

**The church as partner in the
social responsibility in
South Africa: A Vaal
Triangle case study**

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DECLARATION

I, George Molifi Lebusa, declare that the thesis titled:

“The Church as Partner in the Social Responsibility in South Africa: A Vaal Triangle Case study”

is my own work, and that all the sources used herein have been acknowledged by means of complete references, and that the thesis has been text-edited in accordance with the requirements and has not been submitted previously to any university.

DEDICATION

I dedicate this study to my mother, Paulina Lulu Makhokolotso Lebusa, who single-handedly raised me, and to my brothers Jacob Molantoa Lebusa, Azael Moletsane, and Aupa Moletsane, who motivated me to return to school, and my sister Ntswaki Moletsane. Their spirits are not dead, and their memories will forever inspire me to work hard. My flesh and blood, Neo “Big G” Prudence Lebusa, Tumelo “Mrĕ” Morero Lebusa, Setjhaba “SK” Kutlwisiso Lebusa, Able Bokamoso “Moso” Lebusa. To Pinkie Faith “Mam” Lebusa and my other children Nthabiseng “Tshatshemo” and Renang “Boyboy” Mofokeng (grandson), and the late Karabo “KB” Blessing Mofokeng. Lastly this work is dedicated to Rev. Vincent Buta Modiko, the founder of El Shaddai Christian school, whom I regard as the pioneer of Christian Education in the Vaal Triangle townships.

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ABSTRACT

The church, as one of the transforming agents in societies, has been investigated in the area of social responsibility (SR) as a suitable partner with other stakeholders: the government and businesses. Social responsibility, which is as old as mankind, and not a modern concept, has gone through numerous changes that can be attributed religious, historical, geo-political, socioeconomic, cultural, and environmental factors, resulting in the terms corporate social responsibility (CSR), social justice, and other contemporary terms. All these factors are forces that require partnerships with all stakeholders that are involved in the SR domain. Specifically, the study investigated the church as a valuable partner for business and government, utilising the Vaal Triangle Region (VTR) as a case study, given its socioeconomic challenges. This study revealed that companies, government, and churches cannot solve the complex social challenges on their own; they need to collaborate if they wish to achieve optimal CSR results and make a real and sustainable difference to communities.

Churches, by their nature and mandate, are both social and spiritual institutions. They exercise both governance and business practices by taking on the identity of government (governance) and business (providing practical CSR solutions). In that respect, churches offer some services to communities, similar to those offered by government and businesses. CSR by both government and business converge at numerous levels with church corporate social responsibility (CCSR). The spiritual component of CSR makes the church an important potential partner with the two stakeholders in that the CCSR, which has both spiritual and social capital, has proven to mitigate various social ills, and God is seen as the author of SR. The study sought to find the common ground between the three entities, to enable the formation of meaningful partnerships. The tri-partnership can be the key to addressing the complex social ills in communities since none of these entities can achieve the solutions on their own. History records identify that fair CSR thrived where there were fruitful partnerships.

The empirical study underscored that, social injustices, manifesting in complex social ills, need a multi-pronged approach, with all entities combining their resources in a complementary approach. Government and businesses have found each other on a

common platform already, but this has not happened with most churches. Yet the three entities are shown in this study to be co-stewards in social responsibility, called by God to serve communities. A complementary tri-partnership would mean that the three entities need to speak a common language as a principle of communication, wherein the religious terms are translated into corporate and political language. This can form the bedrock of a uniform language for tri-partnerships to be effective. Tri-partnerships have proven to be job creators thus adding social value to communities. Availability of land to churches has proven to enhance social responsibility as churches that had more land performed with excellence. However, churches will first have to unify and find a common theology of spiritual and practical social actions to enable them to grow and thereby remain important partners in CSR.

Keywords

Social responsibility; corporate social responsibility; church corporate social responsibility; individual social responsibility; church; business; government; social justice; ethics; stewardship; tri-partnerships; stakeholders

LIST OF ABBREVIATIONS AND ACRONYMS

ATLA	American Theological Library Association
CC:	Corporate Citizenship
CCSR:	Church Corporate Social Responsibility
CSI:	Corporate Social Investment
CSR:	Corporate Social Responsibility
EBSCO HOST:	Academic Search Elite Association
ISAP:	South African Journal Articles
JSTOR:	Academic Journals Books and Primary Sources
OCC:	Operation Christmas Child
SR:	Social Responsibility
SRI:	Social Responsible Investment
TBL:	Tripple Bottom Line
VTR:	Vaal Triangle Region

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CHAPTER 1

INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

The study investigated the social calling of the church, with special reference to the Vaal Triangle Region (VTR). The study considered the relations of the church with other role-players, such as the government and businesses in South Africa. The new post-1994 democratic dispensation in South Africa brought with it remarkable social changes (Coertze, 2005:90; Van der Walt, 2007:2 & Wasserman, 2020:451). This new democratic order also calls for the Christian church to revisit its role to function fully as an important partner in social responsibility. History has it on record that prior to 1994, the social order of the South African communities was arranged along a racial divide, and as such, some churches took their social mandate seriously enough to engage critically with state policies, as these policies affected society (Adonis & Millard, 1994:283; Elphick, 1997; Dube & Molise 2018). Authorities reminded the church to stay out of politics from as early as the colonial era, when certain missionaries criticised colonial governments. Churches were not only instructed to stay out of politics but even out of community development, as churches have regarded themselves as community investment vehicles. There are clear cases where the authorities did not appreciate what the church contributed in those instances. Now that the social order is different and the social ills of South African communities appear to have somehow been impacted by this new order, the role of the church, in terms of social responsibility, needed to be investigated.

The study understands the church in the same way as several scholars describe it to refer to a gathering or meeting of Christians, a particular denomination of Christians, an organisation of Christians related to a particular area or nation, the universal body of believers, and even at a particular locality (Abumere 2013; Saucey, 1972:10; Tkach *et al.*, 2016). According to Erasmus *et al.* (2005:162), a church is a local worshipping community, a denomination (group of local churches in a specific area working together); an ecumenical body (different churches coming together to advocate for important social issues; church members involved in volunteer organisations, civil society movements and community associations, as well as individuals who live

according to Christian principles). Further exposition of what this understanding of the church implies is dealt with more extensively in Chapters 5 and 6.

1.2 PERCEPTIONS OF THE CHURCH'S ROLE IN ITS SOCIAL CALLING

There are different definitions of the church and its role across the various countries. Strachwitz (2007:31) reports that in the United States of America, churches are understood to be part of civil society, while in the United Kingdom and many Islamic countries, religious and political establishments are closely intertwined, and church leaders see themselves as part of a universal authority commonly associated with the state. Germany, on the other hand, was in the process of adopting a position somewhere between these two extremes (Strachwitz, 2007:31). The church has to play its unique role, irrespective of whether it is viewed as part of civil society. Bastian (2007:39) maintains that in most cases, where there is some cooperation between the church and civil society groups, such as workers' trade unions or community organisations, cooperation is usually temporary and depends on short-lived social challenges, social reforms, and economic structural insecurity of the masses. To remain unique and in a position to fulfil its role impartially, the church, with its prophetic and social mandate derived from its sacred texts, is often critical of both the government and businesses. This tendency may cause the church to be viewed as another "civic organisation or workers' union." However, Vorster (2007:75) makes a clear distinction between the church and other civil society organisations because of its character and its prophetic calling.

The church, the state, and business can have different but complementary duties in the social responsibility domain. According to Abbot (2004:91), from the time of Constantine the Great the church has been active in education, health, and social wellness, while the state did the same from the period of the Renaissance onward. Stark (1997:7) also supports the view that the church has been a commanding force in social action since the first century.

Primarily, the role of the church in society is to proclaim the gospel and while doing so provide spiritual, emotional, as well as physical wellness to all humanity through love and compassion. The church's role is that of a prophet, a priest, and often even a king. Words and deeds have always accompanied the church from the time of Christ through the Apostolic Era. Paragraph 5 of the Lausanne Covenant of 1974 commits

the church to Christian social responsibility in the same way as to its responsibility to provide evangelism. Strachwitz (2007:33) stated that among many other important duties, “the church provides identity, accountability, a basis for trust, moral authority, and thus in the last instance, order” in a society. Staundacher (2007:10) added to this view by saying, “The churches do not only promote Christian values in an abstract way; they also fight against corruption, against poverty, against social injustice and political implausibility.” As models of social change, whether in local or ecumenical structures, churches ideally build communities, meet temporary social service needs, advocate for the poor, and rebuild cities through community economic development (Stockwell, 2002:183). Nowadays, churches combine evangelism with relief and development (Greenway & Monsma, 2000:80). Erasmus *et al.* (2000:5) concur that churches sometimes interact with the government and businesses in facing social concerns. Mkhathshwa (2007:129) encourages the church in South Africa to continue to play a central role in reconstruction and development, even in the democratic state. The important issue therefore: “To what extent is the church fulfilling that call with so many social ills in the VTR?”

Poverty is at the heart of many of the social ills in the whole of Africa, whether they are social, spiritual, or moral (Kinoti, 1997:13; Mathole, 2006). Poverty manifests itself in problems such as hunger, unemployment, diseases, lack of or poor service delivery, dehumanisation, injustice, and some levels of corruption. This situation has also manifested itself in South Africa. According to Arora and Ricci (2005:23), the official unemployment rate in South Africa remains a major challenge, and this increases the manifestations of poverty. The formation of Corruption Watch by civil society highlights the fact that corruption is still a problem in South Africa (Gordan, 2012). In many developing economies where systems of ensuring accountability are weak, corruption tends to increase (Kolade, 2001:79). Alexander (2010:28) reported that there was a significant increase in service delivery protests between 2008 and 2010. His figures exclude the xenophobic violence of 2008; yet there was an increase in such protests from 2013-2016. These social ills have continued to exacerbate for a long period, deep into the democratic era. Possibly, if operating correctly in the social calling as an equal partner, the church can contribute to alleviating at least some of the complex social problems.

1.3 THE SOCIAL CALLING OF THE CHURCH

The role of the church in social development is integral, but the church may be side-lined by some of the other stakeholders or even by other religious or cultural groups. Several factors have contributed to the church being side-lined or relegated to the peripheries of civil society's development. In his address on 14 December 1992 at the Ethiopian Church centenary in Potchefstroom, the former and late ANC President Nelson Mandela strongly commended the role of the church saying,

I am convinced that unless we as a society make full use of the potential our churches have, the democratisation of our society is going to be slow and distorted in some instances. I would not, however, support a situation in which the church is subordinated, in any way, to the government of the day (Sapa, 1992).

One of the factors that seem to prevent the church from carrying out its social mandate is the so-called "social gospel" (Greenway & Monsma, 2000:95). Some churches fear that if they become involved in their communities' social issues, they will lose sight of the gospel. Church leaders agree that feeding the hungry and clothing the naked is biblical, but they differ in their understanding of the causes of poverty, their hermeneutic, the holistic application, as well as in the appropriate methods of tackling the causes of hunger and nakedness. It is a division between activism and passivism. According to the Bible, the preaching of the gospel has to be accompanied by social responsibility (Gal 2:11). Van der Walt (1999:7), on the other hand, emphasises that politics are also part of God's creation. Van der Walt (2011:354) further suggests that the state and its individual politicians may not be Christian, but we can have a Christian view of the state. Maloma (2005:71) suggests that an entrepreneurial faith is needed where churches participate in business and the creation of jobs to help eradicate poverty. Given these views, it should be possible for the church, the state and business to find a common platform to work together in advancing social service delivery.

Religion (Christianity in this case), as suggested by Van der Walt (2008:296), should have an important positive impact on politics and government, as well as on socioeconomic issues. It is in light of these views that the role of the church inescapably has political, social, and economic dimensions that can affect government and business. "Religion (the church in this case) can contribute to the stability of society by giving content to a value system, as without some basic consensus about

some fundamental values, societal coherence and cooperation would not be possible” (Van der Walt, 2008:297). This includes establishing a group mentality and identity that promotes a new consciousness to influence society during rapid social change. The emergence of African theologies such as the Theology of Reconstruction by NK Mugambi in Gathogo (2008:198), which is one of the studies that guided this study, states that “post-Cold War Africa should now shift its paradigm in theo-social discourses”. Public ecclesiology, as explained by Mannion (2009:122) and Magezi (2019:4), continues to define the role of the church in today’s context. These issues are relevant in South Africa. The church must continue to occupy its space as an integral equal partner in the social responsibility domain, while it maintains a healthy distance to remain prophetically critical of both the state and business.

1.4 GOVERNMENT ON SOCIAL RESPONSIBILITY

The Bible appears to teach that the government, through legislation, must design policies for creating a platform where communities can live in peace and harmony, while the role of the church includes praying for and obeying governments (Romans 13:1; 1 Timothy 2:1-2; 1 Peter 2:13). Government also creates an environment for businesses to operate in fair competition (De Schutter, 2008:204). In turn, businesses contribute meaningfully to communities and generate benefits. Tax rebates are granted to businesses for such business efforts as government does not have the means to effectively address poverty on its own and therefore relies on large corporations to contribute to social upliftment (Croukamp, 2008:196). This also extends to social responsibility in general. Singhal (2014:4) states that “government actions are essential for creating an enabling environment for private-sector development”. These actions in turn, would “...diminish risks, lowers costs, and barriers of operation, and raises rewards and opportunities for competitive and responsible private enterprises”. Regulating the business practices of companies is one of the government’s roles. It has to pass policies that guide corporations on how to be socially responsible (De Schutter, 2008:204). Government can ensure that this is correctly implemented through “a form of laws, regulations, penalties, and associated measures to control aspects of business investment or operations” (Singhal, 2014:4).

Governments at different levels can regulate the behaviour or practice of business by defining minimum standards for business performance embedded within the

legal framework; establishing targets for business to achieve; setting up enforcers and inspectorates to oversee business conduct; promulgating codes or laws to confine undesirable business conduct; or imposing license of operation or mandatory environmentally friendly industrial systems (Singhal 2014:4).

Other interventions in South Africa include the zero-rating of some food items in an attempt to reduce poverty (Kearney, 2003,2). Reciprocally, governments are chosen or elected by the very societies they rule over. Therefore, as specific political parties are voted into government, political mandates come from society.

The apartheid regime had a close working relationship with several white churches, such as the Dutch Reformed Church, on the design and formulation of a racial social policy (De Gruchy 1995:197; Du Toit, 2015:1; Loubser, 1987: 70-71; Smit, 2007: 399). Although that relationship was built on a hermeneutic of separate development, it helped to achieve many of the social responsibility goals of the government's segregated policies that were hewn from Calvinist teachings (Adonis & Millard, 1994:252; Bloomberg, 1990; Dobošová, 2009:306; Kinghorn, 1986:76; Loubser, 1987:77;). Afrikaner organisations, such as Die Broeder Bond, promoted the moral and business interests of white people (Bloomberg, 1990:xxii; Ryan, 1990:25; Xaba, 2020:5). Other business groups such as the Afrikaanse Handels Instituut were established and guided by the teachings of white churches, such as the Dutch Reformed Church (DRC) (Begg, 2011:166,173; Kinghorn, 1986:77). Even in this dispensation, churches can still influence policy decisions, as they are part of the society that elects a government. For that reason, it is obvious that the societal changes may also be influenced by the democratic government of the black majority.

1.5 BUSINESS SECTOR ON SOCIAL RESPONSIBILITY

While corporations globally assert that managing societal challenges is the ambit of government, they acknowledge that they also have a responsibility and remain committed to activating that mandate (Francis, 2008:33). Equally so, the business communities are compelled to become good stewards of the factors of production and while they do business, they must also formulate corporate social responsibility (CSR), corporate social investment (CSI), or corporate citizenship (CC) policies to address social issues such as poverty. Post *et al.* (1996:6) state that every society is a mixture of economic, political, cultural, and religious influences "each generated by its own

system of people, institutions and ideas". The business community acknowledges that unless the social ills of their communities are fully addressed, they cannot do business in a healthy environment as described in corporate citizenship ethics. They understand that they are an integral part of the society in which they conduct their operations and should be concerned about communities' social welfare (Croukamp, 2008:196; Van der Walt, 2007:140). However, most corporate value systems focus on values or behaviours that will make the organisation more profitable (Smith & Singer, 2012:60). Corporate citizenship "views business as embedded in society, proactively engaged with its stakeholders and having a responsibility to attend to the social, economic and environmental sustainability of its operations" (King & Mackinnon, 2000:9). Hence, the business sector practices social responsibility where there is a profit to be gained.

Business often supports sport because they consider it to play an important role in social cohesion (Smith & Westerbeek, 2007:44). Social cohesion is the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities. The role of churches in fostering social cohesion is also important, as it can be founded upon the mandate of preaching the gospel to all nations. While the church does so as part of the great commission, the business world does it because of certain marketing benefits that can be derived from that social cohesion, as already stated above.

In the same breath, business is not only confined to private companies. Government is also involved in business, in the form of state-owned enterprises, investments and shareholdings. The churches also contribute to the economy in various forms. True philanthropy, which the church preaches, and where there is little or nothing to gain from social investment, is limited. Maloma (2005:73) stated that an entrepreneurial faith motivates churches to participate in business and in the creation of jobs to help eradicate poverty, not just for profit-sharing, but also as a social calling.

The church, therefore, has a responsibility to society, as guided by the scriptures. The same responsibility has been raised to belong also in government and business. While the church makes use of biblical terms such as love, stewardship, generous giving and so forth, the secular world makes use of terms, such as CC, CSI, CSR, and TBL. All these terms are defined and discussed in depth in the ensuing chapters.

1.6 PROBLEM STATEMENT

The church needs to build a strategic and complementary approach to underscore the role it continues to play with other primary stakeholders in the social responsibility domain in the VTR. However, sections of the church operate with a theology that makes it difficult for such a partnership to develop, as previously indicated. Goudzwaard (1993:102) suggested that Christian life includes a confession that we live in a physical world and Jesus was sent to save us on this planet. Christians, as individuals and collectively in their churches, need to be engaged in the social responsibility domain of this physical world (Mildred & Hahn, 2010). Given the fact that the church, government, and business are at times facing common social challenges, a complementary approach could assist these role players to maximise the output of solving the social ills of desolate and destitute communities. The church is an agent of the Kingdom of God, and it is called upon to speak prophetically, advocating justice to all (organizations and institutions and that includes government and business (Bowers du Toit & Nkomo, 2014; Dolamo, 2001:292).

The Theology of Reconstruction and Development places the church in Africa in a position of concrete social engagement (Gathogo, 2012). It has been justifiably refuted by many scholars that churches are more on the ground with the communities than businesses or government agencies. Literature on church and society, or church and development attest to the fact that the church should play a role in society. However, as to how the church should do this is never described or explained. The church could provide enhanced insight into the needs analysis of communities and advise other stakeholders as to where to provide relief in more sensitive areas rather than to see them duplicating the resources. This may be necessary because one stakeholder may not be fully aware what others are already doing and there are no synchronised joint activities. Churches can play a significant complementary role in aligning such activities.

Hendriks (2007:999) argued that “..... social development is seen as being in line with God’s mission and as such, the church should not have difficulty in working with those who pursue the same goals”. He advocated for a missional practical theological approach to engage with all other stakeholders. Hendriks (2007:104) defined theology and missional practical theology as follows.

Theology is a correlational and hermeneutically active dialogue in which the following list of activities serve as the parameters of the dialogue.

1. It first of all asks about God: Who is this relationally oriented triune God that reveals Himself to the world in and through Scripture?
2. The second question is about identity: God who created humankind in His image and likeness, placed them as His stewards and custodians on earth. Since God is revealed as the Creator, a missional God, then the church, Christians, and all people, should be seen in that light. God's character and mission form the basis of ecclesiology and anthropology.
3. God loved this world and gave His Son to save it (John 3:16). God is focused on this world, and as such, theology should teach students and church members to be actively engaged in understanding this world and serving it.
4. To understand God truly, the faith community should know its own story to understand its identity. The Reformers referred to this as *sola scriptura*, implying that Scripture, the Word, should be normative over and against all ideologies.
5. The church's mission is that of the Kingdom of God, which Scripture describes as a situation where peace and righteousness will reign supreme.
6. Theology thus implies a discernment process that occurs when we obediently participate in transformative action and service at various levels: personal, ecclesial, societal, ecological, and scientific (a doing, liberating, transformative theology that leads to strategy formation, implementation, and evaluation of progress; a theological praxis! (Henricks, 2007:104).

A practical theological approach was also described by Osmer (2008:4-6) as guided by four critical tasks. Osmer's four tasks in the practical theological approach are as follows: a descriptive-empirical task (what is going on?), an interpretive task (why is it

going on?), a normative task (what ought to be going on?), and a pragmatic task (how might we respond?) (Osmer 2008:4-6). Thus, this study has undertaken a practical theological task.

That practical theological approach is applicable to answer to the problem statement of this project. The **main problem statement**, therefore, is the one that says, “How can the church become an integral equal partner with other stakeholders in social responsibility domain, without compromising its prophetic calling, for the social challenges that communities are facing?”

1.7 RESEARCH QUESTIONS

1.7.1 The primary research question

How can the church live out its social calling to the extent of being an important partner alongside other role players, such as the state and business, when responding to the social needs of communities in the VTR?

1.7.2 Research sub-questions

The following sub-questions were formulated to assist in answering the primary research question.

1.7.2.1 Descriptive and interpretative tasks

- a. What is the current state of social responsibility in South Africa?
- b. What is the position of churches on social responsibility?
- c. What are some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players such as the government and businesses?

1.7.2.2 Normative tasks

- a. What biblical and theological perspectives and principles on the nature and the calling of the church are relevant to guide the church in the social responsibility domain as an integral partner alongside other role players such as the state and business?

- b. What historical models can the church in the VTR consider when seeking to understand its relationships with role players such as the state and business in the social responsibility domain?

1.7.2.3 Pragmatic task

What recommendations can be made for the church in the VTR concerning its calling in the social responsibility domain alongside other role players, such as government and business?

1.8 THE OBJECTIVES OF THIS RESEARCH

1.8.1 Primary objective

To understand how the church could live out its social calling to the extent of being an integral partner alongside other role players, such as the government and business when responding to the social needs of communities in the VTR.

1.8.2 Secondary objectives

1.8.2.1 Descriptive and interpretative tasks

- a. To understand the state of social responsibility in South Africa with particular reference to the position of churches on social responsibility.
- b. To explore some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players, such as the government and business.

1.8.2.2 Normative tasks

- a. To discern some biblical and theological principles on the nature and calling of the church that are relevant to guide the church in social responsibility as an integral partner alongside other role players, such as government and business.
- b. To explore the existing models of church, government, and business relationships in the VTR that could be leveraged for social responsibility.

1.8.2.3 Pragmatic task

Develop guidelines that can be employed for the churches in the VTR to strengthen their ministries in addressing people's social needs.

1.9 THE IMPORTANCE AND RELEVANCE OF THIS STUDY

The importance and relevance of this study are that it attempts to clarify issues that may make it possible for the church to rediscover its identity and role in society. According to Brinkerhoff (1999), any type of engagement needs a partnership that has equal cross-sectorial interactions that will achieve convergent objectives through combined efforts of all three sectors, where the respective roles and responsibilities remain distinct. The study is important and relevant because its findings suggest several ways in which the church's partnership with the state and business can be formed and operated without the loss of unique identities for any of the partners. This study accentuated the integral work of church leaders as gateways to communities. Parrill and Kennedy (2011) asserted that pastors are the key agents of community partnerships when coming to address disparities in social cluster departments. Molt (2007:106) reiterated that churches still have paramount importance concerning education, health services, and welfare work. With their role in maintaining peace and supporting a legitimate political order through their leaders and members, churches have helped to establish civil society organisations (Molt, 2007:106). However, Molt (2007:108) did not comprehend how the church could partner with other networks in the social domain except to suggest a dialogue about the formation of partnerships. Parril and Kennedy (2011:150) underscored the role of the church in bridging the gap between the planning and implementation of health care through church partnerships with the relevant stakeholders. Most of the collaborations that these authors suggested were advisory partnerships. So far, there is no clear picture of the format of participatory partnerships. Despite all the prior research, there appeared to be a gap where the partnerships, collaboration, cooperation, alliance, or synchronised teamwork still needed to be modelled. There was also a gap in the research conducted concerning the church's role:

- a. The relevance of the study, therefore, was to define the role of the church in the social responsibility domain as an integral partner alongside other role players, such as the government and business.

- b. The study highlights possible models that the church in the VTR may consider in its role with other participants in the social responsibility domain.
- c. The study may assist the church in the VTR and other role players, such as the government and business, to understand and diagnose the social challenges that affect the communities in the area of interest.
- d. The study highlights areas where the CSR, CSI policies, or corporate citizenship in companies are not fully addressed, and where the church can contribute positively.
- e. The findings also guide the church in its role in the social responsibility domain of formulating advisory and participatory partnerships with other role players, such as the government and business, which will help solve the practical problems of government's poor service delivery.

1.10 THE SCOPE AND LIMITATIONS OF THE RESEARCH

The research project focused mainly on the VTR. Comparisons between occurrences at a national level were taken as the backdrop for what the VTR churches, government and business do. The government programmes concerning social services were scrutinised for social problems to help the needy. The social problem that was targeted was accelerated service delivery in the environment, education, housing, and unemployment. Only a limited number of churches and para-church groups were evaluated. Being a qualitative study, the limitations are that the findings are not generalisable, they are based on a small sample in one region in Gauteng, and findings may have been influenced by the recent Covid 19 pandemic's impact on an already challenged area where unemployment and poverty are rampant.

1.11 METHODOLOGICAL FRAMEWORK

1.11.1 Guiding framework for data collection and analysis

As stated in the problem statement, the study followed a missional and practical theological approach. A missional perspective formed a foundational understanding informing the study. To proceed from a missional theoretical understanding, a practical

theological approach was adopted as guided by Osmer (2008:4). His guidance outlines a practical theological approach that stipulates the following four core tasks.

1. *A descriptive-empirical task to address what is going on.*

In this part, the research investigates what is going on in churches concerning their social calling in social responsibility. What is going on within the government and business circles concerning how their social departments and CSR / CSI respectively are dealing with communities in the VTR?

2. An interpretive task to address why it is going on.

In this section, the research seeks to interpret why the Church and other stakeholders are responding in the way they do to social responsibility.

3. A normative task to address what ought to be going on.

The research in this section shows how social responsibility occurred in the scriptures.

4. A pragmatic task to address how we might respond.

This section showcases the possible solutions that might assist the Church and provides suggestions on how the local government and businesses may respond to the gaps in social responsibility.

1.12 DATA COLLECTION

The in-depth details of the methodology are explained in chapter three.

1.12.1 Data collection for descriptive-empirical task

A descriptive task seeks to answer the question “What is going on?” (Osmer, 2008:4). It is about gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts (Osmer, 2008:4). The descriptive task follows two stages.

1.12.1.1 Literature analysis

The first stage was a literature analysis of ‘what was going on’. Literature sources were gathered from the Northwest University (NWU)’s library and the internet through the

following search engines: Atlas, Ebsco Host, Jstor, Isap, Nexus Database System, and Google Scholar. Other resource hubs used were Academia and Research Gate.

1.12.1.2 Fieldwork and sample

The second stage was the empirical study, where a purposive sample of church leaders, business leaders, and government officials were interviewed.

- a. A purposive sample was drawn of ten (10) church leaders were interviewed to explore their role in social responsibility with other role players (more explanation in chapter three).
- b. A purposive sample of three (3) CSI managers from large companies or their CSI consulting companies were to be interviewed. One (from Arcellor Mittal) was interviewed, but the other two declined, stating that the Board answers to outside interviews. They referred me to Trialogue and UMSIZI Solutions, which conduct ongoing research annually for all the companies' CSI projects' interviews and indicated that their reports are accessible to Trialogue. The researcher consulted Trialogue and UMSIZI Solutions.
- c. A purposive sample of two local government officials at the district level were interviewed.

1.13 EMPIRICAL RESEARCH PROCESS FOLLOWED

The following systematic process was followed in conducting the empirical study.

- a. Three qualitative interview guides targeting each of the following categories of interviewees were developed i.e. church leaders, business managers, and government officials. The interview guides were piloted and finalised.
- b. The questions sought to ascertain what is going on, why is it going on, what ought to be going on, and finally, how can the situation be changed.
- c. Actual conducting of the interviews.

1.14 ANALYSIS OF GATHERED DESCRIPTIVE QUALITATIVE DATA

The collected data was analysed using a thematic qualitative data analysis approach. This involved preparing the data for analysis, conducting various analyses, moving deeper and deeper into understanding the data, representing the data, and interpreting the meaning of the data. A rich thematic description of the entire dataset was provided to gain a sense of the predominant themes under each research question and objective. The themes were identified, coded, and analysed.

1.15 ANALYSIS OF INTERPRETATION OF COLLECTED AND DESCRIBED DATA

The interpretive task seeks to answer the question, “Why is it going on?” (Osmer, 2008:4). In this section, the research highlighted the reasons for churches either engaging or not engaging in social responsibility. It also analysed why other stakeholders such as local government and corporations are addressing social responsibility in the way they are. As indicated above, a qualitative approach was adopted. The qualitative approach was deemed suitable for this study because it provided an in-depth understanding of the phenomena. According to Kumar (2014:173) the qualitative method is non-numerical, descriptive, applies reasoning and uses words. Its aim is to identify the meaning and describe the situation. Literature from the CSR field was engaged to provide insight, understanding, and interpretation of the gathered data. Other disciplines that were engaged included sociology, church History, business ethics, public management, and administration.

1.16 ANALYSIS OF THE NORMATIVE TASK

This task dealt with ‘what ought to be done’. It entailed discerning from scripture what the Bible texts say about social responsibility. Osmer (2008:133-135) refers to this stage as the prophetic discernment. “Prophetic discernment involves both divine disclosures and the human shaping of God’s word” (Osmer, 2008:135). This stage entailed pointing out biblical principles concerning social responsibility in the Old and New Testaments, as well as developing the concept of social responsibility.

1.17 ANALYSIS OF THE PRAGMATIC TASK

The pragmatic task sought to answer the question: ‘How might we respond?’ This entailed developing a model of how churches could respond to public issues through

an inter-sectoral approach by partnering with businesses and the government. This entailed developing guidelines on the response of the church towards being an entity that could form partnerships with other stakeholders in social responsibility.

1.18 RESEARCH PROCEDURE AND ETHICS

First, the researcher wrote an online human research ethics training module for the Human Science examination with Macquarie University, based in Sydney Australia (See Annexure A6). The ethics clearance for the study was provided by NWU. The research study was guided by research ethics standards of conducting research with participants. These standards are outlined in all registered Research Ethics Committees (REC) in South Africa. Registered research ethics committees (RECs) function according to the requirements stipulated by the National Health Act No. 61 of 2003, the concomitant regulation (Regulations Relating to Research with Human Participants, 19 September 2014), the guidelines of the Department of Health (Ethics in Health Research: Principles, Processes and Structures, 2015), the South African National Standard: The Care and Use of Animals for Scientific Purposes (SANS 10386:2008), national and international research ethics guidelines, as well as the terms of reference provided by the Rules for the Management of Research Ethics at the North-West University, 2016. The ethics standards, among other things, include the following list.

- a. Participant's freedom to refuse to participate in the discussions.
- b. Non-coercion of participants to participate in discussions.
- c. Full disclosure of the evaluation purpose to the participants, with no manipulation.
- d. Maintaining confidentiality of any confidential information shared. The researchers will not divulge, or permit to be divulged to any person, any aspect of such confidential information, other than what may be allowed in terms of the undertaking that will be provided.
- e. Taking all such steps as may be necessary to prevent the confidential information from falling into the hands of an unauthorised third party.

- f. Not making use of any of the confidential information in the development, manufacture, marketing, and/or sale of any goods.
- g. Not using any research data for publication purposes.
- h. Not using, disclosing, or attempting to use or disclose confidential information for any purpose other than performing research. This includes questionnaires, interviews with participants, data gathering, data analysis, and participants / research subjects' personal information.
- i. Not using or attempting to use confidential information in any manner which would cause, or be likely to cause, injury or loss to a research participant.

1.19 CHAPTER DIVISION

Chapter 1 provides an introduction and orientation of the study, and primarily deals with the structure of the report. The methodological approach that was employed is explained step-by-step in this chapter.

Chapter 2 deals with the first aspect of Osmer's research approach to ascertain "what is going on?" It presents a literature review of the past and current position in social responsibility. This historic discourse underscores the evolution of SR and how it developed into the current CSR.

Chapter 3 focuses on the question "why is it going on?" This chapter presents the interpretive task of the study. It presents a report and provides feedback on the data collected from the fieldwork and interviews conducted with relevant church leaders identified, as well as the stakeholders from the government and companies. The data was coded and interpreted into themes and subthemes. It discusses some of the social issues and challenges of the VTR communities wherein the church is involved alongside other role players, for example government and business.

Chapter 4 deals with the biblical and theological aspects of what the church and its mission are within communities to answer the question, "what ought to be going on?" It looks at social justice from the Old Testament through the

New Testament, whereby the study gives guidance on how we ought to respond. Subjects such as love for God and neighbour and caring for the needy, which are the foundation upon which the biblical social responsibility mandate is established, are explained in detail in this chapter.

Chapter 5 highlights the mandate of evangelism wherein concepts such as Kerygma, Koinonia, and Diakonia are applied to show the social calling of the church's response concerning social responsibility. The social capital of the church is also discussed, to show that the church's character enables it to be an important partner in CSR.

Chapter 6 explores the development of a common platform for all three entities to speak a common language for the formation of tri-partnerships.

Chapter 7 provides the summary, recommendations, and conclusions for possible partnership models emerging from the findings of the study to improve or contribute to a workable CSR concerning communities in the VTR.

CHAPTER 2

CORPORATE SOCIAL RESPONSIBILITY FROM ANTIQUITY TO MODERN SUSTAINABLE DEVELOPMENT

2.1 INTRODUCTION

In this chapter, we look at the descriptive task to see the developments in the social responsibility (SR) domain, the concepts, and the practices. The chapter provides a conceptual understanding and a historical perspective on how SR evolved over the years to include concepts such as corporate social responsibility (CSR) and corporate social investment (CSI), as well as other related concepts such as corporate citizenship (CC), socially responsible investment (SRI), and triple bottom line, among others. The understanding of SR will be located within the context of South Africa.

2.2 WHAT IS SOCIAL RESPONSIBILITY

The International Institute for Sustainable Development (IISD) asserts that what constitutes the term “social responsibility” (SR) of enterprises and other organisations is not easy to define and has been debated for decades (IISD, 2004:1; Luchs & Mooradian, 2002), but is generally defined as the “duty that every organisation or an individual has to perform to maintain a balance between society, the economy and the environment.” After all the definitions have been evaluated, one may summarise SR as an ethical theory in which individuals and corporations hold the responsibility to fulfil their civic duty by maintaining that their actions must benefit the whole of society holistically, and not be geared towards profit or the bottom line (Ganti, 2019:100). This suggests that in the business discourse, there must be a balance between profits, gains, economic growth, and societal and environmental welfare. If this equilibrium is maintained, then social responsibility is accomplished. Fox, Ward, and Howard (2002:10) refer to the World Business Council for Sustainable Development, which defines SR as, “the commitment of business to contribute to sustainable economic development, working with employees, their families, the local community and society at large to improve their quality of life.” According to Santiago et al. (2019:27945), SR “involves a series of theoretical discussions regarding what an organisation’s real actions should be” while others say companies should define their actions as driving economic gains or meeting the needs of different communities. Some argue that organisations should act as citizens trusted with rights and obligations, where they

make profits and couple that with solving socioeconomic challenges (Santiago et al., 2019).

In business, SR is referred to as corporate social responsibility (CSR). However, there are several other terms related to the concept of SR, as discussed below.

2.3 SOCIAL RESPONSIBILITY AND ITS RELATED TERMS

Many terms are used by different countries and companies to refer to social responsibility depending on, among others, language, geographical, environmental, and political dynamics, and historical or current socioeconomic conditions. These drivers will be dealt with in the next paragraphs. The International Standardisation Organisation (ISO) Strategic Advisory Group on Social Responsibility (SAG) also recognises that there is no authoritative universal definition of the term “corporate / organisational social responsibility” (IISD, 2004:1). Idowu et al. (2013:vii) assert that corporate social responsibility (CSR) is a difficult concept to define as it overlaps with other concepts such as corporate citizenship, sustainable business, environmental responsibility, the triple bottom line, social and environmental accountability, business ethics, and corporate accountability, among others. CSR is often referred to or classed under an assortment of terminology, including strategic philanthropy (Rangan, Chase & Karim, 2012). Lately, terms such as corporate social investment (CSI), corporate stewardship (CS), corporate citizenship (CC), community relations, and the triple bottom line (TBL) are also becoming common (Hargett & Williams, 2009:75). However, the term more frequently adopted is corporate social responsibility (CSR). Even CSR itself has no single, universally accepted definition (Carroll, 2008:20; Crowther & Aras, 2008: 11). There is a broader definition of CSR, which entails the relationship between corporations, governments, and citizens (Crowther & Aras, 2008:10). Wan-Jan (2006:182) claimed that authors say that it is unnecessary to define CSR since it is a context-dependent concept.

CSR may mean different things to different organisations or people. While Idowu et al. (2013:vii) concur with the forgoing statement, they highlight that CSR also differs in terms of the national environment. They observe that CSR draws from and is informed by three elements relating to the way companies relate to society, companies’ voluntary codes of conduct, international regulations, and lastly, the country’s constitutions (Idowu et al., 2013:12). Referring to the latter in South Africa, the King

Code and B-BBEE are binding policies which were introduced by the ANC Government to address economic inequalities. More discussion on this will follow in the next paragraphs.

CSR is also understood and interpreted in terms of the socio-political, cultural and economic dynamics wherein the businesses operate, which are dynamic by themselves and can change. Idowu et al. (2013:vii) note that a simple search on the Internet through the Google search engine using the phrase “corporate social responsibility” produced 12 900 000 results in January 2013. By January 2019, there were 318 000 000 results. This shows an expansion in the use of the term. As socio-political and economic changes occur in different countries, the meaning of the CSR concept seems to expand. It is a continuously evolving concept.

2.4 CORPORATE SOCIAL RESPONSIBILITY (CSR): HISTORICAL BACKGROUND

2.4.1 The origins

The concept of CSR has a long history. In some circles, it is regarded mostly as a product of the twentieth century, especially from the early 1950s until the present time. Despite its recent popularity, one can trace evidence of the business community’s concern for society for centuries. This is observable in religious writings. The Hebrew Bible, The Talmud, and the Christian Bible speak repeatedly about wealth, hard work, philanthropy, social responsibility, stewardship of the earth and indigents, as well as many other business-related concepts synonymous with CSR (Friedman, 2012:38). Friedman is quoted in Maune (2015) stating that “the Talmud consists of 63 tractates (volumes) which include discussions of the law (and moral obligations) with regard to social responsibility in family, politics, and business. A significant challenge is to decide how far back in time one should go in discussing the concept of CSR. A good case could be made for about 50 years because so much has occurred during that time that has shaped theory, research, and practice (Carroll, 2012:1). Nevertheless, to link past historical practices with the contemporary understanding of SR, it is proper to take a significant step backwards from ANE¹ history and where the Biblical story begins. Thereafter, to help appreciate the context in which CSR grew and flourished,

¹ Ancient Near East

we will consider the late 1800s, or the Industrial Revolution, as a reasonable starting point for our discussion, then move to the 20th century, when CSR developed into a serious corporate concept.

CSR has gone through several metamorphic changes over the centuries, but it is still SR, and was influenced by several factors. There is an ancient practice of CSR, according to The Code of Hammurabi, dating back to approximately 1748 BC, which contained more than two hundred laws about punishing employers who failed to maintain the welfare of customers, employees, and communities where they operated (Nagarajan, 2011:108; Rumambi et al., 2014:24; Wiwoho, 2008:201). Many scholars of ancient manuscripts speak with one voice that the Talmud contained social and business ethics that are even relevant in the modern-day corporate business environment (Friedman, 198; Friedman, 1985; Friedman & Adler, 2011; Friedman & Klein, 2010; Gellis et al., 2002; Kahaner, 2003). Friedman (2012:38) concluded that the Talmudic approach to becoming wealthy involves respecting hard work, leading an ethical life, being charitable, treating employees well, going beyond the strict requirements of the law, and caring for others.

This study will further investigate some biblical and theological inputs in the Old Testament, the Talmud, and the New Testament that speak to social responsibility. Then due to their antiquity, it is necessary to revisit several biblical narratives that might have had an impact on the church and Christian communities in propagating the social ethics that drove social responsibility, especially in the Western countries, where Judeo-Christian philosophies were dominant.

In short, the antiquity of CSR is founded on religious influence. It must be borne in mind that throughout its evolution, religion and to some extent, spirituality, are part of its core elements.

2.4.2 The introduction of “corporate” during the Renaissance: The evolution of SR during the period 1600 – 1900

Smith and Pettigrew (2017:2) relate that even though the 20th century is assumed to be the ‘heyday’ of corporate identity and CSR, companies and governments, alongside religious institutions and other social institutions, had worked together for several centuries in shaping how corporations devised their programmes to be socially

responsible. Rojot (2017: 129) underscore that “being socially responsible did not only mean fulfilling legal expectations, but also going beyond compliance and investing ‘more’ into human capital, the environment and the relations with stakeholders.” In their narrative, Smith and Pettigrew (2017:3) describe the evolution of CSR and how it was influenced by various sociocultural, socio-religious, legal, and socioeconomic factors, which of course include government interventions over a period of three centuries to bring CSR to where it had been before.

Carroll (2008:20) stated the four initial stages of its development to arrive at where CSR is today. He related its establishment from ordinary philanthropic SR, followed by its growth, then its manifestation and its flourishing to become the modern CSR that we know.

Gaffikin (2008:201) points it back to the Classical Greek era. However, as May et al. (2007:4) described it, “questions regarding the nature, the scope, and the impact of organisations have been present in various forms for centuries, ranging across the classical, medieval, mercantile, industrial and corporate eras”. Chandler and Werther Jr. (2006:13) wrote that Ancient Chinese, Egyptian and Sumerian writings often stipulated rules for commerce to facilitate trade and ensured that the wider public’s interests were considered. They wrote:

Concerns about the excesses of the East Indian Company were commonly expressed in the seventeenth century. ... Quackers such as Barclays and Cadbury, as well as socialists, such as Engels and Morris, experimented with socially responsible and value-based forms of business (Chandler & Werther 2014: 14).

Several large U.S. companies were established in the 1870s. The word “company” comes from the Latin words, *cum* and *panis*, which means breaking bread together (Arndt, 2003:22). It was also during the 1870s that large corporations began to have a significant impact on various aspects of society, including the environment, employees, customers, and the public. May et al. (2007:8) mentioned that as petroleum, railroads, and other companies began to attain monopoly status, the public began to question the appropriateness of their actions. As a result, the U.S.

Government passed a series of laws to curtail the power these major corporations seemed to possess (Forrester, 2009:9).

In medieval Europe, the church had laws encouraging corporations and businesses to behave in accordance with the Church's moral code. The church had some influence in that regard, and corporate and labour organisations began challenging the hegemony of church and state. Taking a few steps back, one would suggest that the biblical or theological influence had some bearing on those laws and this is supported by the antiquity of CSR as shown in paragraph 2.4.1.

Smith and Pettigrew (2017:6) and Carroll (2008:20) explained that at the end of the medieval period, the term "corporate" became a game-changer in the development of how foreign trading companies approached what is referred to as "the common good of all." They submitted that social responsibility began to be prefixed with the word "corporate" at the end of the medieval era. This was followed by the beginning of foreign trading companies, such as the East India Corporation, which was challenged on its approach to social responsibility. Hence, the CSR of today may look slightly different from one described during those centuries but, it shaped the CSR of the 21st century. Given the historical "metamorphosis," CSR will continue to evolve in line with changing socio-cultural, socio-political, and economic dynamics.

