have the definition of the church as referring to a building, structures that are used by Christians for worship and sometimes the church is defined in a conventional management perspective as an organisation or institute (Erickson, 2007:1037; Munyua & Mutukaa, 2016:68; Forster & Oostenbrink, 2015:5). Erickson (2007:1037) noted how the confusion of misunderstanding the term church comes in the failure to understand the nature of the church. Magezi (2007:68) cautioned against the understanding of the church as a building when he says that "it is important to underline that ekklesia does not refer to a building but to an assembly of people." Grudem (2007:853) defines the church as the community of all true believers for all time. Shedding light on what the church is, McGrath (2001:491-494) explains what the Vatican Council II (Ecumenical Council of the Roman Catholic Church) discussed about the nature of the church. Three expressions were given related to the nature of the church. Firstly, the church as communion (*Koinonia*) has the connotation of sharing the everyday life of the believers within the church (McGrath, 2001:493; Erickson, 2007:1047). Secondly, as people of God, the church calls for the involvement of all nations to be called people of God rather than only Jewish nations. Thirdly, the church as a charismatic community refers to gifts or abilities God has bestowed on the individuals within the church to fulfil specific services.

Smit (2007:61-67) has suggested three forms generally perceived as being the church. The first form is the church as a local congregation of Christian members. This understanding is described above, where the church is seen as a localised community of Christians organised around regular common worship (Smit, 2007:61, Munyua & Mutukaa, 2016:68). Secondly, the church is viewed as an institution, denomination, and ecumenical body. This is when people primarily refer to the church as an organisation or institution they are part of (e.g., the Catholic, Orthodox or Methodist church). Lastly, the church, as believers, is the salt and light in the world (Grudem, 2007:867-868; Smit, 2007:61-67). According to Smit (2007:68), this understanding of the church is fundamental in its engagement in community development as it orchestrates believers' participation as agents and bearers of hope in society. Tsele (2001:213) and Magezi (2019a:1) rightly put it that the churches are involved in development work because they are primarily engaged in the lives of poor people. The church is one of the social groups that live, understand, and identify with the poor in Africa. Tsele (2001:213) mentions that in South Africa, other than the Post Office, no institution has as many branches as the church. It is found in the remotest parts of the country.

According to Tsele (2001:213), when the church talks with the poor, it talks about its members. “It is the Church with the poor and of the poor” (Tsele, 2001:213). The poor people trust the church in Africa and understand its language, motives, and leadership; hence it is a well-attested vehicle for development endeavours (Tsele, 2001:213; Magezi, 2019a:1).

Beukes (2019:1-10) writes about how community members have contributed to their community's development even though they did not do that in the sense of a congregation or a denomination; nevertheless, they are the same people who attend church in the same community. In this instance, Christians demonstrate that they are the body of Christ as they are each involved in their daily ways of following Christ and confessing the faith through their lives and actions (Smit, 2007:68). Magezi (2007:69) commenting on Smit (2003) and Louw’s argument (1982) on understanding the church in relationship to practical theology contended that Christianity must not be portrayed as a “sterile objectivism, a transcendent dimension that excludes the realities of being human” (Magezi, 2007:69). It is the role of a Christian church to interpret and understand the Christian truths in terms of human experience in the world thus, understanding of the church within a practical theological ecclesiology (ibid).

The above discussion indicates that community development entails change intended to improve people and places around the globe, enhance the common good and that churches are critical community development agents (Magezi, 2017:1).

1.1.5 Public Practical Theology, Public Pastoral Care and community development nexus

There is consensus among theologians that the term practical theology is difficult to define as it may mean different things at different places, times and purposes (Miller-McLemore, 2012b:20; Magezi, 2020:66; Ganzevoort; 2009:2-3, Hermans & Schweitzer, 2014:88). Despite its difficultness to define, there is an agreement among practical theologians regarding three elements in its approach. Graham (2017:3-4) wisely explained how practical theology begins with practice, then moves to theoretical reflection and turns to practice again (Magezi, 2020:66). Miller-McLemore (2012b:20) assisted in defining practical theology in four ways to highlight its description rather than its prescription. Miller-McLemore (2020b:20) defines practical theology as referring to:

> An activity of believers seeking to sustain a life of reflective faith in the everyday, a method or a way of analysing theology in practice used by the religious leaders and by teacher and students across the theological curriculum, a curricular area in the theological education focused on ministerial practice and subspecialties, and finally

> an academic discipline pursued by a smaller subset of scholars to support and sustain these first tree enterprises.

Osmer (2008:4), instead of presenting a definition of practical theology, recommends that it be understood through the lens of interpreting its task. Osmer (2008:4) offers four questions that help guide the four tasks of practical theological interpretation. These questions are, what is going on? Why is this going on? What ought to be going on? And how might we respond? These four tasks of practical theological interpretation by Osmer help to see that practical theology is better understood in the way of doing practical theology than to think of it in its abstractness and definition (Darragh, 2007; Magezi, 2020:67).

The importance of practice in practical theology is emphasised by Graham (2017:3-4) and Beaudoin (2016:9), where the practice is also understood as theological and hence theologically significant. This is to say that practical theology's emphasis on practice is theological (Graham, 2017; Beaudoin, 2016). Therefore, practical theology is understood as an attempt to make sense of life of faith in the world (Magezi, 2019b:119).

There is considerable evidence that in recent years, practical theology has evolved from being seen as primarily concerned with the practice of the Church and clergy to include public issues that people are wrestling with in their societies (Magezi, 2019b:133; 2020:62; Chester, 2013:39-41; de Wet, 2017:259). In this view, when practical theology takes a clear public dimension, it becomes public practical theology. Kim (2017:40) defines public theology as “critical, reflective and reasoned engagement of the theology in society to bring the kingdom of God, which is for the sake of the poor and the marginalised.” This understanding of public theology entails that practical theology should be engaged for the equipment of the individuals to serve in their communities. Thus, in its nature, theology negates the notion of individualism (Magezi, 2020:62). Osmer and Schweitzer (2003:215) emphasised the need for practical theology not to neglect the public dimension in its work. Juma (2015:1) asserted that the goal of one’s theological training should not be solely the church but to be equipped for service in the world (Juma, 2015:1; Dreyer, 2004:919).

Dreyer (2004:919) defined public theology as a term referring to “a theology which critically reflects on both the Christian tradition as well as social and political issues.” The focus of the church community should be on the common good on a personal and a structural-societal level (Dreyer, 2004:920; Osmer & Schweitzer, 2003:218). Theology should be able to answer the questions that both society and contemporary culture ask and to be able to deal with the problems in the societies (Osmer & Schweitzer, 2003:216). Schweitzer (2000:288) emphatically stated this:

> …in my understanding, practical theology must indeed take the experience of today's people as seriously as possible. But at the same time, this experience may not even be understood if we do not have eyes to see and ears to hear – or, speaking less metaphorically, if we do not have concepts and categories that enable us to make sense of what contemporary people tell us.

While he writes from a cultural dimension, the core of his statement remains that practical theology should consider people and their situations. Those engaged in practical theology must be attentive enough to see and listen to people's challenges and seek solutions. In this perspective, Dreyer (2004:919-920) contends that practical theology should not solely be understood as focusing on the church and clergy. The vision for practical theology should be broadened to include people's daily life at local, national and global levels. Therefore, practical theology in this sense may be understood as public theology, as put by Meylahn (2015:1). Magezi (2019a:5) clarifies that the term public theology refers to redefining and contextualising the calling and role of Christian faith and churches in public life. Dreyer and Pieterse (2010:6) and Garner (2015:23) highlight that public theology is not institutionalised but seeks discourse with the social institution and human context.

The shift in emphasis from practical theology to public practical theology is a significant development acknowledged by many practical theologians (Magezi, 2018; Dreyer, 2004, 2011; Dreyer & Pieterse, 2010; Osmer & Schweitzer, 2003). Osmer and Schweitzer (2003:218) usefully explain that the task of public practical theology is discerned in three ways: firstly, it is about ensuring that the public is one of the audiences of practical theology. Secondly, it ensures that practical theology includes everyday concerns and issues in its reflection. Thirdly, practical theology should facilitate a dialogue between theology and contemporary culture.

Vanhoozer and Strachan (2015:16–17) guided that the pastor should be a theologian by saying 'what God is saying in Christ'. At the same time, he or she should be a public figure which means that he or she should 'publicly be involved in and for the community'. The focus on public issues in practical theology is to ensure that theology engages key social issues such as poverty and how the communities could be developed (Miller-McLemore, 2005:95-106).

Magezi (2019b:133), in his insightful article *'Theology in Africa – situation, approaches, framework and agenda proposition',* rightly observed that "Practical Theology in Africa is faced with a challenge of developing a holistic, practical theological framework that includes practical spirituality, social, physical, political and economic issues" (Magezi, 2019:133b; Nanthambwe, 2020:8). It is in the context of enormous challenges that Africans are facing that calls for the need for a public practical theology inquiry. Magezi (2019a:1) pointed out that African communities face

various challenges that require the intervention of different sectors to address such challenges. In response to the challenges in Africa, Magezi (2019a:1) recommended that churches re-examine their role in communities to develop relevant answers that are deeply rooted in Christian approaches and heritage. The church should engage a public practical theology that strives to uncover the theological issues that underlie human culture, society, and experience (Paeth, 2008:3). Agang (2020:1) stated the need for shifting practical theology to public theology when he observed that when living in Africa one will speedily sense that there are a lot of problems that need to be addressed. Some of the challenges that have hampered African development include poor governance, corruption, socio-economic injustice, religious competition, tribal and ethnic conflicts and political domination (Agang, 2020:1). Against the background of the African context, Agang (2020:2) calls for a practical theology which will ensure that firstly the word of God is being proclaimed. Secondly, it ensures that his followers demonstrate the way of Christ's life. And lastly, practical theology ensures that different sectors in the community are working hard in Africa to heal the nations. This includes the church. Agang (2020:4) insightfully pointed out that the problems Africans face should move the church to contemplate stepping up as politicians seem to have no answers to the issues. He further clarifies that for the church to address African problems, it should have a solid theology that goes beyond promising future deliverance and the salvation of our souls, as well as a public theology that proclaims that God cares about people and hears their groaning.

Having explained how practical theology connects with public theology, the question: "How do practical theology, public theology and pastoral care converge" remains unanswered. Magezi (2020:67; 2019a:4) helps explain their convergence by pointing out that pastoral care is a subdiscipline of practical theology. According to McClure (2012:269), the term pastoral in pastoral care is a Latin translation of the word *pastorem* which means shepherd and in its profound etymology, it includes the notion of tending to the needs of the vulnerable. The focal point of pastoral care is tending to the needs of people. When this tending of people is not solely "church" orientated but takes an explicit public dimension, pastoral care becomes public pastoral care just as public practical theology (Magezi, 2020:67). There is an unequivocal agreement among many pastoral care scholars about shifting of pastoral care from being 'individual intrapsychic' oriented to addressing public issues (Louw, 2014, McClure, 2012, Miller-McLemore, 2004; Leslie, 2008:80-89). McClure (2012:276; 2010:20) highlighted that pastoral care as public practice entails developing practices from the ground that enhance engaging real issues that people struggle with daily in society. Pastoral care is grounded in theological conviction about human beings and divine intent (McClure, 2010:8; 2012; Louw, 2014). Magezi (2019c:1) commented that the notion of care viewed from an African perspective implies an attentive concern for the other person. Thus, public theology and pastoral care are linked as practical theological disciplines. Magezi (2020:68) finds

a resonance between public practical theology and pastoral care in the public theological task of giving people a voice to enabling them to express themselves on what things ought to be; providing an opportunity for correction of things that are going wrong, and giving people hope during degenerating state systems.

While there is an agreement among pastoral care theologians concerning its public dimension, two aspects of public pastoral care are worth discussing. Firstly, it was noted by Leslie (2008:83-84) that pastoral theologians face a dilemma concerning their work in society. Most theologians view themselves as not well equipped to offer care in the public arena (Leslie, 2008:83). This makes pastoral care be deemed as "private, unassuming and circumspect" (ibid). Leslie (2008:83-84) staunchly lamented the behaviour of pastoral caregivers in this way:

> Armed with the resources of our communal histories and our present communities of faith, we feel equipped to engage the sufferings of the world, one person and (if we are lucky) one Christian community at a time. We regularly reflect on the sufferings of the world, but we do it with Christian audiences in mind. It remains an in-house conversation. How can our professional skills of supporting (healing, sustaining, guiding, and reconciliating as well as listening, praying, absolving, organising, and theorising effectively equip us to engage in the public discourse when we are out in that public?

Here, Leslie (2008:83-84) laments the vacuum between the theoretical aspect of public pastoral care and how little has been done on the ground. While Leslie (2008) is talking in the context of America, it is evident that the situation in Africa is even worse. Secondly, Magezi (2019b:115-118) notes a gap in practical theology where there is little intellectual reflection of practical theology (which pastoral care is a part of) in African universities. While African society faces various challenges, there have been few intellectually reflected materials written by African practical theologians.

Another thing that Magezi (2020:63) noted is that there is a lack of clarity on defining the boundaries of public pastoral care, leading to unclear what it is. He further alludes that public pastoral care is a new phenomenon that people do not commit to defining but is a very critical lens. Magezi (2020:69) offers the following definition as a way of providing clarity on public pastoral care boundaries:

> Public pastoral care is (1) caring for people from a Christian spiritual perspective whereby (2) the care is provided to people in different public spaces and contexts (3) to ad3dress holistic issues affecting people such as spiritual, social, emotional,

> cultural, economic, political and others (4) to enable them to mean3ingfully cope with life.

To summarise Magezi's definition of pastoral care (2020:69), four things are observable. Firstly, the spiritual perspective of pastoral care focuses on caring for people's souls. Secondly, the difference in context and the environment of the care recipients. It is not just church but people from different walks of life. Thirdly, the diversity of the issues being addressed. The problems are not inflexible but multifaceted. This includes spiritual, social, physical, political, economical or any other issues affecting people in society. Fourthly, the care is geared to help people to cope with life, which entails transformation. This is where people are empowered to change their situations. In the fourth objective, all the first three objectives are geared toward achieving. Therefore, public pastoral care could be understood as helping people to transform their lives.

Magezi (2019a:3) observed thus:

> There is a need for transformation of people's lives. People and community transformation entails facilitating people's progress and development. Church care, therefore, means human (i.e., soul – nephesh) care, which in Christian ministry is called holistic ministry.

Magezi's observation (2019a:3) is very insightful in connecting the link between pastoral care and development. Both pastoral care and community development focus on improving people's lives. Magezi (2019a:3) stated that the link between public theology and pastoral care is easily discernible. It is in the context of different challenges that the African communities are facing, which Maathai (2010:9) describes as real and vast, that call for the intervention of pastoral care (Magezi, 2019a:3; Louw, 2014; McClure, 2012:276; Paeth, 2008:3). Pastoral care is called to intervene in addressing community challenges such as poverty, underdevelopment, gender-based violence and all kinds of injustices in society (Magezi, 2019a:3). The communities in Sub-Saharan Africa are faced with enormous challenges that impede their development.

According to Agbiji and Agbiji (2016:1-2), pastoral care as a professional discipline and practice in Europe, the USA and Australia has not received sufficient attention in development discourse or its role in healthcare institutions, particularly in Africa, irrespective of its significance. Why is it like this in Africa? While there might be several reasons, Agbiji and Agbiji (2016:2) postulated that the scant attention could be related to the narrow conception of pastoral care, which only focuses its practices on ecclesial context (Dreyer, 2004:919-920; Magezi, 2019b:133). Magezi (2019a:5) agrees with Agbiji and Agbiji (2016:2) when he said that pastoral care should be shifted to public pastoral care, which includes developing practical ways of healing aimed at the public space

(Magezi, 2019a:5; Leslie, 2008:21). According to Magezi (2019a:5), currently the church and academic pastoral discussion is happening; however, the focus on the society is very little. This “very little” needs to be understood in the context of these discussions' impact on society. Discussing the church and its role in society is one thing, but it is yet another to practice the church's role in society.

It is against such a backdrop that Louw (2008:76) argues that pastoral care should not only focus on the ecclesial context but should equip people to be imaginative, creative and anticipatory towards life and its attendant challenges. Therefore, the concept of pastoral care as both practice and discipline should encompass a reflective practice of faith in everyday life in all circumstances of life (Agbiji, 2013:11; Miller-McLemore, 2012a:6).

Agbiji and Agbiji (2016:4) give a beautiful summary of the interface between pastoral care and development in the following words:

> Although pastoral care is hardly articulated as development in the strict sense of the word, we believe that there is a relationship existing between pastoral care, development and social capital. Our conceptualisation of pastoral care as the development of people coincides with the people-centred theory of development.

In the above statement, Agbiji and Agbiji (2016:4) show that pastoral care and development have a similar language in focusing on the wellness of people's lives. Thus, as pastoral care is geared to empower people to tackle life’s problems, so it is with people cantered development, hence community development. In pastoral care and community development, people are empowered to see their potential in combating life challenges to improve their lives.

1.2 Problem statement

Hiagbe (2015:167) presents a scenario of under-development in Sub-Saharan Africa in the following way:

> Towards the end of the twentieth century, the World bank predicted a general fall in the incidence of poverty across the globe with the exception of Sub-Saharan Africa. Whereas the global incidence of poverty in the developing world was to fall from 33 to 18 per cent, that of Sub-Saharan Africa was predicted to rise from 180 million to 265 million between 1985 and 2000 – constituting a rise from 16 to 32 per cent. The African situation was predicted to regress further to 405 million by 2015. As was expected the reality is not far from the prediction; indeed, 395 million Africans,

> constituting 30 per cent of the continent's population, now live below the stipulated poverty line of $1.25 a day.

The scenario above presents the tragic reality of underdevelopment in Africa, particularly Sub-Saharan Africa. Viewing from a political economy standpoint, where development is understood as the sustained increase in the economic, social and political spheres of a nation, it is evident that Sub-Saharan Africa is wallowing in the pit of underdevelopment (Augustine, 2018:6). Several factors are believed to be causing underdevelopment in Sub-Saharan Africa. Factors like topography and environmental factors (Rodrik, 2003:5; Mbetwa, 2018:14; Collier, 2006), historical elements of slavery and colonialism (Augustine, 2018:3; Pryor, 1990; Mbetwa, 2018; Sachs, 2005), massive droughts, the devastating effects of malaria, tuberculosis and HIV/AIDS (Hiagbe, 2015), rampant corruption, are some of the major factors mentioned as contributing to the rise of underdevelopment in Sub-Saharan Africa.

However, scholars like Moyo (2009), Guest (2005) and Bradshaw (2006) have argued against the impression that the abovementioned factors cause underdevelopment in Africa. Talking about corruption as a major factor of underdevelopment in SSA, Sachs (2005:36) challenges that notion when he says this:

> The claim that Africa's corruption is the basic source of the problem does not withstand practical experience or serious scrutiny. During the past decade, I witnessed close at hand how relatively well governed countries in Africa such as Ghana, Malawi, Mali and Senegal, failed to prosper, whereas societies in Asia perceived to have extensive corruption, such as Bangladesh, India, Indonesia, and Pakistan, enjoyed rapid economic growth.

It is undeniable that there have been countries or regions that have had similar experiences to those in Sub-Saharan Africa over the years but have recorded admirable economic development. Hiagbe (2015:168,169) provides examples of Singapore, Hong Kong, South Korea and Taiwan, which managed to soar against the same challenges the African countries faced, yet they are developed countries. The point is that the economic development of the nations is a very complex one, and there are no simple and general assumptions as to the inability of development of certain nations (Hiagbe, 2015:169; Sachs, 2005:36). While this paper will not solely focus on economic development, it is to be emphasised that in Africa it is not about good roads, schools and hospitals that people require. Africans need a quality of life where individuals flourish and enjoy their place in society (Hiagbe, 2015:167).

Putting aside the causes of underdevelopment in Sub-Saharan Africa, there is clear evidence that this region needs some help regarding its development. Magezi (2019:1a) posited that the challenges faced by African communities need intervention from different sectors to be effectively addressed. The church is one of the players called to participate in developing people's lives, as attested by Jesus in the Gospel (Matt. 5:13-16). While there is consensus among many practical theology scholars (August, 2010; Beukes & Plaatjies van Huffel, 2016; Magezi, 2017; Bowers du Toit, 2012; 2016) encouraging the church to be involved in public life as it has an essential role to play in communities (Beukes, 2019:2), nevertheless, there are still some questions that need to be probed. Questions like: how do church-initiated development programmes look like? How can community development be incorporated into pastoral care so that it is not deemed foreign to the church's call? How can local churches be motivated to participate in a holistic approach and view this as part of the church's DNA?

Magezi (2019a:1-11) noted that a lack of well-developed practical theology could be used to inform and guide the church to function at the interface of church and social issues. Community development is one of the issues the church must address in its involvement in society. There is a problem regarding how the church should be involved in community development. Magezi (2019a:1) stated that churches need to re-examine their role in communities to develop relevant responses deeply rooted in Christian approaches and heritage. This research will help clarify how the church should be involved in community development appropriately and effectively. Thus, it contributes to the knowledge that pastoral care as a community frontline ministry is expected to intervene and address the issue of underdevelopment in Sub-Saharan Africa.

1.3 Research questions

1.3.1 Primary research question

The main question of the study is:

How can the church perform public pastoral care ministry that promotes community development in South African communities?

1.3.2 Secondary research questions

To clarify the main question, the following secondary (sub-questions) are posed:

What is going on? (the descriptive-empirical task)

- What are the challenges experienced by South African communities that require church-driven community development responses?

Why is this going on? (the interpretative task)

- Why are the challenges experienced by South African communities requiring churches to be agents of community development?

What ought to be going on? (the normative task)

- What theological and biblical perspectives regarding churches as community development agents can be discerned from the Bible?
- What public pastoral care and theological approaches can be developed to inform the church-driven community development interventions?

How might we respond? (the pragmatic task)

- What public pastoral care ministry and church-driven community development principles can be employed to develop communities in South Africa?
- What recommendations could be made to the church to enhance its involvement in community development through employing a public pastoral approach?

1.4 Research aim and objectives

1.4.1 Main objective

The main objective of the study is to:

Develop a church public pastoral care ministry approach that promotes community development in South African communities

1.4.2 Secondary objectives

The secondary objectives of the study are to:

What is going on? (the descriptive-empirical task)

- Describe the challenges experienced by South African communities that require church-driven community development responses.

Why is this going on? (the interpretative task)

- Understand the challenges experienced by South African communities that require churches to be agents of community development.

What ought to be going on? (the normative task)

- Discern theological and biblical principles regarding churches as community development agents from the Bible.

- Understand public pastoral care and theological approaches to inform church-driven community development interventions.

How might we respond? (the pragmatic task)

- Develop public pastoral care ministry principles that could encourage church-driven community development in South African communities.
- Recommend a public pastoral approach that enhances church involvement in community development through employing a public pastoral approach.

1.5 Research methodology

Research methodology outlines the path to finding answers to research questions (Kumar, 2011:36; Sefotho, 2015:31; Vyhmeister, 2008:38). “Methodology is the way you go about achieving the purpose already stated” (Vyhmeister, 2008:38). The nature of a research topic will determine which specific methodology should be used to solve the research problem (Smith, 2008:157) appropriately. The research methodology helps to inform the researcher regarding the tools they can use to carry out the research project and the tools that will be selected (Leedy & Omrod, 2010:12).

There are many approaches to practical theological research. For example, Woodbridge (2014:90) mentions the approaches of Paul Ballard and John Pritchard’s “Pastoral Cycle” of experience-exploration-reflection-action, the LIM and Osmer’s four tasks of empirical-interpretive-theological-pragmatic (Osmer, 2008). However, this research was guided by the practical theological framework of Osmer (2008:4). The reason for employing Osmer’s approach is simply that it is simplified and easy to apply. Osmer offers a multidisciplinary approach to solving complex problems, making his approach a good fit for practical theological research.

Osmer proposed a model of practical theological interpretation with four tasks (2008:4):

- The descriptive-empirical task. Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.
- The interpretive task. Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.
- The normative task. Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from “good practice.”

- The pragmatic task. It is determining strategies of action that will influence situations in desirable ways and entering into a reflective conversation with the "talk back" emerging when they are enacted.

1.5.1 The Descriptive Empirical Task

The question regarding the descriptive-empirical task is, "What is going on?" (Osmer, 2008:37-41). The research question in this section was: what is the need for the church to be involved in community development? This research section involved a systematic investigation of the current situation related to the need for the church to be involved in community development. The researcher gathered the information to discern patterns and dynamics in particular episodes, situations, or contexts through a qualitative empirical study and a literature study. This research used available literary data on the church's involvement in community development accessed through libraries and the internet for the literature study. The collected data were critically analysed. These helped to probe what is going on in the communities as the descriptive-empirical task involves priestly listening (Osmer, 2008:4-35).

1.5.2 The Interpretive Task

The interpretive task of practical theological interpretation helps identify the crucial issues related to why most of Sub-Saharan Africa is still underdeveloped despite all the efforts that different players in society put in. The question relating to this task was: Why is this going on? The specific study question in this section was: How is the church contributing to community development? A literature study of various related topics of the inquiry was conducted to find out why Sub-Saharan Africa is still underdeveloped. Osmer (2008:82) refers to this process as applying 'sagely wisdom'. Sagely wisdom requires three key characteristics: thoughtfulness, theoretical interpretation, and wise judgment. Thoughtfulness involves considering how one treats other people and is committed to reflecting deeply on the challenges that life brings on an everyday basis (2008:82). Theoretical interpretation involves the "ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts" (Osmer, 2008:83). Osmer highlights that all theoretical knowledge is fallible, is grounded in a particular perspective, and it must be used with a complete understanding of these limitations. Wise judgment is the capacity to interpret episodes, situations, and contexts in three interrelated manners:

- Recognition of the relevant particulars of specific events and circumstances;
- Discernment of the moral ends at stake;
- Determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place (Osmer, 2008:84).

This research drew on theories to bring about an understanding of the church's involvement in community development (Osmer, 2008:83). These theories were used with the knowledge that they do not give a complete picture; therefore, the researcher was aware of the difference between theory and reality (Osmer, 2008:80).

1.5.3 The Normative Task

The normative task of practical theology asks this question: What should be going on? This task calls for prophetic discernment. It seeks to discern God's will for present realities.

> Prophetic discernment involves both divine disclosure and the human shaping of God's word. The prophets draw on specific theological traditions to critique popular and official theologies and the way of life justified by these theologies. They interpret theologically very specific social conditions, events, and choices before the covenant community at a particular moment in time (Osmer, 2008:134-135).

The following question of the study was answered under this section: What are the integrated, holistic ministry principles and guidelines employed by the church to address community development to ensure that its work is biblically informed and practically relevant?

The normative task of interpretation has three approaches: theological interpretation, ethical reflection and good practice (Osmer, 2008:161).

- Theological interpretation: using theological concepts to interpret particular episodes, situations, and contexts, informed by the theory of divine and human factors.
- Ethical Reflection: using theological principles and guidelines to guide good moral practice.
- Good practice: deriving norms from good practice by looking at how other people have dealt with similar situations in the present and past to bring transformation into the current practice.

The researcher selected passages from both the Old and the New Testaments on the knowledge of the theme of development and employed both exegetical and hermeneutical principles to draw biblical principles for how the church can be effectively involved in community development.

The main passages from the Old Testament used are Genesis 1 and 2; and Deuteronomy 28:1-8. These passages were chosen because, in them, we find God's purpose for man: to enjoy fellowship with God and flourish. The New Testament's main passages are John 15 and 3 John.

Other supporting passages were analysed to help understand what ought to be for the church to be engaged in community development.

1.5.4 The Pragmatic Task

The objective of the pragmatic task is to provide congregational leaders with “strategies of action that influence events in ways that are desirable” (Osmer, 2008:176). The question that was answered as related to this task was: How might we respond? The specific study question that was answered under this section was: what recommendations could be made to the church to improve its involvement in community development?

What practical and effective ways can the church address its involvement in community development? The answer to this question was found in a careful analysis of what is going on in Sub-Saharan Africa's communities and the application of the exegesis and hermeneutics of chosen passages. The biblical perspectives in this study significantly impact the pastoral-theological model to equip the church to respond to the issue of community development relevantly and effectively

1.6 Data Collection

Two types of data were gathered, i.e., primary and secondary data.

1.6.1 Gathering of secondary data

The literature review formed the foundation upon which this research is built. Ward (2017:158) stated that “qualitative research does not always involve working directly with communities and individuals. It can also involve analysing text and documents.” The insights and knowledge gained by the review certainly lead to better-designed projects and significantly progress the chances of obtaining important and significant results (Borg, 1998:116; Osmer, 2008:54-55).

Boote and Beile (2005:3-4; Borg and Gall, 1989:117-119) have highlighted ways a literature review can be crucial. Firstly, it delimits the research problem. In this, the review helps limit and define the research problem. Secondly, it helps in seeking new approaches. While reviewing the literature, one learns not only about the work that has already been done but also learns about the possibilities that have been overlooked. Thirdly, it helps in avoiding sterile approaches. When thoroughly done, reviewing the literature helps avoid approaches that are unable to produce results. Fourthly, the literature review helps not only in reporting the claims made in the existing literature but also in examining critically the research methods used to understand better the methods, measures, subjects and approaches used by the other research workers and can thus lead to significant improvement of your design (Boote & Beile, 2005:4). Lastly, it helps in giving

recommendations for further research with specific suggestions for persons planning further research in the field (Boote & Beile, 2005; Nanthambwe, 2020:16).

A thorough analysis of related literature was done. An extensive electronic search was completed on the following databases at Potchefstroom and Vanderbijlpark. Keywords in the research, such as church, development, community development, pastoral care and public practical theology, were used to search for information on the following databases:

- ATLAS – American Theological Library Association – Religious Database
- EBSCO HOST – Academic Search. Elite Database
- Library Catalogue
- NEXUS DATABASE SYSTEM – Dissertations and Theses
- SCOPUS – Multidisciplinary Articles Database
- ISI – Web of Science
- ISAP – South African Journal Articles

1.6.2 Primary data

Primary data was gathered through a qualitative approach. The researcher conducted in-depth interviews and obtained detailed information that answered the research questions.

Data was collected through structured interviews with 15 people in leadership positions, including pastors from two different churches in Gauteng, Johannesburg, with experience in development. These participants were drawn from the Evangelical Christian community at Weltevreden Chapel Family Bible Church (5 people) and Christ Revival Centre Church in Lenasia (10 people). An interview guide was developed and used for conducting interviews (see the Annexes). The questions asked were the same for the participants.

1.6.3 Sampling

This study used purposive sampling, which is a non-probability sampling method. The researcher had clear categories of individuals suitable to answer the interview questions. Thus, a purposive sample of church leaders with knowledge of how the church is involved in community development was purposively sampled. Those who participated in this research were from Weltevreden Chapel Family Bible Church in Weltevreden Park and Christ Revival Center Church in Lenasia, Johannesburg, South Africa.

1.6.4 Recruitment of research participants and inclusion criteria

The following inclusion criteria were used in selecting the key informant interviewees. The fifteen (15) key informants were (1) theologically trained or at least involved in church leadership with a theological understanding of the church, (2) well-informed on the holistic ministry and were involved in development work or related field or have exposure through first-hand interaction with people working in development, (3) willing and available to participate in the interviews.

Weltevreden Chapel Family Bible Church leaders and Christ revival Center Church obtained permission to interview the people. The selected church leaders and pastors signed an informed consent that provided the participants with sufficiently detailed information on the study and made an informed, rational decision to participate.

The research was conducted within a month of its commencement.

1.6.5 Data analysis

The data collected through structured interviews and questionnaires were analysed using a thematic approach. The analysis themes were generated from the study objectives and research questions.

1.6.6 Delineation

The study of community development and the church focused on how the church can effectively be involved in public issues, particularly community development. While there are different ways churches can participate in making people's lives better, this study has presented that public pastoral care is one of the effective ways churches can be involved in community development. The study focused on the challenges South African communities face and how the Weltevreden and Lenasia communities are affected. From understanding the challenges people face, this study proposed a public pastoral care ministry that will enhance community development.

1.7 Benefits of participation

The respondents who participated in this research contributed to a greater understanding of the church's involvement in community development. The recommendations of this study contribute to a better understanding of how the church could effectively be involved in community development. The collected data helped suggest improving the church's approaches to community development.

Only the general findings of the study were communicated to those interested to know the results after the completion of the study through the public domain.

1.8 Incentives for respondents

No financial remuneration was offered to any respondents for their participation in this research since no budget was allocated.

1.9 Management, storage and destruction of data

The researcher collected all data from the survey through interviews and recorded it on his personal computer. All the data is kept securely on the researcher's computer, protected with a password. All data is stored on the researcher's computer for five years and will be destroyed.

1.10 Undertaking of confidentiality: Gatekeeper

All the participants for this research were from two churches, Weltevreden Chapel family Bible Church and Christ Revival Center Church. They were under the jurisdiction of the leadership of these churches. Possible risks of the research and mitigation measures were discussed with the leadership of the churches. The researcher obtained a letter from the leadership, which served as proof of granting permission to conduct the research. All personal information from respondents was treated anonymously and confidentially and will only be accessed by the researcher and his promoter(s). Pseudonyms were allocated to the respondents to maintain anonymity. The researcher signed an undertaking of confidentiality with the leadership of the churches.

1.11 Ethical considerations

The researcher asked for permission from the leadership of Weltevreden Chapel family Bible Church and Christ Revival Center Church to conduct the interviews. The researcher formulated interview questions for the individuals recruited for this research. The researcher was trained in ethical data collection. The research proposal was reviewed and submitted for ethical clearance in the Faculty of Theology at NWU. The empirical research did not include vulnerable individuals. The risk level was set as **minimal risk** as the probability, magnitude or seriousness of harm or discomfort anticipated in the study was negligible and not greater than that ordinarily encountered in daily life. All participants were aged 18 and above.

There was a possibility that some participants would be exhausted during the interviews. To mitigate this, the researcher had a month to conduct this study, and the participants did not feel pressured to do the interviews. They were free to stop any time they thought they could not go on.

Participants voluntarily decided to participate in this research without being forced. The researcher pointed out the possible risks and outcomes of the study to the participants. The benefits of the research were also clearly presented. It was clarified to the participants at the outset that if any wished to withdraw from the research, they could do so with freedom. Upon agreement with the terms, the participants signed the informed consent before the commencement of the interviews. There was no conflict of interest between the supervisor and the participants of this research.

1.12 Proposed chapter outline

- Chapter One: Introduction and background
- Chapter Two: What are the challenges experienced by South African communities that require church-driven community development responses? (Descriptive task)
- Chapter Three: Why do challenges experienced by South African communities require churches to be agents of community development? (Interpretive task)
- Chapter Four: What are the theological and biblical perspectives regarding churches as community development agents that can be discerned from the Bible? (Normative task)
- Chapter Five: What public pastoral care and theological approaches can be developed to inform the church-driven community development interventions? (Normative task)
- Chapter Six: What public pastoral care ministry and church-driven community development principles can be employed to develop communities in South Africa? (Pragmatic task)
- Chapter Seven: Findings, recommendations and conclusion. What recommendations could be made to the church to enhance its involvement in community development through employing public pastoral care? (Pragmatic task)

CHAPTER TWO: THE CHALLENGES EXPERIENCED BY SOUTH AFRICAN COMMUNITIES THAT REQUIRE CHURCH-DRIVEN COMMUNITY DEVELOPMENT RESPONSES

2.1 Introduction

It is a well-established fact that Africa as a continent is faced with many challenges that hamper its development (Magezi, 2019a:2; Van Wyk, 2017:1; Moyo, 2009:3-6;). The challenges are poverty, malnutrition, underdevelopment, corruption, early deaths, wars, and illiteracy. (Augustine, 2018:6; Ojo & Oluwatayo, 2016:523-524; Hiagbe, 2015:167).

While a variety of challenges affecting South African communities, such as social, political, economic, health, and many more, this chapter discusses the challenges that are viewed as detrimental to the development of communities in the country. The Government of South Africa (2017:1) identified three challenges: inequality, poverty, and unemployment (i.e., triple challenge). The triple challenge will be discussed with the issues of gender-based violence (GBV), which is now a top priority with racism, as declared by the President of South Africa following the acceleration of racial tension in the country. The chapter discusses the challenges mentioned above and how they affect communities in the country. The reflection of the impact of these challenges will be narrowed to the communities of Weltevreden Park, one of the suburbs in Roodepoort, and Lenasia, which is a township in Johannesburg South. It is from these communities that the empirical study in chapter three will focus on, hence their inclusion in the analysis of the challenges experienced by South African communities.

The basis of discussion for this chapter is the literature review, which will clearly present how South African communities are affected. Firstly, the chapter will briefly describe the history of South Africa from apartheid to democracy until now, as it is believed to be one of the significant contributions to the economic and social challenges that the country is facing today. Secondly, the definitions of development and community development will be discussed to substantiate the discussion of this chapter. Thirdly, the chapter will discuss the challenges and how they affect the communities mentioned above. Lastly, the impact of HIV/AIDS and COVID-19 on South African communities will be highlighted.

2.2 Historical setting and a summary of South Africa as a country

South Africa is located in the southernmost part of the African continent and is “renowned for its varied topography, great natural beauty and cultural diversity”[1] (Vigne *et al*., 2022; Scheepers,

[1]As in 2019, the country of South Africa has 80.7 % black; 8.8% mixed white/blacks (coloureds); 7.9% white; 2.6% Asians and other races.

2010). Namibia borders the country to the northwest, Botswana and Zimbabwe to its north, and Mozambique and Swaziland to its northeast and east (Vigne et al., 2022). Lesotho is a sovereign nation enclaved in the eastern portion of South Africa. The South African coasts are southeast of the Indian Ocean and southwest of the Atlantic Ocean. South Africa's appeal stems from its plateaus, drainages, soils, climate, plant and animal life, and conservation efforts (Vigne et al., 2022). These physical characteristics make South Africa a tourism hotspot in Africa (McKay, 2016; Buckley 2006; DEAT, 1996:1). According to the World Population Review (2022a), the population of South Africa in January 2022 was 60,425,336. The land area of South Africa is 1.27 million square kilometres, which is roughly five times the size of the United Kingdom (DEAT, 1996:1). South Africa is composed of nine provinces and eleven official languages (Mhlauli, Salani & Mokotedi, 2015:204).

South Africa is a high-middle-income nation (Van Der Berg, 2010:3; Jain et al., 2017:722). Fantom and Serajuddin (2017:1) note that for analytical purposes, the World Bank has employed a classification based on national income to classify countries. Using gross national income (GNI) per capita, it separates countries into four groups: low-income, lower-middle-income, upper-middle-income, and high-income. South Africa's mining industry has significantly boosted the country's economy (Iliffe, 1995:271-276). Following the discovery of gold and diamonds, mining became the foundation of South Africa's economy in the nineteenth century. South Africa is the top producer of platinum, gold, and chromium worldwide (Jain et al., 2017:722). Mining has made South Africa the most industrialised nation in Africa (Bakari, 2017:2, Vigne et al., 2022; Iliffe, 1995:271-276). In addition to mining, South Africa's primary industries include car assembly, textiles, iron and steel, chemicals, fertilisers, ship repair, and food manufacturing and processing (World Bank, 2013; Jain et al., 2017:722). There are three cities in South Africa that function as administrative capitals. The first city is Pretoria, the seat of government and is considered the executive. The second is Cape Town, a legislative capital where the Parliament Building is located. The third is Bloemfontein, the capital of the judiciary. Johannesburg is the largest metropolis in terms of urban areas in South Africa. It is a commercial hub located in the Gauteng Province. Durban in KwaZulu-Natal is the country's most important industrial hub. East London and Gqeberha (previously Port Elizabeth) are key economic and industrial centres in the Eastern Cape (Encyclopedia Britannica, 2022). South Africa is the most developed country in Africa as it has infrastructure, roads, highways, expressways, communication, health, education, food production, and scientific and technological development. It is one of the top ten world producers of grains, seed oil, fruits and vegetables, sugar cane, sisal and fibre crops (Oviasuyi & Uwadiae, 2009; Mhlauli, Salani & Mokotedi, 2015:204; Vigne *et al*., 2022; Jain *et al.,* 2017:722). The country’s political equality is evidenced in successfully refashioning the state to be more democratic (Graham, 2020:29). South Africa, as the most developed country in Africa, has great

economic stability yet faces many challenges and struggles to better the lives of people. South Africa continues to face steep challenges in the 21st century, like rising crime rates, poverty, inequality, ethnic tensions, great disparities in housing and educational opportunities, and unemployment (Vigne *et al.,* 2022). This shows that greater political equality and economic stability do not always mean there will be social serenity in the country.

2.2.1 Historical summary of South Africa

The history of South Africa is fundamental when it comes to an understanding of how social development has fared in the country (Birch, 2013:6: Van Der Berg, 2010:2; Gray, 2006; Worger, 1997:3). Gray (2006:4-5) pointed out that South African political history has hugely impacted the country in terms of its current experience on developmental capacity. The World Bank (2018b:6) asserts that “all countries are products of their history.” South Africa has a long history, but for the sake of this study, the history that has directly impacted the South African communities today in development will be considered.

2.2.1.1 South Africa before the Europeans

Although the human settlement in South Africa is believed to have taken place more than thousands of years ago, it is held that the Khoi-Khoi and the San were the first people to live in what is today called South Africa (Eloff, 2017:2; Saunders, Southey & Suttie 2000:143; Worger, 1997:5). The Bantu speakers later moved into Southern Africa by AD 500 (Iliffe, 1995:99; Worger, 1997:5). The notion that the “Blacks” are the owners of the country, however, has been dismissed by the Afrikaners who have claimed as the first people to be in South Africa. According to Templin (2004:397) and Worger (1997:3), the Afrikaners have often called themselves a “chosen people,” ordained by God to rule in South Africa. They have argued that their ancestors settled the subcontinent before any African, and it is only that for the past 200 years, they have had to fight against the deceitfulness of Africans and the tyranny of British imperialists (Templin, 2004; Worger, 1997, Okolo, 1984). For this reason and others, "the study of the history of South Africa is therefore a highly contentious arena marked by wide variations of interpretation and infused with politics” (Worger, 1997:3).

2.2.1.2 Europeans in South Africa

The presence of Europeans in South Africa dates back to the 15th century with the arrival of the first Portuguese ships around the Cape of Good Hope which is now Cape Town, from 1488 (Byrnes, 1997:10; Vigne *et al.* 2022). It was not until 1652, when the Dutch, led by Jan van Riebeeck arrived at the Cape of Good Hope and encountered the Khoikhoi and the San people

(Worger, 1997; Saunders, Southey & Suttie, 2000:85-86), that Clark and Worger (2011:3) point as the beginning of “racial conflict” which has been until now.

South Africa did not exist as a unified self-governing state until 1910 (Worger, 1997:3). He stated that:

> Indeed, before the discovery of minerals—diamonds and gold—in the late 19th century, the emergence of such a country appeared unlikely because the early history of the subcontinent was marked by economic and political fragmentation. Black African settlement of southern Africa, which archaeologists have dated back to thousands of years before the arrival of whites, produced a great number of African societies that ruled much of what we now know as South Africa until the latter half of the seventeenth century.

Even though Louis Botha founded the Union of South Africa as a self-governing entity inside the British Empire on May 31, 1910, this did not resolve the existing racial tensions. According to Vigne et al. (2022), the purpose of this union was to centralise and modernise forces created by resource discoveries (gold and diamond) rather than to unite the country's inhabitants. Giliomee (2003:192) claimed that while some Afrikaners were receptive to the union, a faction of nationalists led by General Hertzog and Dr Malan opposed the union's objectives. He described how Hertzog urged that the Afrikaners retain their distinct 'nationality' within the South African government (ibid). While stressing the separateness, Hertzog presented a historical claim where he described the Afrikaners as pioneers of the ‘South African civilisation’ (Giliomee, 2003:192; Sonneborn, 2010:44). Dr Malan, who was a minister of the Dutch Reformed Church appealed to the metaphysical notions to defend the Afrikaner nationality (Giliomee, 2003). Dr Malan “viewed the continued existence of the Afrikaners as a separate entity, as part of divine dispensation” (Giliomee, 2003:192). In 1915, Dr Malan said: “Ask the nation to lose itself in some other existing or as yet non-existent nation, and it will answer: by God’s honour, never” (Giliomee, 2003:192). He continued arguing that the Afrikaner had the full right to cling to his right as something upheld by God through the years. He was against national unity, which was emphasised at the expense of the duality of the white population (Giliomee, 2003:192).

The unity was shaped from 1902-1910. During this period (1902-1910), effective administration structures were created, and a relationship was established between “Afrikaner politicians and the mining capitalists that consolidated the economic dominance of gold” (Vigne *et al.,* 2022). The reconstruction policies ensured that the white minority would dominate and prevail over the Black majority (ibid). For instance, blacks were restricted in political and property rights except for a few black people in Cape Province and Natal (Clark & Worger, 2011:3,21; Worger & Byrnes, 1997:li).

Worger and Byrnes 1997:li) recorded that “Africans were kept off electoral rolls throughout most of the country.” Only the whites were permitted to hold skilled jobs in the mining industry as presented in terms of the Mines and Works Act of 1911 (Worger, 1997:44). All these policies were devised to ensure that the Blacks were controlled and excluded from political power as Clark and Worger 2011:3 recorded thus:

> None allowed colonised people to vote except in the most limited fashion, such as a few representatives to advisory councils. All practised various forms of social and economic discrimination, favouring white settlers and officials in housing and education and jobs at the expense of indigenous peoples.

The Louis Botha administration failed terribly as it failed to solve the issues in the constitution raised by the Black majority. This led to unrest and conflict in the country (Vigne et al., 2022). The African Native Congress, which later became the African National Congress (ANC), was formed in 1912[2] to respond to the black oppression by the white minority (Odendaal, 2012:466-473; Twala, 2014:1989; Ngcaweni, 2013:37; Clark & Worger, 2011:24 The ANC was established to defend and enhance African civil and political rights against colonial discrimination and oppression since its formation in 1912 (Dubow, 2000:1). . Its founding leadership was composed of an African aristocracy. Its members, educated and socialised in Western mores and customs, were motivated to join disparate resistance movements to contest colonial dominance better. The life of the majority Black population did not improve regardless of the founding of the ANC. Beinart and Dubow (2003:3) described how using white power to misrepresent one of the most extreme kinds of racial discrimination in the twentieth century exacerbated social fragmentation. After nearly 300 years of European settlement in South Africa, the division was evident on practically every possible level (Clark & Worger, 2011:33). Numerous racial and ethnic groupings, ranging from the descendants of the original Khoi to the most recent Indian immigrants, were separated by race, language, income, politics, location, jobs, and virtually every other facet of everyday life (Clark & Worger, 2011:33). This type of arrangement hindered the Black majority in South Africa from enjoying the country's numerous advantages. The imbalance between the privileged and the underprivileged produced an unstable scenario, causing white rulers to fear losing control of the country if the Black majority united and fought for their rights. The white minority responded to

[2] African National Congress (ANC) was formed in 1912 as the South African Native National Congress (which was renamed as African National Congress in 1923). The establishment of the ANC was originally to protest against racial discrimination and to appeal for equal treatment of the Black natives before the law. The ANC was declared illegal in 1960 under the terms which the Apartheid government termed as the Unlawful Organisations Act. It was then unbanned in 1990. In the National elections of 1994, the ANC secured a majority of the votes and formed the government with Nelson Mandela as the president

this by enforcing a rigid system of racial separation known as apartheid, which entrenched existing divisions.

2.2.1.3 The apartheid regime

'Apartheid' is an Afrikaans word which could be translated to English as 'apartness' or 'apart-hood.' Birch (2013:6) defined apartheid as "the systematic and institutionalised oppression of people of colour in South Africa established by the government in power at the time, the National Party." In his review of the work of Welsh, Brokensha (2009:146) gave a similar understanding of apartheid as that of Birch (2013) when he defined apartheid as "segregation on the grounds of race" and described the conditions of South Africa after 1948 when the National Party won political power. These definitions show that apartheid was a policy based on racial segregation, institutionalised in 1948.

Scholars, politicians, and concerned individuals from all over the world have vigorously disputed the origins of the spread of apartheid. Theories ranging from apartheid being the continuation of segregation to apartheid being Afrikaner fascism and the influence of social Darwinism (CJPME, 2014:5) have been postulated for its establishment, as noted by Beinart and Dubow (2003:12). Clark and Worger (2011:38) have claimed that the events of the Second World War contributed to the emergence of apartheid, while historians have various explanations. As a result of its participation in World War II, South Africa suffered a significant economic and social transition between 1940 and 1946. As the factories expanded to meet the demand for several wartime commodities, including military supplies, many individuals from across the nation were lured to the cities. In these enterprises, which employed black and white South Africans, racial divisions between the employees were a major source of contention, resulting in severe labour strikes and industrial actions in South Africa (ibid). When the war ended, manufacturing became the most productive sector of the economy. Almost half of the population then moved to the cities, causing Blacks and whites to compete for jobs, which became a source of concern for the government during that time. In metropolitan regions, the number of native Africans surpassed whites for the first time. This flood of African-Americans into urban areas caused significant problems because it ignored the numerous legal constraints that barred African-Americans from entering cities without proper documentation (Bakker, Parsons & Rauch, 2019:5-6). Consequently, the government was compelled to create townships or areas governed by the local municipality (Bakker, Parsons & Rauch, 2019:5; Clark & Worger, 2011:38; Sonneborn, 2010:32-33).

In 1959, the apartheid government increased the percentage of South African territory reserved for blacks from 7.3 percent to 13 percent. (CJPME, 2014; Okolo, 1984:298). These regions were known as the Bantustans. The government constructed these areas to deflect accusations that it

denied the black majority the right to vote. The government, therefore, determined that blacks would exercise their economic and political rights in the Bantustans and become full citizens of one of the ten Bantustans, despite not being citizens of South Africa. The outcomes were devastating. This resulted in undeveloped lands devoid of fertile soils and industries. The Bantustans did not allow blacks to prosper and instead maintained the majority of blacks in poverty. The administrations of the Bantustans did not become truly independent from the government of South Africa, and the assigned powers remained marginal (CJPME, 2014; Okolo, 1984:298). Greffrath (2016:167) says that the Bantustan policy was not only a way to make the black majority poor but also to divide and conquer the different African ethnic groups because it let Afrikaner nationalism take over the growth of the urban black population's difficult living situations. Africans were forced to seek refuge in 'squatter camps,' a collection of improvised shacks without proper sanitation and running water due to the growth of the urban black population and their difficult living conditions. These "squatter" camps arose in the vicinity of major industrial centres. One of the largest "squatter" camps was in Orlando, near Johannesburg, eventually becoming Soweto (ibid). Although Clark and Worger's (2011) explanation for the rise of apartheid cannot be the only one, it cannot be disregarded. Inherent to the concept of apartheid was white supremacy. This meant that whites were not to be poor relative to indigenous Blacks. Apartheid may have been implemented for other reasons, but the economic reason was one of them (Beinart, 2001:122; Wa Muiu, 2008:65). This is echoed in the assertion made by CJPME Foundation (2014:1):

> The goal of apartheid was not only to enforce a system of racial segregation. It was also to ensure the reproduction, throughout the country, of a particular economic and labour relations model that had already been imposed in the mining industry where, by exploiting black migrant workers, immense profits were generated for foreign shareholders and a tiny fraction of the white minority.

The preceding statement by CJPME (2014) illustrates the economic aspect of implementing apartheid. Apartheid was distinct from earlier segregation and racial hatred experienced by blacks before 1948 and other instances of segregation and hate in other countries. Beinart and Dubow (2003:12) explain that the rhetoric of apartheid was similar to other white supremacist statements of the segregation era, even in countries such as the United States. Nonetheless, the central appeal to Afrikaner ethnic exclusivity made this a distinguishing feature.

According to Guelke (2005:4-5), the National Party adopted apartheid in 1945 as its official racial policy (Worger, 1997; Clark & Worger, 2011; Sonneborn, 2010:44-45). The rhetoric of the National Party addressed the Afrikaner people and their shared culture. Numerous Afrikaners responded favourably to apartheid policies. The National Party's persuasive message to Afrikaners paid

dividends in the 1948 elections when it won the most seats in parliament. After winning political power, the National Party came into government and implemented the apartheid[3] system, which elevated the whites at the expense of all other ethnic and racial groups (Mhlauli, Salani & Mokotedi, 2015:205).

When the apartheid policy was implemented in the parliament, the opposition party led by Smuts, who was a former prime minister, resisted (Clark & Worger, 201:46). Smuts questioned whether complete segregation could ever be realised. Kruger (1960:412) quoted what Smuts said in parliament, "If that is apartheid which is contemplated, then I have no difficulty at all in saying that it is an impossible policy." Despite all this opposition, apartheid was implemented, and it lasted from 1948-1994.

Mandela (1994:149) described the situation for the Blacks during apartheid in this way:

> It was a crime to walk through a whites-only door, a crime to ride a whites-only bus, a crime to use a whites-only drinking fountain, a crime to walk on a whites only beach, a crime to be on the streets past eleven, a crime not to have a pass book and a crime to have the wrong signature in that book, a crime to be unemployed and a crime to be employed in the wrong place, a crime to live in certain places and a crime to have no place to live. Every week we interviewed old men from the countryside who told us about how generation after generation of their family had worked on a scraggly piece of land from which they were now being evicted, … people who had lived in the same house for decades only to find that it was now declared a white area and they had to leave without any recompense at all.

Mandela's description of life during the apartheid regime shows how difficult it was for the Blacks. Matsinhe (2011:58) lamented that during apartheid, "blacks became 'black spots,' blots, blemish, disgrace, dirt, disease, stains, stigma that soiled the national body." According to Vigne et al. (2022), apartheid imposed heavy burdens on most South Africans. He demonstrated that the economic gap between the wealthy few (mostly whites) and the poor masses (mostly Blacks, Coloured, and Indians) in America was greater than in any other country in the world (ibid). In contrast to whites, Indians, Coloureds, and especially Blacks endured widespread poverty, malnutrition, and disease during apartheid. While the national economy was expanding rapidly, many Black South Africans struggled daily to survive (Eloff, 2017:3). Because of these and other

[3]Some of the laws and regulations of apartheid are annexed to this chapter.

things, apartheid was criminalised, i.e., it was viewed as a crime against humanity by the United Nations in 1973[4] (Lingaas, 2015:86; Matsinhe, 2014:220).

2.2.1.4 South Africa and democracy

Since the early 1900s, the oppressed South African Black communities envisioned a new South Africa. In the 1940s, the ANC revived under the leadership of its president Albert Luthuli and three African National Congress Youth League members, Walter Sisulu, Oliver Tambo, and Nelson Mandela. Walter Sisulu, Oliver Tambo, and Nelson Mandela were responsible for transforming the ANC into a mass movement (Guelke, 2005:214). Despite its effective suppression in the country, the ANC received significant support from Blacks (ibid). The South African Indian Congress aided the revitalised ANC by organising a defiance campaign in 1952 to defy discriminatory laws alongside the ANC (Vigne et al., 2022). The Freedom Charter was adopted in 1955 after the Congress of the People (COP) took the bold step of bringing together diverse representatives of Blacks, Coloureds, Indians, and a few whites who were sympathetic to the plight of the oppressed to create a vision for a new democratic South Africa.

The ANC fought peacefully for the liberation of Africans until the 1960s when violent conflicts against the apartheid government began to emerge. The Sharpeville Massacre, which occurred on March 21, 1960, is regarded as one of the earliest and most violent protests against apartheid in South Africa. The police opened fire with live ammunition on a crowd of approximately 250 non-whites gathered in front of the Sharpeville police station, killing 69 and wounding 180 people.

The Soweto Uprising, which erupted on June 16, 1976, was another upsetting event. Black students throughout South Africa torched government buildings and beer halls, resulting in increased police confrontations (Sonneborn, 2010:71; Eloff, 2017:3; Worger, 1997:65). One of these occurrences occurred in Soweto. The students protested peacefully in Soweto's streets against using Afrikaans in education. This was one of the bloodiest massacres of innocent people in South African history, involving approximately 10,000 students. According to Sonneborn (2010:71), about 600 protesters were killed. There were tens of thousands of arrests. Many were subjected to torture in prison. As a result of its apartheid policies, South Africa was facing a great

[4] From the inception of apartheid in 1948 to its fall in 1994, the United Nations (UN) stood unified in its effort to bring down the institutionalised system of racial discrimination. Thus, apartheid was criminalised as a crime against humanity in 1973 with the International Convention on the Suppression and Punishment of the Crime of Apartheid (Apartheid Convention). Nevertheless, the Apartheid Convention was greatly disputable and has, until today, not been confirmed by any state of the industrialised West. No trial or conviction for the crime of apartheid has ever occurred. The Apartheid Convention is widely believed to be a dead letter.

deal of social disorder, hostile neighbour nations, unstable economic conditions, and international pressure (ibid).

In 1989, when De Klerk became the president of South Africa, he was unknown (Clark & Worger, 2011:111). Hansard (1984:47-49) discusses the reforms introduced by De Klerk as minister of internal affairs. F.W. de Klerk stated that the government's top priority was to ensure the security, safety, and identity of every individual and group in South Africa. Secondly, the government wished to encourage cooperation between various people groups in the country due to the abundance of shared interests. It is debatable among historians whether these reforms were motivated by sincerity. Some historians view these reforms as an attempt to appease the country's prevailing civil unrest among the black population (Sonneborn, 2010). Mandela (1994:578) himself, in his autobiography, wrote this about De Klerk:

> He did not make any of his reforms with the intention of putting himself out of power. He made them for necessarily the opposite reason: to ensure power for the Afrikaner in a new dispensation. He was not yet prepared to negotiate the end of white rule.

However, some believe that both De Klerk and Mandela were sincerely committed to putting the past behind them and working peacefully to rebuild the government for all citizens (Worger, 1997:77). Therefore, even within his constituency, De Klerk faced considerable opposition from the Afrikaner conservatives who demanded his resignation (Worger, 1997:75-76). According to Sonneborn (2010:85), De Klerk disclosed that he intended to end apartheid policies and transform South Africa into a modern democratic nation. In 1990, he removed the ban on 34 political organisations, including the ANC and PAC. Also released were political prisoners, including Nelson Mandela (Worger, 1997; Clark & Worger, 2011; Sonneborn, 2005; Vigne et al., 2022).

South Africa held its first democratic election on April 27, 1994, following extensive negotiations between the ANC and the government (Mandela and De Klerk)., It was reported that more than 19 million South Africans voted, representing approximately 90 percent of all registered voters. Many millions of black citizens were allowed to vote for the first time. Consequently, the ANC won with a majority of the vote, which marked the beginning of democracy in the country following a long period of apartheid in 1948. (Sonneborn, 2010:91; Worger, 1997: lxi).

2.2.1.5 South Africa under Mandela

Mandela had a daunting responsibility when he was elected president of the Republic of South Africa by the South African Parliament (Sonneborn, 2010:92). Because the majority of Black South Africans had been oppressed for generations, they voted for Mandela, who desired immediate change. They anticipated that Mandela would strip whites of their undeserved

advantages over blacks. Contrary to the expectations of the majority of Blacks, Mandela (1994) struck an optimistic tone at his inauguration when he declared that all citizens, regardless of race, should be inspired by the bravery of those who fought to make the new South Africa possible. He (Mandela) emphatically presented this:

> …Freedom is their reward. We are both humbled and elevated by the honour and privilege that you, the people of South Africa, have bestowed on us, as the first President of a united, democratic, non-racial and non-sexist government. We understand still that there is no easy road to freedom. We know it well that none of us acting alone can achieve success. We must therefore act together as a united people, for national reconciliation, for nation building, for the birth of a new world. Let there be justice for all. Let there be peace for all. Let there be work, bread, water and salt for all. Let each know that for each the body, the mind and the soul have been freed to fulfil themselves. Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world. Let freedom reign. The sun shall never set on so glorious a human achievement! God bless Africa! Thank you.

Mandela's speech demonstrates his dedication to establishing a democratic South Africa in which all races could live in liberty. The fact that De Klerk, the last leader of the country under apartheid, was inaugurated alongside Thabo Mbeki as vice president vividly illustrated this point (Guelke, 2005:166). The new government intended to provide Africans with improved education, housing, electricity, water, and sanitation (Vigne et al., 2022). Mandela and the ANC tirelessly advocated for foreign assistance and investment to achieve the transformation of South African people. This was not met with immediate success, as capital investment entered the new South Africa slowly due to investors' fear of what would occur after 1994, as violence continued to erupt in various parts of South Africa, especially Kwa-Zulu Natal (Vigne et al., 2022). Clark and Worger (2011:119) report that fourteen thousand people were killed in politically-motivated incidents between 1990 and 1994, more than any other period in the twentieth century.

Mandela was lauded for the peaceful transition and the establishment of the Truth and Reconciliation Commission (TRC) in 1995, led by Desmond Tutu, intended to investigate atrocities committed during the apartheid era. Although this effort promoted unity, many white people criticised it as a commission created to target them. On the other hand, the Blacks viewed TRC's actions as a sham that allowed perpetrators of heinous crimes to remain at large (Vigne et al., 2022). Mandela's presidency was unquestionably a time of national reconciliation and consolidation of democracy. During Mandela's administration, a programme for reconstruction and development was initiated.

2.2.1.6 South Africa under Thabo Mbeki

When Nelson Mandela retired from active politics in 1999, Thabo Mbeki, the vice president, became president of the African National Congress (ANC) and was elected president of South Africa in 1999. Before becoming president, Mbeki supported Growth, Employment, and Redistribution (GEAR) economic policies (Sonneborn, 2010:101). When he was elected president, Mbeki was convinced that GEAR could bring about an "African Renaissance" (ibid). Mbeki believed that through the GEAR economic policy, many South Africans and other impoverished African nations would escape poverty. However, he faced opposition from many South Africans who believed that the GEAR programme was too pro-business and ineffective for the average worker (ibid).

During Mbeki's presidency, the HIV and AIDS pandemic posed a formidable obstacle. South Africa experienced an Acquired Immune Deficiency Syndrome epidemic in the late 1990s (AIDS). More than 360,000 people per year were killed by HIV & AIDS, causing great concern (Clark & Worger, 2011:129). In 2008, 5,7 million South Africans were living with HIV/AIDS. As the government struggled to fund social services, the growing number of HIV/AIDS-related widows and orphans posed a grave threat (Clark & Worger, 2011:130). Sonneborn (2010:102) makes the following observation regarding the inability of Mbeki's government to manage the HIV & Aids pandemic:

> As the AIDS crisis grew, Mbeki made a series of bizarre public statements about the disease and the epidemic. He maintained that the problem of AIDS in South Africa had been overblown. Ignoring all medical evidence, Mbeki also questioned whether the human immunodeficiency virus (HIV) caused AIDS and suggested that the retroviral drugs used to combat HIV were possibly toxic. His health minister promoted a medicine made from garlic and beetroot instead.

Many health experts worldwide were shocked by Mbeki's response to the HIV/AIDS pandemic. As a result, Mbeki was blamed for the high infection and mortality rates because he denied that HIV and AIDS were related, claiming instead that HIV/AIDS resulted from poverty (Mbeki, 2000; Mbali, 2003:319; Clark & Worger, 2011:129; Guelke, 2005:215). The Constitutional Court compelled Mbeki's government to respond rationally to the AIDS epidemic (Guelke, 2005:215; Sonneborn, 2010:103).

Likewise, the government of Mbeki was criticised for its inability to address the country's staggering violent crime rate. There was an epidemic of robberies, burglaries, and carjackings due to the country's extreme unemployment and poverty. Numerous young people who

committed most of these crimes cited a lack of employment opportunities as motivation for joining gangs (Sonneborn, 2010:103).

The government of Mbeki was also criticised for its mismanagement of essential services. On February 19, 2006, the Koeberg Nuclear Power Station malfunctioned for weeks, leaving most of the nation without electricity. As a result of the blackout, numerous businesses were closed, gas pumps and traffic lights failed, and there was widespread looting (Sonneborn, 2010:103).

During Mbeki's presidency in 2008, a horrifying series of riots broke out in which an angry mob blamed foreign immigrants for stealing jobs from South Africans. As a result, violent demonstrations in several South African cities resulted in the deaths of more than fifty immigrants, and thousands fled the country. The xenophobia-related violence jeopardised the nation's tourism industry and some foreign investments, resulting in additional economic difficulties (Sonneborn, 2010:104). Later, there was a bitter rivalry between Vice President Mbeki and former president Mbeki. Mbeki dismissed Zuma in 2005 on the grounds of corruption and fraud. In 2007, Zuma was indicted once more on the same charges, but they were all thrown out because Zuma's supporters claimed the charges were politically motivated (Gumede, 2008:262; Vigne et al., 2022). In 2008, the High Court judge alleged political interference in Zuma's corruption-related prosecution, and the ANC asked Mbeki to step down as president. Kgalema Motlanthe succeeded Thabo Mbeki as interim president until the 2009 elections. Morudu (2021) describes Mbeki's term as helping in "institutional building and the deliberate creation of a large post-apartheid non-racial middle class through affirmative action and black economic empowerment policies."

2.2.1.7 South Africa under Jacob Zuma

Jacob Zuma became president of South Africa on May 9, 2009, when the National Assembly elected him following ANC's victory. Zuma entered the presidency as an unpopular figure. Before he became president, the allegations of corruption and rape had already damaged his reputation. Despite the charges being dropped by the National Prosecuting Authority (NPA), Zuma's character remained suspect (Gumede, 2008:262). Gumede (2008:262) narrated Zuma's questionable behaviour:

> Zuma's morals were also called into question after he was tried for allegedly raping an HIV/Aids-positive activist, a close family friend half his age, in 2006. Although Zuma was acquitted of rape, his testimony and defence were also controversial. Zuma admitted he had unprotected sex with the accuser, but said it was consensual. Zuma infamously testified that he believed showering after sex would protect him from HIV/AIDS. His rape trial further exposed the deep divide between the

> commitment to women's equality in South Africa's constitution, the ANC's statutes and rhetoric, and public attitudes to women. Furthermore, throughout his rape trial and again during his corruption trial, Zuma played the ethnic card, speaking in Zulu in court, and inventing new Zulu cultural norms to excuse his sexist attitudes.

South Africa was mired in economic and social difficulties when Zuma became president. In his inaugural address, Zuma (2009) said he was committed to continuing the national construction project initiated by Nelson Mandela. In addition, he pledged to create a more democratic and efficient society during his first term in office. He continued by stating that the country's problems were caused by ineffective management of service delivery budgets, poor tendering, and corruption, which could be resolved by decentralising presidential powers and removing inept officials. Emphasis was also placed on the promise of employment for most unemployed people, who numbered 21.5 percent at the time of Zuma's inauguration (Monare, 2008). Despite these assurances, South Africa's situation did not improve when Zuma became president. His presidency was plagued by scandal after scandal. Scandals of fathering children with underage girls, misusing public funds to build his property in Nkandla, and brutal striking at a platinum mine in Marikana in 2012 that resulted in the deaths of more than 34 people and many more have plagued his administration (Vigne et al., 2022; Eloff, 2017:5).

During Zuma's second term of the presidency, the largest student protest since apartheid occurred in the country. In October 2015, students were angered by the news that the fees for the university were going to be raised the following year. Magezi (2018:1), Heleta (2016:2) and Greffrath (2016:162) have all explained that the students' protests around South Africa were more than just about 'fees.' It was more of a calling to decolonise higher education, free education and "the eradication of Western or Eurocentric hegemonic control in higher education" (Magezi, 2018:1). Heleta (2016:1) clarified that, in particular, the students were calling for the end of domination by 'white, male, Western, capitalist, heterosexual, European world views' in higher education and incorporate that with other South African, African and global 'perspectives, experiences and epistemologies to rule South African curriculum, teaching, learning and research.

As allegations surfaced that the Guptas had promised government positions to specific individuals, Zuma's popularity diminished due to his relationship with the Guptas. All these scandals forced Zuma to face an impeachment motion in 2016, which he survived. However, Zuma faced intense pressure from within and without the ANC to resign (Eloff, 2017:5). In February 2018, Zuma tendered his resignation. Zuma's presidency initiated state capture (Morudu, 2021). His administration was "marked by personal efforts, with the support of some within the ANC, to undo constitutional checks and balances by consciously weakening state

institutions to line the pockets of the president and his supporters within the political class." According to Morudu (2021), Zuma's insanity was quelled by the protests of a few courageous journalists and outspoken citizens.

2.2.1.8 South Africa under Cyril Ramaphosa

Ramaphosa came into the presidency with the commitment to fighting corruption rampant in the government when Zuma resigned in 2018. Many people in South Africa and outside hoped that Ramaphosa would succeed in fighting corruption in the country. Vigne et al. (2022) pointed out that

> Although Ramaphosa and his administration made some positive strides, the scope of the challenges they faced, as well as resistance from others in the ANC aligned with Zuma, limited how much progress could be achieved. He also had to embrace some policy positions that he previously did not hold, such as how to approach the issue of land reform, which was needed to address the persistent racial disparity in land ownership in the country. Whereas Ramaphosa had long held to a more moderate and cautious approach to redistributing land, he now committed to the controversial approach favoured by the Zuma faction of the ANC and the EFF of expropriating land, without compensation to the owners, so that it could be redistributed to Black South Africans.

From Vigne *et al.* (2022) statement, two things are clear about what has caused the limited progress in combatting corruption in the country. Firstly, it is the opposition from Zuma supporters who resisted Ramaphosa's administration and secondly, it is a change in Ramaphosa's approach concerning the country's land. While the parliament has not concluded the land yet, Ramaphosa appears to bow down to the pressure that some ANC and EFF members are exerting on him about the land. Whether his decision on land is out of pressure or goodwill will soon become apparent. During Ramaphosa's presidency, the COVID-19 pandemic was discovered and ravaged the South African economy and the world.

2.3 The impact of South African history on the development of communities

Nunn (2009:66) has presented literature that provides an empirical evaluation of in-depth investigations into whether historical events are significant determinants of current economic development. Included in these empirical studies are Acemoglu et al. (2001), La Porta et al. (1997; 1998), and Engerman & Sokoloff (1997; 2002), who have all investigated how one of the largest and most significant events in world history, the European expansion and colonisation beginning in the sixteenth century, influenced the development of colonised countries. These studies shared

a common interpretation that the impact of colonial rule on domestic institutions that persisted after independence was a crucial component of the causal mechanism (Nunn, 2009:67). Even though apartheid as a legal institution no longer exists, "its legacy will continue to be felt in South Africa," according to Slye (1999:268). This statement is strongly supported by Sonneborn's (2010:99-100) assertion that "apartheid had wrecked the nation's political, social, and economic health." This is evidence of the extent to which South Africa's history has influenced its development in nearly all spheres. According to Eloff (2017:12), the multifaceted nature of South Africa's history is a fundamental reason why things went wrong and continue to go wrong.

The triple challenge of inequality, poverty and unemployment are, to some extent, a product of South African history (World Bank, 2018d; Vorster, 2017a:27). According to the World Bank Group Systematic Country Diagnostic for South Africa (2018d), there is a relationship between historical, social, economic, financial, fiscal, and environmental issues and their effects on poverty and inequality. The System Country Diagnostic Report also demonstrated that a number of the challenges identified in this report, such as inadequate skills for employment, are directly related to South Africa's lengthy history of exclusion (World Bank, 2018d). The World Bank (2018b:1) stated categorically that every nation is the product of its history. In the case of South Africa, racial exclusion from opportunity during periods of segregation and later apartheid had a detrimental effect on the country's development, especially for black communities. The fact that the government has made little progress in addressing these issues is the source of other current problems, such as poverty, inequality, and unemployment. This trend is echoed by Habiyaremye et al. (2022:1), who acknowledge that the colonial and apartheid legacies of South Africa continue to impact the country's economy, which is unique in the world. The persistently slow economic growth rate exacerbates the "triple challenge" of poverty, unemployment, and inequality facing the nation. In 1994, the South African government faced enormous challenges in addressing the nation's high poverty, inequality, and unemployment rates, reforming the economy and accelerating economic growth. All aspects of the socioeconomic environment have experienced unequal growth to this point; therefore, innovative thinking is required to produce transformative outcomes (ibid).

2.4 The definitions of development and community development in the South African context

Discussing the contextual definition of development and community development in South Africa is good. But before looking at how development and community development may look in South Africa, there are some crucial issues regarding the definitions of development and community development.

Participating in community development requires an understanding of what development entails. It is difficult to define the term "development." This is because what one person perceives as progress, another may perceive as stagnation or even a reversal. Undoubtedly, development requires a determination of value (Cloete et al., 1996:5). Various developments are rated as either excellent or poor. Transformation is frequently associated with revolution, reformation, growth, and advancement. These expressions emphasise the problem with value judgments. Progress cannot be discussed without expressing perspectives and objectives. Another issue is the inability to view development holistically. It must be considered in light of a particular aspect of human existence. Multiple sectors, including the physical, economic, social, and political, can undergo development.

Consequently, acquiring knowledge and skills and improving one's standard of living in each of these domains constitutes human development. The first chapter's introduction presents different conceptions of development and community development. What could development and community development look like in light of the challenges faced by South African communities?

While chapter three will present how people in South Africa understand development and community development through the interviews, based on the literature review of the challenges that South African communities face, development in the South African context will mean improving the lives of people in South Africa who are challenged by inequality, unemployment, poverty, crimes, gender-based violence, the impact of HIV/AIDS and COVID-19. Because of these challenges, people are not experiencing the wholeness of their being. Development will mean helping these people out of those challenges. This may include giving care to people who are in pain as a result of both physical and spiritual oppression in communities.

Community development in South Africa will empower communities to face the obstacles hindering them from experiencing the wholeness of their being through intentional programmes geared to see that those challenges are dealt with.

The government of South Africa has failed to implement policies that would transform the lives of poor people in the country. However, if development is to be a reality in South Africa, it is not only the government that will promote the transformation of people’s lives. Different sectors and players should intervene to address the problems slowing down the country’s development. And one of these players is the church (Magezi, 2019a:1).

2.5 Challenges that South Africans are facing in Roodepoort and Lenasia communities

South African communities are plagued with numerous challenges (World Bank 2018c). While the challenges in communities are diverse and intense, five challenges have been at the top of the other, which are the triple challenge, including inequality, poverty and unemployment (South African Government, 2017:5), as well as gender-based violence and racism.

This research study provides three reasons why the triple challenge, GBV and racism, has devastated South African communities the most. Firstly, the government acknowledges their intensity and has embarked on programmes and different plans to deal with them (Shava & Thakhathi, 2016:363; South African Government, 2017, 2022b). South Africa refers to the socio-economic problems of inequality, poverty, and unemployment as the "triple challenge" because of their interdependence. All parties involved concur that they need urgent attention from decision-makers and authorities throughout South African society to deal with the triple challenge (South African Government, 2017:5). Van der Westhuizen and Swart (2015:732) pointed out how South Africa is struggling with the challenges of poverty, inequality, unemployment and hunger plus how urgent these challenges need to be dealt with. Secondly, gender-based violence and racism have also intensified as severe, brutal challenges facing South Africans. The President of South Africa has highlighted gender-based violence as one of the major challenges facing South African communities. He has signed into law legislation to strengthen efforts to end it (South African Government, 2022b). Thirdly, racism has consistently begged South Africans' attention despite the end of apartheid, as it is evident in social media and community experiences. There has been an ongoing escalated racial conflict in the country, which needs to be addressed. This research study focuses on the challenges mentioned above for three reasons.

2.5.1 Inequality in South Africa

In 1998, the former president of South Africa, Thabo Mbeki, speaking in the parliament, made the following statement:

> …material conditions …have divided our country into two nations, the one black, the other white. …[the latter] is relatively prosperous and has ready access to a developed economic, physical, educational, communication and other infrastructure…The second, and larger, nation of South Africa is black and poor, [and] lives under conditions of a grossly underdeveloped infrastructure… Neither are we becoming one nation. ….Unlike the German people [after unification in 1990] we have not made the extra effort to generate the material resources we have to invest

> to change the condition of the black poor more rapidly than is possible if we depend solely on severely limited public funds, whose volume is governed by the need to maintain certain macroeconomic balances and the impact of a growing economy.

South Africa still battles with very high inequality more than twenty-five years after apartheid (Nqwane *et al.,* 2021:79; Kganyago, 2018:5, Stats SA, 2019:2; Makgetla, 2020:4). In fact, South Africa is considered one of the unequal countries in the world (Galal, 2021; Nqwane *et al.,* 2021:79; Francis & Webster, 2019:788; Khan & Pillay, 2019:1206; Leibbrandt *et al.*, 2010). The wealthiest 10 percent of the population controls 90 percent of all wealth and earns 60 percent of the national income (Webster, Valodia, & Francis, 2017). Statistics South Africa (2019:2) made a sobering statement stating:

> In addition to being extremely high, South African inequality appears to be remarkably persistent. Despite many efforts by government to reduce inequality since our democratic transition in 1994, progress has been limited.

According to Ndebele (2022), in a recent African Union Summit in Ethiopia, South Africa has been urged to deal with problems paralysing the country, one of them being inequality. The country's co-existence of extreme poverty and wealth is starkly visible (Chatterjee, 2019:839; Nqwane *et al.,* 2021). Prof. Adam Habib also specified this in his interview with Radio 702[5]. Speaking to Clement Manyathela, Habib pointed out the recent worsening of inequality in South Africa compared to the time democracy came into the country in 1994. He accentuated the failure of the ANC government to address issues linked with inequality. The World Bank (2018c: xiv) identifies the tripartite of high poverty, inequality, and unemployment as major challenges that South Africa is facing as a country. The rising of inequality in South Africa is coming at a time when the government, through the implementation of the National Development Plan (NDP), is aiming to eliminate poverty and reduce inequality by 2030 (World Bank, 2018c:1). The question is how realistic this vision will be considering that there are only eight years left by the time this study was conducted. There are no signs that the battle against inequality will be won by 2030.

[5]The interview of Prof Habib with 702 is found on: https://www.702.co.za/articles/438082/inequality-in-sa-now-is-worse-than-it-was-in-1994-adam-habib.

2.5.1.1. Measuring inequality in South Africa

Inequality is measured by the Gini coefficient[6] index, which measures the disparity calculated by classifying income per capita from households starting with the lowest to the highest, calculating the household cumulative percentage. According to the latest data by the government from 2019, the Gini coefficient in South Africa was 0.65 points in 2015. This shows that South Africa had the world's highest inequality in income distribution. Furthermore, according to Galal (2021), the first eight countries on the ranking are in Sub-Saharan Africa, with an index of over 50 points. This shows how inequality is a serious issue in South Africa and the whole continent, especially in Sub-Saharan Africa.

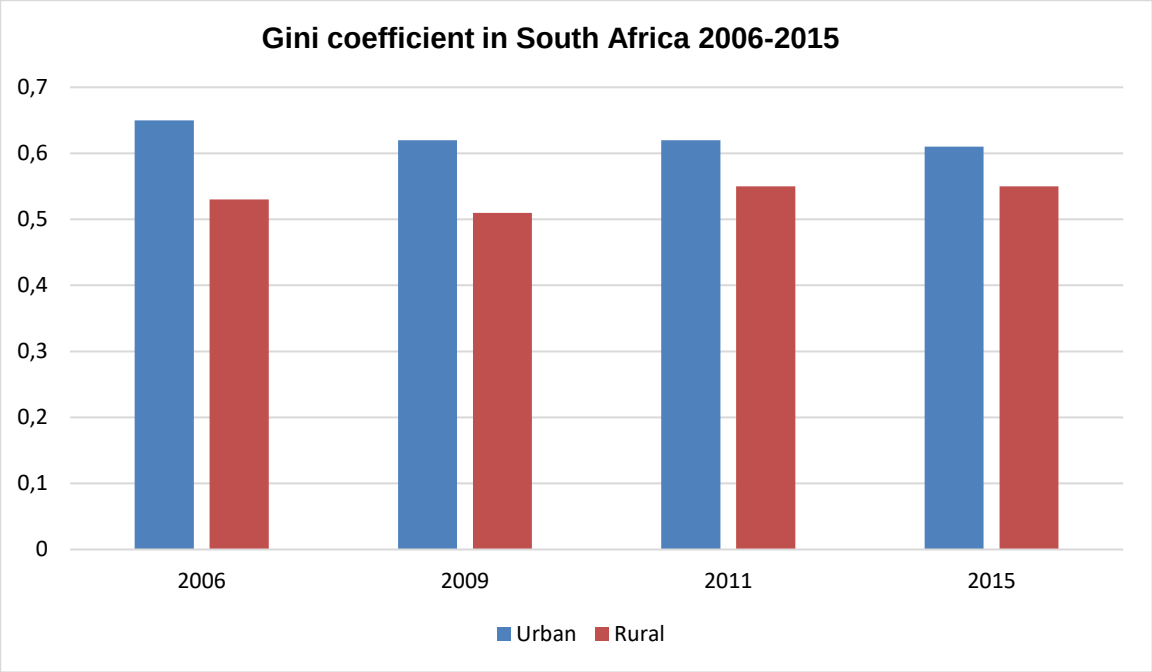
Kganyago[7] (2018:5) elucidated the inequality in South Africa, pointing out that while South Africa is a highly unequal country, however, there are some aspects of inequality that are not well construed. Among other unconstrued factors is that inequality is no longer as entirely determined by race as it used to be during apartheid. Before democracy, inequality in South Africa was based on race, with access to economic as well as political rights and opportunities based on skin colour. With the ending of apartheid in 1994, this began to change (Leibbrandt *et al.*, 2010:21). He continued to say that inequality within African societies has risen as some of the black people have moved into upper and middle classes while others have continued being poor. This has resulted in higher inequality among blacks than among other races in South Africa (Kganyago, 2018:5).

[6]The Gini coefficient is a standard measure of the amount of inequality, and is based on mathematical measure. It can take a value from 0 (perfectly quality) to 1 (perfectly inequality).

[7]Lesetja Kganyago is the Governor of the south African Reserve Bank.

Figure 1

Figure 1 shows how South Africa has fared with inequality from 2006-2015.



Source: Statista 2022

Inequality is typically measured by a combination of income and wealth-based economic indicators (Moore & Schindler, 2015:18). Following the neoliberal turn in the early 1970s and the "Great Recession" more recently, inequalities of all types have become increasingly legible in exclusively financial terms, according to the authors above. This conception of inequality presupposes the correlation between income inequality and the share of output produced by an economy and refers to the unequal distribution of household income among various participants in an economy (Ramudzuli, 2019:18; Moore & Schindler, 2015:19). When he writes that, Stilwell (2019:19) paints a vivid picture of how income is at the centre of inequality:

> Income is the usual starting point for discussions of economic inequality. Our incomes constrain what we can afford to buy and shape our standard of living. Flows of income may be intermittent or unreliable. Losing your job, for example, may be traumatic because it stops the flow of wage income. If you have some savings or income from other sources, however, you may still be able to live comfortably. It is, therefore, useful to consider the assets that people own as well as their current incomes. We need to look at who owns what as well as who gets what.

Moore and Schindler (2015:19) concurred with Stilwell that a person's income determines whether or not they can pay for essential goods and services without experiencing undue financial hardship. They continued by stating that housing is a crucial factor in deciding whether or not a person has a good income (ibid). While this is not universal, it is true in South Africa, where most high-income earners reside in suburbs and nice homes. Housing and location in South Africa are also excellent indicators of inequality.

2.5.1.2 The dimension and causes of inequality in South Africa

The areas of inequality in South Africa range from housing, education, health services, and salary (income). Sandton and Alexandra are a good example showing the extreme gap in the country.[8] According to Nyapokoto (2014:2), Alexandra and Sandton in Johannesburg are the epitome of the coexistence of poverty and luxury in South Africa. Seekings and Nattrass (2005:300) have shed light on the fact that the affluence of the majority of white South Africans can be attributed, in large part, to the lingering residue of previous discrimination and apartheid, particularly in public education. According to several studies, the amount of education is directly correlated to the level of poverty (World Bank, 2018c:14). When more people receive a high-level education, one sees a corresponding decrease in the prevalence of poverty. Cleophas (2020) lamented that even while all pupils are granted the right to a decent and equal education, it is regrettable that there is still a separating line in the educational system between whites and blacks. He said this in his article. In addition, he observed that the inequality in educational opportunities in South Africa is no longer caused by racial factors but rather by class differences (ibid). He sheds light on the fact that the educational system in the country is still designed to favour white children over black children, but rather than justifying this based on race, it is justified by "people's economic ability and capability within society to give their children the best of everything" (Cleophas, 2020). White people, who make up most of the country's wealthy population, have benefited from apartheid. Instead of considering or fighting for equal education, they are content to enjoy the benefits they have received from the system. White people in South Africa make up a significant portion of the country's privileged population since they have access to practically everything's best version, but most black people do not. According to the observation that was made by Leibbrandt, Wegner, and Finn (2011:15), education spending in the country has centred on cultivating the situation of poor provinces and, to some extent, poor schools, while maintaining relatively high levels of funding for the schools that were once considered to be privileged. It will take such policies, which are only focused on the poor, a very long time to bridge the achievement gap between schools

[8]Alexandra, in short Alex, is a township in the Gauteng Province of South Africa. It is part of the City of Johannesburg Metropolitan Municipality and is located next to affluent city of Sandton. It is commonly known as “Gomora” among the local residents.

because of the significant disparities that already exist in the quality of these schools at the time of the changeover. The privileges and access enjoyed by most white people in South Africa, which are a direct legacy of apartheid, have led to the gap between white people and black people in that country.

Because of the disparity in education created in the apartheid regime, most black South Africans found themselves in a place where it was (and still is) difficult to beat poverty as the labour market hindered them. Therefore, segregation, apartheid and colonialism in South Africa have been argued by many scholars as the root causes of inequality in the country (Stats SA, 2019:2; Francis & Webster, 2019:793; Gelb, 2003:18-19; Terreblanche, 2002;). The economic relations in South Africa were analysed by Terreblanche (2002) in three ways. Firstly, he presented an analysis of the work of several historians, which has shown that inequality and exploitation in the country are a result of systematic and progressive economic exploitation of indigenous people by the "white settlers." Secondly, the transition to democracy in 1994 did not help solve inequality as society remains unequal, if not more so than ever before. Thirdly, he argues that the current system of "neo-liberal democratic capitalism"[9] is a barrier to the country's development. However, Van der Berg (2010:3) has averred that to ascribe inequality and poverty to racial discrimination and apartheid only offers a part of the explanation. For him, the colonial settlement and the discovery of minerals laid a basis for a highly dualistic economy that was highly inegalitarian from the beginning (ibid). While he agrees that racial discrimination under the first British colonial rule and the apartheid contributed to the spoiling of economic growth, he sees these as a footing for patterns of further development and opportunity in a society bedded by race.

Commenting on the failure to generate any meaningful or sustainable long-run growth by African nations, Moyo (2009:35) pointed out that while issues of colonialism, cultural, tribal and institutional contributed to the underdevelopment of African countries, it is also fair to say that these factors should not be a permanent excuse for failing to grow.

It is impossible to point the finger at a single cause for the problem of inequality in South Africa. Several different factors cause the high level of inequality in South Africa. At the same time, while

[9]Adopted from: https://www.thoughtco.com/what-is-neoliberalism-definition-and-examples-5072548 The term neoliberalism was first coined in 1938 at a conference of noted economists in Paris. The group, which included Walter Lippmann, Friedrich Hayek, and Ludwig von Mises, defined neoliberalism as an emphasis on the priority of the price mechanism, free enterprise, the system of competition, and a strong and impartial state. Neoliberal economic policies stress two fundamentals of capitalism: deregulation—the removal of government control over industry—and privatization—the transfer of ownership, property, or business from the government to the private sector. Historic examples of deregulated industries in the U.S. include the airline, telecommunication, and trucking industries. Examples of privatization include the correctional system in the form of for-profit private prisons, and interstate highway system construction.

it is not denied that colonialism and apartheid contributed much to the inequality in South Africa, these should not be considered unsurmountable hindrances to the development of South Africa. Rwanda is a good example of this from Africa. According to the World Bank (2021), Rwanda has experienced phenomenal economic growth in recent years. It is currently working toward becoming a middle-income country by the year 2035 and a High Income Country by the year 2050. Even though the country has been mired in civil war since 1990 and experienced genocide in 1994, this is the case. A democratic government was established in South Africa at approximately the same time. But right now, Rwanda is on the ascent, while South Africa is continuing to decline.

The disparity between the rich and the poor in South Africa also manifests in the access to health services (Obuaku-Igwe, 2015:1; Gordon, Booysen, & Mbonigaba, 2020:2-3; Borgen Project, 2020). According to the United Nation's Sustainable Development Goal (SDG) (2015), Goal 3 endeavours to achieve access to quality, effective, and affordable medical care for all and the assurance of universal coverage. Furthermore, in South Africa, the National Development Plan (NDP) strives to provide universal, equitable, efficient and quality healthcare (Gordon, Booysen, & Mbonigaba, 2020:1). However, the research conducted by the authors above found this in the case of South Africa:

> The socio-economically disadvantaged are more likely to experience poor health status, disability, the simultaneous occurrence of more than one condition/disease (multi-morbidity) and less likely to use inpatient care.

This is due to the two-tiered health system in the country in which the disadvantaged heavily depend on the under-resourced public sector while the wealthy who have private medical insurance – use the private sector (National Department of Health, 2015). The Borgen Project (2020) and the World Bank (2018c) state that services such as proper education and health care are higher than in any other country, making it difficult for the poor to reach these proper services.

In South Africa, inequality is also strongly linked to race (South African Government, 2017:6). Given South African history, despite the end of apartheid, the disparities between white and black South Africans have remained significantly high (ibid). Another aspect of inequality and race is the extent of inequality within racial groups and the extent to which this intra-race inequality drives overall levels of income inequality (South African Government, 2017:6). The City of Johannesburg (CoJ, 2021:22) rightly acknowledges the link between race and inequality stating that "despite the post-apartheid developmental trajectory, race and poverty remain stubbornly linked."

2.5.1.3 How inequality has impacted Weltevreden Park and Lenasia communities

The communities of Weltevreden Park and Lenasia are a perfect demonstration of how inequality has impacted communities in South Africa. These communities also show how South African history has greatly influenced the development of communities. Chipkin (2012:10) commented that while there have been some improvements in uplifting some people from absolute poverty, little progress has been made to address inequality and its causes in Roodepoort, which Weltevreden Park falls under.

Weltevreden Park is a suburb of Roodepoort, South Africa, adjacent to Johannesburg. It falls under Region C of the City of Johannesburg, and according to the last census in 2011, the area had a total population of 24,429 people. It had a population group of 61percent white; blacks, 24 percent; Indian, 9 percent and 5 percent coloured (Stats SA Census 2011). Weltevreden Park is situated roughly between Beyers Naudé Drive and Hendrik Potgieter Street. Weltevreden Park is one of the older suburbs in the North of Johannesburg (Gauteng Happenings, n.d.). Being one of the older suburbs in Johannesburg, Weltevreden Park has a history of apartheid. The occupation of South African towns and cities was segregated along racial lines during the apartheid era, with the cities designated for the occupation of white people only (Pirie & da Silva, 2001:173-175). Until today, not much has changed since the end of apartheid. The suburban areas of Roodepoort still have a high percentage of white people and black elites living in the area (Chipkin, 2012:46).

The history of Lenasia goes back to the time of apartheid (Adams, 2000:8). The settlement in Lenasia came about as a result of segregation policies within the apartheid regime that grouped people according to their races (South Africa History, 2022). The black people were strategically put together in Soweto, the coloureds in Eldorado, and the Indians in Lenasia (South African History, 2022). According to Census (2011), Lenasia had 89,714 people (Stats SA, 2011). The population group in Lenasia is 56 percent Indians (Asians); 40 percent Black, and others share 4 percent (Stats SA, 2011). Adam (2000:21) pointed out that through apartheid policies, separate development and group areas were responsible for maintaining traditions that perpetuated strict gender role socialisation and inequalities. This meant that Indian communities had better community services than black communities due to the apartheid philosophy, which emphasised racial superiority among races found in South Africa. Due to the apartheid strategies, Lenasia, Soweto and Eldorado park were placed far from Johannesburg CBD so that white people could find the space they wanted (South African History, 2022). While Lenasia has some improvements in infrastructure (Atkinson, 2019), most residents still depend on Johannesburg CBD and Pretoria for work opportunities. This has made the issue of inequality between areas visible as people in Lenasia struggle for transport to go to their working places in Johannesburg CBD and Pretoria. Atkinson (2022) explains the difficulty that people in Lenasia find in this way:

> The drive from Sandton to the far south townships of Johannesburg is costly, time-consuming and unexciting. It is indeed a long road home. People usually experience the grind of this 50 km on a crowded highway, the N1. Even if they work in the east or west, residents of Soweto, Lenasia, Eldorado park, and Ennerdale are sure to meet up at the usually congested Uncle Charlie's interchange.

According to Atkinson (2019), people in Lenasia struggle with transport. This results from the apartheid government not putting much effort into developing communities of other races. This is different from Weltevreden Park, where almost every family has a car to use for transport. Atkinson (2019) explains that this type of economic discrimination in transportation is a brutal commonplace for a nation emerging into a new dawn. The Greater Johannesburg Metropolitan Area's spatial disparity between the South and the North is something we have acclimatised to. We have conveniently accepted the legacy of apartheid, which saw communities and families forcibly uprooted from their homes and transported to locations where they would live in segregation based on race. The 2016 Household Survey discovered that more than 1.5 million people live in Soweto, Lenasia, Eldorado Park, Ennerdale, and Orange Farm (Stats SA, 2016). Since bonds and rent are too expensive near the city, most of these people live in the homes they inherited from their parents (Atkinson, 2019). For instance, Mkhize *et al.* (2021:60) include Lenasia in the region as a home to many low-income households in the large township of Gauteng.

Access to social services and fundamental infrastructure has been made possible by municipal initiatives and targeted investment from the public sector. According to the 2016 Household Survey, 76 percent of people generally have access to essential services (Stats SA, 2016). While this is significant progress, it still does not make sense to ensure everyone has a high quality of life. Compared to the residents of Weltevreden Park, Lenasia residents still are far from achieving high quality of life (Atkinson, 2019). In his article titled '*Weapons of the strong: elite resistance and the neo-apartheid*,' Bradlow (2021) argues that while there was an expectation that democracy would overcome the inequalities in South Africa, to the contrary, there has been limited public power after democratic transitions. He shows the inability of the post-apartheid local state in Johannesburg to deal with a spatially inclusive distribution of public goods despite a political imperative for both spatial and fiscal redistribution.

Parbhoo (2012:22) lamented that a distinctive manner of coexisting in a post-apartheid city is formed in many regions of Johannesburg by mixing a diversity of living situations, social behaviours, and economic positions. It is not uncommon to have informal communities and high- and middle-class residents of complexes and suburbs coexisting next to each other in first and third-world urban areas. The following unreal examples illustrate how inequality is affecting the

communities of Lenasia. For instance, Mr D was raised in Lenasia and worked in Sandton. According to the 2016 Household Survey, more than 1.2 million people living in Soweto, Lenasia, Eldorado Park and Ennerdale are employed (Stats SA, 2016). The average salary that these people receive is R4800-R9600. If Mr D uses a taxi to work, he will use at least 40 percent of his salary. Bradlow (2021:195) affirmed that the informal transport network has been so expensive in poor communities that many people find it hard to use. At the same time, Mr G, who stays in Weltevreden Park, gets R20000+ as a salary and uses his car to work.

Another example is Mrs P. The only public hospital in Soweto, Lenasia, Eldorado park and Ennerdale is Baragwanath. Mrs P broke her leg and cannot afford to go to a private hospital because she does not have the money. Mrs P takes a taxi at 6 am to go to the hospital and reaches there at 8 am. She gets treated at 4 pm and starts going home, reaching at 6 pm. This makes her spend 12 hours getting treatment from the public hospital. Mrs L stays in Weltevreden Park, and she goes to a private hospital and gets treatment within 2 hours.

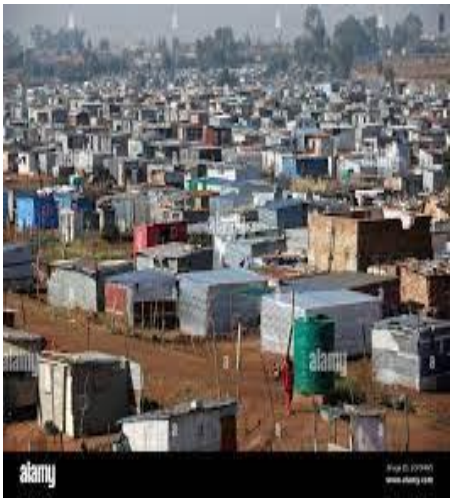
The two illustrations above explain how inequality affects people in South Africa's communities. The imbalances in communities are so visible, and there is a need to address inequality in South Africa. This has been demonstrated in recent years by the widespread and frequent community protests in Lenasia, Soweto and Ennerdale. Residents protest the low quality of service they receive by taking to the streets and demanding solutions to their problems.

The impact of inequality in Johannesburg communities has also been presented by the CoJ (2021). In the context of the whole city of Johannesburg, the CoJ (2021:22) points out that critical high levels of inequality and social exclusion remain a problem in Johannesburg. Recent NIDS-CRAM[10] research has demonstrated that more disadvantaged demographic groups—including women, black Africans, migrants, and the poor—suffered disproportionately as a result of lockdowns compared to less disadvantaged counterparts (CoJ, 2021:22). This indicates that, for the most part, disparities and susceptibility increased nationwide (Spaull *& et al.*, 2020).

Figures 2 & 3

Pictures of a squatter camp in Lenasia and a hotel in Weltevreden show the disparity between the poor and the rich in South Africa.

[10] National Income Dynamics Study – Coronavirus Rapid Mobile Survey



Part of squatter camps in Lenasia Township

A hotel in Weltevreden Park

The imbalance prevalent in South African communities is a massive concern for churches and all development organisations to consider and find ways of addressing the challenge. Inequality in South Africa is too high to ignore. Communities in South Africa are deeply affected as a result of inequality. The Weltevreden Park and Lenasia communities show the disparity between the rich and the poor in South Africa.

2.5.2 Poverty in South Africa

Poverty is a further severe problem for South African communities (Francis & Webster, 2019:788; Eloff, 2017:6; Leibbrandt et al., 2010). When the upper-bound national poverty standard of R992 per person per month was applied to 2015 prices, nearly half the population of South Africa was categorised as chronically poor (World Bank, 2018c: xviii). According to the most recent information released by Statistics South Africa in 2021, this has not altered (Stats SA, 2021a; Borgen Project, 2022). While there has been progress in lowering the incidence of poverty in South Africa, it has been slow, and the poverty rate has increased, according to the National Development Agency (2019:8). (World Bank, 2018c:10-11; Zizzamia, Schotte, Leibbrandt, 2019:2-3). Francis and Webster (2019:788) label South Africa “something of a paradox.” This is owing to the complexity of the relationship between the rich and the poor. According to the most recent data from Statistics South Africa (2017), poverty in the country has increased dramatically since 2011. The country's economic development has stalled, yet inflation remains elevated compared to the industrialised nations (Francis & Webster, 2019:788). South Africa has worked to combat poverty and inequality through a variety of measures for more than two decades (World Bank, 2018c: xiv). In 1994's Reconstruction and Development Programme (RDP) and 2012's National Development Plan, it was stated:

> No political democracy can survive and flourish if the mass of our people remains in poverty, without land, without tangible prospects for a better life… attacking poverty and deprivation must therefore be the first priority of a democratic government.

As of 2022, there is no tangible evidence that the statement above will be realised, as poverty in the country remains the biggest challenge of all challenges. Zizzamia, Schotte and Leibbrandt (2019:1) have found that it is difficult to come out of poverty in South Africa as the experience is sustained over time instead of transient.

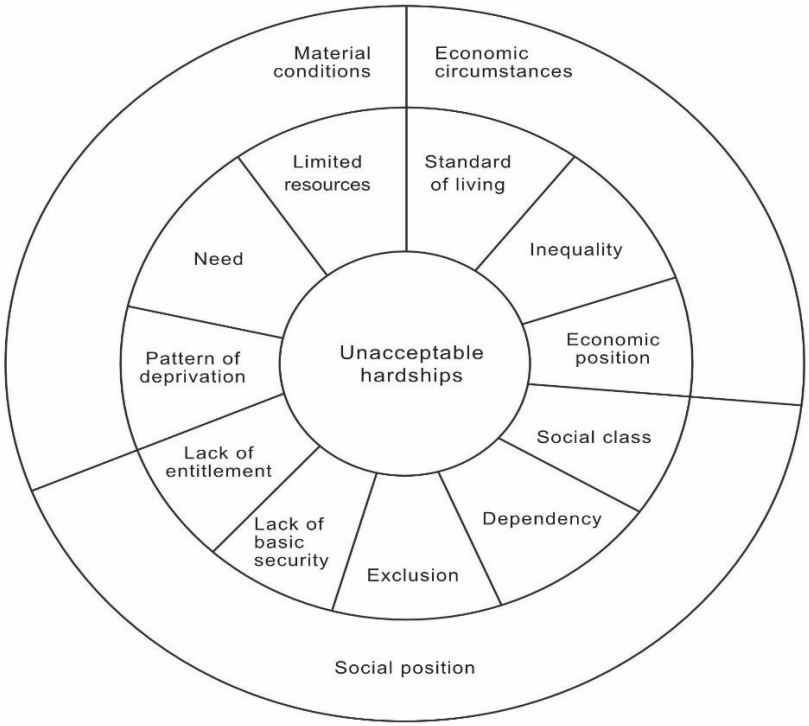
2.5.2.1 Definitions of poverty

Poverty is a dynamic and diversified concept (Jansen et al., 2015:151; Magezi, 2007:44). Jansen et al. (2015:151) and Magezi (2007:42) highlighted the difficulties in precisely defining the term "poor." Spicker (2022) echoes the strain of the concept of poverty by asserting that there is no commonly accepted definition of poverty. Handley et al. (2009:1) noted that several definitions of poverty have emerged affected by various disciplinary approaches and ideologies.

Traditionally, poverty has been defined using income or consumption level in monetary terms. Using a monetary indicator of poverty, Ravallion (2010:1-4) explains that the poverty line has been established to compare poverty levels across nations and through time. People with incomes below a certain threshold are considered to be poor. Ludi (2015:1) notes that other perspectives have augmented economic approaches to conceptualising poverty in recent years. According to Handley et al. (2009:1), fundamental necessities, capabilities, and human development augment the economic conceptualisation of poverty.

Spicker (2007:229-243) attempted to give twelve meanings associated with poverty. He has summarised his definitions of three aspects of poverty. Firstly, he defines poverty as the material condition. This aspect of poverty is manifested when there is a lack of goods and services, multiple deprivations or low living standards. Secondly, poverty is defined as an economic position where poverty is demonstrated by income, limited resources, inequality or low social class. Thirdly is the social position, where poverty is shown through a lack of entitlement, dependency or social exclusion.

Figure 4[11]: The concepts of poverty by Spicker (2007)



Poverty is considered a complex and varied occurrence from an economic viewpoint. As a result of this reason, poverty cannot be defined exclusively in terms of low-income levels. Poverty includes several areas, such as lack of employment, poor housing, poor health, poor education, and poor social life, amongst other things. Bearing in mind all these, Viljoen and Sekhampu (2013:729) describe poverty as a "denial of the opportunities and choices most basic to human development that would lead to long, healthy creative lives and would ensure a decent standard of living." In a slightly different understanding of poverty, Gharajedghi (1986:44) offered an interesting definition of poverty in terms of five elements: powerlessness, incompetence, meaningfulness, exploitation and conflicting values. All these dismiss the understanding of poverty in an economic sense. If poverty is understood as the five elements above, a wealthy person can also be affected by poverty (Viljoen & Sekhampu, 2013;729). In a similar

[11]Adopted from Spicker, P. 2007:240

understanding of poverty to that of Gharajedghi (1986), the World Bank (2015:81) made a bold statement stating:

> poverty is not simply a shortfall of money. The constant, day-to-day hard choices associated with poverty in effect "tax" an individual's psychological and social resources. This type of "tax" can lead to economic decisions that perpetuate poverty.

In essence, the World Bank includes a psychological understanding of poverty where it is not just a lack of money or material things but also a failure to reason and make good decisions for life and other things. Townsend (2006:5) has elaborated that while poverty has been related to income, which remains the core understanding of poverty today, it must be elaborated as the concept of 'income' has its misunderstandings like poverty itself. For example, assets, subsidies and public services must also be understood as "income" (ibid).

Chambers (2006:3) presented four clusters of the meaning of poverty, arguing that it depends on who asks the question, how it is understood, and who responds. The first cluster of meaning is income or consumption poverty. This is the traditional understanding of poverty, especially by economists. For economists, "poverty is what can be and has been measured" (Chambers, 2006:3). This is the definition that the World Bank (2019) uses in measuring poverty when they state that anyone who lives by $1.90 a day or below is poor. The second cluster of the meaning of poverty is material lack or want. According to Chambers (2006), the meaning of poverty as material lack or want is used besides income. This includes a lack of or little wealth and low-quality assets like housing, clothing, furniture, transport, etc.

Furthermore, poor access to services is included in this category of poverty. The third cluster of the meaning of poverty is capability deprivation which refers to what one "can or cannot do, can or cannot be" (Chambers, 2003:3). In this understanding of poverty, it goes beyond material lack or wants and implies human capabilities such as skills and physical abilities and self-respect in society. The fourth cluster of the meaning of poverty is multi-dimensional deprivation which includes the lack of all sorts (Chambers, 2006:3). These clusters of the definition of poverty by Chambers help to see the multi-dimensional understanding of poverty which is less precise. Therefore, while the multi-dimensional understanding of poverty has been emphasised in these clusters of meaning, the definitions help to comprehend poverty to what causes it more than what it is.

The United Nations (2010:157) summarises very well the definition of poverty according to the 1995 Copenhagen Programme of Action of the World Summit for Social Development:

> Poverty is a multi-dimensional phenomenon...poverty has various manifestations, including lack of income and productive resources sufficient to ensure sustainable livelihoods; hunger and malnutrition; ill health; limited or lack of access to education and other basic services; unsafe environments; and social discrimination and exclusion. It is also characterised by a lack of participation in decision-making and civil, social and cultural life.

Magezi (2007:44) highlights the multidimensional concept of poverty by stating that poverty can relate to the case, community, absolute, and relative poverty. Traditional definitions of poverty include absolute and relative poverty. Absolute poverty exists when destitution is independent of any reference group and does not vary according to the requirements of other social groupings (Noble et al., 2007:120). This occurs when insufficient resources are available to meet fundamental necessities (Knight, 2017:7). In 1979, Peter Townsend suggested that poverty cannot be judged solely by minimum essential commodities and services, challenging this notion (Lotter, 2007:1207). When defining poverty, social requirements must be taken into account.

Townsend first established the concept of relative poverty. According to Townsend (1954), poverty is relevant to the society in which an individual lives (Lotter, 2007:1207). With relative poverty, poverty is defined in proportion to how people in a specific place define who is poor and who is not. This technique for defining poverty suggests that most people are comparatively poor compared to a minority, as poverty is evaluated relative to the prevalent living standards in the community. The World Bank (2005) critically evaluates the relative understanding of poverty and concludes that it is prejudiced. The complexity of this definition begins with the question of who determines the poverty line based on what criteria (ibid). Secondly, the definition is inconsistent since it employs different criteria (World Bank, 2005). A person considered wealthy in South Africa may be deemed poor in America.

Noble *et al.* (2007:119) highlighted that what needs to be born in mind when giving definitions of poverty is that there is a difference between the definitions given by the experts and the experience of the poor and how they understand poverty to be. To capture both the concepts of absolute and relative poverty in their definitions, the World Bank (2004) presents a comprehensive description of what poverty is in this way:

> Poverty is hunger. Poverty is a lack of shelter. Poverty is being sick and not being able to see the doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty is losing a child to an illness brought about by unclean water. Poverty is powerlessness, lack of representation and freedom.

2.5.2.2 Concepts and definition of poverty in the South African context

Some factors must be considered when defining poverty in the South African context. Sekatane (2004:25) listed some crucial factors that need to be considered, especially in South Africa.

Firstly, in South Africa, the suitable understanding of poverty relates to the deprivation of basic needs (Maseko, 2013:26; Sekatane, 2004:25). Maseko (2013:26) stated that over the few years, there has been a considerable growth in the focus on deprivation as the concept of poverty in South Africa. The concept of poverty as deprivation in South Africa explains the problem when many people with low incomes strive to acquire basic things needed for life. For example, a lot of South Africans have no or low income, lack good health services, inadequate education, and lack employment opportunities (Maseko, 2013:27). The understanding of poverty in South Africa as deprivation was well attested by former president Thabo Mbeki (1998) at the opening of the debate in the National Assembly on *"Reconciliation and Nation-building"* when he highlighted that being poor in South Africa is more encompassing than just having insufficient access to income (Burger, Louw & Van der Watt, 2010:62).

Secondly, poverty in South Africa is characterised by political and cultural influence due to its history of segregation and apartheid (Stats SA 2019:2; Francis & Webster, 2019:793). Poverty in South Africa is not only a problem of economics; but also politics and culture (Maseko, 2013:27). The segregation and apartheid excluded black people from mainstream economics and politics, which led to high levels of inequality between the races in the country. Lund (2008:2) explained that the consequences of the social exclusion of blacks from mainstream economics and politics were high levels of inequality, which made blacks stand on the bottom of the social ladder. The country still has very high levels of poverty.

Being mindful of the concepts above and the multidimensional of poverty, the definition of poverty that is derived from the United Nations Development Programme (UNDP) suits the South African context very well even though it is not comprehensive, as stated by Hirschowitz (2000:54):

> In this report, poverty is reviewed, in common with the United Nations development reports in a broader perspective than merely the extent of low income or low expenditure in the country. It is seen here as "the denial of opportunities and choices most basic to human development to lead a long, healthy, creative life and to enjoy a decent standard of living, freedom, dignity, self-esteem and respect from others.

The definition above illustrates what poverty looks like in South Africa. Noble, Ratcliffe and Wright (2004:16) made an excellent concluding remark when discussing the proper definition of poverty in the South African context, arguing that poverty must include absolute and relative concepts.

Therefore, in South Africa, people who lack access to healthy food, adequate healthcare, and education live in poverty. People are considered to be in poverty when they are unable to pay their rent and live in shanties; when they have conflicting beliefs about their future; when they are unable to obtain employment; and when they are oppressed and unhappy as a result of political and social oppressions, and the list goes on.

2.5.2.3 Measuring poverty in South Africa

The measurement of poverty is critical in South Africa as it helps the government and development organisation with a framework for addressing poverty (Stats SA, 2008:3). Since poverty is multidimensional, there are various approaches to measure poverty. This section discusses the standard methods of measuring poverty in South Africa: poverty lines and poverty index (PI).

2.5.2.3.1 Poverty lines

Since 2004, the government of South Africa has established a poverty line as the basis for presenting indicators of poverty in monetary dimensions (Stats SA, 2008:3). Stats SA (2021a:6) put it this way about poverty lines, “Poverty lines are important tools that allow for the statistical reporting of poverty and patterns, as well as the planning, monitoring and evaluation of poverty reduction programmes and policies.” In South Africa, the national poverty lines are constructed using the cost of basic needs, which connects welfare to the consumption of goods and services (ibid). However, Garidzirai (2013:17) mentions that measuring poverty has been a problem for several years for researchers, analysts, practitioners, and government and non-governmental institutions. The problem has been with defining the living standards whose absence reflects poverty and how researchers decide upon the relative value of each standard of living (ibid).

Stats SA (2008:3) states that “a poverty line measure provides statistical standards and a systematic approach to reporting monetary poverty indicators.” The headcount index is included in monetary poverty indicators, which shows poverty depth and inequality indicators (such as the Gini coefficient). When all these are combined with non-monetary information on households and individuals, for example, access to essential services, education attainment and other things, makes it possible to get statistical profiles of monetary indicators for various poverty groups (Stats SA, 2008; Garidzirai, 2013:18). The two primary approaches to identifying a poverty line are absolute and relative poverty lines.

The absolute poverty line separates the poor from the non-poor based on income and expenditure on essential goods and services that satisfy the absolute minimum (Ramudzuli, 2019:14; Garidzirai, 2013:18; Dunga, 2014:45; Oosthuizen, 2008:2). These goods and services include

food, clothing, shelter, transport, energy, education, rent and care, which are all expressed in monetary value (Garidzirai, 2013:18). The absolute poverty line does not change for a period to help those who analyse poverty to assess the impact of antipoverty policies over time and equate poverty rates across nations (Ramudzuli, 2019:15). Dunga (2014:46) alludes to the challenges that absolute poverty lines present:

> In calculating the absolute poverty line, what is done is basically looking at the cost of buying a basket of what represents the essential items of the household. The basket represents a threshold of certain basic needs. This already has its own challenges as to what are basic needs? if its food shelter and clothes, what kind of food since different societies eat different types of food. What kind of shelter is another question since what is a minimum requirement for a shelter in one country is totally unacceptable in other contexts. The same complications are also of clothes.

The issue with absolute poverty lines is that they are primarily based on estimates. The relative poverty line employs a relative assessment in which the determination of poor status is based on the socially acceptable level. Relative poverty is a change from metric money approaches to the concept that poverty is a deficiency in a society's resources (Rio Group, 2006:73). This means that the society takes an individual's resources into account. In Britain, for instance, if you do not own a car, you are thought to be poor. The result of not possessing a car is social exclusion since not owning a car makes a person feel inferior and enables them to isolate themselves from people with cars. In contrast to the absolute poverty line, which is predominantly utilised in South Africa, the relative poverty level is mostly used in industrialised countries where absolute poverty is extremely low (Oosthuizen, 2008:7).

In 2012, Stats SA (2015:79) introduced three national poverty lines used for a new measurement of poverty in South Africa. These include the upper bound poverty line (UBPL), the food poverty line (FPL), and the lower bound poverty line (LBPL). Since these poverty lines were introduced, they have been used as the official measures of poverty in most research on poverty in South Africa (Ramudzuli, 2019:15).

Table 1[12]: Inflation-adjusted national poverty lines for 2021 (per person per month in Rands)

Poverty line	2021-line values

[12]The table and its explanation are adopted from Stats SA 2021a:3

Food poverty line (FPL)	624
Low-bound poverty line (LBPL)	890
Upper-bound poverty line (UBPL)	1335

The national poverty lines were constructed using the cost-of-basic-needs approach, which links welfare to the consumption of goods and services. The lines contain both food and non-food components of household consumption expenditure.

- *Food poverty line* – **R624** (in April 2021 prices) per person per month. This refers to the amount of money an individual will need to afford the minimum required daily energy intake. This is also commonly referred to as the “extreme” poverty line;

- Lower-bound poverty line – **R890** (in April 2021 prices) per person per month. This refers to the food poverty line plus the average amount derived from non-food items of households whose total expenditure is equal to the food poverty line; and

- Upper-bound poverty line – **R1 335** (in April 2021 prices) per person per month. This refers to the food poverty line plus the average amount derived from non-food items of households whose food expenditure is equal to the food poverty line.

According to 2021 statistics (Stats SA, 2021a), an individual living in South Africa with less than R890 (roughly 62.US Dollars) per month was considered poor. Additionally, according to South African national standards, individuals having R624 (approximately 44 US Dollars) a month for food were living below the poverty line.

2.5.2.3.2 Poverty indexes

The second standard measure of poverty used in South Africa is poverty indexes. These include the Headcount Index (HI) and Poverty Gap Index (PGI). These are based on per capita consumption[13] and poverty lines and several total poverty measures (Ramudzuli, 2019:17). Thus, the proportion of the population is counted as poor (World Bank, 2005). The Headcount Index's purpose is to measure the physical number of the poor. All people below the poverty line are

[13]Per capita consumption is the yearly use of goods and services by each person, derived by dividing the quantity of goods and services used by the total population

considered poor and are expressed as a ratio of the whole population (World Bank, 2005:70; Garidzirai, 2013:21).

The World Bank (2005:71) defines the poverty gap index as the poverty line minus the real income of the poor. This indicates how much the poor lack to be considered not poor. Consequently, the poverty gap index evaluates the income gaps between the impoverished and the poverty line. For instance, if the poverty line is R624, a person earning R500 falls short by R124. In this sense, the poverty gap evaluates the severity of poverty, as it reveals the amount of a person's income below the poverty line, thereby illustrating the severity of poverty. According to the World Bank (2018c:10; The Borgen Project, 2020), rural areas of South Africa have a greater poverty rate than metropolitan areas. Not only is the number of people living in poverty greater in rural areas, but poverty is also more profound and unequal (ibid).

2.5.2.3.3 Human Development Index

In addition to poverty lines and poverty indexes is the human development index (HDI). The United Nations Development Programme developed and employs the Human Development Index, a standing composite index of life expectancy, education, and per capita income statistics used to place countries into four categories of human development (Ramudzuli, 2019:17). When life expectancy, literacy rate, and GDP per capita are greater, a country has a higher score, indicating a more robust economy. The health dimension is determined based on life expectancy at birth. In contrast, the education dimension is evaluated based on the average school years for individuals aged 25 and older and the predicted school years for school-age children.

Table 2: The Human Development Index[14]

DIMENSIONS	**Long and healthy life**	**Knowledge**		**Decent standard of living**
INDICATORS	Life expectancy at birth	Expected years of schooling	Mean years of schooling	GINI per capita (PPP R)
	↓	↓		↓

[14]Adopted from Ramudzuli, M. 2019:18

DIMENSION **INDEX**	Life expectancy index	Education index	GINI index
Human Development Index (HDI)			

The latest Human Development Index released by the UNDP (2020) shows that South Africa climbed from 116 out of 174 countries in 2015 with 0.666 to 114 in 2019 with 0.709. This put South Africa from Medium Human Development into the High Human Development category. While the HDI has relatively improved, poverty has still worsened, and economic growth has stalled in the country (World Bank, 2018c:3). The latest poverty statistics in South Africa which was 2017 showed that while there was a general decline of poverty between 2006 and 2011, poverty levels rose in 2015. The upper-bound poverty line, which was R992 per person per month (pppm), showed that one of every three South Africans was poor in 2015. The headcount increased to 55,5 percent of the total population from 53,2 percent in 2011. This put 30,4 million South Africans in poverty in 2015 (Stats SA, 2017:14).

2.5.2.4 The causes of poverty in South Africa

The multidimensional nature of poverty makes it difficult to attribute its causes to a few factors. That is why it is even difficult to define poverty precisely. McNeill and Asuncion (2009:33) rightly asserted that poverty results from complex interactions of diverse forces at all levels. Myriad factors can contribute to the causes of poverty, and they differ from region to region. These factors range from natural factors; global factors; national factors; or local factors. While several factors are considered to be the causes of poverty in South Africa, this section will not discuss each cause but will focus on the ones considered to be the major ones. This is not to downplay the other causes but to narrow the scope of this study.

Before looking into the major causes of poverty per se, a brief discussion on the theories of the causes of poverty is presented first.

2.5.2.4.1 Theories of the causes of poverty

Dunga (2014:38) presents four main conservative categories of perception on the causes of poverty which include individualistic, fatalistic, structural and psychological. Brady (2018:5) has

three theories of the causes of poverty which are behavioural, structural and political. One will note that Dunga and Brady's theories are correlated; only fatalistic is one that is missing in Brady's theories. According to Yun and Weaver (2010:184), the discussion of the theories of poverty helps to understand why different countries design poverty alleviation programmes in a certain way. The reasons behind addressing poverty in a particular way depending upon how poverty's causes are understood.

2.5.2.4.1.1 Individualistic theory

According to the individualistic perspective that Brady (2018:5) refers to as the behavioural theory, a poor person is poor because of his or her actions, which leads to the conclusion that poverty is a choice. Because of his actions, he remains in poverty (Dunga, 2014:39; Brady, 2018:5,6). According to Appelbaum et al. (2006:390) explanation of the individualistic theory, a poor person is considered to be at fault for the moral aptitude that makes them fail to make it in life; or they lack the skills and ability to get the basic need in life. Both of these explanations are attributed to the poor person. This notion that laziness is the root cause of poverty is widely held by wealthy people, who tend to consider their prosperity as the product of their efforts, in contrast to the poor, who are viewed as being unmotivated (Dunga, 2014:39). This theory has the drawback of assuming that a lack of personal responsibility is the sole cause of poverty. This is a significant limitation. When investigating the factors that lead to poverty, it is essential not to lose sight of the multifaceted character of the problem.

2.5.2.4.1.2 Fatalistic theory

According to Bullock and Waugh's (2005:1133) explanation of the fatalistic theory, the core of this argument is that poverty is the outcome of fate or accidents in life. For instance, children may be forced to live and mature in impoverishment as a result of the death of their parents. The theory of fatalism does not place blame on those who are less fortunate, nor does it place blame on the systems of society (Dunga, 2014:40). Other factors, such as the death of a family's primary wage-earner; the incapacity of a family's primary wage-earner due to an accident, illness, or old age; the loss of a family's primary wage-job; earner's chronic irregularity of work; a large family; a low wage; and a significant number of other factors, can also contribute to poverty (Dunga, 2014:41).

2.5.2.4.1.3 Structural theory

According to structural theory, the primary causes of poverty are a society or the institutions inside society. People are deemed to be poor when they lack access to opportunities. According to Brady (2018:12), individuals are impoverished due to the structure of society, which denies them access to opportunities regardless of their qualifications or effort. Dunga (2014:40) states that the

structural theory of poverty is predominantly applicable in situations where systems favour a particular set of people or where a specific group has access to opportunities. In South Africa, where racism and the effects of apartheid are still widespread, the structural theory primarily provides an excellent explanation for the prevalence of black poverty. As a result of the existence of oppressive systems, the apartheid system made it difficult for black people to flourish in their lives (Yun & Weaver, 2010:175).

2.5.2.4.1.4 Psychological theory

Various studies have been done on poverty, proving that an individual's psychological issues might lead to their becoming poor (Weiss & Gal, 2007:894). According to several studies, an individual's capacity to succeed in life might be negatively impacted when they struggle with mental health issues and have few close personal connections. For instance, a person who cannot think clearly or who struggles with their mental health is incapable of successfully navigating the process of making sound choices for their own life without assistance. The failure of society to help them in any way should be held fully responsible for this situation, not the individual in question. When vulnerable people cannot escape poverty due to society's inability to assist, the psychological theory is connected to structural theory in this way (Dunga, 2014:41-42).

Notably, in the South African context, all these theories discussed in this section seem to apply to a certain degree to what causes poverty in the country. The causes of poverty in South Africa are numerous and complicated but are interlinked. Therefore, below is a discussion of the major causes of poverty in South Africa.

2.5.2.4.2 South African history as the leading cause of poverty

This research does not dispute that South African history is the primary driver of poverty. It has already been mentioned in the section on the history of South Africa that the problems South Africans face now are rooted in the country's past. In addition, a great deal of material indicates that colonialism and apartheid are the sources of South Africa's persistent poverty and inequality (see Stats SA 2019; Francis & Webster, 2019; Maseko, 2013; Gelb, 2003; Terreblanche, 2002). Lilenstein, Woolard, and Leibbrandt (2016:1) concede categorically that the history of apartheid, which fostered race-based policies, resulted in drastically inferior educational and labour market chances for black South Africans. Consequently, there were extraordinarily high levels of poverty and racial inequality at the time of the 1994 transition to democracy (Lilenstein, Woolard & Leibbrandt, 2016:1). In his book '*Why Africa is poor'*, Mbetwa (2018) argues firmly that the cause of African poverty can be traced back to colonialism. This is only one of the many arguments that Mbetwa presents in his book. He believed colonialism was a devastating blow to African countries

because it further disrupted economies already in disarray and exacerbated the process of African countries falling into poverty (Mbetwa, 2018:21). Mbetwa's line of reasoning has some merit, particularly concerning South Africa.

In all honesty, colonialism and segregation was a setback for South Africa. The system of apartheid was highly detrimental to the lives of black South Africans. Despite this, this research conducted in 2022, twenty-eight years after apartheid was abolished, does not consider colonialism and apartheid to be the primary reasons the country has such a high poverty rate. This is because a significant amount of time has passed since the eras of colonialism and apartheid. After the harm has been done to other objects, it does take some time to make the necessary repairs.

Nevertheless, it is a betrayal of the role of government to consider colonialism and apartheid in the present day as still having lingering effects on the communities of South Africa. For instance, World War 2 devastated the German economy since it shattered it (Dinan, 1993:1). However, we can see how Germany bounced back from the economic crisis and is today regarded as one of the wealthiest countries in the world. Rwanda is an example of a country that has excelled in development in Africa despite its historical setbacks (UN-habitat, 2015). It is mentioned in the section on inequality in South Africa how Rwanda, against all odds, has managed to overcome the challenges of civil war and genocide and is doing well more so than South Africa with its development efforts. This is because Rwanda has a higher level of education than South Africa. These countries, Germany and Rwanda, have reasons to silence South Africa today in its ongoing blame of colonialism and apartheid as the primary cause of the country's continued existence of poverty.

If colonialism and apartheid cannot be kept blamed as the leading causes of persistent South African poverty in 2022, what is the leading cause? This study presents one factor seen as the leading cause of poverty and that all others stem from it. In South Africa, government failure is causing poverty to persist.

2.5.2.4.3 The failure of the government as the main cause of poverty in South Africa

It must be emphasised that there is no denying all other causes of poverty in South Africa that different researchers and scholars have presented. However, if South Africa is to transform, it is paramount to start addressing the prevalent social ills causing poverty in the country. That is the approach that this study has embarked on. It is needful to implement different kinds of actions to significantly reduce poverty since it has many dimensions and causes (Luyt, 2008:1). It is accurate

to say that good governance alone cannot end poverty. Concurrently, poverty cannot be reduced without good governance (Luyt, 2008:1; Khan & Pillay, 2019:1203; Mkandawire, 2015:564).

Guest (2005:12) has a statement that Chinua Achebe made. Chinua Achebe stated this:

> The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership.

Even though the above statement was said in a Nigerian context, it can apply to almost all African countries (Guest, 2005:12; Rodrik, 2003:103; Pecoraro, 2012:1). After a lot of African countries got independence, their governments have failed to develop their countries (Pecoraro, 2012:1; Guest, 2005:12).

According to Chiwanza (2019), African inequalities can be traced back to colonialism. Simultaneously, colonialism should not be blamed up to date for the woes of Africa. Chiwanza (2019) summarised this well when he said:

> The attack on the economic and social welfare of the Africans comes from the legacies of colonialism. And these are compounded by the failure of African leaders to lead economic transformations in their countries so that the gap between the rich and the poor is reduced.

South Africa is one of those countries where the government have failed people. This bold statement is based on the following reasons:

2.5.2.4.4 Failure of the government to deal with corruption

Calderisi (2006:90) stated that corruption is pervasive in Africa, as it is everywhere worldwide. However, corruption hurts African countries more than other regions. This is because corruption in Africa appears brazen and accepted more readily. In his speech at *The 3rd Anti-corruption convention,* Prof PLO Lumumba (2014) alluded to the fact that he firmly believes that the reason for increased poverty in Africa is “corruption”. He argues that Africa has been impoverished to the maximum due to corruption. Though the impact of corruption is recognised, it is still tolerated (Lumumba, 2014). South Africa is one of the countries where corruption has paralysed its social and economic development, and there is nothing much done by the government, as will be discussed below.

Luyt (2008:1) asserts that South Africa has an exceptional Constitution and Bill of Rights, justiciable economic and social rights and generally good policies favouring the poor. Luyt's assessment that the South African government's initiatives aimed at reducing poverty are beneficial is shared by the Borgen Project (2020). On the other hand, the Borgen Project (2020) indicates that the government must support policies that reduce poverty and close the gaps in inequality. One of the ways that the government of South Africa can effectively cope with the issues posed by poverty is by not tolerating corruption within the government itself (Khan & Pillay, 2019:1206).

Corruption Watch (2022) states that South Africa's Corruption Perception Index[15] since 2012 reveals a woeful stagnation on the global index. The executive director of Corruption Watch, Karam Singh (Corruption Watch, 2022), lamented this concerning corruption in South Africa:

> It is extremely disheartening to find ourselves, year after year, in the same position on the CPI, with marginal shifts up or down. The poor perceptions of how South Africa is faring in its efforts to truly tackle and dismantle the systems that enable corruption are perhaps to be expected when one considers the staggering levels of corruption we have witnessed.

According to Transparency International (2022:2), South Africa scores 44 in its Corruption Perception Index and is ranked 70 out of 180 countries as of 2021. The expectation is that it might go up in 2022.

Khan and Pillay (2019:1203), as well as Mkandawire (2015:564), have argued that transformative socio-economic development is inextricably linked to good governance and good government strives to root out corruption, patronage, cronyism or neopatrimonialism scourge. The recent widely publicised and verifiable cases of corruption which involve a recent report on state capture (see Bhorat *et al.,* 2017[16]; Seale, 2017[17]; Von Holdt, 2019), show that "elites and syndicates involved in corrupt activities act brazenly and with impunity" (Khan & Pillay, 2019:1206). This is because of what Von Holdt (2019) explained that in South Africa, corruption is not just as simple as a matter of bad morals or weak law enforcement. Corruption "is embedded in the formation of

[15]The Corruption Perceptions Index is an index which ranks countries by their perceived levels of public sector corruption, as determined by expert assessments and opinion surveys. The CPI generally defines corruption as an abuse of entrusted power for private gain. The CPI Scores range from zero to 100, with zero indicating high levels of corruption and 100 indicating low levels.

[16]Bhorat, H., *et al*. 2017. Betrayal of the promise: how South Africa is being stolen. https://pari.org.za/wp-content/uploads/2017/05/Betrayal-of-the-Promise-25052017.pdf Date of access: 25 Feb 2022.

[17] Seale, W. 2017. In defense of the academic-state capture and the failure to deconstruct apartheid's shadow state: a response to the state capacity research report –"Betrayal of the promise: how South Africa is being stolen. https://www.blackopinion.co.za/wp-content/uploads/2017/10/Wesley-FINAL.pdf Date of access: 25 Feb 2022.

class formation – specifically, the formation of new black elites" (Von Holdt, 2019). He continued to say that in South Africa, corruption is "primarily a matter of politics and shape of the economy."

While numerous anti-corruption regulations and laws have been enacted in South Africa, they have proven ineffective as corruption cases continue to climb and the government takes no action (Krsteski, 2017:51; Khan & Pillay, 2019:1205). Krsteski (2017:51) is confident that South Africa is fighting a losing war against corruption, with graft costing taxpayers close to one billion rands in 2016 ($111 million). Even though 88 percent of individuals convicted for financial malfeasance are found guilty, only 19 percent are dismissed. Krsteski (2017:51) describes how the government fails to take significant action against corruption offenders; instead, the majority are let off with a written warning and continue to steal while remaining in government service. As noted by Vorster (2012:136), South African government employees do not fear exposure and punishment because the punishment for corruption is just on paper, and the guilty are not hanged. Corruption is viewed as a grey area amid a sea of opportunities that must be used to survive and advance in this environment (De Wet, 2016:8). South Africans are unanimous in the opinion that their government has failed to combat corruption (Krsteski, 2017). This poor performance against corruption points to the source of corruption in the country, where an avalanche of evidence has implicated senior government figures, including ex-president Jacob Zuma, members of the Cabinet, executives of state-owned enterprises, and high-ranking administrators, in grand corruption and state capture (Khan & Pillay, 2019:1205).

The Zondo Commission[18] has exposed a devastating scale of corruption and fraud involving public bodies under the presidency of Jacob Zuma (2009-2018) in South Africa (February, 2019:10-11). Zuma's leadership, characterised by corruption and fraud (BBC News, 2018)[19], threatened the country's sustainability and development. The Zondo Commission has investigated and uncovered a collection of illicit activities of corruption and incompetent administration within South Africa, "all relating to the capture of the South African State by a range of individuals almost entirely associated with the 2/4 African National Congress, and particularly former President Jacob Zuma" (Andrews, 2021:2). The corruption, though entrenched in the capture of the South African State, manifests a transnational financial mess with tentacles in major financial centres across the globe. Examples include the systematic looting of State-owned enterprises like South African Airways, Transnet and Eskom and funds being channelled to

[18] This commission was established by Raymond Zondo to investigate alleged corruption and fraud that occurred under the leadership of Jacob Zuma. https://globalriskinsights.com/2021/03/the-zondo-commission-consequences-for-president-ramaphosa/

[19] BBC News. 2018. South Africa ex-President Jacob Zuma charged with corruption. BBC News, 6 April 2018. https://www.bbc.com/news/world-africa-43658953 Date of access: 25 Feb 2022.

foreign banks; and the purportedly sinister role of important auditing firms like KPMG, McKinsey, Deloitte and others in enabling State capture on a massive scale (Andrews, 2021:2).

There are so many reasons why corruption is evil. But for the sake of this study, corruption is unethical in that it severely bars the South African state's ability to chase its commitment to national economic development by emptying resources away from economic development goals (Andrews, 2021:2-3). Helped by the Zondo Commission, the detail of the shocking amounts of money that has flowed from the State coffers into the hands of corrupted politicians and their accomplices in the public and private sectors has been unearthed. This loss of revenue greatly impacts the economy, including a negative effect on economic growth, loss of jobs, the blast of public debt and higher borrowing costs because of reduced credit ratings and lessening investor confidence, especially investors from abroad. In return, the most economically marginalised and the poor are negatively impacted (Khan & Pillay, 2019:1206). Chene (2014:1) rightly asserted that:

> Not only does corruption affect economic development in terms of economic efficiency and growth, it also affects the equitable distribution of resources across the population, increasing income inequalities, undermining the effectiveness of social welfare programmes and ultimately resulting in lower levels of human development. This, in turn, may undermine long-term sustainable development, economic growth and equality.

While there are many causes of poverty in South Africa, one of the major causes is the government's inability to deal with corruption. The rampant corruption among government officials has contributed tremendously to the pervasiveness of poverty in the country, as corruption has limited government capabilities to address the issue. There are a lot of programmes that the South African government is struggling to fund due to corruption (Manyaka & Nkuna, 2014:1). For example, Transparency International (2020) pointed out the growing number of reports of corruption related to the COVID-19 pandemic is the leading cause of poverty in the country in 2022. According to Transparency International (2020), the corruption's perpetrators have been shamelessly brazen in their takeover of the South African COVID-19 emergency response plans. These measures include, among others, an R500 billion (US$30 billion) relief package to provide food parcels for the poor, a temporary increase in the number of social grants given to more than 16 million beneficiaries, and the Temporary Employer/Employee Relief Scheme (TERS) for those whose salaries were impacted. The government also established emergency procurement procedures to carry out these and other actions. As a result, many people in South Africa who depended on grants suffered tremendously.

The issues of government failure, the history of South Africa and unemployment as causes of poverty in Gauteng were also identified in the *Quality of Life Survey: overview report* conducted by the Gauteng City-Region Observatory (Mushongera *et al.,* 2021:108). In the report, the respondents were asked to identify from a range of factors what they believed to be the main reason people live in poverty. Sixty-five percent of respondents pointed to a lack of jobs. Still, a notable 15% identified corrupt or incompetent government officials/politicians (other reasons include a lack of education, South Africa's history, and laziness). This shows that the causes of poverty discussed in this study are the real issues South Africans perceive to be why poverty is widening in the country.

2.5.2.5 How poverty has impacted Weltevreden Park and Lenasia communities

The Weltevreden Park community is resided mainly by the white population and black elites. This makes Weltevreden Park a middle-class settlement (Chipkin, 2012:41). The Oxford Dictionary defines the middle class as the social group between the upper and working classes, including professional and business people and their families. The fact that Weltevreden Park is a middle-class settlement makes it challenging to see how the community members are struggling with poverty. If poverty is defined traditionally in an economic sense (Spicker, 2007:229-247), then a few incidents of poverty can be traced. This is not to say that no people in Weltevreden Park are struggling with poverty. Hamann (2021:35) confessed that due to the effects of COVID-19, many middle-income families have gone back into poverty, which can be true for some Weltevreden Park residents. However, in the research conducted by the researcher with the members of Weltevreden Chapel Family Bible Church, the participants worried about crimes like robbery rather than poverty as challenges their community faces.

Notwithstanding the above, the pervasiveness of poverty in the Lenasia community is expansive. Lenasia has some extensions in which rich people live, and their lifestyles are similar to that of people living in Weltevreden Park. Nonetheless, there are a lot of people who are living in dire poverty in some areas within Lenasia. Guillaume and Houssay-Holzschuch (2002:6) mentioned that in Thembilihle, one of the informal settlements in Lenasia, widespread poverty among the residents is visible. They described the visibility of poverty in Lenasia squatters in this way:

> the shacks are generally poorly equipped and sparsely furnished. Their internal organisation is designed along rationalised lines to optimise the use of the little available space. The few rooms can generally boast only a few mattresses, clothes hanging on walls covered with recycled wrapping paper: Campbell soups, Cadbury's or Liebig, emblems of a consumer society, ornate the walls of the very poor. In a corner, pots and pans indicate the kitchen. Cooking takes place either on a paraffin

> stove or if the informal settlement has been provided with electricity as part of a regularisation process, one electric plate. An old couch, the pride of the family, makes room for parents and visitors.

According to Guillaume and Houssay-Holzschuch (2002:12) as well as Gilbert and Gugler (1992:114), in South Africa, the visible dimension of poverty is manifested in the houses in that people live. Living in a shack in South Africa is a red flag that one is living in dire poverty. The presence of Shacks in Lenasia shows how poverty has affected the community.

The research results that reflect the quality of life in Johannesburg City conducted by the Gauteng City-Region Observatory (GCRO) 2020/21 show how poor people struggle to get food in Johannesburg. The data shows that since 2013/14, the proportion of people living in poverty in Gauteng has steadily declined. However, it has increased significantly in Quality of Life in 2020/21. Adult hunger has also expanded to one in four households reporting adults skipping a meal in 2021 (GCRO, 2021). Food insecurity is high in Johannesburg communities, affecting over half of households in the city (Kadt, 2021:3). Challenges are most significant for larger households and Black African and Coloured population groups. Food insecurity is linked to many aspects of well-being, and these patterns reflect the persistence and severity of the inequalities in South African society (GCRO, 2021; Kadt, 2021:3).

The GCRO (2021), through the Quality of Life Research (QoL), also observed that poverty has contributed to the health challenges among the residents of Johannesburg City more than in the past. Most notably among Black African respondents and women, the percentage of those saying their health is terrible or extremely poor has grown. The rate of responders who are highly susceptible to depression has likewise increased. Additionally, unemployed people, people who have missed debt payments, people with very little family income and hungry people are much more likely to be at high risk compared to the average population depression. Sixty-six percent of respondents, or two-thirds, rely on the public healthcare system, maintaining a moderate upward trend that began in 2015–16 (GCRO, 2021). Respondents also reported more health issues than in the past. The percentage of people who rely most heavily on the public healthcare system is highest among Black Africans and in historically underdeveloped areas. Users of the public healthcare system are significantly more likely than those of the private system to report having difficulty obtaining treatment since March 2020. They are also considerably more likely to report being unsatisfied with the healthcare services they receive. As a result, more disadvantaged segments of society are disproportionately affected by Gauteng's expanding health issues (GCRO, 2021).

The City of Johannesburg (2021:22) confirmed the increase of households affected by poverty, of which 60 percent are black and 36 percent are coloured. This shows the intensity of poverty in the city. All the findings above show how poverty has impacted people living in Johannesburg, particularly those in disadvantaged communities, which Lenasia is one of them.

2.5.3 Unemployment in South Africa

2.5.3.1 Definitions of unemployment

The International Labour Office (ILO) (1998:52-54) defines an unemployed person as (a) not working, (b) currently available for work and (c) seeking work. According to Stats SA (2022:16), South Africa has two definitions of unemployment used to describe forms of unemployment: the official definition and the expanded definition of unemployment. Unemployed persons, according to the official definition (Stats SA, 2022:16), are those aged (15-64) who:

- Have no job during a given period; and
- Have looked for work or tried to start a business; and
- Are available for work; or
- Have not looked for work in the past but have a job or business to start in the future.

The expanded definition includes unemployed persons between the age of 15-64 who:

- Are not employed during a given period; and
- Are available to work but are not looking for work either because they are discouraged from looking for work or do not look for work for other reasons other than discouragement (Stats SA, 2022).

According to Alenda-Demoutiez and Mugge (2019:590), the description of unemployment by Stats SA raised some serious concerns for the International Labour Office (ILO). In South Africa, the official version of unemployment includes a proviso that a jobless person must have actively looked for work in the past four weeks. The criticism has been that the expanded definition does not have that requirement and therefore yielded a higher number of unemployed people in the country. The ILO maintains that the official definition of unemployment in South Africa was the better measure to use as it was considered technically better defined. It was, however, nowhere near sufficient to reflect what was going on in the South African labour market (Alenda-Demoutiez & Mugge, 2018).

2.5.3.2 Dimensions of unemployment in South Africa

Unemployment in South Africa is prevalent (World Bank, 2018c:3). The latest official unemployment statistics in South Africa, which was in 2021, shows that unemployment has increased to 34.9 percent, which is the highest unemployment rate recorded since the start of the Quarterly Labour Force Survey in 2008 (Stats SA, 2021b:2). Compared to 2020, the number of unemployed persons increased by 17,0 percent which was 1.1 million people (Stats SA, 2021b:2). These statistics show that there is a need to be concerned about the rate unemployment in South Africa. The World Bank (2018c:3) states that high unemployment in South Africa is the key challenge that the government needs to investigate. The World Bank doubted the reality of National Development Plan 2030, where; it is envisioned that 11 million jobs will be created by 2030 (2018c:3). For the employment target to be achieved, the economy needs to create 600,000 jobs a year. However, the South African economy is stunted, barely making up half the required job opportunities (World Bank, 2018c:3).

In his 2022 SONA[20] speech, the current South African President Cyril Ramaphosa said that the government does not create jobs – but business does (Simpson, 2022). This statement was not well received by many South Africans, especially during this time when the unemployment rate was very high. The news dashed the hopes of many South Africans still waiting for the government to intervene in the country's unemployment situation. In 2008, Daniel Mitchell, a libertarian economist and former senior fellow at CATO Institute in the USA, argued against Barack Obama when his manifesto indicated that the government would create 2.5 million jobs. Mitchell (2008) called the theory of government creating jobs a “fallacy.” Ramaphosa said that the role of the government is to create a conducive environment for businesses to thrive, enabling the private sector to create jobs for the people. While there have been some debates in the country about the truthfulness of Ramaphosa’s statement, the bottom line is that the South African government has failed to create an inducive environment for businesses to thrive. Ramaphosa said the problems with the country’s economy are deep and “also structural.” He listed the undependable electricity supply, the struggling port and rail network and costly broadband as unfavourable factors (Simpson, 2022). It is surprising to see that the President knows how things like electricity have plagued the economic growth of the country, but there has been no significant progress in tackling the problem. The Public Servants Association (2015:35-37) points to poor governance and dirty politics as the cause of the electricity crisis in the country. This is, to some degree, true

[20] The State of the National Address of the President of South Africa. It is an annual event in South Africa in which the President reports on the status of the nation.

as there has been an influx of leadership change at Eskom, which proves that there is a problem with the way the government handles Eskom (Public Servants Association, 2015:36).

Unemployment affects a country's social well-being and economic growth in several ways. Malakwane (2012:32) highlights the following impacts of unemployment on social well-being:

> The social impact of unemployment includes severe financial difficulties, poverty, debt, homelessness, family tensions and breakdown, alienation and stigma, increased social isolation, crime, lack of confidence and self-esteem, the inability to attain skills and education, and ill-health.

Unemployment affects the whole person. His mental, spiritual and physical being are all affected when one is unemployed and lives in poverty. Focusing on the family, an integral part of the community, Kwago *et al.* (2006:81-86) present ways unemployment affects families in South Africa. One of those ways is that unemployment accelerates family breakdown in South Africa. Kwago *et al.* (2006:81) stated that one of the leading causes of family breakdown within poor communities in developing countries is the lack of access to employment which makes them unable to care for their families, hence family breakdown. The Stats SA (2021b:2) shows that in just the 3rd quarter of 2021, more than 660 000 jobs were lost in the country, which makes it to 14,3 million decrements in employed people. This is shocking. It means several families in South Africa are affected due to unemployment which causes them to continue living in poverty.

The people most affected by unemployment in South Africa are the youth (Stats SA, 2021). The Youth unemployment rate in the country increased to 64.40 percent in the second quarter of 2021 from 63.30 percent in the first quarter of 2021 (Stats SA, 2021). The government conceded that it is not doing much regarding developing and empowering young people (South African Government News Agency[21], 2021). Due to the high rate of unemployment among the youths, there has been a rise in drug-related crimes, which are directly linked to poverty (Cheteni, Mah & Yohane, 2018:13). Foreigners, especially Nigerians have been accused of the ones that have worsened the condition of drug abuse in the country. However, the truth is that many young people are unemployed and do not see any worth living, which contributes to a high level of depression, hence the use of drugs (Badiora, 2015:55-62; Cheteni, Mah & Yohane, 2018:12).

Custer and Enright (2019:11) explained how employment is one of the most efficient and long-term strategies for alleviating poverty. When looking at the enormous success that the world has

[21] South African Government News Agency. 2021. Tackling youth unemployment. *SAnews.gov.za,* 28 June 2021 https://www.sanews.gov.za/features-south-africa/tackling-youth-unemployment Date of access: 27 Feb 2022.

made in halving the number of people living below the worldwide poverty line from 1999-2013, it is essential to note that a large portion of that gain was made possible as a result of the spread of productive employment possibilities (Custer & Enright, 2019:11). When there is an increase in the number of people holding jobs, there is a corresponding drop in the number of those living in extreme poverty. Several studies have proven access to formal employment has a clear correlation with lower poverty levels; hence, many researchers rank it as one of the most critical factors in lowering poverty rates (Custer & Enright, 2019:11).

2.5.3.3 Causes of unemployment in South Africa

The following are presented by the Government of South Africa (2022c) in the newsletter called *Insight* as some of the significant causes of unemployment in the country:

- **Legacy of apartheid and poor education and training:** According to several studies, apartheid's intentional exclusion of black people from the educational system and skilled jobs contributed to the current high unemployment rates. Jobs are being lost due to inadequate education and low productivity. With declining educational levels, unemployment rises gradually, and the educational system is not creating workers with the necessary abilities.

- **Labour demand-supply mismatch:** The growth in the number of job seekers over time impacts the labour supply. The rate at which women, particularly African women, are entering the workforce has dramatically increased. In addition, the population of South Africa is youthful, with more people reaching working age than there are jobs available on the labour market.

- **The effects of the 2008/2009 global recession:** During the recession, many workers lost their jobs, the most significant number in manufacturing. Companies could no longer afford to employ more people and had to reduce the workforce, contributing to the country's unemployment rate.

- **Role of trade union federations in government:** Higher wage demands may lead to a decline in new employment.

- **General lack of interest in entrepreneurship**: Irrespective of various government initiatives to enhance entrepreneurship, entrepreneurial activity in South Africa is low (Government of South Africa, 2022c). For example, the number of young people involved

in entrepreneurial activity remains extremely low at 6 per cent of the total youth (18-34 years) (Government of South Africa, 2022c).

The causes of unemployment mentioned by the South African Government are open to debate as some consider corruption a significant contributor to unemployment in a post-apartheid democratic South Africa (Shava & Thakhathi, 2016:367-368).

2.5.3.4 How unemployment has affected Weltevreden Park and Lenasia communities

According to Chipkin (2012:62), the burdens on economically active families are unbearable under growing inequality and structural unemployment in Roodepoort. Chipkin (2013:43) pointed out the impact of unemployment in Roodepoort (where Weltevreden Park is), mentioning that nearly every house had at least one unemployed member. Philip (2010) observed that in such circumstances, people with a steady salary must constantly fend off demands for support from their immediate and extended relatives. Many Roodepoort homes are attempting to handle this predicament.

While the unemployment rate is high in South Africa, according to de Kadt *et al.* (2021:68), Johannesburg has mainly affected poor communities like Lenasia more than affluent and middle-class communities like Weltevreden Park. This was observed during the GCRO (2021) Quality of Life survey. According to the results of the survey where among affluent Indian/Asian and white respondents in Johannesburg, crime is by far the huge problem facing their neighbourhoods or communities. On the other hand, respondents from low-income households mentioned unemployment and lack of essential services as huge challenges in their communities. This also agrees with the research results from the study conducted with Weltevreden Chapel Family Bible Church and Christ Revival Center Church from Lenasia. Those respondents from Lenasia mentioned unemployment as their primary challenge, while respondents from Weltevreden Park alluded to crime as their huge challenge. This shows that unemployment in Johannesburg communities largely impacts poor communities more than well-to-do communities.

The researcher observed the following in the interviews concerning how unemployment has impacted Lenasia communities:

- Many people find it hard to make ends meet due to a lack of income.
- The health of family members is deteriorating as they do not have enough nutrition due to the shortage of monthly income.

- It is challenging to send their children to good schools, negatively impacting their future as they struggle to find employment due to a lack of quality education and skills.

- Many people have ventured into alcohol and drugs as they do not see the purpose of their lives due to unemployment which causes a high rate of depression and ill health.

- There is an increased crime in their communities as people try to find other means of finding money, including breaking into houses.

There is no surprise to see that poverty in South Africa is still a considerable challenge despite the end of apartheid and the dawn of a new South Africa. The poverty situation has worsened over the years (Buffel, 2021:182). What is making it worse is the government's inability to create an environment where more jobs can be created. Makaringe and Khobai (2018:3) view the high levels of unemployment in a country as signifying a lack of governance by the monitoring authority of a country. There is much evidence from research that the South African government is failing in that regard (Makaringe & Khobai, 2018). Hence, South Africa's unemployment contributes to the country's poverty.

2.5.4. Gender-based violence (GBV) and crimes in South Africa

Both traditional media and online social media frequently discuss the problem of gender-based violence (GBV) against women in South Africa. Women and girls are the primary targets of GBV. Through various channels, including the media, human rights advocates, organisations, and political figures denounce this brutality. South Africa's civil society has organised and mobilised marches and rallies and has been vocal about the issue of violence against women in the nation (Oparinde & Matsha, 2021:1).

2.5.4.1 The definition of GBV

According to the definition presented by the United Nations General Assembly (1993), GBV is defined as:

> any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

The issue of GBV has been investigated from various perspectives in numerous studies. Many of these studies on GBV place a strong emphasis on cases of GBV against women, suggesting that women are more susceptible to GBV than men (Oparinde & Matsha, 2021:2). Thobejane et al. (2018:1) assert that men commonly conceal their violent experiences due to the stigma involved

with doing so; nevertheless, this does not imply that only men experience GBV. Although men are also victims of GBV, data suggests that women are subjected to this violence more frequently, severely, and intensely than men (Ali, 2018: 4). Zain (2012:132) defines GBV as an extreme manifestation of gender inequality that targets women and girls frequently owing to their insecure socioeconomic situation, which is sponsored and maintained by institutional patriarchy. Gender-based violence can take various forms, including psychological, physical, and sexual assault, and it can have long-lasting effects on the victim's physical and mental health. Although acts of GBV can be based in a variety of ways, sex inequality is the most common (Manzanga, 2020:1; Ayodapo, 2013:1). On this premise, Bloom (2008:14) defined GBV as the term used to characterise violence that occurs due to the conventional roles that each gender is expected to play and the unequal power dynamics between the sexes in a given society. The gap between the sexes and assumed role expectations is underlined in a particular context. This suggests that GBV is also a contextual issue; consequently, context influences how the condition develops. According to global data, fewer GBV victims are female than male (Heise et al., 2002:6).

2.5.4.2 The dimensions and causes of GBV and crimes in South Africa

Crime and gender-based violence are one of the many challenges that South African communities are plagued with. The President of South Africa has put as one of his priorities to deal with gender-based violence in the country (South African Government, 2022b). The South Africa Police Service (SAPS) (2021:5,6) latest statistics on crime shows that there has been a decrease in crime scenes in the country compared to the 2019-2020 period. However, the statistics still show rises, especially in theft, robbery, and contact sexual offences. Contact sexual offence rose by 3.2 percent. Robbery at the residential premises rose by 8,5 percent. Robbery of cash in transit rose to 60 percent. Truck hijacking rose by 31,7 percent. These statistics are dire and why communities should worry in South Africa.

Table 3[22]: Republic of South Africa crime situation July 2020-September 2021

CRIME CATEGORY	July to September 2016_2017	July to September 2017_2018	July to September 2018-2019	July to September 2019-2020	July to September 2020_2021	Count Diff	% Change
CONTACTS CRIMES (CRIMES AGAINST THE PERSON)							
Murder	4900	5137	5554	5446	5107	-339	-6,2%

[22]Adopted from SAPS (2021:6)

Rape	12562	12495	12745	13730	11423	-2307	-16,8%
Attempted murder	4577	4720	4889	4856	4941	85	1,8%
Assault to inflict grievous bodily harm	40590	39949	39893	39807	34890	-4917	-12,4%
Common assault	38160	37625	38289	38993	36851	-2142	-5,5%
Common robbery	13837	12755	12746	13201	9864	-3337	-25,3%

According to the World Population Review (2022b), South Africa is the third high crime rate behind Papua Guinea and Venezuela, respectively. South Africa has a remarkably high rate of assaults, rape, homicides, and other violent crimes (World Population Review, 2022b).

The gender-based violence is one of the challenges South African communities are wrestling with. While South Africa is being described as a country with one of the most progressive constitutions in the world, the increase in gender-based violence contradicts this theory (Sanni & Ofana, 2021:387). There were a lot of gender-based violence incidents in 2019 that made women and girls organise matching, and there were demonstrations in Johannesburg and Cape Town against gender-based violence.[23] While it was thought that 2019 was a lousy year for gender-based violence in South Africa, 2020, during the lockdown, was another sad year where gender-based violence in South Africa was labelled “another pandemic[24].” The lockdown sees a high level of gender-based violence, particularly in the rural areas of South Africa.[25]

Wa Muiu (2008) and Gqola (2015) have argued that the persistence of gender-based violence in South Africa is embedded in the culture that stems from patriarchy. Gqola (2015:2) says, "one out of nine black women living in South Africa have either been raped or are left to deal with the

[23] See https://www.timeslive.co.za/news/southafrica/2019-11-27-16-days-of-activism-for-what-eightbrutal-cases-that-rocked-usin-2019/.
[24] See https://www.msf.org.za/news/south-africa-sexual-gender-based-violence-concernduring-covid.
[25] See https://ww.africanwomeninlaw,com/post/covid-19-lockdown-south-africa-battles-the-dedlyepidemic-of-gender-based-violence.

trauma of sexual abuse in silence.” Wa Muiu (2008:83) sees the culture of patriarchy as the direct result of apartheid, explaining that women's emancipation was strongly tied to the liberation movement. Without empowering women, South Africa's liberation would be pointless. Apartheid in South Africa was founded on class, race, and gender power dynamics. Gender refers to the social construction of men's and women's sexual differences. The ideal white guy was shown as a rugby player, an outdoor enthusiast, or a military member; he was often educated. "Good" African men were intelligent, well-educated, and descended from the middle class. White women were portrayed as sexual objects in society and the media. African women were also offered to white and black men as sexual objects; they were viewed as the progenitors of society. Despite racial segregation and apartheid legislation, white men enjoyed sexual access to white and African women. African women were servants who were not meant to aspire above their station. Theft sentences were longer than rape sentences, especially if the victim was not white. Following the adage "boys will be boys," violence among men was portrayed as a natural occurrence (Wa Muiu, 2008:8).

While it is debatable regarding whether apartheid contributed to gender-based violence or that gender-based violence was already embedded in African culture with its patriarchism oriented, the bottom line is that both criminal activity and gender-based violence in the country have become issues of serious concern to the public (Wa Muiu, 2008).

South Africa is rated 151 out of 163 countries on the Global Peace Index (IEP, 2021:10). The Global Peace Index (GPI) measures more than just the presence or absence of war. The measurement includes a lack of violence or the fear of violence across three domains; safety and security, ongoing conflict, and militarisation (IEP, 2021:7). The shocking news is that South Africa is one of the highest rape rates in the world. The South African Medical Research Council survey showed that more than 1 in 4 men admitted to having committed rape (World Population Review, 2022b).

There are several reasons for the increase in crime in the country. High levels of poverty, inequality, unemployment and the normalisation of violence in the country are considered to be the causes of the high rate of crimes in the country (World Population Review, 2022b). This concurs with the findings of research conducted by Cheteni, Mah and Yohane (2018), which has empirical results to show the connection between poverty and crime in South Africa. Therefore, the high rate of inequality, poverty and unemployment in South Africa is directly linked to the rate of crimes in the country.

According to the Institute for Economics & Peace (IEP) (2021:38), violence and the threat of violence cause considerable economic disruptions. When there is violence in a country, there is

property destruction, bodily harm, psychological suffering, and occasionally death (IEP, 2021:38; Cheteni, Mah & Yohane, 2018:2). This is what transpired in South Africa during the riots in July 2021. As a result of Zuma's imprisonment, thousands of persons committed acts of public violence and rampant thievery in KZN and Gauteng in July 2021. (Simbarashe et al., 2021:1). However, the media revealed that Zuma was not the sole cause of these riots since the high unemployment rate and job losses caused by COVID-19 also contributed to the disorder. According to Simbarashe et al. (2021), billions of rands were lost due to the turmoil. In addition to property loss, more than 300 people perished as a result of these disturbances. Even worse was the government's admission that it had failed to safeguard its residents because it lacked the competence and agility to manage the riots and looting (Simbarashe, 2021:1).

Referring to the IEP statement from 2021, the presence of violence and criminality in South Africa is a significant obstacle to the country's progress. Due to the high crime rate, it is tough for foreign investors to establish enterprises in South Africa. On a societal level, the prevalence of crime causes people to live in fear; as a result, their tranquilly is disturbed, and they cannot perform flawlessly at work or school. The failure of the South African government to combat crime poses a significant threat to the well-being of its inhabitants. This does not imply that the government is entirely responsible for tackling crime and gender-based violence. Still, the government demonstrates a lack of seriousness in implementing measures that address the country's illegal activity.

2.5.4.3 How GBV and Crimes have impacted Weltevreden and Lenasia communities

According to the City of Johannesburg (2021:313), gender-based violence in Johannesburg communities has become a pandemic. This has been due to increased reported and unreported cases, especially during the COVID-19 lockdown period. Moodley (2021:46) pointed out that families were caught in various lockdown situations, which increased gender-based violence among all communities worldwide. Due to the time spent in safe environments at work, some women in the pre-COVID-19 world could barely survive tense marital or family connections but were suddenly exposed to an excessive number of dysfunctional relationships. Some women have experienced severe domestic abuse, either physically or psychologically. During the lockdown, women at all employment levels experienced a double load of children, housework, and work (Moodley & Gouws, 2020). As a result, the CoJ, through its Mayor, Geoff Makhubo, opened the GBV crisis line in 2020 (CoJ, 2021:313). The CoJ (2021:14) reported that GBV calls from all over Johannesburg reported the crimes.

While GBV is a severe challenge in South Africa, surprisingly, it is an ignored reality among community members. For example, in the research that the researcher conducted with church

leaders from Weltevreden Park and Lenasia communities, only one person out of fifteen mentioned that GBV is a challenge in the community of Lenasia. Oparinde and Matsha (2021:10) also say the adverse effect of silence concerning GBV in South African communities. They advocated that the prevalence of GBV in South Africa necessitates that the general public creates and embrace counter-discourses that denounce it, beginning with their environments, which include their families and communities, both in private homes and public areas. Whether a guy or a woman, this is everyone's obligation. It is a sad reality that church communities are one of those who contribute to the silence of GBV in the country. Silence suggests accepting GBV as the norm or disputing its severe repercussions. By remaining silent, males who commit GBV go unchecked, and those who have been the victims of such violence are expected to do the same by accepting their fate. Breaking the silence and dispelling common beliefs about GBV is a crucial first step in the fight against it.

In their study, Khumalo et al. (2014) demonstrated the harmful effects of GBV on South African communities. According to this report, GBV is a significant issue in South African society. The study indicates that in addition to having adverse personal and societal effects, it also has a significant economic impact. The article investigates the concept of assigning a monetary value to the effects of GBV, evaluates several global studies that have done so, and then provides a partial costing exercise for the South African context based on limited data and desk research. The study estimates, with a high degree of precision, a small cost of GBV to the South African economy, despite its inability to comprehensively explain the costs. In 2014, the minimum annual fee was anticipated to be R28.4 billion, assuming that 1 in 5 women have GBV annually. In 2022, this might be doubled. The government's money on GBV-related concerns could be used to strengthen other countrywide development initiatives (Khumalo et al., 2014:5). Consequently, GBV is a problem that must be addressed throughout the country.

2.5.5 Racism in South Africa

One of the ways South Africa's history has affected development in the country is the issue of racism (World Bank, 2018b:6).

2.5.5.1 Definition of racism

Examining the definition of racism before discussing its trend in South Africa is crucial.

Pillay (2017b:4) admits that no easy definition can be given to the concept of racism today. Why? Because there are times that those accused of racism have argued that they are just being patriotic, or they claim to be ethnocentric or cultural but not racial (ibid). An excellent example is the town of Orania in the Northern Cape. All whites occupy the town of Orania. Smith and Pitts

(2019) record a response that one of the residents, Roets, said when asked why Orania is all white in South Africa. Roets' answer was:

> Orania is not all-white town. It just happened to be white because Afrikaners happened to be white. We don't perceive ourselves as white people, we perceive ourselves as Afrikaner people and that is a cultural thing, it's not a race thing.

It becomes problematic when racism is disguised as part of the culture. Rattansi (2007:6) pointed out the difficulty of defining racism, saying:

> It is clear that even the briefest inquiry into the meaning of the term 'racism' throws up a number of perplexing questions and various cognate terms – ethnicity and ethnocentrism; nation, nationalism and xenophobia; hostility to 'outsiders' and 'strangers,' or heterophobia; and so forth – which require clarification.

The definition of racism given by the International Labour Office (ILO), International Organisation for Migration (IOM) and the Office of the United Nations High Commissioner for Human Rights (OHCHR) (2001:2) captures the idea that racism is known in South Africa. ILO, IOM and OHCHR (2001:2) define racism as:

> An ideological construct that assigns a certain race and/ or ethnic group to a position of power over others on the basis of physical and cultural attributes, as well as economic wealth, involving hierarchical relations where the "superior" race exercises domination and control over others.

The definition above finds its place in the statement that PW Botha made in 1985 in his address to his Cabinet, which demonstrates what racism is all about. In his speech, (Botha 20221said this about blacks):

> We do not pretend like other whites that we like blacks. The fact that blacks look like human beings and act like human beings does not necessarily make them sensible human beings. Hedgehogs are not porcupines and lizards are not crocodiles simply because they look alike. If God wanted us to be equal to the blacks, he would have created us all a uniform colour and intellect. But he created us differently… Intellectually, we are superior to the blacks, that has been proven beyond any reasonable doubt over years. I believe that the Afrikaner is an honest, God-fearing person, who has demonstrated practically the right way of being… It is our strong conviction, therefore, that black is the raw material for the white man. And here is a creature that lacks foresight. The average black does not plan his life

> beyond a year… Let us all accept that the black man is the symbol of poverty, mental inferiority, laziness and emotional incompetence… Isn't it plausible, therefore, that the white man is created to rule the black man?

PW Botha's statement shows how racism is characterised by the superiority of one race above the others. The statement shows the attitude of undermining the other races with a 'delusion' that "race determines the person's other human traits, which can then produce an inherent attitude of superiority towards other races" (Vorster, 2017:60).

2.5.5.2 The dimension and cause of racism in South Africa

Some more than twenty years ago, Arnold (2000:11) wrote this:

> The deeply ingrained racism of whites in South Africa and their determination to impose their will upon the black majority lie at the root of the country's current problems. The injustices of the apartheid system have finally been admitted by the whites and a new political era has been inaugurated. Unfortunately, political change on its own is not enough; emotionally far too many whites, even liberal whites, still regard themselves as superior to blacks and far too many of them only accepted the changes that came in 1994 because they could see no alternative rather than because they actively believed in a non-racial society. Over the coming years as South Africa grapples with the immense range of problems it faces, the attitude of whites to the new political structures which, inevitably, must lessen their influence, wealth and power will remain a crucial element in the overall pace of change. In the four years following the April 1994 elections, there was abundant evidence, despite the euphoria about a Rainbow Society, that white racism was both strong and active. What has still to be guarded is whether the outbursts and incidents of racism which regularly occur are no more than an expected backlash that the circumstances of the changeover were bound to produce or whether they represent a more sinister long-term determination on the part of a significant and disgruntled minority to fight and disrupt the new system.

Three facts can be seen in the above statement. Firstly, it is racism as the result of apartheid. While there are some other reasons for the causes of racism in South Africa, apartheid is one of the top causes. Explaining how apartheid has caused racism in South Africa, Vorster (2017:27) gave three reasons. The first reason is that white and Afrikaans theologians preached the message of Afrikaners being the chosen people to bring the light of the gospel to the black heathens. Hence, the Afrikaners saw themselves as a superior race. Another reason is that the

implication of Afrikaners being chosen people was the basis for segregation. This created the attitude of 'us' and 'them' based on racial features (Vorster, 2017:67). Lastly, the apartheid fed the lie that white and Western culture is superior to black and African culture.

Secondly, it is apparent that since the end of apartheid and the establishment of a democratic government in 1994, there were solid plans that were put in place by the ANC government to maintain a democratic and free country for all people in South Africa. However, while it cannot be denied that there have been some improvements regarding racial relationships, the painful truth remains that the problem of 'race' is still an ongoing issue in the country (Pillay, 2017b:4,6; Vorster, 2017:39; Phiri & Matambo, 2018:73). For instance, Lujabe (2017) in her article '*2017 started just like 2016, with racist rants on social media,* mentions some hot racists comment that took wave the years 2016 and 2017. In 2017, Phillip Roodt of Limpopo labelled the black people who crowded beaches in Amanzimtoti as 'cockroaches.' In his Facebook post, Roodt referred to the black beachgoers as cockroaches who stole money to go on holiday and hoped they would drown one by one (Lujabe, 2017). This came after the previous year Penny Sparrow made a public comment describing black people who go to the beach as "monkeys." Sparrow said she wanted "to address the blacks of South Africa as monkeys as I see the cute little wild monkeys do the same, pick and drop litter" (Lujabe, 2017). In her article mentioned above, she presented a list of racist incidents in South Africa in 2016. The other racist incident mentioned by Lujabe is about Judge Mabel Jansen in the year 2017, where she orated in a post on Facebook that rape was a common element of black culture and that black women live to enjoy the pleasure of their male counterparts (Lujabe, 2017). In 2021, the radio presenter Gareth Cliff's "racist" remark went viral when he was in a heated conversation titled: *The Burning Platform: OneSA vs The DA*. Present were Gareth Cliff; South Africa national spokeswoman Mudzuli Rakhivhane; and John Steenhuisen, the leader of the Democratic Alliance. Gareth Cliff dismissed Rakhivhane when she tempted to talk about race-baiting. Gareth Cliff said Rakhivhane's experience was "anecdotal and unimportant" (Naidoo, 2021).[26] These incidents are just a tip of what has been happening in South Africa, showing that racism is still a problem today.