Some SR organisations, such as the Industrial Welfare Movement, were later introduced by the likes of John Patterson of the National Cash Register and became instrumental in establishing the movement that sought to prevent labour problems and improve performance. This took place by them taking actions that could be interpreted as both business and social, as they involved a mixture of humanitarianism, philanthropy, and business acumen (Carroll, 2008:21). Examples included the provision of hospital clinics, bathhouses, lunchrooms, profit sharing, recreational facilities, and other such activities (Wren, 2005:269–70). This background erases some limiting views that take CSR as something that only arrived in the 20th century.

One would therefore contend that CSR is not a modern concept. As demonstrated in this case, the ancient form of CSR contains social ethics that are relevant to modern-day corporate business practice, and this automatically dismisses the idea that CSR commenced in modern times, since its evolution can be traced back as far as 1748

BC. Smith and Pettigrew (2017:2) confirmed that, it is not the product of the 20th century as others have assumed. The development of theory, research, and practice as mentioned by Carroll (2012:1) does not erase the fact that CSR had already existed.

2.4.3 CSR in the modern era: from Christian faith to Darwinism in the 1800s

Bichta (2003:13) stated that the notion of CSR made its reappearance in the United States of America as a social and political reaction to the rapid growth of capitalism during the 30 years following the American Civil War (McEwan, 2001:3). As the corporations grew, an “anti-trust” movement against the “robber barons”,² also grew. McEwan (2001:4) explained that the rationale for the “anti-trust” movement was “the new industrial trusts and corporations, which had become too powerful, wasted resources, were politically dangerous and socially irresponsible.”

The results of abandoning Christian ethics in business resulted in the collapse of CSR. Bergman (2002:105) stated that due to the robber barons’ absence of social responsibility concerning their communities and workers, millions of workers lost their lives due to the industrialists’ neglect. Bergman (2002:106) claimed that the reason for this cruel behaviour of business industrialists was their backsliding from Christian faith to Darwinism, and Herbert Spencer’s ideology of survival of the fittest, where the poor and the weak are marginalised and deemed fit for extinction. He also stated that even well-known, staunch Christian businessmen such as Dale Carnegie and John D. Rockefeller, abandoned their faith to join many other wealthy Darwinists (Bergman, 2002:107). Darwinism, with its inhuman approach that led to many anti-social atrocities, became a religion for many industrialists who ill-treated their weak and poor

² According to Stephen Schneider (2016) Robber baron, is a pejorative term for one of the powerful 19th-century (from 1840) U.S. industrialists and financiers who made fortunes by monopolising large industries through the formation of trusts, engaging in unethical business practices, exploiting workers, and paying little heed to their customers or competition. Alternatively, those who credit the explosive growth of American capitalism during this period to the tenacious pursuit of success and material wealth are likely to celebrate these entrepreneurial tycoons as “captains of industry.” Among the sectors in which they compiled their great wealth were the oil, steel, liquor, cotton, textile, and tobacco industries, railroads, and banks.

It has been argued that these capitalist pioneers were the “antecedents” of the organised crime that emerged in the United States during the Prohibition era (1920–33). The robber barons transformed the wealth of the American frontier into vast financial empires, amassing their fortunes by monopolising essential industries. In turn, these monopolies were built upon the liberal use of tactics that are today the hallmark of organised crime: intimidation, violence, corruption, conspiracies, and fraud.

workers and showed no sense of social responsibility. The Christian principles that had upheld stewardship conscience and a sense of social justice were relegated to the periphery of business practices.

2.5 GOVERNMENT INTERVENTIONS

Governments play indispensable roles in all countries. They create a platform, through legislation, for sustainability reporting, even though direct involvement in CSR is limited (Mersham & Skinner, 2016:110). Governments have been and still do take part almost everywhere in markets and business in the form of a customer that needs services or as legislators of rules and standards. Nevertheless, in most cases, as far as CSR is concerned, governments are limited to providing guidelines that encourage companies to improve their CSR performance, but not the legally binding or coercive frameworks with which companies should comply (Mersham & Skinner 2016:111).

2.5.1 Government intervention in the USA

The atrocities of the ‘robber barons’ led to government intervention, where legislation to curb companies’ unacceptable social behaviour was imposed (Bichta 2003:13). Nader et al. (1997:25) claimed that large American corporations were made conscious of their social responsibilities to communities, after the U.S. Supreme Court’s announcement in 1906 stating that “the corporation is a creature of the state. It is presumed to be incorporated for the benefit of the public. It receives certain special privileges and franchises, and holds them subject to proper government supervision”.

According to Bichta (2003:13), these measures encouraged North American entrepreneurs, such as Francis C. Lowell, Ford, and Rockefeller to contribute towards education as a form of corporate responsibility. However, Bergman (2002:107) presented a critical view of that gesture,³ implying that the Rockefeller donations had the wrong motives. “For these entrepreneurs, education was the means to personal advancement. Nevertheless, their contributions to private universities introduced a culture of private support for public works which still persists in American thinking today.” However, from a Christian perspective, one may infer that their “social

³ Bergman (2002:106) states, “When a philanthropist pledged \$10,000 to help found a university to be named after William Jennings Bryan, John D. Rockefeller Jr retaliated the very same day with a \$1,000,000 donation to the openly anti-creationist University of Chicago Divinity School.”

responsibility” was not as pure as it was perceived to be, given that the influence of Darwinism polluted the idea of pure stewardship. Nonetheless, this was the beginning of the new outlook of modern CSR.

What we deduce from that historical discourse is that the drive to develop education became a factor in developing SR and later CSR. In this case, we also see the role of the state through legislation and the judiciary in the development of CSR.

2.5.2 Interventions in the United Kingdom

Bichta (2003:14) reported that “in the United Kingdom the idea that business should take into consideration social and not only economic issues, is traced back to the Victorian industrialist era. Among the pioneers of this new era, Robert Owen, Lord Shaftsbury, Lord Ashley, and John Stuart Mill called for a more responsible approach to the needs of those who failed to prosper from the industrial revolution.” While others argued that the focus should rather be on their workers’ welfare, these entrepreneurs funded a range of welfare activities that included public health and education. Education and public health influenced the policies for developing enhanced CSR. According to Carsson and Godley (2010: 213), the Victorian notion of paternalism encouraged local elites to be responsive to local needs, and many successful businessmen became social reformers. The authors also remarked that the church, with its theology of ‘love for thy neighbour’ and relevant stewardship approach, was important to the Victorians, as it provided a bond between members of different social and economic classes, particularly in the nonconformist churches, where artisans and small businessmen could take on responsible roles as pastors. Casson and Godley (2010:216) argue that the Victorians had a balanced social responsibility, as they were successful entrepreneurs “operating under good incentives that rewarded socially beneficial enterprises.”

That model of artisans and businessmen working also as pastors indicate that preaching the gospel was integrated or intertwined with corporate business venture whereby, they could advance CCSR.

2.5.3 Other European countries

In France and Germany, the governments were more involved, while in the Scandinavian countries, governments encouraged bonds between enterprises and individuals (Bichta, 2003:14). Such interventions created a conducive climate for more social responsibility. These government interventions caused corporations to fund community-based projects, which involved the provision of businesses' economic support for school and college facilities for workers and their families, medical services, and so forth. Government interventions and social programmes during the Victorian industrial era were catalysts for developing CSR by business corporations.

All the above historical developments assisted in developing CSR. Contemporary CSR is now an institutionalised global concept that no longer involves only a few stakeholders, but business corporations, governments, and the broader society.

2.6 CONTEMPORARY DEFINITIONS OF CSR

Every definition of CSR must be deciphered by bearing in mind three words: corporate, social, and responsibility which covers the relationship between corporations and societies or stakeholders within which they operate (Chandler & Welther, 2014:6). Chandler and Welther stated that stakeholders' groups range from clearly defined consumers, employees, suppliers, and creditors, to regulating authorities, and, to an extent, the environment. Pomeroy and Dolnicar (2009:288) stated that CSR is the commitment a business makes to contribute to sustainable economic development, working in partnership with the communities around it, to develop and improve social and environmental circumstances. Hargett and Williams (2009:75) referred to this as a moral duty to take care of all stakeholders, from shareholders to employees and their surrounding community. Dowling and Moran (2012) asserted that it is a debt that a business owes to society due to potential adverse operational impacts that it may have on them. Azzi and Azoury (2017:81) are more critical saying it has been seen to "be a way in which big companies can repent for their sins and smudge their ugly image as monsters that are trying to reap profits and increase their revenues in any way possible". Leoka (1985:71) described the South African version as the guilty conscience of the capitalist system for its lack of humanness.

These descriptions and definitions could be calling for the restoration of the old pure CSR which was never contaminated and was based on religious and spiritual concepts.

Numerous authors in the CSR field agreed that CSR policies in developing countries are portrayed as efforts to uphold the values of collectivism, as obtained in societies of developing countries through CSR driven by religious, cultural, and socioeconomic priorities (Amaeshi et al., 2006:88; Okpara & Wynn, 2012:101). Hence Chandler and Werther Jr. (2014:16) were correct in asserting that CSR is not a stagnant concept. Meaning that it needs to be continually monitored and evaluated, and be developed in line with the moral values and conduct, to mitigate the social challenges in sustainable development.

2.7 THE DRIVERS THAT INFLUENCE CSR

Various studies on the conceptual understanding of CSR from numerous cultural and social environments or backgrounds explain the diversity in perceiving what motivates the practice of CSR (Bagire *et al.*, 2011; Matten & Moon 2004)

2.7.1 Cultural influence

Managers and CSR practitioners' perceptions of CSR are influenced by variations in the cultural environment, depending on the societal norms and values (Duarte, 2010:358; Van der Westhuizen, 2019:36). Other authors, such as Pinkston and Carroll (1996) and Maignan and Ferrell (2000), stated that the influence of workers and trade union federations in various nations determines how CSR in their countries' functions. Firstly, CSR differs according to language and geographical context (Herbig & Dunphy, 1998; Tronpenaars, 1993:14). For example, in Chile where they speak Spanish, it is known as "responsabilidad social empresarial", which might be translated into English as "entrepreneurial social responsibility" (IISD, 2004:2).

Apart from the language, the geographical implication gives varying definitions (Chandler & Werther Jr, 2014:8; IISD, 2004:2). According to the definition in the European Commission's "Green Paper – Promoting a European Framework for Corporate Social Responsibility", CSR is described as a concept whereby companies voluntarily integrate social and environmental concerns in their business operations and interactions with their stakeholders (Bohinc, 2014:22). Lee (2008) asserted that

CSR is championed not only by business corporations but by government, NGO⁴s and consumers alike to make it obligatory. The definition is also driven or influenced by the geo-political context.

2.7.2 Religious influence

The religious impact of CSR should be taken from ancient times where the influences of sacred books and scriptures, as shown in the Talmud, impacted business practices. “Christianity, Judaism, and Islam have much to say about business practice either directly or by implication” (Kim et al., 2009:1). It has been concluded that there is a positive link between one’s beliefs and higher ethical attitudes in the workplace, which is well documented (Conroy & Emerson, 2004; Longenecker et al., 2004). In some research studies, there has been growing interest in spirituality in the workplace (Gotsis & Kortezi, 2008; Pava, 2003) and there are discussions about integrating religion with corporate practice (Calkins, 2000; Epstein, 2002). The Business and Professional Ethics Journal of 2004 April – May, devoted an entire issue to living the Christian life in the corporate world (Chase, 2004). Some business leaders have been explicit in basing their business decisions on their religious convictions. Truett Cathey is one example, the founder and chief executive of Chick-fil-A, decided to close the restaurant chain on Sundays in honour of the Sabbath (Weaver & Agle, 2002). Brammer et al. (2007) agreed that ethical standards are often implicitly assumed, or religious values such as those found in the golden rule, or what is common across religions, are strongly favoured as a normative foundation for business ethics. In recent years, there is a growing stream of corporate practice and academic research that is fruitfully exploring and implementing the Christian ethic (e.g., Calkins, 2000; Epstein, 2002). The contributions of Karakas (2010) and other scholars on the subject of spirituality in the workplace, which contribute to corporate behaviour, are discussed extensively in Chapter 6. These authors are trying to say that CSR has a spiritual or religious component.

⁴ Non-Governmental Organisations

2.7.3 Geographical and environmental influences

Geographic and environmental influences impact how CSR is viewed, interpreted, and understood. The world is categorised according to developed, developing, and emerging markets and economies, and business practices differ in these categories, which affects how CSR is practised. However, many follow a common template, for example:

In Hong Kong, the notion of companies looking beyond profits to their role in society is generally termed corporate social responsibility, it refers to a company linking itself with ethical values, transparency, employee relations, compliance with legal requirements and overall respect for the communities in which they operate. In the United Kingdom, CSR is about businesses and other organisations going beyond the legal obligations to manage the impact they have on environment and society (Chandler & Werther Jr, 2014:9).

The South African context, which will be discussed in depth, has a unique approach. In terms of the historical socio-conditions that emerged as a result of the racial segregation policies of apartheid, CSR was infused with discrimination, and it is once more part of a democratic transformation process.

The ANC Government introduced the “Broad-Based Black Economic Empowerment (B-BBEE) and skills development, which are some of the corrective governmental policy measures that have been enforced on South African businesses to provide more business opportunities to groups who were previously disadvantaged”.

2.8 INDIVIDUAL SOCIAL RESPONSIBILITY (ISR)

The definition of social responsibility comprises both individual and corporate facets (Ganti, 2019:100). Social responsibility is a moral principle of an entity that can be an organisation or individual working to improve the lives of others in society (Bowes et al., 2001:61). Individual social responsibility (ISR) includes households. ISR includes being a citizen who ensures that there is social justice in the country – for the common good of all. For example, when elections for a just government are held, it is the responsibility of every individual to ensure that they elect statesmen and women of integrity, who would lead society to a peaceful and prosperous state. It is the choice

of an individual to vote for a party that they perceive will ensure a socially responsible government that delivers on social justice.

ISR starts with simple acts such as dropping a bottle in a rubbish bin and not in the stormwater pipes, using a bucket of water to wash a car as compared to using a hose unless necessary, or switching off the light as one leaves a room to save on electricity and on the impact that the generation of that electricity has on environment – observing the common good.

This implies that CSR is meant to fight the social ills in communities, such as poverty, and promote benefits such as the creation of jobs. The same applies to ISR. Individuals ought to create jobs, first for themselves and then for others. Furthermore, it is a duty that each company and individual should fulfil to maintain the balance between the environment and the economy. Their actions should lead to sustainable development to protect the interests of future generations on the one hand, and to meet the needs of the current population on the other hand.

Society is made up of individuals who attend church, seek employment, and have political affiliations not mainly as a clan, gang, or group, but each of them arrives as an individual. Even in church, conversion occurs as an individual. It is a personal choice stemming from a personal conviction to become a member of any affiliation within society. Individuals built homes, and homes build communities as corporative entities.

Many Christians (and non-Christians) as individuals give to charities, help with relief efforts, volunteer for the common good, invest in socially responsible funds, consume green products, participate in special days projects (such as AIDS Day or Mandela 67 Minutes Day) or give their time and sometimes even risk their life for good causes. It is individuals who heed the call to donate blood and save lives. Such pro-social behaviours obey a complex mix of interdependent motivations (Bénabou & Tirole, 2010:3). First, they are driven by genuine, intrinsic altruism: To varying degrees, we all aspire to do good and help others as a moral principle (Park et al., 2009:708).

Being responsible as an individual does not end there but overlaps with taking care of the immediate environment. During water shortages, a general call is made to individuals and individual households to assist the government in solving the crisis, by

consuming less of those limited resources. ISR guards against unnecessary consumption, hence the increasing talk about consumer social responsibility (Etilé & Teyssier, 2013:3). To be responsible and good citizens, we must all guard against excessive consumption of everything from food to electricity. When people drink or consume alcohol irresponsibly, or they engage in other risky or dangerous behaviour, the results can be fatal, and the aftermath has an impact on society at large. Congregants, communities, and corporations are organised collectives of individuals, who include church members, families, and businesspeople.

2.9 ATTITUDES TOWARDS CSR

According to Hildebrand et al. (2011:1354), CSR and the concept of sustainability have captured the consciousness of organisations worldwide. The growing concerns in recent years over the adoption of CSR practices among businesses to become socially responsible have caused companies to view such reform as an obligation (Müller-Christ, 2011; Napal, 2013). According to Wan-Jan (2006:181), the British Department of Trade and Industry ensures that to be socially responsible, firms must first abide by the laws of the land, as these laws set the minimum standard of practice. Most importantly, communities also expect companies to act responsibly while they carry out their business (Shahin & Zairi, 2007:753). The missing component is whether or not the church fully comprehends the role it has to play in a broader society, given that one of the drivers of CSR is religion.

The attitudes in general showcase that CSR is the humane and moral component of business. It is not merely an economic component, but also a spiritual one. The definition of SR, as stated in the beginning, includes both corporate entities and individuals.

2.10 TOWARDS A LOVE-BASED ETHICAL CSR

In medieval Europe, the church enforced that business and industries conducted themselves in accordance with Christian ethics (Rumambi, Triyuwono, Irianto & Djamhuri, 2014:24). Love and social justice, not compulsion and benefits, are the motives for CCSR, which is built upon scriptures and theology, as mentioned earlier in this document. The connection to practising justice is the coming Kingdom of God,

in which God shall judge the injustices that have been committed towards His creation (Stockwell, 2002:159).

Raimi et al. (2014:136) stated that it was the church's philosophy drawn from the Old and New Testaments that inspired ethical consciousness and a personal sense of responsibility, which was later adopted and became known as social responsibility. Tounés et al. (2011:1160) asserted that it was the old doctrine of SR in American society that started as paternalism among the various churches. It supports the notion that CSR is not just social or economic but also spiritual. It is this spiritual component that makes the church a relevant agent in the CSR partnership.

It is a fact that governments had to intervene in the CSR in many countries, as we have seen in the case of America and Europe, because the CSR in those countries had lost the value of love-based CSR. Government interventions would not have been necessary if CSR had been practiced on the initial Christian principles that it was founded upon in those countries.

2.11 CSR/CSI IN SOUTH AFRICA

2.11.1 The historical background

In the previous paragraphs, it was established that various factors influence the practice of CSR: socio-political and historical factors, socioeconomic and religio-cultural beliefs, and environments are but some of the factors. The geo-political and socioeconomic factors that influence the approach to CSR were not so unique in South Africa. Although CSR has been evolving throughout the world amid various factors, even in South Africa there were cultural, religious, and political factors that influenced how CSR manifested.

The church also “has had an intrinsic relationship with social delivery in South Africa since colonialism and continues to play a significant role in our relatively new democracy” (Du Toit, 2015).

2.11.2 The 19th to 20th century CSR developments by missionaries and churches

The South African socio-political situation presented a complex and dynamic situation for both missionaries and churches alike. Missionaries, and later churches, had to

consider all the social justice factors presented by prevalent socio-political factors. During the colonial period, social responsibility had more to do with socio-political factors than with the business drive (Donaldson, 1994:52). He mentioned key role players such as Van der Kemp, Dr John Phillip, and Bishop Colenso as examples of activists for social justice for African indigenous people. Ayliff, William Thomson, and John Bennie were instrumental in the early missionary education of Africans (Donaldson, 1994:36, 52-54; Etherington, 2023:288). The tension between colonial authorities and the missionaries indicates that there was no partnership between the two, as the environment seemed to be hostile, yet, the churches were already engaging in CCSR.

2.11.3 The destruction of missionaries and churches' CSR achievements

Apart from the tension between missionaries and colonial authorities, the missionaries' achievements in the development of education for Africans were adversely affected by modernism, urbanisation, and political dimensions of secularism in South Africa. As towns and cities were growing, there was an organisation of modern institutions such as universities, professions, and sciences, and the growth of a bureaucratic state willing to intervene in social matters (Elphick, 1997:8). This came from the belief that the state and various expert bodies should take over functions formerly fulfilled by the church, while the church withdrew from the public arena to confine itself to private devotion and the needs of local communities, instead of entering into some partnerships. According to Elphick (1997:8), the state would increasingly intervene in the funding, management, and curriculum planning of formerly church-run schools. This interference reversed the gains the church had made in social responsibility and thereby reduced its role and influence. One might refer to it as a failed partnership.

Going forward, various professions in anthropology, psychology, sociology, and pedagogy replaced missionaries as educators and community counsellors (Elphick, 1997:8; Lücking, 2013:105). The church lost its place in broader social responsibility footprint.

The introduction of Bantu Education in 1953 was the final blow against mission schools (Elphick, 1997:9). This sparked a social injustice reactionary response from Christian para-church organisations such as the South African Council of Churches and The

South African Institute of Race Relations (SAIRR). Later on, the SAIRR assisted many black university students with bursaries.

2.11.4 Other CSR interventions in South Africa

According to Ramlall (2012:271), the current CSR form in South Africa was also influenced by an evolving philanthropism. Evolved is the correct word because in 1889 Cecil John Rhodes, as chairman of De Beers, argued the case for philanthropy being an essential element of the company's duty. This also applied to the Anglo-American Corporation (AAC), founded by Oppenheimer in 1917. AAC started its CSR in 1919 to alleviate the devastation of the Spanish flu (Pereira, 2017:82). In 1954 Sir Ernest Oppenheimer defined the mission of the AAC as follows.

The aims of the group have been – and they still remain – to earn profits, but to earn them in such a way as to make a real and permanent contribution to the wellbeing of the people, and the development of Southern Africa (Oppenheimer, 2011).

In 1972, Professor Meyer Feldberg argued that business leaders should “get involved in the communities in which they operated and sold their products, or from which they drew employees” for sustainability and prosperity (Dialogue CSI Handbook, 2004). In the 1970s, business organisations recognised that the poor living conditions of the black majority were seriously affecting the country's economic development. This implies that apartheid CSR hampered economic growth. The “Urban Foundation” was established in 1976 to mitigate the retrogression by building decent houses and schools (Fourie, 2005). Decent housing and a decent environment are examples of social justice, given the history of land dispossession.

The Sullivan Principles⁵ of the 1970s and 1980s were another remarkable turning point. Rev. Sullivan, as a church leader, was in touch with black congregants who felt

In 1977, Rev. Leon Sullivan, an African-American pastor, was a member of the board of General Motors. At the time, General Motors was one of the largest corporations in the United States. General Motors also happened to be the largest employer of blacks in South Africa, a country which was pursuing a harsh program of state-sanctioned racial segregation and discrimination targeted primarily at the country's black population. The Sullivan principles, introduced in 1977 with one addition in 1984, consisted of seven requirements a corporation was to demand for its employees as a condition for doing business. In general, the principles demanded the equal treatment of employees regardless of their

that CSR by American corporations had to be taken seriously to advance social justice in South Africa. Mersham and Skinner (2016:111) place the Sullivan Principles as the bedrock of current CSR in South Africa and globally. What followed was the Global Reporting Initiative which also tightened the screws with tougher legislation on how companies conducted themselves within the societies in which they operated (Mersham & Skinner, 2016:111). As a result, many large businesses in South Africa started establishing “trust funds” for contributing to social causes. These included among others, Anglo-American, De Beer’s Chairman’s Fund, the Gencor Development Fund, the Gold Fields Foundation, the Liberty Foundation, and numerous other companies established such trust funds (Fourie, 2005). In this instance, CSR was used to mitigate the social injustices of apartheid.

The state also introduced new codes and policies to that effect and currently, different mechanisms of promoting CSR development are active in South Africa. According to Boddenberg and Aletter (2010:12), “such mechanisms range from voluntarily codes of conduct to international regulations and binding regulations such as the Constitution of the Republic of South Africa 108 of 1996 as well as Broad-Based Black Economic Empowerment Act 53 of 2003”. Mersham and Skinner (2016:111) predict that South Africa, with its emphasis on B-BBEE, will benefit those who are interested in advancing the application, measurement, and monitoring of CSR.

The King Code is one of the pillars upon which modern CSR in South Africa was founded. In 1992, Professor Mervyn E. King, who was senior counsel and former Supreme Court judge, was approached by the Institute of Directors to create a corporate governance solution for business (Barnard, 2012). This resulted in the establishment of the King Committee on Corporate Governance, which launched the first King Code to promote sound social and environmental practices as part of sound corporate governance, which is closely aligned with the standards of international

race both within and outside of the workplace, demands which directly conflicted with the official South African policies of racial segregation and unequal rights. Reverend Sullivan went on to launch an international campaign to reform apartheid in South Africa, developing the Sullivan Principles, a code of conduct for human rights and equal opportunity for companies operating in South Africa. In the late 1990s, Reverend Sullivan brought world and business leaders together to expand the successful Sullivan Principles into the Global Sullivan Principles of Social Responsibility. The aim of the Global Sullivan Principles was to improve human rights, social justice and economic fairness in every country, throughout the world.

corporate governance (IODSA, 2009:6). King argued that “the world has to develop sustainable development, and sustainable development requires the recognition that the three dimensions of sustainable development, the economy, society, and the environment, are indivisible and integrated”.

Hinson and Ndhlovu (2011:340) assert that government influence through regulations such as compulsory B-BBEE and industry charters constitute attempts to address historical injustices, and they are important determining factors in CSR and CSI in South Africa. However, the government interventions were only necessary once the church’s approach on CSR is failed. Hence the church’s notion that Love-based CSR is the best form of CSR. That approach is are crucial to organisations becoming “good corporate citizens”.

The King reports (I) to (IV) established accepted guidelines for best practices in corporate governance in the new democratic South Africa, focusing on social, environmental, and economic concerns. According to Hinson and Ndhlovu (2011:337), several scholars had simplified these facets to mean people, plants, and profits respectively, to make CSR directly involved in addressing the social imbalances created by the apartheid past. The people, plants, and profits is a biblical philosophy on nature and conservation.

Companies in South Africa, including the “South African Institute of Chartered Accountants fully endorses and uses the King Codes on Corporate Governance in South Africa as a tool to evaluate the corporate governance of a company, including the CSR” (Solomon, 2013:2). The King Report regards any company as

....an economic institution. But it is also a corporate citizen. The board is not merely responsible for the company’s financial bottom line, but rather for the company’s performance within the triple context in which it operates: economic, social, and environmental. It follows that the board should issue an integrated report on its economic, social, and environmental performance.

Esser and Dekker (2008) interpret the King II and King III reports as policy documents that openly address the requirements and relevance for corporations to recognise all stakeholders in CSR to adopt a “triple-bottom-line” approach. According to the Government Gazette (RSA, 2003), B-BBEE Legislation Act No. 53 of 2003, which aims

to address inequities resulting from the systematic exclusion of black people from meaningful participation in the economy, means that many companies are legally forced to embrace CSR initiatives because the Occupational Safety and Health Act requires South African-based companies to assist previously disadvantaged groups to be actively involved in the economy – by giving them preferential treatment. This Act was implemented to redress imbalances of the past as a result of the apartheid policies.

The Johannesburg Stock Exchange (JSE) introduced the Socially Responsible Index (SRI) in May 2004 (JSE, 2014:2). Some of the “aims of SRI were: To identify those companies listed on the JSE that integrate the principles of the TBL and good governance into their business activities; to provide a tool for a broad holistic assessment of company policies and practices against globally aligned and locally relevant corporate responsibility standards; to contribute to the development of responsible business practice in South Africa and beyond.”

The philosophy of the SRI is built on the

.... principles of the three pillars of the triple bottom line, namely economic, social, and environmental sustainability, with good corporate governance underpinning each. These principles are encapsulated in the Index indicators, which are structured along the categories of Environment, Society, and Governance and related sustainability concerns (ESG), with company response to climate change being assessed as a focus area.

Companies are, therefore, assessed on how committed they are to CSR. The SRI Index was terminated in December 2015 and replaced by the FTSE/JSE Responsible Investment Index Series. Besides the FTSE/JSE Responsible Investment Index Series, there is also the Code for Responsible Investing In South Africa (CRISA), which has a similar motivation as SRI towards SR. “The wider adoption of Responsible investment in South Africa is recommended given the benefits this investment discipline holds for investors, society and nature” (Viviers & Els, 2017:122).

All these interventions are made because CSR lacked the humane element that is prevalent in the Christendom. That is why CCSR principles of love (and care) as

defined by Friedman (2012:38) and Rogot (2017:129), appear to be the answer that could mitigate the deficiency instead of many costly interventions.

Skinner and Mersham (2008) complain that SA corporations' CSR initiatives and activities have seldom reached the wider public. Laughland and Bansal (2011) posited that corporate acceptance and compliance with desired social and environmental ethics have not met expectations. For that reason, most companies have established both CSR and CSI (corporate social investment) as dual approaches to social responsibility. "Corporate Social Investment (CSI) is external to the normal business activities of a company and is not primarily undertaken for purposes of increasing company profit, nor is it driven primarily as a marketing initiative, although it can help a company develop a competitive advantage" (Skinner & Mersham, 2008). Leoka (1985:71) described CSI in South Africa as the guilty conscience of the capitalist system.

In a sharp criticism, Fig (2005:601) contends that:

Business in South Africa generally eschews the notion of CSR, despite the wide use of this term among practitioners and in the literature. Instead, it favours concepts of 'corporate social investment' and 'corporate citizenship': concepts that ask no questions about legacy, memory, history, justice, or moral and ethical responsibilities.

Fig (2005:601) suggested that deeper approaches be adopted to address the past injustices. One may infer that he is suggesting some kind of an economic truth and retribution commission along with the Truth and Reconciliation Commission (TRC)⁶ which was associated with social accountability. While the latter dealt with political and historical atrocities, the former would deliberate on socioeconomic injustices. This indicates a gap between the various perceptions of how to address CSR holistically. CSI is organised in South Africa via Trialogue, which research reports to assess large corporations' annual CSI activities.

⁶ The Truth and Reconciliation Commission (TRC) was implemented in 1996 to promote reconciliation and forgiveness among perpetrators and victims of apartheid through the full disclosure of truth.

2.12. The Vaal Triangle Region (VTR) and CSR

2.12.1. The Historical background

Given that the VTR is the focus area of the study, it is appropriate to provide a short profile and historical background of SR in the area, as the previous deliberations have shown that SR depends on where it is practised. Lee (2008) submitted that CSR is championed by the influence of civil society and geo-political context. Hence the importance of scrutinising the cartography of the VTR.

In theology towns and cities have personalities and assets, and they are treated in the Bible as persons and families (Ezekiel 16:3,45,46) and as extensions of the people who live in them (Bakke, 1987:63). In biblical and theological understanding cities are perceived as living beings (Ezekiel 16). They are servants or stewards that serve communities.

There is also a spiritual mapping of a city, which reveals unseen influences over a city or region. Spiritual mapping is likened to a doctor's use of X-rays and MRI to diagnose from seeing the inside, what is being manifested on the outside of the patient. The historical geo-political and cultural dynamics, and the natural resources provide a dynamic sense of a city spiritually. In other disciplines, it is called the cartography of a city. In this study, the VTR spiritual mapping is viewed from the impact of social responsibility over a period.

Bakke (1987:152) assumed that the biblical view of creation theology required him to view Chicago in the USA as the steward of the Great Lakes, where there was 20% of the earth's fresh water supply. Cities are servants that serve communities with basic necessities of life (such as tap water and electricity) faster and more effective than undeveloped rural areas. They serve their communities with sanitation, basic health facilities, schools, transport and housing, justice systems, and so forth. They are platforms of service delivery. This understanding puts the VTR in comparable position because of several rivers flowing into the Vaal Dam and the Vaal catchment area. VTR is the steward of clean water for a large part of the country. It is necessary that communities, business, and local government in this region realise that fact and treat

the environment with care. Any environmental challenge will need to be prioritised and this is where ESR⁷ plays an important role.

2.12.2. Social issues affecting the VTR for tripartite partnership.

The ELM (2019/20:98; SAHRC, 2021:2)⁸ stated that pollution in Emfuleni, the largest municipality in the region, exceeded the international health standards by 200%. In addition to the pollution caused by the chemical, steel, and oil industries, and coal mining, the Lethabo Power Station contributed to the air toxicity. The entire VTR suffers from toxic chemical wastes that are released from industries and coal mines, and even from agricultural commercial farms into streams that find their way into the Vaal River. The water pollution is high mainly because of E-coli, as well as residues of heavy metal from the steel industry. Soil pollution is also a concern (Motaung, 2020:67).

Pollution has a direct impact on economic factors such as the cost of water purification (Claassen Report, 2010; Mumbi & Watanabe, 2022). The Claassen report stated that this affects other health matters in humans, animals, and crops. In its 2010 investigative report, the Council for Scientific and Industrial Research explained that poor water quality not only limits its utilisation value, but it places more burden on the economy of the region (SAHRC, 2021). The findings by Al Azawi (2020) on groundwater pollution in their country, Iraq, are even better as compared to those in the VTR. Verwey et al (2011:62) reported high levels of toxic metals in the research conducted on groundwater pollution.

Zamdela, Protema, Boipatong, and Bophelong Townships are within walking distance of factories. When these townships were built, it made sense to have workers' homes close to their places of work as transport was unaffordable. However, considering environmental justice, blacks were therefore living in the vicinity of a polluted atmosphere, which was dangerous for their health. This caused an unequal distribution of environmental burdens. The limited benefit of living closer to work does not cancel out the dangers of an unhealthy environment. The creation of these

⁷ ESR – Environmental Social Responsibility

⁸ ELM – Emfuleni Local Municipality comprises Vereëiging and the suburbs, Vanderbijlpark and the suburbs, Sharpeville, Evaton, Sebokeng, Bophelong, and Tshepiso.
SAHRC – South African Human Rights Commission.

townships was part of the apartheid era's social injustice of the Group Areas Act. "Sewer water spillage into the Vaal constituted a disaster as defined in the Disaster Management Act of 2002 and this was a gross violation of Human Rights" (SAHRC, 2021:1). This implies that the lack of the appropriate sewerage systems for these townships, and a tight control over air and water pollution by the relevant companies, is a gross violation of human rights, while CSR should be a basic human right.

The National Treasury emphasised that approximately 19 million people depended on the Vaal River for water for drinking and domestic and commercial use (SAHRC, 2021:2). The South African National Defence Force had to be deployed to curb the Vaal River / Dam's disaster. The population of yellowfish, peculiar to a few South African rivers including the Vaal, was under threat of extinction on account of the change to the balance of river flora and other competing species in the river caused by pollution (Gouws et al., 2007:13).

Pollution is still a matter of concern in the VTR. Addressing water pollution, Claassen (2010:5) asserted that the most significant threat to a sustainable water supply in South Africa was not a question of storage, but the lack of SR concerning contamination. Businesses perform several social functions, apart from generating profits, and since they are a part of the society, they have to take care of those who are instrumental in securing the existence and survival of these businesses (Singh & Singh, 2013:16).

The involvement of the churches in all matters that concern CSR is critical as they have provided leadership in the past for resisting the social injustices of apartheid (Noonan, 2003). Churches that have proven to be centers of mobilisation can again be counted upon, concerning their role in the 1960s and 1980s, when political activism was activated from the churches and other Christian organisations. In the VTR residents still have more confidence in the churches than in the political formations. Church buildings, resources, and infrastructure were the main assets used during the struggle against apartheid. Church leadership gave direction when the political voice and leadership were silenced. As poverty and unemployment are at an all-time high, there ought to be a new struggle in the forms of CSR, ISR, eco-justice, and social justice, and churches are still needed to organise discussions, dialogues, debates, and

deliberations on all social ills. Communities are powerless because of a lack of credible and caring leadership, while the church still has capable leaders.

The challenges of environmental injustice are often perceived as crimes. Even the government seems to be powerless when talking about illegal dumping, as one service delivery case. It is concerning that businesses could close down and services be abandoned due to the filth permeating the cities of Vanderbijlpark and Vereeniging.

2.13 SUMMARY

This chapter discussed a historical reflection of social responsibility from antiquity to the modern age where it is referred to by various terms. It discussed social responsibility's evolution and how it was transformed by cultural and religious influences, historical and geographical factors, as well as the economics and politics in various countries.

CSR is an old concept found in the Hammurabi Code, the Talmud, the Bible and other ancient manuscripts. SR has various definitions that were influenced by historical, geo-political, socio-cultural, socio-religious, socioeconomic, and legal factors.

The success of CSR in the past is attributed to governments, churches and businesses working together to develop viable CSR initiatives (Smith & Pettigrew, 2017:2). The concept of CSR is as old as business and trade, and it has undergone various changes to become what it is today (Smith & Pettigrew 2017:3). These two authors also explain how SR became CSR after the word "corporate" was introduced. The Tri-partnerships were successful when all stakeholders were aligning themselves to the same value system.

The medieval period underscored the role of the church in establishing social institutions to create a strong religious CSR. Schools and hospitals were first developed by churches in Europe. In South Africa, the first schools were established by missionaries in the 19th century. It is argued that the church's stance at that time raised questions about what happened and why the church either took a backseat or was forced to abandon its strong CSR initiatives instead of finding suitable partners. The church should have continued to maintain its presence in education and healthcare because schools and hospitals were initially established by churches.

The 19th century also reflected the influence of various factors and philosophies such as Darwinism, which challenged the implementation of robust, human-care oriented CSR. Religion played a pivotal role in the shaping of CSR. There have been government interventions when businesses were not treating customers or workers fairly, as seen in the case of the 'robber barons'. Government interventions became necessary because Christian values became compromised in CSR. Had corporates adhered to Christian philosophies of SR, those government interventions would have been minimal or non-existent.

The Victorian industrial era proved that the church exerted some influence on the government to watch how businesses carried out CSR practices. In France and Germany, government interventions also drove for more vigorous CSR, leaning toward the Christian philosophy of biblical stewardship and 'love for thy neighbour'.

CSR evolved in the modern era, employing terms such as CSI, CC, Tripple Bottom Line or sustainable development; it has shown that it is a flexible and evolving concept. The current affairs within CSR in South Africa are intertwined with political factors. Politics that have shaped the socioeconomic landscape have impacted the reformed practices for addressing the social injustices of apartheid. Since apartheid had some of its roots in a particular biblical hermeneutic, the perceptions are that the same entrenched itself in the South African version of CSR. However, the South African approach to CSR, which is CSI, appears to be inadequate in the sense that it does not address the damage caused by past social injustices. As mentioned earlier, CSI is but a component of CSR and lacks accountability. Differences between CSR and CSI have been noted, and there is a noteworthy difference between the nominal and real contributions made by companies.

South African companies prefer to use CSI instead of CSR, where the corporations decide in which manner they are going to be socially 'responsible'. In South Africa, companies are mandated to contribute a minimum of 1% of their net profit after tax to CSI to get a favourable B-BEEE score, while companies in India (for example) start off with 2% minimum contribution. The concern in South Africa is that if the B-BEEE policy was to be removed, then companies' CSI might be adversely affected. The deficiency that exists in CSI goals indicates a need for partnerships among stakeholders.

The VTR has experienced its own development in SR, given the industrial locality and the prevalence of the natural resources. These factors are important to the study in that the development of the area lacked corresponding mitigators in the CSR arena against the backdrop of the negative environmental impact, which tended to aggravate the economic and livelihood injustices. Historically, the combination of coal and water resources have enhanced the development of the region, as well as other bordering cities in the country (Hallowes & Munnik, 2006). The two important natural resources make the Vaal Triangle a region that has two descriptions: *River cities* and a *mining cities*. A combination of coal and water, which are necessary to create fossil-burning energy, further made the VTR an energy hub through the Eskom power stations, thus adding to the description of the Vaal Triangle being the centre of *energy generation region*.

Apart from Eskom's Lethabo Power station, a number of other companies were formed as a result of the coal mines; these are fuel companies (Sasol and Natref), chemical industries that derive their input from fuel companies (Polyfene and others), and also based on the presence of coal, the steel factories (Arcelor Mittal, Samancor, Cape Gate). Utilising a lot of water in their production, all these industries are in close proximity to Rand Water, with the gigantic Lethabo Power Station being situated less than three kilometres and New Vaal Colliery about one kilometre from Rand Water's Zuikerbosch Water Purification Plant.

The CSR of these companies have always been under scrutiny for the fact that while they made profitable gains, they also caused damage to the ecosystem (Hallowes & Munnik, 2006). CSR principles dictate that companies have to strike a balance between profit-making and acting responsibly within the environment where they are potentially causing damage. At the time of the establishment of the VTR cities, CSR (which incorporates social and environmental justice) was not a consideration. The Air Pollution Prevention Act was only introduced in 1965, decades after the establishment of the VTR industries (Hallowes & Munnik, 2006:91). Even though Hendrick Van Der Bijl attempted to instil the idea of building cities with eco-justice in mind, by planting trees in human settlement projects and improving the townships for the workers' health, these plans were never fully implemented due to apartheid policies of separate development. This implied that the region was left with a significant ecological debt.

Given the history of the area, there was not much done by any of those companies in the form of CSR that could have mitigated the damage to the environment. Vereeniging was 'manufacturing wealth' while producing environmental poverty. Even today, the VTR faces serious air and water pollution as a result of coal mining, and the pollution caused by the oil, chemical, and steel industries. The Vaal River and its tributaries, and wastewater mismanagement have added to the eco-injustices.

A culture of non-payment for municipal services that began in the aftermath of the rent boycott in the mid-1980s, consumer boycotts, and stay-aways contributed adversely to the environment. Companies viewed as the main culprits of the pollution offences tended to opt for CSI, which does not holistically address the ecological debt.

2.14 CONCLUSION

Irrespective of how one defines CSR, it changes according to cultures, religious beliefs, and other influences. Instead, it is important to examine CSR according to the context within which it is applied to a society, made up of individuals who are involved in ISR, which then accumulates to form CSR.

The historical evidence of CSR shows that it was born from the religious womb. The ancient business practices as shown in the Hamurabi codes and the Talmud point to the fact that CSR has a religious and spiritual element. Religion and the church remained at the centre of the development and evolution of CSR. Even though most scholars regard the 1970s as the years where most CSR developments in business took place, and CSR moved into a new direction, the history of CSR shows that it was not a new concept. During medieval Europe, the church directed companies on how to run their CSR and it evaluated the moral compass of CSR. The existence of moral codes within religious institutions and the church supports the idea that there is a spiritual dimension to CSR. Theologically speaking, the church's role would be to ensure that CSR continues to serve its original purpose, making the church an important partner together with government and business.

Ideally, the church (religious organisations) should continue to play an important role in the management and sustainability of social cluster institutions in education, health, and social welfare despite the changing socioeconomic and cultural complexities. In the past, the church was an active participant, and it should again take this role as an

important feature in CSR. The contemporary social challenges in communities are complex. "People's life issues are complex, which call for holistic approaches when engaging in real-life issues" (Magezi, 2019:3). It is for that reason that public theology, practical theology, pastoral care and other theologies are always important in addressing the complex problems with other stakeholders in the social responsibility domain. This makes the issue of partnerships critically important. Magezi (2019:4) insists that our combined theologies are not a silver bullet to address complex matters. Instead, they should work corporately with all other stakeholders. Some scholars suggested that it might work better to follow the model that was used during the Victorian era, as shown in paragraph 2.5.2. when church leaders were also involved in corporate endeavours so as to advance CCSR.

Christians also exercise individual Christian responsibility through the principle of 'love' for neighbours, nature and the environment. ISR adds value to the CSR in that CSR starts with individuals who build families and families build communities and corporations. It is individuals that can vote for a socially responsible government that shapes social justice.

The abandoning of Christian faith and principles by businesses during the 19th century ushered in several social injustices. The paradigm shift away from the church caused human suffering and CSR malpractices. Government interventions in CSR came as a result of the failure of a love-based SR, by the likes of the 'rober barons'. One would infer that had the SR followed the Christian principles of love towards thy neighbour principles, there would have been no need for government interventions. This supports the argument that one entity alone cannot achieve CSR goals with all the accompanying complexities. This also proves that when Christian business ethics were utilised, businesses and governments worked well together to shape and maintain healthy CSR.