Thirdly, the above statement shows that racism is pervasive. There is something more profound to racism that cannot be dealt with by written policies and political changes (Sehoole, 2012:2). Racism is not just a word issue. It is also a heart issue, as argued by Garcia (1996) in the article, '*The heart of racism'* Garcia (1999) argued that the most fundamental conative states of mind that

[26]Naidoo, A. 2021. 'South Africa's favourite racist': Gareth Cliff trending after viral clip. *The South African online*, 22 Oct 2021. https://www.thesouthafrican.com/lifestyle/celeb-news/breaking-gareth-cliff-trends -mudzuli-rakivhane-debate-racist-race-baiting-viral-clip-twitter-watch/ Date of access: 7 Feb 2022.

are relevant to the charge of racism are hatred, animosity, hostility, dislike, contempt, ill will, hard-hearted indifference, and disregard for the welfare for others. While Garcia's argument was counter-argued by Shelby (2002), who pointed out that other things like economic exploitation, wrong beliefs and others influence racism. However, the fact that South Africa and other nations still struggle with racism proves to substantiate the argument that racism is the heart issue and not just political.

On the other side of the spectrum of racism in South Africa is the denial that Blacks cannot be racists, as presented by Mzwakali (2015):

> On discrimination based on one's colour, I can only concur that blacks can be prejudicial towards whites - but not racist. What do I mean? Before I attempt to give an explanation of my argument, I first have to define words that serve as the premises: prejudice and racism. Prejudice refers to a positive or negative evaluation of another person based on their perceived group membership. Racism on the other hand refers to social actions, practices or beliefs or political systems that consider different races to be ranked as inherently superior or inferior to each other. Furthermore, racism is socio-economic, with systemic structures which promote one race's powers over another. Socio-economic being the operative word, I am certain you will agree that black people do not have the resources to impose such oppressive structures which enforce their superiority. White people on the other hand have and had imposed them on blacks for over four centuries of slavery and colonialism. Black people can be prejudiced, but not racist.

While Mzwakali's statement has been the view of many Black South Africans (Vorster, 2017:42), there have been some few Africanist scholars that have rejected the notion that blacks cannot be racist (Ochunu, 2019:8). Glassman (2004) rejected the outright claims that before the colonial rule, Africans did not formulate strong ethno-racial identities and that the contemporaneous argument that racial discourses integral to the complex process of racialisation in Africa are observable only to colonial rule (Glassman, 2004:725; Ochunu, 2019:8-9). Glassman's argument (2004) is akin to Kopytoff's observation (1987), who earlier noticed that precolonial African neo-racial discourses of civilised insiders (*'the us'*) and barbaric outsiders (*'the them'*), which overtly raised the expressions of descent and physical appearance, were vital to intergroup political relations across and within Africa's precolonial zones of contact. Glassman (2004:727) also rejects the rigid distinction between race and ethnicity. Most Africans claim Africa as the land of ethnic and cultural differences, whereas racism and everything connected to it is for the Westerners (whites). But how can one explain the xenophobia attacks on the black foreign nationals of 2008-2009 and 2015? According to the results of the empirical study on xenophobia

conducted in Alexandra by Kenneth Tafira (2011), it was found that at the heart of xenophobic attack is the racism by black South Africans toward black foreign nationals where they are considered as "others." Because foreigners are others, they can be ill-treated and degraded based on their inferiority to South African blacks (Vorster, 2017:47).

A few examples where racist statements and attitude has been displayed against white people by black people are presented first by Phiri and Matambo (2018). They offer a case where Julius Malema, who was then the president of the ANC Youth League, made a statement calling a BBC journalist Jonah Fisher "a small boy" and a "bloody agent" who had come to the revolutionary house with white tendencies (Phiri & Matambo, 2018:75). Vorster (2017:25) points out that black racist in South Africa has been about "hating and wanting to kill and 'fuck' whites." This hatred towards the whites by the blacks is shown in One Velaphi Vel-hova Khumalo, who posted on his Facebook wall that "white people deserve to be hacked and killed like Jews."[27]

While there are several ways racism is detrimental to the country's development, this discussion limits them to three as they are directly related to how South African communities are impacted. Firstly, racism has direct economic impacts. The results are disastrous when racial discrimination exists in different areas of the economy. Burns (2006), in her studies, shows that racism affects the willingness to cooperate with people of different races. She conducted a trust experiment to examine the impact of racial identity on the level of trust of high school students in South Africa. When there is no collective contribution of the citizens in a country, which is such a critical component of development and success, there will be woes in economic growth as there is no cooperation among people. In addition, as observed by Style (1999:268), racism continues to be an all too pervasive phenomenon in most, if not all, societies worldwide.

Secondly, racism contributes to the prevalence of poverty in the country. The cultural diversity which mounts to racism in South Africa, as argued by Scheepers (2010:161-62), has also contributed to the perpetuation of poverty in the country as there is no cooperation and easiness between different ethnic groups. The race that is deemed inferior struggles to make it in life not because they are inferior but because their mindset has been crippled with lies about who they are. This is precisely what is happening in South Africa with black people.

Thirdly, racism has a direct impact on education. Farfan-Vallespin and Bonick (2016:7), writing in the context of America, argued that racism might affect education returns. In their argument, they

[27]Statement made by One Velaphi Vel-hova Khumalo quoted in Vorster from Gqirana T. 2016. Khumalo in hot water over racist facebook post, *News24 online*, 7 June 2016 https://www.news24.com/News24/khumalo-in -hot-water-over-racist-facebook-post. Date of access: 8 Feb 2022.

explain that people affected by racism will be more unlikely to invest in education than those with favourable racial premiums. Tomasevski (2005:42) wrote this:

> The inevitable effect of exclusion from education was – still is – the lack of formal educational accomplishments, exclusion from the labour market due to their absence and the consequent intergeneration transmission of deprivation. The previous denial of rights of the victims of racial discrimination is easily converted into factual evidence of their inferiority, feeding the perpetuation of discrimination and underlying prejudice.

Notable in Tomasevski's statement above is the fact that people affected by racism in education may not do well in their studies which leads to a struggle to find jobs too. The black students in South Africa who go to outstanding universities like Wits, Cape Town University, and NWU find the nasty existence of racism even though the South African education system has been entirely overhauled since the advent of democracy in 1994 (Pather & Chetty, 2016; Qwabe, 2020:8). Qwabe (2020:8) lamented that the access to higher education does not suffice the needs of the black youth education as they take more time to finish their degrees and face many challenges along the way due to poverty than their fellow white youths. All these factors affect the victims of racism that make them incompetent in their studies and even in the labour market.

2.5.5.3 How racism has impacted Weltevreden Park and Lenasia communities

Mbabela (2010) published a story in the Sunday Times about a woman in Weltevreden Park, Johannesburg, who filed a complaint of intimidation against a guy she claimed set his dog on her in a bar because he claimed she had no business being there. After all, she was black. The woman, 35 years of age, while waiting for her two friends outside Maty's Pub and Grill in Weltevreden Park, saw a group of white men in the restaurant staring at her. One man whispered something to the dog while staring at her, and then it charged, biting her on her foot. When she told him his dog had bitten her, the white man retorted by swearing. The owner of the pub, a white person, did not show any concern when he was told about the incident, and the matter was reported to the police (Mbabela, 2010).

The story above shows how racism in South Africa is still a big problem despite the government's efforts to eradicate it. These stories are all over South Africa, where you hear racist comments between races, mainly between black and white South Africans. During the apartheid period, Weltevreden Park was a white-only suburb. With the presence of black people in the area after the end of apartheid, more racial conflict has escalated.

Nyar (2016:167) records the words of one of the respondents in the research with Lenasia residents lamenting racial prejudices they face in public hospitals this way:

> You as an Indian, you are walking into a Black town (Baragwanath hospital), what do you need to do, you know some of us, I promise you my father-in-law is paralysed and every now and again, we sit the whole day, but the thing is when you go there you are going into somebody else's territory…. I am being honest with you, being an Indian, when you enter into Baragwanath, and you see these black nurses and as an Indian they give you these looks. They intimidate you.

Another female respondent in the same research complained about how Indians are being treated now by the South African black community saying, "We Indians, we don't know where we fall. When we started up in the apartheid time, we were the blacks with the blacks, now we automatically have been pushed under the whites" (Nyar, 2016:195).

These are just a few examples that show great tension in communities where different races live together in South Africa. The issue of racism has become a huge problem in South Africa; hence the South African government has implemented the National Action Plan to combat racism as the crisis escalates in the country (RSA, 2019:12).

2.6 The HIV/AIDS and COVID-19 pandemics and their impact on South African communities

The impact of HIV/AIDS and COVID-19 cannot be overlooked in South Africa as far as development is concerned. Even now, South Africa has the largest HIV epidemic in the world (Nuh, 2021). According to Stats SA (2021c:15), the estimated overall HIV prevalence rate in the country is approximately 13,7 percent among the South African population. The total number of people living with HIV as of 2021 is estimated to be approximately 8,2 million against 60,14 million people. For adults aged 15-49 years, 19,5 percent is estimated to be HIV positive (Stats SA, 2021c). While there has been a decline in AIDS-related deaths in South Africa since 2007 due to access to antiretroviral treatment, AIDS is still a threat in the country. For example, in 2007, 274 501 AIDS-related deaths were recorded. The number decreased to 79420 AIDS-related deaths in 2020. In 2021, the number increased to 85 154 AIDS-related deaths in the country (Stats SA, 2021c:14).

Several studies have been conducted on the impact of HIV/AIDS in South African communities (Tladi, 2006; Gilbert & Walker, 2002; Leclerc-Madlala, Simbayi & Cloete, 2009; Magezi, 2007). These studies have indicated the socio-economic impact of HIV/AIDS among South African communities. HIV/AIDS contributed to the prevalence of poverty in South Africa as the deaths of

many breadwinners left their families in desperation. The researcher knows a man who is the sole breadwinner with an extended family of more than 20 people. His sister's husband, who passed away, left children and their wives whom he must take care of as per African customs. All this contributes to the prevalence of poverty in South Africa, as shown by the studies above.

The other pressing challenge in South Africa and worldwide is the COVID-19 pandemic. The COVID-19 pandemic has a far-reaching impact not only on the health of individuals but also on the economy and labour market, which has worsened the poverty situation in South Africa (Stats SA, 2020:9; Naidu, 2020:559; Sekyere *et al.* 2020:1).

The pandemic has shattered economic and health impacts on African countries. In an economically unequal society, most South Africans live below the poverty line in crowded households of intergenerational families. Rates of depression, anxiety, gender-based violence, and child abuse and neglect have been high during the COVID-19 pandemic (Naidu, 2020:559).

The unemployed people are highly affected by the pandemic as finding jobs has been a challenge in South Africa (Stats SA, 2020:11). While there will be millions of people in South Africa that will be impoverished more as a result of COVID-19, it needs to be noted that COVID-19 is not the cause of high poverty rates in the country (Buffel, 2021:178). The COVID-19 pandemic is only exacerbating pre-existing poverty (ibid).

During the lockdown period, varied reactions have been witnessed in South Africa, from the response of public and private sectors with radical solidarity and humanitarianism to violence and exploitation, such as robbing homes and businesses, invading homes, and using lockdown activities as a scam to defraud. Homes affected by poverty, interpersonal violence and substance abuse are at a higher risk (Naidu, 2020:559).

There have been mixed reactions concerning how COVID-19 has affected education in the country. According to Stats SA (2020:12-16), some people found home-schooling effective during the lockdown, while others did not. Especially with poor children, lockdown hampered the normal learning process as their households would not provide a conducive environment for home-schooling.

The COVID-19 lockdown has harmfully affected the South African economy, which is already in collapse (22 ON SLOANE, 2020:4; Schotte & Zizzamia, 2021:1; Sekyere *et al.*, 2020:3). The South African COVID-19 lockdown was one of the quickest and severest in global comparison which caused a considerable interruption of labour markets, with already destitute workers bearing the heaviest burden (Schotte & Zizzamia, 2021:1; Sekyere *et al.*, 2020:3). Mainly small businesses, start-ups and stakeholders across South Africa have been severely affected

(Sekyere *et al.*, 2020:3). It has been pointed out by 22 ON SLOANE (2020), that over 55,000 Small, Medium and Micro Enterprises (SMMEs) will not survive the pandemic. More than 423 000 people working for these SMMEs will lose their jobs. This will worsen unemployment, which is already at its vilest stage.

The COVID-19 pandemic has delivered a devastating shock to livelihoods across the world. It is indicated that among those people who have been devasted, the poor are the most vulnerable and highly affected by the pandemic (Schotte & Zizzamia, 2021:1).

2.7 Summary and conclusion

The chapter discussed challenges that South African communities are facing. It narrowed down to scrutinise particularly two communities in Johannesburg – the community of Weltevreden Park in Roodepoort and Lenasia. The chapter has found that in South African communities, the triple challenge, which includes inequality, poverty, and unemployment, as well as gender-based violence plus racism are the challenges that have paralysed communities in the country. The chapter also found that the impact of HIV/AIDS and COVID-19 on communities is devastating.

The research revealed that the history of South Africa has a direct impact on the development of the country. There is a great link between the past – from when the Europeans landed in the country, the apartheid regime, democracy, and post-apartheid until now. The triple challenge experienced in South African communities has been perpetuated as a result of the history of the country. The chapter also deliberated why negative effects are still being felt in the country despite a long period from the end of apartheid. It has been revealed that while there is a truth that every country is shaped by its history, other countries in Europe and Africa have surmounted the catastrophic effects of their past and are doing well today. Germany and Rwanda are examples of the countries provided in this research.

The chapter has found that inequality, poverty, and unemployment (the triple challenge) are interconnected. Some people are poor in the communities as a result of unemployment. This makes them at the bottom of the ladder, hence the prevalence of imbalances in the country. The research has revealed that people in South Africa are struggling to come out of their poverty. The unemployment rate keeps on increasing in the country. A lot of families are affected by hunger in the country due to unemployment. The communities of Weltevreden Park and Lenasia are very good examples in South Africa of how inequality, poverty and unemployment have affected communities. This research has found that while the impact of the triple challenge is deep and wide in the country, most people affected are from poor communities. Hence, the Weltevreden Park community, a suburb with a high population of white people, has not been affected by the

triple challenge the same way Lenasia has. This has demonstrated that the issues of inequality, poverty and unemployment have affected people in communities in proportion to their races. Blacks are the most affected in the country, followed by Coloureds, Indians, and Whites. The research has also found that government intervention in addressing these issues has been ineffective, and there is a need for other public institutions to intervene; this allows churches to play a part.

Gender-based violence is a huge challenge in the country, yet it is one of the least talked about issues in communities. The silence of GBV in the country is so surprising. However, with government intervention, it has been exposed slowly. This has been evidenced by the rising number of reported cases of GBV. Connected to GBV are different crimes that this chapter has also presented. The research has found that the issue of racism is escalating despite apartheid being demolished more than twenty-five years ago. The study has shown that the Weltevreden Park and Lenasia communities have been affected by racism. The chapter closes with a discussion of HIV/AIDS and COVID-19 impact on communities. Many people in the country have been brought back into poverty due to HIV/AIDS and COVID-19 impact, and it is expected that more people will be affected by these.

Practical suggestions on how these challenges can be addressed are presented in chapters six and seven of this research.

In conclusion, this chapter has presented the challenges South African communities face. Firstly, the South African historical setting has been presented, which has helped to lay the background to the challenges faced by the communities. It has been presented that South African history, which has gone through many phases of changes from European control, apartheid, democracy and now, is undeniably the root of the challenges faced by the communities. However, the discussion has also looked into why there seem to be no considerable changes even after the apartheid regime was dealt with some twenty-eight years ago. The chapter has looked at how the government has failed to implement policies meant to speed up the development of people in South Africa. Instead, the rampant corruption, failure to create an environment for jobs and inability to handle crimes have accelerated the people's woes. The chapter concludes by briefly discussing the impact of HIV/AIDS and COVID-19 in South African communities.

CHAPTER THREE: WHY DO CHALLENGES EXPERIENCED BY SOUTH AFRICAN COMMUNITIES REQUIRE CHURCHES TO BE AGENTS OF COMMUNITY DEVELOPMENT?

3.1 Introduction

The previous chapter discussed the challenges that South African communities face. These challenges are not insurmountable. With the right intervention to address people's challenges in communities, there is a greater chance that people's state of affairs changes. For the change to happen, t communities need to participate in bringing about the desired change. Churches are part of civil society that people depend on to address societal problems (Magezi, 2017b:7). Churches in communities are accessible in the senses of their proximity and connection with community people, making them a suitable force for dealing with people's challenges. Churches in communities can inspire, build and promote long-term sustainable relationships and structures between church and community members (Magezi, 2017b:8). Despite the fundamental influence that churches have in their communities, there is a staggering reality of their passiveness in addressing societal issues (Michael, 2020:369). Furthermore, most churches do not understand the dimension in which they are to be involved with social issues.

This chapter presents and analyses the empirical information gathered from two churches regarding how they understand community development and why churches should participate in developing their communities. The chapter has two sections. The first section presents the data of the empirical study on how churches understand and participate in community development. The second section discusses the findings of the empirical study for church involvement in community development.

3.2. Empirical study context, data collection process and analysis

The objective of the empirical study for this chapter is to understand the challenges experienced by South African communities that require churches to be agents of community development. The challenges South African communities face have been identified in Chapter 2. The question still lingers why should churches be involved in developing their communities? Empirical research was conducted with two churches in Johannesburg to answer this question.

The first church is Weltevreden Chapel Family Bible Church, situated in the suburb of Weltevreden in Roodepoort. This church was chosen to give a perspective on how churches in the suburbs (with a low percentage of poverty) view community development. This is according to GCRO (2018) in the Quality of Life Survey report, which stated that areas which large populations of white people have less percentage of poverty. The second church is the Christian

Revival Center. This church is situated in Lenasia, a township in the southern part of Johannesburg. Lenasia has a mixed group of people but predominantly Indian[28]. Most people who live in the area are middle-income families[29]. There are two reasons why these churches were chosen. Firstly, since this research was about finding what church leaders think about community development and why churches should be involved, there was a need to have diverse perspectives from churches from different communities who present two distinct looks of life in South Africa. Secondly, these churches were chosen based on their involvement in community development programmes they run in their communities.

The research approval was granted by the North-West University Senate Committee for Research Ethics (ethics number NWU-00793-21-A7) (See Annexure A 1). With structured interviews, the researcher conducted multiple interviews in the form of a structured questionnaire (see Annexure A 5). The research method used for gathering data was a qualitative design comprising structured interviews that involved fifteen participants (both male and female) from two selected evangelical churches in Johannesburg, Gauteng, South Africa. Richards (2021:17) states the importance of the qualitative research approach in that it is the best way of studying people and their social worlds, where people are observed closely to how they understand their situations and account for their behaviour. The fifteen include five church leaders (including the pastor) from Weltevreden Chapel Family Bible Church and ten church leaders (including the pastor) from Christian Revival Centre. The number of participants from these churches differed due to their congregation size and the number of leaders.

Weltevreden Chapel Family Bible Church is smaller, with a membership of 88 people and has few leaders. Their ministries include missions and evangelism, men, children and mercy. Christ Revival Center Church has a bigger congregation with a membership of 200 people and many leaders. Their ministries include mission and evangelism, men, youth, community outreach, children and women. The leaders from these churches were purposively selected to participate in the study based on their theological training and involvement in leadership. Secondly, their exposure and their knowledge of the holistic ministry. Thirdly, their exposure or interaction with people working in development. The researcher explained the procedures for participating in the interviews, including the possible risks to the leaders who oversee the interview procedures. The participants gave written consent to participate in the study (See Annexure A 4 as a sample of a consent form). The interview guide with semi-structured questions was sent to the overseers of

[28] The apartheid regime strategically placed people of Indian race in Lenasia, blacks in Soweto and coloureds in Eldorado Park.

[29] According to Visagie (2013), middle-class family in South Africa refers to families or individuals with a certain lifestyle or level of affluence in their expenditure. They are considered not rich or upper-class and not poor or lower-class.

the interviews, who arranged the days for interviews with the participants. After responding to the questions, the follow-up interviews were done. For some who could not manage due to some logistic reasons, the interviews were done telephonically for clarification in the areas that needed more information. This was done to ensure that the data collected was valuable and relevant (Richards, 2021:45).

The researcher transcribed all participants' responses to the designed interview questions. To ensure the analysis of the data collected in the interviews, general principles of qualitative data analysis, including coding and interpretation, were done (Richards, 2021:121: Thomas, 2013:109, 239-242). Richards (2021:119) explains that coding in qualitative research does more than classify themes. It gathers material for exploration and strongly supports the discovery and generation of new ideas" (ibid). The data interpretation was done based on a constant comparative method and led to network analysis of themes and sub-themes (Thomas, 2013:235-236; Braun & Clarke, 2006:92). Braun and Clarke (2006:92) mention that sub-themes are essentially themes-within-a-theme. "They can structure a particularly large and complex theme and demonstrate the hierarchy of meaning within the data" (ibid). The themes were generated based on the study questions and research objective. The participant's answers to the interview questions are kept under a password lock on the researcher's personal computer to ensure privacy and confidentiality. After five years, the data will be destroyed, as specified in the ethics section of this research. All the names used in this research are pseudonyms for the same purpose of ensuring privacy and confidentiality.

3.3 Data presentation

The interviews were designed to determine whether church leaders understand community development and the challenges people in communities face. It was also intended to determine whether church leaders understand why churches should participate in community development from a biblical point of view. The following presentation is the themes that emerged from the participant's responses to the questionnaire.

3.3.1 What is your understanding of community development?

Different themes emerged from the church leaders' responses to their understanding of community development. The following are the themes:

3.3.1.1 Community development as upliftment of community members

The participants mentioned that community development involves improving people's lives and the conditions of their environment. This upliftment requires that people get a better education,

skills, good health (mentally, physically, emotionally and spiritually), jobs, infrastructure, and poverty alleviation programmes. Mr Arnold clarified community development in this way:

> Community development involves the improvement of the standards of living of the community in the form of housing, electricity supply, infrastructure, schools, healthcare, safety or personal circumstances. Upgrading the communities in the form of giving training for skills, promoting good health (emotional as well as physical support from the members of the community), and creating jobs to alleviate poverty.

Mrs Doreen further mentioned that the upliftment might also be in the form of growth and progress of people living in the same area so that they are united in dealing with the challenges they face as individuals and as a community at large**.** The respondents emphasised that all these should be from the efforts and support of community members.

3.3.1.2 Community development as relief

The respondents mentioned that community development involves relieving people in dire situations so they can come out of such situations. According to Mr Anton, this relief may be in financial support or other material goods such as food, clothes, etcetera. The respondents said that the poverty situation in South Africa is pervasive. People are looking for ways to put food on the table for their families. There are fewer opportunities for community members to escape their dire situations. Providing relief to community members would suit community development very well for South African communities. However, this understanding of community development raises questions like how about communities with a low poverty rate, for example, in Sandton? Do such communities still need community development?

3.3.1.3 Community development as poverty alleviation

Some respondents mentioned that community development entails giving community members better education so they can come out of poverty. This also involves the creation of jobs, giving children the best education, helping people with businesses etcetera. Mr Bryan reported that:

> due to the severity of problems like poverty and unemployment in South Africa, many people are poor. As a result of this, any form of community development should prioritise poverty alleviation. If community development is concerned with other things than helping people to come out of poverty, then it becomes irrelevant.

3.3.1.4 Community development as growth and progress in life

It was reported by the participants that community development involves growing from the things that impede human progress for the people living in the same community. Mrs Catherine said this:

> Progress of community members comes about when people in the community come together (public, local business people, religious and other community-based organisations) to identify and address issues that are plaguing their communities. Community members realise that they cannot be independent in dealing with challenges. So, they come together to address issues in their lives so that their lives may improve not as individuals but as a community as a whole.

The respondents also alluded that this growth and progress should be mainly in the context of spiritual health. Community development should focus on whether the community has come to know Jesus Christ as their Lord and Saviour. The state of people's souls in the community should be the primary concern for development. Where a person will spend their eternity is very important than their present situation.

3.3.1.5 Community development as empowerment

Some participants reported that community development entails empowering people in the community so that they can solve their problems. According to Mr Gabriel, this empowerment should be in the form of building communities together, encouraging and enabling members to have one common goal in solving their problems and meeting their physical and spiritual needs. Mr Gabriel also emphasised that community development should involve people of the community to solve their problems and not just to be helped by outsiders. Mr Tony concurred to this by adding:

> Because community development is a process the community members need to be part of the process, and this can only happen when they are empowered to see their worthiness to deal with their challenges.

3.3.1.6 Community development as being relevant

According to Mr Lewis, community development is relevant to the lives of community members. He lamented that churches are not relevant in how they serve their communities. Therefore, community development from the perspective of the church, according to Mr Lewis, would imply understanding the challenges that communities are facing and addressing them accordingly. Mr Lewis gave an example of a community where many members are jobless. In this kind of setting,

community development would imply finding ways in which community members can find something to do that would bring income, thus being relevant.

3.3.1.7 Summary of church leaders' understanding of community development

The data analysis shows that most community development is understood as the upliftment of community members as basic needs improve their lives. Next is an understanding of community development as relief, growth and progress. Community development as poverty alleviation and being relevant in addressing people's needs are the least in understanding what community development entails. This analysis confirms the difficulty of defining the concept of development as leaders presented different definitions of community development.

3.3.2 What do you think are the challenges experienced by South African communities?

The following themes emerged as challenges to South African communities by church leaders.

3.3.2.1 Unemployment

It was mentioned by the participants that unemployment is one of the challenges that South African communities face. Mrs Doreen gave this explanation about the situation of unemployment in the country:

> Unemployment is deemed in South Africa as one of the major challenges. Many factors contribute to the high rate of unemployment in the country. In the case of our country, the issue of corruption by government officials has contributed to the worsening of unemployment. The money that is being squandered by greedy people could have been used for something that would help create jobs for many people in our country.

The participants who mentioned unemployment as one of the major challenges alluded to the government's failure to create an environment where people can find jobs. Other factors cited as contributing to unemployment were having poor education and lacking skills required by many South Africans.

3.3.2.2 Poor governance

Respondents mentioned poor governance as part of the challenges South African communities face. Among other things mentioned as contributing to poor governance were the inability to address challenges people are facing. Two participants pointed out that the government has failed

to address the issues South African communities face. Mr Lewis mentioned that “our government is ineffective and detached from the needs of our people.” Secondly, unjust practices of government officials, particularly corruption. Participants hinted at government officials’ involvement in corruption and how that contributes to failing to attend to people’s needs due to insufficient funding. Thirdly, poor leadership within the ruling parties. The ruling party that makes the government has people who are incompetent to rule South Africa. Mr Bryan bemoaned that:

> These leaders are so uncaring and only think about themselves and not the nation. They are people who lack the vision and will to address the challenges that people are facing in communities. They are just greedy in making their ‘*pockets fat.’*

3.3.2.3 Poor education

Poor education was mentioned as one of the challenges communities face in the country. The respondents highlighted two ways in which poor education contributes to the challenges being faced by South African communities. Firstly, the government fails to offer quality education to poor people. Mr Gabriel referred to impoverished communities like Alexander, and the quality of education children receive there compared to Sandton. He decried further, saying:

> There is a great possibility that children who are raised in impoverished communities will not succeed in life due to the quality of education that they are receiving as competition in the job market is high.

Secondly, poor education results from alcohol and drug abuse by many youths in South African communities. Participants observed that because of poverty, most poor youths abuse alcohol and drugs, which makes them fail to complete their education and contributes to their communities' underdevelopment.

3.3.2.4 Crimes

Some respondents pointed out that because of high rates of poverty; alcohol, drug abuse, and crime rates in South African communities are high. Mr Reuben alluded to the fact that:

> The government has failed to offer security to its people, and this has contributed to a high rate of crime as well. Crimes such as murder, housebreaking, rape, and other crimes are rising due to a lack of law-and-order enforcement by the government. There is no seriousness with the government to deal with crimes in communities.

This was concurred by Mr Stephen from Weltevreden Chapel Family Bible Church, who mentioned that people in their communities always live in fear as national security in the country has eroded.

3.3.2.5 Inequality and divisions

The research participants also mentioned inequality and divisions, particularly from Lenasia communities. Mr Lewis said that “inequality in South Africa is enhanced by lack of political will by the government to address imbalances of the past which were fuelled by the apartheid regime.” As a result, there are divisions, inharmony and frustrations caused by societal inequality. Participants further mentioned that even though South Africa became a democratic country more than twenty-five years ago, the *sting* of apartheid is still felt by a lot of South African communities. There is a lot of tension between races in South Africa, manifested in private and public schools, hate speeches in different social-media networks, working places and many more.

3.3.2.6 Ungodly lifestyle

According to the respondents, the communities in South Africa are being destroyed by people's ungodly lifestyles, which is the root cause of the myriad of problems that the people living in these communities are experiencing. The godless lives that people live are the root cause of various issues, including abuse of alcohol and drugs, criminal activity, inequity, and divisions among people. Mrs Catherine lamented the fact that "people in South Africa are searching for meaning in life, but there is spiritual poverty in the country." There is a need for the gospel in South Africa's communities to bring unity and collaboration.

3.3.2.7 Poverty

Poverty was a major challenge that participants mentioned. The participants pointed out that the situation in most South African communities is terrible in terms of poverty. The participants said poor housing, not managing to feed the family because of having less income, poor service delivery, and poor living conditions characterise many people in South Africa. Mr Arnold mentions that poverty in South Africa is “pervasive, and it manifests in different dimensions.” One way poverty manifests among poor communities is the inability to believe in their capacity to address the poverty challenges. “A lot of the poor South Africans are not empowered to deal with the challenge of poverty. In return, they feel feeble and resort to begging and other destructive behaviours”, commented Mr Arnold.

3.3.2.8 Gender-based violence (GBV)

One participant mentioned gender-based violence (GBV) as a challenge ravaging South African communities. It is a shock to see that only one participant said GBV. The one participant that mentioned GBV as a challenge was from Christ Revival Center Church, which is in Lenasia, a township. No participant from Weltevreden Park hinted about gender-based violence (GBV). During the time of national lockdown due to COVID-19, there was a drastic rise of GBV in South African communities and even the President and different social organisations addressed the issue. Despite all this, one participant still mentioned it as a challenge. Does this indicate that many church leaders in South Africa do not recognise gender-based violence as a challenge in communities? Or is it something churches are unwilling to address despite being a huge challenge in South African communities? The discussion of this is unfolded later in this chapter.

3.3.2.9 Summary of what church leaders perceive as challenges in their communities

Poverty is at the top of the list of the challenges that church leaders identified as posing a threat to communities in South Africa. As presented in the previous chapter, poverty in South Africa is pervasive despite being recognised as the richest country in Africa. The other things the participants mentioned can also be understood as the causes of poverty and how poverty is manifested in communities. It was a surprise for the researcher to find out that just one participant spoke about gender-based violence (GBV) as one of the challenges communities in South Africa are grappling with. During the COVID-19 lockdown, there was an increase in the rate of gender-based violence (GBV) cases. The fact that only one participant mentioned gender-based violence shows how this is perceived in South African communities.

3.3.3 Why do you think these challenges hamper community development?

The themes that came out from understanding why the challenges mentioned by the participants hinder community development are as follows:

3.3.3.1 No concern for others

Respondents alluded to the fact that there is generally no concern for others due to the challenges people face. There is a lack of motivation to address other people's challenges; hence community development is hampered. This comes about when people within the community are only interested in themselves. Mr Stephen pointed out that fighting for economic survival in South Africa has led to an extent where people's participation in the community is limited. People in affluent communities often live solitary lives where they are not concerned about the neighbour

next door. They do not know what challenges other people face, so they cannot provide emotional or physical support. The poor communities are concerned about where they can get food and money to pay their bills, and this causes disillusionment and apathy in uniting and finding solutions for the community's challenges. Another participant firmly voiced out that in a situation where survival is the primary or only choice for community members, it is difficult to mobilise people for community development.

3.3.3.2 Hinders personal and community growth

It was also mentioned that the challenges people face in communities make their lives hard to live; hence, their personal growth is hindered, negatively impacting the community's well-being. Regression and depression manifest in people's lives due to their challenges since they will not live to their maximum potential. Mr Bryan mentioned that as a result of regression in life, many people are involved in reckless behaviours, making it hard for the development of the individual and the community at large.

3.3.3.3 Robs people's worthiness and dignity

Other participants referenced that the difficulties individuals in communities face cause them to lose their sense of worthiness and dignity. People have a mentality that they "amounted to nothing." People are living their lives in frustration because they cannot provide for their families. As a result, they have a pessimistic outlook on anything that has to do with progress because they believe they cannot pull themselves out of the messes they have created for themselves.

3.3.3.4 Difficult to address

The participants pointed out that South African communities face complex challenges that are difficult to manage. There is a lack of knowledge and collective will to address people's challenges due to the complexity of the challenges experienced by South African communities. Those organisations that find themselves in community development end up depleting their resources, which causes discouragement since it often leaves people's challenges not completely addressed. Mr Lewis mentioned that "there are a lot of churches and organisations with good will to address their communities, but the challenges are so complex beyond their capabilities."

3.3.3.5 Summary of why church leaders think the challenges hamper community development

The overall understanding of why these challenges mentioned by the participant hamper community development is that people are disillusioned with their lives due to the enormity of the

challenges that they are facing. It is very hard for people to respond to the needs of the communities when some individuals live in difficult situations.

3.3.4 In what ways do you think your church can play a role to address these challenges?

The following themes emerged:

3.3.4.1 Being a prophetic voice

One respondent mentioned the need for churches to assume a prophetic voice in society. He lamented that the sad reality is that most churches are silent regarding addressing social issues. While the church has a massive potential to address inequality and injustices in society, the sad fact is that the church's public role is being compromised. He further pointed out that the churches need leaders like Frank Chikane[30], Desmond Tutu[31], and Beyers Naude[32] , who knew and practise what it means for the church to be a prophetic voice.

3.3.4.2 Consolidate evangelism

The participants reported that churches need to strengthen their evangelism efforts to reach communities with the gospel, which has the power to change people's lives. According to Mr Reuben, the "church's role must be primarily to spread the gospel." Their church must be involved in development programmes of their communities with the sole purpose of spreading the gospel. Another participant responded that churches need to be out there as much as drug peddlers push their drugs; the church should push the gospel out to the communities. Mr Bryan mentioned that "evangelism is the church's vital role, coupled with love and help. Christ changes people's hearts to be helpers and givers and brings greater harmony in communities."

3.3.4.3 Being a public church

Respondents also pointed out the issue that churches should be public. One participant indicated that their church need not be kept within the building, but they should be out there and be involved in their community. Another participant clarified that there is a need for churches to be informed regarding being a public church. Churches are busy with 'spiritual things' and ignoring the

[30] Frank Chikane (born 3 January 1951 in Bushbuckridge, Transvaal) is a South African civil servant, writer and cleric. He is a member of the African National Congress and moderator of the Commission of the Churches on International Affairs for the World Council of Churches (WCC)

[31] Desmond Mpilo Tutu (7 October 1931 – 26 December 2021) was a South African Anglican bishop and theologian, known for his work as an anti-apartheid and human rights activist.

[32] Christiaan Frederick Beyers Naude (10 May 1915 – 7 September 2004) was a South African Afrikaner Calvinist Dominee, theologian and the leading Afrikaner anti-apartheid activist

‘physical things’ that their communities struggle with in their everyday lives. It was also hinted at by Mr Gabriel, stating that “the church is called “salt” and “light”. This signifies the role churches have in their communities.” While there are significant malpractices in some churches in South Africa, Mrs Doreen believes that the church at large still enjoys some level of trust in their communities. Churches should use this as an advantage to influence their communities. She lamented that if churches could see the world as their parish in that their concern extends the needs of their local churches, then churches would become a powerful catalyst for social change. Mr Gabriel concurred with Mrs Doreen, advising that the church can address public issues by helping community members develop skills and abilities so they can be self-sufficient.

3.3.4.4 Relief programmes

Some participants mentioned a need for churches to have relief programmes to alleviate the difficult situations that people in their communities face. It was communicated to one participant that since poverty is a major issue in a lot of South African communities, churches need to assist and support the poorer communities by handing out food parcels to those who do not have food and also providing training for the poor so that they can find jobs. Two respondents, one from Weltevreden Park and the other from Lenasia, agreed to mention the need for churches to open soup kitchens to help many people in South African communities who are languished by hunger.

3.3.4.5 Collaboration with other development organisations

Participants mentioned that there is a need for their churches to cooperate with other development organisations to address community challenges. Mr Lewis made a challenging comment stating that:

> During the time of the COVID-19 pandemic, it has been demonstrated that churches have a lot of inroads into the community together with other organisations. Churches need to work together with these organisations to identify and coordinate their efforts to address the challenges and impact their communities.

He further pointed out that when churches work as islands in addressing societal issues, the chances of failure are higher than working cooperatively. He hinted that most people in the churches lack skills in addressing societal issues.

3.3.4.6 Involve in pastoral care

It was pointed out by the participants that there is a need for churches to be involved in pastoral care, not just for their members but for the public. The participants mentioned two things on how

their churches can do this. Firstly, by offering to counsel and praying for the people who need help. Secondly, by providing for the physical and spiritual needs of the people struggling in the communities. It was mentioned that this should not just be the duty of pastors, but the whole church should be involved in offering care to society.

3.3.4.7 Summary of how church leaders think their churches can address the challenges in communities

The data showed that church leaders acknowledge that there is a need for churches in South Africa to be more public. These results confirm what many scholars have been proposing for churches to be concerned with public issues.

3.3.5 What biblical rationale/justification or other reasons for the church's involvement in community development?

The above question was asked to determine whether church leaders understand churches' mandates concerning the development of their communities from a biblical perspective. The following are the themes that emerged from their responses:

3.3.5.1 The teachings and ministry of Jesus

The participants indicated that churches should be involved in developing their communities based on what Jesus said about the church and what He did. Participants referred to the passage in Matthew 5:13-16 where believers are called salt and the light of the world. This implies that churches are to make a difference in helping their communities be the communities God desires them to be. Jesus, in his ministry, was involved with people in providing healing, food and compassion for many other things. In other words, Jesus bore the burden of people throughout His ministry. Therefore, the church is called to emulate their Lord by being like Jesus in communities. If the church is a custodian of Jesus' teachings, then the church needs to participate in holistic ministry just as Jesus was.

3.3.5.2 The teachings of the Old Testament

The participants also mentioned the teachings of the Old Testament as a basis for the church to be involved in developing their communities. For example, passages from Jeremiah 29:7; Psalms 89:14; Leviticus 19:18; Deuteronomy 15:11 were cited as encouragement for the churches to be involved in the lives of people in their communities. Participants remarked that the church functions as a lighthouse for the lost and guides people as they live here. Mr Reuben, referring to the Old Testament, pointed out that churches are mandated to bring the transformation of the

communities just as in the Old Testament, the Jews were expected by God to bring the change of the nations (Isa. 49:6).

3.3.5.3 The teachings of the New Testament

The participants noted that the New Testament teachings encourage the church to be active in the lives of its members and the community. One emphasised theme in the teachings of the New Testament that most participants mentioned is the theme of love for one another as the basis for churches to be involved in the lives of their communities. The following were some of the New Testament passages that the participants mentioned, and churches can use that as a guide in their involvement with people in their communities:

- Galatians 6:2 "*Carry each other's burdens so that you will fulfil the law of Christ."*

- Hebrews 13:*16 "Don't forget to do good and to share what you have because God is pleased with these kinds of sacrifices."*

- John 15:2 *"This is my commandment: love each other just as I have loved you."* Romans 12:*13 "Contribute to the needs of God's people, and welcome strangers into your home."*

Participants were unequivocal concerning the teachings of the Bible, pointing out that both the New and Old Testaments encourage the church to take part in the life of their societies. Mr Lewis made an insightful comment stating the following:

> The Bible is clear that we are to be involved and impact the world by being the salt and light. We don't have access to the world, but we can impact our immediate surroundings which are our communities with the love of God. Galatians 6:2 says, "Carry each other's burdens, and in this way, you will fulfill the law of Christ." As Christ is our burden bearer, we are blessed to be a blessing to others. In this way, we fulfill the law of Christ and become more like Him… The church should be the light of the community, help with the struggles of others and love every person as God did.

3.3.5.4 Summary of what the church leaders view as the biblical rationale/justification or any other reasons for churches to be involved in community development

The participants mentioned loving one's neighbour as the focal point for both the Old and New Testaments. The Bible emphasises "love your neighbour as yourself." God's Word is clear that His people need to fellowship and support one another in every way possible. Mr Arnold pointed out that what the early church did in selling their possession and helping the underprivileged of their community is not just a mere story. Still, it is deductive to churches so they can emulate the lesson of loving people incapable of making it in life. While the story does not teach that church members need to sell their possessions to help the weaker people in communities, the lesson remains that churches should not ignore the responsibility of helping to better the lives of people in the communities.

3.3.6 In what ways is your church involved in community development?

Since the interviews were conducted from two churches, the data collected demonstrates themes from each church's involvement in community development.

Table 6: The churches and how they involve in community development

Christian Revival Center	**Weltevreden Chapel Family Bible Church**
• Giving of food parcels and clothes. • Buying groceries for the needy. • Offering classes for skills development. • Helping the unemployed to find learnership and jobs. • Preaching of the Gospel. • Offering counselling to the people needing it. • Offering pastoral care (including visiting the sick, rehabilitation for drug abuse, helping the old and taking part in activities of the communities, including funerals and burials.	• Supporting missionaries. • Giving groceries. • Financial support to the needy. • Discipleship programmes. • Giving food and clothing. • Offering counselling. • Involved in the International College of Bible and Missions, a local Bible college in teaching, administration and financial support, which equips men and women to go back into their communities to minister. • Running outreach programmes in poor communities like Zandspruit, Malamulele (Giyani) and Palm Ridge, where practical help is offered to the communities.

	• Preaching the gospel.

The results show evidence of the churches above taking the initiative in offering help in their communities. The question remains whether their involvement could be rightly described as community development. Also, how impactful those programmes are are some questions that need more probing. Another thing that can be observed from how the two churches above are involved in their communities is the similarities in their approaches. Despite their locations, these churches seem to have a similar approach to offering relief to their communities. One participant from Christ Revival Center mentioned how their church is the beacon of God's love in the community. People who are under substance abuse are being helped with rehabilitation and counselling so that they can have their dignity and personhood restored. Giving food, groceries, tuition fees, and computer education has been a great help to disadvantaged people in the community that Christ revival Center Church is reaching out to.

As for the Weltevreden Church, the respondents were unequivocal, mentioning how the helping of the missionaries and supporting the International College of Bible and Missions (ICBM) has greatly impacted the communities that the missionaries and ICBM are reaching out to. For example, when people graduate from ICBM, they plant healthy churches, impacting their communities.

3.3.7 In what ways have those interactions been effective or ineffective in your church's involvement in community development?

The following themes emerged from each church, as shown in the table below:

Table 7

Christian Revival Center		**Weltevreden Chapel Family Bible Church**	
Effectiveness	**Ineffectiveness**	**Effectiveness**	**Ineffectiveness**
• People's lives are impacted as they grow in self-esteem, dignity, self-respect, and ability to help each other. • There is a relationship and trust that has been	• Some people misuse the help they get from church. For example, students who are given	• Missionaries supported have impacted the communities that they are serving. • The needs of the members of the church have been met.	• No visible effect as those people helped do not come to church.

built between the church and the community. • Some people have embraced the gospel through evangelism efforts. • The number of families living in abstract poverty has been reduced in the community as the church provides basic necessities.	tuition fees don't work hard in their studies. • The programmes that the church runs sometimes are misunderstood by the community as a means to proselytising, as some churches have done so. • There has not yet been formal training on how community development needs to be conducted, and the programmes are not sufficiently monitored. • The need in the communities is just too much beyond the church's ability	• There has been positive feedback regarding outreaches as some people been reached have responded to the gospel.	• Most people are not interested in the programmes that the church initiates. • In the short term, it has not been effective, but long term wise, it has been effective as there has been fruit for the church's labour. This fruit includes the planting of churches by people who are supported; people graduating from ICBM, which the church supports, are involved in the development

	to effectively address the challenges.		of their communities.

The interview results show that amidst all the challenges that communities are facing, there is a significant change that the churches above are bringing in the communities they are reaching out to. One respondent remarked that their church (Christian Revival Center) has initiatives in the communities that greatly impact people's lives. People obtaining skills or some education through the church's effort have their self-esteem, dignity, self-respect, and ability to help others better. Another participant mentions how Christ Revival Center has won public trust with the community members always coming to church for help with issues in their community.

A Weltevreden Chapel Family Bible Church lamented during the interviews that it is unfortunate that the church is no longer offering programmes the church once ran for various reasons despite the positive feedback received by the Weltevreden Chapel.

3.3.8 In what ways does your church train its leaders and members to be involved in community development?

All participants from both churches were unanimous in affirming that their churches do not have special formal training to equip their leaders and members to be involved in community development. Although both churches see the biblical mandate to be involved in their communities, no formal training is offered to the leadership and members. However, the participants mentioned that their churches still are involved in the awareness of the importance of being involved in community development. Two ways emerged from the results on how these churches do their awareness informally. Firstly, it was mentioned that the awareness of community development is mostly done from the pulpit (preaching sermons). Mr Stephen reported that:

> We do not have a formal training programme. We encourage members of the congregation to participate in a variety of community-based programmes. It is largely through personal involvement that we seek to train others. The pulpit encourages participation in the individual's circles of influence. People understand that we are called to care for all people, those within the fellowship and those outside.

Secondly, it was highlighted by one of the participants from Weltevreden Chapel Family Bible church that their church includes evangelism as part of training leaders and members. In

evangelism, members are encouraged to be involved in missions, taking mission trips to underprivileged areas and having prayer meetings for missions.

The question remains whether this informal awareness from the pulpit and participation in evangelism and missions are enough to make leaders and members competent to play a role in transforming their communities. Having no formal training is a grave issue that shows churches are not fully prepared for the task despite seeing the need to participate in transforming communities.

3.3.9 What kind of challenges does your church face in involvement in community development?

Data from both churches shows the following themes on the challenges that they are facing in their involvement in community development:

3.3.9.1 Limited resources and funds

Participants remarked that limited resources and funds have hindered their churches from effectively participating in community development. Mrs Catherine replied, "with COVID-19, funds dropped drastically, which has limited their involvement in their communities as our church can only help a few people." While the term 'resources' may refer to different things, the researcher tried to ask what was meant by those people who mentioned the lack of 'resources' as a challenge. In their response, it was clarified that it refers to everything needed to complete the work. In the context of community development, it is funds, people, skills, time, training, etcetera.

3.3.9.2 Lack of human resources

While it was generally mentioned that lack of resources hinders the churches from effectively participating in community development, the lack of human resources was specifically pointed out in two aspects. Firstly, people do not have time to be involved in their communities as they are busy trying to make *ends meet* for their families. This is a challenge because community development is not just about the programme, but about the people participating in those programmes. Secondly, there is a lack of interest. People are disinterested in participating in programmes that are meant for the upliftment of their communities. One participant pointed out that, especially regarding long-term focus, few people participate in such initiatives. They are more open to relief than to development. This leads to apathy in communities; people often resist change in their lives and communities.

3.3.9.3 Lack of training

Respondents mentioned there is poor involvement in community development because the church's leaders and members do not get specialised training in the subject matter. Most of the time, the programmes are executed without research and are based on trial and error. Mr Gabriel pointed out that even though most churches recognise their role in society, they do not invest in training people to assist their communities in transformation. Churches, then, practically mostly accept the role of churches in society.

3.3.9.4 Lack of partnership

There was an acknowledgement by the participants regarding churches acting independently in addressing challenges people face in communities. Participants mentioned that there are two ways in which this becomes a problem in community development. Firstly, it was noted that there is no cooperation among the churches. Mrs Doreen said that this disunity comes about due to differences in theology. Churches with a certain view of theology are reluctant to work with other churches with a different view of theology which then becomes a hindrance to the church's involvement in community development. Secondly, lack of cooperation with other organisations which are not religious. It was pointed out that churches are hesitant to work with non-religious organisations because they fear losing their values in collaborating with them. However, the participants mentioned that during the time of COVID-19, it has proved contrariwise. Many churches have worked with non-religious development organisations, and it was done effectively without any other compromises.

3.3.9.5 Summary of the challenges churches face in their involvement in community development

This research mentioned the lack of human resources as a huge hindrance to the church's involvement in community development. Respondents reported that people are not interested in participating in their communities' transformation. There are several reasons it is like this; however, what was mentioned during the interviews is that most of the churches' programmes are relief oriented. Few churches run long-term development-oriented programmes. Thus, community members are accustomed to receiving things and not participating in their development as individuals and communities.

3.3.10 How could the church overcome these challenges?

The respondents mentioned the following as ways of overcoming challenges in their involvement in development.

3.3.10.1 Biblical responses and godly wisdom

Participants mentioned that churches need to discuss the challenges and be guided by biblical principles in dealing with them. When responding to the question, Mr Kennedy said.

> It is a difficult question to think of how churches can address the challenges that people are facing in communities. However, I guess as and when challenges arise, first the church must discuss the issues and through the guidance of biblical principles and godly wisdom, a decision should be made.

The participants acknowledged the wisdom found in the Bible that churches can use to address issues in their communities. For example, the Old and New Testaments outline some practical suggestions on how God's people can involve their communities. Through proper explanation, the church can be enriched through the Bible to respond to societal issues.

3.3.10.2 Prayer

The participants emphasised the importance of prayer in dealing with societal issues. They mentioned that churches need to pray first for guidance on how they can be involved in issues facing societies. Secondly, churches should pray for God to raise more workers and that people's hearts may be changed so they can be passionate about transforming their communities. The participants pointed out that most churches ignore the importance of prayer in dealing with societal problems, which results in their involvement not being impactful. Mrs Catherine mentioned this:

> Churches need motivation, nothing less than to know what it means to be filled with God's Spirit to meet the needs that God may identify. And this comes through prayer. That is the only way for the church to be successful in God's eyes. In absence of this, the church can just be involved in programmes that do not bring true transformation to people.

3.3.10.3 Encourage participation

The participants reported the importance of participation in community development. They indicated that community development is not just a thing where community members are passively involved. For community development to be a reality, it is paramount for community members to participate in the process of the transformation of their lives and the condition of their communities. This should be done more aggressively, although not forcibly campaigning for the

involvement of more church members and community members to participate in transforming their communities.

3.3.10.4 Finding relevant initiatives

Some participants said that while community challenges are huge, churches cannot just be involved irrelevantly. When the researcher asked what they meant by “irrelevant involvement”, the participants clarified that it involves having some programmes that do not address issues that people are struggling with. Mr Lewis gave an example of their community being challenged by poverty, and instead of churches bringing programmes that can handle that challenge, something else is being emphasised. Churches should try to find relevant and biblical-based initiatives that will enable churches to be holistic in their service.

3.3.10.5 Train and equip leaders

Respondents unequivocally pointed out a need for churches to train and equip leaders passionate about developing their communities. This can be done by realising that community development is part and parcel of churches serving their communities. Thus, churches need to train specific leaders to be involved in community development. Churches can effectively address community challenges by continually offering training and equipping leaders and members to deal with societal issues.

3.3.10.6 More involvement with communities

Churches need to find ways to be more involved with what is happening in society. The respondents mentioned the tendency of churches to focus on themselves. This kind of practice demeans the impact of churches in society. Mr Kennedy pointed out that “churches (which are believers) are the salt and the light of the world and not of themselves.” This truth needs to be entirely grasped for churches to be more active in dealing with public issues.

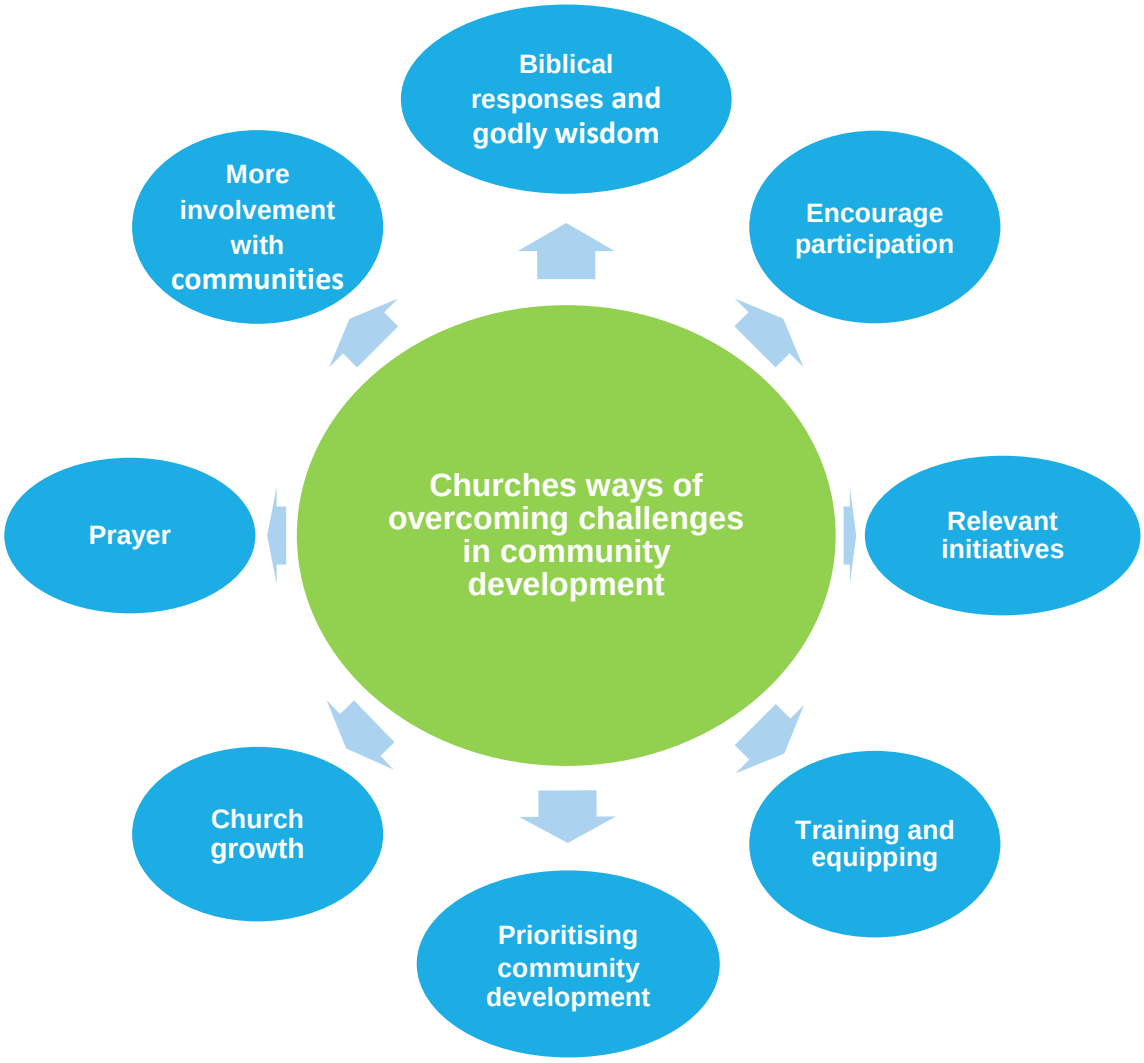
3.3.10.7 Prioritising community development

Respondents mentioned that community development should be a priority for churches and not a secondary activity. A lot of churches disregard their responsibilities in their community. Mr Reuben noted that “community development is sought after all other things that churches plan have been executed. Then, that when they think of participating in communities and most of the times in an irrelevant way.”

3.3.10.8 Church growth

Participants reported that churches need to focus on growing their congregation in numbers and their effectiveness in the community. It was mentioned that while church members' growth is important, it is not to be sought at the expense of the church's impact on society. Having a mega-church which does not involve issues of public concern is a disgrace for Christian churches. Therefore, the impact of churches in society needs to grow as much as the members.

Table 10: Ways in which churches can overcome challenges in their communities



These ways of overcoming challenges to ensure involvement in community development mentioned by research participants show that churches are well-versed in what they can do to overcome the difficulties. Notwithstanding this knowledge by churches, apparently, churches are not putting their knowledge into practice. These challenges are still choking the church's involvement in community development despite its knowledge of overcoming them.

3.3.11 What are your recommendations to the church to improve its approach to community development?

The following were given as recommendations by the participants of the research to improve churches' approach to community development:

- **Community development should target the whole community:** The participants observed that there is a tendency for churches to target their members when they venture into community development. This should be avoided at all costs. Another thing that was observed in churches is participating in community development to proselytise. The participants reported that if churches are to make an impact in the development of their communities, they need to do that solely to minister to people's needs and not make them members of their churches.

- **Formal training for community development practitioners within the church:** It was mentioned by some of the participants that churches need to have formal training for full-time pastors who are going to be specifically involved in community development.

- **Find the community's needs and respond accordingly:** Participants reported that churches need not develop community development programmes based on their needs assumptions. They need to get the community better and find out their needs. Participants mentioned that churches need to involve the public in deliberating what responses need to be executed for churches to do this.

- **A holistic approach to community development:** It was emphasised by the participants that the approach that churches need to have in the transformation process of their communities should be holistic. This is to say that the whole person (spirit, soul, and body) should be targeted as one. Community development approaches that prioritise one aspect of the human being at the expense of the other should entirely be avoided.

- **The practice of public pastoral care:** It was pointed out by some of the participants that churches need to put more emphasis on pastoral care. One participant mentioned that faithful people should be appointed in churches that will be trained to give pastoral care not only to church members but the entire community, even to non-churched.

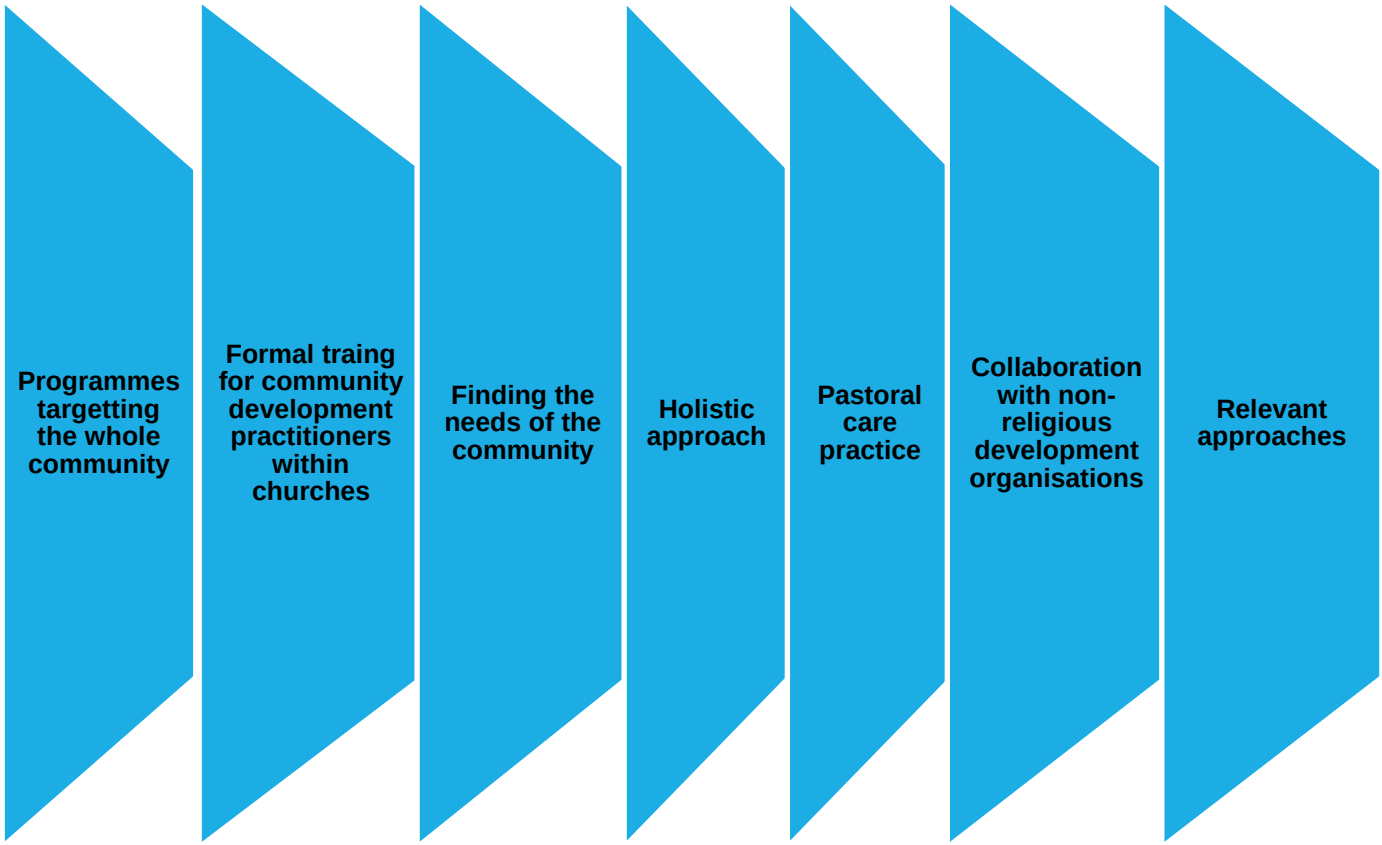
- **Collaboration with other non-religious development organisations:** Participants suggested that churches need to be more open to working with other non-religious development organisations for the same goal of transforming communities.

- **Relevant approaches:** It was also mentioned that churches need to be relevant in their approach to community development. Churches need to go along with the changes that are in societies. Churches need to be updated with things like technology and understand the demands that technologically oriented societies demand.

These recommendations presented by the participants are not out of place. It shows that church leaders understand what needs to be done for churches to maximise their influence in transforming communities. It was a shock to see that conducting research was not mentioned explicitly by the participants as something that needs to be done to enhance churches' involvement in community development. These recommendations presented by the participants will be integrated with literature on what needs to be done by churches to enhance their participation in community development. A thorough discussion of this is presented in chapter 7.

Table 11

Recommendations for the improvement of churches' community development approach



3.4 Discussion of the findings

The objectives of the empirical study were three-fold. Firstly, the study was conducted to determine whether church leaders understand community development. Secondly, the study was conducted to ascertain if church leaders know the challenges communities are facing communities face in South Africa face. Lastly, the study was conducted to assess if church leaders apprehend the biblical mandate of why churches should be involved in community development. Thus, the discussion of the section below attempts to respond to the question of why the challenges experienced by South African communities require churches to be agents of community development.

3.4.1 Participants' definition of community development

The results showed that participants understand community development to mean different things. While the results exhibited that participants had some understanding of community

development, concurrently, the results suggest gaps in their understanding of community development. This is revealed by the fact that only 40 percent understood community development as the upliftment of community members, so they have better lives. This better life includes education, acquiring different skills, and good health (mentally, physically, emotionally, and spiritually). While other understandings of community development by the participants have some elements of the concepts of development, they lack a comprehensive component of what community development entails.

According to Phillips and Pittman (2009:3), community development has developed into an established discipline of interest to practitioners and academicians over the past few decades. Notwithstanding the community development evolvement, Phillips and Pittman (2009:3) noticed that community development is defined in many different ways. For instance, most practitioners perceive community development as an outcome in which there is an improvement in physical, social, and economic in the community. Academics view community development as a process in which communities can act cooperatively and improve their ability to do so.

The concept of community development involves understanding the idea of community with development (Sapkota & Tharu, 2015:67; Mattessich & Monsey, 2004:56; Vidal, 2001:2). While the community may also refer to different things (Mattessich & Monsey, 2004), in the context of development, the community refers to “a certain group of people living in a particular locality with strong social-cultural bondedness and belongingness” (Sapkota & Tharu, 2015:67). On the other hand, the development incorporates a broad process of progressive transformation of human life and its different aspirations, including environmental sustainability and security (ibid). It is in the combination of two terms that community development can be understood as two-way interaction of people/community and development. In community development, people are empowered with the skills they need to champion change within their communities. Thus, for community development to be realistic, there is a need for the formation of large social groups to work together for a common agenda (Sapkota & Tharu, 2015). In this context of understanding development, Magezi (2017b:9) stated that “development is achieved by people and is for people.”

The understanding of what community development entails is very important for churches’ implementation of initiatives to address people's challenges. How churches interact with their communities in development depends on understanding how they perceive community development. For example, for leaders that view community development as relief, their programmes for community development will be built around providing humanitarian relief to their communities. No wonder these leaders emphasised that their churches do not have funds to run community development. This is because, in their understanding, community development is

something that churches need to offer to the communities; hence, it becomes a one-sided operation. This understanding of community development concurs with the conception presented by Vidal (2001:2) and Ferguson & Dickens (1999:1), who defined community development as "asset building that improves the quality of life among residents of low to moderate-income communities." Two important things need to be avoided in the way that community development is understood.

Firstly, the implication that community development is chiefly an economic effort. Development in this understanding is geared only towards poor communities. While economic growth cannot be entirely ruled out as an aspect of development, however, development itself is more multidimensional than just economic (Todaro & Smith, 2012:16). When economic growth is emphasised as part of community development, some other issues are overlooked in the community that are critical in making the lives of people better (Klaasen, 2019:1; Anderson, 2014:64; Elliot, 2014:68). For example, the issues of gender-based violence (GBV) and racism. People involved in gender-based violence and racism are not always from poor communities. If community development only targets economic development, the chances are high that gender-based violence and racism will be unnoticed in communities. Todaro and Smith (2012:16) offer an insightful dimension of what the development of communities entails this way:

> Development must therefore be conceived of as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and eradication of poverty. Development, in its essence must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and evolving aspirations of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory toward a situation or condition of life regarded as materially and spiritually better.

The above statement captures the components of development in showing that all aspects of the human environment can be changed for the better. If the understanding of development above is grasped, it may mean that poor and affluent communities need development. It is not only lack of income and wealth that makes communities underdeveloped, but there are a bunch of other things as well. Sen (1999:14) strongly advised that "economic growth cannot be sensibly treated as an end in itself. Development has to be more concerned with enhancing our lives and the freedom we enjoy." Magezi (2017b:9) made a similar statement to Sen's, pointing out that development is people-oriented and must be achieved by community members. It is more than economics: it is about developing people's lives so they can have a quality life as they define it.

Secondly, the implication is that communities needing development are vulnerable because they cannot contribute anything to their development. This is subtle; however, many development practitioners have that mentality of superiority. This makes development a one-sided bargain. The practitioners behave like they are the ones who have the answers for the community afflictions. In this kind of approach, community members are not consulted for the implementation of programmes. Mostly, no relationship is built between the practitioners and community members. Community members are treated with disrespect which hinders their participation in the solutions for their woes (Fields, 2014:1). When people are just recipients of development and not participants, it renders them powerless. Owning the responsibility of community members to deal with their challenges makes them believe that they are valuable and are capable of contributing and determining their future, notwithstanding their social status (Yoms, 2015:52; Voorhies, 2009:605).

However, some leaders in the interviews rightly understand community development as empowering community members. The World Health Organisation (WHO) (2009) defines community empowerment as enabling communities to increase control over their lives. In their understanding of communities, the WHO (2009) states that these may or may not be spatially connected but are people who share common interests, concerns or identities. They further clarify that empowering involves increasing assets and attributes and building capacity to gain access, partners, networks and/or a voice to gain control. While in empowerment, there are some degrees of external influence, Labonte and Laverack (2008:30) explained that people are their assets, and the role of the external force is to catalyse, facilitate or "accompany" the community in the process of acquiring power. In community development, the most important assets are the community members themselves.

An interesting debate about the connection between relief and development is presented by Minear and Weiss (1993). Traditionally, as illustrated by Corbett and Fikkert (2012:99), relief is defined as the urgent and temporary provision of emergency aid to reduce immediate suffering. For example, if there is a drought in Malawi and people do not have enough harvest to sustain their lives. In such a situation, people are nearly or completely helpless and experience tumbling economic conditions. It is in this kind of situation that relief comes to stop people's suffering. Corbett and Fikkert (2012:100) stated that the key feature of relief is a provider-receiver dynamic in which the provider assists – often material - to the receiver, who is largely incapable of helping himself at that time.

However, according to Minear and Weiss (1993), humanitarian relief entails a wider meaning than the traditional understanding of it. Relief also involves a long commitment to certain projects that supports an individual's humanity and self-respect. Using the war-torn country of Afghanistan as

an example, Minear and Weiss (1993) explained that humanitarian relief would not only involve providing food and medication. Nevertheless, relief in this context would include providing restoration of infrastructures and improving psychologically those affected by the conflict, such as victims of rape. In this kind of understanding of relief, being involved in relief programmes is meant to relieve the pains of people suffering and build up the brokenness in people's lives and environment. It is in this understanding of relief that it is relevant to the development of communities.

To sum it all up on the church leaders' definition of community development, while the study shows that some leaders understand what community development is about, there is a need to educate these leaders on the comprehensive concept of community development. How is this education going to help? Firstly, this education will help church leaders to perceive community development in a way that they will see it not as a strange thing but as part of their church's responsibilities in communities. Secondly, helping church leaders understand community development will help their churches develop relevant initiatives to address community challenges. Thirdly, understanding what community development is will allow churches to understand the importance of working together with other churches and non-religious organisations as they realise that serving communities need multi-players, including those who are not religious organisations. Understanding community development becomes integral to the church's effectiveness in addressing community challenges.

3.4.2 Leaders' knowledge of challenges facing South African communities

The result of this study reveals that church leaders know the challenges that communities face. However, there is more to assess concerning what leaders in this research reported. Three challenges, among others mentioned by participants, namely poverty, gender-based violence (GBV) and ungodly lifestyle, will be discussed further.

Firstly, many participants mentioned the issue of poverty is a big challenge in South African communities. This response agrees with the Studies of Francis and Webster (2019); Eloff (2017); and Leibbrandt *et al.* (2010), which found that poverty is one of the pressing challenges that South African communities are facing. According to the results of the surveys by Statista (2022) in 2021 and 2022, the share of the respondents in South Africa worried about poverty and social inequalities in the country was 34 percent in April 2022. During the period between 2021-2022, the share of participants in South Africa concerned about poverty swung between 27 percent as of January 2021 and peaked in August 2021 with 40 percent. This shows how poverty is a serious concern for many people in South Africa, among other challenges that people face in

communities. According to the State of the National Address 2022, [33]South Africa has invested significantly in a social wage package to reduce inequality and the worst effects of poverty. The government has used R195.5 billion in social grants in 2021/22 to support people living in dire poverty in the country. All these agree with the reports that the respondents on poverty being a serious issue in South Africa.

The dimension of poverty in South Africa is wide. Firstly, poverty in South Africa is manifested in people's being deprived of basic needs (Maseko, 2013:26; Sekatane, 2004:25). The concept of deprivation of basic needs as a manifestation of poverty has been growing in South Africa over the past few years (Maseko, 2013:26). There are a lot of people in South Africa who are struggling to acquire basic needs for their daily living. Issues like access to good health, access to quality education and unemployment, to mention a few, have rampaged South African communities. The evidence of dire poverty is seen in the communities of Lenasia, where some of the interviews for this chapter were conducted. Moving around the community, one finds many youths just loitering in the streets doing nothing due to a lack of employment opportunities. Youths have succumbed to alcohol and drug abuse. The poverty situation in the Lenasia community is so visible and intense.

Another way poverty is manifested in South African communities is due to the impact of poor politics and cultural influence due to the history of apartheid (Francis & Webster, 2019:793). Maseko (2013:27) hinted that South African communities are not just poor due to lacking economic power but also are affected by politics and culture. The influence of apartheid rendered divisions in communities that accelerated the levels of inequality. This has subtly perpetuated despite South Africa becoming a democratic country. In return, there have been no significant changes for many communities that found themselves at the *bottom of the economic ladder* due to the effects of apartheid. It is difficult, though not impossible, to change one's social status in South Africa. The enormity of the problem of poverty in South Africa is a huge concern even for churches involved in community development, as the empirical study showed. Churches are despondent as they see no progress in addressing poverty in their communities. The poverty situation in South African communities explains why many churches' approaches to community development are mostly geared toward providing relief.

While several factors feed the problem of poverty to be huge, the respondents alluded to poor politics and bad governance as some of the huge factors contributing to poverty's perpetuation. Participants noted that the government has failed to address the problems people in South Africa

[33] State of National Address 2022 is found on: https://www.stateofthenation.gov.za/sona-2022/building-better-lives/fighting-hunger-and-poverty.

face. As per the report, participants mentioned there is ineffectiveness in how the government deals with issues people are battling. The government has detached itself from the needs of the people. This observation echoes what the Borgen Project (2020) observed as enhancing poverty's pervasiveness in South Africa. The Borgen Project (2020) referred to the failure of the government to foster the policies of poverty reduction and closing the inequality gaps as one factor contributing to the worsening of poverty in the country.

Respondents also mentioned other factors like corruption among government officials causing poverty in South Africa. According to Transparency International (2014:2), corruption has a long-term detrimental effect on the operations of economic procedures and a destructive impact on a country's overall governance environment, corroding the productivity and legitimacy of state institutions, and ultimately undermining sustainable development and the rule of law. There are several ways in which corruption may affect a country's economic performance, which leads to poverty (See Gupta *et al.,* 2000; Gyimah-Brempong, 2002:183-209). Transparency International (2014;2) presents the following effects of corruption on economic growth:

- Corruption distorts incentives and market forces, leading to the misallocation of resources.

- Corruption diverts talents and resources, including human resources, towards "lucrative" rent-seeking activities, such as defence, rather than productive activities.

- Corruption acts as an inefficient tax on businesses, ultimately raising production costs and reducing the profitability of investments.

- Corruption may also decrease the productivity of investments by reducing the quality of resources. For example, corruption decreases a country's human capital by undermining the quality and quantity of health and education services.

- Rent-seeking behaviour is also likely to create inefficiencies, fuelling the waste of resources and undermining the efficiency of public expenditure.

All the above effects of corruption cripple a country's performance in economic growth and harm many people in society. This is the problem in South Africa, as the country continues to see worse versions of corruption, including the high political officials. No wonder South Africa is rated one of the worst corrupt countries in the world (Corruption Watch, 2022; Transparency International, 2022). The increase in corruption is directly proportional to the increase in poverty in the country.

Secondly is the issue of gender-based violence (GBV) in communities. As mentioned in the presentation of the data section, GBV was not mentioned by most participants. It was only pointed out by one out of fifteen people that participated in this research interview. The participants' lack of acknowledgement of GBV raised serious questions regarding church leaders' perception of GBV. Do church leaders see GBV as a problem at all? The study by Peter Manzanga (2020) in the Zimbabwe church context showed that while GBV is a serious challenge in most African communities (may include other continents, too), it is an issue that is not spoken about in a lot of churches. During the interviews for Manzanga's study, participants were surprised that a pastor (Manzanga) could speak openly to women about GBV. It was noted during Manzanga's study that churches nurse a culture of silence regarding the issue of GBV. This is shown by the absence of teachings from the pulpit concerning GBV in many African churches. Rarely one hears a sermon on GBV preached on Sunday. This may explain why the issue of GBV was not presented as a challenge that communities are facing by the majority of leaders. Manzanga (2020:164) lamented that a lack of public teaching and well-structured approaches to GBV contribute to the church's ambivalence on GBV.

What is causing such ambivalence in churches in discussing issues of GBV? While there may be other factors, Manzanga (2020:312-313) presents two important factors. Firstly, the effect of "dualistic theology" promotes the exclusion of *secular* issues in *sacred* discussions. It encourages people to be passive in issues of public nature. For example, Bowers-Du Toit (2010:436) observed how churches in the Cape Flat did not show passion in addressing societal issues but emphasised evangelism. This demonstrates the effect of a theology of dualism at work. Most local congregations are between secular and religious, and that cripples the way they respond to societal issues, including GBV. Secondly, most theological training is not fully preparing students to address the issue of GBV. This is evidenced in the development of curriculums which emphasise abstract challenges, such as doctrines, at the expense of concrete challenges, such as community development. The fact that clergy are not given enough training to make them competent to confront societal issues, and frame ministerial interventions is a serious challenge for the church.

How could churches ensure that the issue of GBV is given enough attention? Participants of the study conducted by Manzanga (2020:162) proposed the following:

- The need to have workshops on gender-based violence in churches.

- The need to create a forum for women to speak their concerns in the presence of men and encourage dialogue.

- Pastors in the church must create space for women to speak and write as a measure to express what they feel.

- Pastors should encourage bible studies that include men and women in the passages that men perceive as encouraging male dominance.

- There is a need for a public debate on the issue of GBV between men and women to generate awareness and educate people.

Lastly, the issue of ungodly lifestyles in communities is very interesting, especially with the development cases. Participants mentioned the pervasiveness of ungodly lifestyles in communities as one of the challenges communities in South Africa face. The participants said that due to an ungodly lifestyle, communities in South Africa had been victims of masses of challenges that come with ungodly lifestyles, such as crimes, drugs and alcohol abuse and many other evils that are experienced by communities. The question that needs to be examined is, do people need God to live a better life? To answer this question, firstly, it needs to be submitted that there are countries in Europe whose people are living a better life without the endorsement of religion. Countries like Norway, Sweden, and Holland, to mention a few, have high rates of developed communities, and they are the same countries where religion, particularly Christianity, is declining (Casanova, 2015:207-211). At the same time, Africa, where the effect of religion is high among all continents, is a less developed continent in the world (Siyum, 2018:1; Augustine, 2016:6; Mbetwa, 2018). What can be ascertained from this? McGrath (2011:813) mentions Karl Marx, who criticised religion, arguing that it seeks to comfort those suffering in the present by persuading them of the joy of an afterlife. Marx continued blasting religion that it distracts people from transforming the present world so that suffering could be eliminated (McGrath, 2011:813).

Coming back to the question, do people need God to live a better life? The examples of European countries defy the affirmative response to the question. However, the understanding of what better life entails matters to this question. Christians understand that a better life does not only mean enjoying material goods. Jesus, in Matthew 16:26, posed an insightful question: "For what profit is it to a man if he gains the whole world and loses his own soul?" In this, Jesus asks for the benefit of just having material flourishment at the expense of spiritual benefits. The problem with the church has been its emphasis on evangelism at the expense of addressing issues that people are facing in communities. But as seen in Jesus' ministry throughout the gospels, his approach to ministry was holistic in that he reached the whole person. Corbett and Fikkert (2012:37) made an insightful statement mentioning that:

> The task of God's people is rooted in Christ's mission. Simply stated, Jesus preached the good news of the kingdom in word and in deed, so the church must do the same. And as we have, Jesus particularly delighted in spreading the good news among the hurting, the weak, and the poor. Hence it is not surprising that throughout history God's people have been commanded to follow their King's footsteps into places of brokenness.

The statement above challenges churches to ensure that their ministries are organised holistically to serve the whole person just as Jesus did. However, churches separating social action from the preaching of the gospel has made the church's impact in societies not experienced by non-church people. In other words, churches have lost their saltness, and their light is not shining anymore as it ought to in the world (Pillay, 2017a:1; Ndukwe, 2008:2). Although there might be a lot of factors that have contributed to people living ungodly lifestyles in communities, this research submits that churches losing their influence in communities is paramount of all. Pillay (2017a:11) observed churches' failure to live up to their calling and encouraged churches' more involvement with communities saying:

> Today, more than ever, given the increasing poverty, violence and injustices in the world, the Christian church is called upon to embrace, engage and continue with its task of being an agent of transformation and change. It needs to fulfil the gospel imperative of making the world a better place for all to live with justice, peace and harmony.

The privatisation of faith has become a huge challenge for societies as people do not see the connection between their problems to faith. Instead of showing people in societies the transforming power of the gospel in life, churches are busy discussing dogmas and denominational positions within their buildings. These things are not bad, but churches are supposed to be a place where people will experience the power of God, not by discussing dogmas and abstract stuff but by being a tangible example of what it means to love one another. Christian communities are not different, but in the quality of life, they experience together. Jesus said in John 10 that he came to give abundant life, implying that His followers are a holy nation that God acted in human history. Jesus' community is a community of conviction and caring, love and sharing, joy and hope through the gifts that the Holy Spirit has gifted the church. Jesus, in John 13:35, submitted to His followers that people would recognise that they are His followers in the world by expounding good expository preaching. No. He said, "by loving one another." This kind of love compels the church to be public so that people can experience the love of God in their lives.

Therefore, the issue of ungodly lifestyles in communities must lead churches to reflect deeply on how they impact their communities. If the church (believers) truly are the salt and the light of the world, then something is wrong with churches. Why? Because salt is a symbol of healing and preservation in the Bible. And light is a symbol of newness. It is a time for churches to ask serious questions like how we impact our communities. By being honest with this question, churches may find that they are not fully participating in the calling that Jesus extended to them. And it is by accepting this that churches can begin to find ways to impact their societies so that people will start to experience the saltiness and see the light that they will indeed submit to the lordship of Jesus and be transformed in their lives. Once the church becomes relevant in the lives of people in communities, there is a great chance that people will respond to the gospel. Otherwise, if churches remain private, there is a chance that more 'darkness' and ungodly lifestyle will be felt in societies.

3.4.3 Leaders' understanding of biblical rationale/justification and other reasons for churches' involvement in community development

This chapter's main purpose was to understand if church leaders understand why the challenges people are facing in communities require church intervention from a biblical point of view. The empirical study shows that church leaders partially understand the topic. From the study results, three reasons from the Bible, which are the teachings of Jesus and His ministry, and the teachings of the Old and New Testaments, were submitted by church leaders as the reasons for churches' intervention in the development of communities.

The participants mentioned that churches intervene in the development of communities based on the teaching and ministry of Jesus. What did Jesus teach about social transformation? Mathews and Raymond (2020:1) contend that Jesus is a 'social activist' and lament that this is sometimes not being noticed due to the popularity of divine attributes that the gospel writers present Him with. But a close look at His life and teachings reveals that Jesus was a radical social activist who fought for justice and confronted the existing social structures (ibid). While several themes can be attributed to Jesus' teaching on social transformation, participants mentioned the next four.

Firstly, the participants mentioned Jesus' teaching on the Kingdom of God as a basis for social intervention. Jesus' public proclamation was centred on the central theme of the Kingdom of God. Mark 1:15 summarises very well Jesus' teaching by saying, *"The time is fulfilled, and the Kingdom of God has come near, repent and believe in the good news."* Jesus' proclamation of the Kingdom of God was the development of an alternative consciousness to the one presently offered by the imperial forces of the Roman government. Contrary to the Kingdom of the Roman Empire, which was incapable of solving people's challenges, the one that Jesus was presenting was to make

sense to the Israel context by solving local problems (Malina, 2001:40-57; Mathews & Raymond, 2020:2). Churches as representatives of Jesus and the Kingdom of God have a role to play in bringing the transformation in communities. And this was emphasised by Jesus' teaching on prayer, where His followers are to petition God for His Kingdom to be a reality in communities of people.