Current affairs within CSR in South Africa are intertwined with socio-religio-political factors. The Afrikaans-speaking churches paved the way for a segregated CSR narrative. The politics that shaped the socioeconomic landscape impacted the reformed practices for addressing the social injustices of apartheid and this is being reversed through various government policies, including the B-BBEE scorecard. The extent and manner in which the church should be involved in shaping the SR narrative

within the democratic framework is discussed in the final chapter. Government interventions need to identify with a social contract that would deliver better SR outcomes.

Given that it is not a stagnant concept, all the stakeholders need to keep on engaging in philosophical dialogue, discussions, debates, and deliberations to shape CSR for future generations. It is for those reasons that the church should not take a 'back seat' in the transformation and evolution of CSR. The arguments raised by Fig (2005) highlight that CSI lacks a moral compass. This poses a challenge, and businesses and government need to acknowledge the vacuum of religious contributions in CSR. This can be done when churches partake, not as a complainant or through a confrontational approach, but as a partner in promoting social justice. Despite the segregated CSR under apartheid, there were para-church organisations that mitigated the challenges faced by black students in education. The Urban Foundation policy on decent black housing was another CSR mitigator. Other interventions by government and other entities, to mitigate the social injustices of apartheid, include amongst others, the King Codes founded by Professor Mervyn E. King, who dictated that sustainable development, the economy, society, and the environment are indivisible and integrated. Other interventions by TRIALOGUE, the SRI introduced by the JSE, which is related to ESG are aimed at addressing social responsibility, but they need to be populated.

The fact that CSI in South Africa did not originate from moral duty but as a reaction to economic pressure from international communities through sanctions and trade embargoes – capitalism's guilty conscience – makes the call to all stakeholders to create CSR as a moral duty. A formalised partnership with churches would create a CSI with a spiritual/religious moral component. It is incumbent upon the churches, therefore, to bring a social justice narrative to CSI, so that they can participate meaningfully in managing an inclusive democratic CSR / CSI (Lee, 2008). There is a need for a theology of corporate social responsibility in South Africa.

The information from the Trialogue shows that more resources are directed to social clusters such as education, health, and social welfare. These are common fields which the church mastered over the centuries. The scenario creates a platform for an inclusive partnership engagement.

This chapter also highlighted the cartography of the VTR, offering a perspective on the geo-historical and socioeconomic picture of the region. Coal and water were the main natural resources that transformed the VTR into an energy hub. However, the CSR component was never fully implemented to address the concurrent challenges and damages caused to the environment.

CHAPTER 3

WHAT ARE SOME SOCIAL ISSUES AND CHALLENGES THE VTR COMMUNITIES FACE THAT NEED THE INVOLVEMENT OF CHURCH, GOVERNMENT AND BUSINESS STAKEHOLDERS

3.1. INTRODUCTION

The preceding chapter provided a comprehensive historical overview of social responsibility, spanning from antiquity to contemporary perspectives anchored in sustainable development. Building upon this theoretical foundation, the present chapter constitutes a methodological and empirical extension, offering a nuanced examination of social issues and challenges confronted by communities associated with the VTR (Vaal Triangle Region). This chapter serves as a critical juncture in the scholarly discourse by presenting the empirical data derived from a purposive sampling of 10 church leaders, two local municipality officials, and a representative from Arcelor Mittal. Rand Water and SASOL referred the researcher to their website, as well as Trialogue⁹ and Umsizi¹⁰ Solutions, which specialise in research of their CSI. Through a structured investigation, this empirical study aims to shed light on the multifaceted nature of social concerns within the VTR communities.

The chapter unfolds in three interrelated sections, each contributing distinctly to the scholarly endeavour. Commencing with an elucidation of the contextual framework within which the empirical studies transpired, it establishes the groundwork for comprehending the intricate tapestry of social dynamics within the VTR communities. Subsequently, the narrative seamlessly transitions to the presentation of meticulously gathered and analysed data, offering a qualitative exploration of the perspectives of the diverse participant groups' perspectives.

As the chapter progresses, it culminates in a comprehensive discussion that synthesises the myriad issues articulated by the participants during the empirical studies. This critical analysis aims to contextualise the empirical findings within broader theoretical frameworks, thereby enhancing the interpretative depth and

⁹ TRIALOGUE has teams of researchers. Every year, they publish reports of all the CSI of companies.

¹⁰ UMSIZI Solutions is a company that runs CSI mainly for companies in mining but not limited to such.

applicability of the research outcomes. In this manner, the chapter encapsulates a rigorous scholarly inquiry into the social challenges faced by the VTR communities, effectively bridging theoretical insights with empirical observations and laying the groundwork for subsequent chapters.

3.2. EMPIRICAL RESEARCH CONTEXT

Approval for this research endeavour was duly secured from the North-West University Senate Committee for Research Ethics, as indicated by the ethics number NWU-1862-19-A6 (refer to Annexure D). The empirical inquiry undertaken in this study serves as a crucial endeavour to gain an in-depth comprehension of the prevalent social issues and challenges confronting the communities situated in the VTR. To achieve a comprehensive understanding, an intricate research design was implemented, encompassing a diverse array of participants. Notably, this methodological approach involved the purposive selection of 10 church leaders representing various ecclesiastical institutions throughout the geographical expanse of the region. Additionally, insights were sought from two key local municipality officials, each representing distinct municipalities within the VTR. Complementing this, invaluable information was solicited from the representative of Arcelor Mittal, contributing an industrial perspective to the multifaceted analysis of social dynamics within the VTR communities.

The rationale behind this selection of participants was to ensure a holistic exploration of the myriad social facets characterising the VTR communities. Church leaders, functioning as community stakeholders and influencers, provide a unique vantage point rooted in their intimate engagement with local populations. Concurrently, engagement with local municipality officials facilitates an examination of the intersection between grassroots issues and municipal policies, adding a governance dimension to the study. Insights gleaned from corporate entities bring forth the economic and industrial dimensions that often intersect with the socio-cultural fabric of communities.

The multifaceted nature of this research design is intended to cast a wide net over the complex social landscape of the VTR, ensuring a nuanced examination of the challenges faced by its inhabitants. The triangulation of perspectives from ecclesiastical, governmental, and corporate entities aims to capture a comprehensive

panorama of the socio-economic, cultural, and governance challenges confronting the VTR communities. By engaging with diverse sources of information, this empirical study sought to contribute not only to the academic discourse but also to the formulation of informed interventions and policies aimed at addressing the identified challenges within the VTR context.

Following approval from the NWU Ethics Committee, participants were recruited for interviews through purposive sampling, also known as judgemental sampling (Rubin & Babbie, 2005:247), a method chosen for its depth and thoroughness in assessment and discussion (Crowther & Lauesen, 2017:4; Merriam, 2009:147). As emphasised by Strydom and Delport (2011:391-392), purposive sampling aligns with the study's objectives by capturing what is essential to know, what is at stake, and what can be gleaned with the available resources, time, and credibility. Unlike convenience sampling, which prioritises accessibility, this method was employed to select participants based on the quality of information they could contribute, enriching the study with substantial and relevant data (Bloomberg & Volpe, 2016:148; Morse, 2010:231).

To ensure the richness and clarity of data, all church leaders chosen for the study possessed post-matric qualifications, facilitating effective expression in English during interviews. This approach minimised the need for interpretation or repeated clarifications. Additionally, participants were required to have a minimum of 15 years of experience in ministry, with a notable percentage surpassing 25 years of experience. This stringent criterion was implemented to ensure the inclusion of seasoned leaders capable of providing comprehensive insights into the nuances of their roles and experiences within the ministry.

Interviews were conducted using the Android Phone Digital Recorder app, and the audio data underwent transcription after being transferred to a computer, resulting in 330 typed pages across more than 80 hours. This meticulous process aligns with the recommendations of Rubin and Rubin (1995). Field notes supplemented the recordings, adhering to guidance from Babbie (2007:311) and Greeff (2011:359).

Throughout the analysis, the researcher documented conceptual and theoretical ideas via memos. Manual coding, in line with Saldana's approach (2016:29), ensured

meticulous control and ownership of the data. All collected data were securely stored on a password-protected external hard drive in a locked, fireproof cabinet within the researcher's home office.

Transcription, initiated shortly after the interviews, involved immediate sorting and coding of data. The researcher, having personally transcribed the conversations, achieved an intimate familiarity with the content, a practice acknowledged by De Vos et al. (2011:189) as "knowing your data intimately". Transcripts, organised by the question, revealed diverse themes across the church, business, and local government sectors.

The research adhered to the informed consent procedure (see Annexure D), allowing participants to voice concerns about their involvement, as recommended by Creswell (2009:89). Participants were assured of data deletion after two years of it being stored. Annexures A, B, and C house questionnaires that were administered to church, government, and business participants, respectively, exploring six primary questions, each with follow-up probing questions. All the names used in this empirical study are pseudonyms. While the interviews used all the questions, this presentation limits the questions to those that were thoroughly dealt with by the participants.

3.3 PRESENTATION OF THE DATA OBTAINED FROM THE CHURCH LEADERS

The interviews were meticulously orchestrated with church leaders to discern and elucidate their nuanced perspectives on the conceptualisation and execution of social responsibilities within the ecclesiastical domain and the broader communities under their influence. This methodological undertaking aimed to delve into the intricate layers of the leaders' comprehension, interpretation, and implementation of social responsibilities, shedding light on the multifaceted roles played by churches in addressing societal needs. The inquiry sought to unravel not only the theoretical underpinnings these leaders espouse regarding social responsibilities, but also the practical strategies employed within their ecclesiastical spheres to effect positive social change. This academic exploration aspires to contribute nuanced insights into the evolving dynamics of social engagement within religious institutions, encapsulating the ethos of service and community welfare as perceived and enacted by church leaders. The following presentation is the themes that emerged from the participants' responses to the questionnaire.

3.3.1 Question 1: What is the current state of social responsibility (SR) in South Africa?

The data generated the following themes.

◆ Unhealthy social responsibility

The participants pointed out that the state of SR is in a dire situation. They described it as “*catastrophic*”. Another term used was that it is in a “*state of emergency*”. The levels of poverty, unemployment and retrenchments, closing down of many businesses due to crime, and an increasing number of dependants on social grants are like “*ticking time bombs*”. Dr B, he commented that “*SR is lying in a critical condition, especially in the VTR with high levels of poverty*”. Bishop M and Dr R. concur with Dr. B stating that the influx of undocumented immigrants, who are indigents, adds to the burdens of SR. Pastor P says, “*The church, which is a leading institution in SR, is at the forefront of the challenge. The church will never turn a blind eye to all the indigents or the needy refugees and immigrants*”. Bishop W adds that the church is commanded to love strangers and it will always stretch its resources to the limit, as long as it can save lives. In most cases, these conditions cannot be reported to the authorities in the fear that some individuals might be deported. Lives have been lost due to the critical state of SR. According to the participants, the state of SR is creating more dependants on the state.

◆ Social responsibility is a casualty of crime.

All participants mention that “*crime has turned the VTR into a jungle. It broods fear in communities*”. They lament that even walking through the area during the day is unsafe in cities. The environment is no longer conducive to human life. The issue of loadshedding adds to the woes of an unsafe environment. Law enforcement agencies are overwhelmed. Even responsible citizens find it difficult to report crime because the “*criminal will pay a bribe and walk away scot-free after the arrest. Corruption within the justice system and law enforcement agencies exacerbates crime*”. They claim that crime has escalated because of unemployment and the high cost of living. Gangs masquerading as *Makolwane*¹¹ are terrorising communities. Crime has crept into the

¹¹ Makolwane are boys who have willingly or been forced to go for circumcision in either legal or illegal traditional initiation schools

churches and schools, where learners carry weapons to schools. Some have died during the skirmishes. Bands of thieves are robbing and stealing money, furniture, and equipment from churches.

◆ **Abused Social Responsibility**

The participants unequivocally believe that corruption within the local government adds more misery to SR in that the local government is “*not doing as much as expected*”. They explain the scenario during the time of elections, when SR is revived and the activism that was supposed to have been visible throughout the year, is only rekindled around this time. In this way, the participants feel that SR is being abused for political purposes. Pastor B. mentions that:

Politicians play games with the rights of voters, at times insulting the poor by giving them T-shirts while they earn significant amounts from tax coffers. They are trading with their social responsibility capacity. Hence, some church leaders find it difficult to perform SR alongside politicians and the government. The politicians are abusing service delivery in that they only fix the roads when the president visits the area.

Pastor K. comments that the politicians always use SR as the ticket to winning elections, saying, “*If you vote for us this time, you will get houses or be provided with clean water. Yet, social housing is an obligation of the state*”.

All these comments are only some examples that show how SR is being abused. Participants could say about the inhibitors, except that “*the registration of PBOs (Public Benefit Organisation)¹² was not meant for struggling churches. It was meant for churches that are well to do and who were mainly white churches*” (Bishop J.). Some church leaders have tried to apply for such registration, but they were refused the benefit on various grounds. The qualifying criteria seem to be too exclusive. On the same note, some churches are excluded when laws governing the church are made.

¹² PBO is a tax-deductible rebate meant for churches to receive donations from companies or individuals. Those who give donations then the latter claim from the donation from taxable income to reduce the tax due.

“Government works only in PMR¹³”. It is still a challenge within the church to unite its fragmented denominations.

◆ **Deficient Social Responsibility**

Participants express a common view that SR is not achieving its purpose because of some bureaucratic protocols and unfavourable conditions in the VTR. Churches, corporations, and government have become despondent about the SR situation in the country. Bishop J. states that *“the government is detached from the people. The citizens as individuals are also not taking full responsibility”*. The blaming game proves that not much input is given to SR. All the participants express dissatisfaction, unhappiness, and hopelessness with the kind of non-responsible social service delivery. They point out that government is not doing enough *“because it is out of touch with the realities on the ground”*. The so-called indigent grants are not sufficient. In Chapter 2 of this study, Fig (2005) gave sharp criticism on the shortfalls of CSI by companies. The findings from this study show that there is inadequacy of CSR by government. The deficiency in CSR underscores the fact that the whole state of SR in the VTR is weak. Four churches are involved in only a few social projects, such as H.I.V. Aids, skills development, food security and after school care.

◆ **SR as a Poverty mitigator**

The participants believe that poverty overshadows whatever beauty the country may have. Bishop W. raises the point of fear saying, *“even investors become worried”*. Most participants believe that the VTR is the worst when region compared to the neighbouring metros. Bishop J. says that the companies’ CSR should be a pragmatic mitigator against adverse poverty. He says that *“the VTR is a region where SR was supposed to have had much positive impact in the eradication of poverty, given that it was an industrial giant”*. Dr. B adds that the cities used to employ thousands of local job seekers because the VTR was a steel industry hub with many factories manufacturing all kinds of steel products. Poverty was not supposed to become the first social feature in the region, as articulated by three bishops. The VTR was supposed to be *“a paradise of abundance”*. Poverty alleviation needs large numbers

¹³ PMR – Peer Mechanism Review

of CSR interventions to achieve its goals. Dr R. says that churches are trying to fight poverty through *“word and deed, by teaching and practice”*. An interesting phrase is mentioned by Pastor K. when he says that Jesus broke the Jewish traditions to help the indigents, but the church is not breaking protocols to do likewise. Participants agree that SR is needed in holistic approaches to mitigate the situation.

a. Corporate social responsibility as a tool for human rights

Participants claim that social justice initiatives in the VTR are disempowered. Four participants highlight that the absence of adequate SR by all stakeholders, especially the government, is a gross violation of human rights; it is a form of social injustice. Pastor K says, *“If people live in a place where a sewer overflows and passes the door of a house, for days let alone weeks, was a gross violation, it is a worse evil than denying someone the right to a clinic”*. Another participant mentions that due to corrupt attitudes, government officials allow sewer blockages to happen so that a tender is issued just to unblock a sewer.

◆ Social responsibility as a tool for mission.

Participants who have working relationships with other stakeholders express that they have combined SR projects with missionary activities and have experienced growth in their church membership. For them, SR has eschatological consequences. Bishop D.'s ministry was started as an HIV-Aids project initiative. He relates that their church subsequently became a mega ministry, as more social projects were introduced later. Dr. R states that, *“if we fail in all things, we must never fail in preaching the gospel and using the very SR activities”*.

◆ Social responsibility by churches as relief agents

A participant mentions that in a war-torn or violent area, as in the case of xenophobic violence, the churches take responsibility to accommodate the victims. Church social responsibility advocates for peace and reconciliation. To reach out to the hurting communities that need good Samaritans is the church's priority of saving lives. Pastor K. takes a relief ministry project to Mozambique, where social responsibility is uplifting.

◆ Motivation for SR by stakeholders

Bishop J. feels that since the government is motivated by politics and business is motivated by tax incentives, only the church is motivated by love. The church has to

own up to the desperate situation concerning SR. He argues that it is not only what business can do for the church, but also what the church can do for business. While other entities are motivated only by unsustainable contemporary issues, the church's motivation is love, which has driven CCSR for centuries.

3.3.2 What is the church's position on SR?

♣ Social Responsibility as part of God's creation

Participants states that social responsibility is part of God's creation. One participant articulates a profound theological perspective, positing that the concept of social responsibility (SR) finds its roots in Divine creation. According to this viewpoint, embedded in the narrative of the Garden of Eden, the origin of humanity is intertwined with the bestowment of responsibility by the Creator. In this theological framework, the participant underscores the foundational principle that human beings were deliberately fashioned and endowed with a sense of purpose, one that inherently includes responsibilities towards their fellow beings and the broader world.

♣ Social Responsibility as God's will

Participants underscores the significance of social responsibility in a manner akin to the indispensability of an identification document, asserting that, for Christians, the pursuit of SR is intrinsic to pleasing God. Drawing on scriptural foundations from both the Old Testament and the New Testament, participants highlight that these sacred texts provide Christians with a distinct platform to engage in actions that are pleasing to God.

Furthermore, one participant underscores the magnitude of SR efforts by equating SR with the fervour in "*seeking the lost, extending this obligation from corner to corner, on highways and byways*". This metaphorical connection emphasizes the expansive and proactive nature of Christian social responsibility, portraying it as an inherent aspect of Christian duty, akin to the profound commitment to seeking and aiding those who are lost or in distress.

✦ **Churches as stakeholders in service delivery**

The participants agree that every church has a central role to play in a vacuum, where service delivery is non-existent. One participant states however, that the church is seen as “*a non-essential service*” because it is not taking its position in service delivery with other stakeholders. Other participants also highlight that some churches partner with the Samaritan Purse¹⁴ every year to distribute gifts and biblical material. Bishop Z mentions that their church has a development foundation that has built houses for the poor, offered bursaries to students, and ran its own annual AIDS support group conventions. Five participants mention about two schools in the region that were taken over by Bantu Education in the 1970s. These schools were established by a St John Apostolic church without any form of assistance from the government or business. Bishop D’s church employs about 350 volunteers and 20 permanent staff members, who receive stipends and salaries. Bishop T., at some point, had employed 185 testers under their HIV-AIDS projects. This shows that churches are indeed stakeholders in service delivery. Pastor K however expressed that for him it is safe to do only practical ministry and not engage in social action.

3.3.3 What are the activities and communities or organisations that your church works with in social responsibility (SR)?

✦ **Most social services started in the church.**

Pastor K is more focused on doing practical ministry of visiting the sick, the prisoners and feeding the hungry. Most participants mention that feeding the hungry and clothing the naked was the easiest activity. Three Bishops confirmed that they are “hands on” in cases of HIV-Aids and early childhood development. Others call for the church to take a leading role as it did in the 1980s when “*social justice was kept in prison by a system of oppression*”. Bishop J and Dr B further points out that:

People did not have leaders, except for the church leaders who stood up and became the voice of the oppressed. Bishop Desmond Tutu, Rev. Frank

¹⁴ Samaritan Purse is an international Christian non-profit organization that has partnered with O.C.C. (Operation Christmas Child – another parachurch non-profit organisation) to give gifts to children between ages 2-14. The O.C.C. then partner with local churches to distributes the gifts, whereby churches use them to reach-out to children.

Chikane, Dr Beyers Naudè, Rev. Alan Boesak, and Rev. Jeff Moselane were the voice of social justice, but today that voice is silent.

The participants mention that the church should be the vital force that brings transformation of societies and if the church is silent, it fails to proclaim justice and is therefore, failing society in the SR domain. Bishop D says that limiting SR to only proclamation and simple sacraments is not the perfect will of God. He calls for a confrontational CCSR.

✦ **The exclusive church avoiding secular engagements.**

Some participants express a “*disappointing picture of the church being fearful of its government*”. It was mentioned that previously, it was easy to criticise the apartheid government because it was not a government of the people, and all doors were shut for other races. Today’s government has opened its doors, and the church seems to fear to engage critically. Dr. B. laments the fact that the church unity could produce a better CCSR if they worked together. Unfortunately, some church leaders are afraid to get involved with other churches because of church protocols. Some churches are afraid of secular entanglement. They fear that “*a corrupt government will taint their names*”. Bishop M said their approach is the one that says,

We must forget about engaging in the space of government operations and mission. We must only concentrate on the gospel, for it is the power of God unto salvation. The Gospel on its own transform society, it transforms governments by transforming government representatives. It can empty the prisons and change the city to become a crime-free area.

Bishop M. adds that,

“If the government can spend only 10% of what it spends on crime fighting, safety and security, and invest it in the preaching of the Gospel, it can eradicate crime within a year or two, because thugs will be converted, drug traffickers will have no market, children will respect their parents, families will be restored and women will walk at night without any fear of being mugged or assaulted”.

Pastor P adds,

“I concur with those who are saying the Gospel has the power to transform a person from poverty to abundance because some people are poor because of their dirty lifestyles, and some are careless about handling finances. When a person is in Christ, he is a new creature, and he begins to get a meaningful purpose for living”.

Dr R adds by saying,

“Indeed, the Gospel can bring peace in a city. I have experienced that throughout our evangelism campaigns. I have heard of thugs surrendering their dangerous weapons that were used in criminal activities, returning stolen properties and repenting of their evil deeds. However, feeding the hungry and clothing the naked goes hand in glove with the proclamation. Jesus also fed the hungry, while he spoke the message of the kingdom of God, and not of this world”.

Bishop M. ends by saying,

“As servants of a different kingdom, let us leave the work of police to the SAPS, the work of Psychologists to them, and so forth. They also are called by God in that area or field”.

◆ **The passive church**

Participants point out that the church is inactive in partnering with other civil society organisations to address social issues that affects everyone. Bishop J said,

“Even if they are political parties as long as we share the common problems, we must share ideas and solutions to address those challenges. I am reminded by the time the late and former president Mandela was in New York, and Ted Copel asked him a question about working with communists, his answer was, ‘I don’t care if the cat is a white cat or a black cat, as long as it can catch the mice.’ So, we too should think of the social enemies that we face and find simple reliable honest partners to help solve the challenges that face us because, we alone cannot do it, and government alone cannot do it”.

However, some participants also believe that even if political parties were not willing to work with the churches, then *“out of obedience to the great commandment of God, the church must trust in the One God, who called it for that mission”*. Participants are passionate in expressing that the church has been at the forefront; and historically speaking, there are church leaders who were active in SR, without any help from political parties. Pastor K. mentions that his church has partnered with social workers and psychologists to minister to the holistic needs of convicted prisoners in correctional services departments, thus showing that the church can be active in addressing social issues more efficiently together with others.

3.3.4 How effective are SR interventions/activities in South Africa?

♦ Stakeholders stretched to the limits.

Participants claim that all sectors are *“doing something but it’s not enough”*. Some mention that government’s CSR is ineffective because the social development and health departments are stretched to their limit. The participants remark that the situation is worsened with the undocumented citizens from Lesotho, Mozambique, and Zimbabwe who come to receive grants and health services from SA. They believe that this makes it difficult for the interventions by local organisations to suffice and affect the needs of communities.

♦ Inadequate food security measures

The participants lament inadequate food security in the country especially in their region. They state that there are not enough measures in place to deal with this challenge. Pastor K shares the following:

“There is a need for partnership and joining hands with others. This is important as it will quantify and increase efforts to make them larger. People are not trained on how they can deal with security in the country. Training (in skills) is more important than food parcels as compared to empowerment through food security”.

. Partisanship renders SR ineffective.

Participants in the study raise a salient concern, articulating that the nation grapples with a significant issue of partisanship, adversely influencing the landscape of social

responsibility (SR). Specifically, one participant highlights the pervasive impact of political partisanship on the equitable distribution of state resources and assistance to impoverished families. According to this participant, there exists a discernible bias in favour of the ruling party's constituents when allocating essential resources. A concrete illustration of this disparity was provided, recounting an incident during the COVID-19 lockdown when local councillors were allegedly apprehended with food parcels intended for the broader community, discovered stockpiled in their private residences. The ineffectiveness of the appropriate control is a clear indication that an additional contribution is needed. Bishop W. says that the poor people's morale was broken when they saw local councilors offloading grocery parcels in their yards, while at the same time, pastors who had gathered in church to pray, were beaten and arrested, and one of the pastors appeared in court the following day.

3.3.5 What are the policies that facilitate/promote or hinder/restrict SR?

✦ The creation of CSR /CSI or development foundations in companies

Bishop D. knows that Acelor Mittal has a foundation that assists churches and since he is in partnership with them on a skills development programme. Dr B. has been interacting with the SASOL foundation and is continuing his meetings with the CSI practitioners. The Rand Water Foundation has been running a few projects in Bantu Bonke and a school in Small Farms in Evaton. The other participants are not aware of CSI/CSR or foundations within companies. Thus churches that run skills development programmes could come and participate in the CSI pool of investment.

✦ Hermeneutic differences and untrained church leaders

Although churches are united in perceiving the proclamation of the gospel as the key to a better SR or CCSR, they still have different approaches to executing practical solutions. This is often caused by the problem of different approaches to the interpretation of the Bible. Bishop J.. says, *"We look at the bible with different goggles and we read with a different frame of reference and end up being divided"*.

Dr B. says, *"Church leaders in their locality need to have platforms of discussions, dialogues and debates about the bread-and-butter issues that they*

face in the space where they operate and not in the denominational or dogmatic discourses”.

He recalls that,

“The community problems of my sister church in Johannesburg might be different from my local church here, so I cannot apply what the church dogma teaches on social issues and apply them here, otherwise I would be irrelevant to the immediate needs of this community”.

Other theological reasons that are mentioned include state and church politics. Pastor K. says that, *“the government is failing, and the church must step in and assist until Christ comes back with the government of peace and righteousness”*. Bishop M. and Pastor P. express that *“the backlash and onslaught against the government by communities will view the church as a partner in crime, therefore the church must “come out from the Babylonian system.”* Other participants raise the church and state relationship as a subject that prevents them from working in close partnership with a *“corrupt government”*, and only if a new government can come will they find it opportune to partner with. Dr R. states that not all church leaders have been through proper theological training and this makes things difficult when finding common ground.

3.3.6 Who are the main beneficiaries of your SR interventions?

✦ HIV/AIDS victims and orphans

Bishop D, Bishop T., and Bishop Z. mention HIV-AIDS victims as their primary beneficiaries. This is where they gained partnerships with the Department of Health (DoH) from local and provincial governments. Bishop D’s church was started by this pastoral care ministry. Bishop T. indicated that he has a cooperative within the church which works directly as an HIV-AIDS counselling and support group and has been in existence for over 15 years. This is where he ultimately employed 185 volunteers and these were paid stipends by the DoH. Bishop T started with the HIV-AIDS orphans’ project. He then partnered with River of Life Church in Vanderbijlpark for collaboration to achieve better impact.

✦ **The indigents and unemployed**

Most participants point to helping the unemployed and needy families with food parcels paid for by the church, as well as through sponsorships. All participants mention the special care for the elderly and infants in various ways, such as providing groceries, clothing, and healthcare by transporting them to health centres. Bishop Z. states that they often gather non-perishable groceries in a storeroom. These efforts are believed to be *“better than the R350 Covid grants that the government gives to the indigents”*.

✦ **The youths**

All participants are involved in assisting the youths through their ministries. There is no church that can grow and survive without the youth. Bishop Z. and Bishop D. speak of having created a fund to assist students with skills development and other tertiary education needs. Bishop Z. adds that he has already assisted several students from the church foundation, some of whom are graduates who have come back to serve the church.

✦ **After-school learner assistance**

Bishop T. states that he has a group of volunteers of retired educators who are dedicated to assisting learners with their schoolwork at church. This is done for the community at large. The partnership between the National Lottery and his church yielded financial support for stipends for the educators. Other participants stated that they feed learners after school while they are also being assisted with school homework.

3.3.7 What are some of the ways wherein your church/churches in the VTR are involved in Social Responsibility?

The following concepts are raised.

✦ **Skills development**

Bishop D. mentions skills development as the key programme that features in their SR initiatives. Computer skills training is given to all who meet a certain criterion. This is funded by NYDA. Bishop T. mentions volunteer programmes and ECD in partnership with the Gauteng DoH. Bishop J. recalls a partnership with various organisations.

♦ **Engagement with other entities**

Participants state that some of the challenges they face require them to look beyond their church walls. *“Life is complicated and needs a multi-pronged approach to address issues”.*

♦ **Convicts’ transformation ministries**

Dr B. states that he has been involved in the prison ministry for decades. Many ex-convicts have been reported to have become responsible leaders in society after their paroles ended. Pastor K. specifies that their prison ministry has yielded good results in that through the Department of Social Development, they have partnered with the social workers to bring together all the resources at their disposal to reform prisoners. Quoting the case of Onesimus and Philemon, which is the cradle of their social engagement, Pastor K. insists that they build strong relationships with the parole officers and the families of the convicts.

♦ **Social justice programme.**

Bishop T. mentions volunteer programmes and ECD in partnership with the Gauteng DBE. Bishop J.. mentions a partnership with two organisations, wherein they encourage citizens to participate in voter registration and encourage them to vote, so that they can have a better government for better services. In other words, they are partially involved in voter education. Dr R. is already involved with the North-West Government in addressing voter issues. *“Voters are saying that the elections are important in that when people cast their votes, they are moved in their hearts to select a certain leader, and by so doing, they are exercising their democratic rights and expressing the will of God through the will and the choices of the people.”* He used Daniel 2 and Romans 13:1, 2 to support his view.

3.3.8 From what you know or your observations, what are some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players such as the government and business?

The challenges that the participants raise are common to all of them. Their emphasis underscores the complexity and the urgency of having to find solutions to all social problems. Some of these challenges have historical roots from past apartheid policies.

✦ **Churches and the scourge of unemployment**

Participants agree that unemployment is a serious issue. They lament the fact that the companies in the area seem to be employing people from other metros and not from the VTR area. There have been pastors' meetings with companies such as Sasol to encourage them to employ local residents. However, overall, unemployment is a serious and increasing threat, even to churches, as their congregants might be affected.

✦ **Corruption as the mother of all miseries hinders social responsibility.**

All participants unanimously remark that corruption is perceived to be the main enemy as most of the social ills seem to stem from it. Participants allege that "government officials and servants in all departments take bribes to get things done" and this breaks down the spirit of being socially responsible from the community's point of view. Bishop J.. says that the VTR residents, especially in the Emfuleni Municipality, are not given proper services as a result of various corrupt activities, which is claimed to be a result of the collapse of moral regeneration.

✦ **Poor service delivery demoralises social responsibility endeavours.**

Participants state that communities demand to see service delivery being uninterrupted. There is a willingness to comply with authorities, provided they are consistent with service delivery. A participant highlights an incident, reiterating that poor service delivery is also associated with corruption. Some of the unfinished work within the municipality is deliberately left undone because there is *"a tender somewhere being arranged to finish the work, and this has some kickbacks for the officials"*.

All participants lament that mismanaged roads and infrastructure are a great setback to development. All participants voice that potholes are a norm in the townships, but for the past five years or more, they have been found in almost every suburb, around the factories and the CBDs (Vanderbijlpark and Vereeniging in particular). Youth in various communities have volunteered in a form of community social responsibility, to close the potholes, asking for donations in the process, but this is unsustainable.

Another point is cadre deployment, where the appointed officials do not have the qualifications or skills for the service they are supposed to deliver.

- ♦ **Partiality by political party agents derail community social responsibility.**

Participants point to the issue of non-payment of services as being attributed to the failure of the municipality to address the situation with honesty. Some residents are favoured by local councillors, while others are ignored or treated poorly. People who do not belong to a certain party raise grievances without being attended to like others. Sometimes, it depends on the ward where one stays. A certain ward will have services delivered for them, while the other ward next to it is not enjoying the same benefits. As such, the community feels that it is useless to be socially responsible.

- ♦ **The perception of entitlement and materialism destroys social responsibility.**

Some participants mention that residents feel that their past sacrifices in the struggle for democracy should be rewarded somehow. They feel that their “comrades in the struggle are enjoying the fruits of the struggle with opulence, living in luxury while they remain poor”. They are disgruntled even with their own political organisation (ANC in this case), when they see SUVs being driven by their comrades who live in the better-off suburbs and only come to the townships for election campaigns. Pastor P. says this behaviour discourages a sense of belonging, a sense of ownership and patriotism. Bishop M. says the communities cannot take pride in their country as they believe there is unjust and unfair treatment by government.

- ♦ **Environmental degradation reflects an absence of social responsibility**

Participants state that the VTR of today is the exact opposite of what it was in the 1970s and 1980s. Dr B. and Pastor P. concur with Dr R. that air pollution in the VTR is a catastrophe that makes the environment unhealthy. Sewer spillage and non-collection of refuse “*add fuel to the fire*”. Bishop W. reiterates that when one leaves the Midvaal area on the way to ELM, there is a big difference in that there is garbage thrown in almost every open space in the townships because waste is not collected.

✦ **Unemployment places heavy demands on CSI initiatives**

Participants believe that the VTR has the highest unemployment rate in Gauteng Province. The old PWV was better in that it was a real economic hub with the VTR fully active, economically speaking. Development and more economic drive is now visible in the other regions of Gauteng, but this does not happen in the VTR. Companies find themselves having to assist the poor communities and run social development projects, mainly to help the unemployed. Participants claim that some churches are reluctant to be associated with corrupt authorities and feel that they cannot enter into any partnership with the government.

✦ **Alcohol and substance abuse**

All participants mention the abuse of alcohol and drugs as a societal cancer for the VTR residents. This is evident even during funerals. People cannot restrain themselves and often bring along alcohol, camp chairs and cooler boxes to funerals. Drug abuse is prevalent mostly among the unemployed youth. They also use a mixture of drugs known as Nyaope. Substance abuse adds to the already high level of crime.

✦ **Economic inequalities**

Participants also raise the issue of inequality, being mostly black versus white. However, after 30 years of democracy, there are no race or colour boundaries anymore. Some black people live a better life than others and the gap is widening and manifests itself further in cases of victims of social injustice. A participant provides an example between poor victims of crime versus the elites. Matters of social injustice only become important to the leaders when the victim is from a wealthy or famous family.

✦ **Challenges in cooperation between churches**

Participants believe that churches are not working together on the issues of SR like they did in the 1980s. Bishop Z. says he was there during the days of the Calvary¹⁵

¹⁵ Calvary Movement was a Christian youth movement that unified SCMs from mainly high schools in the Vaal.

Movement, the days and Vision 88,¹⁶ and the Gathering of Eagles Conferences.¹⁷ Bishop J.. says, *“When churches cooperate with other churches, they gain respect from all stakeholders”*. Bishop D. says, *“The church has more power than any other entity if it stands as one force. If they do not cooperate, they could even be exploited and used by politicians for their own interests”*.

✦ **Xenophobia and undocumented refugees**

All participants mention that the social cluster departments are overburdened in that female refugees come to the clinics in need of desperate help, but they do not have proper documentation. The scriptures command the church to welcome strangers and sojourners, and this includes refugees. Almost every church has an undocumented family or individuals who are refugees, and they are desperately in need of one or two things. Some of these refugees are highly skilled in trade and are useful in churches. Yet, they must be helped, and according to the Constitution of the Republic of South Africa, public health institutions cannot deny them the help they need. They also have the right to life. The church does not throw people out, because they are important before God and many churches have grown from the influx of those refugees. The more who arrive, the heavier the social responsibility burden on the affected church. The scramble for jobs between locals and refugees then manifests in xenophobic violence. It is the churches that stand in the line of fire to help bring calm and peace. Politicians only *“speak but do not do anything tangible”*. Even the leader of EFF (Economic Freedom Front), who is known to be vocal about the rights of refugees, is not active in assisting them with social needs. It is the churches that carry the social responsibility.

✦ **Landlessness**

Participants mention that landlessness is the source of many poverty ills. There is a lack of individual responsibility by those who own large acres of land towards the poor. Some participants argue that government is also denying the church right to land.

¹⁶ This event was a milestone in the birth of many ministries in the VTR and beyond. It had brought about unity and cooperation between church leaders.

¹⁷ The conferences were the latest to unite churches under a neutral umbrella. [See Lebusa, 2009: 150,154)

Bishop W. says. *“We are unable to run the social projects that we have as part of our vision to transform the community because of the small ground we operate from.”* Another participant says, *“Our own elected government does not respect the churches like the old regime”*. He continues, *“During apartheid, the white government used to allocate land to the white churches, but our black government fails to redress the imbalances of the past”*.

3.3.9 What are some of the challenges being experienced in churches' efforts to work with the government and businesses to address community issues/challenges?

♦ Selective partnerships

Participants feel that government is biased in dealing with churches. Participants whose churches receive benefits from partnerships state that they are cautious not to be captured. However, one that receives yearly subsidies because of numerous projects it runs, finds no problem in partnering with the government, as they believe that everything comes from God and that no devil owns the money. *“Silver and gold belong to God.”*

♦ Government standards only suit a few

One of the participants states that the government enforces a specific pattern of partnership. They create all-inclusive FBO structures. Participants state that *“At times we disagree in meetings. FBO as a structure is good, but unfortunately as the church of Christ and a group of Christians, we are a different community”*. Other participants state that the church should do it on its own because it has power and strong social capital.

♦ Long bureaucratic processes

Some participants explain that there are long procedural hiccups that discourage them from working with other stakeholders. One participant states that they have tried many times to engage those stakeholders and nothing seems to work as anticipated. They demand too much, according to their standards, even when relief is needed rapidly.

3.3.10 What biblical and theological perspectives and principles on the nature and calling of the church are relevant to guide the church in the social responsibility domain as an integral partner alongside other role players such as the government and businesses?

The following themes were identified from the participants' responses.

◆ Ethics of the church in social responsibility

Ethics dominate the participants' responses. *"The church is guided by Christian ethics concerning engagement with the secular world. The Christian conduct in dealing with social ills must be scriptural otherwise the church will be found to be entangled in the secular affairs in the wrong way"*. Ethics guide the church to ensure that it does not become marred by controversy in social action. Participants who do not have partnerships with the government state that they would rather not enter a partnership due to compromised ethical standards. The government is not Christian and their ethics follow their non-Christian stance. Several of the participants quote Psalm 24:1-2, *"The earth is the Lord's and the fullness thereof."* Hence, they view the resources available from the government and business as something that the church must access, knowing that they are going to be used to advance God's Kingdom.

Many participants express strong feelings against working with the government and businesses in that the church *"could do it alone without any outside partnership"*. They quote the passage about being in the same yoke with a corrupted government (2 Corinthians). The old debate about church and state discourses also surface.

◆ Social justice and economic justice

Participants perceive that social justice is at the heart of developing disadvantaged communities, especially black people in the townships. *"God is not pleased with the social injustices that are a hallmark of the ANC Government. The government has sinned against God by allowing corruption to go unabated and this is working negatively for the indigents"*. *"The church ought to help the government in the execution of justice, especially for the poor. Anything contrary to serving the poor is an act of wickedness, just as God punished the governments as in the case of the Old Testament prophets"*. The Books of Deuteronomy and Leviticus are mentioned by various participants. Amos and Isaiah are also quoted as the relevant texts for

“judgement that will come upon those who do injustice to the poor. God is biased towards the poor. In the New Testament, Acts 2 dominates the texts as well as the Synoptic Gospels”.

The VTR faces a significant challenge of unemployment and this adds to the feelings and experiences economic injustice. One church leader emphasises that even though Sasol is the largest employer, most of its employees are hired from outside the VTR.

♦ **The indigents are God’s primary mission.**

One participant mention that preaching the Gospel goes hand in hand with feeding the poor as part of CCSR. *When Jesus was found to be healing and preaching amongst crowds, he would then feed the poor as a form of social responsibility.*

3.3.11 What recommendations can be made for the church in the VTR concerning its calling in the social responsibility domain alongside other role players such as the government and businesses?

The themes that emerged are discussed below.

♦ **Unity among church leaders first**

Participants raise the need for unity among the churches as being paramount, before approaching other stakeholders to seek partnerships. *“If churches unite, they will become stronger and increase their social capital. Unity also means speaking with one voice, as a unit.”* The problem is believed to be that *“government divides the church by approaching one sector of the church and leaving out others”*. One participant says *“the church has so much power that if it united, it would be able to lend the state its resources to run several services that are currently ineffective”*.

♦ **Complementary approach between churches**

Participants pronounce that churches have a simple solution to complement others in their strengths and help overcome their shortfalls. They should not compete against each other but work together *“like an army of God”* and only thereafter can they start engaging with other stakeholders. *“It will show how powerful the church is if it can look first at creating a platform of equity. This may even demonstrate that it does not have to partner with the ungodly”*. Participants feel that the megachurches have greater

numbers of congregants, and they should take a lead in social action. Small churches must support the initiatives taken by the megachurches and complement them. The participants also feel that “*charity must first start at home*”. They concur that they cannot partner with other entities, while they fail to start unification within their domain.

♦ **Restoration of biblical principles concerning economic approaches**

Participants feel that society has left the core values of Ubuntu, which form part of the biblical way of living. “*The church must reignite the call to lead moral regeneration and not leave it to the government.*” However, churches seem to find it difficult to partner with each other and then with businesses or the government where it is conflicted.

♦ **Evangelism in schools**

Participants state that most young people are in school and the VTR has seen young people stabbing others at schools and institutions of Higher Learning. The participants lament that academic institutions are supposed to be places for shaping tomorrow’s society and should be free of violence in any form. Participants point out that during their own school years, there used to be prayer services at assemblies and that inculcated discipline, respect, and order in schools. Since the onset of democracy and the secular state, the church must find ways to create platforms for introducing evangelism back into schools.

♦ **Training and continuous development of church leaders**

All participants agree that the training of church leaders is important for various reasons. Dr R. says that ongoing research will help and guide church leaders to be relevant to the changing communities they minister to, and therefore, they must be trained at Higher Learning institutions. Dr B. agrees, and even though he went to Bible College decades ago, going back to study further has made him a better leader and he found out that the syllabus had changed and that at Higher Education institutions, there was more innovation and progress. One bishop says that in as far as SR is concerned, it would be better for church leaders to utilise professionals who will work or be employed to “*do this properly in their churches*”, if they cannot do it themselves. This would require professional training. Bishop Z. says that there is a qualified

accountant in his church, who runs the foundation and is a compliance specialist in that field; hence, their SR activities receive support from big companies.

3.4 THE FINDINGS FROM THE INTERVIEWS

From the church leaders' interviews, the following deductions can be drawn from the responses that answered the question: **What is the state of social responsibility?**

3.4.1 What is the state of social responsibility?

♦ The call to the healing of SR

Looking at the responses from church leaders who participated, SR in the VTR has been reported to be in a state of emergency. The churches were at the forefront of taking in refugees and undocumented immigrants, so as to turn their lives around as commanded by the scriptures "*to love strangers and take care of them*". It was also reported that SR was the victim of crime caused by unemployment. Gangs of boys coming from initiation traditional schools were terrorising the communities. The expectations church leaders had regarding their own SR efforts or those by other stakeholders were met with huge disappointments. This implied that the convergence of all stakeholders on a higher level or national level is necessary to address the urgent need for a more effective SR. In other words, the situation is said to call for national interventions from national structures of churches, business and government. Much as the SANDF was called in to deal with the problem of sanitation and failing drainage systems, one would suggest similar interventions to arrest the deteriorating situation of a lacking infrastructure, lacking social services and a low morale among citizens. Government's SR system was abused, whereby politicians were trading with service delivery within the SR domain. Politicians would say "*if you vote for me I will provide you with water*". Where SR was recognised, it was always minimal or inadequate.

However, where SR was functioning, it mitigated against poverty. It was also found to be a tool for human rights and the absence of adequate SR was a violation thereof and amounted to social injustice. Examples of sewer flowing in the yards of residents for days, weeks even months was a crime against humanity. Corruption in local government in the tendering system was to be blamed for many of the experienced human miseries.

The second sub-question out of the six was the position of the churches on social responsibility. The second sub-question concerned the position of the churches on social responsibility.

♦ **The calling of the church to partake in SR as part of God's purpose and His grace.**

The interviews identified that SR was believed to be part of God's creation. The biblical texts, such as Psalm 24 and others, place God as the owner and the caretaker of the Planet Earth with all the produce, the material, and the people in it. In the Garden of Eden, humans were put in charge of this estate to replenish, develop it, and explore it for future generations. The concept of SR is believed by these church leaders to be part of God's will to be offered to mankind. The church was called to be an agent in SR with other stewards like business and government. Churches are stakeholders in social services to the society. In history, it shows that churches started educational and health institutions. They run education projects and health programmes like HIV-Aids. Most participants mentioned the indigents, the youth and the learners, the unemployed, the immigrants, and undocumented refugees as beneficiaries to their SR activities. Some participants mentioned partnerships with business and government. Bishop Z. said he has a foundation that takes care of the SR functions. Bishop D. and Bishop T. had SLA¹⁸ with most social cluster departments. Some participants mentioned the Samaritan Purse and Operation Christmas Child as new partners in ministering to the children. Bishop J.. stated that they have partnered with another church in Misgund South of Johannesburg.

The strong views that were raised by Bishop M. did not imply that there should never be any partnership between churches, business, and government. However, every entity should focus on its own calling, so as to be specialists in what they do, and as such create a vacuum for the other partner to help them in what they do not specialise in. The issue of complementarity means that every entity states *"I need you to partner with me because of your expertise or speciality."* The problem that needs be avoided in such a situation is the easy temptation to work in isolation. The fear of working with

¹⁸ SLA Service level agreement

government departments as partners emanates from the experience with corrupt officials. Corruption is a hindrance to partnerships. The other negative force that works against partnerships in SR is partisanship and cadre deployment. Due to the fact that the societal problems are complex, working in isolation can never help to solve the problems faced in the VTR.

The other hindrance to effective SR or any meaningful partnerships with other stakeholders was untrained church leaders. The Bible is interpreted differently between the various denominations and this also causes the church to be weakened. Corruption and moral degeneration were other hindrances that have a negative impact on SR. Unemployment as a serious issue places heavy demands on viable SR.

Landlessness was the mother of many hindrances to a compatible SR. Churches that did not have land could not bring pragmatic solutions to the challenges.

3.4.2 What are the biblical and theological reasons the church should engage in SR?

♦ Biblical mandate

The participants mentioned many biblical texts from the Pentateuch, the historic books, the poetic books and the prophets in the Old Testament and went again into the New Testament, touching on stewardship and business ethics. All the texts are the cradle upon which concepts such as stewardship, business ethics, CSR, and accountability are built. In other words, SR is a biblical mandate that completes the great commission as Jesus commanded us to clothe the naked and feed the hungry.

♦ SR is part of discipleship.

Bishop M. said, “In Mark 10:21, Jesus told one rich man that for him to follow him and be his disciple, he must go sell his properties and share with the poor, then follow him”. This would imply that all Christians should also exercise true ISR.

♦ Demonstration of God’s love in a tangible way

Bishop M. emphasised that this is how God’s people should demonstrate His love to people who need the Gospel. “Jesus spoke strongly in Matthew 25:31-46 about being served through helping needy people”.

3.5 THE PRESENTATION OF THE DATA OBTAINED FROM THE BUSINESS SECTOR

As stated in the introduction of this chapter, only one company (Arcellor Mittal) manager in safety and environmental compliance was interviewed, the other two referred the researcher to the companies' CSI website, TRIALOGUE and UMSIZI Solutions. Some of the responses will come as references from these sources. Few relevant questions were selected for the purpose of acquiring sufficient information from the data collected.

3.5.1 What is the state of social responsibility in South Africa?

The following themes were generated.

✦ Unsafe and unhealthy environment

Mr M. states that the state of social responsibility – from his point of view – makes him believe that their company should relocate to a safer and healthier environment. He is aware that living in the VTR, with its diverse sources of pollution, demands a strong CSI to mitigate. Mr M states that in his understanding, social responsibility is the same as social accountability, which responds to social governance.

✦ Bad roads and infrastructure lacks accountability

Mr M. states that the roads and infrastructure show no accountability by the relevant government officials, and this affects mobility and logistics and ultimately impedes economic growth. The drain networks and water networks are not well maintained. The company has mitigating programmes like planting of trees and cleaning of drainage water. Mr M continues, *"There is also donations of both money and equipment that our company give to projects. The company has recently donated R3 million to fix the roads and streetlights around the factory area"*.

✦ Increased CSI demands with increased CSI contributions

From the Trialogue CSI Handbook (2022:34), the expected expenditure in CSI for 2022 was R10.9 billion, which was a 6% increase from 2021. The companies have since increased their contributions in line with the Covid-19 impact from the year 2020. The Trialogue was established in 1998 and for the past 25 years, it has registered a

total of R223 billion that the CSI of companies collected to dispense to the partnering NGOs and employees (See below).

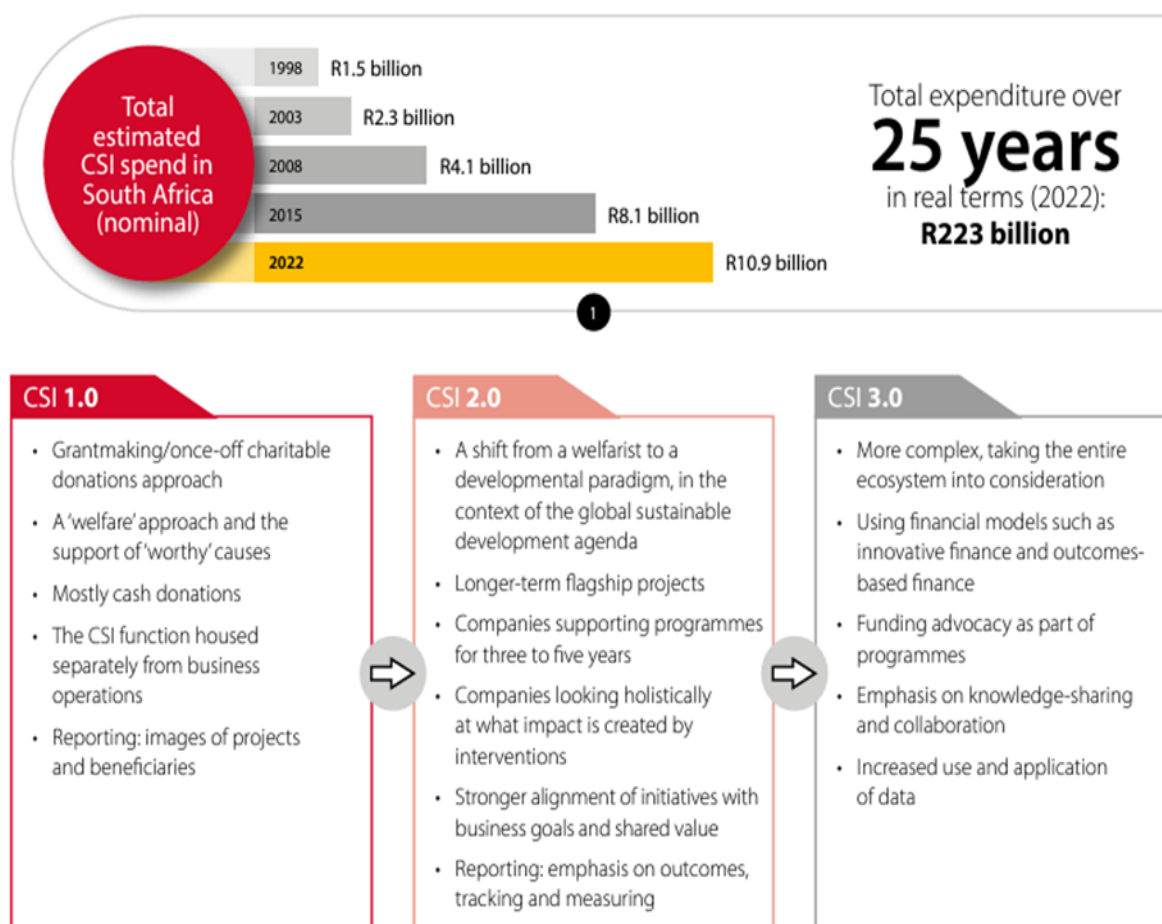


Figure 3.1. Taken from *Dialogue* (2022:27)

3.5.2 In what ways is your company involved in CSI activities in the area?

◆ CSI joint programmes with local residents

Mr M. says that the company has formalised CSI programmes, for example, with residents in Boipatong, where they clean the streams that flow through the residential area from the company. Mr. M. remarks:

The littered waste and uncollected waste pose serious danger to the water streams. The company also focuses on the employees inside the factory to comply with the enforcement of the OSH Act (Occupational Safety and Health Act) to ensure that they are following all the rules and regulations.

Mr M. emphasises that *“the individual employees also take responsibility for their safety and the safety of others”*. He continues to say, *“it is upon the individuals themselves to show responsibility and accountability because the company does not have all eyes to see the dangerous move they take away from the public eye, even though the company has cameras almost everywhere, humans are humans”*. Rand Water has a number of projects within various communities in the VTR and beyond. According to Trialogue (2019), RWF like others who duplicate their resources, also invest a greater portion of their CSI budget in education.

Education and training are common CSR projects in all companies. They contribute towards improving basic education by supporting and promoting primary and secondary education through study grants for learners, back to school Initiatives, early childhood development (ECD) support, curriculum and career guidance support, and by supporting school media centres and libraries with books to promote a culture of reading and computer literacy among learners. Study grants assist high-potential learners who can become employees of Rand Water. The Bantu Bonke Hydroponics Farming Co-operative was established in the Bantu Bonke community within the Sedibeng District Municipality. This project aims to eradicate poverty within the community of Bantu Bonke through sustainable job creation, food production and entrepreneurship development. It is a registered farming cooperative, which generates income and investments for the community. Since it became operational, the foundation has created more than 3,000 jobs for local communities and about 20 sustainable jobs. In addition, a total of 300 SMMEs have been developed. Arcelor Mittal's CSI supports small local businesses with R1.0 billion spent on QSEs and SMEs from local communities. However, the AM Foundation is committed to increasing this figure to mitigate its CSI.

Overview of 2022 CSI research

Triologue is pleased to present its 25th consecutive year of research into the state of corporate social investment (CSI) in South Africa. This chapter outlines the most noteworthy results from the 2022 primary research, as well as Triologue's secondary analysis of CSI expenditure. Note that '2022' refers to data from the 2021/22 financial year, which differs across organisations, depending on the month of financial year-ends.

**Total estimated
CSI expenditure
in 2022 was**

R10.9bn

This represents a
6% nominal and an
almost zero percent
real change from
the R10.3 billion
estimated spend
in 2021

Estimate of total CSI expenditure

This estimate is based on analysis of the CSI expenditure of listed South African companies and multinationals operating in South Africa, as well as state-owned enterprises. It includes an extrapolation based on the total number of companies operating in South Africa and is thus an estimate for CSI expenditure by *all* companies in South Africa. Triologue's analysis considers:

- Year-on-year changes in the CSI expenditure of 118 companies and the net profit after tax (NPAT) of 153 companies listed on the Johannesburg Stock Exchange, using publicly reported data.
- A triangulation of published CSI expenditure as a percentage of published NPAT with South African Revenue Service (SARS) data on total company taxable income and tax.
- Year-on-year changes in the CSI expenditure of 33 companies that participated in Triologue's 2021 and 2022 primary research, as well as the proportion of companies in our 2022 sample that reported increases and decreases in CSI expenditure.
- A comparison of the combined CSI expenditure of the top 100 companies and scenario analysis of how much of the total market the top 100 companies represent.
- An extrapolation of total expenditure based on the number of medium and small companies in South Africa.

Growth in total CSI expenditure

- Growth in CSI expenditure has not shown a consistent trend since a period of growth in real terms between 1998 and 2013. In 2014 and 2015 CSI expenditure experienced negative growth in real terms. In 2016 and 2017 real growth flattened, and in 2018 and 2020 it showed a slight increase.
- After a 4% decrease (7% in real terms) in 2021, largely due to pandemic shocks and impact on NPAT, CSI expenditure grew by 6% to R10.9 billion in 2022. This equates to an almost zero percent increase in real terms.
- Based on published CSI expenditure as well as results of Triologue's 2022 primary research, significantly more companies reported an increase in CSI expenditure than those that reported a decrease.
- NPAT of listed companies was significantly higher this year with a median increase of 57% (across the 153 companies with published NPAT data for two years). However, the lower increase in CSI expenditure could be attributed to a lag between NPAT and CSI expenditure, with CSI budgets typically set as a percentage of NPAT based on the financial performance of the previous year. This bodes well for growth in CSI expenditure in 2023.

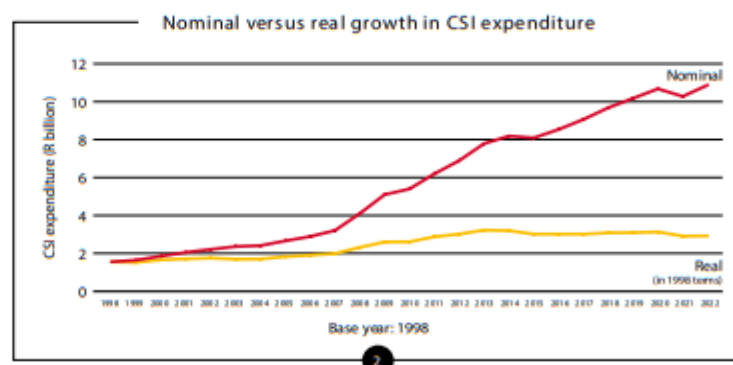


Fig 3.2 Triologue CSI Handbook (2022:34)

The figure above shows that there is a pattern of deficiency between the nominal and the real expenditure on CSI.

3.6 THE PRESENTATION OF THE DATA OBTAINED FROM THE LOCAL GOVERNMENT OFFICIALS

Two officials from local governments of Emfuleni and Metsi-Maholo were interviewed. Mr T. is a director of environmental affairs in the Metsi-Maholo Local Municipality (MLM). Mr R. is the MMC for waste management and environmental affairs in the Emfuleni Local Municipality. In response to the question on the state of SR, the participants indicate a “*shameful and disappointing state*”.

3.6.1 What are the policies that facilitate / promote or hinder / restrict CSR?

♣ The history and culture of non-payment of services rendered

Mr R. indicates that the ELM residents are expecting more from the national and the local government. The residents feel that unemployment and lack of opportunities in the region create more inequalities as compared to other areas, for example Soweto. Mr R. also highlights that “*the culture of non-payment of rent, which started during the 1980s, has let the residents assume that it was part of the struggle against apartheid, so paying Masakhane is equivalent to paying rent, the very thing that they opposed in 1984*”. He also reiterates that poverty and inequality translate in the number of dependants on social grants, which is higher than the numbers on such grants in the neighbouring metros. He claims that a few families are beginning to pay, but the situation needs government to be “*a little bit tougher because there is nothing for free these days*”. Mr R says that the payment for services comes from the suburbs and this creates a serious problem. The companies are also situated around these suburbs and they must be given services because they pay for them. That is why the services are directed to the suburbs in what was called the “*white townships*”. The two participants contend that the legal framework does not give the municipality strong powers to act harshly against the defaulters in non-payment.

• Unqualified officials and cadre deployment

Mr R says the blame lies to both with the administration and society. “*At national and provincial level, the people who are occupying offices to serve the people are better qualified as compared to the local councillors, yet the local teams are the ones at the forefront of service delivery*”. Mr R continues to say that unfortunately the councillors

who are voted into office are determined by the political parties and the Constitution is that of political party representation. This is where cadre deployment comes in.

- **Destabilisation of councils through party coalition politics**

Mr T. explains that the coalition politics and motions of no confidence in the incumbent administrations have proven to hinder SR. He says the previous mayor had good programmes together with churches, which also involved big companies in Metsi-Maholo, and these programmes were very productive and sustainable. He says, *“When the new administration of the DA came into power through coalitions with other small parties, ousting the ANC, they threw away all those good programmes, for mere political reasons.”*

3.6.2 What recommendations can you make to the churches?

- ♦ **Human individual responsibility development**

Mr R. says the social ills of the region need the support of the churches to bring a spiritual revival and lead in moral regeneration. Mr R. indicates that the Department of Correctional Service cannot convert or reform criminals, no matter how long they stay in prison. He continues, *“In essence, the more they go to prison, the worse they become because prisons have become crime learning institutions”*. Therefore, the role of the church in reforming criminals is indispensable.

- ♦ **Improved service delivery from government employees**

Mr T. from MLM explains that the prayer services that are held in their offices daily are the most important energisers and they boost the morale of the staff in his department. These prayer services have improved the work attendance and punctuality, unlike before, when staff used to come to work late. Absenteeism is now the thing of the past. He further says that other departments and colleagues have also copied them recently and therefore, the prayer services have added value to staff performance and services.

3.7 DELIBERATIONS FROM THE FINDINGS

3.7.1 Participants' understanding of the state of social responsibility.

The empirical research aimed to ascertain what the leaders in churches, local government, and business in the VTR understood about 'what was going on, why, what were the social challenges', and how to deal with the issues surrounding SR. The aim was to hear their opinions on the serious challenges the region faces and where the churches can become part of collaborations and partnerships with other stakeholders. In summation, participants from three spheres of society understood SR differently, and this was obvious even among the church leaders. The understanding was that the state of SR in the VTR is poor and cannot be defined in one context; it is complex. Harnessing complexity will require several changes. This implies that practical measures of social complexity must be found that can be used to evaluate systems. The church must learn how to identify combinations of interventions that improve systems; and see variation and diversity not as noise around the mean, but as sources of innovation and robustness (Page, 2010). Complexity can refer to either the attributes of a system or the outputs a system produces. The social life of a city can be characterised as complex because it has diverse actors whose behaviours are interdependent.

The VTR has not developed economically or structurally in line with the neighbouring Johannesburg Metro and Ekurhuleni Metro, despite having large industries within its perimeters and being situated close to a major water supply. Most cities in the world are situated at the banks of important rivers; yet, the VTR, which lies on the banks of the major Vaal River, is not yet a developed region.

3.7.1.1 Understanding from church leaders

The findings from the participants' views show that the state of SR calls for churches to take many proactive steps. Their perceptions and expressions emanate from the context within which they live. The fact that SR is defined in terms of historical and geopolitical settings (Chapter 2:2.5.3), means that the VTR is viewed through that lens by these leaders. These participants are at the forefront of SR within their own communities, and their varying perspectives are tainted by historical roles of social engagement and differences in the theological and biblical hermeneutic. A church

leader in the suburbs is considered to rank higher than one performing his duties in an informal settlement due to the enduring legacies of perceptions created during the apartheid era, which continue to affect the images of rich white suburbs and poor, black townships. These church leaders agree that the state of SR in the VTR is not only ineffective when compared to its neighbouring metros, but that it is catastrophic in some areas, leaving numerous residents without hope of any improvement in their lives. Unemployment, poverty and a lack of maintained infrastructure or services restrains the residents from having a productive life. The high level of pollution adds to their challenges.

One bishop viewed it SR should become a way of starting a ministry among these people, because many poor residents view the church as a beacon of hope. The New Life Centre ministries in Evaton West is such a place of daily activities. Since they started with HIV-Aids assistance, they utilised social responsibility as a tool for growth of the church. They are now involved in more than five social development programmes, including skills development for the community, training of basic computer skills, workshops on community economic development, the Expanded Public Works Programme (EPWP) since 2006, and GBV counter programmes. Through the funding received from various partners, they have accumulated resources that other churches still struggle to acquire. This church has full-time salaried staff who are involved in ongoing social development projects. There are 339 workers from church projects and 20 full-time employed staff members employed. They also have a partnership with the NDA (National Development Agency). They have modelled their church after the St John Apostolic Faith Mission (built three schools) and the Kwa Siza Bantu mission, which has several projects financing their ministry.

On the issue of capital, this study's participants placed the social capital of the church high above that of government or business, since it is already domiciled within the church. Government funding and other agencies are elements the church has no control over. However, social capital is within the church's capacity. The subject is discussed in depth in Chapter 6.

The politicians who are involved in SR are claimed to use it exclusively to gain electoral benefits. They realise that SR can restore confidence among voters and thus avoid the destruction of property and infrastructure. Churches, especially if they are united

in their aims and approaches, can create an atmosphere of SR cooperation, collaboration, complementarity, and coexistence. The well-to-do churches should share some of their resources with the smaller, struggling churches to help them to serve societal needs. However, all churches should always be good Samaritans even without having ample resources. The church, as a unifying force, can create a platform for joint programmes by involving local government LED officials and CSI directors of companies for common goals.

The VTR churches have played a leading role in communities in the past, especially for major historical challenges. These churches still have the same moral fibre and if they were to unite, they would be able to have a positive influence on communities.

The historical unrests in the VTR evolved into conflict with local government. Former activists, who are now heading local government, are faced with the repercussions of having called for payment boycotts during the struggle prior to 1994. The same activists who told people to boycott rent payments must now instruct them to pay for services. Non-payment for services results in services not being available for the poor communities, reinforcing the communities' stance, which creates a vicious circle.

On the issue of a lack of land, the study found out that wealthy churches can afford to buy land and thereby extend their social responsibility services to communities. During the apartheid era, white churches were provided with land, while African churches such as St. John Apostolic Faith Mission departed from Evaton, because they did not receive land for their church and thus, they moved to the Bantustans where they were allocated farms. It is obvious that the splintering of the church into many individually oriented faith groups causes many of these churches a lack the financial support and a lack of access to land or infrastructure. At the same time, partnerships between churches and para-church organisations and between those organisations created numerous jobs in various industries, as in the case of the OCC and Samaritan Purse.

3.7.1.2 Understanding by local government officials.

In the VTR, participants understand SR as a political responsibility involving three structures: citizens, local councillors and administrators who cannot function in isolation when aiming to ensure enhanced service delivery. Communities have the individual responsibility of paying their dues, and keeping their environment clean and

maintained, and they have to hold counsellors and administrators accountable for service delivery. Counsellors have the socio-political responsibility of ensuring that citizens are served timeously and appropriately and that administrators perform their duties promptly and without any corruption. The administrators carry the socio-political responsibilities of collecting revenue from citizens and other entities for the smooth operations of the municipalities. If one leg of these three stakeholders is not functioning, then the municipality becomes defunct, and it collapses. Municipalities must be proactive in identifying public-private partnership opportunities that can be leveraged to advance the LED agenda in creating inclusive local economies. LED is an approach to economic development that allows and encourages local people to work together to achieve sustainable economic growth and development, thereby generating economic benefits and an improved quality of life for all residents in a municipal area.

There is also a feeling that the government is overburdened in that the list of indigents is growing rapidly in the region. These indigents expect jobs services to be provided to them, without them contributing to any payments to the municipality. Many of the churches take on the role of catering for these indigents. By engaging with the churches, municipalities can expand their human resource capacity and leverage the church's social capital to ease their own burden.

3.7.1.3 Understanding from business

The contributions from Umsizi and Trialogue underscore that SR is a priority for local businesses alongside profits. If businesses fail to meet CSI goals for their communities and the environment, government imposes more taxes and penalties on these businesses to force them to adhere to what CSI should have achieved. A lack of SR spending by the local companies on their communities can also lead to consumer boycotts or strikes. The gap between the nominal and real contributions to CSI calls for other stakeholders to partner with these businesses.

3.7.2 The impact of environmental injustice

Several environmental problems, such as environmentally destructive mining practices have risen because of the failure of conventional CSR and a lack of the relevant environmental controls (or corruption) (Javed & Suhaib, 2016:35003). One of

the key issues in environmental justice is the unequal distribution of environmental burdens and benefits. People from low-income communities are often more likely to live near toxic waste sites, polluting industries, and other sources of environmental destruction and pollution. This exposure to environmental hazards can result in serious health problems, including respiratory diseases, cancer, and developmental problems in children. Environmental injustice in the VTR and South Africa was linked to the Group Areas Act that was used during the apartheid era. However, it was also prevalent when town planning intended to have homes for the workforces built close to factories in an effort to avoid high transport costs. Many families have not moved away from these areas despite the high level of pollution as the rentals are cheaper than those in the suburbs and they are close to their place of work.

According to Hallows and Munnik (2006:11), there are several ways in which environmental injustice is imposed on people by companies degrading their environments, and coercing labourers to work for less than it costs them to live. This is known as externalisation as businesses increase their profits by reducing their labour costs and they damage the environment by ignoring costly measures to reduce or avoid pollution. This does not only cause health hazards for humans living in this environment, but it also destroys the sustainability of the fauna and flora in the region, the water quality and thus, the sustainability of the whole region. "Counting the money does not count the costs of environmental injustice" (Hallows & Munnik, 2006:20). This means that the poor, by contrast, live with pollution and a variety of other environmental hazards (Field & Field, 2009:186). Maloma's (2013:84) findings confirmed that these two are ecological twins. In short, businesses reap the benefits of development, while the poor carry the major costs of pollution and environmental degradation (Hallows & Munnik, 2006:20).

There is still friction between profits and environmental conservation. CSR is the lubricator between the two to mitigate, heal, and possibly restore the environment. The tension between natural capital and economic activity cannot exclude a vibrant CSR, especially for the VTR. The main task at hand for the VTR is to turn the carbon-intensive economic region into a healthier environment in a responsible way, although it seems as if many of the companies situated in the VTR are cutting their workforces

because of international economic pressures. This would cause further unemployment and poverty.

CSR is still imperative even though technological advancement is minimising carbon emissions and coming up with innovations to combat environmental degradation. CSR has spiritual and human elements; hence, social justice will always be a guarding principle even if technology can minimise environmental injustice. The spirituality of humans cannot be controlled by the latest technologies. De Wet (2010:26) asserted that “business is naturally risk-averse, but clear policy tools, emission targets, investment opportunities and economic instruments will send a strong signal” and that environmental justice should be placed at the top of every agenda.

3.7.3 Partnerships with churches

In his research, Motaung (2020:134) reports that churches in the VTR need to be more involved in clean water treatment or management as good stewards of creation. Since VTR as a region is a steward of clean water (the Vaal River and Vaal Dam), the residents and the business communities in the area ought to view that as their individual and corporate social responsibility. Christians as individuals, and churches as corporations should become candidates for active partnerships together with local government and take on the responsibility for ensuring the sustainability of clean water available to all. While these three stakeholders are all equally responsible in this common task, they speak different languages and either accept or reject their role in such responsibility.

3.8 SUGGESTED PARTNERSHIP MODELS WITH CHURCHES

The church can suggest models that are holistic for all stakeholders due to its position in society. Looking at the complex situation in the VTR, a multi-stakeholder and cross-sector institutional arrangement is preferable for its advantages in terms of accountability and inclusiveness, as copied from a university model suggested by Nelson (2021). The public-private partnership (PPP) strategy could be suitable for the VTR. Researchers in PPPs emphasise how partnerships with private entities can deliver public services and infrastructure more effectively and efficiently than when public counterparts act alone (Bovaird, 2004:204; Selsky & Parker, 2005:859).

The tri-sector partnership model needs to ensure that companies are legally compliant and commercially viable to control the direct costs, liabilities, and risks of their impact on the VTR communities; and that governance is free from corruption and is effective. Churches are covering the entire space in society and should not withdraw from social engagements while maintaining their prophetic and priestly roles.

A possible model that is suggested needs to include the entire civil society in the region that will attract investment again and facilitate job creation in the area. There needs to be an entity that can pull in all the necessary resources.

The first step would be the mobilisation of resources from individuals, churches, government and businesses. Once these resources have been harnessed from tri-sector partners, they are then mobilised into a pool of resources known as Vaal Region CSR Utility. Higher Education institutions, researchers and theologians can provide the theological and spiritual components for the entire process. If the process is conducted ethically, transparently and in an audited, non-corrupt manner, then poverty and unemployment should be able to be reduced in the VTR, as long as the businesses in the region can function optimally to retain their workforces and ensure a pollution-free environment, new businesses move to the area and employ more people, communities pay their rents and rates/taxes and the local government supplies all services. This will take local and national political will to ensure the capable and suitably qualified people will head local government. The same requirements would be appropriate for the church leaders, who will have to stretch their commitments to CCSR functions beyond their missionary roles.

The model is depicted below in Figure 3.4.

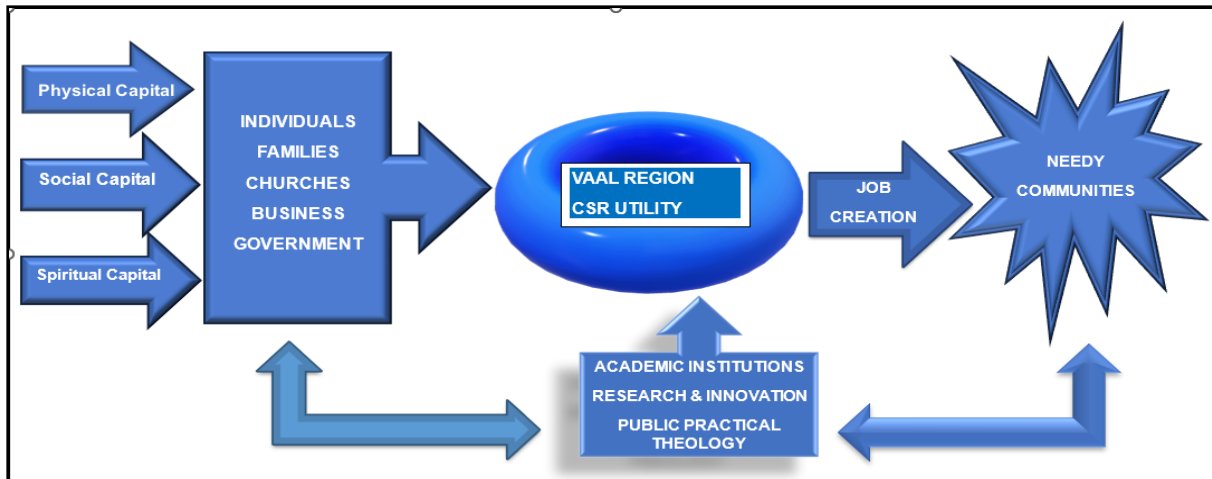


Figure 3.4: Model for CSR partnership in the VTR 1



Figure 3.5: OCC staff with material for churches Figure 3.6.: OCC officials in partnership.

A broad participation in the planning of partnership activities can ensure that CSR projects meet development outcomes, as advised by Soplop et al. (2009:9). Excluding critical stakeholders may hamper the impact on development.

Question 3.8. Historical models for partnerships

3.8.1 What historical models are there for the church in the VTR to consider when seeking to understand its relations with role players such as the government and business in the social responsibility domain?

The data obtained produced the following concepts.

✦ Churches as prophets and priests

Participants believe that the church should maintain its priestly and prophetic role in all partnerships. All participants emphasise that the church should stay “*above board*” when dealing with government, fearing that they could be tarnished by the image of corruption. The mention of “*capture*” featured a lot. They all express the feeling that the church must perform its priesthood functions without any permission from the government. Businesses and governments should respect the church as the servants of God, thus, their CCSR should be paramount.

✦ Churches as social capital commanders

In dealing with the government and businesses, churches are in most cases more in contact with grassroots / on the ground than the other two stakeholders. In the past, the church led their communities on many social matters without any assistance but succeeded without government’s help. Lately, several churches have assisted government with social services programmes. One participant stated that the church should never fear to work with government’s social cluster departments to influence government “*to do the right things in the right way*”. Participants believe that the church is capable of conducting all social services on its own, even without any form of partnership. Bishop D. quoted Christinah Nku who started schools, John Langalibalele Dube who started a vocational school in Inanda, and Erlo Stegen from the Kwa-Siza Bantu mission, who created a mission with several industrial projects that include the aQuellé water project in Kranskop (KZN).

✦ **Government and businesses collaborate with churches for service delivery**

Participants pointed out that the psycho-social, intellectual and emotional infrastructure of the church is such that when communities are overwhelmed by any form of catastrophe or disaster, they find comfort and consolation in the church. Churches with vibrant pastoral care programmes attract more congregants; hence, many megachurches have such programmes in place to empower communities. Where there is a church with good pastoral care services, there is hope for communities. Government and business are willing to partner with churches where communities are served well by the church.

✦ **Business seeks church service for high spirituality.**

Participants summarised their views by mentioning that Christian prayer services in the workplace is an interesting development. Some Christian networks appear in various forms, for example, funeral committees that mobilise workers for prayers when a co-worker dies or loses a loved one. A number of companies have also started morning prayers for their staff to enhance staff morale and a common spirituality.

✦ **The church must create a unique partnership model and not wait for government to impose a model**

The consensus among participants is that *“it is always the government that dictates how the models of partnerships should look”*; yet, the church can yield its power in terms of influence at grassroots level and its social capital. Churches often seek models outside the Bible, such as the Uhlange Institute under Rev. John Dube. The Kwa-Siza Bantu Mission is another example that has become a small city. Government, at national level, through the Department of Environmental Affairs, COGTA, Social Services, Water and Sanitation, lays down the rules and regulations for all provinces and for local government. However, in terms of context, some by-laws direct how operations are executed locally. The establishment of Trialogue is a positive development that churches need to engage more with, since the entity is more advanced in terms of building bridges between NPOs, NGOs and big industries such as SASOL, Transnet, Rand Water and the mining companies.

Recently, there has been growing collaboration between the World Bank and religious organisations in poverty reduction (Belshaw et al., 2004; Marshall & Keough, 2004).

According to Phillips and Pitt (2012), solid collaborations and partnerships between churches and other organisations that are involved in community development aim to create new platforms that will reinforce trust and promote activities that are more socially acceptable. This includes the CSI of companies and development foundations. The CSI departments in many companies have created platforms for well-developed models as stated in many Trialogue reports (2022:34).

3.8.2 General recommendations

Every individual who is a citizen of the VTR should be responsible for the services they demand and for the influence that their daily acts and decisions will have on the economic, social and environmental spheres of life (Davis, 2017:31). If every individual were to watch their consumption carefully, take responsibility for the environment (by not littering, making fires, or smoking), water their gardens and use electricity wisely, some of the crises related to global warming could be managed more effectively. Every person needs to act as a steward of the environment and practise individual social responsibility. The culture of non-payment for services as a result of rent boycotts during the riotous periods between 1984 and 1994 in the VTR has continued and severely constrains municipalities' ability to deliver services as the municipalities do not receive enough revenue. Refuse removal, and maintaining a clean environment are virtually non-existent in the region because there is not enough money to provide these services.

Some of the residents use electricity illegally, and do not pay for it. This has resulted in ESKOM exceeding its budget in its attempt to supply electricity that is needed by the municipalities and businesses in the VTR. Individual citizens must take responsibility for paying for the services they use. Constant power outages, water and sewer spillages, and an inconsistent waste collection schedule are some of the challenges facing the Emfuleni Municipality (Emfuleni Final IDP, 2020/21:6). Most of these challenges indicate a lack of responsibility or accountability. VTR citizens ought to take care of the water reserves as stewards and also derive social benefits from the water resources. Corporations in the area must also contribute by acting as stewards and keeping the water pollution-free and clean or face severe fines.

In terms of the non-performing local councils, it is the responsibility of individuals to pass a vote of no-confidence in political parties by voting them out. Where service

delivery is non-existent and political parties deploy officials that are not carrying out their duties, it is incumbent upon every citizen to act responsibly by casting their votes differently. Casting a vote in a ballot box is an individual social responsibility.

However, there is political tension because many people have lost their jobs and cannot afford to pay for services. The government is caught between the social contract with the people and the need to satisfy the needs of the indigents. The area of the VTR needs a more vigorous social contract from the local government to address all the issues that bring about environmental injustice in the area. That social contract is repetitively disturbed by service delivery protests in addition to non-payment for services. However, if the residents who receive remuneration all pay for their services, then the indigents could be taken care of. By receiving full payments from those who can afford it, the municipality, the churches or businesses would be able to support the indigents who do not have a source of income. With individual and personal social responsibility, every resident takes it upon themselves to play their part in some way. When combined, their contribution is significant.

3.9 QUESTION 4: SOCIAL ISSUES IN THE VTR CALLING FOR TRIPARTITE PARTNERSHIPS

3.9.1 From what you know or your observation, what are some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players such as the government and business?

Participants emphasised that the complexity and the urgency of the various challenges hinder the ability to predict, explain, and prevent large deleterious events. Some of these challenges have historical roots from past apartheid policies.

The following themes emerged.

♦ Unemployment

Participants agreed that unemployment is a serious issue. They lamented the fact that the companies in the area are employing people from other metros and not from the area. This is probably caused by a lack of suitably skilled people in the area. There have been pastors' meetings with companies like Sasol to encourage them to employ local residents. The high level of unemployment is a serious threat, and the potential

of further retrenchments as the local companies are facing international challenges. It may even affect the income of churches, as their congregants might be affected.

♦ **HIV-AIDS and other diseases**

Participants mentioned HIV-Aids and TB as prevalent diseases that have destroyed lives and left many orphans in the townships. Some churches take care of HIV-Aids orphans. In some ministries, there is a department dedicated to HIV-Aids

♦ **Corruption as the “mother of all miseries” hinders social responsibility.**

Participants unanimously remarked that corruption is perceived to be the main enemy of a well-functioning society as most of the social ills are caused by it. Participants alleged that local government officials and public servants in all government departments take bribes “*to get things done*” and this breaks down the spirit of being socially responsible from the community point of view. The Vaal residents, especially in the Emfuleni Municipality, are not given proper services as a result of various corrupt activities by local government.

♦ **Poor service delivery demoralises social responsibility endeavours.**

Participants stated that communities have a will to see service delivery being uninterrupted. There is a willingness to comply with authorities, provided they are consistent with service delivery. A participant reiterated that poor service delivery is also associated with corruption. Some of the unfinished work within the municipality is deliberately left undone because there is “*a tender somewhere being arranged to finish the work*”, and this has “*some kickbacks for the officials*”. This is evident with sewer spillage in the streets. Some sewers have spilt over at one spot for years, if not decades.

Unmaintained or repaired roads and infrastructure are a great setback to development. Potholes are a norm in the townships, but for the past five years or more, they have been found in almost every suburb, around the factories and the CBDs (Vanderbijlpark and Vereeniging). The youth in various communities have volunteered to close the potholes, but this is unsustainable. Another point is cadre deployment wherein the officials do not have the qualifications and skills for the service they are supposed to deliver.

♦ **Partiality by political party agents derail community social responsibility.**

Participants point to the issue of non-payment of services as being attributed to the failure of the municipality to address the situation honestly, without bribes. Some residents seem to be *“favoured by local councillors while others are ignored”*. People who do not belong to a certain party raise grievances without being attended to like others. Sometimes, it depends on the ward where one stays. A certain ward will have services delivered, while the ward next to it will not enjoy the same benefits. As such, the community feels that it is *“useless to be socially responsible”*. They do not seem to hold their ward councillors accountable.

♦ **The perception of entitlement and materialism destroys social responsibility.**

Some participants mentioned that residents feel that their past sacrifices during the struggle for democracy should be rewarded. They feel that their comrades in the struggle *“are enjoying the fruits of the struggle with opulence, living in luxury while they remain poor”*. They are disgruntled even about their own political organisation (ANC in this case) when they see SUVs being driven by their comrades. Their materialistic outlook and demands ignore their own social responsibilities.

♦ **Environmental degradation reflects an absence of social responsibility.**

Participants said that the VTR of today is the exact opposite of what it was in the 1970s and 1980s. Air pollution is at a catastrophic level. The environment is unhealthy. Sewer spillage and non-collection of refuse, garbage thrown in almost every open space in the townships because waste is not collected all add to the unhealthy environment. They lamented that even walking during the day is unsafe in cities. The environment is not conducive to human life.

♦ **Long bureaucratic processes**

Some participants explained that there are long procedural hiccups that discourage them from working with local government. One participant stated that they have tried many times to engage other stakeholders, and nothing seems to work as anticipated. *“They demand too much”*, according to their standards, *“even when relief is needed rapidly”*.

3.10 QUESTION 5: BIBLICAL AND THEOLOGICAL PRINCIPLES GUIDING THE CHURCH

3.10.1 What biblical and theological perspectives and principles on the nature and calling of the church are relevant to guide the church in the social responsibility domain as an integral partner alongside other role players

This question produced responses that are contained in the sub-questions.

3.10.2 What are some biblical and theological reasons for churches being involved in social responsibility?

The following concepts were drawn from the responses.

✦ Evangelism intertwined with helping the needy

Bishop D. was passionate when speaking about feeding the poor and clothing the naked, saying that Jesus preached to and fed the multitudes (John 6:1-14; Luke 9:112-17; Mark 6:31-44; Matthew 14:13-21) and said, “You saw me hungry but never gave me food to eat”. The Apostles did likewise, (Acts 2 and Ch. 6). There is a church in partnership with the Department of Social Development that provides meals for people almost daily. This suggests that all other churches could also consider having soup kitchens for the poor in their communities.

✦ Stewardship

Participants mentioned stewardship as the key to becoming more involved with SR, using texts such as Ps. 24:1. They cited the reasons behind creation as a mandate to participate in the development of the earth, which is God’s property and everybody living in it as God’s subjects. However, Bishop M. stated that taking the whole earth as God’s property would mean that all people belong to God, all other vocations also belong to God and are God ordained. He added that this meant that each and every vocation must be assigned its proper place, meaning that church leaders must only preach and leave other social matters to the social workers, and political affairs to politicians, and policing and security to SAPS. He believed that by doing so, everyone will be fulfilling their stewardship mandate. If this were the case, then the role of the church would reduce dramatically and it would lose its social role, while the specialisation would make partnerships an essential feature if churches would wish for social enhancements to take place. At the same time, it would then leave the church as a body that was not socially responsible or active and limited to a missionary role.

♦ **Social Justice**

It is important for the Christian church as an agent of God on earth to carry out and execute what Christ would do if he was physically on earth and as Christ was active in His social role, feeding the hungry, clothing the naked and healing the sick, this would then also state that the Christian church must follow His example.

3.10.3 What are some biblical and theological reasons why churches should partner with the government and businesses in performing their social responsibility?

♦ **Debates with resources**

Participants were divided over the question as to the reasons for forming partnerships. The need for partnerships appears to be linked only to a lack of resources. Some participants believed that small churches do not have the means to serve the people, while others said the churches must unite and see how they can optimise their resources and support each other. This means that partnerships were considered more in terms of funding than a true exchange of functions.

♦ **Stewardship**

The scriptures that were cited were predominantly about stewardship. Participants agreed that the earth belongs to the Lord. Every entity that is involved in developing the earth is helping to serve God's will.

♦ **Salt of the earth**

Participants focused on the indispensable function and call of the church, which is being the "salt of the earth", and this is an exclusive mandate.

3.10.4 In what ways is the church a critical/important partner to government and businesses in performing social responsibility activities?

The responses identified the following themes.

♦ **Church as an employer**

Three churches that have had partnerships with government managed to create employment. Bishop D's church has employed 359 people through its partnerships with business and government departments. The following contracts benefited the unemployed: the NYDA partnership, the Social Development Contract, and the Arcelor Mittal partnership.

3.10.5 Which biblical examples can one draw from in comparison to the contemporary situation that calls for a biblical approach to SR?

✦ David and Mephibosheth

One participant likened the story to a gesture of reaching out, not waiting for the indigents to come and beg for help but reaching out to them.