Secondly, the participants mentioned Jesus' teaching on love as a motivation to intervene in addressing community issues. Jesus emphasised that love should be a paramount virtue of every person in the Kingdom of God. This special significance of love is shown in the double commandment to love the Lord God with one's whole being and the neighbour as oneself. Jesus taught that love is the greatest of all commandments and where all the law and prophets are centred (Matt 22:37-40). Jesus taught categorically that love towards God should always be accompanied by love towards fellow human beings. Jesus substantiated this teaching with a parable of the Good Samaritan, where He challenged His followers to employ the love that generates compassion for a neighbour. The participant remarked that the church is called to demonstrate this kind of love to the world, hence its involvement in the development of communities.

Thirdly, Jesus' teaching on righteousness and justice. In Matthews 6:33, Jesus taught that His followers must strive first for the Kingdom of God and His righteousness, and all the material blessings (food, shelter, and clothing) shall be given to them as well. The word righteousness is a translation of the Hebrew root *ṣdq* or the Greek *dikaioun* and can be rendered as (i) a quality or state of being righteous, upright, in the right, or just; or (ii) that which conforms with a standard or a state of acceptability to God (Mathews & Raymond, 2020:4). Jesus was critical of unjust social structures. He attacked the circumstances that led to economic disadvantage, political domination and cultural, religious, and ideological oppression. His attack on the temple demonstrates this as Palestinian society's economic, political and religious centre (Mk. 11:15-19, Jn. 2:13-16). Jesus expressed his disapproval of religious systems that accepted the abandonment of the aged [like through Corban[34] (Mark 7:11)] and oppressing the unfortunate. Jesus was captious of the neglect of weightier matters of law-justice, faithfulness and mercy (Matt 23:23). Participants reported that it is by following the teaching of Jesus on righteousness and justice that churches are required to be agents of community development.

[34] According to Mark 7:11, Corban was a gift that the Jews offered to God especially in fulfillment of a vow. By not honoring their parents and use the gift to give God as an excuse, Jews were dishonoring God with their practices.

Lastly, Jesus' teaching of the poor. At the beginning of His public life while in the synagogue in Nazareth, Jesus summarises His primary concern when he applies to himself the words which he has read from the Book of Isaiah:

> *The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Luke 4:18f).*

The words for poor in the New Testament designate persons and groups lacking (totally or in some degree) the necessities of life like food, drink, clothing, shelter, health, land/employment, freedom, dignity and honour, etc. (Scheffler, 2013:3; Magezi, 2007a:47; Kunhiyop, 2008:146). Poverty may be indicated by these manifestations (hungry, thirsty, naked, homeless, unemployed, despised). Jesus was therefore putting himself on the side of the poor, prisoners and the blind and teaching His followers to do the same. By the inspiration of Jesus' teaching on the poor, the participants mentioned that churches should follow suit by taking care of marginalised people in society and helping them overcome their shame and disgrace.

Participants also mentioned that the church's intervention in the development of communities is based on the ministry of Jesus. How did Jesus conduct His ministry? Jesus' ministry was holistic in that He ministered to the whole person in their contexts and refused to isolate proclamation from social involvement. In His ministry, Jesus preached the gospel and reached out to the needs of the people. All these things were central to His ministry (Acts 10:38). The church's intervention in social issues is motivated by the ministry of Jesus. He was not only concerned with spiritual issues but also social ones.

The participants also indicated that the Old and New Testaments have passages encouraging God's people to be active in their communities. The participants quoted different passages to show that churches have responsibilities for developing their communities. For example, some of the passages from the Bible that were cited were:

- **Jeremiah 29:7:** God's people were told to pray for the peace of the places where God brought them, as these places prosper, they will also prosper. This passage shows that God's people prosper alongside their communities.

- **Exodus 21-23:** This passage shows a strong concern for social justice. It has laws regulating property, land use, and other people's treatment, controlling human dignity violations and ensuring justice.

- **John 15:2:** Jesus in John commands His followers to love one another. This love is meant to be extended outside the walls of the building. Jesus loved all people, and churches are to love all people the same way Jesus did.

- **Galatians 6:2:** This passage echoes the command to love, where God's people are commanded to carry one another's burden to fulfil the commandment to love one another. The burden in this passage comprises physical, spiritual, and emotional burdens; hence the New Testament encourages the holistic approach to care.

The main thing that emerged from the study was that church leaders are conversant with the biblical mandate for churches to be involved in community development. The teachings and ministry of Jesus and the Old and New Testament inspire churches to venture into community development. While all these are true, some elements are missing in the descriptions. No one mentioned that church's involvement in community development is based on creation narratives. Wright (2006:398) pointed out that Genesis 1-2 declares God's work to be good, including everything He created: man, animals, nature, birds and everything that we see in the beauty of creation. Therefore, God values His creation. After He created man, He put him in charge of everything that He created (Gen 1:28). The creation narratives reveal God's intention for His creation which is a world filled with healthy, vibrant creatures living in safe, just, participatory, welcoming, and equitable communities and lovingly engaged with God (Baptist World Aid: n.d:1). Sadly, when the man failed to live as called by God, it resulted in the fracturing of relationships with God, within communities and with the earth. Things like violence, injustice, poverty, exclusion, oppression, greed and false worship became part of the human experience. However, God did not abandon His creation but set about redeeming and restoring it. The Bible is about the story of God redeeming and restoring His creation, and it is climaxed definitively in the life, death and resurrection of Jesus. Through Jesus, God has set about overturning injustice, violence, poverty and exclusion and creates communities of faith, justice, inclusion, hope and peace. In another way, God has re-established *shalom* in communities of people, and this work begins now on this earth. Scripture calls churches to be agents of *shalom* that God is bringing to all creation, which includes bringing human beings into the right relationship with God, one another and the creation. While the restoration of the right relationship between God and humankind is achieved through the life, death and resurrection of Christ to which the church bears witness, God's wider mission to communities and creation is accomplished through a variety of agents, such as the earth itself, government, households, individuals, and the church (see Gen 8:21-22; Psalms 104; Matt 5:45; Rom 13; Prov. 31:1-9). This calling of bringing shalom into communities requires

churches to be agents of community development. The Baptist World Aid (n.d:3) usefully elucidated that:

> In promoting development, the church should never surrender its unique role as witness to Christ and the centrality of this role in the restoration of right relationship between God and human beings. No other agent can fulfil this role. Nor should the church forget that when pursuing the wider developmental vision of Scripture (right relationships within communities and with the creation) the church is but one of many agents God uses. The church's knowledge of God allows it to champion a vision of an inclusive, equitable, just and peaceful world, while the reality that it is one of many agents for bringing such a world into being should see it partnering with individuals, households, communities and governments to realise that vision.

The concept of churches being one of the agents of bringing *shalom* in communities is further expounded by Magezi (2017b) in his article '*Making community development at grassroots a reality: church-driven development approach in Zimbabwe's context of severe poverty.'* Magezi (2017b:9) submitted that churches are a subsystem of a community and society that people live in. While Magezi (2017b) is not concerned with discussing why churches are required to be agents of community development, it emerges from this article that as part of a community, churches have a role to play in society. The way communities are designed, each organisation within a community has a role to play. For example, police are called to offer protection to the citizens. Likewise, in their calling, as part of the community, churches have been called to contribute to the well-being of the community members. As discussed earlier, this well-being involves ensuring that people's spiritual, physical and emotional lives are taken care of. This is the responsibility of the church in communities. This discussion gives two reasons for churches to participate in developing their communities. Firstly, the Bible is clear that churches need to intervene in things happening in society. Secondly, churches are part of communities, and by being part of communities, they have a role to play in the well-being of communities.

3.5 Summary and conclusion

This chapter was intended to determine whether church leaders understand why the challenges people face in communities require churches to be agents of community development. The objective of this chapter was achieved through the responses to the interviews that were conducted. Leaders from two churches, Weltevreden Chapel Family Bible Church in the suburb of Weltevreden, Roodepoort and Christ Revival Centre in the township of Lenasia, participated in these interviews.

The discussion for this chapter was presented in three parts. The first part presented the context of the empirical study, the process of data collection and how this data was analysed. The second part presented the data as responded to by the participants. The last part presents the discussion of the data presented. Three areas were particularly focused on the results of the empirical study.

There are three main key findings that the research results have revealed. Firstly, it has been found that the definition of community development by church leaders needs to be improved through education so that the participation of the churches may be enhanced. This conclusion was reached because some church leaders' definitions of community development were not comprehensive. The comprehensive definition of community development in the South African context may look like what Sail and Abu-Samah (2010:63) presented, referring to community development as the process that results in changes in the social, economic, cultural, and environmental facets of community life. It focuses on constant development, initially with the aid of change agents and later on by the individuals themselves, to bring about change in their lives that ultimately improves their quality of life. Therefore, the community development process strongly emphasises the populace's participation, encouraging them to work together to achieve common objectives or come up with solutions to common issues.

Secondly, the results of the research have shown that leaders understand the challenges that communities are facing. However, the issue of gender-based violence (GBV) did not receive the attention that it needed from the research participants. Oparinde and Matsha (2021:10) have also observed that the negative impact of GBV-related silence in South African communities has been very alarming. GBV is so prevalent in South Africa the general public must develop and adopt counter-discourses that condemn it, starting in their surroundings, which include their families and communities, both in private homes and public spaces. Unfortunately, the silence has been even in churches. Therefore, the study has discussed ways churches can enhance talking about GBV on their platforms.

Thirdly, the study results have found inadequate knowledge by church leaders concerning biblical rationale/justification for the church’s involvement in community development. While church leaders pointed out from the Bible, the motivations for engagement of the church with their communities, some important areas were left out. This shows that there is a need for church leaders to undergo intensive training that will help them fully understand the dimensions of community development to effectively participate in addressing challenges faced by South African communities.

CHAPTER FOUR: THEOLOGICAL AND BIBLICAL PERSPECTIVE FOR THE CHURCH INVOLVEMENT IN COMMUNITY DEVELOPMENT

4.1 Introduction

The previous chapter discussed why the church should be involved in community development. There should be a theology of development to undergird church involvement in development (Pillay, 2002:228; Beukes & Plaatjies van Huffel; 2016:226). The discussion of development in South Africa grew as a field of interest in theological circles after the end of apartheid with a motivation to see the transformation of South Africans whose lives were under the oppressing system of apartheid (Klaasen, 2013:182; Swart, 2010:209-212).

This chapter presents a discussion on development to show the theological and biblical basis of the development issue, clarifying why the church should be involved in community development. The chapter presents a theological and biblical basis for the church's involvement in community development to indicate that development is a biblical mandate for Christians. The presentation is not a systematic theological discussion on development but a biblical analysis. Firstly, the history of theology and development will be presented. Secondly, some development concepts will be considered from both the Old and New Testaments. Thirdly, employing both exegetical and hermeneutical principles, the Old Testament passages of Genesis 1 and 2; and Deuteronomy 28, followed by the New Testament passages of John 15 and 3 John will be exegeted, and more passages will be analysed. The passages for exegesis have been chosen because they show that development is God's intention for His people. The findings of this chapter will be useful in giving recommendations on how the church can enhance community development.

4.2 Theology and development

4.2.1The definition of theology

Before looking at the brief history of theology and development debate, the definition of theology is very important to lay a foundation for the discussion of theology and development. What is theology? Traditionally, theology has been defined as "the art and science of the study of God" (Agang, 2020a:7). He pointed out that this kind of understanding of theology needs to be rethought as it limits theology only to the discussion of dogmas and doctrines which is mostly irrelevant to the African struggles. Erickson (2007:17) defined theology as "a discipline of study that seeks to understand the God revealed in the Bible and to provide a Christian understanding of reality." However, Erickson (2007:17; Agang, 2020a:8) clarified that theology seeks to understand God's creation, and at the pinnacle of God's creation are human beings, and theology seeks to discuss their condition and how God has redeemed them. God has a purpose for

creation. He created human beings in His image and put them to oversee the created order. In understanding this, theology begins to make sense, as God's intent for everything in the whole creation is to bring Him glory (Rom 11:36) (Agang, 2020:8; Wright, 2010:53).

This conception of theology is quite similar to what Pope John Paul emphasised regarding the necessity for theology to include all aspects of human existence. "The theological dimension is needed both for interpreting and solving present-day problems in human society," he stated accurately. Therefore, theology is not merely the discussion of intangible ideas about God. It must land and discuss how humanity can flourish on planet Earth. Accordingly, Juma (2015:1) recognises the relationship between theology and human lives. The nature of theology, according to Hendriks (2010:276; Bosch, 1991:389-390), is contextual and missional. To be valid, theology must address the difficulties and problems of society. Otherwise, it would be ineffective and unworkable. Agang (2020:8a) eloquently argued that Africa requires not only a Christian theology but also a Christian theology that connects all aspects of human knowledge, understanding, and faith in God to construct a better society.

Therefore, the following characteristics characterise a theology that applies to people's lives. First, theology focuses on God (Hendriks, 2010:278-280). Theology must first comprehend who God is and His will for humanity and all of His creation (Franke, 2020:1; Agang, 2020:8; Hendriks, 2010:279; Newbigin, 1993:28-29). Theology must recognise that God's being is missional (Franke, 2020:6; Moltmann, 1993:64). Bosch (1991:390) noted that mission is not primarily a church activity but rather a divine trait. Jurgen Moltmann (1993:64) mirrored Bosch's assertion when he emphasised that mission is God's action, making God a missional God.

Secondly, theology is concerned with the church (Hendriks, 2010:280). When God created man in His likeness (Gen 1:26-28), He built relationships for man to value. The original relationship was between man and God; therefore, a man was obligated to worship his creator. The second partnership was between two men; Adam and Eve were meant to represent human interactions, despite their marriage context. The third relationship was with the natural world. A man was commanded to be a steward of creation. The Baptist World Aid (n.d.) explains that while the restoration of the right relationship between God and humanity has been accomplished through the life, death, and resurrection of Christ, God's broader mission to communities and creation is carried out by a variety of agents such as the government, households, and individuals.

Thirdly, theology is about the world (Hendriks, 2010:281). (Hendriks, 2010:281). Theology should make an effort to comprehend what is occurring in the world and should be able to provide explanations for these events (Osmer, 2008:4,34). After everything went wrong in Genesis 3, the Bible makes it abundantly plain that God continued to love the world. He did this by sending His

Son into the world to save it (John 3:16). This redemption is not just for the times to come; it also applies to the present (Corbett & Fikkert, 2012:32,33). The study of theology ought to be relevant since it provides solutions to people's problems concerning the world that God has cherished. Theologians need to answer questions like, what is happening here? How should we react to whatever comes to our attention? Or how should we respond to whatever confronts us (Hendriks, 2010:282; Osmer, 2008:4)?

Fourthly, theology is concerned with the word (Hendriks, 2010:283). Theology demands interpretation (Musa, 2020:27,28; Hendriks, 2010:283; Ganzevoort, 2009:5,6). Hermeneutics entails interpreting what is written in normative sources such as the Bible, creeds, and Christian tradition and attempting to make sense of these sources in light of people's actual experiences (Hendriks, 2010:283). Thus, God's word guides how the church should respond to world events.

Fifthly, theology is concerned with the mission (Hendriks, 2010:283). The world is faced with numerous obstacles. To name a few, poverty, COVID-19, conflicts, and the fear of what the future holds due to nuclear threats. All of these contribute to people's disappointment. Numerous individuals live with little optimism for the future. If theology is practised without addressing these concerns in the world, there is no reason to do theology. People must be taught through missionary endeavours that the condition of the world is due to the effect of sin. Through the crucifixion and resurrection of His Son Jesus Christ, however, God has now redeemed the world and dealt with the impact of sin (Sugden, 2010:31). The Kingdom of God has arrived, and through faith and repentance, people can experience liberation from the enslaving power of sin and improve their present circumstances as they await Christ's second coming. The mission is not limited to training individuals for the future. It is also a call to bring people to a position of freedom where the power of the Holy Spirit transforms their present and where they are worshipping their creator (Samuel, 2010:129; Vorster, 2017b:17; Welker, 2013:209).

Lastly, theology is about discernment and action (Hendriks, 2010:284). Hendriks (2010:283) stated that the church could effectively participate in God’s missional praxis by engaging in a critical and constructive dialogue of discernment that hermeneutically correlates with the following:

- an environment with its issues and difficulties;
- the characteristics of the people of God; and
- their role and purpose, or mission, which flows from their knowledge of Scripture and tradition.

In this discernment, the theologian continuously exegetes the world and the Bible to uncover God's counsel on addressing community issues. Theology should address modern difficulties because God, through His Son Jesus Christ, has proved that He cares deeply about the challenges His people face and has not left them to confront them alone; rather, He became flesh and rescued His people from their tribulations (Acts 10:38). Ward (2017:95) makes an intriguing observation regarding theology and reflection (discernment). He stated that theological reflection is overwhelmingly positive. Every theologian realises, through discernment, that theology is more than only the doctrines written about in books. However, theology should motivate theologians to consider practising theologically. In practical terms, theological discernment is indispensable (Ward, 2017:95). Through discernment or contemplation, practical theology brings one from reading what others have said and critiquing the theories in the textbooks to the position of action (Ward, 2017:95).

4.2.2 The framework definition of development within a theological perspective

People have varied ideas on what development is, and the term is difficult to define (Magezi, 2017b:8). According to Cloete *et al.* (1996:10-20), the term "development" is challenging to define because what one person perceives as progress may not be considered development at all or even a decline. It involves evaluating values. However, development is frequently viewed in connection with other synonyms like change, growth, advancement, reformation, transformation, or even revolution, according to Cloete *et al.* (1996) as well as other academics and practitioners (Anderson 1996:15–30; Cloete *et al*. 1996:10–20). It must be viewed concerning a particular facet of our lives to comprehend development. It could be a physical, economic, social, or political element. According to Sanou, development speaks to change, improvement, progress, evolution, etcetera. It is moving from a bad situation to a better situation.

Just like the word 'Trinity' is not found in the Bible (Erickson, 2007:346), the word development does not appear in the Bible (Ajulu, 2010:168). However, the development concept is found in the Old and New Testaments. The word development's etymology is crucial to understanding development through theological lenses. According to the Online Etymology Dictionary,[35] the word development is a combination of the French word *developper* and a Latin *mentum,* which connotes a gradual unfolding, a full working out or disclosure of the details of something. It also means the internal process of expanding and growing, which has a sense of advancement (Online Etymology Dictionary). One of the biblical terms that bring out the idea of development is the Greek word *ἀποκάλυψις* (revelation). In the biblical sense, to reveal something means to uncover,

[35] The Online Etymology Dictionary is found at: https://www.etymonline.com/word/development. Date of access: 27 July 2022.

unveil, lay bare, or disclose. The Bible portrays God as the one who reveals (Dan. 2:28). In light of Scripture, development could thus be defined as the advanced awareness of the human potential and life improvement through appropriate stewardship of material and spiritual resources, according to God's plan (Fosu, 2022:153).

Therefore, in this study, the conceptual definition of development from a theological perspective is any process that brings positive change to improve the quality of people's lives. From this understanding of development, this study is departing and trying to find how the concept of improving people's lives has been presented in the Bible.

4.2.3 Brief history of theology and development debates

Development has become a major theme in the theological field in South Africa and the whole world (Klaasen, 2013:182). There have been constant debates in theological circles regarding the issues of poverty and underdevelopment and how the churches contribute towards combating these problems (Swart, 2010:209). While the issues of theology and development might have been from the time the church has been there, an ecumenical 'theology of development' according to Swart referring to Rendtorff essays (2010:209), emanated especially from two great ecumenical conferences of Geneva and Uppsala in 1966 and 1968 respectively. The Geneva conference was marked by scepticism as the problematic nature of development came out from this conference. Swart (2010:209) pointed out that:

> Although the problematic nature of development already dominated proceedings at Geneva, the discussions were still couched within the conceptual and ideological framework of the so-called 'theology of revolution'. Thus, the catchword was still 'revolution', and the churches centred their practical and theological focus on the idea of revolution.

While the Geneva conference was problematic, the conference at Uppsala shifted the emphasis from the theology of revolution to a prospective theology of development (ibid). The emphasis on "development" instead of "social change" was seen as a more comprehensive term that meant something more and something different than social change. However, this move did not entail a rejection of the demand for social change inherent to the idea of revolution. Because it gave people the impulse to projection, to planning, to positive thinking, and to consciously ratified change, the idea of development was considered "more reasonable and more comprehensive than the idea of revolution, according to the practical reality. It was no less active or political than the concept of revolution (Swart, 2010). World Economic and Social Development received its section (III) at the Uppsala World Council of Churches Conference (Bosch, 2011:444). The establishment of the "Society, Development, and Peace" committee (SODEPAX) by the World

Council of Churches and the Pontifical Commission on Justice and Peace made it abundantly evident that the ecumenical movement placed high importance on development (Klaasen, 2013:182). In the ecumenical understanding of development, a new involvement of the church with the existential and structural issue of poverty was formulated. However, this was not without some objections. Swart (2010:210) mentioned that other people rejected the emphasis on defining development in the confines of total or integral liberation of the human person. It was noted that such a broad term of reference also robbed the word of any specific and practical meaning, even though this latter group did not want to abandon the principles of a human perspective, which must naturally define the ultimate objective or outcome of an authentic development process.

Given that local churches and civic society, in general, play a critical role in development, there has unsurprisingly been a great deal of theological interest in discussions of development in the South African context (Klaasen, 2013:183). Since the 1990s, theological reflection on development has emerged in several venues. Firstly, by the early 1990s, numerous missiological contributions, particularly those coming from inside reformed churches, contained a variety of views on community development. The examples of the Reformed churches in 1990 which contributed to the views of church and development were the Nederduitse Gereformeerde Kerk and the Diens van Barmhartigheid (ibid).

Secondly, given the introduction of the Reconstruction and Development Plan in the mid-1990s, the Ecumenical Foundation of Southern Africa, under the direction of Renier Koegelenberg, published several edited volumes and booklets as a result of a series of conferences on church and development (Klaasen, 2013:183). *Church and development: An interdisciplinary approach: perspectives from Southern Africa and Europe (1992)*; *The reconstruction and development programme (RDP): the role of the Church; Civil society and NGOs: report to the third church and development programme (1995)*; and a different publication also titled *The reconstruction and development programme (RDP): the role of the Church, Civil society and NGO's: report to the third church and development programme (1995)* are some of these (Klaasen, 2013:183).

Thirdly, to consider questions of social transformation from a Christian theology viewpoint, the University of KwaZulu-Natal developed a Theology and Development Programme in the middle of the 1990s under the direction of the late Professor Steve de Gruchy. After his passing in 2010, Professor Beverly Haddad and Dr Clint le Bruyns continued this effort. Since 2005, several programmes and research initiatives on congregational growth and community development have been created at Stellenbosch University Klaasen, 2013:183). Furthermore, Ignatius Swart edited several publications, including *The churches and the development debate: the promise of a fourth generation approach (2000)*; *Welfare, Religion, and Gender in Post-apartheid South Africa -*

Constructing a South-North dialogue (SUN Press, 2010); and *Religion and Social Development in Post-apartheid South Africa (SUN Press, 2010)* (Klaasen, 2013:183).

Therefore, the main goal of an ecumenical theology of development was to empower the churches to engage in development praxis sensitive to the modern world's life challenges. It meant that a theology of development should be situated inside the sphere of the theory of development (Swart, 2010:212). This perspective reemphasised the significance of theological study from a strategic standpoint. It presented churches and their theologians with a dual challenge: on the one hand, to gain an objective understanding of the difficult issues associated with development and, as a result, to actively engage in the process of development research; on the other hand, to form an opinion and persuade congregations and Christians in light of their active participation in development based on such an inquiry (Swart, 2010:212).

4.3 The biblical concept of development

While there is no mention of the word *development* in the Bible, there is evidence that the authors of both the Old and New Testaments were not ignorant about development in their writings, even though they used different words to refer to it. It has been presented in this study (see chapter 1) that the term development implies any process that brings positive change to improve the quality of human life in society. The following section discusses those concepts in the Old and the New Testaments that have the same meaning as the development idea presented in this research.

4.3.1 Development as fruitfulness

The creation narrative is the first place to look at the development concept. In Genesis 1:28, the Bible has this, *And God blessed them. And God said to them, "Be fruitful…* The Hebrew word used for fruitful is *פָּרָה (parah).* The term is rendered to bear fruit, become fruitful, flourish, and increase (Brown, Driver & Briggs, 2015:826). A major point of profound theological significance is that fruitfulness begins with God himself, who creates the world and human beings with the capacity to be fruitful. This is the same word Joseph used in Genesis 41:52 to give his son the name *Ephraim* which he acknowledged that God had made him *fruitful.* Fruitfulness implies being productive in one's life. This means that God's intention for man is to be productive. Development implies all that the word פָּרָה stands for. In the Old Testament, to be fruitful implies flourishing in one's life and increasing not only in number but also in productivity.

In the New Testament, fruitfulness is also linked to the idea of development in the sense that it implies the wellness of human beings. The word that is used in the New Testament for fruitfulness is *καρποφόρος (karpophoros),* and the verb used is *εὐφορέω (euphoreo)* which is translated as to bear fruit; to bear well, bring a good harvest and yield abundantly. Jesus used the same word

in John 15:8 for His disciples, showing them that following Him will make them *bear much fruit.* In John 15, Jesus said that bearing the fruit of His disciples will glorify His Father, which is the same idea as in Genesis 1, where God blesses man to be fruitful.

Paul draws on a rich vein that runs through the Bible when he talks of "producing fruit" in Colossians 1:6, 10. The phrases 'bearing fruit and growing' (1:6) and 'bearing fruit... growing' (1:10) are strikingly similar to Genesis 1:28's phraseology and thought. Paul appears to be implying that the gospel is forming a people who are now fulfilling the purpose of the creation mandate, that they are being recreated in the image of God (see Colossians 3:9-10). The gospel not only bears fruit and grows as it spreads around the world (externally), but it also bears fruit in the Colossians who heard and embraced the message (internally). As a result, Paul likely sees God's originally intended design for humanity finally being realised through the power of the gospel, bearing fruit in the lives of men and women.

4.3.2 Development as blessedness

In Genesis 1:28, God blessed man. The Hebrew word used is בָּרַךְ *(barak)* which has an idea of being prospered by God as in 1 Chronicles 17:27 (Brown, Driver & Briggs, 2015:139). The Old Testament idea of blessedness has the connotation of living a life that has everything that is needed for life. This includes both spiritual and material blessings (McGrath, 1999). This idea is phrased in Deuteronomy 28:1, where God promises that when His people obey Him, He will set them high above all other nations. And all material blessings in the book of Deuteronomy are connected to this idea of blessedness (Deut. 28:1-14). Another important place where the word 'blessed' has been used in the Old Testament is Numbers 6:23-27. In the Priestly Blessing, God orders a blessing on His people, which bestows on a person the honour of experiencing God's presence, His care and favour (Wieja, 2020).

In the New Testament, in Matthew 5, Jesus used the Greek word *μακάριος (makarios)* which has an idea of describing a believer in an enviable or fortunate position from receiving God's provision/favour which extends His grace/benefits[36]. Jesus used *makarios* to assure His followers the state of having God's favour, which will manifest in all aspects of their lives as they live in the world. According to Strong (2022),[37] in the beatitudes, the Lord indicates not only the characters that are "blessed," but nature, which is the highest good. To be blessed in the Bible implies having

[36] Bible Hub: https://biblehub.com/greek/3107.htm. Date of access: 29 July 2022.
[37] Blue Letter Bible: https://www.blueletterbible.org/search/dictionary/viewtopic.cfm?topic=VT0000306. Date of access: 29 July 2022.

a quality life spiritually, physically and mentally, which implies a holistic understanding of development.

4.3.3 Development as prosperity

The Hebrew has six words which are rendered prosperity (The Blue Letter Bible, 2022). The first one is *tob/tov,* which signifies good, better, well, goodness, goodly, and wealth, as in Proverbs 19:18. The second one is *shelev* which is translated as prosperity proper. The third one is *shalev* which is similar to the second one; however, it is translated as at ease, peaceable, quietness, prosperity, and wealth. The fourth one is *shalvah* which is translated as prosperity, peaceably, quietness, abundance, and peace. The fifth one is *shalach* which implies being in good condition, as in Joshua 1:8. The fifth one is *shalom, which also refers to peace*, welfare, prosperity, and health. Therefore, the idea of the word *'prosper'* in the Old Testament is closely linked to development in the sense that when used by people, prosper involves having a good life (see 1 Kings 2:3).

The word in the New Testament Greek is *εὐοδόω (eudoo),* and it is a compound of two words, *eu* and *hodos* which means to have a good journey or way. Strong's definitions render this word to help on the road; succeed in reaching; figuratively, succeed in business affairs. Vine's Dictionary (1996) defines prosper as "to help on one's way" *(eu,* "well," *hodos,* "a way or journey"). It is used in the Passive Voice signifying "to have a prosperous journey," Rom 1:10; metaphorically, "to prosper, be prospered," 1Cr 16:2, RV[38], "(as) he may prosper," AV[39], "(as God) hath prospered (him)," literally, "in whatever he may be prospered," that is in material things. The continuous tense suggests the successive circumstances of varying prosperity. In 3 John 1:2, the word is used for the "prosperity" of physical and spiritual health. Hence, the biblical understanding of the word *prosper* implies having a good life.

4.3.4 Development as "peace, wholeness, well-being" *(shalom)*

Shalom is a critical concept in the Hebrew Old Testament, appearing 397 times (Franklin, 2020:1). In Hebrew, *shalom* is rendered as "peace, wholeness, well-being." It describes the ideal human state, individual and communal, as the ultimate gift from God (Achtemeier, 1996:1003). Peace is frequently associated with other words. The Old Testament speaks of "peace and security," usually in the context of an invasion (2 Kings 20:19; Ps. 122:7), as well as "peace and prosperity" (Deut. 23:6; Ezra 9:12). Peace is associated with material well-being, good harvests, and safety from wild beasts and enemies in this region (Lev. 26:6-10; Zech. 8:12). Peace is also associated

[38] Revised Version
[39] Authorised Version

with moral concepts. It is linked to truth in the sense of loyalty (Esther 9:30; Zech. 8:16, 19). Above all, it is found in conjunction with righteousness (Ps. 85:10; Isa. 60:17). Righteousness brings peace (Isa. 32:17), but the wicked have no peace (Isa. 48:22; 57:21) (Achtemeier, 1996:823). Other ways shalom is translated into English are determined by context. Words and phrases in the NIV include the following: 'safety, prosperity, well-being; intactness, wholeness; peace can have a focus of security, safety which can bring feelings of satisfaction, well-being and contentment' (Goodrick & Kohlenberger 1999:1544).

The Greek *eirene* is similar to *shalom* in concept and is translated as "peace, harmony, tranquillity, safety, welfare, health, often with an emphasis on lack of strife or reconciliation in a relationship, such as when one has "peace with God" (Goodrick & Kohlenberger 1999:1544). The apostle Paul, for example, uses *eirene* in the context of the outcome of Christ's redemptive work in Romans 5:1. A person finds peace as a result of the hope of salvation that comes from a new relationship with God. According to Hunter (2010:228), "the entire biblical narrative revolves around the shalom God intended and that he will, one day, restore." Through his redemptive work, compassion, and miracles, Christ entered our history to "model shalom" (Hunter 2010:229). In other words, as the apostle Paul puts it, "he is our peace, the one who united both groups and destroyed the middle wall of partition" (Eph. 2:14). Christ came to be our shalom and to instil a lived vision of God's shalom within every place and sphere where Christians are present (Hunter 2010:248). When Jesus said he came "that they may have life, and have it to the full" (Jn 10:10), Bryant Myers (1999:51) notes the fact that this richness of life is 'present in just, happy, pleasant relationships that allow everyone to contribute and always to live fully.

4.3.5 Development as progress

In the New Testament, the word *προκοπή (prokope)* has the same idea as the concept of development that this study has put forward. The word, which is translated as progress, the advance has a literal rendering of advancement by chopping down whatever impedes progress. It means taking away the obstacles that interfere with one's progress. The word was used in antiquity by pioneers and armies clearing away (chopping down) forests to reach their destination (Vine, 1996:138; Bible Hub, 2022).[40] This New Testament understanding of the word progress ties well with the concept of development presented by Todaro and Smith (2012). According to Todaro and Smith (2012:21), development implies improving the quality of all human lives. In this process, human beings are empowered to cut off, clear away or chop down whatever impedes

[40] Bible Hub: https://biblehub.com/greek/4297.htm. Date of access: 29 July 2022.

them from reaching the destination of their lives which is to live a better life (Sumner & Tribe, 2008:26).

4.3.6 The issue of poverty in the Bible and God's intention for human progress

According to the research findings conducted with churches and presented in chapter 3, the issue of poverty as a major challenge that impedes all research participants unequivocally presented human progress. While there are other challenges mentioned, it is for the pervasiveness of poverty in South Africa (World Bank, 2018c: xviii; Francis & Webster, 2019:788; Eloff, 2017:6; Leibbrandt *et al.,* 2010) that this research examines the issue of poverty in the Bible and other things that go with it.

When examining God's intention for His people, one should start with the Book of Genesis. God created everything in Genesis 1 and 2, and then He made man in His image (1:26). The Bible states that everything that God created was good (Gen 1:31). The first two chapters of Genesis demonstrate that God created the world to be a reflection of Himself and provide an amazing blueprint for growth (Baptist World Aid, n.d:1). Erickson (2007:391) stated this:

> While God did not have to create, he did so for good and sufficient reasons, and the creation fulfils that purpose. In particular, the creation glorifies God by carrying out his will. Both the inanimate (Ps. 19:1) and animate creation glorify him…. The inanimate creation does so mechanically, obeying the natural laws that govern the physical world. The animate creation does so instinctively, responding to impulses within. Only humans are capable of obeying God consciously and willingly and thus glorifying God most fully.

This kind of glorifying God by man as his chief end, as explained by the Westminster Larger Catechism[41], is to enjoy God forever (Wright, 2010:53). This means that God created man to be in an eternal relationship with Him where man is to enjoy God's goodness forever (ibid). The creation narratives that will be exegeted later show a remarkable development vision. The role God gave to man in Genesis is central to the realisation of the development vision. Man, created in God's image, was to function as God's representative, sharing fairly in the earth's richness, building the communities, and stewarding the earth and its resources so that God's purposes are fulfilled. God could have created everything conceivable and filled the earth himself. But he chose to create humanity to work alongside him to represent the universe's potential and to participate

[41] Westminster Larger Catechism. https://prts.edu/wp-content/uploads/2013/09/Larger_Catechism.pdf?msclkid=6050845ba38f11ec9dd702eb0482d31a Date of access: 14 March 2022.

in God's work. It is noteworthy that God trusts humanity to carry out the incredible task of building on the good earth he gave to man. The Baptist World Aid (n.d:1) commented this way:

> As described in the creation narratives, God's intentions are for the emergence of a world filled with healthy, vibrant creatures living in safe, just, participatory, welcoming and equitable communities and lovingly engaged with God.

Things changed in chapter 3 when the serpent (Satan) deceived the woman to eat the fruit God commanded them not to eat. When the woman ate the fruit and gave some to her husband, things changed dramatically for the worse. The relationship that was meant to be there between man and God was broken. A man had to work under a cursed ground to survive, and many other evil things that people are experiencing today, including death, came from what theologians call 'the fall.' Things began to go bad from chapter 4 of Genesis to chapter 11, where there are records of murder, flood and the Tower of Babylon, which was the symbol of human rebellion against God. However, God did not leave humans with doom and despair. He intervened in history by choosing Abraham, whom He would bless all the nations of the earth (Gen 12). God began a new chapter of the biblical story of salvation through Abraham, and He emphasised the blessing of the whole world (Peskett & Ramachandra, 2003:91). The creation story and the choosing of Abraham show that God always has the best interest of the whole creation and specifically humans whom He created in His image. He is a God who always wants His people to live and enjoy a life full of His blessings. The word that God used in Genesis 1:28 is the Hebrew word *brk*. It is evident in Pentateuch narratives that this blessing became tangible on the patriarch, among other things, in their wealth (Pillay, 2002:130). God's desire for His people illustrates the concept of development in the Pentateuch. Development, as defined in this study, concerns people's lives. Because of different reasons, people do not live the life that God intended for them. There is poverty, oppression, sicknesses and diseases, wars, corruption, and so many evils in societies. God intends to see his people being blessed and live in peace, hence development.

God's intentions for his people are demonstrated in the Pentateuch through his compassion for the underprivileged (Kaiser, 2015:32; Carroll, 2003:881). The Pentateuch contains a wealth of narrative, law, and subtle lexicon that bears strong witness to the obligation to care for the poor (Carroll, 2003:881). However, Hartin (2000:1071) took issue with how much the Pentateuch and Deuteronomistic history cares about the underprivileged. According to his claim, the Pentateuch and Deuteronomistic history shows little care for the impoverished and is more focused on criticising kingship. While Hartin did not elaborate on where he based his argument, contrariwise, many Old Testament scholars agree that concern for the poor was one of the main themes of the Pentateuch (Kaiser, 2015:32, Browning, 2009:74; Longman III, 2013:1339). Corbett and Fikkert (2012:38) vividly commented that in Pentateuch, "the commands were so extensive that they

were designed to achieve the ultimate goal of eradicating poverty among God's people." Hence, the institutions that are found in Pentateuch on poverty were God's desire so that there should be no poor people in His covenant community (Deut. 15:4). By providing laws among the Israelites which warranted that the poor should be taken care and be empowered to come out of poverty was God's vision of development amidst His people.

4.3.6.1 Legislations for dealing with poverty in Pentateuch

The Pentateuch has several rules that were created to act as safety nets for the weak and failing members of the Israelite community. Carroll (2003:884) claims that these laws outlined in the Pentateuch were created to aid the suffering of the underprivileged. Therefore, the laws were God's means of ensuring that His covenant people did not experience poverty. God's intention for His people in the Pentateuch is that everyone within the community of God's people should experience His blessings and prosper, not just a select few (Pillay, 2002:131).

4.3.6.2 The gleaning laws as a supportive system for the poor

The Pentateuch contains a law that God intended to be obeyed to care for society's mistreated poor and foreigners (Longman III, 2013:627). These laws are described in terms of God's character. According to Baker, the structure of the gleaning restrictions in Leviticus and the frequent statement "I am the LORD your God" indicate that the law aimed to train God's people to imitate His holiness (2016:6). The restrictions about gleaning acted as a reminder of God's love, mercy, and compassion toward the needy. The gleaning regulations in the Pentateuch regulated how the Israelites were to harvest their fields so that those who were disadvantaged or incapable of providing for themselves may obtain sustenance. The Israelites were given the law of gleaning to display God's kindness in providing for them during the Exodus and to demonstrate the same charity to those who were unable to escape poverty (Baker, 2016:6). Leviticus 19:9–10 states the following:

> *When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after you harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourners: I am the LORD your God* (ESV).

In this gleaning stipulation from Leviticus, the poor were to be allowed to go into the fields that had been harvested. The owners of the fields were not allowed to go in their fields the second time so that the poor and strangers might have something to eat. In this way, the gleaning laws acted as policies that promoted the development of the lives of poor people. Living in poverty and

having nothing to eat is one of the most painful things a person can experience, especially when others have plenty.

Commenting on gleaning laws, Deyoung and Gilbert (2011:144) made a very good application of the laws to today's life: Their comment is as follows:

> Still, we would be wrong to make the gleaning laws nothing but a moral lesson on personal responsibility. The main lesson to be learned is that God's people are to be generous. The principle for us is this: We must deliberately plan our financial lives so that we have extra left over to give to those in need. Don't reap to the edge of your fields. And don't spend all your money on yourself. Think of those who have less than you, and let some of your wealth slip through your fingers. In other words, don't be stingy. Don't get every last grape off the vine for yourself. Let others benefit from your harvests. As Paul puts it in the New Testament, we should work hard so that we "may have something to share with anyone in need" (Eph. 4:28).

How did the gleaning law promote the well-being of the poor? Firstly, as commented by Deyoung and Gilbert above, for poor people to come out of their destitute situations, it needs input from an outside source. In this case, the input allowed poor people to glean in the fields. But also, a second important point is crucial in development. That is empowering. Apart from making sure that the poor had food, the poor were empowered to work for themselves and not just given handouts (Deyoung & Gilbert, 2011:144; Nanthambwe, 2020:88). The industrial part of the poor ensured that they worked and did the actual harvesting on themselves and not just get the already harvested food, though sometimes there is a place for handouts.

4.3.6.3 The Sabbatical year as a pro-poor initiative

According to Leviticus 25:3 and Exodus 23:10, the Sabbatical Year demanded that the land remain fallow. This fallowness was intended that the land should replenish its nutrients. Not only was the Sabbatical Year intended for the replenishment but also that the crops that grew naturally in the fields could be food for the poor, strangers and animals (Lev. 25:6-7; Exod. 23:11). During the Sabbatical Year, it was also demanded that those people who had been enslaved were to be released and anyone who was still in debt by this time it was to be cancelled (Deut. 15,1,12-18).

There are two important principles from the Sabbatical Year that were meant to promote the well-being of people. The first principle is the principle of sustainable development. The principle of sustainable development was employed by letting the land fallow so that it can replenish and the needs of the poor can be met. The definition of sustainable development as given by the World Commission on Environment and Development (WCED) in 1987 states that "sustainable

development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (1987:43; Asheim, 1994:7; Dhawan & Masawi, 2015:1). The goals of sustainable development were successfully met by the Sabbatical year, which ensured that the needs of the underprivileged were met while also preventing the land from being overworked so that future generations will also be able to benefit from the produce of the land. To bring it all together, the Sabbatical Year improved humanity's well-being, making it possible for those in the society who are afflicted by poverty and inequality to have an improved quality of life. This is exactly what the South African government has defined sustainable development to be (2008:1). According to the World Bank (2015:1), development should be viewed from three different views: economic growth, environmental stewardship, and social inclusion. These three viewpoints should be carried around all development sectors in the present and future. The Sabbath Year fulfils the requirements for the final two components.

The second principle is the concept of justice. It is impossible to make progress without justice. Countries and societies are unable to advance in the absence of justice. As a result, the Sabbatical Year benefited individuals who fell into poverty and found themselves in debt because their debts were forgiven during that time. This allowed them to experience a feeling of justice. The Pentateuch offers several explanations for why people live in such impoverished conditions. One of these was injustice, and the Sabbatical Year functioned in a regulatory capacity to combat injustice on behalf of disadvantaged and vulnerable people. In South Africa, there is a pervasive culture of injustice, as many people are employed, yet the pay they receive does not reflect their effort. These individuals are forced to repay their loans, resulting in economic hardship. The Sabbatical Year made it possible for such individuals to have their obligations forgiven to ensure that justice might be served.

4.3.6.4 The year of Jubilee and how it empowered the poor

In certain respects, the law of the Jubilee and the law of the Sabbatical Year were more like one another. For instance, the land was to be left fallow (Lev. 25:11), captives and slaves were to be set free (Lev. 25:39–55), and debts were to be forgiven (Lev. 25:23-38). Something that was not mandated during the Sabbatical Year but was required during the Jubilee was the return of previously purchased land to the families who had originally owned it (Lev. 25:28). During the Jubilee Year, those who were destitute and in need of assistance were given the tools they required to "find their feet again." Sider (2005:69) elaborated that the year of Jubilee ensured the regulation of wealth in that when the land was returned to its original owners, those who bought the land were, first and foremost, prevented from continuing to be wealthy. This occurred because the land was returned to its original owners. Second, the poor people who sold their land were saved from falling further into poverty because they could use the money from selling their land

to provide for their families. People who lacked access to land in an agricultural community, which was necessary for food production, were at risk of falling into poverty, making them more susceptible to exploitation by wealthy individuals. The declaration of the Jubilee year as a national holiday naturally impacted people of all socioeconomic backgrounds (Sider, 2005:69).

The word *Jubilee* is from the Hebrew word *Yobel* which different Old Testament scholars have different understandings of its meaning (Carmichael, 2006:122; Nanthambwe, 2020:94). Among other translations, Josephus[42] understood *Yobel* as referring to *freedom.*[43] This understanding of Jubilee by Josephus helps to see how this law promoted development as it relates to what Amartya Sen (1999:3) understands development to be. Sen (1999:3) defines development as "the process of expanding real freedoms that people enjoy." Sen (1999) arrived at this definition after concluding that people become poor because of the deprivation of their freedom. For example, low income, no access to better education, no access to better health services, and no access to credit and social services hinder human development (Sen, 1999:4; Myers, 2017:154). In the year of Jubilee, people who had fallen due to hard times and were forced to sell their property to make ends meet and be browbeaten by the greedy rich people in the society were protected. Their freedom to have land and be free from slavery was restored. What a vision of development this was! The poor were given an opportunity so they could succeed by being given a fresh start (Deyoung & Gilbert, 2011:151).

The Jubilee law empowered the poor as they were not given reactive assistance but access to capital which was land, so that they could make economic self-sufficient a possibility (Deyoung & Gilbert, 2011:152; Nanthambwe, 2020:100,101). In the case of South Africa, as presented in Chapter 2, there is a need to give the poor freedom to access things that would improve their lives if the development of South African communities is to be realised. Things like equal access to better education, equal access to health services, equal access to job opportunities and many other things.

4.3.6.5 The Triennial tithe law and how it benefitted the poor

The passage from Deuteronomy 14:28-29 has the following:

> At the end of every three years, you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow,

[42] Flavius Josephus was a first century Jewish scholar (historian) who wrote about valuable Jewish history.
[43] See Whinston, W. Josephus: Complete work. Michigan: Kregel Publication. pp iii.

who are within your town, shall come and eat and be filled, that the LORD your God may bless you in all the works of your hands (ESV).

The law of the Triennial tithe required the Israelites to set aside one-tenth of whatever they got from their produce every third year. This was done so that food provisions could be made available for those in need and the Levites who worked in the Temple but did not have access to land in Israel's communities. Widows, orphans, and travellers were all considered to be among the needy.

According to Bock (2011:263), the fundamental concern of this text is the well-being of economically insecure individuals. The only way for wealthy people to feel empathy for those less fortunate is if they aid those less fortunate in some way. This was evidenced in the law governing the tithe every three years. Grisanti (2012:223) is in agreement with Bock (2011). Grisanti reverberated Bock's comment clarifying that this law was meant to show loving care for the needy among the Israelites, which showed their genuine commitment to enacting God's desire for justice and equity among his people. This law was meant to show the loving care for the needy among the Israelites, which showed their genuine commitment to enacting God's desire for justice and equity among his people.

There are two words that Grisanti (2012) used that are very important for this section of the study of God’s intention for the poor. The first word is the one that has already been looked at, which is *justice*. As mentioned above, justice is an intrinsic aspect of the development process. That is why the theme of justice is pervasive in the Old Testament sections of Major and Minor Prophets. As the prophets’ concern was to see that poor people were not oppressed, they promoted justice. The second word is *equity.* This kind of equity is not the one that socialists promote. Art Lindsley (2015) has a chapter *called Does God require the state to redistribute wealth? An examination of Jubilee and Acts 2-5* in the book, *For the least of these, a biblical answer to poverty* where he has argued against the idea of equal distribution of wealth. His argument is based on the critical analysis of the passages of Jubilee in Leviticus and Acts 2, which shows no equal distribution of wealth. Nevertheless, Grisanti (2012) refers to equity whereby access to goods and services that will help people live a better life is shared equally in society.

4.3.6.6 The Old Testament understanding of salvation linked to God’s intention for the well-being of His people

The story of God delivering His people from the slavery of Egypt is critical in understanding development from the Pentateuchal perspective. Exodus presents the mighty acts of God

delivering His people under Pharaoh's oppression (Exo. 1:8-11). God's word to Moses in Exodus 3:7-9 shows how God is against the oppression of His people thus:

> *Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them* (ESV).

This passage demonstrates that God desires His people to be liberated from slavery and injustice. If God had just cared about the spiritual liberty of his people, he would not have rescued them from Egyptian slavery. As the preceding text reveals, God desires His people to live in a realm of liberty and plenty. This is how salvation is understood in the Old Testament. It involves all facets of human life, not only an interior, spiritual link between the person and God, as shown in Exodus (Sider, 2010:18). According to Holmes (2005:712), the study of the Old Testament suggests that the first idea of God among the Israelites was connected to their salvation. For instance, God is viewed as the God of the patriarchs, who redeemed His people from Egypt and the country of slavery. Holmes (2005:712) further explains that the understanding of the salvation motif in Exodus became very central to the entire lives of the Jews. Gutierrez[44] (1988) similarly understands that salvation should lead to liberation. Being saved is akin to being liberated from the things that hinder the flourishing of human life, hence development.

4.3.6.7 Summary of the issue of poverty in the Bible and God's intention for human progress

The discussion of poverty and God's intention for the well-being of His people in the Pentateuch shows two profound facts. Fact number one is that God has concern for the people who live below the life that He has intended everyone to enjoy. God's intention when he created man was that man should enjoy life as He represents Him in all creation (Gen. 1 & 2). God wants man to enjoy His blessings. Cobbett and Fikkert (2012:77) wrote this about the goal of development:

> The goal is to see people restored to being what God created them to be: people who understand that they are created in the image of God with the gifts, abilities,

[44] Gustavo Gutiérrez Merino is a Peruvian philosopher, Catholic theologian, and Dominican priest, regarded as one of the founders of Latin American liberation theology. He currently holds the John Cardinal O'Hara Professorship of Theology at the University of Notre Dame, and has previously been a visiting professor at many major universities in North America and Europe

> and capacity to make decisions and to effect change in the world around them; and people who steward their lives, communities, resources, and relationships in order to bring glory to God.

Therefore, in Pentateuch, the concern for the underprivileged is shown when God gave several laws to help the poor and the marginalised to come out of their destitute.

The second fact is that the Pentateuch encourages the empowerment of the poor so that they can work and provide for themselves. While there is room for poor people to be given relief in times of crisis (Cobbert & Fikkert, 2012:100), the development goal is to help them do it for themselves. Therefore, the Pentateuch promotes an empowering process in which poor people are involved in developing better lives that they should enjoy.

4.3.7 The issue of poverty in wisdom literature

How does wisdom literature portray God's purpose for people? Like the Pentateuch and Prophetic literature, wisdom literature, especially the Book of Proverbs, discusses poverty, its causes, and ways to avoid it extensively. The wisdom literature demonstrates that poverty is not good for humanity. Several passages in wisdom literature indicate that some people experience poverty not as a result of their actions or inaction but rather as a result of what has been done to them (Nanthambwe, 2020:89). In the Book of Job, a unique instance of wisdom literature, spiritual forces rather than human systems were responsible for Job's suffering. It would be unfair to apply this unusual occurrence to all human suffering and adhere to the biblical interpretation. The vast majority of wisdom literature demonstrates that human systems that man has established are what cause the majority of human suffering. Yes, as well as human stupidity. To avoid the trap that stupidity establishes, one is advised in wisdom literature to follow the road of knowledge (Prov. 6, 7, 8).

There are several ways that wisdom literature deals with the issue of poverty. Firstly, among other things, it condones the oppression of the poor. Proverbs 14:31 says, *"Whoever oppresses a poor man insults his maker, but he who is generous to the needy honours him."* This is a very strong statement. God is very serious about the treatment of the poor. In our societies, the poor are weak and vulnerable, thus being taken advantage of. However, God's warning is that whoever does such things provokes God, who created all human beings equal in His image. To this, Habtu (2006:769) remarked that the treatment of the poor displays how one takes God seriously or not. If the poor are ill-treated, it shows a lack of faith in God, the creator. That God rallies behind the poor is also demonstrated in Proverbs 19:17. This verse shows the contrast of oppressing the

poor. It advises, "Whoever is generous to the poor lends to the LORD." This indicates that God wants poor people to be treated well.

Secondly, the wisdom literature shows that the poor should be defended rather than exploited, thus promoting social justice (Habtu, 2006:778). Proverbs 22:22-23 informs, "Do not rob the poor, because he is poor, or crush the afflicted at the gate, for the LORD will plead their cause and rob of life those who rob them." The word *rob* may also be translated as an *exploit.* This suggests that exploitation is one way to take what belongs to the other (Koptak, 2003:535). According to Koptak (2003:535), this verse chides the exploiters who see the powerlessness of the poor as the advantage to be exploited. The poor who are deemed powerless and have nobody to defend them in societies are God's people, and He intervenes and executes punishment on their behalf to those exploiting them. In the Ancient Near Eastern world, the measurement of man's virtue was based on his treatment of the weakest and most vulnerable people in society. When one defends the poor and provides for them, he is considered to be a noble person. The Book of Job is an example. When his three friends accused Job of not walking in righteousness, in his defence, Job responded by mentioning how he cared for the widows, orphans and the poor, among many other things that he did (Job, 29; 31:13-23; 24:1-25). Job's story shows how the Ancient Near East culture understood righteousness to be. Righteousness involves caring for the poor.

Thirdly, wisdom literature warnings against laziness. Moving from the societal systems and the oppression of the rich to the poor as the causes of poverty, the wisdom literature addresses laziness as a frequent cause of poverty (Prov. 10:26; 13:4; 15:19; 19:24; 20:4; 21:25;22:13;26:13-16). This calls for personal responsibility. Instead of being lazy, wisdom literature praises and promotes diligence as a means by which a person may avoid poverty and become self-sufficient and even wealthy (see Prov. 10:4; 12:24,27; 13:4; 21:5).

The notion that today's impoverished are slothful has been contested. According to the Old Testament, several factors are thought to be the causes of poverty. Wright (2004:169-171) provides three categories: natural causes, laziness, and oppression. Wright (2004:169) recounts the stories of Jacob, the famine in Palestine, Elimelech, Naomi, and Job but agrees that there is no sufficient explanation for them, even though poverty can be attributed to natural causes. According to Wright (2004), Proverbs primarily identifies wasting and laziness as the primary causes of poverty (Prov. 12:11; 14:23; 20:13). Poverty will result from a person's unwillingness to work out of fear of hard labour. Wright (2004) highlighted oppression in the Old Testament as the source of poverty. According to Wright (2004:170), a major percentage of the Old Testament's poverty was the product of tyranny, in which individuals oppressed others for their benefit.

In his paper titles *'The causes of poverty: is a biblical understanding reflected in the experience of today's poor'*, Bernard (2016) challenges Wright's (2004) claims by emphasising how challenging it is to accept idleness as a source of their poverty. Bernard (2004) sought to see if there were any similarities or differences between the experiences of the poor in the Old Testament and now. The conclusion provided by Bernard (2016:461-62) is as follows:

> The process of placing Wright's model through framework synthesis involving data from this study on poverty has been fruitful. The results of our synthesis show that many of Wright's assumptions have indeed been supported by the interviews and group discussions, but we have also observed the emergence of three significant subtleness: educational opportunities, employment, and adequate markets – and almost complete refutation of the theme of laziness.

Based on these observations, Bernard concluded that the biblical idea of the causes of poverty cannot be applied to the poor of today. Since the Old Testament was composed of an agrarian society with a land-based economy, it is logical that laziness would cause poverty (Bernard, 2016:462). Despite Bernard's assertion to the contrary, the researcher contends that inactivity is still a component of the modern causes of poverty. Even if the Old Testament was written in a more technologically evolved civilization than ours, idleness continues to express itself in other ways that lead to poverty. Suppose a person has the opportunity to participate in school but chooses not to. In that case, their lack of effort will render them useless in their field of study and hinder them from gaining a suitable career that will allow them to overcome poverty. This and similar incidents indicate that laziness must be addressed to remove poverty in societies.

4.3.8 Poverty in the monarchy and the Prophets

Both the monarchy and the Prophets contain some rules that prohibit oppression and injustice and those designed to protect those vulnerable and disadvantaged. The Old Testament indicates that these laws were not enforced during the time of the monarchy, even though God set regulations to ensure that the community of outcasts in Israel was taken care of (Cf 1 Kgs 18). According to Kaiser (2015:34), the disparity in income between wealthy and poor people in Israel widened throughout the reigns of David and Solomon, which worsened the condition of the poor people in Israel. This disparity is the result of several different factors. According to Kunhiyop (2008:144), the massive political and economic shifts that the Israelite country went through while under the reign of the Israelites' monarchy caused many of its citizens to defy the law. The primary point the Prophets tried to make to the Israelites to get them to adhere to the law again was that it should not be disregarded. A great number of Israelis fell into poverty as a direct result of the

struggles they were forced to go through to satisfy the requirements of the monarchy (Kaiser, 2015:33; Kunhiyop, 2008:144; Dean, 2002:35-41).

According to Dean (2002:35–41), the four structural changes that led to a substantial number of Israelis falling into poverty were the reorganisation and reorganising of the army, taxation and conscription, forced labour, and administration of justice under the monarchy. Israel needed an army that was equally capable and technologically advanced as those of its surrounding nations. To fulfil that goal, people had to give up their land to make room for the grazing of military horses. Because they could not buy or sell enough food for themselves, many people were impoverished due to the land giveaway (Dean, 2002). To pay the army and ensure that it remained professional and technologically advanced, conscription and various forms of taxation were instituted. Solomon resorted to the use of forced labour to assist in the construction of both his palace and the Temple (1 Kgs. 5:13). As a direct consequence of this, a great number of individuals fell into abject poverty because they were unable to earn enough money to cover their basic needs in the fields in which they worked. In addition, when corruption spread throughout the monarchical government, a weapon utilised to impoverish many people were modifying how justice was administered. The wealthy used bribes to use the courts to subjugate and abuse others less fortunate (Dean, 2002:35-41). In addition to material poverty, Wright (2004:175) drew attention to the condition in Israel when he stated that injustice and oppression are ubiquitous throughout the country. The Prophets delivered sermons that railed against oppression and injustice as a direct response to this issue.

The prophets condemn the ill-treatment of the poor. The unjust laws and deprivation of the rights of the poor by unfair judges are condemned. Isaiah 10:1-3 shows how God is against authorities that impose oppression on the poor thus:

> *Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey! What will you do on the day of punishment?* (ESV).

The Prophet Isaiah strongly rebukes those in authority responsible for making unrighteous laws and giving out unjust sentences that contributed to the deprivation of the rights of the poor, the widows and the orphans. Yilplet (2006:816) vividly commented that:

> Through the prophet, God warns the wicked leaders that one day they will be called to account for their behaviour. The intoxication of power often blinds those who

> oppress their people. They believe that they have set up the laws that will protect them, but all their machinations will be useless on the day of reckoning.

The judiciary should pass laws that are not oppressive to the poor. Alas, because of not caring about God's Word, Israel's judges were not pro-poor, which signalled their condemnation.

The advocating of justice and the care of the poor in the Prophets is beautifully portrayed in the passage of Zechariah. Zechariah (7:9-10) says this:

> *Thus, says the Lord of hosts, render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devises evil against another in your heart.*

The people from Bethel who came to ask the LORD through the Prophet Zechariah whether they should continue to observe Jewish fasting are the subject of this passage from Zechariah (7:3). But the Prophet's response was far more strenuous than they had anticipated. The lesson was that the disposition of the heart was more essential than having exterior conformity to the law, not rituals. They were to concentrate on the requirement for social justice as a sign of covenant fidelity (Boda, 2004:360). Poor people and those deprived of their financial security in ancient Near Eastern communities were to be offered kindness by not being mistreated, which condemned the mistreatment of the weak and vulnerable.

4.3.9 The overall summary of God's intention for the poor in the Old Testament

At the beginning of this section, it was stated that the word development is not found in either the Old or the New Testaments. However, there are areas in the Bible that show that the authors, even though not using the word development, were employing the concepts that today are used in understanding development. In Pentateuch, the concept of development has been presented with the intention of God to bless humanity whom He created in His image. His intention is that man should enjoy God by living a blessed life. God's concern for the poor is shown in the laws that He gave the Israelites to help the poor people in their situation. Not only to ease their circumstances but also the Pentateuch shows the empowerment that the poor were to be empowered to work and be self-supported. In the wisdom literature, the concept of development is demonstrated where the cause of poverty and how it can be avoided is presented. Wisdom literature condemns oppression, exploitation and laziness as these are presented as the causes of poverty, among other things, within wisdom literature. Lastly, the concept of development in the monarchy and the Prophets has been shown in their reinforcement of the laws to care for the poor within Israeli society and the condemnation of injustice and exploitation. The relevancy of the Old Testament in development discussion today is that there is a link between the issues that

the Old Testament addressed about the hindrance of human development and what societies are facing today. Therefore, this study of the Old Testament concept of development will help present recommendations for the church to improve its involvement in the development of the communities.

4.4 Exegesis of selected passages of the Old Testament

Three passages from the Old Testament have been chosen for the exegesis to draw some principles that will be used to help with recommendations regarding church involvement in community development. These passages are Genesis 1 and 2 and Deuteronomy 28:1-8. These passages were chosen as they express God's intention for humanity and how that was carried out in the lives of His people.

4.4.1 Exegesis of Genesis 1 (ESV)

4.4.1.1 Introduction

The creation account in Genesis 1 and 2 set the ground for understanding God's intention for creation. The book of Genesis provides possible answers regarding how everything came into being. Genesis put straight that before anything was made, there was already a personal, uncreated being called God, the author of all creation. It is in the understanding of creation where the inspiration for the commitment to the task of development can be found (Pillay, 2002:242). According to Pillay (2002:242), the creation account helps one to "discover the basis for a theological understanding of the relation of the human person to the world and the world to man."

The importance of Genesis in the revelation of God cannot be overemphasised. Genesis, which is the book of beginnings, presents a dramatic account of the origins of the universe and mankind (Gen. 1-2), how sin entered the world (Gen. 3), the terrible effects of sin and how it affected humankind (Gen 3-6); the beginnings of God's plan to bless the whole nations through the seed of the woman (Gen. 3, 12); and many other beginnings. This shows that Genesis is the source of most Christian doctrines, whereby the books of the Bible draw their teachings from it in one way or another (Mook, 2008:24).

In Genesis chapter 1, the author of Genesis, which is traditionally attributed to Moses, presents a simple but majestic account of God's bringing order to the cosmos (Walton, 2001:33, 56). There has been a heated debate about whether the accounts in Genesis 1-11 are literal or symbolic (figurative, extended poetic metaphor). In response to this, Boyd (2008:163-192) has vehemently argued that Genesis 1 and 2 are to be understood literally due to their genre and the author's purpose, which was to present an accurate understanding of the beginnings. Collins (2006:41)

echoes what Boyd (2008) argues by clarifying that Genesis 1 is a historical narrative because of its prominent use of *wayyiqitol (waw* consecutive) verb, which in Hebrew denotes successive events. This shows that Genesis 1 and 2 are not a poem as there is the absence of parallelism (ibid). However, this remains a debate until today as to whether the universe was created in six days or billions of years.[45] Walton (2001:56) presents an insightful statement regarding Genesis 1, which helps with the aim of this study thus:

> …. Disdaining the myth-laden concepts of the ancient world and disregarding any attempt at scientific sophistication either ancient or modern, the text charts a course of theological affirmation that results in a picture of an ordered, purposeful cosmos with God at the helm, masterfully guiding its course. The cosmos functions just as it was designed to function – it was good. People are portrayed as the pinnacle of creation, endowed with dignity as those made in the image of the Creator. They are made in order to serve God, not as slaves but as partners, whom he delegates to do his work in the world. They enjoy his favour (blessing), and he provides what they need (food).

The statement above vividly portrays the concept of development in Genesis chapter 1, hence its inclusion in this study.

4.4.1.2 The creation of heaven and the earth and the creation of light (1:1-5)

V1 of Genesis chapter 1 in the English Standard Bible starts with the word *in the beginning,* just as in Hebrew. The Hebrew word for this phrase is *bereshith.* There are some interpretation issues as regards whether the verse should read *in the beginning when God created the heavens*… like in NRSV, which treats the phrase *in the beginning* as a dependent clause or the ways the ESV translated it[46] (Walton, 2001:59). The theological interpretations of this debate are massive in as much as the existence of God is concerned. The question this phrase poses to the careful readers of Genesis is what beginning?[47] When one carefully looks at cultural information and linguistics, one would see that this phrase, in the beginning, is not referring to an abstract idea. Still, it presents the creation account as an initial, distinct period that served as a prelude to human history (Walton, 2001:59).

---

[45] There are sound Evangelical Bible scholars who argue that the six days of Genesis 1 is not literal based on scientific findings on the scientific research. For more information on the proponents of six days represent ages or epochs of time, see *Ross, H. 2004. A matter of Days: resolving creation controversy. Colorado: NavPress.*

[46] See also Douglas Mangum, Miles Custis, and Wendy Widder, *Genesis 1–11*, Lexham Research Commentaries (Bellingham, WA: Lexham Press, 2012), Ge 1:1–2:3.

[47] For more discussion on what the phrase in the beginning may mean, see Walton, 2001:59

The author presents God as the author of creation (v1). He presents God as a self-existing Supreme Being who created the heaven and the earth. The Hebrew word for creating is *bara*. The word *bara* occurs forty-eight times in the Old Testament, and each time it is used, God is its subject which denotes a divine activity (Currid, 2015:57; Walton, 2001:59). Understanding *bara* in the Hebrew context shows that creation was brought into existence, not formed from any pre-existing materials, but made from nothing. God created the heavens and the earth out of nothing and not out of himself, for He is separate from His creation.

In v 2, the earth created '*was without form and void.'* The Hebrew word is sometimes rendered as *formless* and *empty.* However, this does not mean that the earth was empty concerning the matter. Walton (2001:60) clarifies that:

> Obviously, this expression commonly and appropriately considered a hendiadys[48], does not concern matter. No one suggests that this verse indicates that matter had not been shaped or that cosmos described in verse 2 is empty of matter. By logic alone, the words can be seen to concern functionality, and analysis of the Hebrew confirms the conclusion that these terms indicate that the cosmos was empty of purpose, meaning, and function—a place that had no order or intelligibility.

Whybray (2000:43) pointed out that *without form and void* should be understood not as a reference to nonexistence but as something empty and formless, without light and covered by the deep water. While some scholars observe a gap between v 1 and v 2, McKeown (2008:20) explains that this comes about in an attempt to marry a literal textual rendering with modern scientific theory. Some scholars have argued that *matter* is eternal by pointing to verse 2, which, as they argue, describes an earth that pre-existed with no form and emptiness. Currid (2015:56) and Mangum, Custis, & Widder (2012) have argued against the eternality of matter and explained that this verse doesn't show that matter is eternal as it simply "refers to an empty and lifeless wasteland" and "not the pre-existent state of creation". (Mangum, Custis, Widder, 2012).

Vv 3-5 show that after God created heaven and earth, the first thing He did to expel the darkness and begin filling the earth with creation was the declaration of *light* into existence. God shattered the darkness and formlessness simply by speaking, "*let there be light,"* and there was light. The question that has been often asked is, what was this light since the sun was not created until day four? Without going into much discussion on the answer given, most scholars agree that this was the effulgent splendour of divine presence (Currid, 2015:60).

---

[48] Hendiadys is a figure of speech used for emphasis. The conjunction is substituted for a subordination. The basic idea is to use two words linked by conjunction "and" instead of the one modifying the other.

In verse 4, God saw that the light was good, and the phrase it was good appears seven times just in Genesis 1, which shows emphasis in Hebrew. This only shows that God's creation is very good in His eyes. It is still good today that is why He has redeemed His creation from corruption. There is a lot of discussion on the length of the day and night in verse 5 but for the sake of this research, suffice it to say that the period of light God called it day and the period of darkness was called night. Therefore, God created the light on the first day.

4.4.1.3 The formation of the firmament, the gathering of water into one place, and the filling of the abodes of the universe (1:5-13)

The second day describes the formation of the firmament (6-8). The author is not interested in discussing the nature of the firmament; rather, he shows that the firmament is a divider between water in the sky and water upon the earth (i.e., rivers and seas) (v6). Commenting on the firmament or expanse, Walton, Matthews and Chavalas (2000:28) describe that:

Similarly, the expanse (sometimes called "the firmament") set up on day two is the regulator of climate. The ancient Near Eastern cultures viewed the cosmos as featuring a three-tiered structure consisting of the heavens, and the expanse was seen as the mechanism that regulated moisture and sunlight. Though in the ancient world, the expanse was generally viewed as more solid than we would understand it today, it is not the physical composition that is important but the function.

The author narrates two major creation events on the third day (9-10). Firstly, he describes gathering the water into one place, as the water was just everywhere in the beginning. This gathering of water made the dry ground emerge, and the basic dwelling places of the universe, such as the sky, sea and earth, were completed. Secondly, the filling of the abodes of the universe also started taking place on the third day. God begins to fill the earth with self-reproducing vegetation. He creates the earth's plant life and then gives it the power to fill it through reproduction (Currid, 2015:67). God is responsible for the time, climate and all other aspects of human existence. The availability of water and the ability of the land to grow vegetation, the laws of agriculture, and seasonal cycles were all created and ordered by God. They were very good, "not tyrannical or threatening" (Walton, Matthews & Chavalas, 2000:28).

4.4.1.4 The creation of luminaries, living creatures and humans (1:14-31)

God continues filling the spheres of the physical cosmos by creating the luminaries, the sun, the moon and the stars to inhabit the firmament of the sky on the fourth day (vv 14-19). The author shows the creation of the sun, the moon and the stars to show a contrast with the nations who worshipped these as gods (Deut. 4:19) (Currid, 2015:72-73; Walton, 2001:100). The functions of

the luminaries (celestial bodies) are given in threefold. The luminaries are to serve as signs to mark the seasons and days, and years (v14). Walton (2001:100) points out that these luminaries serve as signs which signify their theological functionality of being indicators through which God conveys knowledge and reveals Himself in the Old Testament (see Ps 19:1). The fact that stars are not given any functionality may be an implicit repudiation of astrology[49] as argued by Currid (2015:73).

After the creation of the luminaries on the fourth day, God proceeded to create living creatures which, some will inhabit the sky and others in the seas (1:20-23). The two major classes of animals on the fifth day were the fish and the birds. In Hebrew, they are called *nephesh hayyah,* which means *'the breath of life.'* God blesses His creation and commands that they be fruitful and multiply, thus, commanding them to reproduce. However, this is not a deistic sense where the fish and the birds can operate independently. Rather, the same God controls every detail of their reproduction (Currid, 2015:79).

On the final day of physical creation, God created creatures to inhabit the earth (1:24-31). Two parts of the activity of creation on the sixth day are observed. Firstly, God creates the animal kingdom, which includes livestock, creeping things and wild animals. Secondly, the creation of mankind. The fact that human beings are created at last represents humanity as the culmination of creation (Currid, 2015:1), and it is worthy of taking a close look at Genesis 1:26-28:

> *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over the earth and over every creeping thing that creeps on the earth."*
>
> *So, God created man in His own image, in the image of God He created him; male and female He created them.*
>
> *And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and* over the birds of the heavens and over every living thing that moves on the earth."

[49] Currid (2015:73) gives a definition of Astrology as the forecasting of events based on celestial phenomena. It is a form of divination which began in Mesopotamia, and it was influential throughout the history of the land, but it was never permitted in the Old Testament

The first thing to observe in the passage above is the creation of man in God's image. What does it mean? There are different interpretations regarding the meaning of the image of God between Jewish and Christian theologians. McGrath (2017:327) explains this in this way:

> A text of central importance to a Christian understanding of human nature is Genesis 1:27, which speaks of humanity being made in God's image and likeness – an idea which is often expressed with reference to the Latin phrase *Imago Dei.* What does this affirmation mean? Jewish and Christian theologians have interpreted this passage in significantly different ways, especially during the first five Christian centuries. The Jewish interpretation of humanity's creation in the image of God tended to avoid any suggestion this established a direct correlation with God, perhaps reflecting a fear of some form of anthropomorphism ensuing. Some Jewish exegetes argued that God created humanity in the image of God of the angels, interpreting the context of Genesis 1:27 to imply that God's words were addressed to angelic audience. Others argued that the text was to be interpreted as implying that humanity was created according to some image that was specific to it, thus distinguishing humanity from the remainder of creation. Christian theologians, however, saw no difficulty in interpreting this passage as proposing a direct link between the creator and humanity as the height of the creation.

The Christian interpretation of the image of God is arrived at upon understanding the meaning of the word image in Hebrew. In Hebrew, the word *image* is *shelem.* Originally, this word refers to 'something cut from an object' which makes the concrete resemblance between the object and the image (Currid, 2015:83). In the Bible, this word *shelem* is used in Daniel 3 when King Nebuchadnezzar erected a statue of himself which was to serve as a symbol of his sovereignty. The usage of the word *shelem* to apply to human beings at creation indicates that human beings are God's representatives on earth and have a character and being in keeping with that of God (Currid, 2015:83; Walton, Matthews & Chavalas, 2000:29). According to Watkin (2017:90), the fact that man is created in the image of God is a token for a man not to think of himself as God; and, not to loath himself as nothing. Humans are not created in the image of nature or their image but of God. Of all the elements of creation, human beings alone enjoy the unique status and dignity of being made in the image of God (Watkin, 2017:90). What this implies is that every human being resembles the Creator; hence, they are special and important (Assohoto & Ngewa, 2006:11).

The second thing to be observed in Genesis 1:26-28 is the purpose of man. Man is to be *"fruitful and multiply and fill the earth and subdue it…."* Notice that the command to subdue the earth and have dominion over God's creation is only given to humans. Humanity has been endowed with

royalty in and over the creation. Psalm 8:5 rightly comments on the human status at creation; thus*, 'Yet you have made him (man)*[50]*a little lower than heavenly beings and crowned him with glory and honour'* (ESV). The Hebrew word translated *subdue* is *kabash,* and it implies that men were to make use of the resources of the earth for their benefit and enjoyment (Grudem & Asmus, 2013:59; Wright, 2010:50-51; Currid, 2015:85). Currid (2015:85) gives a comment explaining the importance of God's commands in Genesis 1:26-28 to human culture saying that the directive to be fruitful, multiply and subdue the earth has often been called the 'cultural mandate.' The cultural mandate reflects the idea that being fruitful and multiplying and filling the earth are not merely commands relating to human reproduction. These cover all aspects of human life, including the socio-economic and spiritual realms and giving birth (ibid). This understanding of Genesis 1:26-28 by Currid is so liberating as it helps to understand that development has always been God's main agenda for His people. McGrath (1999:1973) alluded that fruitfulness has often been used in the Old Testament to refer to God's material and physical blessings (Lev. 26:3-4; Deut. 32:13; 33:13-16; Eze. 34:27; Amos 9:14; Zech. 8:12).

Genesis chapter one finishes with directives of what man, animals and bids are to eat for their nourishment (1:30-31). This is to show God's care for His creation. He is a God who provides for His creation. God judges His creation by saying, "it was very good."

4.4.1.5 Principles from Genesis 1 for development

Several principles can be gleaned from Genesis 1 to help the church's development involvement.

Firstly, the principle of human dignity. Genesis 1 teaches that every person is created in the image of God. The notion that man is made in God's image is referred to as the *Imago Dei* in both philosophical and theological circles. Maqoma (2015:15) forcefully explicates that the concept of *Imago Dei* is the most logical point of departure for the exploration of nature and the destiny of the human being as it shows the worthiness or the value of the concrete existence of human beings (Oberdorfer, 2010:231; Koopman, 2007:177). The understanding of human dignity demands that every person should be treated accordingly. Pereira (2010:337) succinctly denounces the erroneous and unethical belief behind the exploitation and oppression of humanity that promotes that other groups of people are superior and better than others.

Secondly, the principle of social justice. The Bible depicts God as a God of justice in all His dealings. Justice is the quality of being right and fair. The idea of social justice finds its roots in Genesis 1:26, in that when God created man in His image, He made enough provision for

[50] The researcher's own inclusion

everyone and every creature He created. The fact that man is created in God's image is a motivation for justice as men are created equal in value, dignity and position with equal lordship and responsibility to subdue and steward the earth and its resources (Gen. 1:28). Therefore, in societies, any thought of discrimination is to be ruled out.

Thirdly, the principle of fruitfulness. Genesis 1 is the first place where man is commanded to be fruitful. Fruitfulness implies that man is to prosper in all aspects of his life. This includes both spiritual and physical dimensions. God demands that man, whom He created in His being, should prosper in all his ways and thus be commanded to be fruitful.

Lastly, the principle of stewardship. Before God created man, He furnished the earth with resources in preparation for his creation. God has supplied all man's needs. However, it is contradictory to see that some people are in need. This would imply that there are not enough resources to live on. The principle of stewardship challenges the presence of inequality. The gap between the rich and the poor is increasing daily, showing that some people are not benefitting from God-given resources He granted to all humanity. This calls to question man's stewardship of God's creation. God is the owner of everything on earth, for He created everything. Man is accountable to Him for using the resources that God has given hence stewardship.

4.4.2 Exegesis of Genesis 2:1-25 (ESV)

4.4.2.1 Introduction

Genesis chapter two is not a second creation account (Currid, 2015:93; Ryken & Ryken, 2007:5; Whybray, 2000:43). The proponents of the two different creation accounts based their argument on German biblical scholar Julius Wellhausen's theory commonly referred to as the documentary hypothesis or JEPD[51] (Barton, 2000:14). Wellhausen theorised that there are four distinct sources for the entire Pentateuch. This theory attempts to explain the differences found in the Pentateuch. The entire Genesis chapter one uses the name of God *Elohim,* and chapter two uses *Yahweh Elohim* as the name of God. To explain this, some scholars use Wellhausen's theory that chapter one is from a different source to chapter two, hence, two other creation accounts. However, Currid (2015:93) explains that Genesis 1 and 2 are two accounts of the same event. "Whereas Genesis 1 centres upon God and his creation of the universe, Genesis 2 stresses the place of mankind in

[51] The four letters (JEDP) represent separate writers or literary sources that together contributed to the composition of the text as we know it today. The abbreviation JEDP comes from the following. The J stands for the Yahwist documents based primarily on the use of the word Yahweh for the word God. The E stands for Elohist and is based on the use of Elohim for God. The D stands for Deuteronomist and is limited to the book which carries its name. The P stands for the Priestly Writer.

earthly confines" (ibid). Chapter 2, therefore, delineates the importance of living in a community and how a man should care for the environment.

4.4.2.2. The completion of creation and the sabbath (2:1-3)

Chapter 2 begins with narrating the final day of the creation week. On the sixth day, God completed everything that he had created. Even though reproduction continues, there is no new species or anything new that was to be created after day six[52]. What needs to be noted is that God did not rest on the seventh day due to tiredness and fatigue (Assohoto & Ngewa, 2006:13). He rested simply because the job was done. Assohoto and Ngewa (2006:13) rightly highlighted this in this way:

> He was not resting because he was tired, but because the job was done, and done well. God's rest is thus very different from the rest of a lazy man or woman who has produced nothing for the past six days. Unfortunately, lazy rest is too common in Africa. This must change if Africa is to make progress economically. We need to have a work ethic that is like that of God – working to get our tasks accomplished well so that we can rest with a clear conscience, with nothing left undone.

When God rested, He only rested from the work of creation that was completed and not in all of His work. The work of providence never stopped. This is something to be emulated in development. While resting from finished projects, there should be no rest for thinking about setting goals for the future. This kind of resting will not provide room for dormancy. In Africa, to see personal, institutional and national change, there is a need to emulate the resting of God (Assohoto & Ngewa, 2006:13).

4.4.2.3 The creation of human community (2:4-25)

After the author has explained that man is made in God's image and that he has been given authority to subdue the earth and prosper, he now goes on to explain the details of how human beings were created (2:5-7) hence establishing human history. He also explains a vital element in human identity: man was created not only in God's image but also to live in a community (2:18-24).

---

[52] Currid (2015:90) explains that the opening sentence of verse 1 is often being misunderstood as account of God continuing work on the seventh day (See ESV) and concluding his labour on that day. However, Ancient translations like Septuagint, the Samaritan Hebrew Pentateuch and the Syriac noted the problem and amended the text as say, 'on the sixth day.'

When the earth was created, there was no suitable environment for a man to live in. There were no shrubs or plants (2:5). God made the earth habitable by providing streams to water the earth. He continued to create human beings. This time the author explains more on how man was created than what is given in Genesis 1:27. Firstly, God created man, which in Hebrew is the word *adam* (2:7). Genesis 1:27 indicates that God intended to create a couple, but a woman was not created at the same time with a man. Assohoto and Ngewa (2006:13) explain that the reason for not creating them at the same time might be for a man to realise his need for companionship, as it is put in Genesis 2:20-23. Companionship is unique because God allowed a man to see the need for it. A man was formed from the dust of the ground but what made him exceptional was the breath of life that entered him to make him a living being. The word 'breath' is the same Hebrew word for 'spirit', which is *ruach.* This marries very well with Genesis 1:27, where a man is created in the image of God. Immediately after the creation of man, God plants a garden and puts a man there, which is a sign of God's love (2:8-14). Assohoto and Ngewa (2006:13) point out that God's love is manifested in planting the garden as it provides a framework in which God could train human beings and give them the reference points they would need to face the vast new universe that lay around them.

The purpose of mankind is outlined in the section of Genesis 2:15-17. Man is made to worship God by serving Him and obeying Him. He is to serve God by working and keeping the garden. He is to worship God by obeying God's Word (command). The Westminster Larger Catechism expresses this: 'What is the chief and highest end of man? Man's chief and highest end are to glorify God and fully enjoy him forever.'

Finally, Genesis 2:18-25 provides a narrative of the creation of the woman. There are two important things to be noted about the creation of the woman. Firstly, the woman was created to fulfil the cultural mandate in Genesis 1:28. There would be no reproduction if only a man were created. Secondly, the woman was created to be a suitable companion for a man. This is the basis where the Bible condones same-sex marriages.

God allows man to exercise his authority by naming every creature of the field and bird of the sky (2:19). Currid (2015:108) commented this:

> Man now demonstrates his lordship over the animal kingdom through the medium of the word. That is to say, as God subdues and rules over the members of creation through the medium of the word by naming them, so man subdues and rules over the animal kingdom through the medium of the word by naming its members.

The phrase suitable helper in verse 20 rules out the idea of treating women as slaves and servants. Rather, women are considered counterparts, complementing and working alongside men (Assohoto & Ngewa, 2006:14).

4.4.2.4 Principles from Genesis 2 for development

From Genesis 2, two important principles can help foster church involvement development.

Firstly, the principle of efficiency. What is learnt in Genesis 2 is that God's work of creation was effective and complete. This teaches that we are to aim for efficiency and completeness in every work that we scheme to undertake. God did not start the work of creation and stop it on the way. He planned everything before He started in that the moment He began His work, it was completed. This should motivate the church and faith-based organisations that before starting any programme, they need to plan well so those programmes cannot be stuck and incomplete.

Secondly, the principle of community. When God created a woman to e with man, He was simultaneously establishing a community. Christians believe God to be a community of the Father, the Son and the Holy Spirit. It is not an accident that when man was created, he yearned for this community as he is the image of God, who is also a community. Therefore, communities are to be regarded as God's perfect idea. This should motivate the church in its programmes of fostering community development.

Lastly, the principle of work (Agang, 2020b:22). Man was created to work. Work is not a curse. If the development of the communities is to be successful, people need to be encouraged to be hard workers. Genesis 2 shows that God put a man in the garden to work it and keep it. Man is not told how to do the working and the keeping. God knows that man is created in His image and that he can invent ways of working and keeping the garden. God has given people the gift of creativity. Man is to use his brain to devise ways to work and earn a living. In South Africa and other African countries, unemployment is huge. Just waiting for the government to open up job opportunities won't be easy. What should be done? Genesis 2 teaches that while God demands to work, He is not giving him guidelines like Moses to build a tabernacle. He leaves it to man to plan how he can work. Man needs to be creative and innovative. For people to change their living situations for the better in communities, creativity and innovation need to be encouraged.