✦ Jesus' illustrations

Most participants mentioned the words of Jesus, "I was hungry, and you did feed me", (Matthew 24:41-48).

3.11 RESPONSES FROM THE BUSINESS SECTOR.

3.11.1 What is the state of SR in SA?

The responses generated the following themes:

✦ CSI as a community rewarding creativity

The companies see CSR as giving back to communities and as a way of gratitude for their input towards the production and profits made by the corporations that work within those communities. However, the CSI by these companies was believed to have some shortfalls.

✦ CSI as a peace broker between communities and corporations

In South Africa, CSI is legislated in such a way that it builds bridges between communities concerning the impact corporations have through their operations. The correct and appropriate CSI creates good relations with these communities. Environmental social and governance (ESG) principles are built within the CSI aspect.

✦ CSI as the humane face of business

South Africa has more than 80% of people regarded as poor. The Solidarity Fund established by President Cyril Ramaphosa encouraged more humane reactions and responses from corporations to show philanthropy and generosity during the COVID-19 pandemic. CSI has been a trusted concept for many decades. Communities may view businesses as Goliaths that degrade their environment. CSI helps to create a friendly atmosphere and cooperation with community and environmental educational initiatives. Civil society, including churches, are beneficiaries as long as they meet the required standards for tax beneficiation. This is a humane philanthropic gesture by companies.

♦ **CSI as a promoter of small business initiatives**

Enterprise development as part of corporations' CSI initiatives promotes an empowering environment for emerging entrepreneurs by building capacity and enabling competitiveness among entrepreneurs and by developing cooperatives. This ensure local job creation and reduces poverty and unemployment. Arcellor Mittal's (AM's) CSI supports small local businesses and has spent R1.0bn on QSEs and SMEs in local communities. AM is committed to increasing this figure (Trialogue, 2015:59).

♦ **CSI as a builder of NPOs and NGOs**

Rand Water Foundation's mission statement reads: *"We serve to advance the quality of life of communities and their surrounds through partnerships, leading to sustainable provision and management of water, sanitation and environment, and to contribute towards job creation, transfer of skills and poverty eradication"* (Trialogue, 2019:42). The RWF has an NPO support programme which supports special community-based projects through grants, as well as by providing training and organisational development. Arcelor Mittal (AM) CSI supports small local businesses and has spent R1.0bn on QSEs and SMEs in local communities. However, AM is committed to increasing this figure (Trialogue, 2015:59).

In its integrated report, Sasol provides a synopsis of the environmental, social and governance (ESG) issues that aim to balance in the short and medium to longer-term for its business. Their commitment to safety, the environment and communities shapes how they manage their business and execute a strategy to deliver sustainable growth and accelerated shareholder returns. Sasol runs the CSI with three arms of foundations and trust.

Local government representatives' responses generated the points discussed below.

♦ **Tripartite social responsibility as an imperative for service delivery**

Mr R said,

Local government stands on three pillars: communities, counsellors, and administration. All these must be responsible for their mandate to ensure that the municipality does not collapse. It is the communities', politicians', and administration's social contract with the people. The communities have the

power to hold the counsellors accountable for service delivery. The counsellors, led by the mayoral structure, must hold the administration accountable.

Mr R concluded by saying that the administration must follow the communities and ensure that they pay their dues concerning the services rendered.

♦ **Educating communities as a vehicle for social responsibility**

Participants stated that educating citizens should be highly emphasised. White communities are well aware of how the municipality functions and the importance of paying for services rendered, while black communities, which are in the majority, are still not paying for services or see any reasons why they should pay for water, electricity or rent. Every institution in the country to which citizens are affiliated needs to become an education centre of social responsibility, accountability and on how to be a good citizen, and this includes churches.

♦ **Strong legislation helps to strengthen social responsibility**

Participants claimed that government needs to have firm and rigid legislation to ensure that citizens are responsible, otherwise *“townships would become jungles where lawlessness reigns”*.

3.11.2 What is the position of your company on social responsibility?

As stated before Mr M. was the only interviewee and the other two companies had reports on TRIALOGUE CSI's Handbook or website.

His responses produced the following outcomes.

♦ **Business does not deal with churches directly, but it does invest in projects such as education.**

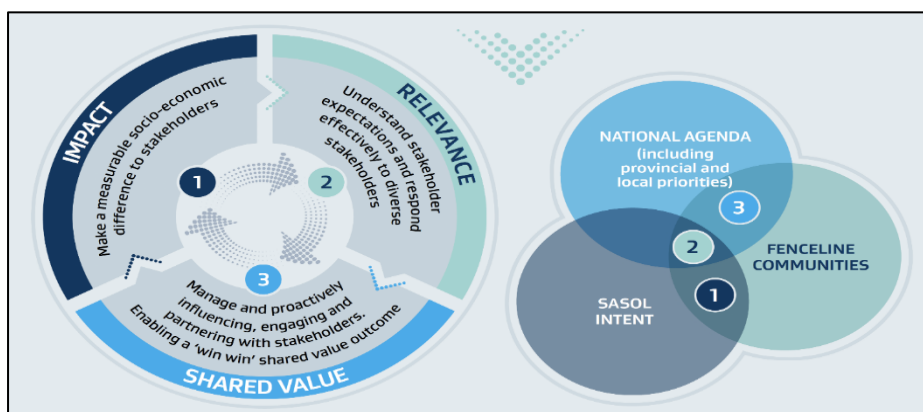


Figure 3.6: The CSI philosophy of Sasol taken from Trialogue (2019)

Tokelo Secondary School in Evaton in the Emfuleni Local Municipality is one of 20 schools in the Vaal area to have benefited from the Rand Water Foundation's Rainwater and Gardening Food Project in 2015 (Trialogue, 2015). The project, which falls within the Foundation's water and sanitation portfolio, aims to educate schools and communities on how to be water-wise in their gardens, as well as satisfy the need for eating healthy vegetables (Trialogue, 2015).

According to Trialogue (2015), rainwater harvesting systems have been installed in 10 schools around Sebokeng and Evaton, and 10 Sharpeville schools. Key interventions include the installation of rainwater harvesting equipment such as JoJo tanks and gutters, and the installation of pipes to the food gardens to harvest enough rainwater thereby reducing the school's dependency on municipal water. Schools are encouraged to grow food gardens to eradicate poverty and enhance food security at the household level.

Mr M stated that Arcelor Mittal has recently contributed R3 million and partnered with Emfuleni Municipality to repair the roads that lead to the steel giant's premises.

♦ **Business would rather invest in health and other social needs.**

The Trialogue (2015:69) reports that Arcelor Mittal's commitment to supporting and developing its communities has long been in evidence in providing education, health, social upliftment and employee volunteering in the communities it serves. It supported two schools, three science centres, and a health clinic, and rehabilitated 158 houses in 2013.

3.11.3 What is the local churches' position on social responsibility (with the business)?

The question was addressed to business to ascertain their take on working with churches in the SR domain.

♦ **Business sees the church as part of civil society**

Mr M. said that churches are regarded as part of civil society because they constitute important structures within it. People belong to different churches or spiritual/faith organisations and it is not only churches that form faith communities; hence, government established FBOs (faith-based organisations). Mr M. said he understood

that the church regarded itself as ranking paramount to other civil society groups, and that this made it difficult to group it together with other civil society organisations.

♦ **FBOs are recognised structures.**

While church leaders had stated that FBOs are inclusive structures as they are perceived to be democratic, unlike before 1994 when only the Christian churches were recognised, and other faiths were sidelined, business also felt that FBOs included all churches. This made it easier for business and government to engage with the faith community. However, not all churches are part of the FBOs. Megachurches prefer to work separately from government as non-participants and are closer to businesses.

3.11.4 What historical models are there for businesses or corporations in the VTR to consider when seeking to understand their relations with role players such as the state and churches in the social responsibility domain?

Themes that emerged from business considering relations with other role players are presented below.

Business relates with other entities by sharing profits in CSI.

Most businesses invest in some form of education. Investments in sustainable development, as directed by the legal framework, means that businesses have to consider what will be part of such development. Rand Water Foundation assists the company in driving its vision of linking bulk water supply with sanitation for the benefit of the public. The companies' CSI or the company's foundations invest substantial amounts of resources in education and training.

3.12 LOCAL GOVERNMENT RESPONSES

3.12.1 What historical models are there for the government to consider when seeking to understand its relations with role players such as churches and businesses in the social responsibility domain?

The themes that were generated are presented below.

Government and policy

Mr R. and Mr T. agree that government works with policies to address social concerns in responding to socioeconomic and socio-political challenges. Mr R. said that under COGTA, local municipalities have several programmes derived from LED (Local Economic Development) structures. He contended that these include participation by

the public and private sectors and churches, civil society, and businesses can access the platform for CSR purposes.

Social contract as a binding commitment

The two participants from two local municipalities remarked that they have developed ways to open round-table discussions with businesses and communities, including the churches, through government policies. Mr T. said that the main purpose is to “*find common ground and be on the same wavelength as citizens*”. A social contract with communities produced the best forms of understanding between government and communities, with churches involved. Mr R. said that the tripartite engagement among local structures is like a three-legged pot with communities, counsellors, and administration serving as the legs. Communities appear to be leaderless; counsellors are led by a mayoral committee, and the administration is led by the Municipal Manager.

There is no specific stakeholder engagement with churches

Both Mr R. and Mr T. express that through the mayoral committee, the local government is open to engaging with all structures. “*Living in a democratic state, there are no exceptions enjoyed by others at the expense of the all-inclusive parties, and this is enshrined in the Constitution of SA,*” Mr R. remarked. Mr R. also stated that they discovered that the churches themselves are not well organised or even united. He stated, “*There are various factions right within the churches from the Catholics to the independent churches, just like in the political factions’ rivalry*”. He objected that the “*churches do not work in unison, it’s like they read from different Bibles*”.

- ♦ **The diversity and lack of unity of churches causes government to have diverse approaches to dealing with them.**

Mr M. further remarked that churches are not united in that they only speak for their own peer groups, for example, Catholics, Charismatics, Zionists, mainstream churches, and so forth. The government chooses to approach their engagement in the understanding that it has developed for these diversities. Mr R. indicated that, given the history of the area and how the church championed the course of being a leader in society, the Mayor of Emfuleni, in his engagements with church leaders, opened his door to all, irrespective of their affiliation or race.

Business is prioritised due to their commitment to pay for services.

Mr R. said that:

When coming to priorities of service delivery, the communities put the government in power; yet, they do not generate much revenue for the municipality. Non-payment of services and rent boycotts ... are the root cause. Businesses and suburb residents carry the full burden of paying for services and creating employment. In service delivery, the local government prioritises the business areas and suburbs where people pay for the services rendered. That explains why the black townships do not receive adequate service delivery.

3.12.2 What are some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players such as the government and businesses?

Local government's responses to the question are presented below.

Poverty and unemployment

Participants expressed that unemployment in the region is higher than in the surrounding areas and this becomes a burden for the municipality in that there will be many indigents who may not pay for services. Mr R. said,

Firstly, we cannot provide services to those who do not pay for the services, for whatever reasons. ... people are unemployed, and the poverty level is high. Secondly, we ... provide services only to business areas and suburbs because they pay their rates and taxes. The region has a large number of indigents who depend on grants and are exempted from paying for services; they are subsidised by those who are employed.

♦ **Lack of education among residents**

Mr T. mentioned that communities need to be educated about their rights and obligations. Even the councillors need to be educated about how to deal with socio-political matters in the local government. Participants believe that the churches, as they are close to the grassroots communities, should also use the opportunity to educate residents about their social responsibility of payment of their bills and keeping

their environment clean – but also about their rights to protest peacefully, and other democratic rights.

♦ **Cadre deployment**

Both participants reiterated that the three legs of a municipality demand that communities must hold councillors and officials accountable. Many officials in the administration are not qualified to do the job they were appointed to. The two participants raised their frustrations that these unqualified cadres hampered the performance of qualified professional civil servants who are efficient in office.

Mushrooming illegal dumping sites

Mr R. feels disappointed with the increasing number of illegal dumping sites. The two official landfill sites – Redan and Boitsepiville (Matiki) – were closed after reaching their full capacity. The only remaining operational site is at Palm Springs, which is far to the north, next to Orange Farm. In terms of transport, it is too far for most residents. Residents end up dumping their waste wherever they see fit, adding to health hazards and vermin infiltration.

♦ **Destruction of infrastructure by criminals**

Participants stated that criminals steal municipal infrastructure and sell the items to scrapyards. *“Lawlessness is rampaging through society. There is no sense of regret or remorse for doing wrong. People have lost their sense of ubuntu. Morals have collapsed. Crime has now drowned society like a tsunami and there seems to be no hope at all.”*

Environmental challenges

The participants lamented that working in the environmental sector, they feel ashamed, as the first thing tourists notice about an area is its environment. The region is unappealing to tourists; sewers run in the streets of every township. The roads are undrivable due to massive potholes, and after downpours, the flooded stormwater pipes are blocked. The air in the VTR is highly polluted. The environmental challenge is a matter of concern to local government and church leaders.

3.12.3 What are some of the social issues and challenges affecting the VTR communities for which your company could partner with other role players such as government and churches specifically?

The response highlighted the issues discussed below.

♦ Roads and infrastructure

Reports that were collected from the company websites underscored the collapse of infrastructure as hampering smooth logistical operations. Local government acknowledges that *“Government must make things better for businesses to achieve the best economic generation by building better roads. The roads are old and not maintained. The potholes are now in the suburbs and not only in the townships.”*

♦ Moral regeneration and human capital development

Local government acknowledge that since its establishment, the Sasol Foundation has played a critical role in the development of human capital in fields that are critical for modern society to thrive. *“Human capital is an important ingredient in companies, and workers are more productive when they are developed socially, emotionally, academically, and even spiritually. Emotional intelligence is the key to human resources”.*

♦ Striking a balance between community structure needs and company profits

The Arcellor Mittal Foundation recognises the need to take local communities into its confidence and reassure them that the well-being of the organisation would not be at the cost of the well-being of the affected communities. The communities are engaged from time to time, but the foundation is accountable to the board. It has given support to NGOs but not directly to churches, like in the case of the Rekaofela¹⁹ forum from Sebokeng.

¹⁹ Rekaofela Forum is a community development NPO formed by Sebokeng residents to address social ills in the Zone 7 and other communities.

Follow up questions for government officials.

3.12.4 What is the legislative framework that makes the government, the churches and businesses work together in SR?

The government representatives' responses are presented below.

The Constitution

"The Local Government Act makes it possible for municipalities to engage with all community structures without any discrimination".

♦ **Municipal by-laws**

The municipality is the third sphere of government. It also formulates by-laws where possible to *"ensure that on-the-ground service delivery is not hampered by bureaucratic processes"*.

♦ **Mayoral stakeholder engagement strategies**

Mr. T. mentioned that *"the mayor has projects and budgets to engage the communities as a whole, not only churches. Metsi-Maholo Municipality, under ANC rule, had weekly engagements with FBOs, but since the DA mayor took over the reins this practice has been discontinued"*.

♦ **The social contract**

Both participants mentioned the people's social contract as the means to make the government reach the communities at the local level. The churches claim to run social projects and they are invited to come to the party *"through the social contract with communities"*.

3.12.5 Within the CSI/CSR perspective, what governance ethics concerning the nature and practice of companies are relevant to guide CSI practitioners in the social responsibility domain as partners with churches?

The responses highlighted the following perspectives.

♦ **Tough legislation on CSI since 2002**

While the business participant from Umsizi regarded CSI as being heavily legislated in that business cannot operate without stakeholder relationships and global requirements for environmental social governance (ESG) principles are in place, in

terms of sustainability, these do not affect local government other than when environmental aspects are not adhered to.

♦ **Design of legislation mitigating the negative impact**

The legislation is designed to mitigate the negative impact of companies' operations on the environment and communities.

♦ **The public-private partnerships (PPP) for CSR**

Mr T. said that the Metsi-Maholo Municipality has strong, formalised PPP structures in place. The municipality, as the third sphere of government, has to copy national structures to create local-level PPPs to attract business to the area. *"The region used to experience an economic boom with high revenue returns, but most of the businesses left the region and the city is becoming a ghost town."* PPPs only function in areas where infrastructure and services are excellent, attracting businesses and investors – and thus, creating and sustaining jobs and reducing poverty.

♦ **Trading and black empowerment policy**

Participants mentioned policies such as B-BBEE score cards as part of the legislation to force companies to become compliant. However, the score card did not influence CSR or social upliftment.

♦ **Transparency within CSI practices**

The participants remarked that legislation aimed to ensure that transparency is adhered to and that there is less evasion of socially responsible efforts.

♦ **Standard fee in CSI**

Mr F. stated that legislation required that mining corporations pay 1% of their net profit after tax on CSI projects. While this would make a positive contribution in prosperous economic times, it would fall away when the mines were not making any noteworthy profit.

3.12.6 What recommendations can be made for the church in the VTR concerning its calling in the social responsibility domain alongside other role players such as the government and businesses?

The local government's responses generated the following themes.

✦ **All churches work within the FBO structures.**

Both Mr T. and Mr R. expressed that if the faith-based organisational structure is made strong by churches then they can speak with one voice from a stronger position with the government. They do not expect (want) church leaders to act as politicians but as faith leaders.

✦ **Churches' influence utilised to assist social delivery endeavours**

The participants believe that among their congregants, the church commands more force than political groups. Christians pay more allegiance to their church leaders. Communities are also believed to trust church leaders more than politicians. Church leaders should therefore feel comfortable to use their position in their communities to enter into partnerships as equals with business leaders and politicians, while maintaining their positions as men of the cloth and not interfering in politics.

3.12.7 What recommendations can be made for the church in the VTR concerning its calling in the social responsibility domain alongside other role players such as the government and businesses

The business response produced the concepts discussed hereunder.

✦ **Church and business forums**

The reports obtained from companies suggest that churches must have qualified, business-minded people who engage with businesses in forums. These forums will form a structure of tripartite engagements with other entities. Mr. F. from Umsizi Solutions stated that they also assist communities to create structures that will be used for training of various skills.

✦ **Corporations' motivation concerning tax incentives**

Corporations are motivated by legislation on tax incentives to work with churches that have PBO²⁰ status. Churches are encouraged to register with tax authorities to acquire PBO status.

²⁰ PBO – Public Benefit Organisation

3.13 THE FINDINGS FROM THE STUDY

3.13.1 Participants' understanding of social responsibility

The empirical research aimed to ascertain what the leaders in churches, government and business in the VTR understood about 'what was going on, why, what were the social challenges, and how to deal with the issues surrounding SR'. The aim was to identify the serious challenges the region faces and where the churches can play a meaningful role in collaboration and partnership with other stakeholders. In summation, participants from three spheres of society understood SR differently, and this was the case even among the church leaders. The understanding was that the state of SR is complex and cannot be defined in one context. Harnessing complexity will require several changes by the church. Practical measures of social complexity must be developed that can be used to evaluate the status quo and changes thereto. The church and its leaders must learn how to identify combinations of interventions that improve the situation, and see variation and diversity as sources of innovation and robustness (Page, 2010). The social life of a city can be characterised as complex because it has diverse actors whose behaviours are interdependent.

The VTR has not developed in line with the neighbouring Johannesburg Metro and Ekurhuleni Metro, despite it having large industries and being situated close to a major river and dam, ensuring water supply.

3.13.2 Understanding from church leaders

The findings from the participants' views express that the state of SR calls for churches to unite and formulate unified goals and plans for their roads ahead. Their perceptions and expressions emanate from the context within which they live. The fact that SR is defined in terms of historical and geopolitical settings (Chapter 2: 2.5.3), means that the VTR is viewed through that lens by these leaders. These participants are at the forefront of SR within own congregants and communities. A church leader in the suburbs is considered to be better-off than one in an informal settlement or township, which church leaders attribute to the legacies of apartheid-era policies, which left many poor black people living in townships. Their perceptions show that the state of SR in the VTR is not adequate to address poverty and unemployment, crime and the lack of service delivery when compared to the area's neighbouring metros.

There is no common approach to address the relationship between evangelism and social responsibility, leading to persistent disagreements between the two, not only among liberal Protestants, but even among conservative evangelicals (Otto, 2010:145; Sider et al., 2005:45). Some church leaders argue that the gospel mandate for evangelism lies with the church, while the creation mandate to unfold creation is the responsibility of all people, whether inside or outside the church (Hibbard, 2018:13). According to Sider et al. (2005:134), there are five types of churches in addressing this relationship. The first type refers to dominant social action churches, which focus their mission on social justice and meeting community needs with minimal religious input. The second type includes dual-focused churches, where both evangelism and social action are included, but they are independent and separate from one another. The third type focuses on a holistic mission²¹, integrating evangelism and social ministry. The fourth type comprises evangelism-dominant churches that primarily focus on evangelism, believing that vigorous conversion will bring about social change by itself. Lastly, there are inwardly focused churches that have no significant social action or evangelism.

Hibbard (2018:24) concludes that this spectrum of churches helps determine how they will respond to social responsibility and this may also become useful in defining congregations. One may infer that whether any church emphasised integration of evangelism and social responsibility (or social justice) or not, there has been a certain amount of social responsibility, especially in four of the church examples mentioned above.

One bishop viewed it as a way of starting a ministry because many poor residents view the church as a beacon of hope. The New Life Centre ministries in Evaton West is a place of daily activities. Since they started with HIV-Aids assistance, they utilised social responsibility as a tool for the growth of the church. They are now involved in more than five social development programmes, including skills development for the community, basic computer skills, workshops on community economic development,

²¹ According to Sider et al. (2005:135), they have two categories of holistic mission churches - holistic-contemporary and holistic instrumental churches. Holistic-complementary churches share the “whole gospel”, where both evangelism and social concern are seen as equal in value, being “interwoven but not interchangeable”. Holistic-instrumental churches see social concern as a “portal” to the main “objective of winning converts”.

the Expanded Public Works Programme (EPWP) since 2006, and GBV counter programmes. Through the funding received from various partners, they have accumulated resources that other churches still struggle to acquire. This church has full-time staff who are employed and earning good salaries through the ongoing social development projects. There are 339 workers from church projects and 20 staff members fully employed. They also have a partnership with the NDA (National Development Agency). They have modelled their church after the St John Apostolic Faith Mission (built three schools) and the Kwa Siza Bantu mission, which has several projects financing their ministry.

The participants placed the social capital of the church high above that of the government, since it is already domiciled within the church. The church has no control over government funding and other agencies, but social capital is within the church. The subject is discussed in depth in Chapter 6.

The politicians who are involved in SR use it to gain electoral benefits. Churches, on the other hand, can create an atmosphere of SR cooperation, collaboration, complementarity, and coexistence, but this has to take place among themselves first. The well-to-do churches should share some of their resources at the disposal of struggling churches to serve the many societal needs. The church, as a unifying force, can create a platform for joint programmes by involving local government LED officials and CSI directors of companies for common goals.

The church remains a formidable force in social responsibility.

The VTR churches have always played a leading role in their own communities, especially for major historical events. These churches can still exercise a positive influence among their congregants and community members. This may even have to extend to encouraging congregants and communities to pay for services and keep their environment clean and healthy. However, some dilemmas exist, where former activists are now heading local government and have to convince communities to start paying for rent and services.

3.13.3 Understanding by local government

Municipal officials understand SR as a political responsibility involving three structures: citizens, councillors and administrators who cannot function in isolation in ensuring

enhanced service delivery. Communities have the socio-political responsibility of holding counsellors and administrators accountable, counsellors have the socio-political responsibility of ensuring that citizens are served and that administrators perform their duties promptly, and the administrators carry the socio-political responsibilities of collecting revenue from citizens and other entities for the smooth operations of the municipalities. If one leg is not functioning then the municipality becomes defunct, and it collapses. Municipalities should be proactive in identifying public-private partnership opportunities that can be leveraged to advance the LED agenda in creating inclusive local economies. LED is an approach to economic development which allows and encourages local people to work together to achieve sustainable economic growth and development, thereby generating economic benefits and improved quality of life for all residents in a local municipal area.

Many in local government feel that government is overburdened in that the list of indigents is growing rapidly in the region. By engaging with churches, municipalities could expand their human resource capacity and leverage the church's social capital.

♦ **Reflections regarding the SR deficiency**

Leaders in the churches, businesses and local government all agree that the current situation in the VTR is chaotic, indicating not only inefficiencies and lack of capability by many who are supposed to deliver SR or services, but also that there seems to be a dilemma of what needs to be solved first. Unemployment and poverty lead to non-payment of services, and the lack of payment leads to no service taking place. Increasing health and crime hazards and the lack of maintained infrastructure lead to industries leaving the area, causing an increase in unemployment. International pressures on some of these industries' profitability, combined with tougher labour laws and other legislation heighten the problems these companies face, causing some of them to close down or move to less demanding countries. While legislation and TBL requirements have led to companies contributing to the SR, CSR or CSI expenditures, these contributions are not enough to lighten the burden on communities. Local government is also faced with the burden of less funding from national government and less income from local communities, thus, they are unable to fund major SR programmes. The churches are relying on their congregations for funding, which is affected by unemployment and the number of indigents.

3.13.4 Understanding from business

The contributions from Umsizi and Trialogue underscore the assurance that SR is a priority for businesses alongside profits. If businesses fail to adhere to the prescribed CSI goals for communities and the environment, government can impose fines or raise taxes. Businesses are also faced by potential consumer boycotts or strikes.

3.13.5 Which historical models can be utilised in seeking relationships with other stakeholders?

Church models

Churches often seek models outside the Bible, such as the Uhlange Institute under Rev. Dube. The Kwa-Siza Bantu Mission is another example, which has become like a small city.

Government models

Government, at national level, through the Department of Environmental Affairs, COGTA, Social Services, Water and Sanitation, lays down the rules and regulations. However, in terms of context, some by-laws direct how operations are executed locally.

Entities' positions concerning social responsibility are explained below.

Churches

Churches understand SR as one of God's commandments to be exercised by the church. This implies that churches are commanded to involve themselves in social matters and reach out to the poor. Churches also reach out to other stakeholders to seek partnerships.

Government

The local government understands SR as an imperative in meeting the goal of creating a better life for all citizens. It notes the importance of involving all stakeholders, hence the PPP policies and social contracts.

Businesses

Businesses understand CSR as a demonstration of their goodwill towards workers and the communities. It serves as a mitigating factor for the negative impact of their

operations and profit-driven activities on the communities where they operate. They establish partnerships as per legislation and other requirements.

Social issues affecting the VTR for tripartite partnerships are explained below.

◆ **Churches**

The involvement of the churches in partnership with other stakeholders is important as they have provided leadership in the past for resisting the social injustices of apartheid. Many people, especially at grassroots level, still have more confidence in churches than in political formations. Church buildings, resources and infrastructure were the only assets used during the apartheid-era struggle. Church leadership gave direction when the political voice and leadership were silenced. There is now a new need for the struggle against poverty, especially in the VTR, and this involves CSR, ISR, eco-justice, and social justice. Churches are still needed to organise discussions, dialogues, debates and deliberations on all social ills and how to find practical solutions. Communities are powerless because of a lack of leadership, but the church still has capable leaders.

◆ **Government**

The challenges of environmental injustice are often perceived as crimes. Even government seems to be powerless when talking about illegal dumping, destruction of flora and fauna, and air and water pollution. While laws are in place, it is mainly NGOs and other voluntary organisations that achieve any improvement in the adherence to these laws. Local government officials were concerned that businesses were closing down or leaving the VTR area due to the filth permeating the cities of Vanderbijlpark and Vereeniging.

The ELM (2019/20:98; SAHRC, 2021:2)²² stated that pollution in Emfuleni, the largest municipality in the region, exceeded the international health standards by 200%. In addition to the pollution caused by the chemical, steel and oil industries, and coal mining, the Lethabo Power Station contributes to the air toxicity. The entire VTR suffers from toxic chemical wastes that are released from industries and coal mines,

²² ELM – Emfuleni Local Municipality comprises Vereeniging and the suburbs, Vanderbijlpark and the suburbs, Sharpeville, Evaton, Sebokeng, Bophelong, and Tshepiso.
SAHRC – South African Human Rights Commission.

and even from agricultural commercial farms into streams, which find their way into the Vaal River. The water pollution is high mainly because of e.coli, as well as heavy metals from the steel industry. Soil pollution is also a concern (Motaung, 2020:67).

Pollution has a direct impact on economic factors such as the cost of water purification (Claassen Report, 2010; Mumbi & Watanabe, 2022). The Claassen report states that this affects other health matters in humans, animals, and crops. In its 2010 investigative report, the Council for Scientific and Industrial Research explained that poor water quality not only limits its utilisation value, but it places more burden on the economy of the region (SAHRC, 2021). Verwey et al. (2011:62) reported high level of toxic metals in the ground water.

Zamdela, Protema, Boipatong, and Bophelong Townships are all situated within walking distance of factories. While this reduces transport costs for workers, it means that black people reside within the vicinity of a badly polluted atmosphere, which is dangerous for their health. Following the apartheid-era's social injustice of the Group Areas Act, black townships were built in close proximity to industrial areas. The limited benefit of living closer to transport to work does not cancel out the dangers of an unhealthy environment. "Sewer water spillage into the Vaal constituted a disaster as defined in the Disaster Management Act of 2002 and this was a gross violation of Human Rights" (SAHRC, 2021:1). This lack of corporate and government responsibility implies that it is a gross violation of human rights.

The National Treasury emphasised that approximately 19 million people depend on the Vaal River for water for drinking and domestic and commercial use (SAHRC, 2021:2). The SANDF had to be deployed to curb the disaster of water pollution in the Vaal River.

◆ **Business**

Pollution is still a matter of concern, despite the legislation being in place to control emissions. Addressing water pollution, Claassen (2010:5) asserted that the most significant threat to a sustainable water supply in South Africa was not storage, but the lack of SR concerning contamination. Business performs several social functions apart from generating profits, since it is a part of society, it has to also take care of those who are instrumental in securing its existence and survival (Singh & Singh, 2013:16).

3.14 BIBLICAL/THEOLOGICAL REASONS; LEGISLATIVE FRAMEWORK; CSI ETHICS AND PRINCIPLES THAT GUIDE THE RESPECTIVE ENTITIES ON HOW TO EXECUTE SOCIAL RESPONSIBILITY

◆ Biblical and theological reasons – the church

CCSR is built upon theologies: the reconstruction and development theology and practical and public theology. The issue of CSJ and ESJ have been proven to emanate from texts such as Psalms 24:1; Amos exegesis; Parables of Jesus, and the Acts of the Apostles. Stewardship is an important factor in CSR.

◆ Legislative framework and governance ethics

The relevant CSR legislation for companies is fair, but on its own, it does not close the widening gap in society regarding unemployment, poverty, the lack of services and accountability, or address capacity and capability of the relevant decision-makers, or crime and corruption. While governance has been written into all codes of conduct and is the basic assumption in business, government and churches, crime and corruption are so rife that it is difficult to eradicate at all levels. The church can teach its congregants ethics, values and honesty, but it has to be translated into people's actions on a daily basis. There have to be role models in all communities that live these values and are respected for them and not for materialistic gains.

◆ CSR/CSI codes of conduct

The codes are enforcing companies' expenditure, but this does not automatically encourage any partnerships with government or the churches. Government policies on PPP are context-specific and will depend on the specific goals and purposes of each project. Thus, it is not so much the codes that are not leading to an improvement of the greater social environment, as only immediate environments to the relevant companies are affected. It remains the national and local problem of rising unemployment and poverty, added to by service non-delivery because of a culture of non-payment of services rendered.

3.15 FINDINGS FOR ENTITIES' SOCIAL RESPONSIBILITY

◆ Recommendations for the church

The church needs to create a theology of social responsibility wherein congregants, both as individuals and as a society or collective, lead others in solving CSR challenges; this includes raising families with better values (no crime), keeping their environment clean, paying for services, helping other congregants who are worse off. The churches need to spend on the poor in their communities, be in in terms of food or clothing (donated), shelter, or advice and empathy. Churches are also often involved outside their structures and contribute to educational institutions or health facilities.

◆ Recommendations for government

Governments are now compelled by international codes, standards and guidelines to address climate change and all concepts surrounding global warming by enforcing environmental legislation in their countries. South Africa has some of the most progressive environmental laws in the world (De Wet, 2010:26). Local municipalities also have by-laws to deepen the health regulations in their context.

Section 24 of the Constitution of the Republic of South Africa states that:

Everyone has the right:

- ◆ to an environment that is not harmful to their health or well-being; and
- ◆ to have the environment protected for the benefit of present and future generations, through reasonable legislative and other measures that:
 - prevent pollution and environmental degradation;
 - promote conservation; and
 - secure ecologically sustainable development and use of natural resources, while promoting justifiable economic and social development.

Section 24 implies that CSR is an obligation not only for business but also for government. However, these pieces of legislation are not known among the VTR residents. Some of the legislation that needs to be brought to the people's attention

include the contents that affect (and should concern) them of the National Environmental Management Act No. 107 of 1998; the National Water Act (NWA) No. 36 of 1998; the National Environmental Management: the Air Quality Act (AQA) No. 39 of 2004; the National Environmental Management: Biodiversity Act No. 10 of 2004; the National Energy Act No. 34 of 2008; the National Environmental Management: Waste Act No. 59 of 2008; the National Environmental Management: Integrated Coastal Management (ICM) Act No. 24 of 2008; and the National Climate Change Policy, among others. As good as these policies are, they are unknown to the majority of citizens and even local politicians or the churches.

Just as churches in the VTR have served as centres for discussions, dialogues, debates, and deliberations, the same approach can be explored to raise awareness and facilitate the implementation of these pieces of legislation by the local communities as an improved environment will benefit them all.

Field and Field (2009:184) stated that there should be a moral conscience towards pollution by the guilty parties. This demands that companies must run their production responsibly. Field and Field (2009:188) also demanded that law enforcement must be increased. This means that in the case of the VTR, the local municipalities must campaign for strict compliance, and monitor and evaluate culprits accordingly. This extends to theft, damage to and destruction of infrastructure.

The local municipalities and churches need to reconnect and restore a culture of payment for services. There is a need to strengthen more partnerships in the policy framework.

♦ **Recommendations for business**

The Vaal Environmental Justice Alliance (VEJA)²³ has been calling for corporations to clean up all polluted areas, waterways and systems that result in air pollution, and

²³ VEJA is composed of 12 organisations, which have been active on different fronts of environmental justice [African Genesis Heritage Club; Boipatong Environmental Working Group (BEWG); Christian Knowledge Independent Churches Forum (CKICF); Friends of Steel Valley (FoSV); Justice and Peace Desk of the Catholic Bishops Conference – Bophelong; National Union of Metal Workers of South Africa (NUMSA); Samancor Retrenched Workers Crisis Committee (SRWCC); Sasolburg Air Quality Monitoring Committee (SAQMC); South African National Civic Organisation (SANCO) – Sedibeng region; Steel Valley Crisis Committee (SVCC); Tsebo Adult Education and Training; Vaal Working Class Community Coordinating Committee (VWCCCC).

compensate where they have caused damage (Hallowes & Munnik, 2006:174). This implies not only adopting CSI as a stand-alone feature, but also ensuring a more vigorous CSR, since it can be applied by businesses that do not harm the environment.

◆ **General recommendations**

Every individual who is a citizen of the VTR should be responsible for the services they use and demand, and consider the influence their daily acts and decisions will have on the economic, social and environmental spheres of life (Davis, 2017:31). If every individual were to watch their consumption carefully, take responsibility for the environment (by not littering, making fires, or smoking), watering their gardens and using electricity wisely, some of the crises related to global warming could be managed more effectively. If every person acted as a steward of the environment, controlling their consumption of food and essential resources, they could save the planet from degradation. The culture of non-payment for services as a result of rent boycotts during the riotous periods between 1984 and 1994 in the VTR has continued and still constrains municipalities. This has a direct negative impact on service delivery for the area, as the municipalities do not receive enough revenue to offer the required services. Refuse removal, and maintaining a clean environment are virtually non-existent in the region because there is not enough money.

Many residents use electricity (illegally) and do not pay for it. This has resulted in Eskom exceeding its budget in its attempt to supply electricity that is needed by the municipalities and businesses in the VTR. Individual citizens must take responsibility for paying for the services they use. Constant power outages, water and sewer spillages, and an inconsistent waste collection schedule are some of the challenges facing the Emfuleni Municipality (Emfuleni Final IDP, 2020/21:6). Most of these challenges indicate a deep sense of irresponsibility by communities. VTR citizens ought to take care of the water reserves as stewards. Corporations in the area must also contribute to keeping the water clean as stewards, and, in turn, reap the benefits.

In terms of the non-performing local councils, it is the responsibility of individuals to pass a vote of no-confidence in political parties by voting them out. Where service delivery is non-existent despite communities paying their bills, and political parties deploy officials who are not carrying out their duties, then it is incumbent upon every citizen to act responsibly by casting their votes differently.

However, there is political tension in the area because many people have lost their jobs and cannot afford to pay for services. The local government is caught between the social contract with the people and the need to satisfy the needs of the indigents. The VTR needs a more vigorous social contract from the local government to address all the issues that bring about environmental injustice in the area.

With individual and personal social responsibility, every resident takes it upon themselves to play their part. When combined, their contribution is significant.

3.16 CORPORATE SOCIAL RESPONSIBILITY FOR THE VTR

The geographic location and the history of the Vaal Region are key to its social responsibility concerning the citizens that live in it , or in the surrounding area. In paragraph 2.7.3 (page 32), the study underscored the fact that geographical and environmental factors have a bearing on CSR. The VTR is a collecting basin for Mpumalanga South, Free State North, and Gauteng. Water flows from these provinces and conglomerates in the region; hence, the Vaal Dam storage. The economic status of the VTR is coal mining, and a combination of the availability of coal and water has created major industries in electricity generation (Eskom), petroleum and chemicals manufacture (Sasol and Polyfin), and steel manufacture (Iskor now Arcelor Mittal, and others). These companies have all contributed to a smaller or larger extent to environmental degradation. However, they are also the major contributors to employment and taxes paid to the VTR.

VTR, as the steward of water for key regions, is not doing well. Again, as the collecting basin, the wastewater from other higher-ground municipalities like Johannesburg Metro and Ekurhuleni Metro will flow down to the VTR. The implications are that sanitation²⁴, which forms part of the local government's SR will need to be given a higher priority in the VTR compared to other regions. If there are insufficient SR checks, groundwater sources will ultimately be polluted (Jacobsen et al., 2012). There have been challenges in the past about sanitation and water pollution. The latest intervention involved the deployment of the SANDF to the water works, but the

²⁴ . In addition, improved sanitation provides facilities and services to safely dispose of human urine and faeces, and maintains hygienic conditions through proper collection of garbage and wastewater (Adesina et al., 2020:22)

problems continue to escalate unabatedly. The ecological debt, as referred to by Hallows and Munnik (2006:91), is increasing.

3.17 THE IMPACT OF ENVIRONMENTAL INJUSTICE

Because of the insufficient impact of conventional CSR on the VTR, several problems have arisen, such as environmentally destructive mining practices (Javed & Suhaib, 2016:35003). One of the key issues in environmental justice is the unequal distribution of environmental burdens and benefits. People from low-income communities are often more likely to live near toxic waste sites, polluting industries, and other sources of environmental pollution. This exposure to environmental hazards can result in serious health problems, including respiratory diseases, cancer, and developmental problems in children. Much of the environmental injustice in the VTR was caused by the apartheid-era legislation.

According to Hallows and Munnik (2006:11), there are several ways in which environmental injustice is imposed on people. Among these ways are pollution, degrading of the environment and poor labour practices. The report by Hallows and Munnik (2006:20) argued that these processes were central to the larger process of accumulation, which defines capitalist development.

There is a lot of unfairness or inequality in the development process (Dietz, 2003:35). Those who control development do very well out of it and the poor who do not control development face adverse results. This means that the poor, by contrast, live with pollution and a variety of other environmental hazards (Field & Field, 2009:186). Maloma's (2013:84) findings confirmed that these two are ecological twins.

There is still friction between companies having to make profits to survive and environmental conservation. CSR is the lubricator between the two to mitigate, heal, and possibly restore the environment. The tension between natural capital and economic activity cannot exclude a vibrant CSR, especially for the VTR. The main task at hand for the VTR is to turn this old carbon-intensive economic region into a healthier environment in a responsible way, without disturbing the equilibrium.

CSR is still imperative even though technological advancement is minimising carbon emissions and coming up with innovations to combat environmental degradation. CSR

has spiritual and human elements; hence, social justice will always be a guarding principle even if technology can minimise environmental injustice. The spirituality of humans cannot be controlled by the latest technologies. De Wet (2010:26) asserted that “business is naturally risk-averse, but clear policy tools, emissions targets, investment opportunities and economic instruments will send a strong signal” that it is time to place environmental justice at the top of every agenda.

3.18 CONCLUSION

The conclusions drawn from the empirical research will be deferred for final analysis as they will also form part of the recommendations in the final chapter.

This chapter gave the empirical results from the VTR participants which were sampled from church leaders, two local municipality officials in relevant CSR departments, and business CSI reports and CSI data of three companies selected. The data as presented was satisfactory to obtain the perceptions about how the church can play its role in the SR domain together with other role players.

The data findings that were presented revealed that church leaders differ in their approach to social activism. There were some idealistic sentiments that the proclamation of the Gospel alone was sufficient to transform society and develop communities. However, the need for partnerships, irrespective of whether a church engages in vigorous social activism or is passive, was found to be a possibility. Churches were the centres of dialogue, debates, discussions and deliberations during the the struggle against apartheid. By many, they were seen as the platforms of the black-governed government as resolutions that were taken in those church community gatherings were perceived as the people’s decisions. In the absence of political, community or civil leadership, since many were either banned, imprisoned or forced to go into exile, the churches provided strong ethical leaders at the time who were beyond reproach. Churches provided safe havens for political violence refugees. This could lead one to the conclusion that the role of churches is still critical even in CSR.

The findings revealed that the large churches did not only believe in social activism engagement, but they conducted tangible social projects. They were able to acquire large portions of land. This raised a matter that showed that there has to be some unity

between the various churches, so that smaller churches will also be able to grow and acquire the extra land they need to be able to offer more CCSR services.

The business sector in the VTR was engaging in CSI initiatives and had partnered with many NGOs, but few churches knew about any potential partnerships with business. The large churches had formed some partnerships with business for skills development.

Individual responsibility was found to be a key feature in ensuring that the municipalities receive the payments for services rendered. The study highlighted the fact that communities are built by families and families are built by individuals who form ISR. Churches can be the platforms that speak to individuals, and thereby strengthen ISR and influence families to become accountable, responsible good citizens. Considering that churches in the VTR remain centres of influence among their congregants and their communities, it is possible to create a more responsible society that pays for services rendered, so as to increase the revenue that will sustain service delivery in the VTR. Christians, as individuals, and as communities in their churches are being encouraged in daily sermons to become responsible citizens, which then impacts their communities.

Environmental degradation puts more burden on the poor, in spite of the modern technological advancement in minimising carbon emissions. A well-planned CSR could be a mitigating lubricator in the friction between development and environmental degradation. This could also help to reduce the ecological debt identified by Hallows and Munnik (2006). It could also help to lubricate tension between residents and local government as there is no flow of benefits for either side in the social contract due to non-payment of services by a greater number of black township residents.

Given that the companies are required by law to contribute 1% of their net profit as Mr G. stated, with the VTR's pollution levels, it would be reasonable to suggest that the companies that have a direct negative impact on the environment be asked to contribute appropriately as per their damage, and not be placed on the same scale with others that do not harm the environment with carbon emissions. Companies in retail, banking and finance, are not as liable as those in mining, energy, chemical and steel manufacturing. Cadre deployment and corruption as seen from the local

municipalities' point of view were stumbling blocks to service delivery. Incompetence and corruption were highlighted as part of the blame. Another setback that emerged was that political party coalitions were stalling service delivery and at some point, literally stopping it.

A theology of reconstruction and development could guide the churches in the VTR to take a vigorous approach to their own CCSR input to assist the other stakeholders in restoring and developing the region.

CHAPTER 4

THE BIBLICAL AND THEOLOGICAL REASONS FOR CSR

4.1 INTRODUCTION

This chapter explores the scriptures to unravel the biblical and theological motives for CSR. The scriptures and theological concepts selected and discussed should resonate with CSR and social justice in the VTR. The region suffered social injustice, which affected the entire political landscape of the country, environmental injustice resulting from pollution in the VTR due to industrialisation, and economic injustice which deprived the black community of economic benefits. The first theological basis focuses on creation and the cultural mandate to nurture creation and utilise natural resources, human resources, and the environment. This involves examining scriptural texts related to creation, such as Psalms 24 and Genesis 1:26, along with other biblical texts carrying strong ecological messages. The second aspect explores the chosen nation of Israel and its social responsibilities. The project explores how Israel practised SR as described in the Torah. Next in line will be Israel's failures in the realm of social justice, drawing from certain chapters in the book of Amos. Thirdly, this analysis will explore the post-exilic biblical narratives found in selected texts from Ezra and Nehemiah to develop a theology of reconstruction, rebuilding and development. These three approaches attempt to present a holistic CCSR framework for the VTR's historical development, addressing the concerns regarding social justice and environmental justice discussed in Chapter 3.

4.2 CREATION

In His creation, which is our reason for existence, God intended that we replenish the earth and subdue it but not destroy it. "Kingly rule, it is argued, was not about domination and exploitation, at least in terms of the biblical ideal," but dominion can thus be read as giving SR to humanity, to care for and tend the earth (Horrell et al., 2010:1).

The Garden of Eden was the first place to command SR for humans. Biblical tradition assures us that we were commissioned by God to "subdue the earth and have dominion over the fish and the birds and every living thing" (Gen 1:26, 28). Work and production were given to mankind, with creation's resources as a vehicle, to develop

the earth and make life worthwhile. The history of the relationship between God and man, from Genesis to Revelation, is a history of development. In between these two, there is a progression from the Garden of Eden to the City of Jerusalem. In this process, every person entrusted with the responsibility of development should also work this out responsibly. According to this depiction, the vast variety of mineral creation formed the base of the figure; vegetation in its myriad forms was situated just above the mineral world, all forms of animate creation were located higher still; and human beings occupied the highest position (Bergant, 1998:67). Even though mankind was given authority over creation, we were not directed to be autonomous in our governance of the treasures of creation, “rather, we are meant to be stewards, responsible for creation and accountable to God” (Bergant, 1998:67).

4.3 PSALM 24:1 (PSALM 146:6)

The Earth is the Lord's and everything in it, the world, and all who live in it.

Warmback (2008:170) asserted that this text means: “In the household of God (*oikos*)²⁵ and the management of the house (economy) has to be based on the logic of the house (ecology)”.

Bergant (1998:66) stated that many people who are committed to social justice may still overlook what has come to be referred to as eco-justice, if they do not realise that living in harmony with the natural world is fundamental to living in harmony with all people. If we concentrate on social harmony with little or no regard for eco-harmony, we may soon exceed the planet's ability to support us. We have no more right to exploit and selfishly manipulate the treasures of the natural world than we have the right to exploit and manipulate the people who live in it. If pushed to their limits, both creation and human beings will eventually revolt (Bergant, 1998:66). Possibly, people have not realised the gravity of ecological issues because they were not attentive to the limits of the world's natural wealth. In a strong criticism, Bergant (1998:66) suggested that the earth has been prodigal in surrendering its treasures to us: “Even when we have

²⁵ According to Conradie (2006:16) the word “*Oikos* is also the etymology root of ‘*oikoumene*’ translated Ecumenics, which means treating the inhabitants of the household as a single family, human and nonhuman together, and fostering the unity of that family”.

been conscious of nature's limits, we may have disregarded them because we believed that the wealth of creation was ours for the taking”.

Bergant (1998:68) closed this concept off by saying that human beings have the serious responsibility of acting as faithful stewards who serve the wishes of the owner as they manage the resources. It should be evident from this understanding of the creation accounts in the Bible that our religious tradition calls us to ecological social responsibility.

4.4 AN OVERVIEW OF THE BIBLICAL APPROACH TO CREATION

Given that creation is the reason for our existence, the church stands on the following beliefs.

- ◆ God created the world and all its fullness (Psalm 24:1-2; Gen 1:1, 2; Kings 19:15; Ps. 90:2; Prov. 8:22-26; Is. 37:16, 45:18; Jer. 10:12; 27:5; 32:17). He sustains it, and He will judge it (Neh. 9:6).
- ◆ God loves the world (humans, the cosmos, and the environment) and He redeemed it through His Son Jesus Christ who died and rose again. The church is the agent of the proclamation in that message.
- ◆ The world is the project of God's work. He is the Owner, the Architect, and the Builder of the universe (Ps. 146:6).
- ◆ The world was given to mankind to explore for their benefit, not to destroy it. We are just stewards who should take care of the estate and benefit from the estate but also look after the Master's subjects.

Bergant (1998:73) expresses it theologically by exegesis that God has no contender, neither scientific technology nor human ingenuity. Regardless of the wonders of scientific discovery, the earth still belongs to the Lord, and no one and nothing else. Despite the amazing things that women and men have achieved, they are still only participants in the mystery of life, not the determiners thereof.

A more appropriate expression concerns the environment and the theology of ecology.

This mysterious omnipotent Creator is the same God who heard the cries of the oppressed Israelites and stooped down to deliver them. This is the God who protects the covenanted people 'with a strong hand and an outstretched arm', the God who loves with an everlasting love (Jer 31:3). As has always been the case, it is the poor who suffer the most from the selfishness of the powerful. The poor are the first victims of ecological injustice. Too often they live in the midst of unmitigated pollution and a ravaged environment. They cannot afford to escape it. These are the voices that cry out to God and, our tradition promises, will be heard (Bergant, 1998:73).

Artson (2016) adds that humans and all their activities on earth, are an integral part of creation from which they emerge, which they embody and impact. As humans created in God's image, we must test, probe, and experiment with the earth responsibly. We must engineer and build as we need, but we must also cherish the earth, nurture its fruitfulness, and foster its growth. We must "serve it and guard it responsibly". We must develop an earth CSR alongside our human development by using earthly resources, as we will give account to the Owner and Creator. The rich must be socially responsible to the poor, for God will fight for them.

Bergant (1998:74) concludes his deliberations by saying:

Today's norms for determining access to the holy place include ecological virtues, such as environmental sensitivity; respect for and solidarity with the created world; humility in our perceptions of the place of humankind in the broad scheme of things; responsibility in the use of things, accountability for the use of things; sustainability, or the willingness to live within the limits of the regenerative, absorptive, and carrying capacities of the earth; adaptability; interdependence with all people and things; non-violence; frugality.

The foregoing profound statements holistically cover eco-justice and social justice. Protecting the poor with a strong hand indicates that God fights for the poor when injustice is perpetrated against them. He hears their cries and punishes the offenders. Impoverished communities bear the brunt of the actions of the rich. They are the

primary victims of ecological injustice and God's stretched arm will even reach to other nations that are indifferent to social justice. Pollution in general is therefore, an atrocious act as it impacts mostly the poor and this is the case in the VTR.

Bergant (1998:74) mentioned environmental sensitivity, respect for and solidarity with the created world, treating human settlements as humble servants, accountability in consumption and operation, sustainability, living within affordable means, and interdependency between humans and creation as key aspects of responsible stewardship toward the environment and creation. These profound statements are relevant to the VTR, which is a casualty of pollution as stated in the previous chapter.

All the foundations for biblical CSR are clearly stated in the Mosaic laws given to Israel as a chosen nation, and Christians throughout the world must learn from and abide by them. While Israel received the first insight into these ceremonial laws, other nations also had cultural ethics addressing CSR, as stated in the Hammurabi Codes and possibly other ancient manuscripts. This is because God has also revealed His will to other cultures through nature.

Artson (2001:161) summarised this by saying that, "God's ownership of the earth is total, and the selection of Israel is a Divine prerogative." The election of Israel by God's sovereignty over nations and creation forms the basis upon which God's plan for His creation is built. The Church of Jesus Christ learns God's mercy and grace from both the Old Testament and the New Testament. God has placed nations and different races on earth, determining their purposes, setting their boundaries, and establishing their times (Acts 17:24-27). Paul declares that God gives life to every living thing – plants, animals, the planet, and the cosmos. However, humans are given the responsibility in different generations to fulfil a certain purpose, according to time and space, and every nation has a God-given purpose they must fulfil.

Israel's purpose was to teach other nations about Yahweh, His plan for salvation, and the office of priesthood. Israel's social calling was to show the ethics of nature and how to take care of the estate that God has given to mankind. Their ceremonial laws were about social justice and eco-justice.

4.5 THE PEOPLE OF ISRAEL AND THEIR SOCIAL CALLING

Goheen (2011:34) provides a clear picture of Israel's mission in the Old Testament, aligning with the church's calling in the New Testament. Paul's summary of Israel's calling in Romans 9-11 emphasises the opportunities and role they had to play as a nation, but they lacked faith, and time after time they disobeyed God. According to Goheen (2011:24), three terms are used to describe Israel's identity and role in God's mission. Israel was chosen as a treasured possession to play a priestly role as a holy nation and mediator to other nations. The Old Testament prophets such as Isaiah, Amos, Hosea and others, also reminded them of God's care. Israel would be a holy nation, living a distinctive social life before the nations. We may summarise the significance of these labels in terms of Israel's call to mediate God's salvation to the nations, as they lived before the nations a communal life that embodied God's agent or a representative on earth. They were given ceremonial laws as their great commission to emulate God, stand sanctified as God's people, and integrate these laws into their social lives to promote social justice within their communities. One might simply say that they were a church or a community of faith.

These ceremonial laws aimed to ensure the sustainability of creation and that the earth was not overused, abused (polluted – my version) or destroyed. They had to be integrated into their day-to-day lives. Those were the fundamental principles that set the biblical tone for SR. Social justice was an integral part of those principles. Beginning with how Israel viewed social justice or CSR will be a legitimate starting point for a biblical view.

4.5.1 The social care within the ceremonial laws

Van der Walt (2011:465) defines God as not just a Creator, but the Owner and the Legislator. He subjected the whole of creation's laws, such that we live in an orderly, safe world, free from destruction (Psalm 19:1-12). One of the ceremonial laws was that they must never let anyone suffer from poverty (Deut. 15:4, 7). The Lord told Moses that the poor shall never cease to be around. "If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted towards your poor brother" (Deut. 15:7, 24:12). The story of Israel's slavery and bondage in Egypt demonstrates how God provides a way to deliver people from injustice and unfair hard labour (Exodus 2 and 3). When they

were delivered, they had to lead a new life of social caring in a journey that had limited resources. From a biblical perspective, the Israeli communities practised social ethics of wealth and poverty in the Old Testament (Lev. 19:9; Deut. 24:19; Ruth 2:2-9). There was integration between the assembly and the entire society, including preparations for battles with other nations (Clowney, 1993:12). Their ceremonial laws, culture, and social life would, therefore, be perceived in light of worshipping the Lord as well as social responsibility or social justice to others. Rhee (2012:27) wrote that the Torah reveals Yawheh's special care and protection for the poor by establishing a comprehensive CSR as a social obligation. The Old Testament's ceremonial laws contained a comprehensive set of provisions aimed at alleviating the plight of the poor. The tithes were to be used to support not only the priesthood but also the destitute, strangers, widows, and orphans alike.

4.5.2 The sabbatical years

Slaves were protected against exploitation by their masters, granted a reprieve and allowed to return to their homes in the year of Jubilee (the end of the seventh sabbatical year). The year of Jubilee enabled a fresh start or recycling of debt because many became slaves because of poverty. There was a general amnesty for all slaves in the fiftieth year (Lev. 25:8-15). Every sabbatical year, the land was allowed to rest (Lev. 25:3-5), which allowed the ground to recover and restore itself. For the entire year, there was no tilling of the ground, no ploughing, or pruning. The poor could take whatever the land produced in the fallow year (Exodus 23:10-11). This law continued in Exodus (22:22-27), forbidding the exploitation of the poor and ensuring justice for them (Exod. 23:6).

The year of Jubilee, which came after seven-by-seven years, meant that all credits and debts were cancelled. There was a general economic amnesty for all debtors. The Israeli community was obliged to open their hands to the poor and the needy (Deut. 15:7,11) and not oppress them, especially the Levites (Deut. 14:27), the foreigners (Exod. 23:9), the widows and the orphans (Deut. 24:17-18; Psalm 68:5) because they were landless and socially helpless (Exod. 22:21-24; Deut. 10:17-19; 26:12; 27:19). Synonymously speaking, this was a way to help the poor that demanded both that the landowners hold themselves back from maximum profit, and that the poor work to help themselves. The concept of the seventh year was not only for the benefit of humans

but also for the animals and the land. In short, it was environmental justice (Vogt, 2010:2).

4.5.3 God's providence

The importance of this ceremonial law was intended to teach dependency on God's providence and faithfulness in sending the larger increase, while they kept His commandments. It was a symbol for the heavenly rest when all earthly labours, cares, and interests will cease forever. Passages like Deuteronomy 15:1-5 carry safeguards that protect the community from both extreme poverty and extreme wealth to bring a balance in the economy.

Following the Pentateuch, we find that throughout the Old Testament, social justice is seen in their ceremonial laws, in their social care for the indigents, in the messages of the prophets and even in their kingdoms or governments. Social care was not only for the people; it was also applied to nature and the environment. They had to be careful about how to use the land correctly. The South African *Oikos* journey, which will be discussed later, is copied from this.

4.5.4 Philanthropy

The fact that poverty was never totally eradicated in Israel, even after deliverance from Egypt, meant that God would provide ways of dealing with it. The Lord had told Moses that the poor shall never cease to be around. "If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your poor brother" (Deut. 15:7; 24:12). Moral and ceremonial laws were introduced to enforce philanthropy in their affairs.

Philanthropy was part and parcel of the ceremonial laws. In the Decalogue given by Moses, several commandments respond directly to social responsibility towards others (Exod. 20:13, 15, 16, 17). In the fifth, seventh, ninth, and tenth commandments, the instructions point directly to social responsibility and the last seven together are summed up in, "Thou shall love thy neighbour as thyself." This commandment has been the hallmark of man-to-man relationships before God. The law of love towards a neighbour transcended the different dispensations right through to the New Testament (Matthew 23:36-40).

The ceremonial laws in the Old Testament ensured that the indigents were also guaranteed basic social and economic grants for their needs. The regular tithes were to be used to support not only the priesthood, but also the strangers, orphans, and widows in the community (Deut. 14:28, 29, 26:12). The laws obliged farmers to leave behind some gleanings during harvest time. In addition to that, the corners of the field were not supposed to be harvested and the fallen fruits had to be left behind so that the indigent could still benefit from that philanthropic exercise (Lev. 19:9, 10, 23, 22.). They did not plough the land in the Sabbath year of rest and all the vineyards and olive groves were left un-harvested for the sole benefit of the poor, so that they could pick them up. Every third year, a tenth of the agricultural produce went to the poor (Exodus 23:10,11; Leviticus 25:1-7). That was the social responsibility of those who were farming, but the practice did not end there.

God had been giving divine care to the poor and the needy (1 Samuel 2:8; Job 36:6; Psalm 10:14; 35:10; Eccl 5:8; Jer 20:13). Those who had the ability and capacity to help the needy were encouraged not to hold back any assistance but to exercise social investment to the poor, so that the day they also needed help they might receive the same (Psalm 41:1; Prov 21:13). Even the rulers, governments, and authorities had to apply fair justice to the poor so that their regimes could be sustained (Prov 29:14; Jer 22:16).

4.5.5 Social justice

Various laws ensured social justice within entire communities. “Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed” (Psalm 82:3). Social justice was the fibre of the community and prevented corruption (Exod. 23:1-9). Justice is one of God’s attributes. He runs nature with pure justice. It is also a natural desire of every person. Even those who have wronged others seek fair justice. But if the authorities are unjust, the poor and the powerless suffer more. In such a situation, social injustices become prevalent. God is biased towards the poor.

Showing kindness to a neighbour as an aspect of social justice did not end with the aspect of poverty; it was a component of SR that extended to land and property restitution (Exod. 22:1-15). The law of love superseded all others.

4.5.6 Measures of poverty

Originally, all the laws given to the Israelites, as a church in the wilderness, by God through His servant Moses, included several business ethos and values that also protected the nation from extreme wealth, guarding against the poor not being extremely poor, but also protecting the rich from being extremely rich. According to Friedman (2012), the Talmud and the Hebrew Bible are more radical when it comes to fighting poverty and extreme wealth. Israel as a nation was instructed, “There should be no poor among you” (Deut. 15:11). Since that was also directed against extreme wealth, even though there was no blanket on being rich, one may also infer that, “there should be no one who is extremely rich while others remain poor”.

On the same note, God blesses those who use their wealth to help the poor (Deut. 15:10; Isaiah 1:17-19; Prov. 19:17). Wealth, peace, and/or long life are rewards from God for obeying His laws (Levi. 26:3-13; Deut. 11:13-16; Deut. 25:15; Prov. 22:4). The rich and the high-earning executives have a direct individual social responsibility (ISR) to voluntarily reduce part, or give part of their earnings to struggling families.

Friedman (2012) continues to state that reading from the Talmud, when the High Priest left the Holy of Holies in the Temple on the Day of Atonement, the holiest day of the year, he prayed for a great deal of rain. In an agrarian economy where rain is necessary for the fields, that kind of prayer is tantamount to a prayer for the community’s financial success (Amsel, 1994:188). It is equal to praying for the economy. When Elijah prayed to stop the rain, it can be inferred that his prayer stopped the agrarian economy at that time and because the economy and the environment were affected, many people died. In contrast, praying again for rain revived the economy (1 Kings 17) and ultimately saved the people.

4.5.7 The Israelite kings and social justice

Job, who was one of the richest people in his time, says, “I was a father to the poor” (Job 29:16). The narrative of King David and Jonathan’s son Mephibosheth, in 2 Samuel 9, may be regarded as one of the examples of a demonstration of kindness to the needy during his reign as king over Israel. He brought Mephibosheth back and showed mercy to him in allowing him to come and have a share from the king’s table. David, in Psalm 37:21 and 26, writes that “the righteous gives generously and lends

freely.” Ps. 41:1 also underscores the importance of considering the poor and extends prosperity and blessing to such.

Solomon, in Prov. 14:31, explains that the one who has mercy on the poor honours God. He also wrote to motivate that giving to the poor had rewards (Prov. 14:21). “He who gives to the poor lends out to God” (Prov. 19:17). Social justice to the poor was also part of such idiomatic expressions (Prov. 28:27; Prov. 29:7; Prov. 31:9, 20). However, in all his expressions against the harsh treatment of the poor, Solomon also cautioned the poor against laziness (Prov. 6:6-11) and encouraged people to be empowered to fend for themselves.

Nonetheless, the overarching message was that the indigents were to be well looked after, not just as empty ceremonial laws, but in both word and action (Is. 1:17). The opposite treatment of these indigents would result in heavy punitive consequences. In addition to pronouncing positive commands to help the needy and presenting examples of practical mercy, the Old Testament prophets poured out scathing denunciations upon all who were either indifferent or opposed to any consideration of the social welfare of others.

4.5.8 Evaluating summary

God, as the Creator, gave the earth to mankind to subdue, not necessarily to exploit but to explore it responsibly. God still has primary ownership of this estate, but He has appointed mankind to be stewards thereof. As proven, there is a significant gap in stewarding the earth accordingly. The reason for us talking about sustainability, corporate social responsibility, and related terms suggests that, as humans, we have violated some rules of stewarding the earth as God had intended for us. Israel, as an example to other nations, was given guidelines concerning the ceremonial laws. In terms of social responsibility, these laws were to prevent a situation where they would deplete the resources from the land or exploit their fellow human beings. Over and above that, they were to account for their actions and if they were found wanting, they would be inviting punishment upon themselves.

The ceremonial laws and the history books discussed above carried a clear instruction manual for social justice in Israel, by those who were in power and by those who were wealthy so that they should become good stewards of God’s resources for both the

indigents and the environment. The social justice guidelines, as stated in the ceremonial laws were important and failure to adhere to them was punishable by slavery and bondage. Any form of social injustice was surely going to take the nation to serious judgement. To show His love to Israel and demonstrate that social justice was fundamental, God gave them prophets and Nazarenes to remind them and also warn them about the consequences of not honouring their social responsibility principles.

In this dispensation, the same God is looking at the entire human race to take responsibility for their consumption and production. All nations, according to the texts read, are faced with the same responsibility to look after the estate as well as the subjects thereof. The governments, corporations, and communities have been called upon for serious social responsibility towards one another as well as the planet, which all belong to God.

If one looks at the sabbatical laws, one will question the attitude of the International Monetary Fund (IMF), the World Bank, and commercial credit houses towards the poor nations of Africa. The Heavily Indebted Poor Countries (HIPC) policy is still insufficient to relieve the countries of their heavy burden. Some families have loans from commercial banks that may keep them indebted for generations to come. The cancellation of debts, as given by God to Israel, could bring total financial freedom.

Humans as stewards of the estate, will in the end give an account to the owner. Israel was a nation chosen to administer true worship unto God and teach other nations about the true living God and His divine will.

4.6 THE OLD TESTAMENT'S PROPHETIC CHARGES AGAINST SOCIAL INJUSTICE: AMOS'S INDICTMENTS

The Old Testament's prophets, both major and minor, reminded Israel about the importance of the ethics of SR from the Torah. They articulated the indictments against rulers and communities that ignored social justice for the poor and the vulnerable. We see these in both major and minor prophets, like Isaiah, Amos, Micah, Joel, and so forth. Isaiah 3:14-15 declares that God occupies His seat in court, as a Judge against Israel for its transgressions against His laws which resulted in social injustices. Isaiah mentions that the judgement is against those who are in power, meaning the

governments of the day. However, it did not end there, as individuals or those who were wealthy also came onto the scale. This refers to business entities as well. From the scripture, it is evident that social injustice is an outrageous sin before God.

The prophets continued to warn the Israelites who were in Samaria, condemning their unjust laws (Isa.10:2). They had prescribed to rob the needy of justice and take away their basic human rights. Their social injustice was targeted at the vulnerable in society: the widows and orphans.

In the next section, the prosecutions that will be discussed are mainly those pronounced by Amos in his book. While there are other prophets who spoke about social justice, the study chose Amos as it is distinguished by the address to many other surrounding nations as well as Judah and Israel in one discourse.

During the time of Amos, the kingdoms in Israel (Judea, and the Northern Kingdom), forgot the codes of their corporate social responsibility, and that got them into serious trouble. Amos is chosen as the basis for the exposition of prophetic discourse against their deeds. Amos underscores the two major indictments of Israeli sin, which are idolatry and social injustice (Waltke & Yu, 2007:835). The latter is, of course, the topic of this investigation.

But let justice roll on like a river, righteousness like a never-failing stream (Amos. 5:24)

4.6.1 Amos: The historical background

The prophet Amos is said to have lived during the divided kingdom of Israel when King Uzziah ruled in Judah (791-740 BC) and Jeroboam ruled in the Northern Kingdom (793-753 BC). This was about two years before the great earthquake (Amos 1:1) which Zechariah also speaks about (Zech. 14:5). According to Constable (2022:1), Amos was the only prophet out of 16 who recorded what his occupation was before God called him to become a prophet. Although he was from Tekoa in Judah (which is also questionable), his message was directed mainly to the Northern Kingdom of Israel, but it included Judah and other nations. One could argue that the main reason for the pronouncement of their judgement was because of their religiosity. However, the indictments will show that the collapse of social justice and CSR, was “the last straw

on the camel's back", which brought God's judgement upon them, especially the Northern Kingdom of Israel.

During those days, the two kingdoms had great successes and prosperity after military expansion, and they had acquired great wealth. It was a time when there was little threat from neighbouring and foreign powers. According to Peels and Snyman (2012:17), the Aramean Kingdom, which launched several attacks on Israel during the last years of the ninth century, was subdued by Assyria. Assyria itself was kept occupied by the kingdom of Urartu and had to suffer a period of internal weakness. As such, the Northern Kingdom of Israel and the Southern Kingdom of Judah enjoyed peaceful relations. It was a period of unprecedented prosperity (Dillard & Longman III, 1994:375). These were times of political stability, material prosperity, economic boom, and geographical expansion for both the Northern and Southern Kingdoms (Amos. 1:6; 6:2, 13; 2 Kings 14:23-29; 15:2; 2 Chron. 26:1-15). Snyman (2012:18) provides a good picture by saying, "Major trade routes passing up and down Transjordan, into northern Arabia through Israelite territory, paved the way for an economic revival in Israel". Commerce and trade flourished, and houses were built on a grand scale with some Israelites owning both a summer and winter house (Amos 3:15). These houses were luxuriously furnished and decorated with ivory. They feasted on the finest quality of food available.

During that commercial boom, an upper class emerged (Amos. 4:1-3). These were a powerful and profligate wealthy class of people who owned those expensive mansions (Amos. 3:15; 5:11; 6:4, 11). The rich enjoyed an opulent, indolent, indulgent lifestyle (Amos. 6:1-6), while the poor became targets of legal and economic exploitation (Amos. 2:6-7; 5:7, 10-13; 6:12; 8:4-6). Slavery for debt was easily accepted (Amos. 2:6; 8:6). In the words of Sunukjian (1985:1427), standards of morality had sunk to a low ebb due to indulgence and opulent living. The rich were complacent, oppressing others as slaves. Amos was sent to pronounce judgement for Israel's idolatry, complacency, and oppression of the poor, which was against the social responsibility programme, as stated in the Torah. They had forgotten the ceremonial laws that had established a holistic CSR in the nation.

Religion flourished too. The Hebrews participated in the yearly festivals (Amos 4:4; 5:5; 8:3, 10) and offered their sacrifices enthusiastically (Amos 4:5; 5:21- 23). They

believed that God was with them and considered themselves immune to disaster (Amos. 5:14, 18-20; 6:1-3; 9:10). Yet they worshipped the native Canaanite deities along with Yahweh. All the above points described a situation where the rich were getting richer at the expense of the poor, and the poor were getting poorer by the social injustices of the rich.

4.6.2 The social status of Amos

According to Klingbeil and Klingbeil (2007:165), the prophet was not a simple farmhand or shepherd, but most probably a well-to-do Judahite who held a managerial position in the local sheep industry. In response to Amos 7:14 which says, "I was no prophet neither a prophet's son, but a herdsman and a gatherer of sycamore fruit", Dillard and Longman III (1994:376) questioned whether this is a metaphor that means a tax collector or government commissioner, they but concluded that there was no clear social status for Amos. Whether that was the case or not, he owned or managed large flocks of sheep, and/or herds of goats, and was probably in charge of shepherds. Several scholars deny this, while others put him in a higher position. One may also add that the manner in which he strategically arranged the prophecy may indicate that he might have occupied a higher position. This is supported by the assertion that he addressed the economic issues in both the Northern and the Southern kingdoms, as well as speaking against the atrocities of other nations.

The Book of Amos is distinctive from the other prophetic books of the Old Testament in two respects: Amos was not a prophet in the same sense as other prophets, was not recognised as a prophet among his contemporaries, never attended schools of the prophets, and had not been disciplined by another recognised prophet. He was what we would call a "layman" today, and an untrained layman at that.

4.6.3 Ministry of Amos

The reason why the study chose Amos among the other prophets is his approach to justice on all nations. Amos saw Yahweh as sovereign over all these city-states and nations, and not only over Judah and Israel. Whereas Isaiah (chs. 13, 14, 15, 16, 17, 19, 21, 23 & 34), Jeremiah (chs. 46, 47, 48, 49, 50 & 51), Ezekiel (25, 26, 27, 28, 29, 30, 31, & 32) also condemn the crimes of the foreign nations, they spoke to one of the two of God's people. Other minor prophets, such as Obadiah, Jonah, Micah, and

Nahum also mention the social injustices of foreign nations in their books. Daniel and Hosea, despite speaking messages of judgement against foreign nations, focused on Judah and Israel in their books. This makes Amos a contemporary of other prophets such as Hosea, who pronounced his prophecies to foreign nations; yet, he also delivered his prophecies in both the Kingdoms of Israel and Judah, while Isaiah and Micah delivered their respective prophecies in Judah.

Amos was a Judaeen, but it is near, if not always, Israel, the sister kingdom to the north, and not that much his kingdom, that he addresses, and this, too, may partly explain the almost unmitigated severity of his message. Although Amos focused specifically on Israel, he still viewed Judah and Israel as two among many nations that God would judge for the same sins. The evidence of this is that he did not refer to God as the God of Israel, as the other prophets did. Instead, he thought of Him, and referred to Him, as the God of the whole earth. Amos grouped Judah and Israel with Damascus, Gaza, Tyre, Edom, Ammon, and Moab, indicating that God would deal with all the nations in the same manner. This is true even today for believers and non-believers, in that for both, God will hold them to account for their actions.

In a contemporary setting, Amos emphasised God's righteousness. Hosea, his counterpart in the north, emphasised God's love. Amos' prophecies are more threatening, but Hosea's are tenderer. Amos' professional life is the subject of his prophecies, whereas Hosea's home life is the subject of his.

Constable (2022:4) notes that Amos gave his readers the philosophy of the Divine government in the comprehensiveness of its outlook. In particular, he explained the standard by which God exercises His universal sovereignty, the principle by which He rules, and the patience that marks His governing.

4.6.4 Tekoa, the hometown

The only village that bears the name is the one south of Bethlehem in Judea. However, given that the sycamore tree did not grow in the village and that the prophet focused his message mainly on the Northern Kingdom, many scholars suggest that there could be another village with the same name around Galilee (Dillard & Longman III, 1994:377).

4.6.5 Unity of the book

Hanna (2014) says that most scholars agree that the Book of Amos was originally a single book that the prophet Amos wrote. In comparison to the writings of the other eighth-century prophets, plus the consistently vivid and forthright style of Amos, it makes this conclusion virtually inescapable. In the words of McComiskey (1985:6),

Comparatively few scholarly attacks have been made against the unity and authenticity of Amos. Rather, appreciation continues to grow for his literary skill. Amos is now viewed as a literary virtuoso. His broad range of literary tools includes metaphors, similes, proverbs, sarcasm, vision, dialogue, a funeral hymn, satire, and vivid imagery.

4.6.6 Literary structure and style

Looking first at the style that Amos uses, one can see the legal practitioner's writings. He wrote in the covenant-lawsuit structure and style that was common in the ancient Near East (Constable, 2022:6). His speeches have been called covenant-lawsuit addresses by various scholars. One scholar called the entire book a covenant enforcement document (Bramer, 1999:44).

Other stylistic features that Amos employed prominently include rhetoric (Ch 1:3, 4, 5), summary quotation (Ch. 4:1; 6:13; 8:5-6; 9:10), and irony (Ch. 4:1). "Amos makes use of a wide range of literary devices in presenting his oracles: metaphors, simile, epithets, proverbs, short narratives, sarcasm, direct vituperation, vision, taunt, dialogue, irony, satire, parody—'a virtual anthology of prophetic forms'" (Ryken, 1993: 342).

4.6.7 An overview of the structure of the book of Amos

1. Prologue: (Ch. 1:1-2) The Lord Roars like a Lion from Zion.
2. Message: (Ch.1:3 to 2:16) Oracles against six nations, then Judah, and culminating with Israel.
3. The calling of Amos: (Ch. 3:1-8).
4. The oracles against Israel-Samaria: (Ch. 3:9 to 6:14).
5. The visions: (Ch. 7:1 to 9:10) The interruption by a dispute with Amaziah, the priest Amos (7:10-17).

6. Prophecy: The restoration of the fallen house of David (Ch. 9:11-15).

The main focus of the analysis is on the first chapters, which mainly deal with social justice.

4.6.8 Prologue 1:1-2

Introduction and theme: "The Lord Roars like a Lion from Zion".

In this part, we find the words of Amos and the Word of the Lord. The first two verses of the book constitute a prologue. They contain an explanation of what follows, an identification of the writer, the time of his writing, and his theme. The words of Amos, one of the shepherds of Tekoa – the vision he saw concerning Israel, two years before the earthquake, when Uzziah was king of Judah, and Jeroboam, the son of Joash, was king over Israel. He said, "The Lord roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up and the top of Carmel withers". The name "Amos" may be a shortened form of "Amasiah" (2 Chron. 17:16), which means "one sustained by Yahweh" (Constable, 2022:15).

4.6.9 Prophetic messages that Amos delivered 1:3—6:14

The section of Amos 1:3, 2:16 includes oracles dealing with eight different people groups, beginning with the foreign (and mostly hostile) "nations" of Aram (Damascus), Philistia (Gaza), and Phoenicia (Tyre), which are followed by somewhat related peoples, including Edom, Ammon, and Moab. The oracles in Amos lack the mythological motifs that characterise the major collections of oracles against the nations in Isaiah, Jeremiah and Ezekiel. However, these, according to Dillard and Longman III (1994:380) are the rhetorical device leading up to the condemnation of Israel. Klingbeil and Klingbeil (2007:169) argued that while the literary and rhetorical function of Amos' oracles against the nations is important and should be noted, their inclusion in the canonical book was not only a strategy of more effective or surprising communication to the Northern Kingdom of Israel. Rather, it seems to have been part of a larger issue, i.e., the broader (and often inclusive) vision of Israel's prophets who spoke out on international issues. This tendency becomes even more relevant when one considers the existence of these types of messages in most of the oracles of the writing prophets of the eighth–sixth century BCE; these must have been more than mere rhetorical devices, and point to the important notion of a universal covenant that

includes all inhabitants of the earth. Ellison (1974:72) mentions that all the things condemned by Amos were recognised as evil in themselves, not merely in Israel, but by all the nations of the western Fertile Crescent.

The listeners would, at the beginning of his utterances, become excited that it is about the other nations, only to realise later that the finger is coming to point more at them. According to Ryken (1993:342), there is a clear sense of urgency that culminates in the indictment against Israel.

The Gentile nations were indicted primarily for their war crimes. Those war crimes were a demonstration of social injustice. The researcher will only give highlights on the Gentile nations but dwell more on Israel and Judah.

McComiskey (1985:281) described it as follows:

It was as though the prophet was weaving a web. The prophet began with the distant city of Damascus and, like a hawk circling its prey, moved in ever-tightening circles, from one country to another, till at last he pounced on Israel.

One can imagine Amos's audience approving the denunciation of these heathen nations. They could even applaud God's denunciation of Judah because of the deep-seated hostility between the two kingdoms that went as far back as the dissolution of a united kingdom, after Solomon, but Amos played no favourites. He swooped down on the unsuspecting Israelites in the severest language and condemned them for their crimes as well.

In the indictments, there appear to be some basic patterns in the pronouncements. The crimes that have been committed by all of the eight accused, can be summarised as crimes of social injustice.

4.6.10 The purpose of the book

To pronounce the indictments and verdicts of social injustices of all nations.

4.6.11 The theme of the book

Scholars agree that the theme of Amos is about social justice. The main theme is found primarily in Chapters 1, 2, and 5. In the second chapter, the indictments that Amos instigates are against Israel, Judah and their neighbours. Amos introduces God as the Sovereign being who rules over all nations and not just Israel. In the social sphere, injustice and oppression abounded, while in the religious space, the illegitimate worship practices, which were an insult to Yahweh, initiated by Jeroboam I, continued in 'full swing'. They had become corrupt people and cruel to the indigents. These are the issues that Amos, the shepherd-turned-prophet from Tekoa, was called to confront. His command to seek God and live holy rings as true today as it was almost three thousand years ago.

His prophetic messages follow a certain pattern. He starts with the "What?", wherein he pronounces the judgement that is coming (punishment) followed by the "Why?", where Amos defends the judgement by explaining the reason for it (account of) and that is followed by the "When?", where he declares the looming judgement (sentencing).

Burger *et al.* (1997:241) identified common features appearing throughout the book in four parts, the Messenger formula: "These are the Words of the Lord", then the Expression: "For crime after crime I will grant them no reprieve", followed by the Announcement of judgement, "I will send fire" and finally, "This is the Word of the Lord."

Smith (1989:40) described this pattern, which occurs with some variations in the oracles to follow, as a "messenger speech". It contains five elements:

1. An introductory formula
2. The certainty of judgement
3. The charge of guilt
4. The announcement of punishment.
5. The concluding formula.

According to Chisholm (2009:379),

Based on structural parallels with proverbial statements that use the 'three, even four' numerical pattern (see Prov. 30:15-16, 18-19, 21-23, 29-31), one expects to find a list of four specific sins in each oracle, but this never happens in the first seven oracles. After specifying one or two sins, the prophet breaks off the list, announces judgement, and then moves on to the next nation, as if the real target of God's anger lies somewhere else. This stylistic device does not become a bad omen for Israel until the list of Judah's sins is left truncated, suggesting that another nation, which proves to be Israel, will follow.

The main target was Israel, even though foreign nations were receiving their share.

Three transgressions of a nation represent fullness, and the fourth is an overflow. The expression "Three strikes and you're out conveys the same idea" (Constable, 2022:19). At this point, one sees the last transgression being mentioned, which is the one that "broke the camel's back" and made judgement inevitable, or possibly the representative one, for Israel's enemies. Constable (2002:19) suggested that the phrase may also be a poetic way of describing seven transgressions, symbolising completeness. It implies the Lord's patience, as well as the inevitability of judgement

4.7 ENTERING THE COURTROOM

The Lord takes His place in court. He rises to judge the people. Is. 3:13

The researcher has decided to organise the following prophetic messages in a form or replica of a courtroom-like scenario, where the verdict is being delivered. These nations being judged have all broken the Laws of God (Judea and Israel), and the laws of humanity (the neighbouring foreign nations). It starts with the first nation as accused number eight and the last one as accused number one, which is the longest. For obvious reasons, although the seven first nations are mentioned, the main culprit is Israel, who will be identified as accused number 1.

4.7.1 Reading the verdicts of the indictments levelled against the eight accused.

♦ Accused Number 8: Aram

Social injustice by Aram (Damascus) (Ch.1:3-5)

Main charge: God would judge the Arameans because they were cruel to their neighbours, an offence against the code of peace among nations. "She threshed Gilead with sledges having iron teeth."

Verdict: [Guilty as charged] Social injustice is a crime of cruelty.

Judgement pronounced: Consuming fire will be sent to destroy the house of Hazael and the Fortress of Ben-Hadad. Their kings will be destroyed. The people of Aram will go into exile.

Fulfilment: The fulfilment of this prophecy came when Tiglath-Pileser III of Assyria captured Damascus and took the Arameans captive in 732 B.C. (2 Kings 16:7-9)

♦ **Accused number 7: Gaza**

The social injustice by Philistia (Gaza) (Ch. 1:6-8)

Main Charge: God would judge the Philistines because they bought and sold other human beings. They captured and deported whole communities (or people at peace, possibly Israelites and/or Judahites) "to Edom" as slaves (Joel 3:4- 8).

Verdict: [Guilty as charged] Social injustice manifested in human trafficking: slavery. According to Paul (1991:56), "The sale of human booty on the slave market was a well-known practice that became a profitable by-product for the victors of war". Smith (1989:51) added that Amos seemed to have been more concerned with "the freedom and dignity of persons, regardless of their nationality, colour, or culture. The trading of such captives for use as slave labourers was to treat precious humans made in the image of God (Gen 1:26-27) as mere commodities."

The issue of human rights is therefore a matter of justice that God judges even in this day and age. The violation of these human rights is not just a crime against humanity, but it is a sin before God, a sin which is punishable by wrath.

Smith (1989:52) continued to note that the driving force behind these atrocities was nothing more than the profits of the mighty. This means that somebody was profiting at the expense of others' lives.

Broken treaties have marred the pages of history from ancient to modern times. God has a low tolerance level for those who break treaties, who take away human freedom and dignity, and whose motive is material profit. Such people should brace themselves for the destructive judgement of God (Smith, 1989:52).

The judgement pronounced: "Fire" (destruction) would overtake the cities of the Philistines and affect everyone from the ordinary citizens to the rulers. Ancient Near Eastern armies commonly used fire to burn and weaken a city wall.

Fulfilment: This prophecy was initially fulfilled when the Judean kings, Uzziah and Hezekiah, invaded Philistia (2 Chron. 26:6-7; 2 Kings 18:8), and when a succession of Assyrian conquerors captured these towns. It was completely fulfilled during the Maccabean period (169-134 BC.) when the Philistines passed out of existence (Constable, 2022:23).

♦ **Accused number 6: Tyre**

The social injustice by Phoenicia (Tyre) (Ch. 1:9-10)

Main charge: The Phoenicians traded in human lives, despite a covenant in which they pledged not to do so. This code of brotherhood governed nations on the aspect of treating refugees and asylum seekers. (The code is similar to the United Nations' human rights code of conduct in war or combat situations).

Verdict: [Guilty as charged]: Social injustice demonstrated in human trafficking

Judgement: "Fire" (destruction) would overtake the cities of the Phoenicia and affect everyone from the ordinary citizens to the rulers. This warning of judgement indicates that where people abuse CSR codes, the consequences are dire.

Fulfilment: Ironically, many Tyrians became captives and were sold as slaves when Alexander the Great destroyed Tyre in 332 B.C. (cf. Ezek. 26-28). 'They were made to drink their own medicine.' Phoenicia declined as a major power in the ancient Near East after that destruction and never revived (Constable, 2022:24).

Amos's next focus moved from addressing chief cities to addressing countries. Specifically, these were countries with ethnic ties to the Israelites. Constable (2022:24)

suggests that their closer relationship with Israel is the reason why he mentioned countries, rather than cities, in the introductions to the later oracles.

♦ **Accused number 5: Edom**

The social injustice by Edom (Ch. 1:11-12)

Main Charge: The Edomites were unforgiving and took revenge with a long history of hostility. (Gen. 25:29-30; Num. 20:14; Deut. 2:4; 23:7; Obad. 12). He pursued his brother with a sword, stifling all compassion because his anger raged continually, and his fury flamed unchecked.

Verdict: [Guilty as charged] Social injustice manifested in vengeance and rage. Vengeance belongs to the Lord.

Judgement: Fire will come upon her cities.

Fulfilment: The Assyrians subjugated Edom in the eighth century B.C., and the Nabateans, an Arabian tribe, took it over in the fourth century B.C. (Constable, 2022:24).

♦ **Accused number 4: Ammon**

The social injustice by Ammon (Ch. 1:13-15)

Main Charge: The Ammonites were descendants of Lot, Abraham's nephew (Gen. 19:30-38). Their main atrocity was to kill Israelites with harsh cruelty, even "the pregnant women" and their unborn children, who lived in Gilead to the west of Ammon. This brutal slaughter terrorised and decimated the attacked populace. Social justice not only concerns powerless pregnant women and their unborn children, even the dead should be treated with respect (Peels & Snyman, 2012:20). To burn the corpses of captives and thereby deny them a proper burial, is to be guilty of the crime of social injustice. The Ammonites did this "to enlarge their borders" (territory) to the west for materialistic advantages, not for self-preservation (Constable, 2022:24).

Verdict: [Guilty as charged] Social injustice in gross human rights violations.

Judgement: Consequently, Yahweh promised to destroy "Rabbah", the capital, and Ammon's walled cities ("citadels") in battle. According to Constable (2022:24), the

clause "I will kindle a fire on the wall" may refer to an internal conflagration that God would use to bring Rabbah down.

Fulfilment: This destruction occurred when Tiglath-Pileser III invaded Ammon in 734 B.C., but Ammon's final demise came when Nebuchadnezzar sacked Rabbah and took many of Ammon's citizens captive to Babylon, around 586 B.C. The last reference to them is the Ammonites' defeat by Judas Maccabeus in the second century B.C. (1 Macc. 5:6-7) (Constable, 2022:25)

♣ **Accused number 3: Moab**

The social injustice by Moab (Ch. 2:1-3) (The Moabites also descended from Lot).