4.4.3 Exegesis of Deuteronomy 28:1-14

4.4.3.1 Introduction

Deuteronomy 28 sums up the implications of the law, which has been expounded in chapters 12-26 (Stewart, 2013:497). In chapter 27, there is a record of a series of covenantal violations, and there are no specific curses or judgements based on that violation. Chapter 28 includes both the condition for blessing or cursing (protasis) and the nature of the resulting blessing or cursing (apodosis) (Grisanti, 2012:318). The blessings and curses are an important part of the book of Deuteronomy. These teach that the world is rational and moral (Chianeque & Ngewa, 2006:254). God is not delighted that humans created in His image should live in a cursed state. Rather, by obeying Him, He wants His people to live blessedly. This has been God's desire for man from the beginning, as presented in Genesis 1 and 2, but since man is a rational being, man needs to cooperate with God to enjoy His blessings. Reyken and Reyken (2007:275) commented this about Deuteronomy 28:

> This unit continues the content of the covenant renewal ceremony that will take place. Its focus is on the blessings that God will shower on his people if they obey his commands. In effect, it provides an incentive for obeying God's law. It is a brief and evocative picture of the good life of enjoying God's favour.

Thus, chapter 28 is a picture of a life that God wants His covenant people to live upon their obedience.

4.4.3.2 Condition for living a blessed life (28:1-2)

The condition for the blessing is set in verses 1 and 2, *"…If you faithfully obey the voice of the LORD your God.* Obedience to God is the condition that He will bless His people. God promises He will set His people high above all nations of the earth, showing His generosity towards His people (Stewart, 2013:497; Bock, 2011:465). God is a giver and a blesser to His people. He gave them the law so that they were to be distinguished from the rest of other nations. The word *'set'* in verse 1 is translated as *'give.'* Hence, it shows that the setting above His people was God's gift. The history of the Israelites shows how they did not seek God; however, God sought them and overwhelmed them with His mercies.

Three things are expected of God's people to live a blessed life. Firstly, they must *hear* God's Word as He speaks to them. Interestingly, the word '*obey'* in verse 1 is the same verb in Deuteronomy 6:4, where the Israelites are appealed to heed God's word. Hearing God's word is very important to have a good relationship with Him. Secondly, they are to *keep* God's Word.

God's Word needs to be preserved in reverent awe, and His people are to resolve to cultivate the right attitudes and regular habits of reading and meditating on it. Thirdly, they are to do what God commands in His Word. God's people are not to be passive listeners or theoretical followers only. They are to be activists in the best sense of the word (Stewart, 2013:498). They are to be men and women whose lives reflect what they hear in God's Word.

4.4.3.3 God's intention for human life (28:3-6)

The promises of 28:3-6 show what God's intention is for His people. He intends that His blessings touch every aspect of His people's lives. Today, it is easy to think that the Israelites lived a simple life dominated by the need to provide food for themselves and their families. It was only cultivating the ground, tending the flocks and herds, ground grain and baking bread daily. The temptation today is to think that this was a simple and happy life that was not focused on many things like today. The opposite is true. Stewart (2013:499) highlights that life in Israel was one of relentlessly hard work and often burdened with insecurity. The crops failed when there was no rain, and the livestock perished. This would mean starvation, as there would be no food for the family. God's promise in 28:4-5 addresses these three basic concerns.

God wants His people to know that he intends that His people are blessed in every aspect of their lives, as expressed in Deuteronomy 28:3-6. Bock (2011:479) summarises very well about God's intention for human life, saying:

> Deuteronomy 28 reminds readers in every age that by redeeming his people, God calls them to the glorious privilege of representing him to the world and demonstrating by their lives the transforming power of Christ. That privilege is highlighted by verses 1 and 9-10, which summarise God's vision for his people, whether Old Testament Israel or the church today. His goal is to set us high above all the nations of the earth—though not for our sakes, but for the sake of him whose name we bear.

God has always wanted His people to enjoy His blessings in all aspects of their lives. This intention has been demonstrated both in the Old and New Testaments.

4.4.3.4 The dimension of the blessing (28:7-14)

The dimension of God's blessing is emphasised in verses 7-14. Firstly, the blessing will be manifested against their enemies (v7). While in the promised land, Israelites were surrounded by nations unfavourable to God's people. God promises that they will be defeated if any arises against His people. Secondly, the blessing is manifested in the *"barns"* (v8). Being people who

depended on agriculture, God promises that their storage would be blessed. We can say that their bank account will be blessed in today's language. The blessing will also manifest in everything they do (v8). Thirdly, the blessing will be manifested in their own lives. The word translated as holy in verse 9 is *kadosh* which implies *uniqueness* or *separateness.* The blessing will make them unique people, different from all other nations. The way that God's people live is different from the rest of those who don't know Him. They do differently from the world (Matt. 5:13-16). Fourthly, the blessing will be manifested in their families as their children will be blessed and their harvests (v11). Fifthly, the blessing will be manifested in the reception of rain in its time. Rain in an agricultural economy is a huge blessing. This means that the crops won't fail. Lastly, as a nation, they will be blessed and be at the top, not living in debt (vv12, 13). All this will happen when the condition explained in verse 1 is fulfilled. The dimension of God's blessing covers all aspects of life, socially, economically, and spiritually. This understanding of God's blessing is the basis of holistic ministry, where the whole aspect of the human being is being ministered.

4.4.2.4 Principles from Deuteronomy 28 for development

The following are the principles learnt from Deuteronomy 28:

Firstly, obedience to God leads to prosperity. While many evangelicals caution against the application of Genesis 28, the clear teaching of this passage is that obedience to God leads to both spiritual and financial prosperity. When every principle of exegesis is followed carefully, there is no other conclusion that one will arrive at concerning what Deuteronomy 28 teaches that will be different from what the researcher is proposing. Some other evangelical scholars have attempted to silence the clear teaching of this passage by pointing out that it only referred to the Israelites in the Promised Land. However, the question still lingers, what does it teach us today? The researchers see this passage teaches the same principle that the Israelites learnt, obedience to God brings prosperity. It needs to be noted that the Old Testament presents rebellion as the cause of poverty. The passage of Leviticus 26 and above shows that disobeying God would lead His people into poverty. Therefore, shunning away from the truth that the Bible teaches physical prosperity upon obedience contradicts biblical interpretation. This understanding of God, who gives the physical blessing, is the basis for presenting Gospel holistically. Jesus showed this in His ministry.

Secondly, God's people need to live distinctly. The fact that God's people have a relationship with Him must be demonstrated in how they live. Their relationship with the Creator makes them holy (unique, separate). How does this understanding help in the church's involvement in community development? Since God is a God concerned with the affairs of people, the church needs to follow suit in being involved with the affairs of people too. The challenges people face in societies must

not be left for the government alone to solve as they concern people whom God is also concerned with. The church must intervene to come up with solutions.

4.5 The New Testament and the well-being of people

Just like in the Old Testament, the well-being of people is shown in its focus on the poor and the marginalised of society. Pillay (2002:135) stated that the real nature of the gospel becomes evident through the experience of the good news of the kingdom by the poor. The poor and the marginalised in the New Testament era included children, women, Samaritans, social outcasts, the sick, and widows (ibid). To understand the concept of people's well-being in the New Testament very well, it is crucial first to look at the Roman Empire's economic system briefly.

According to Friesen (2008:19), the 1st century, when the New Testament was written, was marked by extreme inequality, and the Roman Empire established some mechanisms for preserving the system. During this time, the New Testament came into existence. The Roman Empire, just like every other civilised civilization, supported rationalisations that contributed to the growth of inequality, and this growth was seen as normal or, at the very least unavoidable (Friesen, 2008:19; Temin, 2006:136). Just consider the situation in South Africa right now, where the problem of inequality is acute (Nqwane et al., 2021:79; Kganyago, 2018:5; Makgetla, 2020:4).

Friesen (2008) presents three important principles that aid in analysing the economic aspects of the Roman system of inequality. First, because the Roman Empire's economy was preindustrial, a considerable proportion of its population resided in rural areas. According to Friesen (2008) and Temin (2006), 10 to 15 percent of the Roman Empire's population resided in large cities, while the rest resided in rural areas or small cities. Second, the absence of a middle class in the first century (Friesen, 2008; Temin, 2006). Because the economy of the Roman Empire in the first century was mostly agricultural, landowners were deemed affluent. This meant that the few members of noble and aristocratic households controlled the economy of the time. Without land or slaves, these families earned rent or products from those who did. This caused their riches and rank to increase at the expense of the poor, resulting in rampant inequality throughout the Roman Empire in the first century. Thirdly, due to huge disparity, rural and urban poverty were ubiquitous (Friesen, 2008:19; 2004:1). Friesen (2004:1) emphasises that most Roman Empire residents were impoverished. This fact is echoed by Jongman (2008:594), who explains that poverty was pervasive across the Greco-Roman Empire and reflected itself in the sad and destitute lives of the people.

This discussion of the socioeconomic structure of the Roman Empire helps to understand how the fight against poverty and social exclusion for the poor is a large theme of the New Testament.

4.5.1 The concern for the poor in the gospels and Acts

The gospels provide the basis for the New Testament's concern for the impoverished. First, Jesus is deemed impoverished because He was unable to acquire a home (Luke 9:58). The fact that His parents presented a dove as a sacrifice at His birth (Luke 2:24) indicates that his family was similarly poor, as they were unable to afford a typical animal sacrifice (see Leviticus 12).

Jesus' ministry in the gospels shows how God is concerned with the poor. Matthew 9:35-36 says Jesus felt compassion for a multitude of people who came to Him for healing and deliverance from afflictions (Matt. 14:14; 15:32; 20:34). The gospels show that Jesus had compassion for the people who were suffering in different ways. In the manifesto of His ministry in Luke 4:16-19, Jesus announces five purposes that He was sent to accomplish on earth, which included preaching the good news to the poor, proclaiming freedom to the prisoners, recovery of sight for the blind, releasing the oppressed and proclaiming the year of the Lord's favour. Isaak (2006:1213) commented:

> It is clear that from the beginning to end Jesus was oriented to the needs of the poor, both those who were poor within themselves and those who were poor in social, economic and political contexts.

Unmistakably, this was the message of liberation as it gave hope to the poor of His days under oppression. His ministry involved working to reduce the pain and suffering of people. Among other things that show that Jesus was concerned for the poor include (i) His teaching disciples to take care of the poor (Matt. 14:16; John 13:29); (ii) Giving food to the poor through the multiplication of bread and fish and ordered His disciples to have a responsibility of caring for the poor (Mark 6:36; 10:21; Luke 12:33; 16:19, 31); (iii) preaching the good news to the poor (Matt. 11:5; Luke 7:22); (iv) the treatment of a woman caught in adultery in John 8; (v) His association with the marginalised of the society (Luke 15:2). All these in the gospels show that God is concerned with the poor and He works so that their suffering and pains should be alleviated. This fact is demonstrated powerfully in Acts 10:38, where it says, *"How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with Him*" (ESV). Thus, the gospel shows that Christ's ministry was oriented towards those suffering spiritually and physically.

In the book of Acts, the concern for the poor is demonstrated by the early church in the passages of chapters 2:42-47 and 4:32-37. The passages mentioned in the book of Acts talk about the generosity and care that the early church had towards poor people. The early church did not wait for the government to help their own poor but took the initiative to alleviate poverty. The book of

Acts shows that God desires that the church be practically involved in caring for the poor as it is not a peripheral thing in the ministry to reach out to the world. Helping the poor is not an either-or thing.

4.5.2 The concern of the poor in the Pauline and other epistles

Some scholars have argued for the lack of concern in Paul's theology on the issue of poverty. Among other New Testament scholars who have argued for the lack of concern for the poor in Pauline theology are P.H Davids (2005) and L.J. Hoppe (2004). Paul's theology, according to Hoppe (2004:158), is informed by his teaching on immanent eschatology, which leaves no place for social concern. Davids (2005:358) echoes Hoppe (2004) in claiming that Paul's concern for imminent eschatological diminished the significance of his concern for social issues. In contrast, Longenecker (2010:1) has asserted unequivocally that compassion for the impoverished is an inherent component of Paul's proclamation of the good news. Longenecker (2010) demonstrates that while economic support for the poor is not essential to Paul's gospel proclamation, Paul demonstrated that helping the poor was neither supplementary nor peripheral to his proclamation of the good news. Paul believed that concern for the impoverished was essential to the corporate existence of Jesus' disciples (Longenecker, 2010:1).

Three passages throughout his letters demonstrate Paul's sympathy for the poor. The initial passage is Romans 15:25-28. Here, Paul explains to the Roman believers that his voyage to Jerusalem was designed to provide relief to the destitute, to whom the Macedonian and Achaean churches had contributed. The second example is Galatians 2:10. Paul exhibits his anxiety in helping the needy, which he tells us he enjoyed doing. Finally, consider 2 Corinthians 8 and 9. In this chapter, Paul encourages the believers in Corinth to assist the needy believers in Jerusalem, just as the Macedonian church did. Based on these three verses, it would be incorrect to conclude that Paul did not care for the poor. Moreover, Paul's teachings on marriage in Ephesians, labour in Thessalonians, and how to live in nearly all of his letters demonstrate that he had societal concerns, contrary to Hoppe (2004) and Davids' reasoning (2005).

The book of James is the other in the New Testament epistles where there is an overt presentation of care for those less fortunate. James is writing to believers in his letter, admonishing them that their faith without deeds of good is equivalent to that of a dead person (Jam.2:14-26). Although James' letter focuses on a variety of topics, Chapter 2 is notable for its criticism of the prevalent social system as well as the legal systems of his time (Friesen, 2008:24). Even within the context of Christian communities, favouritism toward the wealthy individuals was endemic to the social order that existed in James' day (Jas. 2:1-7). People without means were not given respectable treatment because they had nothing to contribute. James opposes this kind of treatment as

directly opposing the faith of the Lord Jesus Christ, who always had a good disposition towards those who were impoverished and on the margins of society. James chapter 5 continues by criticising the essential aspect of the Roman system of inequality. While the poor labourers were working in the fields owned by the wealthy landowners, they were taken advantage of by the landowners. As was said previously, the social system of the Roman Empire resulted in the landowners being exceedingly wealthy. The scenario compelled those economically disadvantaged to labour for pay below the subsistence level or to provide for themselves to survive. The wealthy landowners used this situation to their advantage and exploited the workers. James warns that the kind of behaviour shown by the wealthy is not going undetected by God, who will judge the wealthy on behalf of the poor (Jas 5:4-5).

4.5.3 Summary of people's well-being in the New Testament

The concern for the poor and the marginalised in the New Testament demonstrates the concept of development. Jesus prioritised the poor and the marginalised, who largely occupied the land of Palestine. His approach to the ministry was not solely preaching the word. Alongside preaching, Jesus made sure that the needs of those people to whom he ministered to were met. He healed the sick, socialised with the outcasts of society, feeding them when they were hungry, defended those who were powerless before those who had power (John 8), and gave women and children a place in society where they were regarded as nothing.

Jesus' holistic approach was emulated by His followers, as demonstrated in Paul's ministry, where the needs of the poor were prioritised. James showed the promotion of social justice is part of the Christian community. Issues of poverty and social justice are to be at the hub of Christian ministry as presented in the New Testament.

4.6 Exegesis of selected passages of the New Testament

Two passages from the New Testament to help understand the principles that the Bible teaches on development are John 15:1-17 and 3 John.

4.6.1 Exegesis of John 15:1-17 (ESV)

4.6.1.1 Introduction

The John 15 passage is well-known as it is the last of the seven "I am" sayings of Jesus Christ. The setting for passage 13-17 is assumed by Ngewa[53] (2003:289-290) to be the upper room as

[53] For thorough argument about the setting for John chapters 15-17, see Ngewa, S. 2003. The gospel of John: for pastors and teachers. Nairobi: Evangel Publishing House. pp 289-290.

presented by Mark 14:14-15 and Luke 22:10-12. Kostenberger (2004:448) argues that chapters 15-17 account for what happened on the way to Kidron valley, as chapter 14 concludes with the statement, “Come now; let’s go away from here.” In the upper room discourse, Jesus has a farewell to His disciples who have been with Him for three years and heard the preaching of the gospel. However, the disciples did not fully comprehend who Jesus was and what He came to accomplish. Therefore, Jesus takes time to specifically explain to them so that they can develop an understanding of who He is now that soon His earthly ministry will be finished (Ngewa, 2003:252). According to Kostenberger (2004:448-449), John 15 shows the paradigm shift of God’s plan for salvation. Faith in Jesus becomes the decisive characteristic for membership in God’s family rather than keeping the law. Jews and Gentiles are united by faith in Christ, enabling them to bear fruit[54] for God.

4.6.1.2 Being a believer means fruit bearing (15:1-6)

Jesus begins by giving a metaphor for Himself (v1). He says, *“I’m the true vine.”* In the Old Testament, the vineyard or vine is used as a symbol of Israel as God’s people, especially in the two vineyard songs found in Isaiah 5 (Kostenberger, 2004:449; Carson, 2006:513). According to Carson (2006:5130, every time Israel is referred to the vine, there is an emphasis on remarkable failure for bearing good fruit. Contrary to Israel’s failure to produce good fruit, which resulted in judgement (see Isaiah 5), Jesus is introducing Himself as the *true vine* bringing forth the fruit that Israel failed to produce (Kostenberger, 2004:450). This shows that “Jesus, the Messiah and Son of God, fulfils Israel’s destiny as the true vine of God” (ibid) (Psa. 80:14-17). Jesus mentioning the Father as the vinedresser shows that God the Father controls the whole process (Kostenberger, 2004:450).

Jesus, in verse 2, quickly introduces His main focus for negatively giving the metaphor. *Every branch… that does not bear fruit he takes away.* Whatever the Father does, which involves pruning, is for the effect that the branches *bear more fruit* (v2). For Christ-followers to bear much fruit, they must constantly abide or remain in Christ (vv4, 5). The word *abide* or *remain* is a Greek word *meno* which in this chapter alone has been used ten times (Lewis, 2009:293). This shows the focus of this passage which illustrates the mutual indwelling and continuous union with Jesus, not just at key moments in one’s life. Abiding or remaining in Christ is a continuous process.

The meaning of *fruit* in the Bible is very important as it relates to the focus of this research. It has already been presented that the Old Testament understanding of fruitfulness included material and physical blessings (McGrath, 1999:1973) (Lev. 26:3-4; Deut. 32:13; 33:13-16; Eze. 34:27;

[54] The discussion of the understanding of fruit in the New Testament will follow later

Amos 9:14; Zech. 8:12). But how does john 15 perceive fruitfulness to be? Does it carry the same idea of material and physical blessing? Firstly, there is consensus among New Testament exegetes that this fruitfulness initially refers to the spiritual fruitfulness of Christian character and growth (Carson, 2006:516-517; Kostenberger, 2004:454; Ngewa, 2006a:1285, Ryle, 2012:72). However, Jesus, taking this imagery of the vine from the Old Testament, provoked his leaders to think through of what the Old Testament says about fruitfulness. The researcher understands that the author of the Gospel of John uses the Old Testament, particularly the book of Genesis, in much of his deliberating of his content. For example, in chapter 1, when he is presenting *the Word* as in the beginning, it is clear that he used chapter 1 of Genesis.

To conclude, when writing chapter 15, he had Genesis chapter 1:28 as the point of focus is not far from the truth. Therefore, the author implies here that the fruitfulness of God's people has always been His desire. If this understanding is correct, it means that Jesus' wish of the disciples to bear much fruit encompasses all aspects of life, not only spiritual. This is a departing point for holistic ministry. It is the understanding that a person has a spirit (soul) and a body. All these have needs, and the Bible is clear from the perspective of Jesus' ministry that all the needs need to be met. Therefore, the emphasis on meeting the spiritual need is not a full gospel (Stearns, 2009:181-189; Sider, 2010:17; Magezi & Mutowa, 2018:124).

Verse 6 reverberates the warning that is found in Deuteronomy 28. Deuteronomy 28 begins with proclaiming the blessings that will accompany God's people if they diligently obey His Word (Deut. 28:1-14). This is shown in the part of John 15 where Jesus promises fruitfulness only if believers remain in Him (John 15:5). Then the next section of Deuteronomy 28:15-68 has a warning of abandoning God. Some curses will follow God's people if they turn away from following Him. The warning for curses is reflected in John 15:6. Here, Jesus said, *"If anyone does not abide in me he is thrown away like a branch and withers, and the branches are gathered, thrown into fire, and burned."* Notably, in both the passages from Deuteronomy and John, there is no productivity in disobeying God the Father and Jesus, respectively. Thus, obedience to God's law in Deuteronomy has been 'replaced' by faith in Christ Jesus hence the command to *abide* or *remain* in Him.

4.6.1.3 God is glorified by fruit-bearing of His people (15:7-11)

In this section, Jesus clarifies what it means to abide or remain in Him and emphasises that bearing the fruit of God's people is an honour to Him as he is glorified with such. Verse 7 promises that if the disciples keep abiding/remaining in Christ, they will ask whatever they wish, and it will be done for them. The words of Jesus in verse 7 need to be understood correctly. Firstly, Jesus

is talking about *wishes* and not *needs.* Does this mean believers are free to ask anything, and it will be given? Carson (2006:518) helps to understand in this way:

> Conformity in one area ensures conformity in the other; a test in the observable area of obedience to Christ is a test of the unseen area of genuine spiritual vitality. All this is equivalent to remaining in the vine; that is the union out of which fruit is produced. To cast it in terms of prayer, such a truly obedient believer proves effective prayer, since all he or she asks for conforms to the will of God.

Carson (2006) explains very well that by abiding in Christ, the will of the believer is conformed to the will of God; therefore, what they ask conforms with God's will, and God answers such prayers. If the author is John, as argued by traditional Christian scholars, he might have seen that people got what he presented in 15:7 as to mean they can ask anything from their wish and expect to be answered. Therefore, he corrects that idea in the letter that he wrote, saying, *"And this is the confidence that we have toward him, that if we ask anything according to his will he hears us"* (1 John 5:14 ESV). This seems to clarify his statement in John 15:7, which may have appeared to imply that they can ask anything they wish.

What is the will of God? The will of God is to see people being freed from the bondage of sin, oppression, and injustice and live at peace in the world He created for their enjoyment, as presented by Jesus' ministry in the Gospels. The will of God, as presented in Genesis 1 and 2, is also that people take care of nature. God's people are to ensure equity in sharing God's resources, as each person is created in God's image. Any prayer in line with God's will is ensured to receive answers.

Jesus says that bearing the fruit of God's people glorifies Him (v8). The Father's reputation and honour are enhanced not only through the life, death and resurrection of Jesus but also with the life and the impact of His people in the world. This is a message to the church as a body of Christ and individual believers. God is not glorified by building big buildings and having thousands of members coming each Sunday to the services. Bearing much fruit is a concern for God and no other things. God glorifies when people see how impactful God's people are in the world. To understand better this, Jesus' metaphoric language in Matthew 5:13-16 opens up what God requires for His people. Jesus says that God's people are the *salt* and *light* of the world. These metaphors Jesus used knowing how important and impactful salt and light were in peoples' lives in Palestine.

In the same way, salt and light are important in the church's life. For people to be healed, their blindness to be taken away, and giving hope for people living in fear and despair need the church

to take responsibility for taking the mission of God seriously. Understanding the believers' relationship with Christ will help motivate the church to do God's work in the world. This is emphasised in verse 10, where Jesus says that keeping His commandments will enable believers to live joyfully in God's love (v11). What are Jesus' commandments? It is everything that He commands the church to do in His Word.

4.6.1.4 Love and a new relationship (15:12-17)

Jesus continues to clarify what His commandments are. It is interesting that verse 12 no longer say *commandments* but *commandment*. The commandment is to love one another. This summarises the second part of the law (Matt. 22:36-40; Mark 12:30-31). The first part of the law emphasised loving God. Jesus' response when He was asked which one was a great commandment, he summarised in two laws. Love of God and love of one's neighbour (Rom. 13:8-10; Gal. 5:14). Jesus' love for His disciples is the basis for their love for one another. He gave His life so they could live and chose them (vv13, 16). Christ's love for the believers is a motivation for loving one another.

4.6.1.5 Principles for development from John 15

There are three important principles that John 15 teaches that are helpful for development.

Firstly, the principle of fruitfulness. Fruitfulness is the fulfilment of God's purpose for man. John 15 shows that fruitfulness is a big deal for God. The first thing to understand about fruitfulness is that it cannot happen in one's life, church, or Christian organisation without Christ. For fruitfulness to be a reality, it should proceed from one's relationship with God. This is clear in John 15:6 when Christ emphasises that no one can do anything without Him. This shows the futility of things done with human strength and purposes. The purposeful life in an individual and the church begins with dependency on Christ. The second thing is that fruitfulness happens when there is obedience. There is no magic to being fruitful in life or ministry. Understand God's will through His Word and obey what He says. God says as a church, we are to cooperate with Him in His mission of presenting the good news to the world. The response should be to be involved in what matters to God. By doing so, we are being fruitful. Also, in our lives, we are to live by the power of the Holy Spirit, which enables us to overcome our weaknesses, thus bearing fruits of holiness to God.

Secondly, the principle of glorifying God. John 15 teaches that believers glorify God as they produce much fruit. What does this look like in real life? This means when people are living their lives to the purposes of God and fulfilling what God created them to be here on earth, it brings glory to God. It is crucial to examine whether God's purposes are fulfilled through our lives as

individuals or churches. God did not just create us to live for our glory. He wants us to live for His glory while producing much fruit for Him here on earth.

Lastly, the principle of love. The community of Christ will be identified with love for one another. If the church understands the theme of love, it will be natural to be involved in other people's lives. It is love that made Christ come and save the world. It is the same love that should make Christians serve the world. The world needs Christian service to demonstrate God's love to people living hopelessly and fearfully.

4.6.2 Exegesis of 3 John

4.6.2.1 Introduction

Document 3 John is traditionally believed to have been written by the same author who wrote the Gospel of John, 1 and 2 John and the book of Revelation, John the Apostle. Yarbrough (2008:368) remarked that 3 John is the shortest book in the New Testament. Additionally, 3 John has little theological content; however, it is of significant interest as it presents the life and tension of the early Christian community (Kruse, 2000:219).

4.6.2.1 Flourishment of the Christian life (1-4)

The recipient of this letter is mentioned in v 1 as Gaius. The elder[55] is the one writing to Gaius. The elder's prayer list includes that all may go well with Gaius and that he may be in good health as it goes well with his soul (v2). It is a conservative evangelical church mentality to interpret this verse as spiritual well-being only. For example, Yarbrough (2008:367) looks at those who interpret this verse as a reference to spiritual and physical well-being. He points out that this verse has traditionally been understood as "John's concern for Gaius's overall welfare and especially his spiritual wellbeing" (ibid). It is a surprise that Yarbrough (2008) emphasises the spiritual when the verse clearly states that ***"all***[56] ***may go well with you and that you may be in good health, as it goes well with your soul."*** Ngewa (2006b:1538) sees this not just as a prayer of spiritual well-being when he says, "… praying that his physical health will match his spiritual health."

3 John verse 2 is one of the places in the Bible in which God's Word shows that He desires that the whole person must flourish. The church is to strive for a ministry that covers the entire human being. God wants His people to be both spiritually and physically healthy. Kajang (2020:199) makes a powerful statement on the dimension of health:

[55] See Kruse (2000:42) for the discussion of the elder
[56] The underlining is the researchers own doing to show the emphasis

> Churches should be known as places for positive health, not merely for the healing of disease. If the church is to glorify God, then Christians must begin to show evidence of God's gifts of spiritual, physical, mental, emotional and social healing. We should hold one another accountable for choices that will negatively affect our own or someone's health and prevent us or them from participating fully in services to God and society.

The statement of Kajang (2020) shows that a healthy life is a need for everyone. This health is not just spiritual or physical but encompasses all aspects of human beings, including health communities.[57]

Verses 3 and 4 talk about the elder having greater joy upon hearing that Gaius is living in the *truth*. According to Yarbrough (2008:368), this refers to Gaius's practical living. Gaius could live uprightly and consistently with his confession of faith in Christ. The church today needs the Gaiuses who will live the truth and motivate others to live the truth too. This, among other things, will include helping the church to live to its full potential in living out the truth of the Gospel.

4.6.2.3 Doing good to people shows the knowledge of God (5-15)

What Gaius is recommended for is shown in verses 5 and 6. He was hospitable to the saints. This is the demonstration of practical living that Jesus in John 15:12 commands, "love one another." Gaius did not theoretically understand Jesus' command but demonstrated it by being hospitable to God's people. Love is not just some emotions we feel about one another but also actions. To ensure that the truth is brought home, the elder says, "*Whoever does good is from God"* (v11). God's people are known for their love towards one another, which signifies that one is a Christian. In John 13:35, Jesus point blankly stated that people would see that one is a Christian because of his love for others. It is not enough to have sound doctrines and theologically sound for the churches. While these are good but are not enough. Love should characterise every child of God and the church hence demonstrating that they Know God. This love is nothing but doing good to all people, as God has done well to all of His people. It is a reflection of God's love for others.

4.6.1.5 Principles for development from 3 John

Two principles emerged from 3 John that is helpful for development.

Firstly, the principle of holistic ministry. Holistic ministry should be the focus of the Christian church, particularly here in Africa, where the presence of structural poverty still feels the wounds

[57] Health communities are those communities that live to their fullest potential and their lives are transformed so that they are able to love one another and help one another so that their lives are flourishing.

of colonialism, economic underdevelopment and disempowered and marginalised people (Newman, 2020:x). Holistic ministry is Jesus' model of ministry where the whole needs of people are met. Comparing a person's needs and focusing on one at the expense of another is not biblical and is a Christian ministry approach that is not welcomed in Africa. It may work in Europe and the USA but not Africa, where most people live in immense poverty.

Lastly, the principle of doing good works. It is clear teaching from the Bible that good works do not save anyone. People are saved solely by grace through faith in Christ (Rom. 3:24; Eph. 2:8-9). Simultaneously, good works for the believer indicate that they are saved (Jas. 2:14-26). These statements are not contradictory but complementary. This means believers or churches should be involved in doing good for their communities. This looks different in different contexts. In some places, the church must address drug abuse, gender-based violence, unemployment, and many other things. The church needs to address whatever inhibits people from enjoying life. This is just one aspect of what may involve doing good. The bottom line is that individuals and churches are to be involved in good works that will help people's lives in their communities.

4.7 Summary and conclusion

The chapter has presented God's desire for the development of the lives of His people from both theological perspectives and the Old and the New Testaments. Thus, the chapter has shown that the idea of development is not foreign to the biblical authors, even though the Bible does not use the word development. The chapter has also demonstrated that God's intention for His people is for the flourishment of their lives in all aspects, spiritually, physically, and emotionally. The framework definition of development that this research endorses, which involves bettering people's lives, ties very well with the biblical perspective where God is presented as the One whose intention is for the flourishment of humanity.

The chapter has discussed development by firstly showing theologically that the definition of theology implies theology being involved with the lives of people. The theology only focused on the doctrines, and some abstract concepts are aloof to the African context (Cone, 1975:1, 14); and everywhere too. The chapter has argued that theology should discuss challenges people face politically, culturally, educationally, economically, ecologically and in all spheres of life and attempt to find solutions (Moltmann, Walterstorff & Charry, 1998:24).

Secondly, with the pervasiveness of poverty in South Africa, the chapter focused on poverty and other issues like injustice and how God designated some systems in the Old Testament to help those who were incapable of living a better life. From the Pentateuch, the chapter engaged with some passages showing that God is concerned with the welfare of His people as all are created in His image. This understanding has been cemented by the exegesis of the passages of Genesis

1, 2 and Deuteronomy 28. Similarly, the wisdom literature, historical section, and prophets have shown God's interest in the poor in their condemnation of injustice and oppression. Not only is poverty perpetuated by the human systems in society but also laziness hence the warning against it in the book of Proverbs.

Like the Old Testament, the chapter has found that the New Testament has emphasised enriching people's well-being, particularly those despised by societies. From the life and ministry of Christ, the chapter has shown that His focus was on the wholeness of people. He healed the sick, ministered deliverance to people afflicted with various afflictions, gave food to the hungry, and preaching of good news to the poor of His day. All these show how Jesus is concerned with the marginalised of society and people who are suffering. Jesus' apostles and Paul carried on the holistic approach of the ministry. Their ministries showed that they understood Christ's intention of helping to better people's lives in society.

The greater part of the chapter was devoted to analysing biblical passages from both the Old and the New Testaments. From the Old Testament passages, the research found that every person is created in the image of God; therefore, exploitation and superiority of one at the expense of the other are condemned. The chapter also found that justice is very important in the well-being of humanity in societies. Therefore, justice needs to be promoted. The chapter also found that community is very important in the sight of God, and it should behove all to consider the development of their communities.

From the New Testament passages, the research has found that fruitfulness fulfils God's purpose for man, as presented in John 15. This fruitfulness implies having a better life. It implies being productive in everything that man does. Therefore, a man needs to strive to live a life that is going to be fruitful, as this glorifies God. From the New Testament passage of 3 John, it was found that a holistic approach in ministry cannot be substituted by any (Newman, 2020:x). Jesus modelled his ministry on a holistic approach that attends to the needs of the full person. Comparing people's needs and placing more emphasis on one at the expense of another is against biblical teaching, and it represents a Christian outreach strategy that is not well received in Africa.

CHAPTER FIVE: PUBLIC AND PASTORAL CARE APPROACHES TO INFORM THE CHURCH DRIVEN COMMUNITY DEVELOPMENT

5.1 Introduction

God's desire for human progress is evidently for humanity (see chapter 4 discussion). God's shalom is His desire for humanity. God's shalom, human progress and community betterment are arguably related concepts, as already argued in chapter 4. Theology and church ministry should deploy their ministry for community progress spiritually and materially, which in our case is in community development matters. Within African communities, churches are critical community structures that possess significant agency to promote and facilitate community progress and development (Magezi, 2017b:1). In this process, pastors constitute the face of many churches. Hence, the responsibility for community care as a public role cannot be avoided by pastors. Thus, at stake is the question, what public pastoral care approaches can be discerned to inform church-driven community development processes from the history of pastoral care and its heritage? This chapter addresses this question by analysing the notion of public pastoral care of churches and pastors from the perspective of community development.

5.2 The concept of public pastoral care within community development

The challenges in Africa, particularly South Africa, presented in chapter two, need some interventions to supplement the government's efforts to deal with societal problems. Chapter two presents how the government of South Africa's effort is not successful in dealing with the challenges that people are facing in the country. Magezi (2020:61) emphasises the importance of the involvement of churches in the public sphere as a vital component of the functioning of a society. Churches have a public dimension because God has commissioned and dispatched them to be agents of societal change. Churches contribute to public life through the lens through which they view the greater good. This occurs because of their words and deeds outside of the church and because they make space within it. Attendees of religious services represent a diverse range of demographics, including age, gender, education, socioeconomic class, race, caste, sexual orientation, and ethnicity. Despite the extraordinary variety that exists, churchgoers can locate a place of significance inside their congregations to debate issues that are relevant to their entire societies (Lutheran World Federation, 2016:16). Etzelmuller (2017:107) claimed convincingly that the world we live in now has been tremendously shaped by the various religious traditions that have come before it. This has been demonstrated by the influence that religious traditions have had on history, and "in the future, they will remain a determining element both for individuals and societies" (ibid).

Notable is the transition that is taking place in the field of pastoral care, which is moving away from only focusing on an individual's internal psychological status and toward focusing on issues that affect society (McClure, 2012:276; Paeth, 2008:3; Louw, 2014; Anderson, 2003:11). MacMaster (2011:126) emphasised with a great deal of enthusiasm that religion ought to be seen holistically in terms of how it can be applied to the lives of people. This movement has been prompted by the recognition that the Christian faith needs to have a component that is visible to the public (Magezi, 2020:62; Kim, 2017:40). Theology is not merely a personal subject; rather, it takes into account concerns of the general public and makes an effort to offer possible solutions to those concerns (Koppel, 2015:151; Dreyer & Pieterse, 2010:6).

Public pastoral care integrates a wide variety of theological disciplines to solve the issues people are experiencing in their lives. It is a method of ministry that operates at a point where several theological subfields converge. It is significantly influenced by both public and practical theology, as well as conversation with other areas of theology (Magezi, 2020:63). It is vital to have an awareness of both public theology and practical theology to comprehend public pastoral care. It is not difficult to understand the connection between pastoral care and public theology. The challenges and problems people face cause significant suffering (Louw 2014). Therefore, pastoral care must take action. At the same time, it is unavoidable to ponder what churches should do when confronted with societal and community concerns such as inequality, poverty, unemployment, gender-based violence, and racism. These problems affect not just individuals but also entire communities. Why should churches get involved, particularly in matters about pastors? It is possible that the answers to these questions can be found in public theology. Public theology has been done, according to Levesque (2014:38), by individuals who are arguing for rethinking how Christians interact with the outside world. In light of the day-to-day experiences of the general public, public theology seeks to change theology that is irrelevant, inaccessible, and aloof (Day & Kim, 2017:2). In point of fact, public theology investigates the role that religious practice plays in contemporary society. A theological paradigm known as public theology draws from a variety of theological traditions and social sciences (Magezi, 2020:64). According to Elsdorfer (2019:105) and Magezi (2020:64), public theology is connected to the social sciences, social ethics, foundations of theology, and theology of morals. In this way, all of these areas of theology are related. According to Brietenberg (2003:66), public theology is a public debate on public issues that is theologically informed and aimed toward a religious body such as a church, synagogue, mosque, or temple in addition to the greater public or publics. It is argued in a manner capable of being evaluated and judged using justifications and standards readily available to the general audience.

According to Mannion, public theology can be viewed as the church in the world (2009:122). It focuses on a Christian's encounter with social, political, and daily barriers as they live out their religion. The goal of public theology is public ecclesiology, as Mannion (2009:151) accurately stated. Concerning ecclesiology is the relevance of the churches to contemporary problems. Because public ecclesiology, pastoral care, and diakonia overlap, there is little doubt that the church has a public pastoral function (Magezi, 2019a:4). There is no unidirectional path from theological reflection to social environment application in public theology. The final distinguishing characteristic of public theology, according to Day and Kim (2017:17), is that it is not only proclaimed in writings but also performed in action. Darragh (2007) stated that it is preferable to view practical theology as a way of performing practical theology rather than as an abstract concept. Miller-McLemore (2018:313) said that pastoral care should emphasise social ethics related to public concerns. She argued that because religion has social ramifications, pastoral care should socialise believers to particular church concepts and the social ethic of public concern. According to the liberation perspective of pastoral care, pastoral care is for society itself (Magezi, 2019a).

But what does it truly mean to be a public pastor who performs public services? According to Vanhoozer and Strachan (2015:21), the pastor's responsibility is to point out or guide individuals and nurture and empower them to live out their real identities inside and outside the church. A public pastor is an organic thinker within the body of Christ who engages in community and public concerns from a Christian perspective. In this environment, pastoral care expands its philosophy and practice to explain and engage the greater world. Pastoral care necessitates dealing with live documents (individual persons) inside a complicated human network. Graham (2000) claimed that pastoral care must provide public pastoral strategies for healing, sustaining, leading, and liberating persons, communities, and the natural order. To transform pastoral care into public pastoral care, it is necessary to develop healing practises directed toward the public realm (Leslie 2008:21). Consequently, pastoral care addresses the three audiences of society, academics, and the church. Magezi (2019:5) lamented the lack of impact of pastoral care on society at the expense of pastoral discussions in the church and academics.

While the assertion that theology, which includes pastoral care, needs to be publicised is agreed upon by many scholars (Magezi, 2019b:133; 2020:62; Chester, 2013:39-41; de Wet, 2017:259), however, the question of what approaches the publicity of pastoral care should take to address public issues is relevant to this study. Before discussing public pastoral care approaches that would inform effective community development, there is a need to understand the interface of pastoral care and church.

5.3 Notion of pastoral care and church

It is crucial to comprehend what is meant by pastoral care to assist individuals in need within and outside the church (Wotton, 2017:3). The idea of attending to the needs of the vulnerable is included in the term pastoral care deep etymology, according to McClure (2012:269), which states that the term pastoral in pastoral care originates from the Latin *Pastorem* meaning, shepherd." According to McClure, Jesus (the "shepherd") and the church (the "flock") are examples of how the Old Testament and New Testament emerged from pastoral civilisations and directly influenced the metaphor of the shepherd (McClure, 2012:269). Pastoral care includes guiding, protecting and providing (Lapsley, 1983:168). Care for someone is not independent of love, protection and sacrifice. The means of care are inherent and dormant in the heart and practised in a visible manner (McClure, 2012).

Church, as a concept, is multifaceted and references numerous religious concepts as it shows itself in society in various ways (Beukes 2019:2; Forster & Oostenbrink, 2015:5). It is well known that the majority of people understand "church" to refer to the building or facilities used by Christians for worship. According to typical management ideas, the church is sometimes referred to as an institution or organisation (Erickson 2007:1037; Forster & Oostenbrink 2015:5; Munyua & Mutukaa 2016:68). According to Clowney (1998:140), defining "church" helps us understand its nature and the public role it is required to serve as a basic tenet of the Christian faith. The church should be defined by more than its allegiance with a particular denomination. The definition of the church as intended by God should serve as a uniting basis. This enables one to appreciate how the church should boost its genuine exterior care processes in specific situations. Examining God's identity and plan for creation and humanity can help individuals comprehend the church's greater mission and significance (Hendriks, 2007:999).

The church is defined as the community of all real Christians who, by grace through faith, confess Jesus Christ as their Lord and Saviour. The church represents all believers from the Old Testament through the New Testament. Jesus builds his church by attracting individuals to himself (Matt. 16:18). As fulfilled by Jesus Christ's incarnation (John 1:14; 2:19, 20) and later after his ascension by his Holy Spirit (John 16:12-14), the church is also God's dwelling place among his people (Erickson, 2007:1041-1044). Identifying the church's role in the world requires a fundamental knowledge of the church as individuals. In his explanation of the church's function, Friesen (1997:11) addresses the question, "What is the church's purpose?" In his answer (Friesen, 1997), he emphasised that the church plays a crucial role in the change of society, in addition to being concerned with the spiritual aspects of people. Erickson (2007:1067) concurs with Friesen (1997) that the church is simultaneously called to engage in social issues in addition to evangelism, edification, and worship. Erickson (2007:1068) stated the following:

> The church is to show concern and take action wherever it sees a need, hurt, or wrong. There will be differences of opinion as to the strategies and tactics that should be employed. In some cases, the church will work simply to alleviate the hurt, that is, to treat the consequences of the problem. In others, it will act to change the circumstances that have produced the problem. There will be times when the church acting collectively will be able to accomplish more than will Christians acting individually; in other situations, the reverse will be true.

Two important facts are observable in Erickson's statement regarding the function of the church. Firstly, the church is the church's responsibility to perform acts of love in the world. This should be done not only to the church members but to both believers and unbelievers, as demonstrated by Jesus Himself (Erickson, 2007:1067). Secondly, the acts of love performed by the church should go beyond superficiality to authentically be involved to the extent of dealing with the roots of issues challenging people in communities which is comprehensive.

What would the comprehensive understanding of the function of the church look like? Banda (2020:115) warns against setting aside people's material needs in the context of poverty as part of what the church has been called to address, saying this:

> …The same is true of Christ who saves people comprehensively and not just spiritually (Luke 4:18-21). The church is thus called to take poverty seriously because, within God's eschatological framework of salvation, God saves the whole person, including the material component that will be transformed into a glorious imperishable component at Christ's return. To ignore poverty is to fail to live up to Christ's mission to lead people into abundant life (John 10:10).

Banda's statement above (2020) shows two important things. Firstly, it shows that salvation does not exclude physical aspects. A person is saved as a whole. This implies that the physical aspect of a person needs salvation simultaneously with their spiritual aspect. Churches' offering of care involves holism. Chester (2013:21) goes further to say that the way poverty is understood is closely related to the understanding of God. Concern for the underprivileged in society is not just ethical teaching but is central to understanding God and thus theologically fundamental (Sider, 1993:141; Peskett & Ramachandra, 2003:112,113; Chester, 2013:21). Secondly, the statement shows that exclusion of poverty in mission endeavours is a complete failure of what mission of God is all about. Wright (2010:164) gives an insightful summary of what the mission of God entails in the following points:

- We are here as human beings to care for God's creation.

- We are chosen in Abraham to be a people through whom God's blessing reaches the world.
- We are called to walk in the ways of God, in justice and righteousness, in a corrupt world.
- We are to live out the dynamic of our redemption in our compassionate treatment of others.
- We are to present God to the world and draw the world to God.
- We are to be people whose lives demonstrate the character of God and attract others to come to faith in him
- And above all, we are to know the living God and be uncompromisingly loyal to the Lord Jesus Christ in our worship and witness.

Wright's (2010) understanding of God's mission is comprehensiveness. Such is the view of the mission that the Lausanne Conference of 1974 propagated, which made the social component of the mission to the world acceptable and fundamental (Woolnough, 2010:4,5). The church's mission to the world addresses the body, mind and spirit in human beings. No aspect of a human being should not be prioritised at the expense of the other. Woolnough (2010;4) rightly put it that a holistic mission does not exclusively address the spirit with a focus on conversion and personal discipleship, nor does it exclusively concern the social gospel, tending to care merely for people's physical welfare. The important word to understand in Woolnough's description of the holistic mission is *exclusive.* The word shows that there should be a balance in approach when addressing issues concerning human beings. To this end, Dingemans (1996:93) has argued that the church should be incarnational in its approach to ministry. This means that the church is to be present, public, and prophetic and interact with people's daily problems.

In agreement with Dingemans (1996) is O' Donovan (2000:163-164). In presenting the purpose of the Church, O' Donovan added that the church has a bearing in the transformation of society as it demonstrates God's mercy, goodness and justice to people in society. The example given by O' Donovan is the abolition of slavery in Britain by William Wilberforce. Wilberforce, who was a Christian, was encouraged by other Christians who saw the injustice and evil of slavery and presented the petition in the parliament to end the slave trade, which happened.

Unfortunately, as contended by Andria and Saayman (2003:503), the African church operates in a defective mode as it fails to make a tangible impact in its societies. This has made Andria and Saayman (2003) argue for a new ecclesiology that includes the public in its approach to ministry. This approach incorporates reaching different aspects of the human personality and broadens its

focus on the issues people face in society. Brodd (2006:124) concurs with Andria and Saayman (2003), stating that the understanding of being a church is sometimes hidden or open in its operation of church life. In the hidden operative church life, the church restricts itself to focusing on doctrine and denominational politics. In the open-operative church life, the church is concerned with public issues (Andria & Saayman, 2003:503; Manzanga, 2020:231). Focusing on the public is the ideal function of the church.

Unfortunately, Andria and Saayman (2003:503) argue that the African church functions in a flawed way since it cannot make a discernible impact on the society in which it operates. This is the case. Because of this, Andria and Saayman (2003) have advocated for a new ecclesiology that takes a ministry strategy that considers the general population. This technique finds getting in touch with various facets of the human personality and broadens its concentration on the problems that individuals are experiencing in society. Brodd (2006:124) agrees with Andria and Saayman (2003) when they say that the concept of what it is to be a church can either be concealed or open in how it goes about its business as a church. In the open operational church life, the church is concerned with public issues, whereas, in the secret operative church life, the church limits itself to focusing on matters of doctrine and denominational politics. In both cases, the church is operative (Andria & Saayman, 2003:503; Manzanga, 2020:231). The church should direct its attention to include the general public.

Brodd (2006:124) talks about the operative ecclesiology concept introduced by a French Dominican scholar named Yves Congar (1904-1995). Congar argued that the church should bear an impact on public issues affecting people. According to Magezi and Magezi (2018:7), operative ecclesiology ensures that pressing public issues are engaged within concrete situations, not just the abstract part of the issue. This requires that insights gained from the Bible and the principles are put into practice so that they may impact communal life systems.

Magezi and Magezi (2018:7) postulated that if ecclesiology's purpose is to affect public issues affecting people in society, it logically entails a relation between practical theology and ecclesiology. This demands that operative ecclesiology practically and publicly engages with the problems faced by people, in this case, the development of communities. The impact of the church's beliefs is to be expressed in the backdrop of addressing the contextual issues affecting society.

The church is close to society and has a public role to play (Potgieter, 2015:270; Manzanga, 2020:270). In the New Testament, some indications point to the church’s public role in society. For instance, Galatians 6:1, James 5:6, 1 Thessalonians 5:11 and 1 Corinthians 12:25 have appealed, respectively, where the community of faith is encouraged to bear burdens for one

another, pray for each other, nurture one another and care for each other. While this is an internal function of church members to one another, understanding the gospel compels believers to go beyond church walls and perform the actions of love to people outside the church (Erickson, 2007:1067). God loves the world and never stops engaging with it. This deep faith conviction motivates churches to engage in public space. God created the world with the Word and breathed life into it with the Spirit. God entered the world most profoundly through the incarnation of Jesus Christ, coming with deep compassion into the joys and sorrows of humanity. The Lutheran World Federation (2016:9) emphasises the following:

> As churches and Christians, we are shaped by the gospel message, the liberating power that transforms us to live a life that reflects the gospel. The rediscovery of justification by grace through faith during the Reformation entailed a renewed vision of justice in society and transformed individuals, the church and other institutions. The spiritual clarity that resulted from the deepened understanding of the gospel message set free an amazing energy to contribute to the transformation of society. One concrete example is the strategic approach to addressing poverty through the institution of the common chest and thus to realize the community's responsibility to care for the poor. The reformers called on the political decision makers and economic centres of power not only to alleviate people's immediate needs but also the cause of poverty, economic marginalization and ignorance.

This shows that the church is not a place where only matters of theology are discussed, rather it is also a community where people's lives are taken care of hence bringing transformation of society (McClure, 2010:215; Pillay, 2017a:1; Magezi, 2019a; LWF, 2016:8; Mwaura & Nzengya, 2022:147). Pillay (2017a:1) presents a thoughtful statement about the role of the church in society thus:

> The church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission task. While the focal point of missions has been to communicate the Good News of Christ, to call men and women to repentance and faith, and to baptise them into the church, it has also involved a process of teaching them to 'observe all things that Jesus commanded.

The most vital thing that is perceived in Pillay's statement (2017a) is that the church's role in society is transformational. According to Gass (2010:1), being transformational refers to employing an approach that derives its power from paying equal attention to hearts and minds (human beings' inner lives), human behaviour, and the social systems and structures in which they exist. As a result, it is often multidisciplinary, incorporating a variety of approaches and

methodologies. The transformational change seeks to be irreversible and long-lasting by holistically addressing all aspects of human systems (ibid). Even though this concept has not been handled perfectly by some missionaries, as lamented by Pillay (2017a), it is clear that from its inception in the New Testament, the church has always been an instrument of change in society throughout the centuries. A notable example in history is what Wade (2009:276) and Akanbi and Beyers (2017:3) present, where the church was influential in the politics of the later Roman Empire. The church was at the forefront of European politics until the 17th century and beyond, preserving Western civilisation through the Dark Ages. Religion goes beyond its role in bolstering the social fabric. Religion has such a deep cultural influence that it has effectively become a defining factor of the world's major civilisations. Religion strongly influences how people identify themselves, even in the most secular countries (Wade, 2009:276). Christian mission organisations have established orphanages, universities, schools and hospitals in various communities not only here in Africa but all over the world is evidence of a holistic approach adopted by the church (O' Donovan, 2000:164). Akanbi and Beyers (2017:7) acknowledge the important role the church plays in the transformation of society in Africa, stating how it is expected to be an instrument in the motivation and the influence of the social-political and economic life of the people in the community.

De Gruchy (1995:13) reflected on the church's public role in society by pointing out the following:

> The calling and the task of the church never change. Irrespective of time and place, the church is called to proclaim the gospel of Jesus Christ, to be a prophet, pastor, and evangelist in season and out of season. Yet what this means may vary in relation to changing historical circumstances and contexts. We are now faced with the challenge to be a prophet and a pastor to a society which has suddenly changed direction, but which is still in crisis….

De Gruchy's statement (1995) demonstrates that the church's public role remains constant. What changes might occur at particular times but still more, the church is called to be involved with the things happening in society which affect people's lives. For example, during apartheid, the church's involvement was to voice out the evils of the apartheid regime. A particular example, among other things, is the current high percentage of unemployment, where the church is expected to find solutions for the challenges people face. The church is expected to address societal challenges(Pillay, 2017a).

Mgojo (1995:10) elucidated that the church's task is linked to its being. By its nature, the church must be both prophetic and pastoral. In Mgojo's understanding (1995), the church's prophetic and pastoral roles involve the following. Firstly, the continual denouncing of evil practices of taking

advantage of others by big businesses. Secondly, continually opposing historical injustices in the form of capitalist exploitation, alienation, sexism, and racism. With pastoral concern for the sheer magnitude of human suffering in Africa and worldwide, the church must not stop calling attention to these social ills.

When asked whether being a clergyman, he was supposed to play a political as a clergyman, Archbishop Desmond Tutu's response to a journalist is very insightful regarding the church's role in society. Tutu (1994:196) responded thus:

> No, I am a pastor, I am a pastor, no I am not (a politician). I am a church person who believes that religion does not just deal with a certain compartment of life. Religion has relevance for the whole of life, and we have to say whether a particular policy is consistent with the policy of Jesus Christ or not, and if you want to say that that is political, then I will be a politician in those terms. But it won't be as one who is involved in party politics … It is the role of lay people to become deeply involved in how things are run in their country. But … not for a church leader in the same kind of way. My role, the role of church leaders, is to be able to say: 'Thus saith the Lord'.

This reflects a holistic approach to religion. Tutu (1994) shows that religion should be relevant to the whole aspect of human lives. Clinebell (2011:10) insightfully states that relevance means being present "where people hurt inside, have lost hope, feel cursed and are hungry to find life's meaning, and are thirsty for significant relationships." Clinebell (2011) added that being relevant also means "helping to heal the wounds of injustice in society and the wounding of the earth's biosphere upon which all life ultimately depends." Churches can do this healing in two ways. Churches can be involved in developing their communities where they take part in transforming people's lives and their environment. They can also be the voice of oppressed people in society. Being silent or not participating in the issues that oppress people is antireligion. Thirdly, the church's role in society is to enforce what the Word of God says concerning any particular issue people face. This must be done with gentleness and readiness to defend the church's beliefs and the reason to hold on to those beliefs in public (1 Pet. :15). The church is a 'prophetic church.' Boesak (2005:58, 103) illuminated how the religious faith played a significant role in the struggle for liberation in South Africa. The author posited that religion was fundamental throughout the struggle for freedom and human dignity.

5.4 Public pastoral care and healing of the communities

The embodiment of healing that the church brings to society lies in public pastoral care (Louw, 2017:2). McClure (2010:215) highlights that the heart of pastoral care and counselling is the

following. Firstly, a belief in the intrinsic value of each person. The fact that each person is created in the image of God is the ground for departure for pastoral care. Since every person is valuable, they need to be treated accordingly and helped to recognise their worthiness so they can thrive in their lives (Maqoma, 20115:15, Oberdorfer, 2010:231, Koopman, 2007:177). Sow Chin Wong (2018:152) highlighted that pastoral care functions on the assumption that all creation belongs to God and that God's kingdom is dawning among people, and that the humanity Jesus exemplified can break through in people's lives and triumph on earth.

Second, a desire to help meet a person's needs and alleviate their distress. This is what Doehring (2015:xvi) calls compassion. She defines compassion literally as *cum passio,* which entails suffering together. Compassion "requires the capacities for emotional intelligence and empathy, entails the discipline of being able to surrender to and be moved by the emotional experiences and needs of the other" (LaMothe, 2012:461). Kießling (2018:11) explains that compassion as a culture that rests on *empatheia* (Greek) and *compassio* (Latin) stands in a long tradition. In *Regula pastoralis*, Gregory the Great explains the meaning of *compassio* as an attitude that should be exercised *per pieties viscera* – with a heart full of love. *Compassio* goes to the guts *(viscera);* at the same time, it goes to the core and becomes solidarity in the flesh. Every person is valuable; therefore, compassion needs to be extended to them when they live in destitute situations. No one in their right senses will see their treasured possession being trodden by people and not rescuing and caring for it. God showed that humanity was His treasure when He gave His Son Jesus to die for them so they could be saved.

Third, a belief that pastoral care is embodied in taking care of other people hence demonstrating the love and grace of God. All these three values focus on the healing of a person to ensure that every person participates in what it means to be part of God's kingdom (McClure, 2010:215).

The difference between pastoral care and pastoral counselling enlightens each discipline's boundary in peoples' lives (Magezi, 2007:656). Magezi (2018b:88; 2007b:656) pointed out that pastoral care and pastoral counselling phrases have been used interchangeably in some parts of the world, which refers to *cura animarum* (Latin for care/cure of souls) though they are distinguishable. Magezi (2018b:88) explains the difference in that pastoral care refers to broad caring activities while pastoral counselling narrows its emphasis on pastoral caring in the form of dialogue and communication to relieve distress within the context of pastoral ministry. McClure distinguishes pastoral care and pastoral counselling as follows: (2010:20, 21):

> Pastoral care is the practical arm of pastoral theology, and usually refers in broad and inclusive way to all pastoral work concerned with the support and nurturance of

> persons and interpersonal relationships including everyday expressions of care and concern that may occur in the various activities of ministry….
>
> Pastoral counselling can be considered a subset of pastoral care, or a specialised form of pastoral care, and the term is used to denote a more narrowly defined relationship between a pastor and a person in need.

From the definition above, it can be perceived that pastoral care is broader than pastoral counselling. Therefore, pastoral care cannot be reduced to counselling. Pastoral care is undertaken where the focus is more inclusive of mutual healing and growth geared to the congregation and its community through its life cycle, while pastoral counselling is an aspect of pastoral care that is geared to the deployment of a variety of healing (therapeutic) methods to help people to deal with their problems and crises in more practical ways (Magezi, 2018b:89).

The current situation in South Africa, where there is moral degeneration; severe poverty, high unemployment; high crime rate and violence; gender-based violence; illegal drug trafficking; drug abuse and gangsterism; effects of COVID-19; corruption and abuse of power, racism and xenophobia; hopelessness and despair and many other challenges, calls for the church's intervention and public visibility in dealing with these issues. McClure (2012:270) summarises the abovementioned issues as "human suffering." This is where pastoral care provides practical responses to issues affecting people's lives in society to help them flourish.

McClure (2010:215) presents an insightful statement stating that her theological vision is meant to understand healing (and salvation) as participation in fully bringing the "kingdom of God."[58] She continues to elaborate that participating with one another in God's work to save the world is healing work. Perschbacher (2001:201) renders the Greek noun *therapeia* and verb *therapeuo* as service, attendance; healing; cure and to serve; render service and attendance; to heal; to cure, respectively. This rendering implies that healing is a service provided to one another (Magezi, 2006:3).

According to De Gruchy (1989:39; Clinebell, 2011:55), there is a link between healing and salvation. In his argument, De Gruchy argued that healing could not be separated from the notion of salvation. He further clarified that healing is not just physical and psychic, but it includes the social and political dimensions (Magezi, 2006:3). Applying this understanding of healing to the South African context, healing implies curing the ills that people in the communities are facing so that they can flourish in their lives. This flourishing goes beyond the minimal understanding of

[58] See McClure, 2010 *Moving beyond individualism in pastoral care and counselling* pp 215-216 for the understanding of the term 'kin-dom.'

meeting the essentials for existence, such as food and housing. McFague (2001:107) argues that flourishing includes not only ecological sustainability and having basic needs sufficiently met, but it also involves:

> Democratic and just political/government and arrangements, opportunities for cultural, technological, educational, social, and spiritual development as well as social, emotional, and creative growth both for ourselves and for future generations.

Concurring with the concept of the link between healing and salvation is Brand (2002:109), who asserted that in the African context, salvation is conceived in holistic terms. Brand (2002:103) affirmed that the idea of wholeness in Africa signifies that “different areas of life, like the religious and the secular, or spiritual and physical, can never be compartmentalised and understood in isolation from one another.” This statement denotes that salvation is inclusive. It suggests an understanding of salvation without dichotomising the various segments of life, for instance, between the spiritual and the physical or sacred and secular, implying a holistic understanding of salvation.

Mbiti (1986:158) sees salvation in ways other than the spiritualised notion of being ‘saved from sin’ only. Mbiti (1996) gives an example of the Israelites and their deliverance from slavery in Egypt as an illustration of the holistic concept of salvation. He pointed out that the “Israelites are not portrayed as sinners at the beginning of Exodus drama; rather, as ones sinned against; ones endangered, and so God saved them with mighty acts” (Mbiti, 1986:158). This is sufficient to see that salvation is not exclusively for the sinners, but as in the case of Israelites, such salvation could include physical salvation hence healing from the miseries they encountered in Egypt. The Exodus story also affirms that man is both physical and spiritual, requiring salvation (Mbiti, 1986:159).

For this reason, no side of the same man should be seen as taking precedence at the expense of the other, as it results in a situation where “one part of man is virtually excluded and starved out” (Mbiti, 1986:159). This assertion was affirmed by Louw 92017:2) when he explained that the relationship between healing and redemption is crucial in the caring pastoral tradition. In actuality, *cura animarum* was employed to define and characterise the special area of pastoral caregiving within the confines of Christian spiritual healing. The Latin phrase *"cura animarum"* (literally, "Cure or care of human souls") describes the pastoral activity. Human concerns extend beyond just the financial, economic, and physical aspects of life. Since individuals are also spiritual creatures, the remedy they seek must allow them to address the problems that impact their everyday lives effectively.

Haines (2011:4), commenting on Psalm 85:7, which says, *"Show us your steadfast love, O Lord, and grant us your salvation",* said the following:

> I believe that the church in many quarters has come to have a limited view of salvation, In the context of this verse the original word (salvation)[59] infers help, liberation and welfare. In many ways we have restricted salvation to the spirit, whereas the concept incorporates the body and the soul and the idea of bringing the individual or even a community into wholeness. Therefore, the Lord our God is concerned for our whole person, which God delivers, helps up and guides towards an ultimate purpose.

The role of pastoral care includes "public, structural and political dimensions of individuals and relational experiences" (MacMaster, 2011:131; Ramsay, 2004:1). MacMaster (2011:131) acknowledges the domination of the Clinical Pastoral Paradigm for so many years which focused on the individual as Louw (1998:27) calls it "client-centred or empirical mode." However, as highlighted by Ramsay (2004:1), two new paradigms, namely the Communal Contextual and the Intercultural Paradigms, emerged towards the end of the twentieth century and are replacing the Clinical Pastoral Paradigm. According to MacMaster's explanation (2011), the Communal Contextual Paradigm has two areas of its focus. First, it focuses on the church community context, where it is sustained and strengthened to undertake care of the people. Second, its focus is widened to public, structural and political dimensions to ensure that care is given to people in a society whose lives are impinged by social and political factors. Magezi (2016a:140) mentions that in many parts of Africa, there are two discernible dimensions to pastoral care. The first is pastoral care reflection, which mostly involves literature (publications). The second is the actual practice of pastoral care ministry. There is some kinship between the pastoral care paradigms mentioned by Ramsay (2004) and the dimensions of pastoral care mentioned by Magezi (2016b). The similarities are that one is geared toward equipping, and the other is practical. Louw (2012) defines pastoral care as the cure of souls, including the functionality of healing, sustaining, guiding, reconciling, nurturing, liberating, empowering and interpreting. Lartey (2003:30, 31) touches on interesting areas in giving the dimension of pastoral care, which he says consists of:

> Helping activities, participated in by people who recognise a transcendent dimension to human life, which, by the use of verbal or non-verbal, direct or indirect, literal or symbolic modes of communication, aimed at preventing, relieving or facilitating persons coping with anxieties. Pastoral care seeks to foster people's growth as full

[59] Inserted by the researcher.

> human beings together with the development of ecologically and socio-politically holistic communities in which all persons may live as humanely as possible.

Klaasen (2017:3) explains that the purpose of pastoral care is to facilitate change and advance human and spiritual health and development. In this way, pastoral care promotes the healing of society. As stated previously, this healing comprises a comprehensive approach to fostering well-rounded development. The 'suffering' experienced by South African communities requires a holistic response, which pastoral care provides in various forms (Magezi, 2016b:1). Magezi (2019a:5) noted that the conversation between the church and academics is conducted efficiently, but nothing is done regarding the application of this knowledge to the healing of societies. He (Magezi, 2019) warns that if people's life difficulties are not addressed practically, society will remain unchanged and oppressive tendencies will continue to flourish.

When pastoral care is rendered from a Christian spiritual perspective, it is done so to accomplish certain things and serve a certain purpose (Magezi, 2020:69). People are assisted in coping with the trials of life in a manner that contributes to the growth of their spirituality and the generation of purpose when they receive pastoral care that is informed by a Christian worldview. It is provided by persons whose impetus originates in the Christian beliefs they uphold in their lives. The transformation of the finished work of Christ's atonement and the fulfilment of all of God's promises is the basis of the Christian spiritual tradition. The final goal is to arrive at a fully developed faith that can prevail above the limitations of this material world. As a result of holding to this idea, Christians face challenges in their efforts to establish the kingdom of God across the globe (Magezi, 2006:4; 2020:69). Pastoral care offered to the public involves going out of the walls of the church to people who are “non-church” and addressing various issues affecting their lives. The problems could be spiritual, social, physical, political or any other matter involving people (Magezi, 2020:70). This is what it means to offer public healing to society. When pastoral care goes to different public spaces where the context is not church centred.

5.5 Biblical and historical developments of public pastoral care

Magezi (2020:69) defined public pastoral care as:

> (1) caring of people from Christian spiritual perspective whereby (2) the care is provided to people in different public spaces and contexts (3) to address holistic issues affecting people such as spiritual, social, emotional, cultural, economic, political and others (4) to enable them to meaningfully cope with life.

According to Magezi’s definition of pastoral care (2020:69), it is perceivable that pastoral care continues to be a factor in the upkeep of human souls, or *cura animarum* (Louw, 1998:1). Early

Christian traditions, where pastoral care was practised in Christian communities, are deeply rooted in the care of human souls (McClure, 2012:270). This indicates that pastoral care has been viewed as the expression of God's people's encouraging, supporting, resolving, and healing acts. From a historical and biblical point of view, The section below further explains how public pastoral care has been demonstrated from historical and biblical point perspectives.

5.5.1 Biblical development of pastoral care

The concept of pastoral care is seen in both the Old and New Testaments of the Bible (Clinebell, 2011:54; Manzanga, 2020:246, 247). God is portrayed throughout the Bible as the One who cares for His people and calls them to imitate Him. The Old Testament depiction of God as the Shepherd of Israel (Genesis 49:24; Psalm 80:1) and the New Testament depiction of Jesus as the Good Shepherd provide the scriptural foundation for pastoral care. In the Old Testament, God's care is also shown in the prophets, priests, wise men, kings, and judges appointed to care for Israel. In the New Testament, the diaconate is specifically designed to investigate the care of people (cf. Acts 6). According to Williams (2014:160), “there are hundreds of verses in the Bible on varying definitions of the poor, social justice, and God’s deep concern for those who are marginalised.” For instance, in the Old Testament section of the Pentateuch, God enacted several regulations requiring His people to care for the impoverished (see Lev. 25; Deut. 15; 24). The prophets, priests, sages, kings, and judges who were appointed to lead Israel represent God's concern for humanity (Wotton, 2017:2). Psalm 23 provides, among other Old Testament passages, a vivid depiction of shepherding, notably of the one who offers presence and counsel toward soul repair. In Exodus, God is portrayed as Israel's shepherd, delivering, leading, and guiding them while wandering in the wilderness. God raised the judges and prophets in Israel to provide pastoral care. His care was centred on love but also included the judgement of his people so that they would return to God and reform their ways. A review of Israel's past demonstrates that God's pastoral care occasionally necessitated harsh and painful measures against his people. For instance, God punishes Israel by employing heathen countries (Assyrians and Babylonians). However, this did not reduce God's pastoral care for Israel, as he continued to care for the country and restore it to its homeland. Thus, public pastoral care started from God, who revealed Himself to humanity in many ways throughout the Bible's history, culminating in Christ's incarnation. This section examines the biblical foundations of pastoral care by shedding light on the biblical symbols, ideas, and narratives that serve as pastoral care's foundations.

5.5.1.1 Public pastoral care development in the Old Testament

Notably, the pastoral care that the church offers has its foundation in the life and ministry of Jesus Christ. Christ's ministry provides a framework modelled for pastoring and the standard for which

pastoral care is judged. However, it is not only the gospels that present a biblical source for models of pastoral care. The Old Testament contains words, images, and symbols that portray an understanding of pastoral care from which Jesus Christ Himself learned. Lartey's understanding (2013) of what pastoral theology entails helps us to see how pastoral care is expressed in the Old Testament. Lartey (2013:18) says the following about pastoral theology:

> The main focus of pastoral theology is on care and caring activity. As such, the reflective and expressive activities of pastoral theology focus on the care-giving activities of God and of human communities. Moreover, in pastoral theology, the divine and the human poles are held together in interactive tension. Both poles are seen as crucial. It is necessary to explore the caring activity of god as experienced and expressed in history.

Lartey's description of what pastoral theology entails shows that there is intentionality in the very acts of God towards humanity that the church can emulate to enact its pastoral care to society. This is where the Hebrew scripture of the Old Testament is very useful in contributing to pastoral care.

5.5.1.1.1 The context of care in the Old Testament

The Old Testament presents several basic perspectives conveying the context within which pastoral care may be offered (Lyall, 2001:90-93). Firstly, among these is the theocentric character of biblical thought. The Old Testament presents a God who is active in the affairs of human beings and all of His creation. A few examples where this truth is consolidated in the Bible are the story of the deliverance of the Israelites from Egyptian slavery in the book of Exodus. From the beginning of the book of Exodus, we see God controlling all the activities surrounding the events of the book. Secondly, the story of God guiding the people of Israel in the wilderness from the book of Numbers. When the Israelites left the land of Egypt, God guided them supernaturally through the desert for forty years to the promised land. The Old Testament contains stories demonstrating God's involvement in people's affairs and creation.

This God acts towards people and all creation with *'hesed',* which the English Bibles have translated to mean *mercy/lovingkindness, steadfast love*. The word *hesed*, primarily used with reference to God, is difficult to translate and appears to have no equivalent in Greek (Clark, 1993:267). Clark (1993:267) commented that *hesed* "is not merely an attitude or an emotion; it is an emotion that leads to an activity beneficial to the recipient." Thus, God acts of *hesed* in the Old Testament are His response to the despair, brokenness, confliction, poverty, sickness, oppression, injustice, etcetera of humanity. Manzanga((2020:254) highlighted that God's

character and manner of coping with the social ills that concerned Israel as a nation demonstrate public pastoral care par excellence. The care for humanity for each other is, therefore, constantly within the larger framework of God's care for us and the whole world (Tidball, 1986:33). Noteworthy is the communal and corporate rather than individualistic perspective of biblical care in the Old Testament. For the ancient Hebrews, the individual was never separated from the community (Abraham *et al*. n.d:1). The suffering of one person was to be the concern of the whole community. When God made a covenant with His people in Exodus, He said, "I will be your God, and you will be my people" (Exod. 19). God's relation to the Israelites was based on them as a community of people and not as an individual. Therefore, pastoral care in the Old Testament was cooperative. This is to say the whole community was active in dealing with issues people were facing (Abraham *et al.,* n.d:1).

Care in the context of the world of the ancient Hebrews was not abstract, general, or merely 'spiritual' (Broome, 2005:3-5). The ancient Hebrews did not differentiate between 'spiritual and 'physical'; or between the religious and the 'secular.' In the world of the Old Testament, care was practical. Food was to be provided for those who were hungry; for the strangers and aliens, welcome and hospitality were to be extended; those bereaved and crying had to be comforted; justice had to be executed for the oppressed people to be free.

According to Louw (1998:1), the care of the human soul is the primary focus of pastoral care in God-human connections. This concept is expressed through the Latin phrase *cura animarum*. Broome (2005) made the explicit point that pastoral care in the Old Testament was never spiritualized, although an implicit interpretation of Louw's care of the human soul may imply that a holistic approach to pastoral care is appropriate. There was nothing quite like tending to the spiritual well-being of the people while ignoring their most fundamental requirements (such as clothes, food, and shelter). Thus, pastoral care in the Old Testament expanded beyond the horizon to the physical, which also comprised justice and freedom (Broome, 2005:3-5). (Broome, 2005:3-5).

Kithan (2013:15-17) provides an excellent summary of pastoral care in the Old Testament. He acknowledges that there is not a single theory of pastoral care in the Old Testament; however, the overarching goal of care in the Old Testament can be observed in its focus on maintaining and restoring the relationship between God and human beings, as well as the relationship between human beings and the world. Therefore, God's concern for his people and the world is a topic covered throughout the vast majority of the texts that make up the Old Testament (Kithan, 2013). Psalm 23:1-6, which depicts the relationship between God and man, reveals that in the Old Testament, God is the one who initiates public pastoral care. This is shown by the fact that

these verses are in the Bible (Louw, 1998:83). In the Old Testament, the relationship between God and man is discussed.

5.5.1.1.2 Conception of public pastoral care in different roles and literature in the Old Testament

One way that is important in viewing the understanding of care in the Old Testament is to reflect on the task of various roles, especially those of religious backgrounds, and the viewpoint of multiple bodies of literature that reflect the perspectives of distinct functionaries (Abraham *et al.,* n.d:1).

5.5.1.1.3 The office of priest and public pastoral care

The office of the priesthood was by no means a static institution in the history of Israel.[60] The Old Testament has a lot to say about the priesthood, especially in the Pentateuch, where the detailed instructions and requirements for the priesthood are spelt out. The general role of the priesthood in the Old Testament is, firstly, to preserve the proper relationship between God and people by maintaining a distinction between holy and profane (Lev. 10:10-11; Exod. 28:9-12; Lev. 4-16; Num. 6:22-27). Secondly, the priestly function in the Old Testament is that of instruction. According to the book of Deuteronomy, priests are to teach the Law (Deut. 17:18; 31:9, 24; Lev 10:11). Thirdly, the function of the priests in the Old Testament was that of pastoral care (Driscoll, 2008:67). In the Old Testament, priestly leaders provide personal care for God's people in that they are involved with resolving conflicts and caring for the vulnerable (Driscoll, 2008; Jones, 2018:72-73). Abraham *et al.* (n.d:1-2) insightfully summarised the functions of the Old Testament priests thus:

> …The main priestly function relates to the maintenance or restoration of relationships, particularly between God and people. The literature of the cult, mainly the lyrical poetry of the Psalms are related directly or indirectly to religious functionaries as well. Religious ceremonies like hymns or songs of praise celebrate and establish solidarity in the community and with God. In these Psalms, the sense of the goodness of the created order and will of God in history is depicted. There are laments and complaints in the community (Book of Lamentations) which were used when the life and well-being of the group were threatened.

[60] This research paper is not going to give a detailed discussion about priesthood in the Old Testament. Anyone interested in that can consult some Old Testament Introduction and Old Testament Theology books.

What is clear in the summary of the involvement of priests in pastoral care above is that priests were on top of caring for people's lives in the Old Testament. They were doing this by being intermediaries between God and man and among man. Benner (2003:15) pointed out that pastoral care elements are seen in their functionaries of healing, sustaining, reconciling, and guiding. All these elements mentioned are what the priests were called to do, thus making the Old Testament office of the priesthood a model for pastoral care.

5.5.1.1.4 Prophets and prophetic literature and public pastoral care

Israel's prophets had different societal roles, including intercession and calling people to repentance. However, the most fundamental and distinctive role was to proclaim the Word of God to people. The prophets announced judgment/punishment to people when they disobeyed the Torah (God's Word) and salvation/blessing when they obeyed the Torah. In their dealings with people, we find some elements of pastoral care in their speeches and how they are involved in society. As a public concern, biblical prophecy was gathered around crises, including religious and political crises. The anomalies in society were addressed by prophets' messages for kings and common people to promote human flourishing (Hill & Walton, 2009:159). Here are some examples of the prophets' involvement in public issues and caring for people:

- The prophets were involved with political issues. For example, Elijah and Ahab in 1 Kings, Isaiah and Hezekiah, Jeremiah and Josiah. At some point, the prophets were acting as kings' counsellors. This is to show that there was no 'spiritual' and 'secular' demarcation of looking at things like we have today.

- Individuals could seek help from prophets with personal difficulties and problems in their families. Some very good examples are the stories of Elisha and the widow in 1 Kings 4 and where the King restored a Shunammite's land on account of Elisha in 1 Kings 8.

- The prophets acted as physicians in healing people's physical problems; thus, this shows their concern for a holistic approach to caring for people. The story of Elisha healing Naaman; Isaiah healing Hezekiah (2 Kings 5:1-14; 20:7).

- The concern for justice and the ill-treatment of the marginalised is visible almost in all Major and Minor prophets' books. The prophet Amos was particularly against crimes against humanity.

All these examples and many others in prophetic literature show that God's concern for his people is for the restoration of human worth and dignity (Manzanga, 2020:262; Juma, 2015:5).

5.5.1.1.5 Sages and Wisdom Literature and public pastoral care

In the Old Testament, it was the responsibility of the sages to provide "knowledge" or "advice" (2 Samuel 15; Jeremiah 18: 18). There are two significant movements that may be recognised in the wisdom literature that demonstrates the concept of pastoral care. The first is a direct approach, while the other takes a more indirect approach. The direct type of pastoral care viewed in guidance and instructions is considered to be found in Wisdom literature. The counsel and directives that may be found in works categorised as works of wisdom demonstrate a profound concern for setting standards for behaviours that can be characterised as wise. Second, wisdom teachers indirectly presume that it is beneficial to make sense of life and to transmit one's analysis and conclusion to others, including in writing, so that others can even deal playfully with the mysteries of life. They do this because they believe that it is helpful to make sense of life (Hunter, 1990:534-538). The counsel cautions against utilising one's good fortune as a means to a goal in and of itself, and it also encourages those less fortunate to put in a lot of effort to one day be able to support themselves. All these are viewed through the lens of concern for individuals, which serves as the foundation for their public pastoral care focus.

5.5.1.1.6 Public pastoral care to non-Jewish in the Old Testament

As an under-shepherd to other nations, Yahweh, the Israelite, exhibited public pastoral care for Israel (Manzanga, 2020:263). Israel often failed to portray God as a result of their disobedience. The Lord manifested pastoral love, compassion, patience, perseverance, and continuous forgiveness (see Num. 14:8; Neh. 9:17; Ps. 86:15, 103:8, 145:18, Nah. 1:3, Jonah 4:2). However, it is essential to emphasise that God's public pastoral care was not confined to Israel. In the context of his greater public pastoral care, the Lord gave love, compassion, and forgiveness to nations other than Israel (see 1 Kings 8:60ff; 1 Sam. 17).

The narrative of Rahab and her family, a non-Israelite woman who was preserved physically and spiritually from destruction, is an example of God's concern for non-Israelites (Joshua 6:17). In addition, the inclusion of the Gibeonites among the Israelites in Joshua 9 demonstrates God's public pastoral concern for non-Israelite countries. The harsh city of Nineveh received God's love and compassion via the hesitant preacher Jonah as another illustration of God's public pastoral care in the Old Testament. The prophets of the Bible often preached to other nations to express God's pastoral concern for them. God challenged social institutions to conform to his will by exhibiting his pastoral care for countries in public.

Finally, the Lord reminded Israel regularly that they had been slaves in Egypt (Lev.26:13). As a result, Israel was tasked with showing love and compassion to poor and marginalised people in

their societies, regardless of nationality (Deut. 24:17-22). Drawing on God's public pastoral role, the church should learn that God cared for people's physical and spiritual needs holistically. As God's representative in society, the church must intentionally go beyond its members in caring for society's poor, sick, and marginalised.

5.5.1.2 Public pastoral care development in the New Testament

The books of the New Testament mirror a selection of forms and purposes and were written by different authors at different times with different contexts. However, there is a great unity in the essential message, which emphasises the life, death, and resurrection of Jesus Christ. It is, therefore, possible to pursue a recurring theme such as pastoral care in the whole of the New Testament and especially in the life and ministry of Jesus (Manzanga, 2020:263; Abraham *et al.,* n.d:2). According to Kerlin (2014:2) and Leslie (2008:95-96), the New Testament command to love others as one loves themselves in Matthew 22:39 is the key in the interpretation of the Old Testament. Therefore, the Old Testament summarises that we should love one another, which is the basis of the New Testament theme of pastoral care has *its life*.

5.5.1.2.1 The Gospels and public pastoral care

As perceived in the Gospels, Jesus' approach to the ministry was holistic and inclusive (Luke, 4:18-21; Acts 10:38). In the Gospels, images of Jesus show even more clearly His pastoral concern for the whole person, physical, social, and spiritual (So, 2010:53; Manzanga, 2020:263). The Gospels show Jesus healing the sick or the disabled, healing relationships, pronouncing forgiveness of sins, interacting with the marginalised, and sometimes multiplying food for hunger. His ministry was inclusive, treating women with dignity and respect and drawing in those on the margins of his society: ‘sinners’, Samaritans, tax collectors, and prostitutes. Jesus extended His ministry to non-church platforms when He was regularly found in public circles (Luke, 5:0; 7:39). In many instances, it is clear that Jesus’ care not only restored a person to physical health but also led to them being included again within the social and the worshipping community (Mark 5:19). Thus, pastoral care should not aim solely at deepening a person’s relationship with God (although of course, that is important in itself); but it should also help them to deepen their relationships within their community. These two aspects are linked. One cannot deepen a relationship with God without affecting their relationship with others. Both the horizontal and vertical dimensions are needed to restore relationships.

Jesus could do this because he became man and saw how desperately man needed help. In His incarnation, Jesus was able to love, sympathise, restore, and heal the social ills of communities. Magezi (2017b:5) asserted that the incarnation culminating in the life, death, and resurrection of

Jesus Christ serves as a demonstration that God is with humanity. God's care for His people is concrete.

The passage in the Gospels worthy of taking note of is Luke 4:16-19. This passage observes Jesus' announcement of the beginning of His public ministry. As presented by Luke, there are five aspects of what Jesus' public ministry centered around. The following are observed:

- The proclamation of the good news to the poor
- The proclamation of freedom to the prisoners
- The giving of sight to the blind
- The release of the oppressed people
- The proclamation of the year of the Lord's favour

Jesus' approach to ministry exemplifies public pastoral care. His challenges demonstrated his disagreements with the Pharisees and Sadducees to the established religious leaders and systems that failed to liberate communities and social structures (Manzanga, 2020:265). This illustrates that according to Jesus, theology is not devoid of practical application. Theology should be practical and public because it should be concerned with how the Christian faith solves societal issues. Theology should focus on the societal significance of Christian ideas and principles (Williams, 2014:159).

Isaak (2006:1239), in his remarks on Luke chapter 4, points out that the passage's message is one of liberation and that certain public concerns required Jesus to provide public pastoral care. God's unadulterated love and compassion for his people is the source of his care for those who are destitute, incarcerated, blind, and oppressed and who require his favour. As a result, Masango (2010:1) interprets this passage as an illustration of pastoral care moving into the public sphere while posing a challenge to the "church focus" method of approaching ministry. The public pastoral care we have learned from Christ is driven by love for those suffering and the desire to see them delivered from their anguish. According to Vanhoozer and Strachan (2015:12), the truth claims we make about God must be relevant because they must fulfil the demands of public discourse.