Main Charge: They were violent and vindictive, like the Ammonites.

Verdict: [Guilty as charged]. Their brutal treatment of an Edomite king's corpse was horrendous. Burning the bones of a dead person dishonoured that individual since there was nothing substantial left of him. Garland is quoted in Constable (2022:25), where he says, "Burning the king's bones indicated a desire to completely destroy the peace and even the soul of Edom's king for eternity. This was a despicable crime in the ancient Near East, where a peaceful burial was the hope of every person". This treatment of a corpse reflected a lack of respect for human life, life made in the image of God (1 Sam. 31:10).

Judgement: Because of this sin, Moab would perish in the tumult of battle, and its leaders would die.

Fulfilment: Nebuchadnezzar conquered Moab shortly after 598 B.C., which paved the way for Arab tribes to occupy its land (Andersen & Freedman, 1989:301).

[Court adjourned after the Gentile nations' verdicts]

4.8 SUMMARY 1

Before going on to Judah and Israel the discourse of the gentile nations is concluded by looking at the key factors. McComiskey (1985:291) makes a profound statement saying,

"Highly significant is the fact that Amos here pronounced the punishment of Yahweh on social injustice involving a non-Israelite. In his other oracles the crimes were, for the most part, against the covenant people. Amos understood that an aspect of God's law transcended Israel."

Constable (2022:25) narrates that probably the Noahic Covenant provides the background for the Lord's indictment (Gen. 9:5-7; Isa. 24:5). Chisholm (1990: 75) asserts that the crimes mentioned in Amos 1:3-2:3 can be placed under the heading of disrespect for human life or the image of God in human beings. Social justice is about the protection of the dignity of all people.

Niehaus' (1998:358) observation brings the conclusion that the crimes against humanity, in general, and not just against Israel, bring God's punishment. This observation is a powerful motivation for God's people to oppose the mistreatment and neglect of their fellow human beings. Ideologies, such as the system of apartheid or racial segregation, are forms of social injustice perpetrated by one race over another.

This also confirms what Ellison (1974:74) argued on ethics, that no matter how dimly and falsely men may draw the boundary, there are such things as absolute right and wrong, based on the rules set by the Creator and Ruler of all.

It is important to note that every nation's social injustice fell under God's judgement. The nations were subjected to punishment by other nations that came later to conquer them. Every nation, therefore, must check its policies on whether they violate the law of God or not; irrespective of whether it is the politicians who design government policies or experts, and those who cast their votes for national leadership in governance, they all must understand the responsibility they carry at the ballot box. Voter responsibility is a CSR matter.

When a society acquiesces in and welcomes an evil, knowing it is evil, that society is doomed (Bhavnani & Condra, 2012; Ellison, 1974:74; Winters & Weitz-Shapiro, 2013:419).

The human rights issue is God's concern for humankind because the rights of the weak and the vulnerable and the protection of citizens are guaranteed therein; strangers and refugees are saved from total annihilation. Much as we have seen in

Israel, which was a chosen nation from which we learn the attributes of God, how the indigents were given hope in the law of God, so did we learn the love and mercy of God to other nations. All of these display the aspect of social justice being applied against the strong and mighty.

The social injustices of every community are counted as sins against God and humanity, irrespective of how right or wrong they may appear politically. The same applies in the case of xenophobia, gender-based violence, looting and stealing, which have become a new pandemic in South Africa – they are social injustices against other humans and communities.

The normative task brought along the biblical and theological aspects of how God in His creation comes into SR for the benefit of all creation. Concepts such as love for God and one's neighbour, as well as stewardship and social justice, presented a clear picture of the biblical approach to SR. The Amos discourse was a showcase that God is a jealous guardian of social justice and that there is a terrible judgement for social injustices. The Nehemiah discourse demonstrated how a nation needs to restore social justice and the proper practices towards social and environmental justice. The readings show the introduction of public theology, which could comprise several public theologies (Forster, 2020:15), looking at the complex and dynamic social ills that dominate in our communities.

♦ **The Indictments against Judah and Israel: Social Injustices and Idolatry**

The two nations, Judah in the south and Israel in the north will be addressed differently in that they had priests and prophets that read the Torah to them. Social injustices within the community of the people of God are also brought to light (Peels & Snyman, 2012:20). Whereas, concerning foreign nations, the focus was on a war-time situation, about the Israelites themselves, the focus is more on the ordinary life within a community.

Unlike other nations, they were the chosen people who were instructed to obey God's laws. The Lord had also revealed Himself to the Israelites as He had done to no other people (Ch. 2:2). God said that He would punish His people for their "wrongdoing" because their sins were against His unusual blessings (Ch. 5:14). Greater privilege

always results in greater responsibility (Luke 12:48). There are also joint messages reminding both nations in other verses (especially where the Lord speaks of what He has done for them both) as His chosen nation (Ch. 3:1-3; 13).

♦ **Accused number 2: Judah.**

The Apostasy and social injustice of Judah: The people that must be exemplary (Ch. 2:4-5).

Sweeney (2000:230) remarked that many scholars argue that the oracle concerning Judah in Amos 2:4-5 must be a secondary addition to the series. He said, “Amos is supposed to speak against Israel, not Judah, and an oracle against Judah would undermine the rhetorical impact of his attempt to condemn Israel,” which was the main target of his message. Even the message against Judah is the shortest, as one would expect to receive a more or less similar reprimand for Israel. The oracle may have been reworked in keeping with a later interest during the period of Josiah to employ the prophecy of Amos as a basis for calling for Israel’s return to Davidic rule, but it also makes a great deal of sense for Amos to include an oracle concerning Judah in the original series (Sweeney, 2000:230). There were other social injustice charges but only the religious ones are mentioned.

Main Charge: Idolatry and serving God through profane things. Social sins are mentioned in Micah and Isaiah. To worship other gods violates the first of the Ten Commandments (Exod. 20:3-5, 23; Lev. 19:4; Dt 4:15-20; 5:7-8).

Verdict: [Guilty as charged] The indictments over Judah are two-fold. On social injustice and idolatry (Dillard & Longman III, 1994:382). The Judahites had despised the Lord's instruction regarding what their treatment of others should be and had failed to learn a lesson from their neighbour nations' wrong behaviour.

In Micah 6:1,2. Yahweh is posing to get a plea from Judah. “Hear now what the LORD saith: Arise, contend (literally, ‘plead your case’) before the mountains, and let the hills hear thy voice. Hear you, O mountains, the LORD’S controversy, and you strong foundations of the earth; for the LORD hath a controversy (lawsuit) with his people, and he will contend [plead] with Israel” (vv. 1 and 2).

Judah is asked to testify about any evil the Lord has committed against her. The mountains, hills, and the foundations of the earth represent immutable and inanimate creations, which have, since time immemorial, stood in silent witness to God's gracious faithfulness towards evil Judah. They are asked to listen to God's lawsuit as He pleads with Judah concerning her sin and idolatry.

God asks Judah two rhetorical questions, requesting that the nation present any charge it has against Him: "O my people, what have I done unto thee? And in what have I wearied thee? Testify against me" (v. 3)

Judgement: Yahweh promised to destroy "Judah" and "Jerusalem," just as He had promised to destroy her sinful neighbours.

Fulfilment: The fulfilment came with Nebuchadnezzar's destruction of Jerusalem in 586 B.C. (2 Kings 25:1-12).

The criticism that Amos pronounced in the six nations was attributed to their crimes against other humans. Judah, however, was supposed to be an ambassador of God's righteousness to tell the nations about Yahweh and teach them to fear Him. She failed dismally in several areas. The indictments of her apostasy included the following:

- ♣ her failure to live by the Torah;
- ♣ her failure to adhere to the instruction that Yahweh had given her;
- ♣ her disobedience in the Mosaic Covenant (Rom. 2:12-15);
- ♣ listening to false prophets;
- ♣ Worshipping idols.

These sins were significant evidence of this apostasy (Deut. 6:14; 7:16; 8:19; 11:16, 28).

To whom much is given, much will be required. The principle that lies behind this standard is that privilege brings responsibility. God's harshest judgement fell on His people, who had the lightest (revelation from Himself) burden. The pagan nations were guilty of violating human rights, too, but their punishment would be less, because they did not have the privilege of having received as much of God's revealed will as the Israelites did. We see the same principle in operation in Hosea and Romans 1 - 3.

Verses 4 and 5 of this chapter are directed against Judah, while the remainder of the Book of Amos is addressed to Israel. The fulfilment came with Nebuchadnezzar's destruction of Jerusalem in 586 B.C. (2 Kings 25:1-12).

◆ **Accused number 1: Israel, the main culprit.**

Messages of judgement against the idolatry and social injustice in Israel (Ch. 2:6 to 6:14)

It appears from the prosecution of Amos that unlike the other seven accused, accused number one is in court, as it does not use the third but the second person. The charges are read directly to her as from the tenth verse.

"I bought you up out of Egypt, and I led you forty years in the desert to give you the land of the Amorites. I also raise up prophets from among your sons".

The oracle concerning Israel constitutes the climax and rhetorical goal of the entire series of oracles concerning the nations in Amos. Amos named seven sins of Israel together, rather than just one, as in the previous oracles, although he continued to use the "for three offenses, and for four" formula. Paul (1991:76) present that seven seems to signify the full measure of Israel's sin. The idea of "the straw that broke the camel's back" carries over from the first seven oracles into the eighth, with double force. Among other failings, the Israelites oppressed the poor and needy, even within their borders. In this section, Amos reminded the Israelites of Yahweh's past blessings on them. This made the heinousness of their sins even clearer. Israel's treatment of the poor had been destructive, but Yahweh's treatment of the poor Israelites had been constructive (Constable, 2022:29). The other nations that God pronounced judgement against, in the previous oracles, had not enjoyed these special blessings. These are all expressions of violations of social ethics that were given as part of the ceremonial laws. They had violated their CSR codes as listed in the Pentateuch. Parallel to that is their idolatry.

◆ **The Charge sheet**

Charge #1

"They sell the righteous for silver and the needy for a pair of sandals." Israel's first sin was that the Israelites took advantage of "righteous" and "needy" people for their own

personal, material advantage, and sold them into slavery – perhaps into debt (2 Kings 4:1-7). Finley (1990:165) charged that they would even sell into slavery someone who could not pay the small price of "a pair of sandals".

Constable's (2022:28) interpretation is that they would take, as a bribe, as little as what a pair of sandals cost. The Israelites should have been generous and open-handed towards the poor (Deut. 15:7-11). This kind of social injustice often results in the devaluation of human life. They had oppressed others despite their uniquely privileged relationship with God, Himself. The prophet addressed this message initially to both Israel and Judah (vv. 1-2) – both kingdoms needed to hear it – but he focused mainly on Israel (vv. 9, 12).

Charge #2

In the words of Constable (2022:28), "The Israelites were perverting the legal system to exploit the poor. The courts were siding with creditors against their debtors; they were oppressing the poor. This was as painful and humiliating as having one trample on one's head as it lay in the dust." The oppressors longed to see the poor reduced to extreme anguish. They may have been so greedy that they craved even the dust that the poor threw on their heads in mourning. One might say they chased ("panted after") the poor to death, starving them by economic means – sometimes literally to death – since "dust" is a metaphor for the grave. The Mosaic Covenant called for justice in Israel's courts (Exod. 23:4; Deut. 16:19).

Charge #3

"Father and son use the same girl and so profane my name." Schultz (1962:832) commented that fathers and sons were having sexual intercourse with the same women. These women may be temple prostitutes, servant girls taken as concubines, or female relatives (Exod. 21:7-11; Lev. 18:8, 15). This showed contempt for Yahweh's laws and holy character (Exod. 3:13-15). The law forbade fornication (sex with anyone other than one's spouse), including incest (Lev. 18:6-18; 20:11, 17-21). The commentary by Keil (1949:253) says "This sin was tantamount to incest, which according to the law, was to be punished by death (Lev. 18. 7, 15, and 20. 11). Temple girls (qedeshoth) are not to be thought of here."

Charge #4

“They lie down beside the altar, on garments taken in pledge” The Israelites failed to return "garments seized as pledges", the collateral for debts owed to them. The law specified that the Israelites could take a garment as a pledge – except the garment of a widow (Deut. 24:17) – but they were to return it to the owner before nightfall (Exod. 22:26-27; Deut. 24:6,10-13; Job 22:6). “The Israelites were even taking these pledged garments with them and displaying them at the public feasts in order to honour whatever god they worshipped. Another possible interpretation is that the Israelite men were using these pledged garments as blankets—on which to have sex with the temple prostitutes” (Constable, 2022:29).

Charge #5

“They drink wine taken as fines.”

The people of Israel were worshipping several gods. They were using "the wine" that they had received as fines or had extracted from the poor to honour heathen gods. The proper course of action would have been to drink wine that the worshipper had paid for himself or present it in the worship of the true God.

Charge # 6 (Ch 5:10)

“They hated the righteous judges and true witnesses.”

“You hate the one who reproves in court and despises him who tells the truth” They hated law enforcement structures and institutions that promoted justice, showing that the Judiciary was captured.

Charge # 7 (Ch 5:11)

“You trample on the poor and force him to give you grain” This was equal to unfair labour practices.

Verdict: Guilty on all the listed charges.

♣ **Aggravating circumstances**

Before the judgement was pronounced on Israel, Amos took them down memory lane about God's past grace (2:9-11). He reminded them about Yahweh's past blessings on them. This made the heinousness of their sins even clearer. Israel's treatment of the poor had been destructive, while Yahweh's treatment of the poor Israelites had been constructive. The other nations that God pronounced judgement against, in the previous oracles, had not enjoyed these special blessings.

Going back even further in their history, Yahweh reminded His people that He had redeemed them from slavery in Egypt and had led them safely through the wilderness for 40 years. He had preserved them so that they could take possession of the Promised Land, the land of the Amorites. By shifting to the second person, Amos strengthened the force of God's appeal (Constable, 2022:30).

The Israelites' lives were surrounded by men and women of God who served them as prophets to give them direct prophecies and warnings from Yahweh. He also gave them Nazarites. These individuals were blessings to the nation because, by their words and deeds, they encouraged the people to follow the Lord faithfully (Constable, 2022:31). But Israel rebelled against the prophets, commanding them to "Prophecy not" (v. 12); and coerced the Nazarites to break their vow of abstaining from wine (Num. 6:3).

All these indictments were a reminder because, in the Books of the Law, God had given Israel a whole operational system of social welfare. The books also contain clear policies on how to deal with giving service and bondage, dealing with treatment towards the poor, charity, and relief, as well as money matters and slavery. There was a deliberate generous fund (Social Fund) that was directed to the poor, such as feeding strangers and taking care of them. At harvest, the olive tree was not supposed to be shaken twice, the vineyard was not supposed to be gathered twice and the sheaves of corn were not supposed to be gleaned because all of those were left for the poor, the widows and the orphans.

Judgement: The Lord illustrated His judgement on Israel's ingratitude by saying, "I am pressed under you, as a cart is pressed that is full of sheaves" (v. 13), meaning He will

press Israel with destruction like a heavy truck full of cargo leaves its tire print in the ground.

Israel's judgement would destroy her Northern Kingdom. Defenders would not survive – not the swift, strong, mighty (warrior), archer, swift runner, or horseman (vv. 14-15). Even the bravest warrior would lose heart, strip off his equipment, and flee “naked” (v. 16).

Fulfilment: The fulfilment of this threatened judgement came when the Assyrians besieged and destroyed Samaria, Israel's capital, in 722 B.C., and carried many of the people of that land into captivity

The prophet Zechariah (7:10) provides the reasons why Israel was taken into captivity. Interestingly the main reason had been the absence of true justice and the oppression against the widows, the fatherless, the poor and the strangers. For Micah, executing justice is by definition, executing the will of God (Stockwell, 2002:159). Micah shouts, “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.” The Bible is full of texts, narratives and commands that push us to move beyond charity to social justice. Jesus expressed more solidarity with the poor than the priests and Pharisees of his time.

The prophets were advocating for the rulers of that time to pay serious attention to what we now call CSR.

4.9 THE GOD OF LOVE AND RESTORATION

The Restoration of the Davidic kingdom

At the end of the judgement, Amos sees the prosperous restoration of Davidic order or governance in Israel, natural fertility and agriculture, in which the mountains drip with sweet wine (Amos 9:11-15). The nature of God, which is love, causes Him to judge sin, but also to show mercy and grace when His people repent. He promised restoration after divine justice.

The restoration of the Davidic Kingdom is promised after the captivity (Ch. 9:11-12). The rest of the book is quite different from what has preceded it because of its positive message. As is true of other eighth-century BC prophets to Israel and Judah, Amos

included hope in his prophecy (cf. Isa. 40—66; Hos. 1:10—2:1, 14-23; Mic. 2:12-13; 4:1-5).

4.10 SUMMARY 2

Today, it is not Israel that must teach nations about God's purpose regarding social justice, but the church is supposedly mandated to carry out that mission and its social responsibility. The sovereignty of God reigns over all affairs of life. It rules over all nations, irrespective of whether people believe in God or not. Social justice is applicable to everyone. Opulent living and indolence are not new, but humans should enjoy life and freedom responsibly and not live excessively because they have democratic rights and stronger financial muscle.

The combination of the judgement of other nations with that of two Israel Kingdoms teaches us that in judgement, God shows no favouritism, as also read in Rom 2:1-11 (Waltke & Yu, 2007: 835). Israel is, therefore, no more privileged than other nations in punishment or election. There is no more Jew nor Greek (Gal. 3:28). Judgement will come to the believers and non-believers alike. The combination of prosperity with social inequity, however, emboldens the elite in corruption (Waltke & Yu, 2007:835).

The book of Amos identifies some similarities between the South African context of addressing the past atrocities of social injustice and that of Amos's time in the Middle East. The historical social injustices and current social responsibility climate of South Africa are not wholly similar to those of ancient Israel; however, government and businesses can take learning from the book and bring appropriate equitable social justice to the current and formerly disadvantaged communities.

4.10.1 Business and environmental ethics

The "Old Testament church" laws also had an impact on nature and some socioeconomic balances, as they were supposed to provide for the land or the ground to be used appropriately and responsibly, and not to be overused. These laws (including the sabbatical law), could be described as key components in the socioeconomic aspect of life and the environmental ethics in ecology, given the current global warming disasters. The first reason for going back in history to revisit these laws is because, since Christianity came out of the womb of Judaism, some of the biblical foundations of the church and its ethos have direct roots in those laws and practices.

The Old Testament church has impacted upon the New Testament church, in terms of social responsibilities. The modern church is also built on the same biblical foundations. Secondly, the element of stewardship was embedded in the social life, culture, and economic life of the Israeli nation in the Old Testament. Third, throughout the Judges, Kings and Prophets Era, social justice was paramount to God's concern for the indigents. The roots of today's church-corporate social responsibility (CCSR) are embedded in those ancient ceremonial laws. It was only a matter of time that later they would find a space to evolve into the medieval period, and later again emerge in another form in modern Christianity and ultimately impact the Western world.

4.11 SOCIAL INJUSTICE IN THE POST-EXILE PERIOD

During the return from exile, after Israel had repented, God showed them that even as they fasted and prayed and desired to return to Him, the principles were as Isaiah stated.

Is this not this the kind of fast that I have chosen: To loosen the chains of injustice, to untie the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your food with the hungry, and that you bring to your house the poor who are cast out; when you see the naked that you cover them, and not to turn away from your own flesh and blood? (Isaiah 58:6, 7).

It was at this post-exilic period, after slavery, that Nehemiah and other leaders of the restoration period stood firm in condemning social injustice against the poor (Nehemiah 5:1-19). There was injustice by men against their own poor and vulnerable neighbours. Dispossession, slavery, and poverty were rife until Nehemiah condemned them and became an example of restitution because he feared God (Neh. 5:15, 19). Adhering to and conducting social justice was not just a culture, but also a law. That indeed, was a very important requirement for their show of repentance and remorse. As seen in previous paragraphs, they were punished because they neglected the poor: meaning that their level of social responsibility was never pleasing before God.

The main theme of Nehemiah was the restoration of the environment. Even though Ezra and earlier restorers, such as Zerubbabel and Sheshbazzar, had earlier gone before him to restore the Jewish traditions, worship and culture (Ezra 1-2), these could

not work efficiently without the restoration of the environment: the restoration of the walls of Jerusalem. It is out of the Ezra-Nehemiah discourse that the theology of reconstruction and development was formulated.

4.12 THEOLOGICAL MOTIVES FOR RESTORATION AND RECONSTRUCTION OF THE ENVIRONMENT

4.12.1 The environmental and social justice in the post-exile period

The restoration of Israel after bondage narrates their return as free people. It speaks a better theological discourse for rebuilding an environmental CSR discourse. Reconstruction Theology can present better options on how the churches in their CSR can work with other stakeholders to empower the communities whose socio-political-economical walls have collapsed. It is a consolidation of the rebuilt walls (a symbol of environmental justice), without which he would not have attained restoration of the temple and social life as God had given to them.

4.12.2 Theology in Ezra-Nehemiah

In terms of social justice or CSR, the theology of the two joint books is simply to identify them as one trajectory of the reconstruction and the restoration of a nation; its values and institutions. The Ezra-Nehemiah narrative is a discourse of restoration, reconstruction, rebuilding and renewal. It tells the story of how a deported group of exiles returns to the land of their ancestors and reasserts their religio-cultural hegemony in Judah. The restoration and spiritual renewal were prophesied even before they went into exile, as discussed in previous paragraphs (Amos 9-10; Jeremiah 1:1). The prophecies, which were first the indictments, also carried the pronouncements of restoration or return to their land. However, it was Judah, the Southern Kingdom that was returning to Jerusalem. Ezra-Nehemiah describes the spiritual revitalisation of post-exilic Judaism as an example of how the house of God can be rebuilt in any generation (Van Pelt Campbell, 2017:407).

Upon their return, after almost 70 years, the leaders in charge were Ezra and Nehemiah with the involvement of Zerubbabel at times. Ezra was more involved in the reconstruction and the rebuilding of the Temple while Nehemiah was more active on the reconstruction and the rebuilding of the city walls and the gates. However, both were the agents of restoring the order, the setting, and the law of God. They

brought back the institutions that were lost and destroyed during the judgement of nations, as prophesied by Amos and others.

4.13 DEDUCTIONS

What we can deduce from these paragraphs is that the Old Testament's version of CSR is dominated by social justice. It may be proper then to call this a Corporate Social Justice (CSJ). The restoration of the environment went together with that of the nation. The books of Ezra and Nehemiah have been studied to present a theological approach for the project, in terms of what CSR in the VTR needs to speak to. As discussed in Chapter 3 of this study, the issues of air and water pollution are socioeconomic. The VTR, being a polluted area, needs an environmental justice or CSR that would address and where possible, restore the damage, even though air pollution can never be totally eradicated, it is a complex dilemma, but even some little effort can have a positive impact over time. The least that can be done is to slow down if not stop the disaster from continuing through vigorous CSR strategies and maybe tightening of the relevant laws. Those strategies would require a holistic approach by all stakeholders, not to blame the past, but to form partnerships that would create models and bring about programmes that would mitigate the complex problem for the future sustainability of the area.

4.14 AN OVERVIEW OF SOCIAL RESPONSIBILITY IN THE NEW TESTAMENT DISCOURSE

SR is not only present in the Old Testament but it can be found throughout the New Testament writings. The Synoptic Gospels present various narratives of SR, showing how Jesus identified with socially disadvantaged individuals and communities in advocacy of social justice. Some valuable excerpts from the Gospels that provide insight into SR and compliance are quoted below.

“Jesus said to him, ‘If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me’” (Matthew 19:21) Besides, the greatest law in Christianity is love for others. On a particular occasion, Jesus was questioned about what the greatest law was.

Jesus answered: "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all

your strength. The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these" (Mark 12:29-31).

Jesus's first impression in Luke 4:18 contains SR to the poor. Jesus reiterated his mission to John the Baptist (Luke 7:22). The sermon on the plain (Luke 6:20-26) and the parable of the good Samaritan put the Lukan Gospel as the book of CSR. Jesus also spoke quite extensively about stewardship and business ethics, riches and wealth, as well as the poor and the rich. The golden verse, John 3:16, indicates that God is the Father of SR for He gave first His only begotten Son. "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world" (James 1:27).

4.15 THE THEOLOGICAL BASIS OF THE NEW TESTAMENT CHURCH TOWARDS CSR

4.15.1 CSR as integral to the mission of the Apostolic church

One of the important social responsibilities was to take care of the indigents (Acts 6:1-8). That practice, as we have seen in previous paragraphs, started from the Old Testament period. Arnold (2002:262) provides a picture of many Jews immigrating to Jerusalem in their final years, to die in the Holy City. Often, the men preceded their wives in death and as a result, there were many widows. The temple officials had introduced daily and weekly distribution of food and clothing. The widows referred to are the Christian widows, who were deriving their aid from the Christian community, where presumably the Apostles had instituted a similar system of relief to that offered by the temple officials (Arnold, 2002:262).

Some of the beneficiaries of welfare were no longer being given appropriate attention, so they complained. This form of social responsibility was so crucial that at some point when it appeared to be neglected, it disturbed the greater mission enterprise of preaching the Gospel (Lebusa, 2009:30). The Apostles then decided to suspend their evangelism programme for some time, to revisit their CCSR programme of feeding the indigents. There were three ministries that the twelve Apostles had to deal with, i.e., the Ministry of the Word, the Ministry of Prayer, and the Ministry of Feeding the Poor, which were integral and equally important to the whole early church mission enterprise. Apostles did not just pick up people who were idling or doing lesser or minor duties, for example, Stephen, the first martyr amongst the apostles was part of

the SR directors. This demonstrates how important this department was to the life, the welfare, and the progress of the Apostles' mission.

4.15.2 The holistic mission of the New Testament church

Polarisation between evangelism and the social mandate of the church goes back a long way. Bosch (1991:401) remarked, "Most thorny areas in the theology and practice of mission are the relationship for the mission of 'the evangelistic' and 'societal dimensions'." There is still a challenge to integrate evangelism with social responsibility and the holistic mission is the integration of evangelism and social responsibility (Hibbard, 2018:6).

Historically speaking, evangelism and SR have been linked together since the beginning of the church, but in different ways. From the Greco-Roman community to Francis of Assisi, charity and faith were intertwined (Johnston, 2003:153; Thornbury, 2013:170). In the 18th and 19th centuries, Wesleyans, Moravians, the Great Awakenings in North America, and evangelicals such as Wilberforce in England, all included both evangelism and social responsibility (Frost, 2014:146; Keller, 2010:75). Samuel and Hauser (2007:11) noted that change emerged in the late 19th century, when the so-called "social gospel" emerged that dissociated itself from personal salvation and atonement. Heldt (2004:151) remarked that this new development of a social gospel led to a split in the church, which is still in evidence today. According to Thornbury (2013:170), the evangelicals became wary of social justice, fearing it brought a "loss of sound doctrine" (Sider, 2008). Mainline Protestants focused on social concerns while abandoning evangelism.

According to Hibbard (2018), Carl F. H. Henry labelled this development "polarisation" in his 1947 book entitled *"The Uneasy Conscience of Modern Fundamentalism"*. It finally led to the Lausanne Conference in 1974 (Otto et al., 2010). Escobar and Padilla (2004) urged the Evangelical Conference to integrate word and deed to create a holistic approach to evangelism and mission (Richardson, 2013:134). Hibbard (2018:11) reports that while influencing many, including John Stott, the conference rightly maintained the relationship between, but also the distinctiveness, of both evangelism and social justice. That idea was unacceptable to some who believed that the concepts should be treated as one and not be divided, meaning that there should never be dualism. Hibbard continues to say that consequently, the evangelicals

themselves became split over this issue as they sought to heal the division between the dichotomies. However, the fragmentation in rhetoric may be larger than found in practice. “During the coming decades from Lausanne till now, there have been many more conferences and writings on this issue but to date, no resolution has been found to the continuing fracture” (Heldt, 2004:151). Hibbard (2018:12) also reports that the complexity has been heightened with increasing global poverty and growing pluralism in the Western world. The complex social problems have truly placed CSR as a concept that is expected to provide a new breakthrough in empowering communities that are living around a company (Wikantisoyo & Suhartono, 2018:15).

Hibbard (2018:14) concludes that it is important for the church, whether they disagree or not in their approach towards the holistic mission, to address both the gospel mandate (proclamation) and the creation mandate (deeds) in a balanced way, to have more impact on social responsibility. The churches that emphasised proclamation also preached healing and administered the healing services of praying for the sick and providing counselling. These healing exercises have been described as *the deeds* part of the proclamation, thus fulfilling the social action. Social responsibility was a biblical imperative.

4.16 THE LAUSANNE CONVENTION AND CSR

The convention viewed Christian Social Responsibility (CCSR)²⁶ as an obligation to Christians to fight poverty (Stott, 1982).²⁷ The convention compelled evangelical Christians worldwide to accept CCSR on an equal level, side-by-side with evangelism. There had been two opposing approaches at Lausanne, one promoting proclamation to the point of almost non-social action activity, and the other, which was mainly concerned with social action to the point of almost non-proclamation. However, eventually, as Greenman et al. (2010) put it, the conference agreed to a holistic mission, where the proclamation would go side-by-side with feeding the poor and the vulnerable. Lebusa (2009:33) concluded that these two are inseparable.

²⁶ Christian Social Responsibility in this study is taken as one and the same with Church Corporate Social Responsibility (CCSR)

²⁷ John Stott was the chairman of the Drafting Committee on the Consultation on Evangelism and Social Responsibility in the Lausanne Convention in 1982.

In a contemporary setting, some people are poor caused by economic inequality from which they suffer and the diverse economic systems, which cause and perpetuate it. Some are forced to be poor by political injustices (Lausanne, 2010:5). They are denied opportunities to empower themselves. The churches concluded that “as in evangelism so in social responsibility, we discern the fundamental basis for our actions in the character of God Himself”. God is a God of justice.

4.17 NEW TESTAMENT MOTIFS AND PUBLIC THEOLOGY MOTIFS IN CSR

4.17.1 The parables of Jesus in the synoptic gospels

Jesus preached more about the Kingdom of God than any other subject. He made illustrations of parables to make the people understand what the Kingdom of God was like (Matthew 13:13; Matthew 13:31, 32; Mark 4:26-29). The closest parable teaching to the Kingdom was about stewardship in which the Lukan Gospel quotes the parable of the Estate, the Owner, the subjects, and the steward (Luke 12:42-48). Like the prophets of old, such as Isaiah, Jeremiah, Hosea, Amos, and Micah, Jesus’s message about SR, presented what Walter Brueggemann called an “alternative consciousness” (Stockwell, 2002:160).

4.17.2 The significance of theology in CSR

Raimi et al. (2014:136) submit that Christian ethics or social views, such as public service, paternalism and selfless service, have been shaped by the historical realities in the scriptures (OT& NT). In theological terms, the definition of CSR takes into consideration the following theological and cultural mandate terms, among others: creation, cultural mandate, stewardship, social justice, Christian ethics, and love towards God’s creation, philanthropy, social capital, and voluntarism. The SR of the church (CCSR), however, has been more philanthropic in nature. It should be noted that even the original aspects of CSR began and evolved with those of voluntarism and philanthropy, among others (Carroll, 1991). The philanthropic dimension of CSR is also a prominent orientation prioritised by managers in corporations in performing CSR. Voluntarism, community involvement, and discretionary responsibilities are all facets of the philanthropic dimension. Apart from this dimension, there are economic, legal, and ethical dimensions of CSR (Carroll, 1991; Moir, 2001).

The church's response to social action on earth emanates from God's calling to mankind at creation that they must multiply, increase, and responsibly subdue the earth (Genesis 1:26-28). The response to that call raises a cultural mandate of stewardship, accountability, and ethics. This approach covers most aspects of ethics: Christian ethics, social ethics, business ethics, and ethics of nature. The subject of ethics, which has three components, the accountability to God, to people, and natural resources, is fundamental to CCSR. From the Christian view, profits or prosperity at the cost of social and environmental responsibility is a matter of lacking ethics. The motive of CSR is to ensure that profits or prosperity are gained responsibly, as explained by Elkington (1997:74). Caring for the poor and seeking justice is the prerogative of the church (Bosch, 1991:376; Lebusa, 2009:33).

Similarly, Wogaman (1993) echoed that ethics emerged from the Judeo-Christian scriptures, the Bible, and Hebrew traditions. The Bible warns us of indulgence, and economic oppression of the poor. Wilson (2001) added that "Judeo-Christian ethics define success as a public service, doing good, love for thy neighbour and shunning the evils of covetousness, which is rampant in business". He cautioned that "success (for the faithful) is not measured in terms of material goods or money, but by the authentic identification of the good – equity through charitable love, and sacrifice for the other, a higher standard of love. Charitable love can be correlated with sharing of liberties and providing access to them. Sacrificial love presents a higher standard".

Raimi et al. (2014:137) conclude that success in the world, from the theological viewpoint of Christianity, is gained through love for your neighbour, brotherhood, empathy, and selfless service to fellow humans; they are far superior to Christians than business success. It is against that background, therefore, that the study brings back biblical and public theological discourses concerning CSR and all the related terms.

4.18 THE CHURCH CORPORATE SOCIAL RESPONSIBILITY (CCSR) IN HISTORY

4.18.1 CCSR and origins of education institutions in antiquity

The concept of formal education in the Christian world started with the church (Hunter, 1994:55). The concept of formal education in the Bible starts from the Pentateuch. Moses was a teacher of the law of God to the Israelites, and they also had to teach

their children and generations to come. This might be called the beginnings of Judeo forms of formal education. In many ways, churches have been involved in, if not begun, mass schooling. In this, we see CCSR in the establishment of education. Religious organisations were the first providers of schooling (individualised home tuition was popular too, especially among the aristocracy), but it was when states took over schools, instead of managing them in a partnership with the church, that they expanded to the general population. The same with applied to health institutions. It was the revolutionary changes of the period of enlightenment, the period of reasoning that brought about major shifts in how societies were governed, and the state began to take over these establishments. They made use of bodies of knowledge in social medicine, statistics, public hygiene, and later also economics, educational science, psychology, and social work to improve and optimise the life, prosperity, peace, and welfare of people (Gobby & Millei, 2017:8). Historical texts of the 1800s reveal that education was to be employed by the state to manage the moral and social development of its citizens, hence religiosity and morality was connected to transforming the lives of citizens through schooling (Gobby & Millei, 2017:8).

The beginning of mass schooling, thus, was strongly connected with creating moral citizens. According to Gobby and Millei (2017:9), there were philanthropist organisations that partnered with churches to handle that task. To facilitate self-reflection, which is suitable in the regulation of one's actions, schools borrowed the already-available pastoral techniques of the Christian Churches. Pastoral techniques, expertise and knowledge of child development not only secured but also monitored and corrected the moral, physical, and social growth of children, hence, churches "UIOP" (Hunter, 1994:56). Thus, it was the Christian church that began the social responsibility of establishing schools in the Western countries.

4.18.2 CCSR and origins of health care centres in antiquity

This socially responsible tradition developed during the early years of Christianity when the benevolent outreach of the church included not only caring for the sick, but it extended also to feeding the hungry, caring for widows and children, clothing the poor, and offering hospitality to strangers (Risse, 1999). This religious ethos of charity continued with the rapid outgrowth of monastic orders in the fifth and sixth centuries and extended into the Middle Ages. Monasteries added wards, where care was meant

to give comfort and spiritual sustenance (Risse, 1999). Religious orders of men predominated in medieval nursing, in both Western and Eastern institutions.

Apart from the fact that some Christian traditions used to exclude medicines, Cilliers and Retief (2010) also reported that the modern form of hospitals was formulated and started by Christians around the fourth century. This was when the first hospital was built by Christians in Rome. "Hospices, originally called xenodochia, initially built to shelter pilgrims and messengers between various bishops, were under Christian control, developed into hospitals in the modern sense of the word" (Retief & Celliers, 2006). Also in the 10th century, there were partnerships between cities' authorities, the church and private businesspeople who built public hospitals (Cilliers & Retief, 2010). History attests to the fact that the first form of "hospital" was entirely ecclesiastical, and many of them, as shown by their consecration vows, were especially associated with bishops, which included a variety of social relief forms, depending on the arising needs such as homeless shelters, feeding schemes, and the distribution of food (Ballor & Joustra, 2015:2). The institutions were pre-eminently created for the refreshment of the soul, the care- and more rarely, the cure-of the body, being a secondary consideration. It was only during the medieval era and early Renaissance that medical education and new medical services transformed the hospitals. By the 18th century, medical and surgical treatment had become paramount in the care of the sick, and hospitals had developed into medicalised rather than religious spaces (Siraisi, 1990).

Bishop Basil built hospices and hospitals from the proceeds of the sale of his assets and was therefore named Basil the Great (Cilliers & Retief, 2002; Anderson, 2012). The famine of 368-369 AD hit Cappadocia hard, and Bishop Basil's activity in that period saved the lives of many in the region. He offered free meals to the afflicted and the poor, while his fervent homilies at church against the wealthy citizens led the latter to unlock their barns (Fitzgerald, 2003; Risse, 1999). Near Caesarea, Basil built large public welfare institutions, eventually creating a whole city. As part of his ministry and calling, Basil would put an apron and serve the poor people soup every day (Panagiotou 2016; Petcu, 2009). He also built a magnificent church and the archpriest's residence and the priests' houses, which were at the centre of the settlement. There was also a guest house, which provided the travellers with accommodation and medical care. Workshops and houses were built for the poor, and

he also built an orphanage and a leper hospital. Many hospitals followed thereafter (Fitzgerald, 2003).

4.19 CHRISTIAN ETHICS: STEWARDSHIP AND CSR

First, one may ask why Christian ethics is an important aspect in this case, and what about other faiths? The answer lies in the fact that our business practices are based more on the influence of Western culture, which is dominated by Christian culture. Kim et al. (2009) argued that we use Christianity as an illustration because it is still the major religion in the West and serves as an ethical framework for many in their personal lives. Historically, Christianity was the main target for exclusion by modernist thinkers. Yet, there is a growing stream of corporate practice and academic research that is fruitfully exploring and implementing Christian ethics (for example, Calkins, 2000; Epstein, 2002).

Stewardship and CSR have close links and one may observe that there is also cooperation between the two. Stewardship is not a simple term to define, and Rodin (2000:27) asserted that there are no appropriate terms in modern vocabulary to carry the richness thereof; maybe if we can combine all the synonyms, we might come closer to defining it. Rodin (2000:28) stated that 'caretaker' fails to capture the responsibility laid on a steward. Manager also seems inadequate to describe the relationship between the owner and the steward; not to mention custodian, which is too passive. Ambassador is too political a term and lacks the aspect of a servant. Vocational, perhaps the director of a charitable foundation or non-profit organisation, may be the closest image we have today, or the CSI director in a company foundation, with whom resources are entrusted for the purpose described by the rightful owners. However, Rodin (2000:28) argued that there also is a purely financial tone to the term, as well as a sense of distance between the term steward and the owners, which is antithetical to the biblical understanding of the vocation of a steward.

4.20 STEWARDSHIP DEFINITION WITHIN THE CSR/CSI

The first approach to defining stewardship is to accept creation as the reason for the existence of all creatures and the universe, and the fact that man is a relational being. As man is created in the image of God, he has a particular relationship with God, his fellow creatures and nature (de Klerk, 1996:61).

Rodin (2000:30) stated that stewardship as a relational concept can be developed on four levels:

1. As trustees who are responsible and accountable to God. Meaning that above the human authority, there is also God who created everything and is the Owner (Psalm 24:1-2).
2. As relational to creation, being responsible to the recipients of the resources who are the subjects (citizens) of the owner of the resources. Respect for human dignity permeates social justice.
3. The steward is also supposed to live from those resources and are stewards to themselves.
4. The relationship between the steward and the resources. This is about how, as humans, we use the resources but also take care of the environment and the planet as a whole.

The above explanation of stewardship is similar to Matthew 24:45-51 and Matthew 25:35-45. In both texts, Jesus emphasises the calling to CSR by those who have been entrusted with resources (financial capital, social capital) to take care of the indigents. That does not end there, but the Master will come back one day whereby the stewards will have to give an account of how they managed the resources entrusted to them. Since man has a particular relationship with his Creator, he is responsible for the natural resources from creation; this includes the land, the animals, the plants, the minerals, water, and the atmosphere. This confirms that CSR/CSI is not limited to humans only, but the entire creation, which belongs to the Creator, God as the Owner. Man is but a steward of both humans and all creation. In this, we also find individual stewardship, which is directly associated with Individual Social Responsibility (ISR), wherein citizens as individuals, contribute to the collective and are individually accountable.

The story of Zacchaeus explains how restitution and stewardship worked. "I will give half of my wealth to the poor and where I have taken money in a wrong way, I will restore it four times" (Luke 19:8).

James 2:15-17 discourages the ill-treatment of the poor in churches. If Christians claim to be true believers, they must match their faith with acts of kindness and philanthropy.

The parable of the Good Samaritan who assisted a wounded stranger is one example, as the man was not expecting anything back from the wounded traveller (Luke 10:33-36). He even went further to carry the costs that might be incurred afterwards.

The same care given to strangers must also be given to the entire creation, as indicated earlier on. Some earlier biblical scholars condemned the Christian view towards nature as the source of the depletion of natural resources. According to Simkins (1994:5), the interpretation of the text in creation; “to have dominion over nature and subdue over it”,²⁸ was thought to be a license to exploit nature’s resources and it ended up destroying and not preserving it by being socially responsible. “Lynne White claimed that modern technology and science, the means by which we exploit the natural environment, can trace their roots to the religion of the Bible, with its linear history and perpetual progress to disenchant the natural world” (Simkins, 1994:4). The conclusion made then was that creation was there to benefit mankind only, and it was, therefore, God’s will for humans to exploit nature for their proper ends. However, Simkins (1994:5) set the record straight saying, “the destruction of environment has not been the exclusive prerogative of Christian cultures, since environmental abuse knows no race, creed or gender”. All over the globe and at all times, humans have pillaged nature irresponsibly and disturbed the ecological equilibrium, usually out of ignorance, but also out of greed and selfish interest (Simkins, 1994:5).

Some scholars define stewardship as the actions taken by individuals, groups, or networks of actors, with various motivations and levels of capacity, to protect, care for or responsibly use the environment in pursuit of environmental and /or social outcomes in diverse socio-ecological contexts (Díaz et al., 2019; Riggio et al., 2020; Venter et al., 2016).

Having taken into consideration what biblical stewardship is and what CSR/CSI are, one may now suggest its definition in the context of the concept as follows:

²⁸ Genesis 1:26,27

Stewardship in the case of CSR/CSI is the responsibility of all (individuals, communities, churches, business and government) to use the resources as stewards for all beneficiaries (people and nature) while they duly benefit (profit), prompted by the common good for all (the love), ensuring that those resources remain intact (sustainable) for the future.

The definition has captured almost everything and is inclusive. It lays a strong foundation for establishing a definition for a Faith-Based CSR or CCSR.

CCSR therefore, is the social responsibility of individuals, communities, and churches, to ensure sustainability of the environment, livelihoods and resources while building God's kingdom and developing human lives in general to achieve the goals of biblical stewardship.

4.21 ETHICS AND CSR

4.21.1 The common good and Christian ethics

The common good and Christian ethics are ancient traditions of both the church and the secular world to address contemporary social divisions, both urban and global. Moral philosophy and biblical ethics have common ground in both urban life and global society. The widening gap between the rich and poor, between the haves and the have-nots, between the middle class and the poor in major cities, and the challenges of globalisation and climate change repercussions require a new commitment to the common good. All people (believers and non-believers) must move towards new forms of solidarity if they are to live good lives together. The cooperation and understanding of the common good by all parties involved, that is church, government and business, can lead to better lives for all, both in cities and globally. That also applies to South Africa, which is still regarded as one of the most unequal societies in the world. The corporate world, therefore, needs to view their CSR / CSI not only in terms of marketing or hoping to get value for money, in the way of indirectly increasing their profits. They should also view the concept in terms of saving their workers, communities, and their customers, as well as creation from possible disasters, whether man-made or natural.