One of the most notable features of Jesus' life and ministry is his compassion for those around him. The expression '*moved with compassion'* appears only 12 times in the Gospels and is used exclusively by Jesus and his Father (Abraham *et al*. n.d:3). The word *splanchna,* which is translated as *compassion,* in Greek, the phrase derives from the word for entrails of the body (or as we might say today, *'in the guts'*). This is the locus for the most intimate and intense emotions. The good news we share and are called to exemplify is that God is not a remote God, a God to

be dreaded and prevented, a God of vengeance. Rather, He is a God who is moved by the people's pains and participates in the fullness of the human struggle. Jesus' healings in the Gospels and His involvement in their challenges had one major reason; their pain created such an ache within his heart that he suffered with them. Kapolyo (2006:1156) commented that Jesus' move with compassion resulted from His experience with human conditions. Jesus saw that people were not cared for pastorally by the religious leaders of His day. The people were burdened with heavy taxes imposed on them by the Roman government; sick with leprosy and cast away instead of being cared for; demon possession; blindness; hunger, and many other troubles (Kapolyo, 2006:1156). These are the things that moved Jesus to act. Without this sort of compassion, pastoral care will be flat and empty. "Our helping will, at best, come across as a duty. It will lack sensitivity, and at worst, it can seem cruel and brash" (Abraham *et al.,* n.d:3).

The pastoral care we provide is based on the life and ministry of Jesus, from which we can learn not only what he did but also how he cared for others. In God's view, each person he encountered was of immeasurable value. He was patient with each individual and attentive to their specific needs. Occasionally, he avoided making assumptions and asked, *"What do you want?"* (Mark 9:51). Jesus did not force individuals to follow Him. He allowed individuals to enter or exit a relationship with Him freely. He was also willing to let an individual's maturation process unfold in its own time without pushing it, although He frequently prompted profound transformations in individuals He encountered. What a paradigm for public pastoral care! Manzanga (2020:270) summarised this beautifully, stating:

> The incarnation of Jesus remains a constant public reminder for the church that pastoral care is public and transcendent of socio-religious boundaries in caring for humanity. Humanity in this case refers to Jew and Gentile. ... The church must look out for demeaning human situations even outside of its membership and respond as God would. The neighbour concept should act as a challenge for the church to be sensitive and respond to other's conditions. The underpinning point in public pastoral care is addressing human situations and pointing humanity to God who revealed himself in Jesus and is now present to liberate people.

5.5.1.2.2 Public pastoral care in Pauline writing and the rest of the New Testament

According to Malherbe (2011:1; Abraham et al., n.d:4), Paul does not provide a pastoral care theology; however, his pastoral concern is evident in how he understands the ministry. Paul showed significant problems for the flourishing of the congregations he was responsible for planting. His letters, included in the New Testament, demonstrating that he had an ongoing conversation with the churches he founded. It is clear from the letters Paul sent to the churches

in Corinth and Thessalonica that he did not disregard the varying circumstances and requirements of the individuals who attended those churches. The first letter to the Thessalonians demonstrates Paul's sensitivity to his converts' psychological and social problems and how Paul responded to address their position. This is revealed in the context of Paul's response to the situation in the letter (Malherbe, 2011:61).

Lo (2014:2) says the following about Paul:

> …Paul is also concerned about many different aspects of his congregation's condition. In his letters, Paul addresses a wide range of issues—from orthodoxy (right doctrine) to orthopraxy (right behaviour), and from communal concerns to interpersonal conflicts. He also teaches his congregations to lead lives worthy of the gospel—in the basic family unit, within the church, and before outsiders, including before the government. In other words, Paul's concerns as observed in his letters are chiefly pastoral in nature; he speaks with the heart of a pastor rather than of a theologian.18 From these examples, it is clear Paul maintains a continuous relationship with his churches and is consumed by an overwhelmingly pastoral concern for them.

Three passages from Paul's writing have been chosen to highlight his heart for pastoral care.

(i) Romans 13:8 *Owe no one anything, except to love each other, for the one who loves another has fulfilled the law*

In a faith community, Paul encourages the church to love one another. The love that Paul is talking about here is the love that cares about other people holistically. It is a genuine love where the community makes sure that everyone is living in peace and they have their need met. In another way, Paul is encouraging the community of believers to care for one another, thus making care to be practical and public.

(ii) 2 Corinthians 11:28 *And apart from other things, there is a daily pressure on me of my anxiety for all the churches*

Here Paul speaks as a true pastor. He reveals that what constantly occupies his mind and his efforts is the pressure he has due to his concern for the churches. Not only one 'church' but 'churches.' His concern was not only for their spiritual well-being but also their physical and social well-being.

(iii) Galatians 6:2 *Bear one another's burdens, and so fulfill the law of Christ*

Ngewa (2006c:1424) commented that a burden is an any physical, emotional, mental, moral, or spiritual hardship. This admonition is aimed at enhancing care within the community. Paul later

clarifies in Galatians 6:10 that while the priority for doing good is for the believers, this should not be done at the expense of those not in church. He said good should be done to all people. This implies that the church has a responsibility to extend its care not only *within* but also *without,* which reinforces the public pastoral care notion. Care should not only be narrowed to spiritual but all aspects of human beings as things that burden are different. There are spiritual, moral, physical, social, and political burdens. All these must be addressed equally if the church is to fulfill the law of Christ.

Looking at Paul's attachment to the congregations he planted and his concern for their holistic well-being, it is clear that he promoted public pastoral care in his ministry approach. His ministry approach was inspired by Christ's (1 Cor. 11:1). Christ's ministry was holistic, as was Paul's. Paul showed his public pastoral concern when he urged the church in Galatians 6:10 to do good within the boundaries of the community of faith and to people outside the church.

Within the rest of the New Testament, the book of Acts, and the General Epistles, two patterns of pastoral care can be discernible. First, there were the specialists – deacons' orders[61] to provide social support and care. Second, there was the ordinary care of Christians for one another. In Ephesians 4, 'pastors' are listed along with other areas of ministry, the others being apostles, prophets, teachers, and evangelists. These ministries are meant for which Christ gave gifts to the Church 'to equip the saints for the work of ministry, for building up of the body of Christ'. The early church ensured that Jesus' farewell command to Simon Peter to 'feed my sheep' (John 21:15-17) could effectively be carried out. Caring for one another was not a secondary activity to their spiritual call. Rather, these were done simultaneously, showing the importance of public pastoral care as an effective way for the church to reach out to their societies. Jesus, in His ministry, demonstrated public pastoral care where he was concerned not only with religious issues but also challenges that affected the whole community, including for 'non-churched' people of His day (prostitutes, tax collectors). In the same way, public pastoral care is the effective response that the church can apply to address the issues affecting people in communities in South Africa today.

5.5.2 Historical developments in pastoral care

Lartey (2003:41) pointed out that pastoral care as it is known today is, in a certain respects, a contemporary expression of the age-long activity or ministry of the 'cure of souls' *(cura animarum)* that has been offered from ancient times by various religious persons, philosophers, sages and communities of different kinds. The ministry of the cure of souls has not been distinct to Jewish and Christian faiths. History shows that caring for souls has been the focus in ancient Egypt,

[61] see for example Acts 6.

Babylon, and other faiths like Islam, Buddhism, and many other Eastern faiths (Lartey, 2002:41, 42). However, this research study limits its focus to the historical development of pastoral care from the first centuries to the Reformation.

5.5.2.1 Pastoral care from the first century to middle ages

The important writing from the understanding of pastoral care from the first century to the middle age is the book by Thomas C. Oden called *Pastoral counsel: classical pastoral care.*[62] In this book, Oden (1987) presents concise and detailed information about the 'care of souls' from the early church. His list includes writings from Augustine, Irenaeus, Athanasius, Tertullian, Ambrose, Aquinas, and many others. According to Kerlin (2014:3), the outstanding writing that shows how care was perceived is reflected in the *Constitutions of the Holy Apostle.*[63] The Constitution does not address spirituality only but also how they were to live about one another hence promoting the 'caring of souls.'

Oden (1987) also cited Pope Gregory 1, Gregory the Great work called *Liber Regulae Pastoralis (Pastoral Rule).*[64] Gregory's work is in four parts. Firstly, it explains the immense difficulty of the pastoral office and its requirements for those called to it. Secondly, it sets out the inner and outer life of the good pastor. Thirdly, it outlines ways to respond pastorally to various human conditions. Fourthly, it presents an implore to a pastor to be self-critical (Lartey, 2003:43). Kerlin (2014:4) enlightens that the instructions found in these writings of the first century to the middle age show how the clergy were to deal with individuals with different personality types and to seek the underlying issues for the cause of their problems. During the patristic period, pastoral care began to become systematised, and assisting Christians to live a moral and upright Christian life was the primary concern (McClure, 2012:271). The medieval period was characterised by pastoral care approach focusing on the sacramental system with special emphasis on baptism, penance, and the eucharist as important aspects of care which aimed to heal through participating in the sacramental life of the church (McClure, 2012:271).

---

[62] Oden, T. 1987. Pastoral counsel: classical pastoral care. Grand Rapids, Michigan: Baker Books.

[63] *The Constitutions* are a 4th century, pseudo-Apostolic writing composed of eight books that address Christian discipline, worship, and doctrine, and contain the qualifications and responsibilities of priests, bishops and deacons.

[64] According to Lartey (2003:43), Pope Gregory's Liber Regulae Pastoralis (Pastoral Rule) has been described as the most widely read single text in the history of pastoral care. Gregory wrote this essay to his friend John, Archbishop of Ravenna, to explain his very great reluctance to take up papal office in 590 AD.

5.5.3 Pastoral care in Reformation and Enlightenment period

During the Reformation, biblically-based pastoral theology was developed, and during the same period, there was a renewed emphasis placed on the many aspects of pastoral care (Kerlin, 2014; McClure, 2012; Manzanga, 2020). Focusing on reconciling people with God by turning away from their sins and accepting God's grace as a means of forgiveness took the place of the traditional sacramental emphasis in pastoral care (McClure, 2012:271). This concentration during the Reformation period resulted from a desire to restore order to the community of faith, which had been decimated due to the deteriorating state of the church during the middle ages (Manzanga, 2020:248). During the time of the Reformation, the works of Martin Luther and John Calvin point to the efforts that pastoral care made to respond to the spiritual decay and suffering of the middle ages.

The Enlightenment period focused on the immortality of the soul and the achievement of personal molarity as the primary function of religion (McClure, 2012:271). McClure (2012:271) informs the following pastoral care focus during the Enlightenment:

> Pastoral care focused on sustaining persons through the “perplexities and pitfalls of their earthly pilgrimage” and on guiding them on their way to personal values, morality, and proper behaviour. Sin and its effects continued to reign as a significant pastoral concern.

With the dawn of the 19th century, the focus on personal values, appropriate behaviour, and suitable morality dwindled in the pastoral care approach. What accelerated were the focus on the private conversation in providing care, models of effective visitation, and the importance of keeping confidence to give compassion and guidance (McClure, 2012). This was done to help people flourish and have a fruitful life even when dying (McClure, 2012:272; Mills, 2005:841, 842). The focus on having a ‘fruitful life’ or a ‘happy death’ in the 19th century moved pastoral practitioners to find resources outside the ‘religious zone’ to guide their care (McClure, 2012:272). This led to the blending of psychology and pastoral care, particularly starting in the 20th century.

Miller-McLemore (2018:309) has presented two fascinating reasons why she thinks psychology took the place of biblical pastoral care. First, it is the fact that people found doctrinal theology was presented in a way that their needs were not addressed, thus barren and insensitive. Second, the fact that psychology appealed easily to the human experience and offered some sound explanations of why people do what they do. The impact of psychology in pastoral care has brought divisions among pastoral care practitioners (McClure, 2012:272). Some scholars look at psychology as having harmed pastor care, while others still see it as an “effective response to the

needs of a person to be known and accepted personally and deeply" (McClure, 2012:272). Irrespective of how one views psychology's influence in pastoral care, the fact is that the 20th century and beyond have drawn heavily on psychology and other sciences to understand human persons and their suffering. Brundson (2014:3) strongly contends for the collaboration of pastoral care and other disciplines. He (Brundson, 2014) presents two reasons why collaboration is needed. First, the innate burden that brings tension between revelation and experience. According to Brundson (2014), this tension resulted in an either-or approach in which either the theological (revelational) aspect was overemphasised or the experiential (horizontal) needs were preferred. Second, the epistemological and philosophical changes that are evident in the world. Because there is a change in worldviews and philosophies, pastoral care also needs to change to meet the demands of the current changes.

The biblical and concise historical foundation of pastoral care shown above demonstrates that the care of human souls has been an essential component of human communities since God first brought humans to earth. Depending on what was thought to be the most pressing concern at the time, various strategies for alleviating the suffering of others were developed and implemented. Religious institutions have always taken the lead in comforting those afflicted. According to Hurding (1995:78), the fundamental emphasis of pastoral care is on the practical outworking of the church's concern for the day-to-day and essential needs of its members and the wider community. It is clear that pastoral care has been practised in a variety of ways throughout history; despite this, there are some commonalities among all of these methods, including a focus on providing careful attention, a diagnosis that is theologically informed, and compassionate support or intervention (McClure, 2012:273).

5.5.4 Pastoral care in an African context

Having looked at the biblical and historical development of pastoral care, it is also very important to navigate how pastoral care is being practised in Africa, which is the context of South Africa. Understanding pastoral care in an African context helps with selecting relevant pastoral care approaches that can be used to minister to people in communities. Magezi (2016a:134) mentions five reasons why the question of how pastoral care is practised in Africa may attract criticism. Firstly, it is the assumption that Africa is homogenous, whereas the reality is that it is heterogeneous. Secondly, the gap between academic reflection and employed categories and images presented by African theological writers and grassroots congregational ministry. Thirdly, the different pastoral care ministry approaches between the traditional missionary-founded churches and the emerging African-initiated churches have a Charismatic and Pentecostal perspective of pastoral care approach. Fourthly, the difference in theological persuasion results

in different approaches among pastoral care practitioners. Fifthly, the lack of depth in dealing with the questions.

The challenges above pose difficulty in presenting an organised response on how pastoral care is practised in Africa. At the same time, as Magezi (2016a) observed, the challenges offer an opportunity to identify the gaps in pastoral care in Africa. These discussions would help in developing a framework in which pastoral care in Africa may embark.

Some common elements in African life and spirituality need to be unearthed to help see how pastoral care is practised in Africa. Masamba ma Mpolo (1988:9-13) presents three elements considered "basic to African spirituality and its relation to healing and wholeness." These elements include:

- **Sanctity of life.** In an African context, life is important and must be preserved by all means. "To live in an African traditional context is to participate in the protection of life, the survival of the family, and the continuity of the community" (Masamba ma Mpolo, 1988:10).

- **Illness, misfortune and sin.** There is a relationship between morality and health and between sickness and sin in African traditional spirituality. The violations of prohibitions agreed upon by the community or inherited from ancestors are considered a sin, which results in one confronted by illness and misfortune as a punishment for his/her sin by God or ancestors.

- **Spirits and ancestors.** The belief in spirits and ancestors is so entrenched in African spirituality. From the African perspective, there are powers constantly interacting with human beings and influencing people's lives positively or negatively. God, as the creator of life and the power that orders the universe, is best revealed in and through ancestors, lesser deities and spirits.

Magezi (2016a) added that life is experienced as a whole (holistically) in Africa. This means one needs to be free from sickness or life challenges. Healthy children, good marriage, a stable job, and being at peace with parents and relatives make a person whole. Being whole in the African context involves freedom and peace in both spiritual and physical matters.

The above elements set a broad picture of how life and spirituality are viewed in an African context. The perspective of life and spirituality in Africa lays the ground on which pastoral care is practised. For this reason, many African theologians and religious scholars have discussed these elements in their writings (Magezi, 2016a:136). This inclusion implies that the focus of western religion at the end of the 19th century and during the 20th century on psychotherapy-oriented

pastoral care is an approach that Africans have always known and practised in their pastoral care. For this reason, any pastoral care model that needs to be developed in Africa should consider incorporating how Africans view life and spirituality to ensure its relevance and effectiveness.

While the above-presented elements confer a general framework on pastoral care in Africa, Magezi (2016a;136) laments the lack of a concise and defining approach or an organising centre for pastoral care reflection and practice. On the reflection side of pastoral care, Klaasen (2018:3) mentions that pastoral care in Africa is less developed as it lacks a clear, unified framework and a specific school of thought. Magezi (2016a) identifies African pastoral care reflection themes as "broad and diverse."

Another important discussion on African pastoral care approaches is the difference between the approach taken by academic institutions and those at the forefront of providing care. Magezi (2016a) noted that academic institutions focus on the cultural contextualisation debate by looking for categories that are relevant to African culture, while the church leaders focus more directly on terms the pastoral and catechetical needs of the believing Christian community in Africa. There are multiple approaches to pastoral care taken by the frontliners as the denomination's background and practices shape these approaches. With all discussed above, Magezi (2016a) presents seven approaches that arise organically as a response to the challenges Africans face. These include:[65]

- A mixture of traditional African practices and Christian pastoral care practices.
- The dichotomy between Christian values and practical life.
- Supporting, sustaining, and empowering the church members.
- Formation of family and community coping support structures.
- Family group enrichment.
- Exorcism and healing
- Position reversal

The approaches presented above are general situations that pastoral caregivers deal with in their ministry practice. In Africa, pastoral care is mostly determined by the person's needs and context.

[65] See Magezi, V. 2016. *Ministry on the frontlines: reflections on pastoral care in Africa* for details on seven approaches of pastoral care practiced in Africa.

What needs to be noted concerning pastoral care in an African context is that it is a church ministry. Pastoral care is not distinct from any pastoral work provided by church leaders. This makes pastoral care a theological matter. This perception presents both advantages and disadvantages, as Magezi noted:

> An emphasis on the theology of pastoral care will keep African pastoral care firmly rooted in its Christian foundation and not absorbed by the rising discipline of psychology.26 However, African pastoral care's deep roots and entanglement with other theological disciplines present it with the challenge of failing to address emerging and contemporary issues… These elements are important for pastoral care as they form the foundation for the African people, but they are deficient in addressing emerging challenges in modern and technologically advanced Africa. Since pastoral care is part of the African theological discourse, it carries with it the weaknesses of African Theology movement, thereby leaving a pastoral care vacuum.

The challenge of African pastoral care presented above is so crucial. For pastoral care in Africa to have an impact on people's lives and contribute to the world of Christianity, some serious adjustments need to be made. The adjustments should look at the African pastoral care approaches and try to align them with what is needed in the 21st century so that pastoral care can be relevant and effective in addressing the challenges Africans face (Bowers, 2009; Magezi, 2016a).

5.6 Relevant public pastoral care approaches to address people's challenges in South African communities

In chapter 2, the challenges of South African communities have been presented. The need for the church to intervene in the process of healing the communities has also been presented in this chapter. The question remains: What public pastoral care approaches should the church adopt to ensure effective community development in South African communities? The five approaches to public pastoral care suggested by Magezi (2020) have been used to answer this question. There are two main reasons why these approaches have been adopted in this study. Firstly, these approaches by Magezi (2020) translate very well what public pastoral care is all about. They show a holistic understanding of pastoral care. Secondly, these approaches show the understanding of the shifting of pastoral care to involve public issues (McClure, 2012; Paeth, 2008; Louw, 2014; Anderson, 2003). These include public healing, giving people a voice, church-led social mobilisation, leadership and transformation, and embodiment of humanhood through 'being' what it means to be a human.

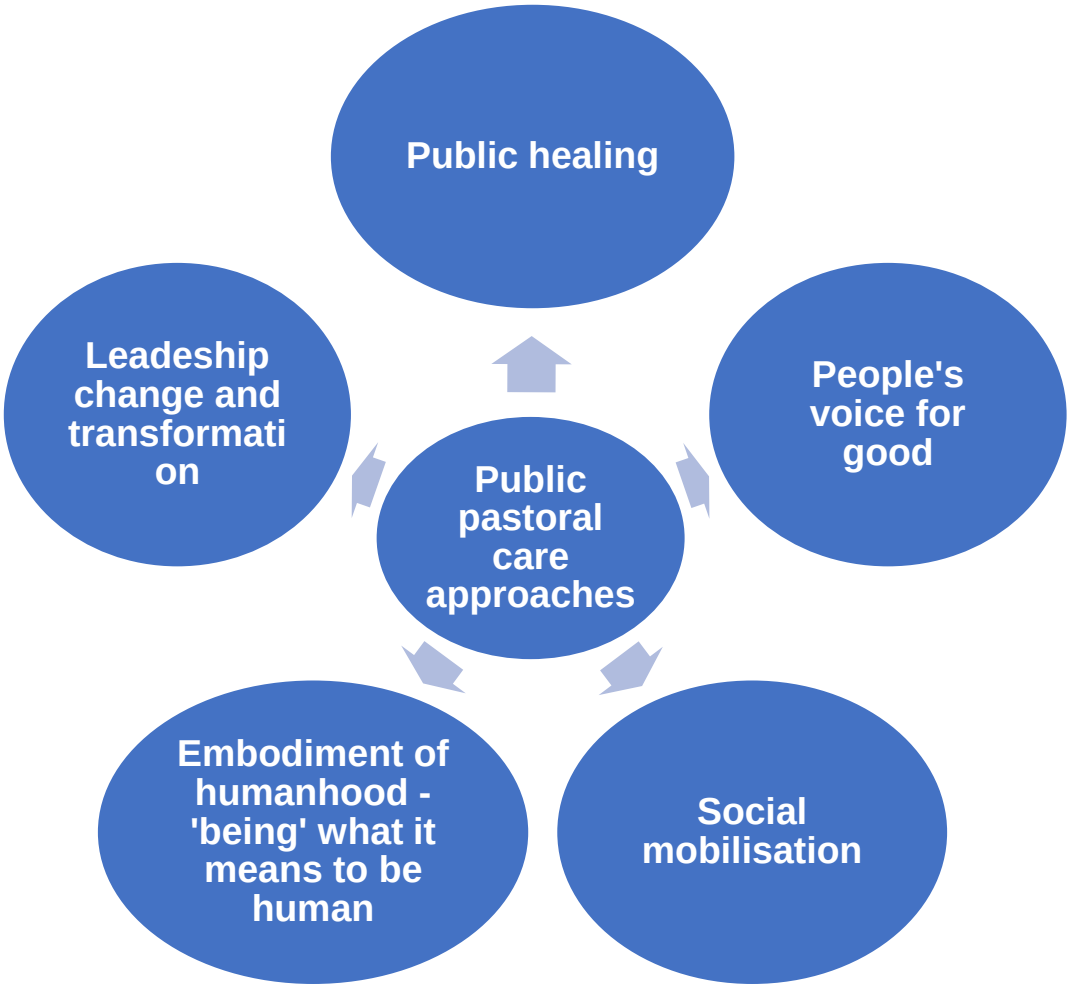


Figure 1[66]: Public pastoral care approaches

5.6.1 Public pastoral care of fostering healing

The difficulties facing South African communities require public healing. For the development of South African communities, community reconciliation is crucial. It is essential to recognise that the participation of pastors and congregations can assist community healing (Magezi, 2020:71; Hiagbe, 2015:165; Myers, 2017:175). Magezi (2020) identifies four areas in which the public can be healed. Firstly is community restoration. In community healing, stability restoration, peace, and prosperity are prioritised. What can the church do to provide pastoral care in South African communities so that people might experience communal stability, restoration, peace, and flourishing? In the South African setting, racial hostility is due to racism; pastors and church congregations can provide public pastoral care by mediating conflicts and encouraging community peace. Church intervention in public healing in South Africa is one of the ways the church may provide public pastoral care to communities in South Africa. For South African

[66] Adapted from Magezi, V. 2020:71

communities to realise communal development, public healing is essential. The second aspect is spiritual health care. According to Magezi (2020:71), spiritual care can take on a public dimension since the community can consult spiritual leaders on various issues, such as presiding at public events.

Pastors may also engage in hospital ministry by praying for churched and unchurched community members. Finally, bless communities. Magezi (2020) noted that communities of blessing could be displayed during national events. Instances include a political party calling a pastor to bless and pray for the delegates at a previous presidential election rally and prominent national occasions such as state funerals (such as the funeral of former President Nelson Mandela). Finally, national healing and care. Pastors can play an active role in some national counselling and healing efforts as part of care and healing on a national scale. For instance, the mending of memories project in South Africa is a pastoral effort. Tutu's leadership in the reconciliation efforts in South Africa is a significant illustration of how churches can assume public pastoral care for national care and healing.

What does this entail in terms of public pastoral care? As stated previously, salvation in God encompasses both the material and spiritual realms; therefore, to be agents of the gospel would entail serving as conduits for this salvation to reach individuals in our communities. Thus, changing our 'dying' communities depends on the church's engagement in bringing soul healing to the injured. Magezi & Magezi (2016:12) explain healing in the following manner:

> …It is maintained that theologically, healing refers to the event of being transformed from a condition of death into a condition of life *(soteriology).* This new condition is an indication of a new state of being *(pneumatological being):* being accepted unconditionally by grace and being restored into a new relationship with God *(soteriology),* a relationship of peace, reconciliation and forgiveness (shalom and healing).

Thus, for community development in South Africa to be a reality, this fundamental concept of healing needs to be embraced, and to do whatever it may take to ensure that public healing is prioritised in the efforts of the church to address public issues. When public healing is focused, it is given that South African communities will experience a transformation that will see relationships restored, peace experienced, and people’s lives are flourishing.

5.6.2 Public pastoral care of giving people a voice

The challenges of poor governance, gender-based violence (GBV), attacks on xenophobes, corruption, racism, poverty, inequality, and unemployment, to name a few, demand that pastors

and congregations intervene and play a critical role as a voice of conscience and advocating for good. This is a responsibility that pastors and congregations must fulfil to meet the demands of these challenges (Magezi, 2020:72). Pereira (2010:iv) makes a compelling case for the church to act as a prophetic voice in contexts in which issues on social justice, social obligations, and social reconstruction need to be articulated. Suppose the communities in South Africa are going to be developed. In that case, there is an extreme requirement for people to speak up against all types of oppression, exploitation, and other forms of injustice. For there to be progress in South Africa, it will be necessary for churches and pastors to establish democratic values and be the voice that advocates for integrity and responsibility. Consider the extent of the corruption and the harm it has brought about, particularly in the lives of those living in poverty in South Africa. To remain silent on these matters is the same as denying the reality of what the proclamation of Jesus' gospel has accomplished for various groups of people. The central theme of the Christian gospel is liberation from whatever holds individuals back in life. This encompasses not just spiritual but also social and bodily liberties. The church and its pastors have the potential to be strong supporters of such freedoms.

5.6.3 Public pastoral care of leading a church-led social mobilisation

In South Africa, the public pastoral care system needs to take on the task of mobilising communities for the greater societal good (Magezi, 2020:72). For South African communities to overcome the challenges they are currently facing, a pastoral care strategy is required in which churches provide vital community adhesion that can pull people together and harness them for the communal benefit (ibid). There is a requirement for churches to take the lead in development projects that allow communities to solve their challenges by utilising the resources at their disposal (Scott et al. 2014:2). This method ensures that pastors and churches are participating in aiding people and their communities to a change that will see them transformed in all aspects of their personality rather than just their spiritual component (Magezi & Mutowa, 2018:124). It is an expression of what is known as an "integral mission" for the church to participate in and contribute to the good spiritual, physical, economic, psychological, and social development of the communities they serve through church-led social mobilisation.

5.6.4 Public pastoral care focusing on leadership and transformation

The lack of effective political leadership in South Africa necessitates implementing a public pastoral care strategy, which will tackle the problem of ineffective leadership. How is it possible for the church to achieve that? Religious leaders are accorded a high level of societal significance in Africa, as well as in other regions of the world in which religion plays an important role (Magezi, 2020:72). According to Magezi (2020:72), religious leaders have an important role in guiding

change and transformation through their followers. As a result, many political leaders in Africa look for the endorsement of religious leaders and the support of their respective churches to win elections. Some examples of church leaders transitioning into political leadership roles within their respective nations. For instance, Fredrick Chiluba served as president of Zambia from 1990 to 2000, and Lazarus Chakwera is the current president of Malawi. Church leaders can exert community pressure by mobilising people and campaigning for change to oppose unethical and poor political leadership. Because church leaders are respected in many communities, they can make use of this advantage to engage with public leaders in the local, district, and national government to improve leadership, seek to influence transformation as community leaders fail, and seek to influence transformation as community leaders fail (Magezi, 2020).

5.6.5 Public pastoral care of embodiment of human beings through ‘being’ what it means to be human

The "embodiment of what it means to be human" method of pastoral care requires church members to demonstrate to their surrounding communities what it means to be human in a way that others can learn from. Poor models of church leadership have been shown in many South African communities. These models need to be avoided. Because so many church leaders have turned corrupt, many congregation members have given up hope in them. Despite everything that has happened, there is still reason to have faith that churches and the leaders of churches may play a public pastoral role, thereby restoring people's hope by demonstrating the characteristics of good leaders in the neighbourhood, society, and nation. This particular method of pastoral care necessitates that the church gets active in community outreach initiatives open to all community members and not limited to those who identify as "church people." The churches in South Africa need to establish a ministry of mercy as a platform from which they can express compassion, embracement, assistance, and support for one another. This approach also requires that, rather than focusing on issues that are not relevant to people, such as fighting about which one is the right baptism, infant or believer's baptism, the church concentrate on addressing contemporary issues that involve community engagement.

Adopting the public pastoral care approaches above can enhance community development in South Africa.

5.7 Summary and conclusion

This chapter presented a view of the church within the practical ministry, arguing for operative ecclesiology by utilising public pastoral care provided by the church to improve community development. It was discovered that the church is a subsystem of society in the world, and as

such, it has an important role in presenting solutions to the challenges people face in communities. Inequality, poverty, unemployment, GBV, racism, and the effects of HIV/AIDS and COVID-19 necessitate the intervention of civil societies, of which the church is a part. However, churches have been preoccupied with providing pastoral care that affects the spirit person at the expense of providing care that meets people's concrete needs. It became clear that church fellowship must cultivate a context in which pastoral encounters with humanity's physical and spiritual needs are met. It was also argued that the church's approach to ministry must be incarnational and that being incarnational means being present, public, prophetic, and interacting with public issues affecting society (Magezi, 2018:7; Banda, 2020). A definition of pastoral care was also established, as well as its history. Pastoral care is rooted in the Bible, where biblical culture extensively uses the shepherding concept. It was discovered that throughout the ages, the concepts of care, healing, restoration, and guiding remained the underpinning issues in various epochs, even though the public issues dealt with differed. This means that while the context changes, the meaning of pastoral care does not. As a result, to address the humanitarian situation, the church must reflect on what is happening in its context and design public pastoral care ministries. The chapter has found that besides preaching the good news, the church is there in society as the ‘salt’ and the ‘light.’ In its public role, the church is to address the issues that people are facing. This includes political, social, economic, and other things that make people's lives not flourish. For the church to effectively play its role, the chapter has proposed public pastoral care to bring healing to the communities.

Furthermore, a brief discussion of how pastoral care has been practised in Africa has been presented. The research found that there is a need for an understanding of African pastoral care as this helps in coming up with relevant approaches in public pastoral care that would help *scratch where people are itching*. The chapter has concluded by proposing some public pastoral care approaches that churches and church leaders in South Africa can take to address the challenges South Africans face effectively.

CHAPTER SIX: PUBLIC PASTORAL CARE MINISTRY AND CHURCH DRIVEN - COMMUNITY DEVELOPMENT PRINCIPLES FOR THE DEVELOPMENT OF COMMUNITIES IN SOUTH AFRICA

6.1 Introduction

The involvement of the church and other faith-based organisations in development is critical (Magezi, 2017b). There is evidence in history about the impact religion has had on development. For example, religion has played a key role in advancing education, health, freedom, politics, peace, and many other developments. By employing a public pastoral care ministry, the church has been a conduit for bringing the desired better lives for the people in communities. While some churches have done better, it is evident that most African churches have stumbled in serving their communities. This has been so not because they do not desire to serve their communities but because they lack guidelines and principles to achieve the desired results. Having discussed the notion of public pastoral care and the approaches that the church can employ to inform the church-driven community development in the last chapter, this chapter presents principles for public pastoral care ministry and church-driven community development that can be employed to encourage the development of communities in South Africa. The chapter achieves this by analysing how community development emerged, then discusses how pastoral care as community development has been practised in South Africa, barriers to community development, and. outlines principles for church-driven community development.

6.2 From development to community development – within public pastoral care discussion

6.2.1 The intersection of development and religion

There is an increasing interest in investigating the relationship between religion and development (Adedibu, 2020:136; Bompani, 2012:307-3330; Schnable, 2016:216-232; Jones & Petersen, 2011). Before the rise of holistic development theories emphasising human capacity and moral practice, research in development studies was primarily driven by economic goals based on an understanding of development in economic terms. However, this paradigm has shifted due to the emergence of these theories (Offutt et al., 2016, Sen, 1985; Nussbaum, 2011). Reopened examines religious actors, ideas, and practises that have always influenced human economic activity and social transformation (Offutt et al., 2016:207). Offutt et al. (2016:211) point to three promising directions for social scientific research at the intersections of religion and international development, highlighting the following: religious affiliation, beliefs and economic growth; non-governmental organisations (NGOs) and organisational theory; and poverty, culture and religion. According to Offutt et al. (2016:11), these three issues are extremely important because they

demonstrate the unique capacity of social science to theoretically and empirically expand our understanding of the relationship between religion and development.

Before 1970, development centred on economic development influenced by the modernisation paradigm, with the underlying assumption that newly acquired wealth would trickle down to the poor (Fair, 1982:6-7; Klaasen, 2019:1). This meant that Gross Domestic Product (GDP) growth was the emphasis of development. This emphasis did not, however, address issues of poverty and inequality. The adoption of the human development concept was precipitated by the inability of economic growth-driven development attempts to meet the needs of the poor and marginalised in society (Anderson, 2014:64; Elliot, 2014:68). The human development method emphasised the individual, which allowed religion to enter development discourses.

For decades, religion, spirituality and faith have been consistently disregarded or evaded in development theory, policy and practice (Lunn, 2009:937; Adogame, 2016:1). There was an absence of presenting religion in public discourse about development as it assumed that religion was the matter of private belief thus an obstacle or barrier to development (Ver Beek, 2000). Until recently, the presence of religion and development studies interconnectedness has been held true (Jones & Petersen, 2011:1292). In 2000, sociologist Kurt Alan Ver Beek declared that religion was a development taboo. Ver Beek analysed the content of three leading development journals (*World development, Journal of Development Studies and Journal of Developing Areas*) from 1982-1998 and found that there was a rare reference to spirituality and religion plus just a few references to religion as a descriptive category rather than discussing the relationship between religion and development. Jones and Petersen (2011:1292) enlightened that the reason for the absence of religion from development studies was that:

> The narratives of modernisation and secularisation that shaped the social sciences for most of the post-war period saw religion as a conservative and traditional force, destined to withdraw and eventually disappear from public life as part of societal progress towards an increasingly modern society.

According to Lunn (2009:940), the modernisation philosophy, which had the express objective of economic expansion, placed a significant amount of emphasis on contemporary rational ideals rather than traditional world views and beliefs, which were considered to be archaic. As a result of the advent of modernisation inside nations, the social value of religious institutions, activities, and consciousness began to diminish. Because of this, people thought it was difficult to reconcile religion with the logic of development based on economic progress and the rationalisation of bureaucratic processes. However, the plot has taken a new turn as of today. The topic of the relationship between religion and development has recently become excessively fashionable, and

religion is now on the agenda of the most important funders and NGOs. There has been a recent uptick in the number of studies conducted on religion and development, as well as in the number of conferences, seminars, articles, papers, and books that tackle this subject (Jones & Petersen, 2011:1292). Initiated by the World Bank under the leadership of James Wolfensohn, the World Faiths Development Dialogue is a forum in which academic and international development policies can discuss the role that religion should play (World Bank, 2007:5; Schnable, 2016:217).

Criticism of religion and development argument arises from the emergence of literature on decolonising development, which questions the very concept of development (Bowers Du Toit, 2018:26; Swart, 2010; Klaasen, 2013; 2019). The decolonial shift criticises development studies for being unduly Eurocentric and determined by dominant western discourses and practical solutions. In contrast, post-colonial views are sometimes accused of being overly cerebral and ignoring the criticised issues. Regarding this topic, Sylvester (1999:703) notes that development studies often do not listen to people of lower status, and postcolonial studies typically do not care whether these people are cared for. The growing international concern has been that neoliberal models for development, such as reforms that prioritised private-sector economic growth and reduced state-based social safety nets, have not delivered the social and economic improvements they had promised, hence the call for decolonising development.

Whilst there are numerous reasons for the "religious turn" in development studies; however, the following three are particularly notable. First is religion's pervasiveness and significance in the majority of the world. When modernisation and secularisation were intended to suppress religion, the opposite occurred. Religion has become significantly more powerful by not retreating into the private sphere. The urgency of 'public religion' that public practical theology has been promoting has challenged the narratives of modernisation and secularism, thereby transforming religion into a weapon that withstands the test of time (Jones & Petersen, 2011:1293; Huntington, 1998). Magezi (2017a:9) notes that due to the failure of modernity and its economic growth-focused development theories, religion’s human-centred focus on individuals and the community became the focal point of development. Kotze (1997:11) recognises four fields that led to the paradigmatic transformation of development as follows:

- The integrated nature of the development process
- A holistic approach toward development thinking
- The importance of context for understanding development issue
- The relationship between development and the environment

Secondly, the rise of the number and visibility of faith-based organisations (FBOs)[67]. The emergence of faith-based organisations is not a recent phenomenon; the adherents of virtually all world faiths are urged to assist the disadvantaged in their local communities through participation in faith-based organisations (Clarke & Jennings, 2008:6). To give just one example, Catholics in Africa and elsewhere in the world have been active participants in the expansion of educational and medical facilities. Islamic zakat systems have provided much-needed financial assistance across the Middle East and North Africa (Jones & Petersen, 2011:1293). Two distinct periods were responsible for the impetus behind the increased awareness of FBOs' role in the fabric of international development policy. The first phase, which covers approximately the decade of the 1990s, reached its zenith with the approval of the Millennium Development Goals (MDGs) by the United Nations in the year 2000. The second phase is connected to the transitional period that led to Sustainable Development Goals (SDGs) implementation in 2015. (Koehrsen & Heuser, 2020:5). It was during the implementation of the United Nations Millennium Development Goals in the 1990s that there was an effort to revisit the role of religion in the dynamics of social change and development. This work took place across multiple sites.

According to Brett (2009), there has been a movement away from the traditional political economy frameworks and toward more rebellious methods. The postmodern ‘turn’ has been pushed by the failure of modernisation, both as a theory of development and as a framework for policy (Jones & Petersen, 2011:1293). Both the state-led and market-led strategies for economic growth were unsuccessful in achieving the anticipated results, particularly in the more economically impoverished regions of the developing globe. This resulted in the search for alternatives to traditional methods of development, which led to an increase in the significance of ideas such as human development, social capital, and participation (McDuie-Ra & Rees, 2010:21). This shift in the direction of development is referred to as "an opening of the development space" by McDuie and Rees (2010:21) because it has made more room for the study of religion and the players within religious communities.

In explaining the nexus between religion and development, Adagame (2016:1) asserted this:

> It is expedient that scholars explore religion as development and development as religion; just as further problematising the concept of ‘development as religious discourse’ and ‘religion as development discourse.

[67] The definition of FBOs is diverse and there is no general accepted definition. However, FBOs have one or more of the following characteristics: (i) affiliation with a religious body (ii) mission statement or activities with explicit reference to religion (iii) selection of staff based on religion

How did Adagame (2016) arrive at the judgement described above? Adogame (2016) argues for the connection between religion and development in the context of interaction with people's public life by using the Christian religion and the Redeemed Christian Church of God (RCCG) of Nigeria as examples. Firstly, religion plays a public function and has social relevance since it helps to bridge, bond, and link social capital (Swart, 2006:346). According to Woolcock and Narayan (2000:226), social capital refers to the networks, norms, and trust that allow members of a society to work together to accomplish common goals. Along with being a social capital, religion also faces challenges to growth and civic participation (Adogame, 2016). In addition to being places of worship, they serve as social gathering places where "business, politics, education, music, home country and food cultures even gossip are engaged and negotiated" (Adogame, 2016:7). Religious environments frequently transcend socio-ethnic, racial, class, gender, and generational lines in communities. In such a setting, individuals get to know others from various backgrounds, engage in activities together, and develop trust (MacMaster, 2009:298).

Secondly, not only has religion taken over the religious activities in the communities, but it has also taken over extra-religious functions such as social welfare programmes, education, health, and many other functions. As a result, religion's focus has been on the members' spiritual prosperity and on their social, material, and psychological well-being (Adagame, 2016:7; MacMaster, 2009:298; Magezi, 2019a). The Christian religion, in particular, has been a significant factor in the evolution of people's lives and the communities in which they dwell. Throughout history, the church has played an active role in various activities that have helped people advance and grow. As South Africa worked to satisfy its population's long-awaited social and infrastructure requirements in the post-apartheid era, the state acknowledged the significance of the church's role as a partner in providing social services and actively sought such cooperation. The first democratically elected President of South Africa, Nelson Mandela, made this statement regarding the role of faith in the cultivation of civic life: "In our striving for political and economic development, the ANC recognises that social transformation cannot be separated from spiritual transformation" (ANC, 1982:2). In other words, Mandela was quick to make a statement regarding the role of faith in the development of civic life. As expressed in this statement, Mandela considered religion an essential component in societal transformation. Holistic ministry is an integrated strategy that focuses on not just one part of a human being but all aspects, including spiritual, bodily, and psychological (mind).

All the elements mentioned above in religion are geared toward changing people's lives so they can flourish. It is in the same focus that development looks to promote the community's well-being, thus its intersection with religion.

6.2.2 The place for community development within development discussions

As observed in chapter one, the concept of development is not easy to define due to different perceptions of what its goal is all about (Magezi, 2017a; Power, 2003:4). This made the history of development to be a complex and contested field as it has many different schools of thought attached to it (Theron, 2009:104). Nevertheless, practitioners, academics, politicians, policymakers, and the beneficiaries of development throughout modernisation to humanist thinking have asked four basic questions. These questions, according to Theron (2009:104), are:

- Development – from what?
- Development – by whom?
- Development – from whom
- Development – in what way?

Other questions that emerge from asking the questions above are: who decides what development is and who benefits from it? Who controls the development process? Is the complexity of development understood within local, national and international change agents? (Theron, 2009:104). Asking the above four essential questions will raise a different perspective on how to look at development. Development falls or rises upon reflecting on these questions as they are a foundation for developmental plans.

Additionally, the importance of asking the above questions leads to understanding the essence of the development agenda, which is the social reality of communities at the grassroots (Kotze & Kotze, 2008:76-99; Coetzee, 2001:119). The focus of development to the community at the grassroots is called micro-level or micro-foundation of development (Coetzee, 2001:119). Assessing the trends in micro-level development thinking leads to different concepts, principles and strategies with diverse policy implications. According to Chambers (2005:210), six key concepts are most used in the current development debate: empowerment, accountability ownership; partnership; participation and transparency. These key concepts for development have led to numerous approaches like the community development approach, people-centred development, participatory development, capacity building, and many others (Theron, 2009:105). These key concepts are geared to suggest that authentic, micro-level development entails people's involvement in the development debate, philosophy, theory, strategy and policy.

The emergence of community development was prompted by the realisation that development must be people-focused. A development that is focused on the needs of people was conceptualised by Collier (2007:12), UNDP (2010), and Sen (1999). Before 1970, the

development concept was first centred on economic expansion, which worsened the circumstances of the poor because their access to credit, freedom to pursue an education, and other basic needs were not prioritised, which hampered their ability to advance (Sen, 1999:33). Not everyone thinks that development is about people (Sen, 1999); Chambers,2005). While individuals are overlooked when developing policies, it just serves as a reminder of how challenging it is to put the desirable objective of involving people in development plans and programmes into practice. The realisation that progress was fundamentally a human endeavour rather than a purely technical or economic one in the latter half of the 20th century had significant ramifications (Anderson, 2014:65; UNDP, 1990).

Korten (2003:4), one of the main advocates of human development, argues that the critical issue is not about economic growth but the transformation of people's lives. He advises that the future should depend on achieving the transformation of institutions, technology, values and behaviour consistent with ecological and social realities. Korten (2003) promoted that transformation must address three basic needs of the community which are:

- *Justice:* This requires everyone to have the means and the opportunities to produce a minimum decent livelihood for themselves and their families. The transformed community must prioritise using the earth's resources to afford everyone the chance for a decent human existence.

- *Sustainability:* This requires that each generation recognise its obligation towards the stewardship of the earth's natural resources and ecosystem on behalf of future generations. The transformed community should use the earth's resources to ensure sustainable benefits for their children.

- *Inclusiveness:* This requires that everyone who chooses to be a productive, contributing member of the community has the right and the opportunity to do so and to be recognised and respected for his or her contributions. The transformed society should allow everyone to be a recognised and respected contributor to the family, the community and the society in which he or she lives.

The summary of Korten's (2003) fundamental requirements shows that he placed more emphasis on transformation than economic development. It is possible to infer two things from Korten's emphasis on growth. He first failed to demonstrate the connection between economic growth and change, which work together to form a crucial part of development. Second, he advocated for social justice as if it could be accomplished without considering the settings of history, politics,

economics, and culture. These are components that support unjust social arrangements in society. Stewart's argument (2008:148), which argued that understanding the connection between justice and its historical, political, economic, and cultural contexts made the 1990s alternative development characterised as militant, activist, and radical, goes against the notion that justice is out of its context. To build and broaden a social movement that would challenge and transcend the conventional economic development paradigm, it vehemently challenged this paradigm.

Community development seeks to promote methods to enhance human development to bring a 'desired change' (Theron, 2009:108; Monaheng, 2000:125). This 'desired change' is to be brought about by the people within the community. While the concept of community development as it is practised today has specific occurrences and periods, Monaheng (2000:125:126) argues that:

> From immemorial, communities have been engaged in activities designed to improve the well-being of their members, and have been taking the initiative and responsibility for such activities. The nature of the activities and forms of cooperation may have changed (early forms of human societies were based mainly on hunting and gathering while modern societies are sustained mainly by agricultural and industrial activities) but the basic principle of community involvement in life-sustaining activities remains the same. Community members have always worked together, one way or the other, to promote their common welfare. In this sense, community development is as old as human societies themselves.

Community development as it is practised today may be traced back to the formal beginning of the modernisation era following the end of World War II in 1950. (Monaheng, 2000:126; Sapkota & Tharu, 2015:69). According to Sapkota and Tharu (2015:69), community development emerged in the 1930s as a framework for informal development intended to improve the quality of life in particular areas in the United States and Great Britain. The focus in the United States was on enhancing the welfare of rural areas. In the meantime, social welfare programmes in both the United States and the United Kingdom targeted metropolitan regions and poverty relief (Sapkota & Tharu, 2015:69; Monaheng, 2000:126).

Additionally, the experience of India in 1947 following its independence is used to inform current community development (Monaheng, 2000:126). After India gained independence in 1947, the strategy used to improve the lives of underprivileged groups inspired similar initiatives in neighbouring nations and spread to developing countries. The British colonial office adopted community development in Africa, intending to promote socioeconomic development in its colonies. However, due to dependency on foreign money, mainly from the United States of

America and the United Nations Organisation, community development programmes did not prosper in Africa (Moyo, 2009). These programmes collapsed in Africa with the withdrawal of aid (ibid).

While the community development approach has been utilised extensively in rural areas of industrialised nations, community development is not a rural-only strategy because its principles apply to urban places (Monaheng, 2000:127). Community development is based on an integrated approach to poverty and development challenges, which is its guiding premise. This indicates that community development is focused on a comprehensive approach to development. It is true in two senses. Firstly, development concerns are intricate and must be addressed in a coordinated manner. This discredits the notion that economic growth is the most crucial part of progress. However, because social, political, economic, and cultural issues are intertwined, they must be addressed concurrently (Monaheng, 2000:127).

Secondly, due to the intricacy of development, it is also necessary for various development role-players to coordinate their work. Governments, civil societies, non-governmental organisations (NGOs), faith-based organisations (FBOs), and many others must coordinate their efforts for development to be a reality in communities. This will help them maximise the impact of their work and prevent duplication or disputes (Monaheng, 2000:127).

Figure 1 Community development themes[68]

1950s	**1960s**	**1970s**
Modernisation dual economy model, 'backward' agriculture, community development. Lazy peasants	Transformation approach, technology transfer, mechanisation, and agricultural extension. Growth role of agriculture, green revolution starts	Redistribution of growth, basic needs and integrated rural development. State agricultural policies, state-led credit, and urban bias-induced innovation. Green revolution continues. Rural growth linkages
1980s	**1990s**	**2000s**
Structural adjustments, free markets 'getting process	Micro-credit, participatory rural appraisal, actor-oriented	Sustainable livelihoods, good governance, decentralisation,

[68] Adopted from Ellis and Biggs (2001:437)

right.' Retreat of the state and the rise of NGOs, rapid rural appraisals farming systems research food security and famine analysis, rural development as a process and not a product and women in development	rural development, stakeholder analysis, rural safety nets, gender and development, environment and sustainability and poverty reduction	critique of participation, sector-wide approaches, social protection and poverty alleviation

6.2.3 Who is responsible for community development?

According to Davids (2014a:29-31), for the better part of the twentieth century, governments, along with the assistance of multinational organisations such as the World Bank, were considered the primary agents of economic growth and development. This view persisted throughout the majority of the century. Colonialism and the modernisation paradigm, in which Western elites and politicians determined socioeconomic goals, were responsible for the transmission of this style of thinking to subsequent generations (Bezuidenhout, 2019:18). The current situation in South Africa is one in which it is the responsibility of the government to design social and economic policies, which are then carried out by the public sector to accomplish certain development goals. To achieve these goals, the government is responsible for designing these policies (Bezuidenhout, 2019:19).

As a result of the paradigm shift from economic development to human development and the international endorsement of sustainable development goals, international-to-local collaborations have become crucial. This indicates that the government cannot be fully responsible for progress. The emphasis on sustainable development (Asheim, 1994:7; UN, 2015; WCED, 1987) necessitates a bottom-up approach in which local communities work together to achieve development goals (Osborne et al., 2015:10-11). Magezi (2017a:2) draws attention to the study of communities, demonstrating the importance of communities to develop. This implies that civil society plays a vital role in the development process despite the government's commitment to supporting community development.

For this reason, the government has been increasingly forced to collaborate with civil society to achieve its developmental objectives. Institutions and organisations are urged to re-evaluate their contribution to community development and participate in various local development methods (Osborne et al., 2015:14-15). This is due to their strong community ties and commitment. Their

experience in service delivery and representing marginalised communities is of the utmost importance (Osborne et al., 2015:16).

Simms (2013) pointed out that the role of communities is highlighted by the ground-breaking 2011 UNAIDS Strategic Investment Framework that calls for increased community involvement. While the contribution of communities in development is widely acknowledged, there is still a lack of understanding regarding their involvement in development which leads to a lack of appreciation (Magezi, 2017a:2). However, the evaluation regarding the role of communities in development which was commissioned by the World Bank and DfID (now UK AID) (2013) reveals information that addresses scepticism of impressionism and localised focus. Rodriguez-Garcia *et al.* (2013) mention that the evaluation is based on 15 studies and 11 existing evaluations conducted in eight countries. This study has been an all-inclusive study on the role of communities in improving society. The study used a variety of methodologies, instruments and settings to collect and analyse community data. The study shows that despite the communities functioning with limited resources, they still engage in innovative community strategies that ease the suffering of their members. While the report is in the context of HIV and AIDS, it still shows that communities help with mobilising resources; meaningfully enhancing people's knowledge; increasing the use of services, and affecting outcomes of social processes.

The above findings confirm the findings of earlier studies conducted by different scholars such as Lord and Salisbury (2004), Birdsall and Kelly (2005), Foster (2010), Kelly *et al*. (2010) and many others who have stressed the critical role of communities in community development.

According to Hiilamo (2012:411), the effects of globalisation[69] on world economies and the economies of the welfare states have put governments under growing pressure to cut welfare spending, which has led to the establishment of partnerships with civil organisations. As a result of involving the communities in civic processes, governments have recognised that policies that promote local social processes have a favourable impact on the success of welfare provision (Hepworth & Stitt, 2007:89). Due to the church's inclusion in civil society, faith-based organisations have received recognition for their contributions to development on both a national and international level (Magezi, 2017a:1; RSA, 2012:27; World Economic Forum, 2013:12; Hiagbe, 2015:177-178). According to Rodriguez-Garcia et al. (2013:4), there are six basic categories of community responses, one of which is implementing organisations and structures. One significant category—faith-based organisations (FBOs)—flows from this description.

[69] Globalisation is used to refer to fundamental, large-scale, rapid, and complex social changes in contemporary societies that have far reaching consequences for people.

Five types of faith-based organisations are identified by Sider and Unruh (2004:119-120): faith-permeated, faith-centred, faith-affiliated, faith background, and faith-secular collaboration. According to Sider and Unrah (2004), a faith-permeated form of organisation has religious connections at all levels of its mission, staffing, governance, and support. Faith-infused organisations are characterised by the extensive incorporation of clearly religious content into their programmes (Kwago et al., 2006:73). It is claimed that the religious aspect of faith-based organisations is essential to the program's success. The Christian church is among the faith-infused organisations, which makes churches one of the most important participants in the domain of FBOs (Kwago et al., 2006:73).

According to the research conducted by Birdsall and Kelly (2005:8) and Kelly et al. (2010:42) on the organisations working at the grassroots community level in South Africa, many were FBOs. The bulk of community-level organisations (63 percent) is comprised of congregations and religious support groups, according to Foster's (2010) research, which was conducted in numerous Southern African nations. In its study, the World Council of Churches (2010:6) states that the World Health Organisation (WHO) estimates that FBOs supply 30-70 percent of health care in poor countries. In his conference speech in Nairobi, Mati (2013) hailed the FBOs as "the most prominent manifestations of civil society in Africa" and praised their work. Mati (2013) decried the insufficient attention paid to FBOs in social scientific research, despite the importance of FBOs to the development of Africa. In 2022, we can assert that study on FBOs and their role in elevating communities has at least improved in several colleges.

6.3 Church's involvement in pastoral care as community development in South Africa

This study, as shown in the previous chapters, has been arguing that community development or the development of people's lives is God's desire for all people (Myers, 2011:3, Hyneman & Shore, 2013:11). Development is juxtaposed with pastoral care in that both are aimed at making the lives of people better (Agbiji & Agbiji, 2016:4). For people to recognise their potential in overcoming obstacles in life so that their lives might flourish, pastoral care and community development put a strong emphasis on empowering people. According to Korten (1990:124), care is the ability to see how ideas and values might be used to enhance the socioeconomic well-being of humanity. According to this perspective, care can be considered a development component since it ultimately focuses on promoting human well-being (ibid). For the Christian church, progress is not an option (Pillay, 2002:284). According to Chapter 4, the mandate for development is a crucial component of Christian ministry both theologically and biblically (Alawode, 2016:1). How the church in South Africa fared with this important development responsibility is an urgent issue to ask. This study presents three periods to depict how the church has interacted with

communities. The apartheid era should be examined first, followed by the democratic age, and finally, the present. Better guidelines can be deduced by considering the church's historical role in the growth of communities. This can be accomplished by evaluating what worked and what did not.

6.3.1 Church and public pastoral care during the apartheid period as community development

This chapter departs with the understanding of development as any process that brings positive change to improve society's quality of human life.[70] When development is applied to the communities, community development emerges. According to this study, community development[71] is a continuous process to improve the community's quality of life involving people and their situations. To bring it to the context of this study, the question to lead this discussion is how the church engaged with issues concerning people and their situations during apartheid that led to improving their lives.

Chapter 2 discusses how apartheid presented a challenge for the betterment of the lives of Black South Africans. Various scholars (MacMaster, 2009; Overy, 2002; Dube & Molise, 2018; Struby, 2018; Bowers-Du Toit, 2012) have described how the church functioned in its pastoral capacity during the time of apartheid. Almost every piece of literature on the church during the apartheid has highlighted its challenges to function at its full capacity[72]. Apartheid triggered diverse reactions in various sections of South African society, not excluding faith communities (Masuku, 2014:151). The church's response to apartheid was varied, as some members of faith communities considered racial segregation to be scriptural.

In contrast, others considered it to be clearly unscriptural. Others still thought it essential but not desirable (De Gruchy, 1986:58). According to Nelson (2003), different Christian faiths in South Africa supported the apartheid system. [Citation needed] (Masuku, 2014:152). As an illustration, Masuku (2014) and Nelson (2003:67) discuss the assistance that the Dutch Reformed Church (DRC) provided to the apartheid regime. According to Saayman (2007:70), the link between the DRC and apartheid was very intimate. Because of this, it was difficult to trace the birth of apartheid between the Nationalist party and the DRC. Saayman's research was published in the journal African Affairs.

---

[70] See the conceptual and functional definition of development in chapter 1.
[71] See church as community development within congregation setting in chapter 1.
[72] The challenges that the church faced during apartheid are presented here by Randall, P. 1972. *Apartheid and the church: report of the church commission of the study project on Christianity in apartheid society*. Johannesburg: SPRO-CAS Publication.

The Dutch Reformed Church leaders were generally more committed to apartheid throughout the 1970s and 1980s, and as a result, the church became a barrier to development in terms of political reform. This was the case even though apartheid was being questioned across South Africa during this time. Many DRC members were important in every aspect of South African life and had access to political power. They were present in all areas of society. According to De Gruchy (1986:690), members of the DRC were dominant in all spheres of society, including parliament, province government councils, and local government councils. Members of the DRC also held a dominant position in the public service sector, particularly in the police and the military. Apartheid became a "religious weapon" that promoted the notion of racial superiority among people in South Africa due to the support it received from the church in the Democratic Republic of the Congo (DRC). Despite this, there were a small number of DRC officials who were opposed to apartheid. One such leader was the Reverend Beyers Naude, who in the late 1970s joined a black parish within the Dutch Reformed Congregation after leaving his whites-only church (Nelson, 2003:68). English-speaking denominations such as the Presbyterian, Methodist, and Anglican churches were equally vocal in their opposition to apartheid during its time (De Gruchy, 1986:55; Masuku, 2014:156).

The role played by the church in ending apartheid is notable in people's lives (Boesak, 2005:107; Van der Merwe & Oelofse; 2013:108; Muller, 2008:129; Khumalo, 2007:10). The church stood firmly strong with a prophetic voice uttering the evils of apartheid to humanity and addressing other injustices in state and society (Masuku, 2014:163). There are various responses that the church responded to apartheid. Notably is the promotion of liberation theology[73] by the black church against the state theology (Dube & Molise, 2018:165). Van der Merwe and Oelofse (2013:115) explain that liberation and state theologies in South Africa were a result of hermeneutical interpretations of biblical texts in which, for the former, the Bible was used to oppose the atrocities of the apartheid system; and for the latter, the Bible was used to justify apartheid and to promote atrocities against Black South Africans. Thus, liberation theology in the South African context was constructed to deconstruct the missionary and white rule that deprived local people's status in society. It was from liberation theology that the Black Consciousness Movement (BCM) was influenced, which led to the development of black theology (Dube & Molise, 2018:165).

The ecumenical movements in South Africa also embraced liberation theology to fight against apartheid (Pillay, 2017b:10; MacMaster, 2011:299; Masuku, 2014:161). Pillay (2017b:10) pointed

[73] Liberation theology focuses on taking sides with the God of life against the forces of death. This includes being freed from any form of oppression that accelerate both physical and spiritual bondages in the lives of people.

out that in South Africa, the ecumenical movement was associated with the impoverished and joined forces with the exploited working class. Adopting liberation theology, it argued that God was on the side of the poor and, as a result, fought alongside them for justice and human rights. In its pursuit of the emancipation of the oppressed, it fought vehemently against structures that dehumanised the masses. It fostered the participation of the impoverished in making them more human, and it engaged in the fight for justice.

While ecumenical movements have not always been positive at times, during apartheid, the ecumenical movement became a forceful voice of faith communities during the deep crisis that helped the communities garner enough strength to face life under apartheid's oppressive policies (MacMaster, 2011:300).

The church not only provided a prophetic role in addressing apartheid but also played a functional role in assisting those affected (Dube & Molise, 2018:167; MacMaster, 2009:298). Bowers-Du Toit (2012:206) indicated that the church in South Africa has been at the forefront of mobilising its resources to support and care for the poor and marginalised in society since the arrival of missionaries in 1652. For example, during apartheid, the church in Free State provided shelter and food for the families affected by detentions[74] (Dube & Molise, 2018:167). Mission schools during apartheid provided education for those who would fight against apartheid. For instance, Steve Biko, Thabo Mbeki, Robert Sobukwe, and many more, who became prominent in politics, went to mission schools. These schools acted as a key ideological vehicle for popularizing liberation struggles to gain power for the black leadership of the national democratic liberation movements (Prew, 2013:134).

It was in addressing the issues that the apartheid government imposed in black communities that the church went beyond the narrow way of understanding pastoral care, which involves a purely sacramental and denominational approach to care. Whilst the church was engaging with victims of apartheid, the wider meaning of pastoral care was being implemented as people's needs were met holistically, covering spiritual, body and mind. In doing this, the church was distinguished in the community above other players during the apartheid because it was not just concerned with the abstractness of dogmas and doctrines; rather, it acted concretely in addressing people's challenges. Moltmann (1984:48) says the following about the church:

[74] The apartheid government introduced tighter security measures on the black population after Sharpeville incident. In 1963, the General Law Amendment Act was introduced which gave the government right to detain person without a trial for ninety days. The families of the detained were suffering as most of these were men looking for jobs in cities.

> [The] church, Christian congregations and ecumenical organization have the clear task and duty of identifying, promoting, and realizing human rights. Authorities yet must exist and work in the public eye, those Christian organisations can be expected to be less influenced by selfishness and to be better able to enter the struggle for human rights with less prejudice than other institutions. This is why one can expect from them self-criticism as well as criticism of the egoism of the nation, states, classes, and races.

In the above statement, Moltmann (1984) shows how the church is more qualified to address the challenges in people's lives than any other players. While he is talking in the context of the advocacy role, the reality applies to the whole aspect of church involvement with society. Bowers-Du Toit (2012:205) agrees with Moltmann (1984) when stating that "the church is well-placed to affect societal transformation." The church and pastors remain crucial agents of community development. Thus, Magezi (2017a:9) contends that churches are a subsystem of a community and society that people live in; hence they are one of the most suitable institutions to lead in the development of peoples' lives and communities. The transformation of individuals and society can be fostered by churches and pastors who understand the church's role in developing people and their communities. This understanding entails that the church is involved in political, economic, and social life, as it is evident in history when fighting for social justice, for example, slavery was part and parcel of the church's role.

6.3.2 Church and public pastoral care in the post-apartheid period as community development

Different scholars agree that the church was an essential force in the growth of both individuals and society, and this consensus is well-supported by a wealth of evidence (Magezi, 2017a; Bowers-Du Toit, 2012; MacMaster, 2009). This assertion is made with the understanding that the church has not always been a force for good in transforming society. This is an important caveat. In this aspect, the church in modern times has been viewed with ambivalence, despite the widespread recognition that it is a major contributor to society's overall well-being.

Several scholars (Masuku, 2014; Makofane & Botha, 2019; MacMaster, 2009; Kuperus, 2011), among others, have published articles discussing the church's prophetic witness against apartheid in South Africa and how various religious institutions played an important role in the political changes that took place in the nation. According to Kuperus (2011:278), there is a shortage of material devoted to the intersection of religion and politics in the post-apartheid era, even though a great deal of published work offers significant insight regarding the function of the

church in the political system. This assertion was later echoed by Masuku (2014:163-164), lamenting that:

> In comparing the degree of church's prophetic voice during the apartheid and post-apartheid periods, the difference became apparent. While during apartheid the church was vocal against apartheid, she is silent today. For instance, while during apartheid mass protests were led by religious leaders, today their absence is apparent. While during the period under review the South African Council of Churches (SACC) and other faith-based organisations (FBOs) used to give a clear direction of events in the country, today one wonders if it still exists because of its stark silence.

What is this silence that Masuku (2014) observed? There are two ways that this silence can be explained. Firstly, in the researcher's understanding, this silence does not imply that the church is not discussing problems that affect people. But it is the impact churches are having on South African society. For example, Masuku (2014:164) mentioned the issue of xenophobic violence of 2008. The church's voice was not as loud as it was during the apartheid against xenophobic attacks. Makofane and Botha (2019:88) concurred with Masuku pointing out how the Christian faith in South Africa has retreated into false neutrality, and as a result, there has been no recognised impact on social transformation. With the rise of gender-based violence, corruption in government officials, torturous criminal activities, pervasive poverty, unemployment, racism, all forms of inequalities and many other things today, how is the church addressing these?

The answer to the question above from the researcher's perspective is that while there is evidence that churches are engaging their communities, the engagement is not as it should be. Why is the author saying this? It is because South Africa claims to be a religious country, with Christians being a large religious group. If Christians would practice what Christ has exemplified in His ministry, where He engaged public issues and brought care to the marginalised and the destitute of society, then the story would have been different not only in South Africa but in all the countries where Christianity is a dominant religion. But as it is, while there is a concession that the church has a role to play in society in addressing public issues, little is done on the ground.

Mogoba (1996:91) argued for a pastoral ministry in the church, and pastors function as bridge builders. A bridge symbolises hope in which people in society cross from one phase of life to the other. Especially in a fragmented society, bridge building is an important issue (Louw, 1997:394). In the face of the difficulties discussed above, the church and pastors' role in the communities is a *pontifex* (bridge builder) (Louw, 1997:394). In the face of the challenges experienced by South African communities, the challenge to pastoral care is to promote a better and fuller life for all by

bringing hope to the hearts of the people suffering in the country. Unfortunately, while there is more in academic writing concerning how the church should respond to public issues, there is little done in a practical sense.

Secondly, the silence of the church on social issues should be understood in the context of a lack of interest in churches to involve in public issues (Hepworth & Stitt, 2007:895; Hiilamo, 2012:402). The dichotomy of 'sacred' and the 'secular' make many churches think that public issues are not meant for the church to address. There can be zeal in helping the church members regarding discipleship and poverty. But when it comes to pointing out how corrupt the political leaders are, that doesn't belong to the church. This is due to a misunderstanding of the gospel. The theological and biblical mandate for the church backs the church's involvement in spiritual, social, political, economic and all aspects of human life. If politics affect people, the church is called to address such things. The church must understand that the good news of Jesus Christ has opened a door for it to be involved in the development of individuals and society (Pillay, 2002:284, 291).

Leslie (2008:80-83) describes the inferior complexity of pastoral care providers like pastors as being connected to the church's unwillingness to address public issues under the guise of "sacred" versus "secular." This unwillingness is related to the fact that the church is reluctant to address public issues. The unpleasant side is that sometimes the people who give pastoral care believe they are not well suited to deal with public issues, although churches and pastors may feel they need to be active in public matters. It is a well-known reality that the public realm is in serious need of improvement because numerous concerns call for extensive consideration and theorising (Magezi, 2019a:5). In the context of pastoral duties to the church, Vanhoozer and Strachan (2015:21) pointed out that the task of public pastors does involve facilitating people to live their true identity both within and without the church. This is not an easy task because the pastor-public theologian is responsible for helping people understand their context, which requires exegeting their context theologically and biblically to assist them in responding to the situation in a way that is imaginative and innovative while still maintaining a Christlike demeanour (Magezi, 2019a:5). This indicates that a pastor or any other giver of pastoral care needs to be competent to carry out their responsibilities in a manner that will satisfy the requirements imposed by the people living in the community. Because of this, many pastoral caregivers, particularly in Africa, discover that it is simple to withdraw and concentrate solely on spiritual matters.

6.3.3 Do the activities of churches in South Africa lead to community development?

There is a need to understand what kind of participation the church in South Africa is engaged in. To do that, some concepts need to be clarified. In this study, community development has been

understood as human activities and methods seeking to transform the lives of individuals and the community as a whole. Development in the Christian perspective is to be understood holistically, likewise community development. This contrasts with a charity or welfare approach, where people are given necessities to survive or achieve a certain level of consumption. This begs the question, is community development the same as social welfare?

Patel (2015:10) describes the concept of organised social welfare, which evolved in the late 19th century to solve social issues and satisfy human needs resulting from industrialization. With the advent of industry and scientific and technological advancements, a great deal changed as more people moved into metropolitan areas. This increased the bureaucratization of civilizations. Bureaucratisation is defined by Patel (2015:10) as "overspecialisation, departmentalisation of institutions resulting in fragmentation, inflexibility in how they work, and resistance to innovation." In bureaucratisation, the emphasis is placed on how something is performed rather than its purpose and desired outcomes.

At first, the religious and voluntary organisations were the ones who were offering social welfare services. Later, governments, the voluntary sector and other social actors became involved in providing services by meeting the needs of the people, managing social problems and providing social benefits and social programmes. In this perspective, Zastrow (1995:5) broadly defined social welfare as “a nation’s system of programs, benefits, and services that help people meet those social, economic, education, and health needs fundamental to the maintenance of society.” Adopting the Department of Welfare’s definition (1997), Patel (2015:11) gives this definition of social welfare:

> an integrated system of social policies, social services, benefits, programmes, and social security to promote social development, social justice and social functioning in a caring and enabling environment.

The concept of social welfare goes beyond simply providing for people's needs; it also includes measures to achieve equality and social justice, the administration of social justice, the administration of social problems or conditions, and the optimum utilisation of opportunities to advance the common good (Midgley, 1997; Patel, 2015:11). The social welfare concept has evolved to encompass a broader range of social objectives, including the promotion of individual empowerment, increased citizen involvement in achieving human well-being, the development of human potential, social inclusion, social cohesion, social integration in society, and the preservation of natural resources for the benefit of future generations. In South Africa, social welfare and social development are used synonymously because of this understanding (Patel, 2015:11).

Based on what has been discussed thus far regarding social welfare, it is clear that community building is a component of social welfare. However, it seems that the primary distinction between the two is that in community development, members of the community are the ones who take ownership of the process of their change, whereas, in social welfare, the government and other practitioners are considered to be the pioneers of the programmes that are implemented. People in South Africa who cannot provide for themselves for various reasons are eligible for social grants from the government. This is one aspect of South Africa's social welfare system. When COVID-19 struck South Africa, the government responded by establishing the R350 benefit to assist individuals without jobs and unable to make ends meet. All of these things are included in social welfare. Although this is an aspect of helping the needy, the vast majority of the time, it is a form of assistance that originates from the outside. People are given the tools they need to solve their problems directly from community development efforts.

Another concept that needs to be taken into consideration is that of charity or relief. Corbett and Fikkert (2012:99-108) have contributed to the discussion by shedding light on the distinction between development and charitable work or relief efforts. They defined relief as the urgent and temporary supply of emergency aid to lessen immediate suffering from a natural or man-made disaster. Whether the crisis was caused by nature or man, they believed people needed help immediately (Corbett & Fikkert, 2012:99-100). Charity and relief are necessary for certain situations, yet they do not bring about the desired transformation necessary for the people who are assisted to be able to stand on their own two feet and support themselves and their families. According to the findings of a study that was carried out by Ferreira and Groenewald (2010), mainline churches in South Africa are actively involved in the provision of immediate relief in a variety of forms, including the operation of soup kitchens, the distribution of clothing and blankets to the needy, and many other activities. The question that needs to be asked is whether the actions carried out by local congregations can be classified as acts of charity or relief or whether they also contribute to the community's growth. Swart (2003:406) posed a question similar to this on the intellectual, operational, and relational basis of the church's involvement with development. From both theological and secular development perspectives, churches are expected to contribute to development. The pressing question is whether local churches' actions, programs and projects are categorised as development. Do churches use their resources and social capital to involve the broader community and to contribute spiritual and physical resources to those in need – the marginalised and those living on the edge of society? Do local congregations make a sustainable contribution to development issues in communities? How do they recognise the need, evaluate the capabilities and address some of the problems in their communities? Do congregations engage in a process that is empowering and participatory?

Answering these questions affirmatively will demonstrate to what extent the church is involved with the communities in South Africa. Various research that has been conducted on churches' involvement with societal issues show that there is still more that needs to be done for the church to be involved in community development effectively. For example, the research done by Magezi (2017a) shows how the church is fragmented and bent on helping its members rather than reaching out to the whole community. The issue of church divisions was also addressed by James (2009:11-12) when he noted how church divisions affect church-driven development. The other study conducted by Ferreira and Groenewald (2010), which examined how the church has been involved with the HIV/AIDS pandemic, showed a lack of activities regarding awareness, education and prevention. Ferreira and Groenewald (2010:191) stated the following:

> It is also questionable whether the churches' activities regarding awareness, education and prevention go far enough, both in the village and beyond. By and large, churches hesitate to confront the issues that are fuelling the epidemic. Whilst perhaps churches will deal with issues of abstinence from sex before marriage and following marriage, faithful monogamous union, generally churches do not discuss issues such as gender violence, rape, risky sexual practices and cultural practices, sexuality (particularly homosexuality and in this context, same sex unions), men's behaviours and attitudes, stigma, sexually transmitted infections and problems of discrimination and stigmatisation.

The examples of the research above show that while the church is well positioned in society to bring the desired transformation of people and their communities, the challenge is that it is not well equipped to undertake that feat. This challenge was also noted by Janse van Rensburg and Breed (2011:2). While talking in the context of the church and poverty, they observed that the church is not well equipped with enough knowledge and skills to develop a more structured approach to the problems surrounding poverty. While the churches have good intentions to engage their communities, there is a lack of capacity to address the issues people face in their communities effectively.

While research by (Beukes, 2019), Ovbiebo (2013), and Nanthambwe (2020) show that churches are involved in their communities, De Gruchy (2003:20, 22) questions the approaches that churches take in addressing challenges in their communities. According to De Gruchy (2003), most churches in South Africa are involved in compassionate service to others, especially the vulnerable, and it ends there without empowering them to do development so that they can depend on themselves. He further argued that the actions taken from this mindset reflect power inequality, making it difficult to solve people's problems.

6.4 Barriers to church-driven community development initiatives

The discussion above has indicated that churches play a significant role in developing communities. Nevertheless, it has also been concluded that churches are not functioning fully to their capacity in addressing issues in their community. It is, therefore, very important to navigate through what bars churches from performing at their maximum capacity. Botes and Van Rensburg (2000:42) identify many factors hindering community development. These factors are categorised as internal and external factors. Internal factors refer to obstacles within the organisation, while external factors are obstacles outside the organisation. While many factors lead to the inefficiency of churches' involvement in community development, this study primarily focuses on the internal factors and in the case of the church, these are lack of partnership between different congregations due to different theologies, lack of coordination to respond to community issues; lack of members' mobilisation to be involved in community development; lack of resources and the irrelevancy of church approach to people's needs.

6.4.1 Lack of partnership between local congregations and Christian development organisations (CDOs) due to different theologies

For community development to be enhanced, there is a need to understand what *Missio Dei* (mission of God) entails. Recognising God's mission is crucial in cementing the partnership between local congregations and Christian development organisations (CDOs). This means that misunderstanding the mission of God brings unwanted divisions within the church that slows down the process of transforming societies. In the realisation that local congregations and CDOs are manifestations of the church in the local setting, they are to act as God's agents (Bosch 1991:391). Marais (2017:375) alludes to the fact that participating in the *Missio Dei* means a journey towards the reign of God and receiving the kingdom of God as and when it breaks into peoples' reality. Because the mission is of God, the church can only participate in obedience to what God is doing in the world (Bevans & Schroeder 2004:290). That being the case, a ministry that flows from a healthy relationship with God, whose nature is missional, is marked by the knowledge that the Church does not exist for itself but for the world in which it is found and that we are not here to serve ourselves but the world (Celesi & Bowers-Du Toit, 2019:2; Burger 2017:25).

Understanding the mission from a comprehensive perspective is necessary for participation in God's work (Ajulu, 2010:166). The mission of God entails everything that God undertakes to build His kingdom in the entirety of the earth in all of its fullness. Local congregations and CDOs are responsible for comprehending God's mission and allowing God's movement to demonstrate His authority throughout history (Wright, 2006:62). This obedience ought to be made evident in praxis, which involves partnering with the people in communities via word and practice. Samuel and

Sugden (1999:274) advised that churches and CDOs must understand that God is at work in the community. For this reason, Erasmus and Mans (2010:368) encourage churches and CDOs to develop strategies to increase people's ability to meet their needs through self-reliant actions. Samuel and Sugden (1999:274) emphasised the importance of churches' and CDOs' understanding that God is at work in the community.

One of the barriers to community development has been theological issues regarding the partnership between local congregations and CDOs (Celesi & Bowers-Du Toit, 2019:2). The dualistic approach to the gospel mandate has led to the notion that the local church is the sole agent of the gospel and that CDOs and other development organisations only play a complementary role. The overriding view has been that local congregations are called to minister to the sacred side of the community, while the CDOs minister to the less holy or secular side of the community. This misconstruing the roles of local congregations and CDOs often leads to confusion between the local congregations and CDOs serving the communities and results in failure. According to the study that was conducted in the Cape Flats by Bowers-Du Toit (2010:436), it showed that the CDOs that are working in the community expressed frustrations toward local congregations as they often did not show social support for the issues affecting the community but instead focused on evangelism which evidenced the dualistic concept of theology. Myers (2011:7) expressed his concern about the dualistic approach to the gospel in the following statement:

> We express our captivity to a modern worldview when we say that holistic ministry means combining evangelism (meeting spiritual needs) with relief and development (meeting physical needs) as if these were divisible realms and activities. Then we even make it worse by insisting that the church or evangelism part of our organization do the former, while the development agency does the latter.

This dualistic understanding of theology is a barrier to community development as it hinders the collaboration of local congregations and CDOs in addressing community challenges. It leads to the mindset of ‘them’ versus ‘us’ as CDOs are seen not as the representative of the church as they are known with the names such as ‘para-churches’, ‘shadow-churches’ or church organisations, and so on (Celesi & Bowers-Du Toit, 2019:2). Sebahene (2020:383) calls dualistic approach to theology as “the root of many of the failures of the church” in its involvement with communities. He lamented that with a dualistic understanding of theology, Christians begin to think that their Christian faith only deals with formal acts of devotion and piety, and there is no need for them to be involved in the transformation of everyday life and behaviours of society. In many churches, Christians hear the gospel and experience the love of God in Jesus Christ. It ends there as they are advised to listen to what secular or political authorities say and obey

without questioning and biblical reference of Romans 13 being quoted. Furthermore, some Christian denominations and church leaders argue that preaching on Sundays should solely address spiritual matters and must not be contaminated by handling anything secular. This is so deep to the extent that it is evident that a lot of churches and Christians have not been successful in bringing their faith to bear in the public sphere (Sebahene, 2020:383).

6.4.2 Lack of coordination to respond to community issues

The barrier to coordination among churches to respond to community issues is related to the barrier above. There is a division both between CDOs and local churches and within local churches themselves as well. When churches do not coordinate in addressing issues in societies, the result is that their efforts will often end up in discouragement as they find themselves not accomplishing their goals due to incapability.

In the Korean church context, Lee (2006:87-88) lamented the individualism the church has adopted. The issue of 'individualism' does not work, especially regarding reaching out to the community. The reason why it doesn't work is that once churches begin to operate in the mantle of individualism, there are four negative results are produced. Lee (2006:88) identified these negative results as follows:

- Materialism based on a church-growth-centred policy
- Individualistic and privatised faith
- Exclusivism in terms of the faith-praxis
- Loss of the public realm and displacement of goal

Lack of coordination within the churches is a serious problem as it reflects the church's disunity, especially among those who are 'outside' the church (James, 2009:12-13). Kakwata (2020:13-14) highlights the importance of church coordination (partnership) in dealing with societal issues. In the context of poverty, Kakwata (2020) recommends that the church work together to effectively address the challenge of poverty in societies. Idowu (2013:1819) also suggests working together in churches as combining their resources and competencies to achieve the common goal –the transformation of people's lives – is enhanced through coordination.

Another problem with not coordinating in addressing community issues is what Kakwata (2020:114) calls 'directionless.' Once churches begin to function autonomously, the chances are

high that they will stumble in their efforts due to difficulties tackling the problems themselves. Not coordinating in addressing issues result in leaders of local churches being directionless because they are mostly unacquainted with the crucial role and responsibility of the church towards tackling the challenges in society. Magezi (2017a:1) pointed out that a lack of coordination among churches will hinder the potential to enhance community development.

Magezi (2017a:9) provides an example of a scenario in which a community's fragmentation hinders its development. Even though churches, as social organisations, have a role to play in their societies through enabling community development, the development efforts of churches are, for the most part, fragmented, and the churches' primary focus is on the members of their congregations. According to Magezi (2017a), a study carried out in churches that belonged to mainline, Pentecostal, and African Independent churches confirmed this assertion because their efforts in community development are, in many cases, stifled and compromised. Community development is impeded when religious institutions do not work together to respond cohesively to challenges posed by society (James, 2009:11, 12). Contributing factors to the issue of poor coordination within the church include practises such as selecting candidates for employment in development programmes based on the denominations from which they originate. When it comes to community development that churches drive, it can be very difficult to tell whether the programmes are intended to convert people to the church or to transform them (Magezi, 2017a). Some individuals have reasons to have doubts about the church's role in community development activities because of a lack of coordination (Simms, 2013).

6.4.3 Lack of members' mobilisation

It has been argued in this paper that community development is about promoting methods on which human development can be enhanced to bring a 'desired change.' If community development is to be realised, there is a need for communal participation to deal with the challenges that are hampering their lives to flourish. The research conducted by the researcher in Weltevreden Family Bible Church and Christ Revival Center in Weltevreden and Lenasia, respectively, shows a lack of interest among community members to participate in the process of their transformation. Erasmus (2010:377) blatantly asserts that "development cannot be realised without the full participation and mobilisation of civil society. Mobilisation of church members to fully participate in the process of their transformation is very crucial in community development. And churches are positioned to do mobilisation as this is deemed as one of the roles of the church in society. Clarke (2006:340, 835) argued that religion (churches) play a significant role in development as they are continuously involved in the welfare of communities and the mobilisation of individuals to contribute in various ways. Clarke (2006:340) calls all this process development.

The importance of mobilisation in community development cannot be overemphasised. The research that Bezuidenhout (2019:80) conducted shows that congregations that successfully mobilised their members to participate in community development initiatives grew in their capacity, and people were empowered to reach out to their communities. The importance of mobilisation in community development was also highlighted by Bowers-Du Toit (2012:209) and Bowers and August (2004:421) when they propagated the mobilisation of church members based on the social capital of the church and trust relationships. They emphasised that when people are empowered and mobilised and their capacity developed, they will have the ability to take part in grassroots development without being overcome by the challenges that come with addressing societal issues.

Members in the churches and communities need to be mobilised upon knowing God has given the church all the resources it needs to carry out the task he has assigned. God has given unique gifts to all Christian believers so they can use them in their vocations and communities. Thus, churches need to help believers identify and develop their gifts, set them free for fruitful, faithful missions and ministry in all areas of life, and support them in their work both within and outside the church structures (Sebahene, 2020:183). While pastors and bible colleges may understand the church's calling in serving their societies, this knowledge must be communicated to ordinary church members so they can participate in the calling without reservations.

6.4.4 Lack of and misuse of resources

Lack of resources is a serious barrier to church-driven community development, as pointed out by the research participants. When resources are insufficient, the church-driven community development initiatives benefit just a few (Nanthambwe, 2020:71). What is meant by ‘resources’? In the researcher’s view, most people, especially in the African context, when they hear about resources, the first thing that comes to their mind is money. But this understanding is one of the reasons why many churches are not participating in caring for their societies because they quickly conclude that they don’t have money. But the proper understanding of what development entails helps delimit what resources are in the context of community development. Many churches have money and are still ineffective in their community outreach due to a lack of resources.

Robert Sanou’s (2016:6) presentation on *the church and community development* on the notion of development helps to shed light on what resources are lacking in the efforts of churches to foster community development. Sanou (2016:6) presents three criteria which are often used to help determine the notion of development as follows:

- The acquisition of new knowledge: This is in the form of education, training, instruction, guidance etcetera

- A change in attitude: This involves the application of good practices in daily living

- Skills: This implies the mastery of technique by the beneficiaries (people in communities in need of development)

The three criteria above help to see the dimension of development which exceeds the notion of development as economic orientated. The above requirements will also help determine what resources mean in community development. What tools are needed to enhance community development if community development entails the criteria above? The resources for church-driven community development include but are not limited to pastoral care, technology, training, infrastructure, income, donors, volunteers, innovations and many others. Burger and Van Der Watt (2010:394) help in this regard by clarifying what resources in development entail:

> It is important to note that, in the way it is used here, the term 'resources' has a very broad interpretation. It includes traditional resources such as physical goods or financing but also refers to intangible resources such as information, influence, emotional support, reputation and perceptions of trustworthiness.

Without having enough resources, the effort to bring transformation through church-driven community development will not succeed. The churches need to ensure that they have pastors or leaders who know the church's role in society and how effectively to do that. The church needs to ensure that they have another important resource factor: a partnership. A lack of partnership is akin to a lack of resources and hampers community development efforts. The observation of lack of resources as a hindrance to community development was also made by the World Council of Churches (2010:6), Kelly *et al.* (2010:42), Birdsall and Kelly (2005:8) and Magezi (2017a:5), who discovered the lack of financial resources as one of the barriers to effective community engagement by churches.

Sometimes it is not the lack of resources but the misuse that hinders church-driven community development. In a research conducted by Nanthambwe (2020:118), the results showed that one of the major reasons for ineffective church-driven community development is the misuse of resources. In the context of the Malawi church, which the researcher believes is common in Africa, the study shows that church leaders were misusing donations and using them for their benefit. While one would not expect such kind of thing to happen in the 'church', the truth is that the embezzlement of church funds by greedy and uncaring church leaders has become a common issue in most churches today.

6.4.5 Churches' irrelevant approaches to meet people's needs

Kumalo (2001:10) made an important observation regarding the church's irrelevant approaches to meeting the needs of their communities. Talking about churches helping the needy in the community, Kumalo (2001) affirmed that although churches are involved in helping the destitute, most of the efforts qualify as aid and not as development. Why is this so? Swart (2006:365) explained that for churches to function as development agents and not as welfare organisations, they need to invest with a greater purpose in traditional core activities. The traditional core activities, according to Swart (2006:370), involve, firstly, the formation of more extensive relationships based on investing in people rather than projects. Secondly, involvement in wider-range development actions and not just focusing on one development aspect (ibid). Investing in the church's traditional core activities helps churches see themselves as social entrepreneurs who can enhance their capacity through relevant interventions and partnerships, add value, and meet the needs of groups whose state governments have failed in social redress (Urban, 2015:292).

Church's irrelevant approaches in reaching out to communities were also highlighted by the research participants as one of the major barriers hindering effective participation in community development. For churches to be relevant in their approaches to addressing challenges that people are facing in communities, there is a need for holistic approaches due to the complexity of the challenges (Magezi, 2019:3). There is a need for the church to understand what kind of challenges people are facing and try to find a relevant solution to them. Osmer's (2008) task of practical theological interpretation becomes relevant in dealing with issues in the community. Osmer's four questions, what is going on?; why is this going on?; what ought to be going on?; and how might we respond? are crucial in developing relevant approaches to people's needs.

Magezi (2019:3) noted the gaps, notwithstanding churches' involvement in engaging their communities. These gaps emerge due to churches not knowing what the integral mission (also known as the holistic approach) looks like and failing to understand churches' role in development initiatives. This results in formulating approaches that are not relevant to addressing community issues.

6.5 Churches' motivation, goal, and process in community development

6.5.1 Church motivation in the development

Christian motivation for development, its goals, and implementation processes are crucial to understanding because they are the elements that make church-driven community development different from other development organisations. In asserting the distinctiveness of the Christian

approach to development, the researcher has no intention of downplaying other development approaches or perpetuating the dualistic approach of the 'sacred' and the 'secular'[75] in development. Nonetheless, it is about clarifying the uniqueness of Christian motivation concerning development (Yoms & Bowers-Du Toit, 2017,46; Chester, 2002:12).

Motivation can be understood as the driving force behind human actions. Motivation involves the biological, emotional, social and cognitive forces that activate behaviour (Cherry, 2022). Yoms and Bowers-Du Toit (2017:46) call motivation "one of the key elements that determine the impact of a development project." What is the motivation for Christian development? Before answering this question, it is particularly important to ask what the motivation for non-Christian development approaches is. While there is many answers to this question, Yoms & Bowers-Du Toit (2017) mention that one of the essential elements of non-religious development is its emphasis on progress, evolution and economic growth. However, Yoms and Bowers-Du Toit (2017) did not explain what they refer to with the terms such as *progress* and *evolution,* as these terms may mean different things in different contexts.

Furthermore, there are some non-religious development organisations whose focus is not entirely on the elements mentioned above. For example, the United Nations in their developmental programs like United Nations Development Program (UNDP), UNICEF, WHO, IFAD; non-governmental organisations (NGOs) such as Save the Children and Oxfam and many others (Myers, 2017:160). These emphasise on human development approach, whose focus is holistic, as presented in previous chapters. The safest answer to the above question is that non-religious organisations are motivated by their worldview just as religious (church) based organisations are. In this regard, one's worldview is considered a force behind their actions.

Two distinct reasons serve as the impetus for Christians to participate in community development. In the first place, it is an expression of one's love for God, and in the second place, it is an expression of love for one's neighbour. It is that straightforward. According to Moffett (2009:599), nonreligious efforts toward bettering human conditions cannot be compared with those of Christianity because the emphasis of Christianity is on both the level of a vertical relationship with God and a horizontal relationship with neighbours. Myers (2017:17), speaking in the context of globalisation, agrees with Moffett (2009)'s assertion that two central claims of biblical anthropology are essential for Christians' involvement with globalisation and history. These claims are that the truth about God and humankind is essential for Christians' involvement with globalisation and history. Three elements are necessary to comprehend the role that Christians

[75] In order to avoid the use of secular versus sacred approaches of development, this study will use non-religious development organisations rather than secular organisations

play in the process of community growth. To begin, one must understand who God is and what he is up to. Secondly, it is necessary to understand what human beings are, why they were formed, and how the situation may be explained. Thirdly, there is a pressing need for an unmistakable comprehension of what God planned to accomplish with the creation and where God is headed as He redeems and renews the created order (Myers, 2017:17). Even while Christian organisations for community development may be active in a variety of community improvement projects for a variety of reasons, there is one thing that is similar to all of them, and that is the expression of their trust in God. According to Chester (2002:6), a Christian faith in development affects a person's integrity, service, and ambitions. Christians must tackle the development issue in a manner that reflects specific Christian truths and values. A biblical worldview gives rise to some tenets found in a Christian perspective on development. The fulfilment of the great commandment, which requires complete love for one's God and neighbour, drives churches to get involved in community development. It is a fact that non-religious organisations for development, such as the World Health Organization, Save the Children, and others, do take part in development work on behalf of other people. On the other hand, participation in development work on the part of Christians is not merely a recommendation but rather a mandate from God.

6.5.2 Churches' goal in community development

What are the aims and objectives for engaging in individual or community development? This is a significant question as it reveals the intentions behind Christian motivation in community development. Bowers-Du Toit (2010:267) rightly elucidated the goal of transformation[76] in the following words:

> Transformation is understood as that which 'seek to repel the evil structures that exist in the present cosmos and to institute through the mission of the church the values of the Kingdom over and against the values of the principalities and powers of this world'. Living in peaceful and just relationships is both the message of the gospel and God's created reality before the fall. Humanity was created to live in *shalom*, the absence of which leads to the above-mentioned lack of harmony expressed in the social disorder of economic inequality, political oppression and exclusivity. *Shalom* not only means 'peace' in the sense of the absence of strife, but also health, wholeness, prosperity, justice, harmony and general well-being. In

[76] It is the researcher's understanding that community development involves holistic transformation of people's live hence transformation is used synonymously with development.

> essence, it means peace within all relationships: with God, with self, with others and nature.

Numerous things can be gleaned from the statement above. Here are two. Firstly, the statement shows that God is doing a work of grace through the gospel and establishing His Kingdom in the world. Therefore, Christian development organisations do not just focus on the physical improvement of people's lives but also on making known this truth to the whole world so that people can be reconciled to God. This implies that the Kingdom of God is at work, and people need to be reconciled to God and be part of that Kingdom (Luke 17:21). Secondly, the Christian development goal is to restore broken relationships between people and nature. The biblical word *'shalom'* best describes the goal of Christian development. Shalom in the Bible represents restored relationships with the Creator, others in the community, and the environment. The goal of Christian development includes repairing broken relationships, safeguarding justice, peace, and hope, and helping communities to reclaim their true identity and locate their vocation as stewards of God's resources (Yoms & Bowers-Du Toit, 2017:49; Chester, 2002:8).

6.5.3 Churches' process in community development

Myers (2011:181) identifies some activities that Christian and non-Christian development organisations share. These include needs assessment, planning, fundraising, staffing, training, managing, evaluating, report writing, and relations with other agencies and social organisations, among many more. Despite this, Christians possess other distinctive qualities that nonreligious development organisations lack. The function of Christians in development is duality-based. At the same time as people's needs are being served, Christians put their beliefs on display so that others can see what they believe. For instance, when Christians join communities, they communicate the love of God and His ability to aid in life transformation for other individuals (Bosch, 1991:140).

Liebenberg (1997:17) noted that the church's capacity to play a role in development primarily depends on its conception of development. Thus, the Christian approach to development is a process that enables people to study, select, and adopt life possibilities that are consistent with God's plan for humanity (Liebenberg, 1997:17). In church-sponsored activities, Christians' participation in social action is characterised by a process in which individuals are recognised as unique and of great worth. Churches in development recognise that Christ died for all people and that people's transformation into what God intends for them is a journey, not an instantaneous event. Therefore, the programmes that churches employ to change individuals in society reflect this since they promote the freedom people already possess rather than imposing restrictions on them.

Ndukwe (2020:140) affirms that community development is a process that needs churches to sensitise communities they are reaching out to that they are not offering a 'quick fix' to their problems. Churches and community people should understand that a church-driven community development process may take longer than other approaches. Notwithstanding the time, it produces a far deeper change in the lives of people and communities. Ndukwe (2020:140) presents the following process:

- *Church awakening* involves motivating the church to understand its role and relationship to the immediate community. A church may be interested in Bible studies in small groups to help stir the church into beginning to engage with the community and steer it towards actions that will help it to deal meaningfully with the challenges that communities face. The church thus starts to influence the community's life by acting as salt and light in the community.

- *Church and community description:* This helps the church and the community to get on a process of self-discovery as regards their spiritual, physical, economic, and social lives and to begin to determine the strategies needed to effect transformation.

- *Information gathering:* This process enables the church and community to gather detailed information on the issues they face and the available opportunities for addressing them.

- *Information analysis:* This helps the church and community gain a full picture of their problems and inspires them to take action from an informed perspective.

- *Decision-making* is the state at which the church and community determine the best options for change, design the most appropriate actions and take the necessary actions to move towards the better future they envisioned.

6.6 Principles for public pastoral care ministry to enhance church-driven community development

Before looking at the principles for public pastoral care ministry to enhance church-driven community development per se, it is crucial first to define what is meant by 'principles.' The Oxford Dictionary[77] defines principle as "a moral rule or a strong belief that influence your actions." In

[77] Oxford Dictionary online: https://.www.oxfordlearnersdictionary.com/definition/english/principle Date of access: 12 June 2020.

community development, principles refer to the framework and guidelines within which churches will focus their activities to have an integrated approach. It is important to clarify that since religious and non-religious organisations practise community development in society, other players employ different approaches. For example, the World Bank has principles that undergird its involvement in community development so are the United Nations and Christian churches. While principles for community development from different organisations overlap, church-driven community development is distinct in its motivation, goals, and process (Yoms & Bowers-Du Toit, 2017:46-50). Magezi (2019a:3; 2017a) affirms the distinctiveness of churches' approach to development to that of other development organisations when he advised that churches should not be viewed as 'instruments' and 'vehicles' or 'channels' for development by the benefit of their closeness to the community but rather "as possessing a unique differentiating Christian transformation framework than other development organisations."

The need to focus development on the grassroots level has been emphasised by Magezi (2017a), Kotze and Kotze (2008), Coetzee (2001), Yoms and Bowers-Du Toit (2017), and many other scholars. Development should be people-orientated (UN, 2015), and guidelines for meaningful community involvement must consider this. For community development to be enhanced in societies, it is essential to apply various principles to be holistic. Therefore, the principles for church-driven community development that this study proposes are drawn from achieving the goal of a holistic development approach.

6.6.1 Human orientated

People-centeredness is necessary for church-led community development (Yoms, 2015:52). Church-led community development should be centred on individuals for the reasons listed below. First, comprehension of human dignity and value (Voorhies, 2009:605). In the development efforts of churches, it is necessary to place a premium on people. From a biblical standpoint, man is formed in God's image; therefore, each individual should be treated properly. This suggests that the living level in society should demonstrate that individuals are treated well and regarded with respect, just as God treats and follow them (Oberdorfer, 2010:231; Koopman, 2007:177). Yoms and Bowers-Du Toit (201752) noted that affirmation of people's dignity and self-worth is one of the most important objectives of church-driven community development because it enables individuals to have sufficient self-esteem to be considered fully human. Second, the realisation that growth that focuses on things other than people does not alleviate the issues people face in their societies. For instance, 'Third World' development programmes prioritising economic growth as a remedy for widespread poverty assume that economic progress benefits all members of society, including the poorest (Coetzee, 2001:122). However, this is incorrect (Schutte, 2016:3). Rather than spending all efforts on things other than people, church-led community development

should prioritise human needs and sharing development gains. A more people-oriented development empowers people to exercise greater control over all elements of their lives, including the social, political, economic, and natural (ecological) spheres (Schutte, 2016:3).

Bester and Cronje (2014:208) claimed that development should be based on human well-being and that it should be used as a method for people to become more human by improving their humanity. According to Nayyar and Chang (2005:1), progress should improve people's living situations. According to Coetzee (2001:219), fundamental requirements such as shelter, food, and access to health care must be met in addition to the right to live a meaningful life. For increasing humanity to be realised or for development to be people-centred, it is necessary to strive for social justice, engage in extensive consultation, make joint decisions, alleviate the suffering of the people by meeting their basic needs, respect the local natural resources, social and cultural patterns, and protect the freedom of expression and impression (Bester &Cronje, 2014:208). This does not necessarily imply material prosperity for all. While church-driven community development from a micro perspective may also result in material gains, the primary focus is on improving human welfare. Myers (2011:179) stated that, on the one hand, the social, political, and economic change of the impoverished is crucial for human flourishing. On the other hand, church-driven community development proclaims to individuals that they are formed in the image of God with potential and ability and hence are capable of altering their circumstances and fulfilling the purpose for which God created them.

Churches must ensure that their programmes are centred on people. This premise is jeopardised when churches focus their programming on attracting people to the church. When this occurs, it is clear that people are not the major focus of the programmes but rather the organisation, which in this case is the church. It also demonstrates a misunderstanding of the church's position in society. A holistic approach to development is one method through which churches can ensure that their efforts are based on people. Churches must recognise that the issues people face influence their spirit, soul, and body. If church-driven community development is to be holistic, all problems and the full person must be addressed (Voorhies, 2009:605). In implementing a comprehensive strategy, churches must guarantee that the gospel is not excluded from their outreach to people since it is how God transforms the inner lives of individuals.

6.6.2 Community ownership – participation

August (2010:9) defined participation in the context of community development as the process through which a person or a community can initiate and take action motivated by their thoughts. Participation guarantees that people are not merely included in the development plans but also have the opportunity to serve as true drivers of community development programmes

(Fields, 2014:1). The notion of community ownership challenges the church to enable community members to be visionaries and doers. This principle assures churches are not the outside providers or fixers who perform projects and then go. Rather, it requires churches to invest in their communities with a long-term and relational perspective and to play a role in resourcing, encouraging, and partnering (Fields, 2014:1).

Participation ensures that church and community members are involved in developing, planning and implementing programmes (Voorhies, 2009:605). When church and community members are allowed to engage, regardless of their social standing, they gain confidence in their ability to contribute and influence their destiny. Through involvement, people are helped to recognise that they are useful and have something to give, irrespective of their social level. Participation is how individuals are empowered to develop answers to their communities' problems. Sadly, most churches design their programmes and activities internally and then "spin their wheels", trying to recruit outsiders. It is little wonder that people are uninterested in such programmes, as they appear distant because they do not consider the needs of individuals or the problems they face. We dismiss their circumstances and worth by denying people the opportunity to improve their communities (Yoms, 2015:52).

Churches must initiate development projects that will be geared toward assisting people in learning to take control of their activities and be able to solve their individual or community problems. These projects should be implemented to help people learn to become self-sufficient. When recommending that engagement of local people in development projects is crucial, Swanepoel and De Beer (2011:50) referenced this as why they made the recommendation. They observed that residents of a community have a greater understanding of that community's political, social, economic, cultural, and ecological surroundings than persons who are not residents. If persons of this nature are disregarded, achieving this kind of communal growth will be extremely difficult. Yoms (2015:53) stated that involvement in an activity instils self-confidence, pride, initiative, creativity, responsibility, and the ability to work with the participant. It will be difficult for individual or community development to reach the desired purpose of development projects, improving people's lives, if involvement is not encouraged. The goal of development projects is to improve people's lives.

6.6.3 Cross-sector partnership

In their book '*The externally focused quest: becoming the best church for the community*,' Eric Swanson and Rick Rusaw (2020) argued that churches need to become less internally focussed and more oriented to the world around them if they are to be impactful in their communities. One of their proposals is encouraging churches to partner with other non-church organisations in their

community. When churches prefer to limit themselves to their resources, chances are that their effort will end in desperation as they discover that they may not have enough resources to address the challenges.

When religious institutions, such as churches, collaborate with other groups, including secular organisations, to address issues that both groups feel strongly about, they reap many benefits. Throughout the Bible, God is shown to have accomplished His goals through a variety of means, such as individuals, armies, prostitutes, and donkeys that were borrowed, and the church is a reflection of this (Fields, 2014:2). According to Magezi (2017b:11), churches need to establish additional strategies to be able to harness external resources from existing networks to supplement the work that is being done in the community. Churches need to learn how to collaborate with the government and other non-religious development organisations to find solutions to the problems that plague local communities (Nanthambwe, 2020:11). Because individuals are confronted with a variety of difficulties, churches must adopt an integrated strategy when responding to issues that affect the community. In the process of communal growth, churches must avoid becoming routine. They ought to form partnerships with other religious and nonreligious organisations for the sake of the general welfare of societies that are still in the process of growing.

6.6.4 Sustainability

Churches must recognise that they are foundational for sustained and abundant transformation (Voorhies, 2009:606). This is so because, through the power of the Holy Spirit, God has promised that the Kingdom of God will influence the whole world through the power of the Gospel (Matt. 13:32; Luke 13:19). Yoms (2015:54) vividly stated the following about the principle of sustainability in community development:

> The essence of empowering a community is to make sure that they are fully and actively participating in the process of their own development, as this should result in its sustainability. The basic principle of community development is that the benefit of development has to flow continuously. In other words, any development that is not sustainable is not development at all.

The Organisation for Economic Cooperation and Development (OECD) (2001) gives an explanation of what sustainable development that captures its necessity in development endeavours in this way:

> …development path along which the maximisation of human wellbeing for today's generations does not lead to declines in future wellbeing. Attaining this path requires

> eliminating those negative externalities that are responsible for natural resource depletion and environment degradation. It also requires securing those public goods that are essential for economic development to last, such as those provided by well-functioning ecosystems, a healthy environment and a cohesive society. Sustainable development also stresses the importance of retaining the flexibility to respond to future shocks even when their probability, and the size and location of their effects cannot be assessed with certainty.

One important thing noted from the above definition of sustainable development (SD) is its focus on human welfare. The definition explains how human welfare can be achieved and attained in an environment where natural resource depletion and environmental degradation are not visible in the pursuit of development. To achieve sustainable development, churches need to ask who should manage community problems and the issues will be addressed. In answering the above question, people in the community should express their willingness and ability to protect that which is for the individual or community's good and interest (Yoms, 2015:55; Swanepoel & De Beer, 2011:54). Therefore, churches need to ensure that they are involved in the process of empowering people to transform their situations using their God-given resources sustainably and holistically (Tearfund, 2017:3; Magezi, 2019a:6).

Churches need to ensure that they are harnessing the assets of communities they are reaching out to(Mutemwa *et al.*, 2018:8). These assets include strengths, resources and potential within communities that can be utilised to bring about change and development in the communities.

6.6.5 Empowerment

It is implied that churches are participating in allowing the local people to select their transformational course in church-driven community development if they are active at all (Mutemwa et al., 2018:4). August (2010:11) discusses the facets of empowerment, and he explains that, first and foremost, empowerment is the development of skills and capabilities that enable people to manage better and/or negotiate with the development delivery system. Secondly, being empowered means having the power made available to the communities so that they can use the resources within their reach to accomplish the development goals they have set for themselves.

The notion of empowerment can be found throughout the Old and New Testaments. In both of these books, God uses a variety of tools to provide people with an opportunity to become more self-reliant so that they can deal with their issues (Deyoung & Gilbert, 2011:151; Lev. 25). Churches have a responsibility to equip their members so that individuals can take ownership of

the process of their change and become less reliant on the inputs of others throughout their entire lives.

6.7 Summary and conclusion

According to the findings of this chapter, there has been a growing interest in research on the link between development and religion (Bompani, 2012; Schnable, 2016; Jones & Petersen, 2011). The chapter found that this interest came about upon realising that there is more to development than focusing on the economic part of it. Before 1970, development focused on economic growth, making Growth Domestic Product (GDP) the main emphasis of development. However, things changed with the adoption the human development approach that the United Nations championed through the human development programme (UNDP, 1990; 2010). The human development approach emphasised people and opened a door for development discussion to include religion upon acknowledging religion's influence in people's lives.

Furthermore, the chapter found that one of how development can be people-oriented is through community development. Community development involves promoting methods to enhance human development to bring the desired change in people's lives (Theron, 2009:108). For this change in people's lives to be a reality, there is a need for coordinating efforts of governments, civil societies, non-governmental organisations (NGOs), faith-based organisations (FBOs), and others to work together for the common goal of addressing challenges that impede human flourishment. Churches are part of civil society and have a role to play in the development of communities.

Despite understanding churches' role in community development, this chapter has found less impact on churches' involvement in addressing public issues in South Africa (Masuku, 2014:164). While the intentions of churches are positive, the study has found that their involvement mostly does not amount to community development. The chapter further found that challenges were barring churches from effectively addressing people's challenges in communities. This chapter presents some principles to guide church-driven community development to address barriers to churches' involvement in community development.

CHAPTER SEVEN: FINDINGS, RECOMMENDATIONS AND CONCLUSION FOR THE CHURCH TO ENHANCE COMMUNITY DEVELOPMENT

7.1 Introduction

This chapter will present the research findings and recommendations based on the findings of literal and empirical studies presented in this research building on the previous chapters, which looked at the challenges faced by South African communities and how churches perceive community development plus their involvement. The basis of the recommendations is the principles learnt from God's Word in Chapter 4. Lastly, this chapter gives a conclusion of the research.

Osmer (2008:176) asserts that "practical theology frequently offers assistance by presenting models of practice and standards of art." Through these examples of best practices, leaders can understand the environment in which they operate and learn how to influence that environment to achieve their objectives. Detailed instructions on how churches in South Africa can carry out particular activities or practices that will effectively transform their approach to being involved in community development are presented. This chapter integrates the findings from chapters 2, 3, 4, 5, and 6 in its recommendations. It suggests some practical solutions that would make churches in South Africa effectively address the challenges people face in communities.

7.2 Research findings

7.2.1 The findings of chapter 2 revealed that various challenges ravage South African communities. According to the findings of this study, the most pervasive challenges of inequality, unemployment, and poverty have been enhanced by the history of South Africa. They have a direct impact on the development of the communities in the country. There is a great link between the history – from when the Europeans landed in the country, the apartheid regime, democracy, and post-apartheid until now. The triple challenge experienced in South African communities has been perpetuated as a result of the history of the country.

The study also discovered that the 'triple challenge', which includes inequality, unemployment, and poverty, are directly linked. People in communities are poor primarily because they are unemployed. As a result, they are at the bottom of the economic ladder, contributing to the country's imbalances. According to the research, South African people are struggling to escape poverty. The country's unemployment rate continues to rise. Many families in the country are suffering from hunger due to the effects of unemployment.

The research found that there is silence regarding the issue of gender-based violence, particularly in church settings. Although gender-based violence is a major issue in the country, it was discovered that it is one of the least discussed topics in communities. The country's silence on GBV is surprising. However, with government intervention, it has slowly started to be exposed. The increasing number of reported cases of GBV demonstrates this.

7.2.2 Chapter 3 discovered that church leaders' definitions of community development need to be improved through education to increase church participation. This conclusion was reached because some church leaders' definitions of community development were not comprehensive.

The study revealed that leaders understand people's problems in their communities. However, the issue of gender-based violence GBV did not receive the attention it deserved from the research participants. Because GBV is so prevalent in South Africa, the general public must develop and adopt anti-GBV discourses, beginning with their surroundings, which include their families and communities, both in private homes and public spaces. Unfortunately, silence has persisted even in churches. As a result, the study has discussed ways churches can improve the conversation about GBV on their various platforms.

The study's findings indicate that church leaders lack knowledge of the biblical rationale/justification for churches' involvement in community development. While church leaders cited biblical motivations for churches' involvement in their communities, some critical areas were overlooked. This proved the need for intensively training church leaders to fully understand the dimensions of community development so that churches can effectively participate in addressing challenges faced by South African communities.

7.2.3 The following are the key findings that chapter 4 presented. Theologically, the definition of theology implies that theology is concerned with people's lives (Ballard & Pritchard, 2000:9-11). Theology only concerned with doctrines and abstract concepts is alien to the African context and everywhere else. Theology should discuss and attempt to find solutions to people's challenges politically, culturally, educationally, economically, ecologically, and in all aspects of life.

With poverty being the top challenge in South Africa, the chapter dealt with some passages from the Pentateuch. The study demonstrated God's concern for the welfare of His people, as all are created in His image. The exegesis of Genesis 1 and 2 and Deuteronomy 28 solidified this understanding. Similarly, in their condemnation of injustice and oppression, the wisdom literature, historical section, and prophets have demonstrated God's concern for the poor. Not only is poverty perpetuated by human systems in society, but so is laziness, which is why the book of Proverbs warns against it.

Chapter 4 discovered from New Testament passages that fruitfulness fulfils God's purpose for man, as presented in John 15. This fruitfulness implies a happier life. It implies that man should be productive in everything he does. According to the New Testament passage of 3 John, there is no substitute for a holistic approach in ministry. Jesus' ministry was based on a holistic approach that addresses the whole person's needs. Comparing people's needs and emphasising one over another is contrary to biblical teaching, and it represents a Christian outreach strategy that is not well received in Africa.

7.2.4 The key findings of chapter 5 include the following. Firstly, It was discovered that the church is part of the world's social structure, and as such, it has a crucial part to play in providing answers to the problems that residents of communities face. The church is a part of civil society, which must act to address issues like inequality, poverty, unemployment, GBV, racism, and the effects of HIV/AIDS and COVID-19. However, churches have been more concerned with pastoral care that impacts the spirit person than care that addresses people's immediate needs.

Secondly, chapter 5 found that besides preaching the good news, the church is in society as the 'salt' and the 'light.' The church's public duty requires it to address people's problems. This covers any political, social, economic, and otherwise factors that prevent individuals from living fulfilling lives. The chapter has advocated for public pastoral care to bring healing to the communities for the church to fulfil its duty properly. A brief explanation of pastoral care's history and application in Africa has also been provided. According to the research, it is important to comprehend African pastoral care to develop appropriate public pastoral care strategies to help 'scratch people's itches.'

7.2.5 The key findings of chapter 6 include the following. Firstly, there is a growing interest in research on the relationship between religion and development. The chapter discovered that this interest arose due to realising that there is more to development than focusing on the economic aspect of it. Before 1970, the primary focus of development was economic growth, making GDP (Gross Domestic Product) the primary focus of development. Things changed, however, with the adoption of the human development approach championed by the United Nations through the human development programme. The human development approach emphasised people, which opened the door for development discussions to include religion after acknowledging religion's influence on people's lives.

Secondly, the chapter discovered that community development is one way in which development can be people-oriented. Community development entails promoting methods for enhancing human development to bring about the desired change in people's lives. To make this change in people's lives a reality, governments, civil societies, non-governmental organisations (NGOs),

faith-based organisations (FBOs), and others must collaborate to address challenges that impede human flourishing. Churches are part of civil society and play an important role in community development.

Thirdly, the study discovered that churches' involvement in addressing public issues has less impact in South Africa. While churches have good intentions, the study found that their involvement does not always result in community development as per its definition. The chapter also discovered that obstacles prevent churches from effectively addressing people's problems in their communities. This chapter presents some principles to guide church-driven community development to address barriers to church involvement in community development.

7.2.6 Chapter 7 incorporated all the key findings of this study and suggested recommendations that would promote a church public pastoral care ministry approach, enhancing churches' involvement in community development in South African communities. The study proposed five approaches that churches can use to enhance their involvement in community development. To begin with, churches need public pastoral care that targets people's progress and fruitfulness. Churches in South Africa must be intentional in their involvement with people so that they target their progress and fruitfulness in life. Then, churches need to employ public pastoral care of a holistic approach. Since a person is whole, including his spiritual, physical, and emotional aspects, churches need to employ ministries that holistically reach people's needs. Also, churches need to employ public pastoral care of inclusiveness. This means that churches work together in unison to address people's challenges. Churches must also cooperate with non-religious development organisations for the common good of addressing people's challenges. Additionally, churches need to employ public pastoral care of presence and empowerment. The local population is ensured to participate in their transformation through public pastoral care of presence and empowerment. Lastly, public pastoral care of imparting knowledge. As part of public pastoral care, leaders are trained to be competent to participate in community transformation.

7.3 Recommendations for churches to enhance community development in South Africa

The study in chapter 2 found that the main challenges South African communities face are inequality, unemployment, poverty, gender-based violence (GBV), racism, and the impacts of HIV/AIDS and COVID-19. Churches, as a civil society have a role to play in addressing these challenges. For churches to address the challenges that people are facing in communities, churches need to be open-minded and not bound by theologies that focus on abstract realities. Churches are to employ public pastoral care that will involve the public in its focus. This study's

recommendations are based on developing a church public pastoral care ministry approach to promote community development in South African communities.

From the empirical study, the respondents recommended the following to enhance churches' involvement with community development. Firstly, community development should target the whole community. This recommendation resulted from participants observing that churches target their members with development initiatives and leave out members of other denominations and the unchurched (Magezi, 2017b). Secondly, there is a need for formal training for community development practitioners within churches. Khan and Ali (2014:3) pointed out the importance of effective formal training for any organisation. Without formal education, most organisations crumble. This is also true with churches that want to be involved in meaningful community development programmes for their communities. Training for leaders is a must. Thirdly, churches need to find the community's needs and respond accordingly. Churches must be relevant in addressing the challenges that people face in communities. Fourthly, churches must employ holistic ministry in their community involvement (Myers, 2010).

People are whole, and churches need to employ ministries that will reach out to the entire human being, which involves spirit, body, and mind. Fifthly, the practice of public pastoral care. This recommendation was brought up upon realising that some churches are engrossed in practising pastoral care that involves addressing individual internal psychological status (McClure, 2012:276). However, churches need to shift their public pastoral care to developing practical ways of healing aimed at the public space (Magezi, 2019a; Agbiji & Agbiji, 2016). Sixthly, churches need to collaborate with other non-religious development organisations. Working together for the common good is indispensable when it comes to addressing challenges communities are facing. Therefore, churches must work with other development organisations to maximise their potential for better results.

The following principles emerged from the exegesis of the Old Testament books of Genesis and Deuteronomy. Principles from Genesis 1 were as follows. First of all, human dignity. Everyone is created in God's image and deserves to be treated with respect and honour (Gen. 1:26). Another principle learnt from Genesis 1 is the principle of social justice. Social justice involves giving treatment to people with equity and fairness. After that is the principle of fruitfulness. God's desire for human beings is that they are productive in their lives (Gen 1:28).

From Genesis 2, three principles emerged. To begin with, the principle of efficiency. When God created the world, He was effective in what he worked at (Gen. 2:1-4). Being made in God's image, man must follow his creator by being effective in all he does. Then, the principle of community is in Genesis 2. God made man not to be alone but to live in a community; hence

communities are paramount and must be cared for. Community development is thus a way of making communities be what god intended them for, healthy communities. Lastly, the principle of work is in Genesis 2:5. Work is God's plan for man. The creation of work must be a priority for the government so that people can work and earn a living.

Principles that emerged from Deuteronomy 28 were, first, obedience to God leads to a life of blessings. While this is not always true, the word of God is clear that a man should obey his maker to live a life of blessing and peace (Deut. 28:1-2). Secondly, the principle of living a distinct life. Churches need to live a life that would make people who are unbelievers attracted to the church. This can be done by churches playing a role in transforming societies.

From the New Testament books of John 15 and 3 John, principles that emerged are fruitfulness (John 15:8), glorifying God (John 15:8), love for one another (John 15:12), holistic ministry 3 John 2 and good works in 3 John 5-15).

From chapter 5, the following are the public pastoral approaches that the research recommends for effective community development in South Africa:

- Public pastoral care of fostering healing.
- Public pastoral care of giving people a voice.
- Public pastoral care of leading a church-led social mobilization.
- Public pastoral care focuses on leadership and transformation.
- Public pastoral care of embodiment of a human being through 'being' what it means to be human.

From chapter 6, the following principles for public pastoral care ministry and church-driven community development emerged:

- Human orientated
- Community ownership – participation
- Cross-sector partnership
- Sustainability
- Empowerment

From looking at the challenges that communities are facing, and from the above recommendations by the respondents, the principles from the word of God, the public pastoral care approaches and the public pastoral care principles presented in this study, the researcher integrated all these with some practical suggestions from literature to come up with applied

guidelines that churches in South Africa can follow to improve their participation in the transformation of communities.

7.3.1 Public pastoral care targeting people's progress and fruitfulness

Churches in South Africa must be intentional in their involvement with communities. The study found that churches are involved in some community engagement. However, these community engagements that most churches are involved in are somehow amounting to relief and not community development (Kumalo, 2001:10). From the exegesis of the word of God from both the Old and the New Testaments, it was found that God's desire is that man should progress in His life and being fruitful (Gen 1:28; John 15:8). This means that churches should organise their involvement with communities to that end. While the enormity of the challenges is daunting, the temptation is so huge for churches to be involved in their communities to relieve some immediate pain for the community members. It is good that the hungry should be fed and the people lacking clothes should be clothed, but it should not end there. There is a need for community development to provide ways in which people can conquer the challenges that hamper them from having a better life in their communities. Churches should engage their communities to enhance their progress and help them to be fruitful (Ndukwe, 2020:140).

How can churches achieve the task of helping people to progress and be fruitful? While there are several ways churches can do this, this study proposes two ways. Firstly, churches must ensure that they help promote equal rights and justice. The issues of inequality, unemployment, poverty, GBV, and racism in the country are sometimes accelerated due to people's rights being trodden down, their voices not being heard, and unjust systems operating in the country for the demise of the weak. Churches must stand up and keep pointing to the evil systems promoting the oppression of the poor and the weak in the country. Churches must instil democratic values and be a voice for integrity and accountability (Pereira, 2010:iv). The corruption issues by the country's government officials must be confronted headlong. Therefore, churches in South Africa must take on the responsibility of making more aggressive interventions on social, economic, and ethical issues to address the root causes of the country's challenges. This can be accomplished by making pulpits not only a place for holy discourses but also a place where people's concerns can be addressed. Take, for example, the GBV problem. Churches must use radios, televisions, literature, pastoral letters, and other tools to ensure their message is heard.

Secondly, churches need to create platforms where discussions on the issues affecting people can be addressed. Meeting for weekly bible studies is great and needs to be encouraged. However, to ensure that people's lives are progressing and fruitful, there is a need to create an environment within churches where people can express their challenges and be heard. In doing

this, churches will not just be ‘holy places’ for spiritual discussions but places where public issues are being addressed.

7.3.2 Public pastoral care of holistic approach

This study also found that a holistic approach in ministry is the only recommended approach to engage communities in development. Churches need to be involved in public pastoral care where people’s needs are met holistically (Stearns, 2009; Sider, 2010; Myers, 2017). The passage in 3 John encourages churches to enhance their holistic ministry approach. Jesus’ ministry was holistic, as were the apostles and the early church. When God created man in Genesis 1, He made Him whole. There was no dualism in his being. God Himself met man’s need holistically when He created everything for man and also had a fellowship with him in the cool of the day, as indicated in Genesis 3:8. Therefore, churches in South Africa needs to understand this important principle that people are challenged spiritually, physically, and emotionally. This demands that churches organise their programmes by engaging with communities to meet people’s spiritual, physical, and emotional needs (Voorhies, 2009:605).

How can churches be involved in an effective holistic ministry approach? Firstly, churches can ensure that they don’t compromise preaching the gospel. However, the preaching of the gospel must not overtake other important responsibilities that churches have for communities, rather, they should be done simultaneously (Chester, 2013:73,74). Secondly, churches must ensure they meet people’s physical needs. Undoubtedly, the early church was involved in the care of the poor. The church in Jerusalem in Acts 4 is perhaps the most obvious (and most misunderstood) example of this, but we can also look to the aid delivered to the church in Jerusalem from churches in Asia Minor and Greece as another example of the Christian community caring for those in need. However, these early Christians did not only care for their own poor. Whether they were Christians or not, they cared for the sick and dying, bought slaves to free them, clothed the naked, and fed the hungry (Sunshine, 2015:22). Thirdly, churches must have programmes to reach out to people’s emotional needs. For example, the issues of victims of GBV, racism, and other evils need to be cared for by churches. Being involved in ministries as such shows that church is not irrelevant as some people deem it to be. Churches need to find ways to reach out to the unemployed, HIV/AIDS patients, the poor and marginalised, and people who are hurting in various ways in communities. A holistic approach in ministry is the only way churches can be relevant in communities.

7.3.3 Public pastoral care of inclusiveness

There is a huge challenge for many churches in their efforts to engage with communities. This challenge is demonstrated in two ways. The first one is when churches target their members for community development programmes. In these kinds of efforts, only members of a certain congregation or church people are targeted, and those unchurched are completely ruled out as beneficiaries of such programmes. This approach has brought some disrepute concerning churches' potential to effectively run community development programmes as they use the development resources for proselytising (Simms, 2013). The second is when churches are involved in community development as 'islands.' Churches work independently from other churches because of theological issues.

Secondly, inclusiveness involves collaboration with other different churches and non-religious development organisations. Furthermore, churches hesitate to partner with non-religious development organisations (Swanson & Rusaw, 2020). If churches are to impact their communities, they must become less internally focused and more oriented to the world around them. Churches must be willing to collaborate with other non-church organisations in their community. When churches limit themselves to their resources, their efforts will likely end in desperation as they discover that they may not have enough resources to address the challenges. There are numerous advantages to collaborating with others, including non-religious organisations, in areas of mutual concern.

Therefore, this study recommends public pastoral care of inclusiveness whereby churches can combine their efforts in addressing challenges in communities and be open to working with non-religious development organisations whose aim aligns with God's intention of making people's lives better, as shown in chapter 4 of this research.

7.3.4 Public pastoral care of presence and empowering

Public pastoral care of presence and empowerment recommended by this study involves the following elements. Firstly, churches must be actively present in their communities and understand community members' challenges. Sometimes churches act as *an ostrich burying its head in the sand* concerning issues people face. The only way churches to be public churches is when they are present in communities. What would this entail? It means being physically present at funerals of non-Christians, visiting people in the hospital who are not Christians, and being involved in political issues, social occasions, and everything happening in society. The country's political, social, economic, and other problems need the intervention of churches to show the world their uniqueness in dealing with challenges facing people in communities.

Secondly, churches must ensure that they empower people to determine their transformational course (Mutemwa *et al.,* 2018:4). How would this look like? Churches need to make sure that whatever initiatives for community development they are organizing, local people need to be involved. These are the people whom the church wants to reach out to. Community development programmes should not just involve elites without experiential knowledge of people's challenges. Public pastoral care of presence and empowerment ensures that local people participate in their transformation. The empowerment principle is found throughout both the Old and New Testaments, where God is seen providing opportunities for people to be empowered so that they can deal with their challenges (Deyoung & Gilbert, 2011:151; Lev. 25). Churches must empower people so that they can own the process of transformation rather than relying solely on external inputs throughout their lives.

7.3.5 Public pastoral care of imparting knowledge

Public pastoral care of imparting knowledge involves training leaders to be competent in their involvement with the transformation of their communities. The need for training was unequivocally pointed out by the participants of the empirical research conducted in this study. The fact that churches are involved in community development without leaders being trained is a *red flag* to the credibility of their involvement. Development is a science that can be studied and improved. This study recommends two strategies for the public pastoral care of imparting knowledge to be a reality among churches. Firstly, the training of specific people to be involved in community development ministry. Suppose the development of people's lives is God's intention for all people. In that case, churches need to prioritise this by investing in training people who can learn the depth and width of community development and use this knowledge to impact their communities. Secondly, churches need to invest in research to enhance community development participation. Through research, churches can find relevant initiatives to engage with communities. Thirdly, churches need to encourage theological colleges to include a community development module where clergy are trained to be involved in their communities.

7.4 Conclusion

The study sought to develop a church public pastoral care ministry approach to promote community development in South African communities. To achieve the overall goal, the main question that this research attempted to answer was: How can the church perform public pastoral care ministry in a manner that promotes community development in South African communities? To clarify the main question, the following sub-questions were posed:

- What are the challenges experienced by South African communities that require church-driven community development responses?
- Why are the challenges experienced by South African communities requiring churches to be agents of community development?
- What theological and biblical perspectives regarding churches as community development agents can be discerned from the Bible?
- What public pastoral care and theological approaches can be developed to inform the church-driven community development interventions?
- What public pastoral care ministry and church-driven community development principles can be employed to develop communities in South Africa?
- What recommendations could be made to the church to enhance its involvement in community development through employing a public pastoral approach?

In response to the above questions, the following conclusions can be made:

7.4.1 What are the challenges experienced by South African communities that require church-driven community development responses?

Evidence from the research shows that South African communities face multi-challenges. However, the study showed that the issues of inequality, unemployment, poverty, gender-based violence (GBV) and racism need immediate attention, as these have been escalating and hindering people from enjoying better lives in the country. In addition, the impact of HIV/AIDS and COVID-19 are still devastating communities and contributing to the increase in poverty and unemployment. While many things contribute to the pervasiveness of the mentioned challenges, the government of South Africa has contributed to the worsening of the challenges facing people in communities. Rampant corruption and the government's inability to address challenges like crimes, racism, and gender-based violence (GBV) have worsened the situation in South Africa. As a result, people in the country are disillusioned and have lost hope in the government to solve their problems. This has manifested through the anger people demonstrate throughout the country with massive matchings. The political, social, and economic environment in South Africa calls for the intervention of churches to play a meaningful public pastoral care to address the challenges South African communities face.

7.4.2 Why are challenges experienced by South African communities requiring churches to be agents of community development?

Globally, communities play an important role in development initiatives. As part of community institutions, churches play a crucial role in community development. The empirical study conducted for church leaders shows that leaders understand why churches need to play a role in developing their communities. God desires that churches play a role in transforming their communities, as demonstrated by Jesus' ministry on earth. God desires that people live in peace and progress by being fruitful in all aspects of life. Therefore, churches, as they are agents of this transformation according to the mission of God, are mandated to participate in bettering people's lives. The interviews with two churches showed that churches are participating in some community development programmes, albeit inadequate.

7.4.3 What are the theological and biblical perspectives regarding churches as community development agents that can be discerned from the Bible?

Theologically, the definition of theology implies being involved with people's lives. Theology must discuss issues people face in communities, not just some abstract discussions about God and dogmas. The research has found that God is concerned with the lives of His people when they live below their capacity to overcome challenges that impede them from enjoying better lives. This was shown in both the Old and New Testaments, where God's concern for the poor and the marginalised moved Him to act by presenting laws that would prevent the perpetuation of poverty in their lives. The Bible shows that people's progress, fruitfulness, justice, love, etcetera is God's intention for all His people. Therefore, churches must be involved in ministries that would enhance the transformation of people's lives, as this is God's desire, as proved by the exegesis of biblical passages chosen for this study.

7.4.4 What public pastoral care and theological approaches can be developed to inform the church-driven community development interventions?

God must be the source of the church's public pastoral care through accurate interpretation of biblical scriptures in light of community improvement. Scripture should test, shape, and transform how churches interact with their communities. Churches must be involved in pastoral care that includes the following: fostering healing, giving people a voice; leading a church-led social mobilisation; leadership and transformation; and embodiment of a human being through what it means to be human. These approaches will help churches in effective public pastoral care ministries, ensuring that people's challenges are addressed in communities.

7.4.5 What are the public pastoral care ministry and church-driven community development principles that can be employed in developing communities in South Africa?

The study suggested that through the principles that are human orientated, give power to the local community to participate in community development, encourage cross-sector partnership, enhance sustainability, and empower the local community, churches can have a tremendous impact on the transformation of their communities. Therefore, churches need to make sure that their participation in community development is not just to relieve people's pain but to bring a significant change in the lives of the people in communities.

7.4.6 What recommendations could be made to the church to enhance its involvement in community development through employing a public pastoral approach?

The study presented some practical guidelines that would help churches ensure that their involvement in community development is meaningful. The challenges that people are facing need churches' intervention that would help people in making their lives better. The initiatives that churches can take to produce the desired results involve employing public pastoral care where people's progress and fruitfulness are the main focus. After this, churches must also ensure that their involvement with people is holistic. This means that people's spiritual, physical, and mental needs are all met, and none is more emphasised at the expense of the other. Then, churches need to employ public pastoral care of inclusiveness. This means that churches work together, and non-religious development organisations are not excluded in addressing people's challenges. The pastoral care of presence and empowerment needs to be emphasised, ensuring that churches are physically available in addressing public problems and that local community members are included in the outreach initiatives. Lastly, the study suggested public pastoral care of imparting knowledge which guarantees that church leaders are being trained to equip them for public engagement, and at the same time, churches are involved in research that would enhance their involvement in communities to be meaningful.

7.5 Summary and conclusion

The objective of this chapter was to present the findings of the study and some recommendations that churches can implement to foster their involvement in community development. The chapter also presented the conclusion of the study. The chapter integrated all the findings from chapters 2-6 and came up with practical ways churches can employ to make their involvement in community development effective. There are five recommendations that this study has presented. Firstly, public pastoral care of targeting people's progress and fruitfulness. This recommendation is based on the fact that God desires the progress and fruitfulness of His people. Therefore,

churches can be an instrument in communities to ensure that people's lives are progressing and fruitful. Secondly, public pastoral care holistic approach. This recommendation is based on the findings of this study that man is a whole. Therefore, churches need to employ ministries that would reach all aspects of human beings, including their spiritual, physical, and emotional needs. Thirdly, public pastoral care of inclusiveness. In this recommendation, churches are encouraged to work together despite differences in theological perspectives. They are also encouraged to work with other non-religious development organisations aiming to improve people's lives. Fourthly, public pastoral care of presence and empowerment. In this recommendation, churches are encouraged to be involved with issues affecting people in communities by physically being involved in social activities. The empowerment part encourages churches to apply local people in the initiatives to reach communities. Lastly, public pastoral care of imparting knowledge. Churches are encouraged to invest in training specific people to take community development ministries. Furthermore, churches need to be involved in funding research that would improve their involvement in community development.

7.6 Recommendations

This study recommends that churches solidify their involvement in addressing challenges communities face in South Africa. The study emphasised the importance of the church as the salt of the earth and the world's light by focusing on the church's role as a public pastoral care provider (Matthew 5:13-14). Churches are social subsystems God has placed in the world to represent Him. As God's ambassadors, they must take an active role in addressing critical issues affecting society.

To truly make a difference in the world, the church must abandon closed-minded ministries and institutionalised theology. The importance of using public theology as a theoretical lens to frame pastoral care ministries in the church was emphasised in the study.

Furthermore, it emphasised that congregational responsibility for public pastoral care should be characterised by holistic cooperation among congregants. The study proposes a church-centered community development model in South Africa in response to this need. The church should systematically create synergies with community structures to broaden its human web of public pastoral care in true contextual ministry.

The empirical research for this study involved only two churches from Johannesburg, Gauteng province. There might be some serious challenges that people are facing in communities that this research did not present. This is because the issues presented here are the ones the researcher found to be prominent in South African communities and the problems that the respondents

presented. Since the challenges facing communities in South Africa are many, this study does not presume to present them conclusively.

7.7 Areas for further study

There is a need to explore more on the following two areas:

- How could churches practically be involved in training their leaders for community development?
- Churches' partnership with non-religious development organisations and how this could be worked out without churches compromising their faith.

BIBLIOGRAPHY

Abraham, *A et al.* n.d. Pastoral care and counselling in the Bible. https://www.academia.edu/20398490/Biblical_Foundations_for_Pastoral_Care_and_Counseling Date of access: 9 May 2022.

Acemoglu, D *et al*. 2001. The colonial origins of comparative development: an empirical investigation. *Annual Review of Economics*, 91(1):369–401.

Achtemeier, P.J. *ed.* 1996. Shalom in Harper Collins Bible Dictionary. New York. HarperCollins Publishers.

Adam, Z. Gender, poverty and recreation in Lenasia: an agenda for change. Johannesburg: Rand Afrikaans University. (Thesis – MA in Sports Management)

Adedibu, B.A. 2020. Approaches to transformation and development: the case of Redeemed Christian Church of God, Nigeria. (*In* P. Ohlman et al *eds*. African initiated Christianity and the decolonisation of development: sustainable development in Pentecostal and Independent Churches. London: Routledge. pp. 136-150).

Adogame, A. 2016. African Christianities and the politics of development from below. *HTS Teologiese Studies/Theological Studies*, 72 (4):1-11 http://dx.doi.org/10.4102/hts.v72i4.4065.

Agang, S.B. 2020a. The need for public theology in Africa. (*In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp.1-13).

Agang, S.B. 2020b. Work. (*In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp. 81-95).

Agbiji, E.O. 2013. Pastoral caregivers in the Nigerian hospital context: a pastoral theological approach. Stellenbosch: Stellenbosch University. (Thesis – PhD).

Agbiji, E & Agbiji, O.M. 2016. Pastoral care as a resource for development in the global healthcare context: implications for Africa's healthcare delivery system. *HTS Teologiese Studies/Theological Studies,* 72 (4):1-12 a3507.http://dx.doi.org/10.4102/hts.v72i4.3507

Ajulu, D. 2010. Development as a holistic mission. *(In* B Woolnough & W. Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books. pp 160-174).

Akanbi, S.O. & Beyers, J. 2017. The church as a transformation in the society. *HTS Teologiese Studies/Theological Studies*, 73 (4):1-8 a4645. https://doi.org/10.4102/hts.v73i4.4635.

Alawode, A.O. 2016. Looking at human development through the lens of Christian mission. *In die Skriflig,* 50 (1):1-7 http://dx.doi.org/10.4102/ids.v50i1.2063.

Alenda-Demoutiez, J. & Mugge, D. 2019. The lure of ill-fitting unemployment statistics: how South Africa's discouraged work seekers disappeared from the unemployment rate. *New Political Economy*, 25 (4):590-606. https://doi.org/10.1080/13563467.2019.1613355.

Ali, P. 2018. Gender-based violence and the role of healthcare professionals. *Nursing Open*, *5*(1): 4–5. https://doi.org/10.1002/nop2.120.

ANC. 1998. Ethical statement: ANC statement on the moral renewal of the nation. Pretoria: South African Government.

Anderson, R. 2003. Spiritual care giving as a secular sacrament: a practical theology for professional care givers. London: Jessica Kingsley Publishers.

Anderson, T. 2014. Human development, the state and participation. *Development Studies Research,* 1 (1):64-67.

Andrews, P. Corruption and South Africa's foreign policy, 25 March 2021, New York. New York Law School https://www.afronomicslaw.org/category/analysis/corruption-and-south-africas-foreign-policy.

Andria, S., & Saayman, W. 2003. Missiology and Ecclesiology: A perspective from Africa. *Missionalia,* 31(3):503-517.

Appelbaum, L. D., *et al.* 2006. When effort is threatening: the Influence of the belief in a just world on Americans attitudes towards antipoverty policy. *Political Psychology, 27*(3):387-402.

Arnold, G. 2000. The new South Africa. Hampshire: Macmillan Press.

Asheim, G.B. 1994. Sustainability, ethical and economic properties. *Policy Working Paper.* Washington, DC. World Bank.

Assohoto, B., & Ngewa, S. 2006. Genesis. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp. 9-84).

Atkinson, R. 2019. It's a long road home for residents of Soweto, Lenasia, Eldorado Park and Ennerdale. IOL, 27 March, 2019. https://www.iol.co.za/news/its-a-long-road-home-for-residents-of-soweto-lenasia-eldoradopark-and-ennerdale-fb2ee1ff-39c3-5928-bb1b-b2890af71f70. Date of access: 20 July 2022.

AU. 2015. Agenda 2063: the Africa we want. Addis Ababa: African union Commission.

August, K. 2010. Equipping the saints: God's measure for development. Bellville: The Printman.

Augustine, A.O. 2018. The crisis of underdevelopment in Sub-Saharan Africa: multi-dimensional perspectives. *Journal of Political Science & Public Affairs,* 6 (4). Doi:10.4172/2332-0761.1000338.

Ayodapo, O, G. 2013. Socio-cultural factors influencing gender-based violence on agricultural livelihood activities of rural households in Ogun State, Nigeria. *International Journal of Biodiversity and Conservation*, 5(1):1-14.

Badiora, A. I. 2015. Regional differences and developmental implications of security challenges in Nigeria. *African Security Review, 24*(l), 55–62. doi:10.1080/10246029.2014.990394

Bakari, S. 2017. Why is South Africa still a developing country? MPRA Paper No. 80763. https://mpra.ub.uni-muenechen.de/80763/

Baker, H.R. 1989. Extension linkages with community. (*In* Donald J Blackburn *ed*. Foundation and changing practices. Toronto: Thompson Education. pp47-57).

Bakker, J.D., Parsons, C & Rauch, F. 2019. Migration and urbanisation in post-apartheid South Africa. *Policy Research Working Paper, 8764*. Washington, DC. World Bank.

Ballard, P. & Pritchard, J. Practical theology in action: Christian thinking in the service of church and society. London: SPCK.

Banda, C. 2020. Poverty. *(In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp. 113-126).

Baptist World Aid. n.d. A theology of development. Australia: Baptist World Aid.

Barton, J. 2000. Introduction to the Old Testament. (*In* J. Barton & j. Muddiman *eds*. The Oxford Bible Commentary. Oxford: Oxford Press. pp. 5-38).

Bate, S.C. 2016. A theology of development based on transformational authority: the case of SACBC Development Ministries. *Journal of Theology in Southern Africa,* 154 (March 2016):59-87.

Beaudoin, T. 2016. Why does practice matter theologically? (*In* B.J. Miller-McLemore & J.A. Mercer *eds*. Conundrums in practical theology. Brill, Leuven. pp. 8–32).

Beinart, W. 2001. Twentieth-Century South Africa. Oxford: Oxford University Press.

Beinart, W. & Dubow, S. 2003. Introduction: The historiography of segregation and apartheid. (*In* William Beinart & Saul Dubow *eds.* Segregation and apartheid in twentieth-century South Africa. Routledge: London. pp. 1-24).

Benner, D.G. 2003. Strategic pastoral counselling. Grand Rapids, MI: Baker Publishing.

Bernard, P. A. 2016. The causes of poverty: is a biblical understanding reflected in the experience of today's poor? *Missiology: An International Review*, 44 (4):448-465.

Bester, V & Cronje, F. The importance of a people-centered approach for corporate social responsibility: a case study of Welverdiend and surrounding community. *The Journal of Transdisciplinary Research in South Africa*, 10 (1):201-218.

Beukes, J. & Plaatjies van Huffel, M. 2016. Towards a theology of development in the Uniting Reformed Church in Southern Africa (URCSA). *Missionalia*, 44 (2):224-240.

Beukes, J. 2019. Leveraging social capital of the church for development: a case study of farming community in Wellington. *HTS teologiese Studiiies/Theological Studies*, 75 (4):1-10 a5528 https://doi.org/10.4102/hts.v75i4.5528.

Bevans, S. & Schroeder, R. 2004. Constants in context: a theology of mission for today. Maryknoll, NY: Orbis.

Bezuidenhout, L. 2019. From welfare to community development – the role of local congregations as agents of development in the Mangaung Metropolitan area. Bloemfontein: University of Free State. (Mini Dissertation – Masters in Economic and Management Sciences).

Birch, M. 2013. An intergenerational study of the negotiation of apartheid memory among white South Africans. Johannesburg: University of the Witwatersrand. (Thesis – Masters in Political Studies).

Birdsall, K. & Kelly, K., 2005, Community responses to HIV/AIDS: An audit of AIDS-related activity in three South African communities. Johannesburg: Centre for AIDS Development Research & Evaluation.

Bloom, S.S. 2008. Defining Gender Based Violence. http://www.healthgenderviolence.org/training-programme-for-health-care-providers/facts-on-gbv/defining-gender-based-violence-/21. Date of access: 22 July 2022.

Bock, D.I. 2011. Deuteronomy: The NIV application commentary. Grand Rapids, Michigan: Zondervan.

Boda, M. 2004. Haggai, Zechariah: The NIV application commentary. Grand Rapids, Michigan: Zondervan.

Boesak, A. 2005. The tenderness of Conscience: African renaissance and the spirituality of politics. Stellenbosch: Wild Goose Publications.

Bompani, B. 2012. Religion and development from below: Independent Christianity in South Africa, *Journal of Religion in Africa* 40 (3):307–330.

Boote, D.N & Beile, P. 2005. Scholars before researchers: on the centrality of dissertation literature review in research preparation. *Educational Researcher*, 34(6):3-15.

Borgen Project. 2020. *5 facts about poverty in South Africa*. https://borgenproject.org/poverty-in-south-africa/ Date of access: 25 Feb 2022.

Bosch, D. J. 1991. Transforming mission: paradigm shifts in theology of mission. Maryknoll, NY: Orbis.

Botes, L. & Van Rensburg, D. 2000. Community participation in development: nine plagues and twelve commandments. *Community Development Journal*, 35(1):41–58.

Botha, T. 2021. The nexus of race, racism and Afrikaner identity in South Africa (part two). *Daily Maverick online,* 14 Dec 2021. https://www.daily maverick.co.za/article/2021-12-14-the-nexus-of-race-and-afrikaner-identity-in-south-africa-part-two. Date of access: 16 Jan 2022.

Bowers, N. & August, K. 2004. Engaging poverty: the church as an organisation for change. *Supplementum*, 45 (2):416-427.

Bowers, P. 2009. Christian intellectual responsibilities in modern Africa. *Africa Journal of Evangelical Theology,* 28 (2009):91–114.

Bowers-Du Toit, N. 2010. Moving from development to social transformation: development in the context of Christian mission. (*In* I. Swart *et al, eds*. Religion and social development in post-

apartheid South Africa: perspective for critical engagement. Stellenbosch: Sun PReSS. pp 261-273).

Bowers-Du Toit, N. 2012. Remembrance and renewal: exploring the role of the church as an agent of welfare after 15 years of democracy. *The Eradication of Poverty,* 53 (2):205-216.

Bowers-Du Toit, 2018. Decolonising development? Re-claiming Biko and Black Theology liberation within the context of Faith Based Organisations in South Africa. *Missionalia,* 46 (1):24-35).

Boyd, S.W. The genre of Genesis 1:1-2:3: what means this text. (*In* T. Mortenson & T.H. Ury *eds*. Genesis: coming to grips with biblical authority and the age of the earth. Arizona: Master Books. pp163-192).

Bradlow, B.H. 2021. Weapons of the strong: elite resistance and neo-apartheid city. *City and Community,* 20 (3):191-211. DOI: 10.1177/1535684121994522.

Brady, D. 2018. Theories of the causes of poverty. Unpublished article. California: University of California.

Brand, G. 2002. Speaking of a fabulous ghost: in search of theological criteria, with special reference to the debate on salvation in African Christian Theology. Frankfurt. Peter Lang.

Braun, V. & Clarke., V. 2012. Thematic analysis. (In H. Cooper ed. APA Handbook of research methods in psychology: Vol., 2. American Psychological Association. https://www.researchgate.net/publication/269930410_Thematic_analysis. Date of access: 21 June 2022.

Brett, E.A. 2009. Reconstructing development theory: international inequality, institutional reform emancipation. Basingstoke: Palgrave Macmillan.

Brodd, S.E. 2006. Themes in Operative Ecclesiology. *International Journal for the Study of the Christian Church*, 6(2): 124-125. https://doi.org/10.1080/14742250600694025

Brokensha, D. 2010. David Welsh. The rise and fall of apartheid. Johannesburg and Cape town: Jonathan Ball Publishers. *Journal of International and Global Studies*, 2 (1):146-148.

Broome, C.D. 2005. The ministry of pastoral care. Wellington: Wellington Institute of Theology.

Brown, F., Driver, S.R. & Briggs, C.A. 2015. The Brown-Driver-Briggs Hebrew and English Lexicon with an appendix containing the biblical Aramaic. Peabody, Massachusetts: Hendrickson publishers.

Browning, W.R.F *ed.* 2009. A dictionary of the Bible. Oxford: Oxford Press.

Brundson, A. 2014. A three musketeering approach to pastoral care: reflections on collaboration between pastoral care, narrative therapy and positive psychology. Verbum et Ecclesia, 35 (1):1-9 Art. #865, htttp://dx.doi.org/10.4102/ve.v35i1.865.

Buckley, R. 2006. Adventure tourism. Wallingford: CABI.

Buffel, O. 2021. Missio-Dei in the context of COVID-19 and poverty: towards a missional-pastoral approach using the informal settlement of Zandspruit as a case study. *Missionalia,* 49 (405):175-196 https://doi.org/10.7832/49-405.

Bullock, H., & Waugh, I. M. 2005. Beliefs about poverty and opportunities among Mexican immigrant farm workers. *Journal of Applied social Psychology, 35*(6):1132-1149.

Burger, C. 2017. Why we need the missional conversation in South Africa now. (*In* C. Burger *et al., eds*. Cultivating missional change: the future of missional churches and missional theology, Wellington: Biblecor/BM. pp. 20–34).

Burger, R. & Van Der Watt, C. 2010. Bridging South Africa's deep divides – Religious network as resources to overcome social and economic exclusion. (*In* I. Swart *et al., eds.* Religion and development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press, Stellenbosch. pp. 393–402).

Burger, R., Louw, M., & Van der Watt, C. 2010. The challenges of poverty and social exclusion in post-apartheid South Africa: considering the potential role of religious groups. (*In* I. Swart, H. et al *eds*. Religion and social development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press. pp 61-73).

Burns, J. 2006. Racial stereotypes, stigma and trust in post-apartheid South Africa. *Economic Modelling*, 23 (2006):805-821.

Calderisi, R. 2006. The trouble with Africa: why foreign aid isn't working. New Haven, Connecticut: Yale University Press.

Calderisi, R. 2013. Earthly mission: The Catholic Church and world development. London: Yale University Press.

Carmichael, C. 2006. Illuminating Leviticus: a study of its laws and its institutions in the light of biblical narratives. Baltimore, Maryland: The Johns Hopkins University Press.

Carson, D.A. 2006. The Gospel according to John: The Pillar New Testament Commentary. Leicester: APPOLOS.

Casanova, J. 2015. Religious situation in Europe. (*In* H, Joas & K Wiegandt *eds*. Secularisation and world religion. Hoboken, New Jersey: Wily Publishers. pp. 206-227).

Celesi, M.P. & Bowers-Du Toit, N. 2019. The centrality of partnership between local congregations and Christian development organisation in facilitating holistic praxis. HTS Teologiese Studies/Theological Studies, 75 (4):1-9, a5523. https://doi.org/10.4102/hts.v75i4.5523.

Chambers, R. 1997. Whose reality counts? putting the first last. London: Intermediate Technology Publications.

Chambers, R. 2005. Ideas for development. London: Earthscan.

Chambers, R. 2006. What is poverty? who asks? Who answers? (*In* D. Ehrenpreis *ed*. What is poverty? concepts and measures. New York: UNDP. pp. 3-4).

Chatterjee, A. 2019. Measuring wealth inequality in South Africa: An agenda. *Development Southern Africa*, 36 (6):839-859 https://doi.org/10.1080/0376835X.2019.1690977.

Chene, M. 2014. The impact of corruption on growth and inequality. Berlin: Transparency International.

Cherry, K. 2022. What is motivation? https://.www.verywellmind.com/what-is-motivation-2795378. Date of access: 12 June 2022.

Chester, T. 2002. What makes Christian development Christian? *Presented at Global Connections Relief and Development Forum,* May 2002. https://www.globalconnections.org.uk/sites/newgc.localhost/files/papers/What%20makes%20Christian%20Development%20Christian%20-%20Tim%20Chester%20-%20May%2002.pdf. Date of access; 12 June 2022.

Chester, T. 2013. Good news to the poor. Illinois: Crossway.

Cheteni, P., Mah, G., & Yohane, Y.K. 2018. Drug-related crime and poverty in South Africa. *Cogent Economics & Finance,* 6 (1):1-16. DOI:10.1080/23322039.2018.1534528.

Chetty, R., & Pather, S. 2016. Challenges in higher education in South Africa. (*In* J. Condy *ed*. Telling stories differently: engaging 21st Century students through digital story telling. Stellenbosch: Sun MeDIA. pp:1-6).

Chianeque, L.C., & Ngewa, S. 2006. Deuteronomy. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp 209-254).

Chipkin, I. 2012. Middle classing in Roodepoort: capitalism and social change in South Africa. PARI Long Essays No. 2. Johannesburg: PARI.

Chipkin, I. 2013. Capitalism, city, apartheid in the twenty-first century. Social dynamics, 39 (2):228-247. https://doi.org/10.1080/02533952.2013.796123.

Chiwanza, T. 2019. Inequality caused by colonialism, and inequality caused by our leaders. *The African Exponent.* https://www.africanexponent.com/post/4416-inequality-is-one-of-africas-biggest-enemies. Date of access; 23 Feb 2022.

City of Johannesburg. 2021. *City of Johannesburg.* Draft Integrated Annual Report. Braamfontein: City of Johannesburg.

CJPME Foundation. 2014. South Africa under apartheid. *Analysis,* 4 (1):1-6.

Clark, R. 1993. The word hesed in the Hebrew Bible. Sheffield: Sheffield Academic Press.

Clarke, G & Jennings, M *eds*. 2008. Development, civil society and faith-based organisations. London: Palgrave Macmillan.

Cleophas, E. 2020. Racism in post-apartheid South Africa. *SABC News,* 1 Dec. 2020 https://www.sabcnews.com/sabcnews/racism-in-post-apartheid-south-africa/ Date of access: 23 Feb. 2022.

Clinebell, H.J. 2011. Basic types of pastoral care and counselling resources for the ministry of care and growth. Nashville: Abingdon Press.

Cloete, P., Groenewald, C. & Van Wyk, M. 1996. People first: a practical guide to community development. Stellenbosch: University of Stellenbosch.

Coetzee, J.K. 2001. A micro foundation for development thinking. (*In* J.K. Coetzee et al *eds.* Development theory, policy and practice. Cape Town Oxford University Press. p 119)

Collier, P. 2007. The bottom billion: why the poorest countries are filing and what can be done about it. Oxford: Oxford University Press.

Collins, C. J. 2006. Genesis 1–4: A linguistic, literary, and theological commentary. Phillipsburg, New Jersey: P&R Publishing.

Cone, J. 1975. God of the oppressed. New York: Seabury Press.

Corbett, F. & Fikkert, B. 2012. When helping hurts: how to alleviate poverty without hurting the poor and yourself. Chicago: Moody Publishers.

Corruption Watch. 2022. *2021 Corruption Perceptions Index: SA again fails to progress in anti-corruption efforts*. https://www.corruptionwatch.org.za/sa-again-fails-to-progress-in-anti-corruption-efforts-according-to-2021-cpi/. Date of access: 23 Feb 2022.

Costa, K. 2007. God at work: living every day with purpose. Continuum: London.

Currid, J.D. 2015. Genesis. Grand Rapids, Michigan: EP Books.

Custer, J. & Enright, S. 2019. Reducing poverty through employment toolkit. Report. San Francisco: BSR.

Davids, P.H. 2005. The test of wealth. (*In* B. Chilton, & C. Evans, *eds*. The mission of James, Peter, and Paul: tensions in early Christianity. Leiden: Brill. Pp. 355-84).

Davids, I. 2014. Development management and the democratic developmental state. (In I. Davids & F. Theron eds. Development, the state and civil society in South Africa. Van Schaik. Paarl. pp. 29-34).

Dean, S.O. 2002. A theoretical reflection on concepts of poverty: towards an appropriate development framework for the church in its development ministry among the poor. Pietermaritzburg: University of Natal. (Thesis – MTh).

DEAT, 1996. The development and promotion of tourism in South Africa. *White Paper.* The Government of South Africa.

De Gruchy, J. 1986. The church struggle in South Africa. Claremont: David Phillip Publishers.

De Gruchy, J. 1989. Salvation as healing and humanisation. (*In* T.A. Hart, & D.P. Thimell, *eds.* Christ in our place: the humanity of God in Christ for the reconciliation of the world. Exeter: Paternoster. pp. 32-47).

De Gruchy, J.W. 1995. Becoming the ecumenical church. (*In* B. Pityana & C. Villa-Vicencio *eds* Being the church in South Africa today. Johannesburg: South African Council of Churches. pp 12-26).

De Kadt, J. et al. 2021. Commu8nity and social attitude. (*In* J. de Kadt, *et al*. *eds.* 2021. Quality of life survey: overview report. Johannesburg: GCRO. pp. 65-75.

De Wet, F.W. 2016. Corruption in South Africa's liberal democratic context, and challenges faced by Christian leaders. (*In* F. Kruger & B. de Klerk *eds*. Corruption in South Africa's liberal democratic context. Cape Town: AOSIS. pp.3-25).

De Wet, F.W. 2017. Orientating Christian civil society participants for their role in anti-corruption dialogue – a practical theology perspective. (*In* M. Welker et al *eds*. Church & civil society: German and South Africa perspective. Stellenbosch: SUN MeDIA. pp 259-277).

Deyoung, K. & Gilbert, G. 2011. What is the mission of the church? Making sense of social justice, shalom, and the Great Commission. Wheaton, Illinois: Crossway.

Dhawan, N., & Masawi R.F. 2015. Sustainable development: an introduction. Jaipur: ICED.

Dinan, D. 1993. The economic development of post war Germany. Social Education, 57 (4) https://www.socialstudies.org/sites/default/files/publications/se/5704/570405.html.

Dingemans, G.D.J. 1996. Practical theology in the academy: A contemporary overview. *The Journal of religion*, 76 (1):82-96.

Doehring, C. 2015. The practice of pastoral care: a postmodern approach. Louisville, Kentucky: Westminster John Knox Press.

Dreyer, J.S. & Pieterse, H.J.C. 2010. Religion in the public sphere: What can public theology learn from Habermas's latest work? *HTS Teologiese Studies/Theological Studies,* 66 (1), Art. #798. https://doi.org/10.4102/hts.v66i1.798.

Dreyer, Y. 2004. A public practical theological theory for religious education of secularised youth. *HTS Teologiese Studies/Theological Studies,* 60 (3):919–945. https://doi.org/10.4102/hts.v60i3.615.

Driscoll, M 2008. On Church Leadership. Wheaton, Illinois: Crossway Publishing.

Driesenga, J. 2015. A pearl and a leaven: the twofold call of the gospel. (*In* J. Ballor & R. Joustra *eds*. The church's social responsibility: reflections on evangelicalism and social justice. Grand Rapids, Michigan: Christian Library Press. pp 39-45).

Dube, B. & Molise, H.V. 2018. The church and its contributions to the struggle to liberate the free state province. *Journal for Contemporary History,* 43 (1):160-177. DOI: https://dx.doi.org/10.18820/24150509/JCH43.v1.8

Dubow, S. 2000. The African National Congress. Johannesburg: Jonathan Ball.

Dunga, S.H. 2014. The channels of poverty reduction in Malawi: a district level analysis. Vanderbijlpark: NWU. (Thesis-PhD).

Elliot, J.A. 2014. Development and welfare/human rights. (*In* V. Desai & R.B, Potter *eds.* 2014. The companion to development studies. New York: Routledge. pp. 66-72).

Ellis, F. & Biggs, S. 2001. Rural development and poverty in South Asia. Singapore: United Nations.

Eloff, T. 2017. The historical and recent socio-political context for considering racism and related concepts in South Africa. (*In* J.A. du Rand, J.M. Vorster & N. Vorster *eds*. Togetherness in South Africa. Cape Town: AOSIS. pp. 1–28 https://doi.org/10.4102/aosis.2017.tsa49.01)

Engerman, S.L. & Sokoloff, K.L. 1997. Factor endowments, institutions, and differential paths of growth among New World economies: a view from economic historians of the United States. (*In* S. Harber *ed*. How Latin America Fell Behind. Stanford, California: Stanford University. Press. pp. 260–304).

Erasmus, J. & Mans, G. 2010. Churches as service providers for victims of sexual and or violent crimes. A case study 1. (*In* I. Swart *et al., eds.* Religion and development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press, Stellenbosch. pp. 353–376).

Erasmus, J. Meeting unemployment through the faith-based sector. (*In* I. Swart *et al., eds.* Religion and development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press, Stellenbosch. pp. 377–391).

Erickson, M.J. 2007. Christian Theology. Grand rapids, Michigan: Baker Academic.

Etzelmuller, G. 2017. Religious communities, churches and civil society. (*In* M. Welker, N. Koopman, & J.M. Vorster *eds*. Church and civil society: German and South Africa perspectives. Cape Town: SUN PReSS. pp. 107-126).

Fair, T.J. 1982. South Africa: Spatial frameworks for development. Juta: Cape Town.

Fantom, N. & Serajuddin, U. 2017. *The World Bank's classification of countries by income.* Policy Research Working Paper No. 7528, World Bank Group, Washington, DC.

Farfan-Vallespin, A & Bonick, M. 2016. *On the origins and consequences of racism.* http://hdl.handle.net/10419/145767 Date of access: 11 Feb. 2022.

February, J. 2019. State capture: an entirely new type of corruption. Southern Africa Report 25. Pretoria: Institute for Security Studies.

Ferguson, R.F. & William T. D. 1999. Introduction. (*In* R.F, Ferguson & W.T. Dickens *eds. Urban Problems and Community Development*. Washington, D.C: Brookings Institution Press).

Ferreira, C & Groenewald, C. 2010. Churches as providers of HIV and AIDS care. (*In* I. Swart *et al eds*. Religion and social development in post-apartheid South Africa. Stellenbosch: SUN PReSS. pp. 175-202).

Fields, C. 2014. 3 community development principles the church should apply to all ministries. *Baptist News Global,* 25 Nov 2014. https://baptistnews.com/article/3-community-development-principles-the-church-should-apply-to-all-ministries/ Date of access: 18 June 2022.

Forster, D.A. & Power, G. 2011. Transform your work life. Russell Media: Boise, Idaho.

Forster, D.A. The nature of public theology. *(In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp 15-26).

Forster, D.A. & Oostenbrink, J.W. 2015. Where is the church on Monday? Awakening the church to the theology and practice of ministry and mission in the market place*. In die Skriflig,* 49 (3) Art. #1944 https://doi.org/10.4102/ids.v49i3.1944.

Foster, G. 2010. Faith untapped: linking community-level and sectoral health and HIV/AIDS responses. http://www.pepfar.gov/documents/organization/195614.pdf. Date of access: 10 June 2022.

Fosu, J.K. 2022. Biblical approach to development: a theological reflection form the perspective of Burkan Pentadic criticism. *Journal of Humanities, Arts and Social Sciences*, 3 (4):148-159. DOI: https://doi.org/10.8159/ehass2022345.

Francis, D. & Webster, E. 2019. Poverty and inequality in South Africa: critical reflections. *Development in South Africa,* 36 (6):788-802 https://doi.org/0.1080/037685X.2019.1666703.

Franke, J.R. 2020. Missional theology: an introduction. Grand Rapids, Michigan: Baker Academic.

Franklin, K.J. 2020. Searching for *shalom*: transformation in the mission of God and the Bible translation movement, *HTS Teologiese Studies/ Theological Studies* 76 (4):1-10 a5879. https://doi.org/10.4102/hts.v76i4.5879.

Friesen, S.J. 2004. Poverty in Pauline studies: beyond the so called new consensus. *Journal for the Study of New Testament,* 26 (3):323-361).

Friesen, S.J. 2008. Injustice or God's will? Early Christian explanations of poverty. (*In* Holman, S. *ed*. Wealth and poverty in early church and society. Grand Rapids, Baker Academics. pp. 1-36).

Galal, S. 2021. *Gini coefficient in South Africa 2006-2015 by area.* https://www.statista.com/statistics/1127890/gini-coefficient-in-south-africa-by-area Date of access: 14 Feb 2022.

Ganzevoort, R.R.2009*. Forks in the road when tracing the sacred: Practical theology as hermeneutics of lived religion*. Presidential address to the ninth conference, Chicago 2009. https://researchgate.net/publication/238070309 Forks in the road when tracing the sacred practical theology as hermeneutics of lived religion Date of access: 12 March 2022.

Garcia, J. 1996. The heart of racism. *Journal of Social Philosophy,* 27 (1996):5-45.

Garkovich, L.E. 2011. A historical view of community development. (*In* J.W. Robinson & G.P. Green *eds*. Introduction to community development: theory, practice, and service learning. London: Sage. pp11-34).

Garidzirai, R. 2013. Perceived causes of poverty in a South African township. Vanderbijlpark: NWU. (Thesis – Masters in Economics).

Gauteng Happenings. n.d. Weltevreden Park information and history. http://www.gautenghappenings.co.za/weltevreden_homepage.htm. Date of access: 20 July 2022.

Gauteng City-Region Observatory. 2018. Poverty and inequality in the Gauteng city region. Johannesburg: GCRO.

Gauteng City-Region Observatory. 2021. *Quality of Life Survey 6 (2020/21): Overview Report*. Johannesburg: Gauteng City-Region Observatory (GCRO).

Gelb, S. 2003. Inequality in South Africa: nature, causes and responses. Johannesburg: The Edge Institute.

Gharajedghi, S. 1986. A prologue to national development planning. New York: Greenworld Press.

Gilbert, L., & Walker, L. 2002. HIV/AIDS in South Africa: an overview. *Cad Saude Publica*, 18 (3):651-660.

Gilbert, A. & Gugler, J. 1992. Cities, poverty and development. Urbanization in the Third

World. Oxford: Oxford University Press.

Giliomee, H. 2003. The Afrikaners: biography of a people. Cape Town: Tafelberg.

Glassman, J. 2004. Slower than a massacre: The multiple sources of racial thought in colonial Africa. *American Historical Review,* 109 (3):720–754.

Goodrick, E.W. & Kohlenberger, J.R. 1999. Zondervan NIV exhaustive concordance. Grand Rapids, MI: Zondervan.

Gordon, T. Booysen, F. Mbonigaba, J. 2020. Socio economic inequalities in the multiple dimensions of access to healthcare: the case of South Africa. *BMC Public Health,* 20 (289):1-13. https://doi.org/10.1186/s12889-020-8368-7.

Gqola, D. P. 2015. Rape: a South African nightmare. Johannesburg: MF Books.

Graham, E. 2017. On becoming a practical theologian: past, present and future tenses. HTS Teologiese Studies/Theological Studies, 73 (4), a4634. https://doi.org/ 10.4102/hts.v73i4.4634.

Graham, V. 2020. South Africa's democracy: the quality of political participation over 25 years. *Journal of African Education*, 19 (1):28-51. DOI:10.20940?JAE/2020/v19i1a2.

Gray, M. 2006. The progress of social development in South Africa. *International Journal of Social Welfare*, 15 (1):53-64.

Greffrath, W. 2016. The demise of post-apartheid and the emergence of post-colonial South Africa. *Journal For Contemporary History*, 41 (2):161-183.

Grisanti, M. 2012. Deuteronomy: The Expositor's Bible Commentary. Grand Rapids, Michigan: Zondervan.

Grudem, W. 2007. Systematic theology. An introduction to biblical doctrine. Nottingham: IVP.

Grudem, W., & Asmus, B. 2013. The poverty of the nations: a sustainable solution. Wheaton, Illinois: Crossway.

Guelke, A. 2005. Rethinking the rise and fall of apartheid: South Africa and world politics. New York: Palgrave Macmillan.

Guillaume, P. & Houssay-Holzschuch, M. 2002. Territorial strategies of South African informal dwellers. *Springer Verlag,* 13 (2):86-101.

Gumede, W.M. 2008. South Africa: Jacob Zuma and the difficulties of consolidating South Africa's democracy. African Affairs, 107 (427):261-271.

Gupta, S. *et al.,* 2000. Corruption and the provision of healthcare and educational services. IMF Working Paper No WP/00/116, IMF, Washington, DC.

Gyimah-Brempong, K. 2002. Corruption, economic growth, and income inequality in Africa. *Economics of Governance,* 3 (2002):183-209. https://doi.org/10.1007/s101010200045.

Habiyaremye, A. *et al*. 2022. *Innovation and socio-economic development challenges in South Africa: An overview of indicators and trends*. SARChI Industrial Development Working Paper Series WP 2022-03. SARChI Industrial Development, University of Johannesburg.

Habtu, T. 2006. Leviticus. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp 747-786).

Haines, J. 2011. A biblical foundation to pastoral care. Christchurch: EIDTS.

Hammond, P. 2003. Biblical principles for Africa. Cape Town: Christian Liberty Books.

Handley, G. *et al*. Poverty reduction in Sub-Saharan Africa: an overview of key issues. London: ODI.

Hansard, 1988. South African Parliament. Cape Town: Hansard.

Hartin, P.J. 2000. Poor. (*In* D.N., Freedman, *et al., eds*. Eerdmans Dictionary of the Bible. Grand Rapids, Michigan: Eerdmans Publishing. pp. 1070-71).

Heise, L. *et al*. 2002. A global overview of gender-based violence. *International Journal of Gynaecology and Obstetrics,* 78 (1):5-14.

Heleta, S. 2016. Decolonisation of higher education: dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1 (1):1-8 http://dx.doi.org/10.4102/the.v1i1.9.

Hendriks, J. 2010. A change of heart: missional theology and social development. (*In* I. Swart *et al*. *eds*. Religion and social development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press. pp 275-286).

Hepworth, C. & Stitt, S. 2007. Social capital and faith-based organisations. *The Heythrop Journal*, 48(6):895-910.

Herman, C.A. & Schweitzer, F. 2014. Theory and methodology of praxis in practical theology: n introduction to the panel. International Journal of Practical Theology, 18 (1):88-90.

Hiagbe, K.A. 2015. The church and sustainable development in Sub-Saharan Africa. *Studia Historiae Ecclesiasticae*, 41 (2):164-179. DOI:http://dx.doi.org/10.17159/2412-4265/2015/257.

Hiilamo, H. 2012. Rethinking the role of the church in a socio-democratic welfare state. *International Journal of Sociology and Social Policy*, 32 (7/8):401-414.

Hildreth, D.S. 2018. Together on God's mission: how Southern Baptists cooperate to fulfil God's mission. Nashville: B7H Academics.

Hirschowitz, R. 2000. Measuring poverty in South Africa. Pretoria: Statistics South Africa.

Holmes, S.R. 2005. The doctrine of salvation. (*In* K. Vanhoozer *ed*. Theological interpretation of the Bible. Grand Rapids, Michigan: Baker Book House Company. pp 711-714).

Hoppe, L.J. 2004. There shall be no poor among you: poverty in the Bible. Nashville: Abingdon.

Hunter, J.D. 2010. To change the world. Oxford: Oxford University Press.

Hunter, R.J. *ed.* 1990. Dictionary of pastoral care and counselling. Nashville: Abingdon Press.

Huntington, S.P. 1998. The clash of civilisations and remaking of World Order. New York. Simon & Schuster.

Hyneman, J. & Shore, C. 2013. Why are we stewards of creation? London: World Vision International.

Idowu, S.O. 2013. Encyclopedia of Corporate Social Responsibility. Berlin: Springer.

Iliffe, J. 1995. Africans: the history of a continent. Cambridge: Cambridge University Press.

ILO. 1998. Unemployment. *Bulletin of Labour Statistics*. ILO: Geneva.

ILO, IOM & OHCHR. 2001. International migration, racism, discrimination and xenophobia. Geneva: United Nations.

Institute for Economic & Peace. 2021. Global Peace Index: measuring peace in a complex world. Sydney: IEP.

Issak, P.J. 2006. Luke. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp 1203-1250).

Jain, S. *et al*. The rise of renewable energy implementation in South Africa. *Energy Procedia,* 143 (2017):721-726.

James, R. 2001. Handle with care: engaging with faith-based organisations in development. *Development in Practice*, 21 (1):109-117.

James, R., 2009. What is distinctive about FBOs? How European FBOs define and operationalise their faith. *Praxis Paper 22*, International NGO Training and Research Centre, Oxford.

Jansen, A. *et al.* 2015. Measurements and determinants of multifaceted poverty in South Africa. *Development Southern Africa*, 32 (2):151-169. http://dx.doi.org/1080/0376835x.2014.984377.

Jones, T.P. 2018. Prophets, priests, and kings today? Theological and practical problems with the use of the *munus triplex* as a leadership typology. *Perichoresis,* 16 (3):63-86. DOI: 10.2478/perc-2018-0017.

Jones, B & Petersen, M. 2011. Instrumental, narrow, normative? Reviewing recent work on religion and development. *Third World Quarterly*, 32 (7):1291-1306.

Jongman, W.M. 2008. The early Roman Empire: consumption. (*In* W. Scheidel *et al., eds.* The Cambridge economic history of the Greco-Roman world. Cambridge: Cambridge University Press. pp 592-618).

Juma, F. 2015. Public theology in the face of pain and suffering: a proletarian perspective. *Consensus,* 36(2):1-13.

Kaiser, W. 2015. Poverty and the poor in the Old Testament. (*In* Bradley, A & Lindsley, A., *eds.* For the least of these: a biblical answer to poverty. [Play Books ed.] Available: http://www.googleplay.com.

Kajang, D.R. 2020. Health. *(In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp 189-203).

Kakwata, F. 2020. The church and poverty alleviation: the challenges for Congo Evangelistic Mission. *Missionalia,* 48 (1):101-119.

Kapolyo, J. 2006. Matthew. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp 103-1170).

Kelly, K., *et al.* 2010. Community entry points: Opportunities and strategies for engaging community supported HIV/AIDS prevention responses. Johannesburg: Centre for AIDS Development, Research and Evaluation.

Kotze, D.A. (ed.), 1997, *Development, administration and management:*

Kerlin, A. 2014. Pastoral care: from Past to Present. https://www.researchgate.net/publication/278727824_Pastoral_Care_From_Past_to_Present Date of access: 11 May 2022.

Kganyago, L. 2018. Inequality and monetary policy in South Africa. A public lecture. Port Elizabeth: South African Reserve Bank

Khan, F. & Pillay, P. 2019. Corruption and its repurcations on employment, poverty and inequality: Rwanda and South Africa compared. *Journal of Reviews on Global Economics,* 8 (2019):1203-1212.

Khumalo, R.S. 2007. A prophetic church in the democratization of the South African society. A myth or reality. Pretoria: Diakonia Council of Churches.

Khumalo, B. et al. 2014. Too costly to ignore – the economic impact of gender-based violence in South Africa. Johannesburg: KPMG.

Kießling, K. 2018. Compassion as pastoral psychological competence. ((*In* U. Elsdörfer, I. Ulrike & D. Takaaki *eds.* Compassion for one another in the Global Village: social and cultural approaches to care and counselling. Berlin: Germany. pp. 11-14).

Kim, S. 2017. Public theology in the history of Christianity. (*In* K Sebastian & K. Day *eds.* A companion to public theology. Leiden: Brill pp 40-66).

Kithan, Z. 2013. Pastoral care and counselling. Kolkata: SCEPTRE.

Klaasen, J. 2013. The interplay between theology and development: how theology can be related to development in post-modern society. *Missionalia*, 42 (20:182-194.

Klaasen, J. 2014. Towards an approach to development as mission: the category of personhood as addressed by Amartya Sen? *Missionalia,* 42 (1):72-87.

Klaasen, J. 2017a. The role of personhood in development: an African perspective on development in South Africa. *Missionalia,* 45 (1):29-44.

Klaasen, J. 2018. Pastoral care in communities under transition: interplay between care and culture. In *die Skriflig/In Luce Verbi,* 52 (1) a2332. https://doi.org/10.4102/ids. v52i1.2332.

Klaasen, J. 2019. Theology and development: taking personal responsibility for community development. *HTS Teologiese Studies/Theological Studies*, 75 (2):1-7 a5500. https://doi.org/10.4102/hts.v75i2.5500.

Knight, B. 2017. Rethinking poverty: what makes a good society. Bristol: Policy Press.

Koehrsen, J & Heuser, A. 2020. Beyond established boundaries: FBOs as developmental entrepreneurs. (*In* J. Koehrsen & A, Heuser *eds.* Faith-based organisations in development discourses and practice. New York: Routledge. pp. 1-29).

Koopman, N. 2007. Some theological and anthropological perspectives on human dignity and human rights," *Scriptura,* 95 (2007):177–185.

Koppel, S. M. 2015. Practicing public pastoral theologies in contexts of difference. *Journal of pastoral theology*, 25 (3):151-152. https://doi.org/101080/10649867.2015.1123923

Koptak, P.E. 2003. Proverbs: The NIV application commentary. Grand Rapids, Michigan: Zondervan.

Kopytoff, I. 1987. The internal African frontier: The making of African political culture. (*In* I. Kopytoff *ed.* The African frontier. Bloomington: Indiana University Press. pp. 50-56).

Korten, D.C. 1990. Getting to the 21 century: voluntary action and global agenda. West Hartford: Kumarian Press.

Korten, D.C. 2003. Getting to the 21st century: Voluntary action and the global agenda. London: Macmillan.

Kostenberger, A. 2004. John: Baker exegetical commentary on the New Testament. Grand Rapids, Michigan: Baker Academics.

Kotze, D. 1997. Development administration and management: a holistic approach. Pretoria: Van Schaik.

Kotze, D. & Kotze, P. 2008. Understanding communities and enabling people: a holistic approach. (*In* F. Theron *ed*. The development change agent: a micro-level approach to development. Pretoria: Van Schaik Publishers. pp. 79-99).

Krsteski, 2017. Corruption in South Africa: genesis and outlook. *Journal of Process Management – New Technologies, International*, 5 (4):49-53.

Kruger, D.W. 1960. South African parties and policies, 1910-1960: a select source book. Cape Town: Human & Rousseau.

Kruse, C.G. 2000. The letters of John; the Pillar New Testament Commentary. Grand Rapids, Michigan: Eerdmans Publishing Company.

Kumalo, S.R. 2009. The people shall govern: the role of the church in the development of participatory democracy in South Africa. *Scriptura,* 101 (2009):246-258.

Kumar, R. 2011. Research methodology: a step-by-step guide for beginners. London: SAGE.

Kunhiyop, S.W. 2008. African Christian ethics. Nairobi: Hippo Books.

Kuperus, T. 2011. The political and democratic contribution of churches in post-apartheid South Africa. *Journal of Church and State*, 53 (2):278-306.

Kwago, A.L. *et al*. 2006. The effects of unemployment on families in South Africa: Guidelines to faith-based organisations. *Practical theology in South Africa*, 21 (2):72-89.

Labonte, R. & Laverack, G. 2008. Health promotion in action: from local to global empowerment. New York: Palgrave Macmillan.

LaMothe, R. 2012. Broken and empty: pastoral leadership as embodying radical courage, humility, compassion, and hope. *Pastoral Psychology,* 61 (4):451–66. doi:10.1007/s11089-011-0417-9.

La Porta, R. *et al*. 1997. Legal determinants of external finance. *Journal of Finance*, 52 (11):31–50.

La Porta, R. 1998. Law and finance. *Journal of Political Economic*, 106 (11):13–55.

Lartey, E.Y. 2003. In living colour: an intercultural approach to pastoral care and counselling. London: Jessica Kingsley Publishers.

Lartey, E.Y. 2013. Pastoral theology in an intercultural world. Eugene, Oregon: WIPF & STOCK.

Leclerc-Madlala, S., Simbayi, L.C., & Cloete, A. 2009. The sociocultural aspects of HIV/AIDS in South Africa. (*In* P. Rohleder *et al. eds*. HIV/AIDS in South Africa 25 years on. New York: Springer. pp.13-26).

Lee, M.C. 2006. Public dialogue between church and others through a communicative mode of Madangguk: a practical theological perspective*. Practical Theology in South Africa*, 21 (1):86-103.

Leedy, P. D. & Omrod, J.E. 2010. Practical research: planning and design. Upper Saddle River, New Jersey: Merrill Pearson Education.

Leibbrandt, M. *et al.* 2010. *Trends in South African income distribution and poverty since fall of apartheid.* OECD Social, Employment and Migration Working Papers, No. 101, OECD Publishing, Washington doi:10.1787/5kmms0t7p1ms-en.

Leibbrandt, M., Wegner, E., & Finn, A. 2011*. The policies for reducing income inequality and poverty in South Africa*. A Southern Africa Labour and Development Research Unit Working Paper No. 64. SALDRU: Cape Town, University of Cape Town.

Leslie, K.J. 2008. Pastoral care in a new public: lessons learned in the public square. *Journal of Pastoral Theology,* 18 (2):80-89.

Lewis, S.M. 2009. The Gospel according to John. (*In* D. Durken *ed*. New Collegeville Bible Commentary. Collegeville, Minnesota: Liturgical Press. pp 262-308).

Liebenberg, S. 1997. Participatory development and the Christian church. *Africanus*, 27 (1);1-20.

Lilenstein, K., Woolard, I., Leibbrandt, M. 2016. *In-work poverty in South Africa: the impact of income sharing in the presence of high unemployment*. SALDRU Working Paper no 193: Cape Town, University of Cape Town.

Lindsley, A. 2015. Does God require the state to redistribute wealth? An examination of Jubilee and Acts 2-5. (*In* Bradley, A. & Lindsley, A., *eds*. For the least of these: a biblical answer to poverty. [Play Books ed.] Available: http://www.googleplay.com).

Lingaas, C. 2015. The crime against humanity of apartheid in a post-apartheid World*. Oslo Law Review,* 2015 (2):86-115. https://dx.doi.org/10.5617/oslaw2566.

Lo, J. 2014. Pastoral theology in the letters of Paul: The basis for Paul's pastoral responsibility. https://www.academia.edu/8824589/Pastoral_Theology_in_the_Letters_of_Paul_The_Basis_for_Pauls_Pastoral_Responsibility Date of access: 13 May 2022.

Longman III, T., *ed.* 2013. The Baker Illustrated Bible Dictionary. Grand Rapids, Michigan: Baker Books.

Longenecker, B. 2010. Remember the poor: Paul, poverty, and the Greco-Roman world. Grand Rapids, Michigan: Eerdmans Publishing.

Lord, J. & Salisbury, B. 2004. The role of community, civic society and community development: implications for CLBC. http://www.johnlord.net/web_documents/the_role_of_community...implications_for_clbc_.pdf. Date of access: 10 June 2022.

Lotter, H. P. P. 2007. Defining poverty as distinctively human. *HTS Theological Studies,* 63(3):1195-1212.

Louis, J. 2015. What explains economic underdevelopment in Sub-Saharan Africa? California: Dudley Knox Library.

Louw, D.J. 1997. Pastoral care in an African context: a systemic model and contextual approach. *Missionalia*, 25 (3):392-407

Louw, D.J. 1998. A pastoral hermeneutics of care & encounter: a theological design for a basic theory, anthropology, method and therapy. Wellington: Lux Verbi.

Louw, D.J. 2008. Cura vitae: illness and the healing of life. Wellington: Lux Verbi.

Louw, D.J. 2012. A theological model for pastoral anthropology within the dynamics of interculturality: *Cura animarum* and the quest for *wholeness* in a *colo*-spirituality. *In die Skriflig/In Luce Verbi* 46 (2):1–9. https://doi.org/ 10.4102/ ids. v46i2.57.

Ludi, E. 2015. Poverty brief – understanding poverty. Switzerland: ODI.

Lujabe, N. 2017. 2017 started just like 2016, with racist rants on social media. *News 24 online,* 6 Jan 2017. https://www.news24.com/citypress/news/2017-started-just-like-2016-with-racistrants-on-social-media-20170106 Date of access: 7 Feb 2022.

Lund, F. 2008. Changing social policy – The child support grant in South Africa. Cape Town: HSRC Press.

Lunn. J. 2009. The role of religion, spirituality and faith in development: a critical theory approach. *Third World Quarterly,* 30 (5):937-951.

Lutheran World Federation. 2016. The church in the public space: a study document of the Lutheran World Federation. Geneva: LWF.

Luyt, D. 2008. *Governance, accountability and poverty alleviation in South Africa*. Paper delivered at the United Nations Social Forum, Rhodes University. https://www2.ohchr.org/english/issues/poverty/docs/sforum/spresentations/D.Luyt.pdf# Date of access: 25 Feb 2022.

Lyall, D. 2001. Integrity of pastoral care. London: SPCK.

Maathai, W. 2010. The challenge for Africa. London: Arrow Books.

MacMaster, L. 2009. Resilience of faith communities on the Cape Flats (SA): a pastoral theological perspective. *Scriptura,* 101 (2009):288-300.

MacMaster, L. 2011. Where have all the pastors gone? a Case for public pastoral care in a democratic South Africa experiencing growth pains. (*In* U. Elsdörfer, Ulrike ed. Compassion - Kirchen in Afrika. Beratung und soziales Engagement. Sulzbach: Germany. pp. 125-136).

Magezi, V. 2006. Community healing and the pastoral care to the ill and suffering in Africa. *In die Skriflig*, 40 (3):1-17.

Magezi, V. 2007a. HIV/AIDS, poverty & pastoral care & counselling: a home based, and congregational systems approach ministerial approach in Africa. Stellenbosch: SUN PReSS.

Magezi, V. 2007b. Pastoral counselling: towards a diagnostic and interpretational approach in Africa. *In die Skriflig,* 41 (4):655-672.

Magezi, V. 2016a. Ministry on the frontlines: reflections on pastoral care in Africa. *Reflective Practice*, 36 (2016):134-145.

Magezi, V. 2016b. Reflection on pastoral care in Africa: towards discerning emerging pragmatic pastoral ministerial responses. *In die Skriflig,* 50 (1) a2130 http://dx.doi.org/10.4102/ids.v50i1.2130

Magezi, V. 2017a. Making community development at grassroots reality: church-driven development approach in Zimbabwe's context of severe poverty. *In die Skriflig,* 51(1), a2263. https://doi.org/10.4102/1ds.bv51.2263.

Magezi, V. 2017b. Public pastoral care as nexus and opportunity for transformed practical theology within decolonisation discourse in South Africa higher education. *In die Skriflig* 52 (1): a2327. https://doi.org/10.4102/ids.v52i1.2327.

Magezi, V. & Mutowa, C. 2018. Towards doing integral practical mission: A Nazarene Compassionate Ministries (NCM) reflection in Africa. *Acta Theologica,* 38 (2):123-144.

Magezi, V. 2018a. A public practical-theological response and proposal to decolonisation discourse in South Africa: From #YourStatueMustFall and #MyStatueShouldBeErected to #BothOurStatuesShouldBeErected. *Teologiese Studies/Theological Studies*, 74 (1):1-9. https://doi.org/10.4102/hts.v74i1.5030.

Magezi, V. 2018b. Pastoral care within globalization as care at the in-between The dynamics of pastoral care and counselling for meaning and coping in a global context. (*In* U. Elsdörfer, I. Ulrike & D. Takaaki *eds.* Compassion for one another in the Global Village: social and cultural approaches to care and counselling. Berlin: Germany. pp. 80 -95).

Magezi, V. 2019a. Doing pastoral care through church-driven development in Africa: reflection on church and community mobilisation process approach in Lesotho. *HTS Teologiese Studies/Theological Studies*, 75(4),a5501. https://doi.org/10.4102/hts.v74i4.5501.

Magezi, V. 2019b. Practical Theology in Africa: situation, approaches, framework and agenda proposition. *International Journal of Practical Theology*, 23 (1):115–135.

Magezi, V. 2019c. History and developments of pastoral care in Africa: a survey and proposition for effective contextual pastoral caregiving. *HTS Teologiese Studies/Theological Studies*, 75 (4), a5423. https://doi.org/10.4102/hts.v75i4.5423.

Magezi, V. 2020. Battle for the heart: how (not) to transform church and society. (*In* C. Hermans & J. van den Berg *eds*. International practical theology vol 23. Zurich: LIT VERLAG GmbH & Co. pp. 61-78).

Magezi, V. & Magezi, C. 2016. Pastoral care and healing in Africa: towards an Adamic Christological practical theology imagination for pastoral healing. *HTS Teologiese Studies/Theological Studies,* 72 (2):1-12, a3467. http://dx.doi.org/10.4102/hts.v72i2.3467

Magezi, V. & Magezi, C. 2018. Migration crisis and Christian response: from Daniel De Groody's image of God theological prism in migration theology to a migration Practical Theology ministerial approach and operative ecclesiology. *HTS Teologiese Studies/ Theological Studies*, 74(1): 4876. https://doi. org/10.4102/hts.v74i1.4876.

Magezi, V. & Manzanga, P. 2019. Gender-based violence and efforts to address the phenomenon: towards a church public pastoral care intervention proposition for community development in Zimbabwe. *HTS Theologiese Studies/Theological Studies*, 75(4), a5532. https://doi.org/10.4102/hts.v75i4.5532.

Makaringe, C., & Khobai, H. 2018. The effect of unemployment on economic growth in South Africa (1994-2016). MPRA Paper No. 85305. https://mpra.ub.uni-muenchen.de/85305/. Date of access: 26 Feb 2022.

Makgetla, N. 2020. *Inequality in South Africa: an overview*. Trade and Industrial Policy Strategies (TIPS) Working Paper, Pretoria.

Malakwane, C.T. 2012. Economic and social effects of unemployment in South Africa: prospects for the future. Pretoria: TUT (Thesis – Masters in Economics and Finance).

Malherbe, A.J. 2011. Paul and the Thessalonians: The philosophic tradition of pastoral care. Eugene, Oregon: Wipf and Stock Publishers.

Malina, B.J. 2001. The Social Gospel of Jesus. Minneapolis: Fortress Press.

Mandela, N. 1994. Long Walk to Freedom. Boston, Massachusetts: Little, Brown & Company.

Mangum, D., Custis, M., & Widder, W. 2012. Genesis 1–11: Lexham Research Commentaries. Bellingham, WA: Lexham Press.

Manyaka, R.K. & Nkuna, N.W. 2014. The phenomenon of corruption in the South African public sector: challenges and opportunities. *Mediterranean Journal of Social Sciences,* 5 (27):1572-1580. Doi:10.5901/mjss.2014.v5n27p1572.

Manzanga, P. 2020. A public pastoral assessment of church response to Gender Based Violence (GBV) within the United Baptist Church of Zimbabwe. Vanderbijlpark: NWU (Thesis – PhD).

Maqoma, P. W. 2015. The Imago Dei Weltanschauung as a narrative motif in New Testament ethics: a focus in Pauline Theology. Pretoria: UP (Thesis – PhD).

Marais, F. 2017. Missional formation and discipleship. (*In* C. Burger et al., *eds*. Cultivating missional change: The future of missional churches and missional theology. Wellington: Biblecor/BM. pp. 372–392).

Masamba ma Mpolo, J. 1988. Spirituality and counselling for liberation: The context and praxis of African pastoral activities and psychology. (*In* Karl Federschimdt, K. Temme, & H. Weiss *eds.* Voices from Africa on pastoral care: contributions in international Seminars 1988–2008. Dusseldorf: Society for Intercultural Pastoral Care and Counselling (2013). pp7–18).

Masango, M.J. 2010. Is prophetic witness the appropriate mode of public discourse on the global economy? *HTS Teologiese Studies*/*Theological Studies,* 66 (1): Art. #772. DOI: 10.4102/hts.v66i1.772

Maseko, N.M. 2013. Perceived causes of poverty of the post-apartheid generation in a higher education institution. Vanderbijlpark: NWU (Thesis – MCs).

Masuku, T.M. 2014. Prophetic mission of faith communities during apartheid South Africa, 1948-1994: an agenda for a prophetic mission praxis in the democratic SA. *Missionalia,* 42 (3):151-167.

Mathews, S.S. & Raymond, R. 2020. Social transformation entailed in the teaching of Jesus about the Kingdom of God. https://www.academia.edu/47781841/christian_education_for_social_change. Date of access: 10 July 2022.

Mati, J.M. 2013. Bringing back 'faith' in discourses of African Civil Society: views from a convening in Nairobi. ISTR Africa Network Regional Conference, Nairobi, July 2013. www.istr.org/resource/resmgr/africa2013/bringing_back_faith_in_disco.pdf. Date of access: 10 June 2022.

Matsinhe, D. 2011. Apartheid vertigo: The rise of discrimination against Africans in South Africa. Surrey, England: Ashgate.

Mattessich, P. & Monsey, M. 2004. Community building: what makes it work. St. Paul, Minnesota: Wilder Foundation.

Mbabela, Z. 2010. Racist set dog on me. *Sunday Times*, 8 Feb 2010. https://www.timeslive.co.za/news/2010-02-08-racist-set-dog-on-me/. Date of access: 22 July 2022.

Mbali, M. 2003. HIV/AIDS policy-making in post-apartheid South Africa. (*In* J. Daniel, A. Habib, & R. Southall *eds*. State of the nation: South Africa 2003-2004. Cape Town: HSRC Press. pp. 312-329).

Mbeki, T. 1998. *Statement of the Deputy President at the Opening of the Debate in the National Assembly on 'Reconciliation and Nation-building, Cape Town.* http://www.dirco.gov.za/docs/speeches/1998/mbek0529.htm Date of access: 21 Feb 2022.

Mbeki, T. 2000. Speech of the president of South Africa at the opening session of the 13th International AIDS Conference, Durban. virusmyth.com/aids/new/durspmbeki.htm. Date of access: 25 Jan 2022.

Mbetwa, C. 2018. Why Africa is poor. Secunderabad: GS Media.

Mbiti, J.S. 1986. Bible and theology in African Christianity. Oxford: Oxford University Press.

McClure, B.J. 2010. Moving beyond individualism in pastoral care and counselling: reflections on theory, theology, and practice. Eugene, Oregon: CASCADE Books.

McClure, B. 2012. Pastoral care. (*In* Miller-McLemore, B.J. *ed.* The Willey-Blackwell companion to practical theology. Chichester: Blackwell Publishing Ltd. pp 269-278).

McDuie-Ra, D & Rees, J. 2010. Religious actors, civil society and the development agenda: the dynamics inclusion and exclusion. *Journal of International Development,* 22 (1):20-36.

McFague, S. 2001. Life abundant: rethinking theology and economy for a planet in peril. Minneapolis: Fortress Publishing.

McGrath, A.E. 1999. The NIV Thematic Reference Bible. Grand Rapids, Michigan: Zondervan.

McGrath, A.E. 2001. Christian theology: an introduction. Oxford: Blackwell Publishing.

McGrath, A.E. 2017. Christian theology: an introduction. Oxford: WILEY Blackwell.

McKay, T. 2016. The geography of South African adventure tourism industry. *African Journal of Hospitality, Tourism and Leisure*, 5 (3):1-21.

McKeown, J. 2008. Two Horizons: Genesis. Grand Rapids, Michigan: Eerdmans.

McLemore, B.J.M. 2018. The living human web: A twenty-five year retrospective. Nashville: Vanderbilt University.

McNeill, D., & Asuncion, L.S.C. 2009. Global poverty, ethics and human rights: the role of multilateral organisations. London: Routledge.

Mgojo, K. 1995. The church in history: struggle and challenge. (*In* B. Pityana & C. Villa-Vicencio *eds.* Being the church in South Africa today. Johannesburg: South African Council of Churches. pp 1-11).

Mhlauli, M. B., Salani, E & Mokotedi, R. 2015. Understanding apartheid in South Africa through the racial contract. *International Journal of Asian Social Science*, 5(4):203-219.

Michael, M. 2020. Christianity and the church in Africa. (*In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp. 367-378).

Midgley, J. 1997. Social welfare in global context. Thousand Oaks, California: Sage Publications.

Miller-McLemore, B.J. 2005. Pastoral theology and public theology. (*In* E Graham & A. Rowlands *eds*. Pathways to the public square: practical theology in the age of pluralism. Munster: Lit Verlag. pp95-105).

Miller-McLemore, B.J. 2012a. Introduction: the contributions of practical. (*In* Miller-McLemore, B.J. *ed.* The Willey-Blackwell companion to practical theology. Chichester: Blackwell Publishing Ltd. pp 1-20).

Miller-McLemore, B.J. 2012b. Five misunderstandings about practical theology. *International Journal of Practical Theology*, 16 (1):5-26.

Mills, L. 2005. Pastoral care: histories, traditions and definitions. (*In* R. Hunter *ed.* Dictionary of pastoral care and counselling. Nashville: Abingdon Press. pp. 836 – 844).

Minear, L & Weiss, T. 1993. Humanitarian action in times of war: a handbook for practitioners (humanitarian & war project study). Boulder, Colorado: Lynne Rienner Publishers.

Mitchell, D. 2008. The fallacy that government creates job. *CATO Institute,* 5 Dec 2008. https://www.cato.org/commentary/fallacy-government-creates-jobs Date of access: 25 Feb 2022.

Mkandawire, T. 2015. Neopatrimonialism and the political economy of economic performance in Africa: critical reflections. *World Politics*, 67 (93):563-612.

Mkhize, S.P. et al. 2021. Health. (*In* J. de Kadt, *et al*. *eds.* 2021. Quality of life survey: overview report. Johannesburg: GCRO. pp. 57-64).

Moffett, S.H. 2009. Evangelism: the leading partner. (*In* R. Winter & S. Hawthorne *eds*. Perspectives on the world Christian movement: a reader. California: William Carey Library. pp. 598-600).

Mogoba, M.S. 1996. The church's task in reconciliation and harmony. (*In* A Burger *ed*. Ubuntu: Cradles of peace and development. Pretoria: Kagiso).

Moltmann, J. 1984. On human dignity: political theology and ethics. London: SCM Press.

Moltmann, J. 1993. The Church in the power of the Spirit. Minneapolis: Fortress Publishing.

Moltmann, J., Wolterstorff, N., & Charry, E.T. 1998. A Passion for God's Reign: theology, Christian Learning and the Christian Self*.* Grand Rapids, Michigan: Eerdmans.

Monaheng, T. 2000. Community development and empowerment. (*In* F. De Beer & H. Swanepoel *eds.* Introduction to Development studies. Cape town: Oxford University Press. pp.124-137).

Monare, M. 2008. Zuma: I only want one term. *IOL*, 27 July 2008. https://www.iol.co.za/news/politics/zuma-i-only-want-one-term-409911 Date of access: 26 Jan 2022.

Moodley, K. 2021. Pandemics remind us of our responsibility to ourselves, others and future generations: a time for intergenerational justice? *A Journal of Injury and Violence Prevention*, 9 (1):43-51.

Mook, J.R. 2008. The Church Fathers on Genesis, the flood, and the age of the earth. (*In* T. Mortenson & T.H. Ury *eds*. Genesis: coming to grips with biblical authority and the age of the earth. Arizona: Master Books. pp. 23-52).

Moore, J. & Schindler, S. 2015. Defining inequality. (*In* R. Martin, J. Moore & S. Schindler *eds.* The art of inequality: architecture, housing, and real estate. New York: Columbia University. pp. 18-30).

Morudu, P. 2021, 10 May. *South Africa at 27* [Blog post]. https://www.wilsoncenter.org/blog-post/south-africa-27 Date of access: 1 Feb. 2022.

Moyo, D. 2009. Dead aid: why aid is not working and how there is another way for Africa. London: Penguin Books.

Muller, M. 2008. Theo-political study concerning the interrelation between the governments of national unity and religion in post-apartheid South Africa (1988- 1999) with special reference to the Dutch Reformed Church and the Anglican Church. Richards Bay: University of Zululand. (MTh – Thesis).

Munyua, J & Mutukaa, S.K. 2016. The role of the church in post-conflict reconstruction and development in Africa. *African Ecclesial Review,* 58 (1&2):66-100.

Musa, H. 2020. The Bible and public theology. *(In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. pp 27-37).

Mushongera, D. et al. 2021. Government performance and satisfaction with government. (*In* J. Kadt, *et al*. *eds.* 2021. Quality of life survey: overview report. Johannesburg: GCRO. pp. 99-111)

Mutemwa, D. *et al.* 2018. Guidelines for effective community transformation from practical theological perspective: an African case study. *In die Skriflig*, 52 (1):1-11.

a2325. https://doi.org/10.4102/ids.v52i1.2325.

Mwaura, P. & Nzengya, D.M. 2022. Examining the role of the church in socio-economic development of the rural poor in the Sub-Saharan region: insights from previous research and future research directions. *African Multidisciplinary Journal of Research,* 2 (2022):147-158.

Myers, B.L. 2000. The church and transformational development. *Transformation*, 17 (2):64-67.

Myers, B.L. 2010. Holistic mission: new frontiers. *(In* B Woolnough & W. Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books. P 119-127).

Myers, B.L. 2011. Walking with the poor: principles and practices of transformational development: Maryknoll, NY: Orbis.

Myers, B.L. 2017. Engaging globalization: the poor, Christian mission, and our hyperconnected world. Grand Rapids, Michigan: Baker Academic.

Mzwakali, S. 2015. Black people can't be racist. *Pambadzuka News online*, 13 Oct 2015. https://www.pambazuka.org/governance/black-people-cant-be-racist Date of access: 8 Feb 2022.

Naidu, T. 2020. The COVID-19 pandemic in South Africa. *American Psychological Association,* 12 (5):559-561.

Nanthambwe, P. 2020. The public dimension of Practical Theology: The contribution of the Zambezi Evangelical Church in addressing poverty in Malawi. Potchefstroom: NWU. (Thesis – MTh).

National Department of Health. 2015. National Health Insurance for South Africa: towards universal health coverage South Africa. Pretoria: SA Government.

National Development Agency. 2019. Poverty, inequality and social exclusion in South Africa: a systematic assessment of key policies, strategies and flagship programmes. Johannesburg: CSDA.

Nayyar, D & Chang, H. 2005. Introduction: toward a people-centred approach to development. *(In* E. Hershberg & C. Thornton *eds*. The Development Imperative: Toward a People-Centered Approach. New York: Social Science Research Council. pp. 1-10).

Ndebele, L. 2022. African peer group urges SA to deal with xenophobia, growing unemployment and inequality. News24 online, 7 Feb 2022 https://www.news24.com/news/African-peer-group-urges-SA-to-deal-with-xenophobia-growing-unemployment-and-inequality. Date of access: 12 February 2022.

Ndukwe, O. 2020. Rural community development. (*In* S.B. Agang *et al., eds.* African public theology. Cumbria: Langham. pp.127-143).

Nelson, J. 2003. The role the Dutch Reformed Church played in the rise and fall of apartheid. *Journal of Hate Speech,* 2 (1):63-71. DOI:http://doi.org/10.33972/jhs.11.

Newbigin, L. 1993. Proper confidence, faith, doubt and certainty in Christian discipleship. Grand Rapids, Michigan: Eerdmans.

Newman, L.G. 2020. Preface. (*In* S.B. Agang *et al eds.* African public theology. Cumbria: Langham. p. x).

Ngewa, S. 2003. The gospel of John: for pastors and teachers. Nairobi: Evangel Publishing House.

Ngewa, S. 2006a. John. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp 1251-1296).

Ngewa, S. 2006b. 3 John. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. p. 1538).

Ngewa, S. 2006c. Galatians. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp. 1413-1424).

Ngoforum. 2014, 7 Jan. *Speech by Prof PLO Lumumba at the 3rd Anti-Corruption Convention* [YouTube Video]. https://www.youtube.com/watch?v=4cbEuwqKKqE Date of access: 23 Feb. 2022.

Ngcaweni, B. 2013. Locating the ANC centenary in the South African historiography: a prelude. (*In* B. Ngcaweni *ed*. The future we choose: emerging perspectives on the centenary of the ANC. Pretoria: Africa Institute of South Africa. pp 31-48).

Nqwane, S. *et al*. 2021. Perceived and tolerated inequality in South Africa. *The Journal of Developing Areas,* 55 (3):79-93.

Noble, M., Ratcliffe, A., & Wright, G. 2004. Conceptualising, defining and measuring poverty in South Africa – an argument for a consensual. Oxford: CASASP.

Nuh, O. 2021. As HIV incidence declines in South Africa, new infections are concentrating in those over 25. *Nam aidsmap,* 24 Sept 2021. https://www.aidsmap.com/news/sep-2021/hiv-incidence-declines-south-africa-new-infections-are-concentrating-those-over-25 Date of access: 27 Feb 2022.

Nunn, N. 2009. The importance of history for economic development. The Annual Review of Economics, 2009, (1):65-92 https://doi10.1146/annualrev.economics.050708.143336.

Nussbaum, M. 2011. Creating capabilities: the human development approach. Cambridge, Massachusetts: Harvard University Press.

Nyar, A. 2016. A critical examination of anti-Indian racism in post-apartheid South Africa. Johannesburg: University of Witwatersrand (Wits). (Thesis – PhD in Philosophy).

Nyapokoto, R. 2014. The road between Sandton and Alexandra Township: a Fanonian approach to the study of poverty and privilege in South Africa. UNISA. (Thesis – MA).

Oberdorfer, B. 2010. Human dignity and image of God. *Scriptura,* 104 (2010):231–239.

Obuaku-Igwe, C.C. 2015. Health inequality in South Africa: a system review. *Africa Sociological Review,* 19 (2):1-34. https://www.ajol.info/index.php/asr/article/view/132917.

Ochunu, M.E. 2019. Looking for race: pigmented pasts and colonial mentality in “non-racial” Africa. (*In* P Essed et al *eds*. Relating words of racism: dehumanisation of European whiteness. New York: Palgrave Macmillan. pp. 3-38).

Odendaal, A. 2012. The founders: the origins of ANC and the struggles for democracy in South Africa. Sunnyside: Jacana.

O’ Donovan, W. 2000. Biblical Christianity in African perspective. Carlisle: Paternoster Press.

OECD. 1995. Supplementary measures of labour market slack: employment outlook. OECD Publishing.

OECD. 2001. Sustainable development: critical issues. Paris: OECD Publishing. https://doi.org/10.1787/9789264193185-en.

Offutt, S., Probasco, L. & Vaidyanathan, B. 2016. Religion, poverty and development. *Journal for the Scientific Study of Religion,* 55 (2):207–215.

Ojo, A.O & Oluwatayo, I.B. 2016. Driver and challenges of sustainable development in Africa. 3rd International Conference on African Development Issues (CU-ICAD 2016). Ota, Ogun State: Covenant University Press. pp. 523-526.

Okolo, C.B. 1984. Apartheid as unfreedom. *Presence Africaine,* 1 (129):20-37.

Oosthuizen, M. 2008. Estimating poverty lines for South Africa. Department of Social Development. Development Policy Research Unit. Cape Town: University of Cape Town.

Oparinde, K. & Matsha, R.M. 2021. Powerful discourse: gender-based violence and counter-discourses in South Africa. *Cogent Arts and Humanities,* 8 (2021):1-15. https://doi.org/10.1080/23311983.2021.1911035.

Osborn, D. *et al*. 2015. Universal Sustainable Development Goals: Understanding the transformational challenge for developed countries. A Report of a study by Stakeholder Forum, commissioned by UNDP, 1-20. https://sustainabledevelopment.un.org/content/documents/1684SF_-_SDG_Universality_Report_-_May_2015.pdf Date of access: 8 June 2022.

Osmer, R & Schweitzer, F. 2003. Religious education between modernization and globalization: new perspective on the United States and Germany. Grand Rapids, Michigan: Eerdmans.

Osmer, R. 2008. Practical Theology: an introduction. Grand Rapids, Michigan: Eerdmans Publishing Company.

Overy, N. 2002. 'These difficult days': mission church reactions to Batu Education in South Africa 1949-56. Michigan: ProQuest.

Ovbiebo, D. 2013. The role of Christian churches in community development: a case study of Ovia south-west Nigeria. University of South Africa. (Thesis – MTh).

Oviasuyi, O & Uwadiae, J. 2009. Africa and ethnic conflict management: a comparative study of Nigeria and South Africa. Ambrose Alli University: Edo State, Nigeria.

Padilla, R.D. 2016. An integral transformation approach: being, doing, and saying. (*In* C Ott *ed.* The mission of the church: five views in conversation. Grand Rapids, MI: Baker Academics. pp 41-67).

Paeth, S.R. 2008. Exodus church and civil society: public theology and social theory in the work of Jurgen Moltmann. Hampshire: Ashgate.

Parbhoo, T. 2012. Social cohesion: the use of socially conscious infrastructure to link the residents of Lenasia, Lehae and Thembilihle. Johannesburg: UJ. (Thesis – Masters Degree in Architecture).

Patel, L. 2015. Social welfare and social development in South Africa. Cape Town: Oxford University Press.

Pecoraro, A. 2012. What are the political causes of failed states in Sub-Saharan Africa/ Online: https://www.e-ir.info/2012/07/31/what-are-the -political-causes-of-failed-states-in-sub-saharan-africa/. Date of access: 23 Feb 2022.

Pereira, G. C. 2010. The application of the Exodus divine-presence narrative as a biblical social-ethical paradigm for the contemporary redeemed. Pretoria: UP (Theis – PhD).

Perschbacher, W.J. ed. 2001. The new analytical Greek lexicon. Peabody, Massachusetts: Hendrickson Publishers.

Peskett, H., & Ramachandra, V. 2003. The message of mission. (*In* D Tidball, *ed.* The Bible speaks today. Nottingham: Inter-Varsity Press).

Philip, K. 2010. Inequality and economic marginalisation: how the structure of the economy impacts on opportunities on the margins. *Law, Democracy and Development,* 14 (2010):1–28.

Phillips, R. & Pittman, R.H. 2009. An introduction to community development. London & New York: Routledge.

Phiri, S & Matambo, E. 2018. Decolonising the conceptions of race in South Africa: A Fanonian analysis. *Strategic Review for Southern Africa*, 40 (2):67-80.

Pillay, J. 2002. The church and development in the New South Africa: towards a theology of development. Cape Town: UCT (Thesis – PhD).

Pillay, J. 2017a. The church as a transformation and change agent. *HTS Teologiese Studies/Theological studies,* 73 (3), 4352. https://doi.org/10.4102/hts.v73i3.4352.

Pillay, J. 2017b. Racism and xenophobia: the role of the church in South Africa. *Verbum et Ecclesia,* 38 (1):3-17.

Pirie, G. H. & da Silva, M. 2001. Hostels for African migrants in greater Johannesburg. *GeoJournal*, 12(2):173-182.

Potgieter, S.D. 2015. Communities: Development of church-based counselling teams. *HTS Teologiese Studies/Theological Studies,* 71(2):#2050. http://dx.doi.org/10.4102/ hts.v71i2.2050

Potter, R. *et al*. 2018. Geographies of development: an introduction to Development Studies. London: Taylor &Francis.

Power, M. 2003. Rethinking development geographies. London: Routledge.

Prew, M. 2013. People's education for people power: the rise and fall of an idea in southern Africa socialism and education. (*In* T.G Griffith & M. Zsuzsa *eds.* Logics of socialist education: Engaging with crisis, insecurity and uncertainty. Exploration of educational purpose. Dordrecht: Springer. pp. 133-154).

Public Servants Association. 2015. South Africa's electricity crisis. Pretoria: Public Servants Association.

Qwabe, O.A. Institutional racism and its effects on higher education: a case study of UKZN Howard College (unpublished). Durban: UKZN. (Thesis – Masters in Development Studies).

Ramsay, N.J. 2004. Pastoral care and counselling. redefining the paradigms. Nashville: Abingdon Press.

Ramudzuli, M. 2019. The relationship between income inequality, economic growth and poverty in South Africa. Potchefstroom: NWU. (Thesis – Master of Commerce in Economics).

Rattansi, A. 2007. Racism a very short introduction. Oxford: Oxford University Press.

Ravallion, M. 2010. Poverty lines across the world. Washington, DC. World Bank Group.

Republic of South Africa. 2008. Department of Environmental Affairs and Tourism. People-Planet-Prosperity: a national framework for sustainable development in South Africa. Pretoria: RSA.

Republic of South Africa. 2012. Our future: Make it work. National Development Plan 2030. Executive Summary. Pretoria*:* RSA*.* https://.www.thepresidency.gov.za Date of access: 8 June 2022.

Republic of South Africa. 2019. National Action Plan to combat racism, racial discrimination, xenophobia and related intolerance. Pretoria: RSA.

Richards, L. 2021. Handling qualitative data: a practical guide. London: Sage Publication.

Rio Group. 2006. Expert group on poverty statistics. Seventh meeting, Rio de Janerio, Brazillian Geographical and statistical Institute (IBGE).

Rodriguez-Garcia, R., *et al*. 2013. Direction in development: Investing in communities achieves results-Findings from an evaluation of community responses to HIV and AIDS. Washington, DC: World Bank. https://doi.org/10.1596/978-0-8213-9741-1.

Rodrik, D. 2003. What do we learn from country narratives? (*In* D. Rodrik *ed*. In search of prosperity: analytical narratives on economic growth. Princeton, New Jersey: Princeton University. pp 1-19).

Ryken, L., & Ryken, P.G. 2007. The literary study Bible: English Standard Version. Wheaton, Illinois: Crossway Bibles.

Ryle, J.C. 2012. John: expository thoughts on the gospels. Edinburgh: The Banner of Truth.

Saayman, W. 2007. Being missionary, being human: an overview of Dutch Reformed Mission. Pietermaritzburg: Cluster Publications.

Sachs, J. 2000. Globalisation and patterns of economic development*. Weltwirtschaftliches Archive*, 136 (4):579-600.

Sachs, J. 2005. The end of poverty: economic prospects of our time. New York: Penguin Press.

Sail, R.M. & Abu-Samah, A. 2010. Capacity building: a social science perspective. *Journal of American Science*, 6 (2):68-76.

Samuel, V.K. & Sugden, C. 1999. Mission as transformation: atheology of the whole gospel. Oxford: Oxford.

Samuel, V.K. 2010. Mission as transformation and the church. (*In* B Woolnough & W, Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books International. pp 128-126).

Sanni, J.S., & Ofana, D.E. 2021. Recasting the ontological foundation of ubuntu: addressing the problem of gender-based violence in South. *South African Journal of Philosophy*, 40 (4):384-394. DOI:10.1080/02580136.2012.1996143.

Sanou, R. 2016. *The church and community development.* 13th March 2016, Ibadan. https://www.echocommunity.org/en/resources/8a9f736b-0c43-42ce-a479-fcd15c82eac4. Date of access: 11 June 2022.

Sapkota, M & Tharu, M. 2015. Sustainable community development discourse: a critical review. *Nepalese Journal of Development and Rural Studies*, 12 (1&2):66-78

SAPS. 2021. Crime situation in the Republic of South Africa (July to September 2020_21). Pretoria: SAPS.

Saunders, C., Southey, N., & Suttie, M. 2000. Historical Dictionary of South Africa. Lanham: Scarecrow Press.

Scheepers, C. 2010. Ethnicity, cultural diversity and poverty in South Africa: archaeological perspectives from Iron Age Palestine. *Old Testament Essays*, 23 (1):161-177.

Scheffler, E. 2013. Poverty eradication and the Bible in the context: a serious challenge. *Studia Historiae Ecclesiasticae,* 39 (1):1-15.

Schnable, A. 2016. What religion affords grassroots NGOs: frames, networks, modes of action. *Journal for the Scientific Study of Religion,* 55, (2):216–232.

Schotte, S., & Zizzamia, R. *The livelihood impacts of COVID-19 in urban South Africa: a view from below*. SA-TIED Working Paper no 168. The United Nations University World Institute for Development Economics Research (UNU-WIDER), Helenski.

Schutte, D. 2016. Community development and community participation: a conceptual revisit. Working Paper. University of the Western Cape, Cape Town.

Schweitzer, F. 2000. Church, individual religion, public responsibility; images of faith between modern and postmodern adulthood. *The Princeton Seminary Bulletin,* 21 (3):287-300.

Scott, N. et al. 2014. An evidence-based study of the impact of church and community mobilisation in Tanzania. https://www.researchgate.net/publication/270886307_An_Evidence-Based_Study_of_the_Impact_of_Church_and_Community_Mobilisation_in_Tanzania/link/54b78ea70cf2bd04be33a266/download. Date of access: 15 May 2022.

Sebahene, A. Mobilising the church in Africa. (*In* S.B. Agang *et al*., *eds.* African public theology. Cumbria: Langham. pp. 379-390).

Seekings, J. & Nattrass, N. 2005. Class, race, and inequality in South Africa. Connecticut: Yale University Press.

Sefotho, M. M. 2015. A researcher's dilemma: philosophy in crafting dissertations and thesis. *Journal of Social Sciences,* 42 (1, 2):23-36.

Sehoole, C. 2012. South Africa: challenges of racism and access. *International Higher Education,* 68 (2012):20-25.

Sekatane, M.B. 2004. The role of clothing manufacturing co-operatives in job creation and poverty alleviation in Sharpeville. Vanderbijlpark: NWU (Dissertation – Masters).

Sekyere, E., *et al*. 2020. *The impact of COVID-19 in South Africa*. Africa Program Occasional Paper. Washington, DC: Wilson Center.

Sen, A. 1985. Commodities and capabilities. Oxford: Elsevier Science Publishers.

Sen, A. 1988. The concept of development. (*In* H. Chenery & T.N. Srinivasan *eds*. Handbook of development economics. Amsterdam: North Holland. pp 9-26).

Sen, A. 1999. Development as freedom. Oxford: Oxford University Press.

Shava, E. & Thakhathi, D.R. 2016. Challenges in the implementation of community development projects in the Eastern Cape Province, South Africa. *Journal of Human Ecology,* 56 (3):363-373.

Shelby, T. 2002. Is racism in the "heart"? *Journal of Social Philosophy,* 33 (3):412-420.

Sider, R.J. 1993. Evangelism and social action. London: Hodder & Stoughton.

Sider, R. & Unruh, H.R. 2004. Typology of religious characteristics of social service and educational organisations and programs. *Nonprofit and Voluntary Sector Quarterly*, 33 (1):109-134.

Sider, R.J. 2005. Rich Christians in an age of hunger. Moving from affluence to generosity. Nashville, Tennessee: Thomas Nelson.

Sider, R.J. 2010. What if we define the gospel the way that Jesus did? *(In* B Woolnough & W. Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books. pp 17-30).

Simbarashe, T. *et al.* 2021. Situation analysis and strategic advisory on farming and food security in South Africa in the aftermath of widespread public violence and looting in KwaZulu-Natal and Gauteng between 10-14 July 2021. SAGE https://www.assaf.org.za/files/2021/SAGE%20Revised%20food%20security%20advisory%2030%20July%202021.pdf

Simms, B. 2013. World Bank: harnessing civil society expertise in undertaking and disseminating research findings. *AIDS Care* 25 (1):1–3. https://doi.org/ 10.1080/09540121.2012.733334

Simpson, S. 2022. SONA 2022: Ramaphosa says government does not create jobs. The South African, 10 Feb 2022. https://www.thesouthafrican.com/news/south-africa/sona-ramaphosa-

government-does-not-create-jobs-economy-unemployment-breaking-2022/ Date of access: 25 Feb 2022.

Siyum, N. 20018. Why Africa remains underdeveloped despite its potential? Which theory can help Africa to develop? *International Journal of Innovation Management,* 1 (2):1-5. DOI: 10.31031/OABB.2018.01.00050.

Slye, R.C. 1999. Apartheid as a crime against humanity: a submission to the South African truth and reconciliation commission. *Michigan Journal of International Law*, 20 (2):268-300.

Smit, D.J. 2007. Essays in public theology: collective essays 1. African Sun Media: Stellenbosch.

Smith, K.G. 2008. Academic writing and theological research: a guide for the students. Johannesburg: SATS Press.

Smith, C & Pitts, B. 2019. Inside the all-white 'apartheid town' of Orania, South Africa. abcNEWS online, 12 April 2019. https://abcnews.go.com/international/inside-white-apartheid-town-orania-south-africa/story?id+62337338 Date of access: 8 Feb 2022.

So, D. 2010. The missionary journey of the Son of God into the far country. (*In* B Woolnough & W, Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books International. pp 47-58).

Sonneborn, L. 2010. The end of apartheid in South Africa. New York: Chelsea House Publishers.

South African Government. 2017. *Overcoming triple challenge*. A Report to the High Level Parliamentary Committee from the Centre for Development and Enterprise. Pretoria: South African Government.

South African Government. 2022a. State of National Address 2022. https://www.stateofthenation.gov.za/sona-2022/building-better-lives/fighting-hunger-and-poverty. Date of access: 10 July 2022.

South African Government. 2022b. President Cyril Ramaphosa assents to laws that strengthen fight against gender-based violence. https://www.gov.za/speeches/president-cyril-ramaphosa-assents-laws-strengthen-fight-against-gender-based-violence-28. Date of access. 19 July 2022.

South African Government. 2022c. Understanding the root causes of unemployment. *Insight,* 1 (3). South African Government.

South Africa History. 2022. Lenasia, Soweto. https://www.sahistory.org.za/place/lenasia-soweto. Date of access: 20 July 2022.

Sow Chin Wong, A. 2018. Reflection on pastoral care and creation perspective of a lay person. (*In* U. Elsdörfer, I. Ulrike & D. Takaaki *eds.* Compassion for one another in the Global Village: social and cultural approaches to care and counselling. Berlin: Germany. pp. 151-160).

Spaull, N. *et al*. 2020. NIDS-CRAM Wave 1 Synthesis Report: Overview and findings. NIDS-CRAM Working Paper Series. https://cramsurvey.org/wp-content/uploads/2020/07/Spaull-et-al.-NIDS-CRAM-Wave-1-Synthesis-Report-Overview-and-Findings-1.pdf. Date of access: 20 July 2020.

Spicker, P. 2007. Definitions of poverty: twelve clusters of meaning. (*In* P. Spicker, S.A. Leguizamon & D. Gordon *eds*. Poverty: an international glossary. London: Bloomsbury Publishing. pp. 229-243).

Spicker, P. 2022. Poverty: an introduction to social policy, http://spicker.uk/social-policy/poverty.htm, Date of access: 18 Feb 2022.

Stackhouse, M.L. 2007. Globalization and grace. New York: Continuum.

Statista. 2022. Monthly share of people who are worried about poverty and social inequality in South Africa from January 2021-April 2022. https://statista.com/statistics/1266530/share-of-south-africans-worried-about-poverty-and-social-inequality/#. Date of access: 10 July 2022.

Stats SA. 2008. Measuring poverty in South Africa: methodological report on the development of poverty lines for statistical reporting. Pretoria: Stats SA.

Stats SA. 2011. Census 2011. Pretoria: Stats SA.

Stats SA 2015. Methodological report on rebasing of national poverty lines and development of pilot provincial poverty lines. Report no. 03-10-11. Pretoria: Stats SA.

Stat SA. 2016 General household Survey. Pretoria: Stats SA.

Stats SA. 2017. Poverty trends in South Africa: an examination of absolute poverty between 2006 and 2015. Pretoria: Stats SA.

Stats SA. 2019. Inequality trends in South Africa; a multidimensional diagnostic of inequality. Pretoria: Stats SA.

Stats SA. 2020. Social impact of COVID-19 (wave 3): mobility, migration, and education in South Africa. Pretoria: Stats SA.

Stats SA. 2021a. National Poverty Lines. Pretoria: South Africa.

Stats SA. 2021b. Quarterly Labour Force Survey. Quarter 3:2021. Pretoria: Stats SA.

Stats SA. 2021c. Statistical release: mid-year population estimates 2021. Pretoria: Stats SA.

Stats SA. 2022. Quarterly Labour Force Survey. Quarter 4:2021. Pretoria. Stats SA.

Stearns, R. 2009. The hole in the gospel: what does God expect of us? Nashville: Thomas Nelson.

Stewart, P. 2008. Development, poverty and environment. Geneva: ILO.

Stewart, A. 2013. Deuteronomy: God's treasured possession. Grand Rapids, Michigan: EP Books.

Stilwell, F. 2019. The political economy of inequality. Cambridge: Polity Press.

Struby, C. 2018. Church and state: the impact of Christianity on South African politics and post-apartheid. *Independent Study Project (ISP) Collection.* https://digitalcollections.sit.edu/isp_collection/2907.

Sugden, C. 2010. Mission as transformation – its journey among Evangelicals since Lausanne 1. (*In* B Woolnough & W, Ma *eds.* Holistic mission: God's plan for God's people. Oxford: Regnum Books International. pp 31-36).

Sumner, A., & Tribe, M. 2008. What is 'development? (*In* A. Sumner & M. Tribe *eds*. International development studies: theories and methods in research and practice. Thousand Oaks, California: SAGE Publications Ltd. pp. 9-30).

Sunshine, G. 2015. Who are the poor? (*In* Bradley, A. & Lindsley, A., *eds*. For the least of these: a biblical answer to poverty. [Play Books ed.]. Available: http://www.googleplay.com

Swanepoel, H. & De Beer, F. 2011. Community development: Breaking the cycle of poverty. Lansdowne: Juta and Co Ltd.

Swanson, E. & Rusaw, R. 2020. The externally focused quest: becoming the best church for the community. Minnesota, Fortress Press.

Swart, I. 2003. Church, mission and development: revisiting the pragmatic debate. *Missionalia,* 31(3):405-426.

Swart, I. 2006. Churches as a stock of social capital for promoting social development in Western Cape communities. *Journal of Religion in Africa*, 36 (3/4):346-378.

Swart, I. 2010. The third public: hermeneutical key to the theological debate on church and development? (*In* Swart, I., Rocher, H., Green, S. & Erasmus, J. *eds*. Religion and social development in post-apartheid South Africa: Perspectives for critical engagement. Stellenbosch: Sun Press. pp 205-224).

Sylvester, C. 1999. Development studies and post-colonial studies: disparate tales of the Third World. *Third World Quarterly*, 20 (4):703-721.

Tafira, K. 2011. Is xenophobia racism? *Anthropology Southern Africa,* 34 (3 & 4):113–121. https://doi.org/10.1080/23323256.2011.11500015

Tearfund. 2017. Church and community mobilisation in Africa. Teddington: Tearfund.

Temin, P. 2006. The economy of the early Roman Empire. *Journal of Economic Perspectives,* 20 (1):133-151.

Templin, A.J. 2004. The ideology of a chosen people: Afrikaner nationalism and the Ossewa Trek, 1938. *Journal of Association for the Study of Ethnicity and Nationalism,* 5 (3):397-417.

Terreblanche, S.J. 2002. A history of inequality in South Africa, 1652-2002. Pietermaritzburg: University of Natal Press.

Theron, F. 2009. Reflecting upon micro-level development: an assessment of concepts, principles and strategies for change. (*In* I. Davids et al *eds*. Participatory development in South Africa: a development management perspective. Pretoria: Van Schaik Publishers. pp. 104-111).

Thobejane, T. *et al*. 2018. Gender-based violence against men: a muted reality. *Southern African Journal for Folklore Studies*, *28*(1): 1–15. https://doi.org/10.25159/1016-8427/4304.

Thomas, G. 2013. How to do your research project: a guide for students in education and applied Social Sciences. London: SAGE.

Tidball, D. 1986. Skilful Shepherds: an introduction to pastoral theology. Leicester: Inter-Varsity Press.

Tladi, L. 2006. Poverty and HIV/AIDS in South Africa: an empirical contribution. *Journal of Social Aspects of HIV/AIDS*, 3 (1):369-381. DOI:10.1080/17290376.2006.9724863.

Todaro, M.P. & Smith, S.C. 2012. Economic development. Boston: Addison-Wesley.

Tomasevski, K. 2005. Racism and education. (*In* K. Boyle *ed*. Dimensions of racism. New York: United Nations. pp. 39-52).

Townsend, P. 2006. What is poverty? an historical perspective. (*In* D. Ehrenpreis *ed*. What is poverty? concepts and measures. New York: UNDP. pp. 5-6).

Transparency International. 2014. The impact of corruption on growth and inequality. Berlin: Transparency International.

Transparency International. 2022. Corruption Perception Index 2021. Berlin: Transparency International.

Tsele, M. 2001. The role of Christian faith in development. (*In* D, Belshaw, R, Calderisi, C, Sugden *eds.* Faith in development: partnership between the World Bank and the churches of Africa. Oxford: Regnum. pp 203-218).

Tutu, D. 1994. The Rainbow people of God. South Africa's story over apartheid. London: Doubleday Publishers.

Twala, C. 2014. The African National Congress (ANC) and its ideological shifts over time: attempts to define or redefine its ideological identity. *Mediterranean Journal of Social Sciences*, 5 (20):1988-1992.

UN. UN Documentation: Development -research guides at United Nations Dag Hammarskjold Library. https://research.un.org/en/docs/dev. Date of access: 15 Sept. 2021.

UN-Habitat. 2015. Achieving sustainable development in Rwanda: from emergency response towards sustainable development. Nairobi: UN-Habitat.

UN. 1993. Facts and figures: ending violence against women. http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures. Date of access: 22 July 2022.

United Nations. 2009. Rethinking Poverty: Report on the World Social Situation. New York: UN.

United Nations. 2010. The world's women: Trends and statistics. New York: UN.

UN. 2015. Transforming our world: the 2030 agenda for sustainable development. New York: UN.

UNDP. 1990. Human Development Report 1990. New York: UNDP.

UNDP. 2007. Human Development Report 2006. Beyond scarcity: power, poverty and global water crisis. New York: UNDP.

UNDP. 2010. Human Development Report 2010. The real wealth of nations: pathways to human development. New York: UNDP.

UNDP. 2014. Human Development Report 2014. Sustaining human progress: reducing vulnerabilities and building resilience. New York: UNDP.

UNDP. 2020. Human Development Report 2020. The next frontier: human development and the Anthropocene. New York: UNDP.

Urban B. 2015. An exploratory study on outcomes of social enterprises in South Africa. *Journal of Enterprising Culture*, 23 (2):271–297.

Vanhoozer, K.J. & Strachan, O. 2015. The pastor as public theologian. Grand Rapids, Michigan: Baker Academic.

Van Der Berg, S. 2010. *Current poverty and income distribution in the context of South African history*. Stellenbosch Economic Working Papers: 22/10. Stellenbosch: Stellenbosch University.

Van Der Merwe, B. & Oelofse, M. 2013. Mediation by means of isolation: resistance against the Dutch Reformed Church in South Africa (DRC) during the 1980s. *Journal for Contemporary History/Joernaal vir Eietydse Geskiedenis,* 38(2):105-118.

Van der Westhuizen & Swart, I. 2015. The struggle against poverty, unemployment and social injustice in present-day South Africa: exploring the involvement of the Dutch Reformed Church at congregational level. *Stellenbosch Theological Journal,* 1 (2):731-759. DOI: http://dx.doi.org/10.17570/stj.2015.v1n2.a35.

Van Wyk, M.M. 2017. Exploring the role of the church as a “reformation agency” in enhancing a socially transformative agenda in South Africa. *HTS Teologiese Studies/Theological Studies,* 73(3)a4356.https://doi.org/10.4102/hts.v73i34356.

Ver Beek, K.A. 2000. Spirituality: a development taboo. *Development in Practice,* 10 (1):31-43.

Vidal, A.C. 2001. *Faith based organisations in community development.* Report by the Urban Institute, August 2000, U.S. Department of Housing and Urban Development Office of Policy Development and Research. Houston, Texas.

Vigne, R. et al. 2022. South Africa. In: *Encyclopedia Britannica.* https://www.britannica.com/place/South-Africa Date of access: 12 Jan. 2022.

Viljoen, D & Sekhampu, T.J. 2013. The impact of apartheidon urban poverty in South Africa: what we can learn from history. *Mediterranean Journal of Social Sciences*, 4 (2):729-733 DOI:105901/mjss.2013v4n2p729.

Vine, W. 1996. Prosper – Vine's Expository Dictionary of New Testament words. Blue Letter Bible. https://www.blueletterbible.org/search/dictionary/viewtopic.cfm>. Date of access: 29 July 2022.

Von Holdt, 2019. Politics, economy and business: unpacking corruption in South Africa. *Bee News*, 7 Mar. 2019. https://www.bee.co.za/post/2019/03/08/politics-economy-and-business-unpacking-corruption-in-sa Date of access: 25 Feb 2022.

Voorhies, S.J. 2009. Transformational development: God at work changing people and their communities. (*In* R.D. Winter & S.C. Hawthorne e*ds*. Perspectives on the world Christian movement: a reader. Carlisle, UK: Paternoster. pp. 601-606).

Vorster, N. 2017. Distorted racial identities in post-apartheid South Africa: A Reformed perspective on constructing authentic human identities. (*In* J.A. du Rand, J.M. Vorster & N. Vorster *eds*. Togetherness in South Africa. Cape Town: AOSIS. pp. 29–58 https://doi.org/10.4102/aosis.2017.tsa49.01).

Vorster, J.M., 2012, Managing corruption in South Africa: the ethical responsibility of churches. *Scriptura,* 109 (2012):133–147.

Vorster, J.M. 2017a. Racism in South Africa: Are we at a tipping point? (*In* J.A. du Rand, J.M. Vorster & N. Vorster *eds*. Togetherness in South Africa. Cape Town: AOSIS. pp. 59–78 https://doi.org/10.4102/aosis.2017.tsa49.01).

Vorster, J.M. 2017b. Kingdom, church and civil society – a theological paradigm for civil action. (*In* M. Welker, N. Koopman & J.M. Vorster *eds*. Church and civil society. Cape Town: Sun MeDIA. pp. 15-32).

Vyhmeister, N.J. 2008. Your guide to writing quality research papers: for students of religion and theology. Grand Rapids, Michigan: Zondervan.

Walton, J.H. Matthews, V.H., & Chavalas, M.W. 2015. The IVP Bible background commentary: Old Testament. Illinois: InterVarsity Press.

Walton, J.H. 2001. The NIV application commentary: Genesis. Grand rapids, Michigan: Zondervan.

Wa Muiu, M. 2008. The pitfalls of liberal democracy and late nationalism in South Africa. New York: Palgrave Macmillan.

Ward, T. 2000. Development. (*In* S. Moreau *ed*. Evangelical dictionary of world missions. Grand Rapids, Michigan: Baker Books. pp 272-273).

Ward, P. 2017. Introducing practical theology: mission, ministry, and the life of the church. Grand Rapids, Michigan: Baker Academics.

Watkin, C. 2017. Thinking through creation: Genesis 1 and 2 as tools of cultural critique. New Jersey: P&R Publishing.

Webster, E., Valodia, I., & Francis, D. 2017. South Africa needs a fresh approach to its stubbornly high levels of inequality. https://theconversation.com/south-africa-needs-a-fresh-approach-to-its-stubbornly-high-levels-of-inequality-87215. Date of access: 20 July 2022.

Weiss, I., & Gal, J. 2007. Poverty in the eyes of the beholder: social workers compared to other middle-class professionals. *British Journal of social Work*, 37 (5):893-898.

Welker, M. 2013. God the revealed. Christology. Grand Rapids, Michigan: Eerdmans.

Whybray, R.N. 2000. Genesis. (*In* J. Barton & j. Muddiman *eds*. The Oxford Bible Commentary. Oxford: Oxford Press. pp. 38-66).

Wieja, E. 2020. Blessed in Hebrew: the meaning behind the word baruch. https://firmisrael.org/learn/the-hebrew-meaning-of-blessed/. Date of access: 29 July 2022.

Williams, B. 2014. Prophetic public theology. *Review and Expositor,* 11(2): 159-170. DOI: 10.1177/00346373145250008.

Woodbridge, N. 2014. The EDNA model for doing research in practical theology: a biblical approach. *Conspectus,* 17 (03):89-121.

Woolcock, M. & Narayan, D. 2000. Social capital: implications for development theory, research, and policy. *The World Bank Research Observer*, 15 (2):225-248.

Woolnough, B. 2010. Good news for the poor – setting the scene. (*In* B Woolnough & W. Ma *eds.* Holistic mission: god's plan for God's people. Oxford: Regnum Publishing. pp. 3-14).

Woolnough, B.E. 2014. Good news from Africa, community transformation through the church. *Transformation,* 31(1):1-10 doi: 10.1177/026537881350740trn.sagepub.com.

Worger, W. & Byrnes, R.M.1997. Introduction. (*In* W. Worger & R. Byrnes *eds*. History of South Africa: a country study. Washington, DC: Library of Congress. pp. xlvii-lxv).

Worger. W. 1997. Historical setting. (*In* W. Worger & R. Byrnes *eds*. History of South Africa: a country study. Washington, DC: Library of Congress. pp. 1-83).

World Bank. 2005. Introduction to poverty analysis. http://siteresources.worldbank.org/INTANNREP2K5/Resources/51563_English.pdf. Date of access: 19 Feb 2022.

World Bank. 2007. Development and faith. Washington, DC. World Bank.

World Bank. 2013. African Union GDP per Capita 2013. https://www.reinisfischer.com/african-union-gdp-capita-2013 Date of access: 13 Jan. 2022.

World Bank. 2015. Bonds for sustainable development. Washington, DC. World Bank.

World Bank. 2016. Poverty and shared prosperity: taking on inequality. Washington, DC: World Bank.

World Bank. 2018a. Poverty and shared prosperity: piercing together the poverty puzzle. Washington, DC: World Bank.

World Bank. 2018b. An incomplete transition: overcoming the legacy of exclusion in South Africa. Washington, DC: World Bank Group.

World Bank. 2018c. Overcoming poverty and inequality in South Africa. An assessment of drivers, constraints and opportunities. Washington, DC: World Bank Group.

World Bank. 2018d. Developing an inclusive South Africa. *May 2018*. https://www.worldbank.org/en/country/southafrica/publication/developing-an-inclusive-equal-south-africa?qterm_test=developing+an+inclusive+south+africa. Date of access: 14 July 2022.

World Bank. 2019. Measuring poverty. https://www.worldbank.org/en/topic/measuringpoverty Date of access: 19 Feb 2022.

World Bank. 2021. Rwanda overview. https://www.worldbank.org/en/country/rwanda/overview#1 Date of access: 16 Feb 2022.

World Commission on Environment and Development. 1987. Our Common Future. Washington DC. Oxford University Press.

World Council of Churches. 2010. Health system strengthening: Focus on Church based pharmaceutical human resources. *Contact Magazine no 189, January- March 2010*, *A publication of the World Council of Churches*. www.oikoumene.org/sites/default/files/File/Contact%20189%20English.pdf. Date of access: 11 June 2022.

World Economic Forum. 2013. The future role of civil society. World Scenario Series. Geneva: WEF.

World Health Organisation. *Community empowerment.* 7th Conference on Health Promotion, Nairobi, 2009. Geneva: WHO www.who.int/teams/health-promotion/enhaced-wellbeing/seventh-global-conference Date of access: 9 July 2022.

World Population Review. 2022a. South African population 2022. *Online,* https://worldpopulationreview.com/countries/south-africa-population Date of access: 6 Jan 2022.

World Population Review. 2022b. Crime rate by country. *Online,* https://worldpopulationreview.com/country-rankings/crime-rate-by-country Date of access: 26 Feb 2022.

World Vision International. 2017. Doing development differently. Monrovia, California: World Vision International.

Wright, C.J. 2004. Old Testament ethics for the people of God. Downers Grove, Illinois: InterVarsity Press.

Wright, C. 2006. The mission of God: unlocking the Bible's grand narrative. Oxford: Intervarsity Press.

Wright, C.J. 2010. The mission of God's people: a biblical theology of the church's mission. Grand rapids, Michigan: Zondervan.

Yarbrough, R.W. 2008. 1-3 John: Baker Exegetical Commentary on the New Testament. Grand Rapids, Michigan: Baker Academic.

Yilpet, Y. 2006. Micah. (*In* T. Adeyemo, *ed*. Africa Bible Commentary. Nairobi: WordAlive. pp. 1049-1058).

Yoms, E. 2015. Transformational development as theological challenge: an evaluation of the ECWA people oriented development programmes. Stellenbosch, Cape Town: Stellenbosch University. (Thesis – PhD).

Yoms, E. & Bowers-Du Toit, N. 2017. A comparative discourse on Christian and secular distinctive: features of transformational development. *Missionalia*, 45 (1):45-60.

Yun, S. H., & Weaver, R. D. 2010. Development and validation of a short form of the attitude towards poverty scale. *Advances in Social Work, 11*(2):174-187.

Zain, Z. M. 2012. The awareness on gender-based violence among students in the higher learning institutions. *Social and Behavioural Sciences*, *38*:132–140.

Zastrow, C. 1995. An introduction to social work and social welfare. California: Brooks/Cole.

Zizzamia, R. *et al*. *Snakes and ladders and loaded dice: poverty dynamics and inequality in South Africa, 2008-2017.* WIDER Working Paper, No. 2019/25, The United Nations University World Institute for Development Economics Research (UNU-WIDER), Helenski http://do.doi.org/10.35188/UNU-WIDER/2019/659-3 Date of access: 12 Feb 2022.

ANNEXURES

ANNEXURE A 1: NWU ETHICS APPROVAL LETTER OF STUDY

Private Bag X1290, Potchefstroom
South Africa 2520
Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: http://www.nwu.ac.za

Senate Committee for Research Ethics
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

22 November 2021

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Theology Research Ethics Committee (TREC)** on 22/11/2021, the Theology Research Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Community development and the Church: A public practical theology inquiry

Study Leader/Supervisor (Principal Investigator)/Researcher: Prof V Magezi
Student: Nanthambwe, P = #31692729 Ethics number:

	Institution			Study Number						Year		Status	
Status: S =	N	W	U	-	0	0	7	9	3	-	2	1	-	A	7

Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single Study

Commencement date: **2021/12/01** **Risk Category:** **Minimal risk**

Expiry date: 2022/11/30

Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

Special in process conditions of the research for approval (if applicable):

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC:*
  - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*

- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRE and TREC reserves the right to:*
  - *request access to any information or data at any time during the course or after completion of the study;*
  - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process; – withdraw or postpone approval if:*
    - *any unethical principles or practices of the study are revealed or suspected;*
    - *it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;*
    - *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
    - *new institutional rules, national legislation or international conventions deem it necessary.*
- *TREC can be contacted for further information or any report templates via Rudy.Denton@nwu.ac.za.*

The TREC would like to remain at your service as a scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely

Dr Rudy Denton

Chairperson NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm 8 November 2018

ANNEXURE A 2: THE LETTER OF PERMISSION TO CONDUCT A RESEARCH WITH THE WELTEVREDEN CHAPEL FAMILY BIBLE CHURCH

P O Box 5517

Weltevreden Park

1715

30 March 2022

To Whom it May Concern,

Re: Mr. Patrick Nanthambwe PhD. Research.

This letter serves to confirm that Mr. Patrick Nanthambwe was granted a permission by the leadership of Weltevreden Chapel Family Bible Church to conducted his research questionnaires on the topic of "**Community Development and the Church: A Public Practical Theology Enquiry**" with five members at Weltevreden Chapel with our full permission.

Yours Sincerely,

Douglas Forsyth

Douglas Forsyth (Pastor)
[B A Ed, (RAU); Th.M. (Dallas Seminary); Ph.D. (U.P.)]
Cell: 0823297056

ANNEXURE A 3: THE LETTER OF PERMISSION TO CONDUCT A RESEARCH WITH

Christian Revival Centre Lenasia
Corner of Scorpio Drive & Polaris Street | Extension 9 | Lenasia | 1827
christianrevivalcentrelenasia@gmail.com

07 March 2022

CHRIST REVIVAL CENTRE LENASIA

Dear Patrick Nanthambwe

Consent to conduct interviews and question members of our church

We hereby consent to you interviewing and questioning members and leaders from our church as required by the North West University in accordance with your studies.

You are only permitted to conduct these interviews and question our members and leaders with the mutual understanding that the information you receive from them will by no means be used for any other reasons except to conduct a study to fulfil the requirement of your research assignment of your PhD study: *Community development and the church: a public practical theology inquiry.*

The information you obtain during this process will be used only for your study and not for any other reasons that may bring disrepute to our church organization. The views expressed by members and leaders will not necessarily represent the theological standpoint of our church.

If the intent is for the study, with all member's information, to be made public, we must be notified and be allowed to act in a manner that will not affect the integrity of the church.

We trust that you find the above in order.

Yours in Christ

Ps. Bradley Ramsamy and the Church Leadership Team of Christian Revival Centre Lenasia 072-740-6571 / Bradley.Ramsamy@gmail.com

Jesus Answered: *I am the way and the truth and the life. No one comes to the Father except through r*

ANNEXURE A 4: PASTORS AND LEADER'S INTERVIEW INFORMATION AND CONSENT FORM

HREC Stamp

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
VAAL TRIANGLE CAMPUS

PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR RESEARCH PARTICIPANTS

TITLE OF THE RESEARCH STUDY: Community development and the church: A public practical theology inquiry

ETHICS REFERENCE NUMBERS: NWU-00793-21-A7

PRINCIPAL INVESTIGATOR: Prof. Vhumani Magezi

POST GRADUATE STUDENT: Patrick Nanthambwe

ADDRESS: 16 Mare Street, Roodepoort, Johannesburg.

CONTACT NUMBER: (+27)719382875)

You are being invited to take part in a **research study** that forms part of my PhD research. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary,** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Faculty of Theology Ethics Committee of the North-West University** and will be conducted according to the ethical guidelines and principles of Ethics in Theology Research: Principles, Processes and Structures (DoH,

2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

The research aims to develop a church public pastoral care ministry approach that promotes community development in South African communities

Why have you been invited to participate?

The participants have been selected to participate in the interviews firstly, based on their long experience and leadership roles they have played in their churches. As such they are well placed to provide the required information responding to the questionnaires. Secondly, the members have been chosen based on being committed members of their churches. Based on this, they are able to provide for information which is relevant for this study.

What will be expected of you?

You are expected to share your experiences, comments thoughts about your church and the church at large involvement in community development based on what you have observed or experience.

Will you gain anything from taking part in this research?

You will gain insight into the practice of the church and how it should be involved in community development. There are no costs involved or any form of remuneration. Your participation is completely voluntary.

Are there risks involved in you taking part in this research and what will be done to prevent them?

The risks in this study are very minimal. There is a possibility that some participants will be exhausted during the interviews. To mitigate for this, the researcher has a month to conduct this study so that the participants cannot feel pressured in doing the interviews. They will have freedom to stop any time they feel they can't go on. The interviews and discussions benefit the participants more than the risks.

How will we protect your confidentiality and who will see your findings?

Anonymity of your findings will be protected by using pseudonyms for everyone who participate in responding to questionnaires. Your privacy will be respected by not sharing what will be discussed with you outside interviews.

What will happen with the findings or samples?
They will be kept in a lockable cabinet and will be destroyed after five years.

How will you know about the results of this research?
Only the general findings will be shared with you through the academic public domain and relevant channels.

Will you be paid to take part in this study and are there any costs for you?

No, you will not be paid to take part in the study because this is voluntary participation without any funding attached to it. There will thus be no costs involved for you, if you do take part in this study.

Is there anything else that you should know or do?

You can contact Patrick Nanthambwe (Researcher) at +27 719382875 (patricknanthambwe@yahoo.com) or Prof. V. Magezi (Research Promoter) at +27 82 921 0847 (vhumani.magezi@nwu.ac.za) if you have any further questions or have any problems.

Declaration by participant

By signing below, I ……..…… agree to take part in the research study titled: ***Community development and the church: A public practical theology inquiry***
I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) .....…..…….. on (*date*) ……...…….. 20....

....
Signature of participant **Signature of witness**

Declaration by person obtaining consent

I *(name)* ……..…… declare that:

- I clearly and in detail explained the information in this document to ……
- I did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) .....…..…….. on (*date*) ……...…….. 20....

....
Signature of person obtaining consent **Signature of witness**

Declaration by researcher

I *(name)* ……..…… declare that:

- I explained the information in this document to ……..
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them or I was available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) .....…..…….. on (*date*) ……...…….. 20....

....
Signature of researcher **Signature of witness**

ANNEXURE A 5: INTERVIEW GUIDE

1. What is your understanding of community development?
2. What do you think are the challenges faced by South African communities?
3. Why do you think these challenges hamper community development?
4. Do you think the church can help with these challenges?
5. What is the biblical rationale/justification or any other reasons for the church to be involved in community development?
6. In what ways is your church involved in community development?
7. In what ways have those ways be effective or ineffective in your church's involvement in community development?
8. In what ways does your church train its leaders and members to be involved in community development?
9. What kind of challenges does your church face in involvement in community development?
10. How could the church overcome these challenges?
11. What is your recommendation to the church to improve its approach to community development?

ANNEXURE A 6: APARTHEID LAWS AND REGULATIONS[78]

Prohibition of Mixed Marriages Act, Act No 55 of 1949. Prohibited marriages between white people and people of other races. Between 1946 and the enactment of this law, only 75 mixed marriages had been recorded, compared with some 28,000 white marriages.

Immorality Amendment Act, Act No 21 of 1950; amended in 1957 (Act 23). Prohibited adultery, attempted adultery or related immoral acts (extra marital sex) between white and black people.

Population Registration Act, Act No 30 of 1950. Led to the creation of a national register in which every person's race was recorded.

A Race Classification Board took the final decision on what a person's race was in disputed cases. Group Areas Act, Act No 41 of 1950. Forced physical separation between races by creating different residential areas for different races. Led to forced removals of people living in "wrong" areas, for example Coloureds living in District Six in Cape Town.

Suppression of Communism Act, Act No 44 of 1950. Outlawed communism and the Community Party in South Africa. Communism was defined so broadly that it covered any call for radical change. Communists could be banned from participating in a political organisation and restricted to a particular area.

Bantu Building Workers Act, Act No 27 of 1951. Allowed black people to be trained as artisans in the building trade, something previously reserved for whites only, but they had to work within an area designated for blacks. Made it a criminal offence for a 2 black person to perform any skilled work in urban areas except in those sections designated for black occupation.

Separate Representation of Voters Act, Act No 46 of 1951. Together with the 1956 amendment, this act led to the removal of Coloureds from the common voters' roll.

Prevention of Illegal Squatting Act, Act No 52 of 1951. Gave the Minister of Native Affairs the power to remove blacks from public or privately owned land and to establishment resettlement camps to house these displaced people.

Bantu Authorities Act, Act No 68 of 1951. Provided for the establishment of black homelands and regional authorities and, with the aim of creating greater self-government in the homelands, abolished the Native Representative Council.

[78]Adopted online from: https://disa.ukzn.ac.za. Date of access: 21 Jan 2022.

Natives Laws Amendment Act of 1952. Narrowed the definition of the category of blacks who had the right of permanent residence in towns.

Section 10 limited this to those who'd been born in a town and had lived there continuously for not less than 15 years, or who had been employed there continuously for at least 15 years, or who had worked continuously for the same employer for at least 10 years.

Natives (Abolition of Passes and Co-ordination of Documents) Act, Act No 67 of 1952. Commonly known as the Pass Laws, this ironically named act forced black people to always carry identification with them. A pass included a photograph, details of place of origin, employment record, tax payments, and encounters with the police. It was a criminal offence to be unable to produce a pass when required to do so by the police. No black person could leave a rural area for an urban one without a permit from the local authorities. On arrival in an urban area a permit to seek work had to be obtained within 72 hours.

Native Labour (Settlement of Disputes) Act of 1953. Prohibited strike action by blacks.

Bantu Education Act, Act No 47 of 1953. Established a Black Education Department in the Department of Native Affairs which would compile a curriculum that suited the "nature and 3 requirements of the black people". The author of the legislation, Dr Hendrik Verwoerd (then Minister of Native Affairs, later Prime Minister), stated that its aim was to prevent Africans receiving an education that would lead them to aspire to positions they wouldn't be allowed to hold in society. Instead, Africans were to receive an education designed to provide them with skills to serve their own people in the homelands or to work in labouring jobs under whites.

Reservation of Separate Amenities Act, Act No 49 of 1953. Forced segregation in all public amenities, public buildings, and public transport with the aim of eliminating contact between whites and other races. "Europeans Only" and "Non-Europeans Only" signs were put up. The act stated that facilities provided for different races need not be equal.

Natives Resettlement Act, Act No 19 of 1954; Group Areas Development Act, Act No 69 of 1955; Natives (Prohibition of Interdicts) Act, Act No 64 of 1956. Denied black people the option of appealing to the courts against forced removals.

Bantu Investment Corporation Act, Act No 34 of 1959. Provided for the creation of financial, commercial, and industrial schemes in areas designated for black people.

Extension of University Education Act, Act 45 of 1959. Put an end to black students attending white universities (mainly the universities of Cape Town and Witwatersrand). Created separate tertiary institutions for whites, Coloured, blacks, and Asians.

Promotion of Bantu Self-Government Act, Act No 46 of 1959. Classified black people into eight ethnic groups. Each group had a Commissioner-General who was tasked to develop a homeland for each, which would be allowed to govern itself independently without white intervention.

Coloured Persons Communal Reserves Act, Act No 3 of 1961; Preservation of Coloured Areas Act, Act No 31 of 1961.

4 Urban Bantu Councils Act, Act No 79 of 1961. Created black councils in urban areas that were supposed to be tied to the authorities running the related ethnic homeland.

Terrorism Act of 1967. Allowed for indefinite detention without trial and established BOSS, the Bureau of State Security, which was responsible for the internal security of South Africa.

Bantu Homelands Citizens Act of 1970. Compelled all black people to become a citizen of the homeland that responded to their ethnic group, regardless of whether they'd ever lived there or not, and removed their South African citizenship. Various segregation laws were passes before the Nationalist Party took complete power in 1948.