4.22 SUMMARY

The indictments against Judah and Israel are grouped together because they were a holy nation; the chosen nation that was supposed to teach other nations about the laws of holiness. Their indictments were identical in the element of idol worship only. However, since Israel was the 'main accused', the oracles were longer and more explicit. This proved that Israel was the actual target. Her judgement and sentence were the heaviest. We do not hear much about the repercussions after the captivity.

God promised restoration to Judah, and when they were restored, they rebuilt the Temple and the walls of Jerusalem. Eskenazi completed a lot of theological themes indicating a discourse of transformation from the time of elite leaders, narrow holiness and oral authority to a time of community, spreading holiness and the authority of written documents (Dillard & Longman III, 1994:186). However, they had not yet restored the law of God and were beginning to repeat the social injustices against the poor and the vulnerable. Ezra restored the law which was important in that the memoirs that both Ezra and Nehemiah mentioned are also about social justice. The theology of reconstruction includes environmental justice.

God, being the Creator of the universe, is the owner thereof. He has put mankind on planet Earth, to unfold creation and become the stewards thereof. God is the author of CSR and Social Justice. He chose Israel to become the agent of His attributes and gave her the laws that should govern them socially, economically, culturally, spiritually and politically. They were taught to take care of their fellow human beings and the environment. These laws were more than the Constitution and they included social justice. Any violation of those laws was punished severely.

Israel and her neighbours failed the test, and all were found guilty of social injustices. The book of Amos was chosen amongst many to underscore the judgement of God against social injustice.

The New Testament speaks volumes on the subject of CSR and social justice. The early church demonstrated the importance thereof, with word and deed. Acts Chapter 6 is a proof that taking care of the needy went together with preaching the Gospel.

4.23 CONCLUSION

In the pursuit of answering the question of the normative task, and giving the biblical and theological basis for CSR, the chapter looked at some theological aspects of creation, Israel's ceremonial laws towards social justice, failure of Israel and the punishment, as well as their restoration as a nation.

The chapter has highlighted that the issues of social responsibility and sustainable developmental goals were embedded in creation by the Creator. It implies that from the beginning, God wanted to ensure that development had to take place together with social responsibility.

The first conclusion that we arrive at is that God takes social justice very seriously. He is jealous of His creation (humans and the environment). There can never be redemption without the holistic restoration of nature, the environment, and humans.

The chapter underscored that God is not only the Creator but the Owner of the universe and all its resources (human and material). He had also placed humans in charge to unfold His creation and to be a steward of its development, and that all development must be done responsibly, whether in politics, business, church services (various working ministries) and so forth. This, therefore, makes God the Father of SR.

The implication thereof dictates that every social entity on earth has to abide by the laws of God, which respect social justice and eco-justice like Israel did. The violation of those two was punishable under Divine justice.

The ownership of the universe puts it under the sovereignty of God. In His sovereignty, God chose Israel as a nation to teach other nations about stewardship and social justice through the ceremonial laws that safe-guarded social justice and eco-justice. Through them, Yahweh provided social care, which delivered a comprehensive CSR and became a social obligation.

Israel failed to adhere fully to the social obligations and under judgement. The Book of Amos was taken as yardstick to demonstrate how God judges social injustices by those who undermine social obligations. The book underscored that social justice is not just a political policy or an economic principle but a divine calling, which cannot be left to government and business corporates, but it should include holy institutions. The

ceremonial laws were not only a list of rituals, but they were a practical pact of solutions to ensure that there was no one poor among them. Among those laws were the sabbatical laws that ensured that people should not be enslaved in poverty forever. This makes one consider the role of the IMF (International Monetary Fund) and the World Bank debts, as well as the commercial credit houses towards the poor nations of Africa. The HIPC²⁹ policy is not a perfect CSR vehicle. It lacks the spiritual element of a Jubilee.

This has demonstrated that social justice, environmental and/or eco-justice are directly linked to divine justice. Failure to adhere to any of those may result in divine justice. God, through the mouths of the prophets, warned of the pending judgement.

The court room scenario, illustrating the indictment by Amos, was an attempt to demonstrate that God's judgement comes against those who violate SR principles. The court room scenario puts all entities, church, business, governments, and individuals as answerable and accountable towards SR.

In the post-exilic era, restoration was promised as per repentance of Judah. Ezra-Nehemiah's discourse was a test as to whether the returned exiles would remember the SR ceremonial laws. The reconstruction and development theology is an important tool for SR as it gives countries that suffered social injustices a second chance to rebuild their lives under strategic CSR. In this case, it can apply to countries such as South Africa, which has moved out of apartheid, and needs to take the integral approach in nation building, thus including the spiritual component of CSR. Without the involvement of the church, as Mandela said, there would not be proper nation-building (Sapa, 1992).

This chapter evaluated God's involvement in social justice. The church is the prophetic agent in the same way as the prophets who spoke to nations and delivered the indictments against those who violated social justice principles. It is the moral compass that directs authorities on how to navigate through mitigation of environmental degradation and development of business communities to keep social justice and eco-justice in check. Stewardship and CSR have close links and command responsible

²⁹ HIPC – Heavily Indebted Poor Countries

accountability of the resources that one is managing. The church ought to speak out against every appearance of social injustices, environmental or eco-injustice, including economic injustices. The church has a prophetic calling to challenge global financial institutions, such as the IMF and the World Bank, and other commercial finance houses to apply their CSR and relieve poor nations from their increasing debt, which continues to ferment perpetual poverty.

CHAPTER 5

THE CHURCH'S CAPACITY AND SOCIAL CAPITAL

WHAT QUALIFIES THE CHURCH TO CLAIM A SPACE IN CSR PARTNERSHIP

5.1 INTRODUCTION

This chapter discusses the identity, character, and role of the church in CSR. It presents the church's capacity to claim its space as a credible partner in the social responsibility domain. The character, the identity, the mission, and the theologies that it possesses are key components in putting the church in the space of an important potential partner in CSR. As the prophet Amos and other prophets were the prophetic voice to the nations during their time, the church is, among others, the prophetic voice of God's love and justice to the world today. It can demonstrate its capability in corporate social justice (CSJ), environmental or ecological justice, and economic justice in modern times, wherein we will examine the spiritual capital and the social capital, as well as other strengths of the church within that space. Lastly, the chapter will discuss the contemporary theologies that affirm biblical CSR, CSJ and ESR such as practical theology and practical public theology within the church. These theologies are important to direct the church towards a theology of social responsibility.

5.2 THE DILEMMA OF DEFINING THE CHURCH

Wilbert Shenk is quoted in Goheen (2011:6) saying, "The Bible does not offer a definition of the church or provide us with a doctrinal basis for understanding it. Instead, the Bible relies on images and narratives to disclose the meaning of the church". Several symbols or metaphors define the church, but they are better understood only if they are linked together with others.

The church may be described as different individuals that constitute a community of believers, the Body of Christ, and so forth. It is not easy to define the church out of only one symbolic image, but various metaphors are used to describe the church and showcase the attributes that the church has in that space. It is better to define it by what the church serves primarily to humans, regarding the historic relationship between God and man, between Christ and the church, and between the Holy Spirit

and the church. In short, the church can thus find its identity by the role it plays in God's story of salvation.

The misunderstanding of what the church is creates serious problems in terms of dealing with it. Dole (2010:3) quoted Schleiermacher where he created a provoking statement by saying that the church is just like a society that originates only through free human action, and which can only continue to exist through such action. Another view is that the church is a communion or association relating to religion or piety. Such views place the church in a position where it is viewed as being like any other entity, or organisation, such as a trade union, a society, a foundation, or a social club. Even though the church has the humanist characteristics as those entities, it is however not limited to such human endeavours. Humanist organisations may duplicate or copy certain activities that the church might be engaged in. The nature and character of the church are automatically inherent with all that these other entities primarily do, which places the church above any other humanist organisation.

The biblical view presents the church as not simply a human institution at a horizontal level. Under the leadership and the empowerment of the Holy Spirit, it represents far more than a mere institution. The being of the church is dynamically related to the being of God, the being of men and the world. Using the New-Testament language, one can affirm that the church is simultaneously a divine-human organism and a historical-eschatological community (Negrut, 2006:3). Furthermore, Christ is the Head of the Christian church. The Holy Spirit is the life of the church. This may not be the case in other societal groups.

5.3 EPHESIANS' SUMMARY OF THE CHURCH BY PAUL AS A CORPORATION

The Pauline letter to Ephesians sums up the definition, using deep revelations defining it as:

- ◆ The church as the Body of Christ - the corporate expression of Christ.
- ◆ The church as one new man – the corporate manifestation of Christ's person.
- ◆ The church as the Kingdom of God – the corporate extension of His divine administration.

- ◆ The church as the household of God – the corporate enlargement of His family.
- ◆ The church as the dwelling place of God – the corporate place of His rest.
- ◆ The church as the Bride of Christ – the corporate counterpart of Christ.
- ◆ The church as an army of Christ – the corporate fighter engaged in spiritual warfare.

5.4 SOME BIBLICAL AND THEOLOGICAL DEFINITIONS OF THE CHURCH

There are two Greek words used by scholars to define the church. The first is what Erickson (1998:1041) calls *Kukarios*, which means, “belonging to the King”. In support of that definition, Ryrie (1998:445) stated that the English word for church (cognate from *Kirk*) is derived from the Greek word *Kyriakon*, meaning “belonging to the Lord”. Ryrie (1998:445) explained that it is mentioned only twice in the New Testament (in 1 Corinthians 11:20 about the Lord's Supper and in Revelation 1:10 to refer to the Lord's Day). Ryrie (1998:445) further elaborated that the term came to be used to refer to other things, such as a place, people or a sect, or a country related to the Lord. The submission underscores the fact that the church belongs to the Lord.

The other Greek word for church, which is commonly used in the Bible, is “*Ekklesia*”, which means those who have been “called forth or called out from” (Harrison, 1996:95; Ryrie, 1998:455). In another context, the word was used to refer to an assembly of summoned or called citizens to a legislative assembly (Saucey, 1972:12). It also meant the chosen or elected citizens that represented others as a legislative body. In other words, it was used as a socio-political term. These two terms, *kuriakos* and *ekklesia*, put together, help in the definition of the word “church”.

Davis (2017:31) notes that the “Septuagint uses the term *ἐκκλησία* to translate the Hebrew word *קָהָל* (*qāhāl*), which means ‘assembly’ or ‘congregation’ and often refers to Israel's religious gatherings”. The New Testament's use of *ekklesia* reflects both uses of the term, though it probably deliberately applies the image of Israel's congregation to the gathering of believers (Barr, 2016:67).

A simple search of the New Testament term reveals that the English word church appears in singular and plural forms, 110 times in 107 verses in the New Testament.

A study of the Greek text reveals that every singular form of the English word church and every plural form of the English word church comes from the Greek word *ἐκκλησία*. “The Greek word *ἐκκλησία* appears an additional four times in the New Testament where it is translated with a word other than church” (Barr, 2016:68). It is translated as “congregation” in Acts 7:38 and “assembly” in Acts 19:32, 39 and 41.

According to Mohapi (2008:10), the word was used to refer to an assembly of politicians in the context of the Greeks. *Ekklesia*, therefore, from which the word “church” in Greek was translated, was used to imply an assembly, or gathering of politicians or citizens that represented others in a community or society. Conner is quoted in Mohapi (2008:10), where he maintained that this legislative body had powers to perform, among others, the following duties:

1. It had the power to elect and dismiss magistrates.
2. It had the authority to direct the public policy of a city.
3. It had ministerial powers in the army and the defence of a city by declaring war, signing peace accords, contracting treaties and arranging alliances.
4. It had the power to elect army generals and establish military personnel.
5. It had powers to assign troops to different campaigns and dispatch them from the city.
6. It had the power to raise or organise its financial budget.
7. It even had the responsibility of conducting military operations.

In other words, one may infer that it was responsible for justice, peace, and stability, as well as the social well-being of citizens. This position may suggest that *Ekklesia*, as understood by the Greeks, superseded that of only being a religious organisation. It was more of a socio-political and administrative structure or better said, it was functioning as such. The term *ἐκκλησία* was in common usage for some hundreds of years, before the Christian era and it was used to refer to an assembly of persons constituted by well-defined membership. In Greek usage, it was normally a socio-political entity based upon citizenship in a city-state (Louw & Nida, 1993:125).

Theologically speaking, the church is seen as “an institution given a peculiarly honourable identity and high calling by virtue of its owner who sets the corporate culture into which members are acculturated” (Charry, 2005:204). Mohapi (2008:20) completed the etymology of the word by summarising that the meaning of the word has extended to various contemporary uses as meaning; a place of meeting, a particular denomination, an organisation of believers and a body of believers locally and universally.

In the final study of the etymology of the word, *Ekklesia*, Mohapi (2008:11) stated that the early Christians in the New Testament were referring to a meeting of the people of God, an assembly of saints or simply the gathering of Christians. In Matthew 16:16, Jesus says that He will build His *Ekklesia* upon a rock. That statement distinguishes the type of structure as being quite different from common structures others have built on.

The activity of gathering or assembling, however, did not just start in the New Testament. The Old Testament refers to the gathering of the people of God for receiving instructions and other purposes of worship. Stephen called the congregation or the assembly of the children of Israel a “church in the wilderness” (Acts 7:38). Moses, on several occasions was commanded to gather the congregation (Numbers 10:2, 3) (NKJV). Many other references where the children of Israel were referred to as an assembly, or congregation include Exodus 12:6; 16:3; Num 8:9; 10:2, 3; the assembly of the congregation in Numbers 14:5. In Deuteronomy 4:10, he was commanded to “gather or assemble the congregation of Israel in the day of the assembly”. That implied that there was a day when the congregation of Israel gathered. David, in his Psalms, also speaks about the assembly and congregation of those who fear the Lord (Psalm 22: 22,25), as well as about the “congregation of the saints” (Psalm 35:18; 89:5; 149:1). This was not just the gathering of believers, but a true type and shadow of the church, which is the *Ekklesia* that Jesus was to establish when He appeared in flesh, later down the years. All these metaphors, acronyms and historical events are attempts to make us understand what the church is because it is not easy to define.

5.5 SOME BIBLICAL METAPHORS OF THE CHURCH, WHICH HAVE A DIRECT BEARING ON CSR

♦ The church as the people of God

One of the similarities between the Old Testament and the New Testament people is that both are congregations and assemblies of God's people. Peter draws from the Hebrew experience, siting that the church is the people of God, a Royal Priesthood (1 Peter 2: 9-10). Like the chosen nation of Israel in the Old Testament, Christians from all nations globally form a community of people of God. The promise that God gave to Abraham was fulfilled when nations of the world were blessed by the coming of Jesus Christ to become a sacrificial lamb to save all mankind. The dividing wall between the blessed Jews and the gentiles was broken, and the two were made into one new man (Ephes 2:12-15). God uses the church as king, priest, and prophet to bring societal transformation (Ortiz, 2002:44).

The church is a community of people united by love for one's neighbour and the love for Christ. This gives the church a social identity and can stand as a cooperative. Those who believe in Christ are called the children of God (John 1:12-13) and are called the church (Ephes. 3:7-14). The church is the community and the agent of the Kingdom of God. It is the church that teaches mankind the systems of the kingdom and how mankind needs to align with the principles and ethics of the kingdom. Various metaphors, which are used to describe it, display it as part and partner of developmental entities on earth. This attribute is an essential element for partnerships in CSR.

The church represents the people of God in every society and an important partner for progress. The church is also the intercessor for communities and governments, so that people can live in peace and harmony (1 Tim 2:1-2). It is also described as a colony of God in a man's world, a God's experimental garden on earth (Ortiz, 2002:44).

♦ The church as the bride of Christ

Being a bride of Christ is a demanding calling to holiness, righteousness, and a corruption-free vocation. The church, as the Bride of Christ, must emulate Christ in

every exemplary character. The church is called to be faultless in terms of justice and it has to be socially responsible. As Christ preached justice, so must the church do likewise and fight injustices wherever they occur.

♦ **The church as the messenger (called and sent out), prophet and priest**

The church is not just a called-out group, but it is also a group sent out to the world to announce reconciliation, peace, justice, and the good news of salvation. The church is the messenger of the will of God, just as the prophets of old, Micah, Amos, Joel, Isaiah, and so forth, were.

The church is charged to preach the holy Word, to correct, rebuke and encourage with great patience, and spread the message of social justice. This is not only a message intended for the church and its own congregants or communities, but includes spreading the message to government and business. James charges the business and the rich people to conduct their business responsibly.

Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money'. Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes ... Now listen you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the Ears of the Lord Almighty' (James 4:13-5:6).

Those words sound like the words of the prophets of the Old Testament, as discussed in Chapter 4. That prophetic office is now the church's responsibility to those who think less about social justice. The affairs of business cannot be reduced to the pursuit of profit alone, which might result in economic injustice. Commercial activities are not somehow distinct or separate from one's relationship with God. The CSR of companies is the human face and conscience of business.

The church is also a priest who speaks God's love to the world. Just as God showed His love towards Israel by sending prophets to warn them, and ultimately punished

them for their lack of insight into His just laws, so is the church standing as a priest's voice to the nation, showing them God's law of love, but those who do not believe and observe that law, as the church pronounces it, are condemned by their unbelief (John 3:16-19).

♦ **The church as an organism**

As an organism, the church is a living social being. It has members who form different organs of a body (1 Corinthians 11 and 12). However, as it is now established that the other key important role is that of social care, the church as a body in a society understands that it cannot only operate outside the society it serves (Key, 2015). In all its geographical spheres, the church consists of various communities and classes: Jews and Gentiles, Blacks and Whites, the rich and the poor, the learned and the unlearned, the chiefs and the peasants, employers and their employees. All these are called together to be one in Christ. For there is neither bond nor free, all are equal (Gal. 3:28). Through the blood of Jesus, the church has been made one entity from all nations. This is the "one new man" that Paul speaks about in Ephesians 2:12-15.

♦ **The church as an organisation**

The church may be described as a social organisation, even though it is beyond the confines of sociology (Emedi, 2010:14). Various churches have different governing structures. The governing structures may, in most cases, be dictated by the kind of a model. Also, the church expresses itself in various ways. The church is a company of saints, a corporation, and these may be expressed through church organisations, denominations, missionary societies, local churches, non-governmental organisations, relief and development organisations, theological training institutes, and individual Christians working in their communities (Woolnough, 2010:3). These attributes are necessary components of social capital.

♦ **The church as a family**

Church members are joined together as children in the Kingdom of kings and priests. Believers look at one another as brothers and sisters (John 1:12,13; Matt 8:12, 12:50). Christians are given the gift of the Holy Spirit wherewith they cry, "Abba Father" (Rom. 8:15). As children of God, we call on the Father as we revere Him (1 Peter 1:17). In many ways, the people of God, both in the Old Testament and the New Testament, demonstrated that these people are like family, a society and a community. It is out of

that understanding that as a society or a family, the church is strong in its social cohesion, even though it is built out of different nations.

Comiskey (2012:63) wrote, “The family of God” and “household of God” are both used in the New Testament to describe Christ’s church. In theology, there is also *Oikos*, a Greek term that means a home or household. From it, we derive the English words “ecology” and “economy”, as well as the word “ecumenical” (Clifford, 2006:66; Warmback, 2008:166). According to Conradie (2006:16), the word “*Oikos* is also the etymology root of ‘*oikoumene*’, translated Ecumenics, which means treating the inhabitants of the household as a single family, human and non-human together, and fostering the unity of that family”. This household metaphor has been used to describe the relationship between economic and environmental factors. The word “ecology” is a word about the home, or the logic of the home (*oikos-logos*) and refers to the interrelated dynamics that make up the total life of the household (Verhoef & Rathbone, 2013:94).

Warmback (2008:168) added that it refers to the resources of the earth and the need to respect these systems that sustain life. “Economics” is the rules of the household (*oikos-nomos*). The term “*oikos*” has been used by the World Council of Churches for some time. It also has a history with the Diakonia Council of Churches, wherein the House of God, in this case, refers to the whole world, the house that He has loved.

♦ **The church as the Body of Christ**

Paul writes that those who once were far off have been brought nearer to God by the blood of Christ. Now, there is one Body, which is called the church (Eph 1:23) and Christ is the head of the Body (Eph 5:24-26). In various letters, Paul refers to Christians as being members of one another and all of them being part of the Body of Christ (Rom 12:5, 1 Cor 12:1-14). Jesus emphasised the unity of the disciples through other metaphors (John 15:3-7). The church works and functions as a body and all things need to be shared equitably among them.

Paul, in 1 Cor 12:12-27, explains the unity of the believers in the metaphor of a body. All parts of the body as members are but one. An injury to one part of the body is an injury to the entire body. In this illustration, Christians are united, even in their needs and care. The foot cannot say, "Because I am not a hand, I am not a part of the body".

These characteristics, attributes and character automatically make the church suitable in all respects in the field of SR and a viable vehicle for partnerships. Those strong bonds give the church also strong social capital. This bond that May et al. (2007:15) described as the connection, reciprocity, and trust that bind society rather than separate it through power, hierarchy, and competition, is very strong in the church.

In their findings, Wepener et al. (2019:57) conclude that due to their bodily nature of unity, social cohesion, mutual understanding, connectivity, and the corporate fellowship, the churches are the best formations in building social capital and could even assist government in services. Churches are integral social role players that should be involved in the social problems of their communities and intervene in those areas where services are crucial.

5.6 UNDERSTANDING THE CHURCH AND SOCIAL JUSTICE

Goheen (2011:18) spoke about five landmarks by which to orient ourselves, in pursuit of understanding the church and its character and role of social justice.

First is that the gospel demands of its hearers, that it be accepted as the real story of our world, the one event in history on which everything else rests. The biblical story begins with the creation of all things and ends with the renewal of all things, wherein Jesus is at the centre. In that concept “Jesus reveals in his life, death, and resurrection (in the middle of history) where all history is going; human and cosmic worlds will culminate one day in the kingdom of God” (Newbigin, 1995:88). The church is therefore called to participate in that whole process through announcing the good news of redemption (Goheen, 2011:18). Jesus proclaimed that message with grace and power. All the social ills (poverty, unemployment, corruption, pollution, forms of crime, disobedience of the law, lack of service delivery, poor education, hunger, environmental challenges and all forms of violence) are some of the major manifestations of social Injustice that reveal the need for the work of redemption on earth.

The second landmark that Goheen (2011:19) mentioned is “God’s purpose and activity to renew the entire creation and the whole of human life.” The sufferings, diseases, violence, conflicts, corruption, pain, and deaths are the manifestation of social injustice, and they are the results of a fallen world that needs to be restored. The

theology and hermeneutic of the church define it as the church being called to participate in the mission of restoration and healing in the name of God and together with God (Wright, 2006:17). That mission of redemption and restoration includes social and economic justice. In this case, the message and the theology of the church play a very critical role because theology influences society (Gill, 2013:3). There is tension, however, between those who believe that the church must confront social injustice with political activism and those who view it differently, such as most of the evangelical churches.

The third landmark that Goheen (2011:19) mentioned is the central message of the church, which is the coming of the kingdom of God. That kingdom is already at work in human life. It is present-continuous. All of human history is leading towards that ultimate healing and restoration. However, even in the middle of that history, “people can know something of the deliverance and blessing of God’s reign” (Goheen, 2011:19). The church, with its prophetic mantle, is the custodian of that message across the world, which includes social, economic and divine justice.

Fourth, God chooses people or a community to prophetically make known His goal of the mission. Wright (2006:51) stated that “the whole Bible renders to us the story of God’s mission through God’s people in their engagement with God’s world for the sake of God’s whole creation”. This makes the church the advocate of ESR.

The fifth milestone reveals that this community of believers, sent by Jesus, is both the beginning of something new and the continuation of something much older (Goheen, 2011:20). This is seen when God first appeared to Abraham and assured him of the blessing to the nations that will come through him and his descendants (Gen 12:15-17). Jesus commissioned his disciples, just like God the Father had sent Abraham to make known to the inhabitants of the world what the kingdom of God is about (Matthew 28:28, Mark 16:15-18, John 20:21). Today’s Christians have a better reference to carry out that great commission since they have a great number of witnesses around them, as well as the point of reference to do better than their predecessors. Their goal of great commission remains a priority, given the contemporary challenges that modern communities are faced with, in terms of the increasing social ills of communities. It is imperative, therefore, to understand the identity and the purpose of the church in the context of its social responsibility.

The church's involvement in all institutions or agencies in restoring human life to dignity is key. The social, political, economic, and cultural activities that establish the restoration of God's order in terms of His creation are part of the mission of the church. In the Lausanne Document (Faith and Order Paper of 1982), the mission of the church differs according to the relevant context. The article stated that,

While human need is universal, the forms which that need takes vary. For some, the struggle with HIV/Aids is paramount, for others finding a language to express spiritual reality in apparently materialistic cultures. For some, war, poverty and injustice are the main context for mission, for others relation with other faiths. For some, the issue is spiritual and for others, material want (Lausanne, 2010:2).

In those diverse needs, the critical element is the context of every local situation. In that understanding, CSJ is an integral part of the mission and an essential characteristic of the church, according to local pressing needs.

5.7 THE ROLE OF THE CHURCH IN CORPORATE SOCIAL JUSTICE

The starting point and the origins of justice is God. He is just (Deut 10:17-18; Psalm 89:14, Jer. 9:23-24). He is also the architect, the designer, and the inspector of social justice, as we have seen in Chapter 4. God's justice pervades all areas of life in the universe. Mildred and Hahn (2010:2) concurred that it encompasses just and harmonious relationships between God and people among people (social), and between people and nature (environmental). Humans were created in the image of God, in His likeness, equal in value, dignity, and position, with equal lordship and responsibility to steward the earth and its resources (Gen 1:26-28), and just that alone is sufficient to practise social justice.

Therefore, there is a sense of responsibility by the church to confront injustices in society. The pronouncement of Jesus in Luke 4:18 is transferred to the church. "As the Father has sent Me, so do I send you" (John 20:21; Acts 1:8). This prophetic message of the church is embedded in practical and public-practical theologies, which will be discussed in the following paragraphs.

The other important aspect of the church is its ecclesiology. Ecclesiology is about understanding the church's identity (Goheen, 2011:5). If one does not understand the

identity of the church, then one may not understand the role the church is capacitated to play in CSJ. Evil and sin were brought into the world by the forces of darkness. The impact thereof results in social injustices in multiple aspects of life: individual, social (collective), institutional (structural dimensions), and spiritual (Mildred & Hahn, 2010:7).

5.8 THE BIBLICAL AND THEOLOGICAL ASPECTS OF HOLISTIC MISSION

5.8.1 Holistic mission and the basis for social responsibility development in the church

It may sound as if the term "holistic mission" is a relatively contemporary one. The truth is that the concept is as old as the history of Israel, as a nation from Old Testament times. The concept is fundamental to the whole story of God's relationship with mankind. "It has been calculated that there are over 800 references in the Bible referring to God's concern for the poor and His hatred of injustice" (Woolnough, 2011:196). As we have seen in previous paragraphs, taking care of the poor was an integral part of life in the Old Testament. The New Testament church also continued with these aspects of social responsibility.

5.8.2 Jesus on the ethics of wealth and poverty.

- ✦ He spoke strongly against theft, stealing and fraud.
- ✦ He condemned those who practised extortion and bribery.
- ✦ He condemned corruption and abhorred wealth gained by improper means, and
- ✦ He promoted restitution of ill-gotten gains as evidence of repentance.

Jesus talked a great deal about the responsible use of wealth. He spoke of people as "stewards" of their possessions, responsible to God for how they use them (Matthew 25:14-30; Luke 19:11-27). While he seems to have assured that it is appropriate to use wealth to meet our own needs, he taught directly that we should share our possessions with the poor and the helpless (Matthew 6:3; 25:31-46; Luke 18:122).

The ministry of preaching in the early church was always accompanied by a concern for the poor. There was an equitable stewardship of resources. The sharing of

resources brought a balance between the rich and the poor, between those who have and those who do not have much. We read that “all who believed were together and had all things in common” (Acts 2:44). Whenever anyone was in need, they shared their own possessions with them. The concern for the indigents was not confined to caring for members of the church community. Paul encouraged Christians not merely to do good to fellow believers, but to do good to all people (Galatians 6:10). That form of social responsibility characterised the early church that we glimpse in the pages of the New Testament and it continued into the subsequent centuries.

Paul, in addition to his preaching and teaching, devoted a great deal of time and energy to alleviating poverty among Jewish Christians in Jerusalem during his entire mission. When famine struck in AD 46, Paul was involved in taking economic assistance from Antioch to Jerusalem (Acts 11:29-30). Later, in various epistles, we see him arranging for further gifts from church communities elsewhere to assist the poor Christians in Jerusalem materially (for example, Galatians 2:10; Romans 15:22-28; 1Corinthians 16:1-4; 2 Corinthians 8-9), and in writing to the Corinthians, he outlined a principle of “equality” or equitable sharing whereby those in need would be provided for by those who had a surplus (2 Corinthians 8:13-15), so that there would not be a wide gap between the “haves and the have nots”. This was a continuation of what was practised by the church in Jerusalem (Acts 2:42-46).

The social care of Paul addressed Christians who had the ability and the industriousness to gather more than what they and their families needed, while others did not have the opportunities or were disadvantaged to gather enough for their basic needs. Contrarily, if they had apportioned what they had gathered to provide what is sufficient for each person, then those who had surplus would be able to provide from their surplus to those who could not make enough for basic needs so that there would be some balance.

This biblical approach makes the church a very important role player in combating poverty and inequality. It will be relevant in South Africa, where the apartheid-era policies brought about inequalities between the different races.

5.9 THE CHURCH AS A KEY PLAYER IN COMBATING POVERTY AND INEQUALITY

Poverty is a complex, dynamic problem and an effective way of addressing poverty is a holistic approach (Cody et al., 2008). It is one of the complexities that needs a multi-pronged approach through CSR/CSI, government interventions and CCSR. In their social calling, Christian churches provide the following:

5.9.1 Called to defend the oppressed people

The church is called to defend the oppressed and those who are denied justices. The church is also called to alleviate suffering and to announce and stand for justice – Divine, Social, Economic, and Environmental.

5.9.2 Called to preach equality before God

The Christian faith affirms that all human beings are created equally and valued equally, and everyone has a share in God's unfolding story. This calls on the church to preach and ensure dignity and significance to all alike, irrespective of their socioeconomic conditions, greed or status.

5.9.3 Called to admonish the rich

From the Old Testament, the church takes the Mosaic teachings as being applicable to its Christian communities. The Bible says much about material possessions and how to control and manage them, so that they do not become idols to people. There are also guidelines in the Bible about property ownership and on how one should relate to them. Jesus also addressed the rich in the same way that he addressed the poor. He made illustrations about the rich from usury, tax, philanthropy, giving and slavery in the synoptic gospels (the unforgiving servant in Matthew 18:23-35; the labourers in the vineyard in Matthew 20:1-16; the wicked tenants in Mark 12:1-2; the two debtors in Luke 7:41-43; the Good Samaritan in Luke 10:29-37; asking for material needs in Luke 11:5-8; 8:1-8; the rich fool in Luke 12:16-21; social needs in Luke 14:12-24; counting the cost in Luke 14:28-3; an unjust steward in Luke 16:1-13; the pounds and talents in Luke 19:11-27, Matthew 25:14-30; the rich man and Lazarus in Luke 16:19-31; chasing the money exchangers in the temple in Mark 11:15; giving and tithing in Luke 11:41-42, Matthew 23:23; temple tax in Matthew 17:24-27). The early church reports in Acts 2 underscore sharing among Christians and an equitable approach as a common practice.

Apostle James also addressed the issues of material possessions (James 1:9-11, 27, 2:1-7; 2:14-17; 4:1-3, 13-17; 5:1-11).

5.9.4 Called to preach God's restoration and redemptive plan

The church is called to transform nations by inviting individuals and communities to come into God's kingdom through the changing of hearts and minds (Romans 12:1-2). South Africa has a history of racial conflict. The church, in the past, was also divided along these racial divides. However, it was the church that helped to lead South African Society into social cohesion through its message of reconciliation (2 Corinth 5:21). The church has also played an important role in dismantling apartheid. However, the contributions and the achievements of the churches that fought against the system of social injustice during apartheid, outweigh the cases of complacency and compromises of some white churches that were seen to be supporting the apartheid system.

Currently, the churches in South Africa have the potential to help radically transform the face of poverty and inequality in our nation – a point that is acknowledged from time to time by South Africa's political leaders. The empirical research results also testify to this. For example, President Nelson Mandela said the following at a thanksgiving service for Archbishop Desmond Tutu in 1996: "As the churches in South Africa and abroad accompanied us in the struggle for justice and peace, so should they now accompany us in building a just and equitable society". This was not a call for the religious community to accompany the government uncritically. The church has since become engaged in the development of the African continent through its theology of reconstruction (Gathongo, 2008:19) and the theology of reconciliation in the post-colonial era. South African church leaders were leading discussions that included economic justice.

The great commission or the proclamation of the gospel or evangelism, as well as the ecclesiology thereof, are the main features or tasks by which the church can be distinguished from other religious groups. These are key features that have characterised the church since its establishment. Evangelism, above all, is also the lifeblood of the church for it is the instrument with which the church grows. Although church growth can come through transfer growth and biological growth, evangelism, through the proclamation of the good news remains the primary activity towards

church growth. This is part of discipleship after conversion. For that reason, evangelism will always ensure that the church will continue to influence societies where it is involved.

5.9.5 Called to be the salt and the light of the earth

The church is called to be the salt of the earth (Matt 5:13-16). It is not supposed to exclude itself from the affairs of the world by not participating in activities that are there for the common good. The salt gives taste to food and makes it palatable; it stops decay; it preserves food and is a health cleansing agent (in case of wounds). I concur with Van Der Walt (2010:72) that Christians in the world protect and preserve what is good, so that it does not decay. They improve that which has begun to decline, and they cleanse that which has brought corruption into society. With its prophetic voice, the church cries out for socioeconomic justice.

You are the light of the world (Matt 5:14). As the light helps to orient people and give direction – so too does the church. Again, one may not see others who are in darkness, and a city may not be seen without lights – so too with the church. In a secular society, the church must not shy away, but it must get involved to transform and influence communities with the gospel of the kingdom. The church can work in partnership with secular entities where there is a common good, without losing its role as a transforming salt, nor its brilliance as the light of the earth. The intensity of the church with its strong ethics and theologies has proven to influence governments and effect change in the social order.

Christ has prayed that the church remains on earth, while maintaining its holiness (John 17:15). Paul was a “Roman when [living] amongst the Romans”, without compromising his faith, so that in the end he was able to win them over to Christ.

5.9.6 The church as a yeast in the dough

In the parable of the yeast (Matt. 13:33), Jesus does not speak in much detail to give a particular theological direction. It is left for the interpreter to apply the message to their context. In this context, the church as an agent of the Kingdom of God is presented as that yeast. This is because in most Jewish traditions, they spoke more of unleavened bread (Exod. 12:15, 39, 23:6, 15; Mark 14:1; Acts 12:3). To the Jewish culture of Matthew, it would seem strange; hence, Jesus’s message was not so much about the bread per se or the Jewish tradition, but about the parable of the Kingdom

of God. Positively, Jesus does not speak about the corrupt leaven, but the good leaven of the Kingdom of God. The church is the yeast that must impact all other entities with righteousness and peace, with kingdom business ethics and kingdom governance. This is important because it is about the influence with which the church must impact the world. In Gal. 5:9, Paul affirms the power of influence that the leaven has on the dough. Jesus uses the metaphor of yeast to underscore its potential. He emphasises that the disciples need to be careful about the influence of the Pharisees and the Sadducees (Matt. 16:6; Luke 12:1) and the leaven of the Herodians (Mark 8:15). Paul also admonishes the church about this (1 Cor. 5:1, 5, 6).

The church is a spiritual power. It claims to be the teacher of private and public morality. It addresses the issues of life; the common good, labour matters, economics, politics, and cultural matters in society. It is a leader of civil society and comprises members from all sectors of society. It teaches individuals and communities collectively. It is a treasury of spiritual, social, and religious capital. During all centuries of its existence, the church was not and will not be moved or changed by the socioeconomic issues where it exists. The Kingdom of God is where the church takes a claim as an agency thereof, to influence the world with Christian ethics, CCSR, socioeconomic justice and the Kingdom of God principles, righteous living, love, peace, reconciliation, restitution, and forgiveness, among many other aspects.

5.10 “I DO NOT PRAY THAT YOU TAKE THEM OUT OF THE WORLD”

The prayer of priesthood includes the church of today (John 17:15, 20). This is an assurance that the church is protected, not from persecution but preserved to carry out its mission on this very planet. It is to work responsibly and effectively as it is given the mandate to influence the world.

The prayer made for the church is a guarantee that removes fears and doubts so that the church learns from the mistakes of the priest and the Levite who chose not to get involved with the injured victim, until the Good Samaritan came to save a dying man.

5.11 EVANGELISM AND SOCIAL RESPONSIBILITY

Jesus declared that the Spirit of the Lord rested upon him to preach the Gospel to the poor (Luke 4:18). The poor still exist today and are likely to be here for long. Although it is uncomfortable to be among the poor, especially with the fact that their needs are

overwhelming, it is necessary that the contemporary church ministers to them, just as Jesus and the Apostles did. God did not intend that there would be poor people in our cities (Conn & Ortiz, 2004:334). He desired Jerusalem to be a city “centred in the worship of God and practising the politics of justice and an equitable stewardship of resources of all” (Linthicum, 1991:14). Therefore, the church cannot operate, function or perform its role in society without a directive CSR towards the poor.

In the Lausanne Covenant, (1982) Paragraph 5, the church affirmed that:

God is both the creator and the judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex, or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too, we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation also implies a message of judgement upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ, they are born again into His Kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

Therefore, every church must demonstrate its care by having CSR programmes. Stott (1982:12) wrote, “as in evangelism so in social responsibility, the church must discern the fundamental basis for its activities and programmes in the character of God Himself”.

He is the God of justice, who in every human community hates evil and loves righteousness. He is also the God of mercy. In spite of the fact that God created the universe, He nevertheless humbles himself to care for the needy, executes justice for

the oppressed, and gives food to the hungry. In addition, the Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners, He upholds the widow and the fatherless; but the way of the wicked He brings to ruin" (Psalm 146:5-9).

This text of the Psalms shows the character of God, how He is and how He acts. It is indisputable what kind of people the church should be. Among other activities, the church should be seeking justice, freedom and dignity for all, especially the powerless who cannot seek it for themselves.

The Holy Spirit is also working in the lives of believers to shape their characters by charging them to show love to others who may need their philanthropic service. The first fruit of the Holy Spirit is love (Gal. 5:22). It is, therefore, the Holy Spirit that gives the church a tender social conscience, and impels Christians to immerse themselves in humanitarian relief, development, and the search for justice.

Thus, we find that there is a Trinitarian basis for the church to practise social duties, just as there is for evangelistic outreaches. It is essential that those who claim to belong to God and who worship him as Father, Son, and Holy Spirit, express their worship in these activities. The Book of the Acts of Apostles and other letters underscore this activity of social responsibility by the early church as a very important component of mission.

The deductions drawn so far bring us to the conclusion that the social ministry, whether from Jewish influence or by the instruction of Jesus to his disciples, was integral to God's people. For that cause, in the New Testament church, social ministry has been important to the advancement of the kingdom of God, as it has been part and parcel of the mission. This aspect of social ministry was in that view a tool for mission, and it was also a component of evangelism. It is normative that wherever the church is established, it includes social ministry as another side of the coin to evangelism, just as Paul was encouraged by the Apostles in Jerusalem (Gal 2:10).

The ministry of the word and social responsibility have coexisted from the early church through all the ages until modern times. According to Stott (1982:13), evangelism and social concern have been intimately related to one another throughout the history of the church, although the relationship has been "expressed in a variety of ways in that

Christians have often engaged in both activities quite unselfconsciously, without feeling any need what they were doing or why.”

Stott (1982:13) continued to relate that the Great Awakening in North America, the Pietistic Movement in Germany, and the Evangelical Revival under the Wesleyans in Britain, which all took place in the early part of the 18th century, proved a great stimulus to both philanthropic activities and evangelism. He stated that the next generation of British evangelicals founded missionary societies and gave conspicuous service in public life, notably Wilberforce in the abolition of the slave trade and of slavery itself, and Shaftesbury in the improvement of conditions in the factories. He continued to highlight the challenges that followed at the end of the 19th century and the beginning of the 20th, when the so-called "social gospel" was developed by theological liberals.

According to Stott (1982:13), “some of them confused the kingdom of God with Christian civilisation in general, and with social democracy in particular, and they went on to imagine that by their social programmes, they could build God's kingdom on earth. It seems to have been in over-reaction to this grave distortion of the gospel that many evangelicals became suspicious of social involvement”. And now that evangelicals are “recovering a social conscience and rediscovering the church’s evangelical social heritage”, it is understandable that some of the churches are looking askance at those who are philanthropic and suspecting them of relapsing into the old heresy of the social gospel. However, the responsible social action, which the great commission lays upon the church, and the liberal "social gospel", which was a perversion of the true gospel, are two quite different things (Stott, 1982:13).

The other possible challenge that tends to separate evangelism from social responsibility has been what is termed “dualism”, which is brought on mainly by different approaches to hermeneutics. We tend to set against one another in an unhealthy way, the soul and the body, the individual and society, redemption and creation, grace and nature, heaven and earth, justification and justice, faith and works.

5.12 THE CHARACTER OF THE CHURCH CONCERNING CSR

First, in the previous chapter, we touched on the character of God to demonstrate that He is the founder of CSR, as He is the creator and owner of the universe (Psalm 24). God’s love and His justice demand that mankind must emulate Him and obey His

instructions, “Love towards God and His creation”. His commandments and statutes also give mankind direction as to how to reign and rule His estate. The church is the voice and the messenger of those CSR mandates.

1. The first qualification of the church to be a CSR vehicle is that it is a social entity. It is a community of believers united by love.
2. It is the agent of social justice.
3. It is God’s agent on earth, just as Adam was in the beginning.
4. Its CCSR is love-based and not profit-based.
5. Its guiding principles of stewardship, love for God and His creation and the respect for human dignity (created in the image of God), place the heavy responsibility towards God and not only mankind.
6. As an agent of stewardship, it pays its accountability first to God, who is the owner of creation and all that is produced or manufactured from what He has created. Such responsibility goes beyond a normal scientific CSR. CSR is its lifeblood.

5.13 THE CAPACITY OF THE CHURCH IN CSR

Four Greek words constitute this feature of the church through evangelism; they are *Kerygma*, *Koinonia*, *Leiturgia* and *Diakonia* (Conn, 1982:35; Mutavhatsindi, 2008). They make the church an integral, viable force in transforming society.

Koinonia is about communion or fellowship; *Kerygma* is about proclamation; *Leiturgia* is about celebration while *Diakonia* is service.

5.14 KOINONIA

Conn (1982:36) described *Koinonia*, as communion by intimate participation. This was the culture of the early church (Acts 2:34-43). Communing meant that the church aimed to share the love, the care, and the mercies of God in emulating Jesus Christ in His service. Love towards one’s neighbour manifested in *Koinonia*.

Koinonia also means fellowshiping and sharing. It also denotes the visible unity of the church. From the time the early church conducted fellowship in the homes, the church grew daily, until it reached other continents with the same pattern to build what we now refer to as ecumenism. That explains the church being in communion in a global multinational institution. Starting from creation, the issue of *Koinonia* was started by God as a Creator when He saw that it was not good for Adam to be alone and made him a helpmeet. Even though God was and had a fellowship with Adam in the garden of Eden, there was still a missing piece in the puzzle to complete the fellowship, the communion or the sharing in participation. (Genesis 2:7, 21-23). That fellowship was a tripartite phenomenon: God with the whole creation, Adam with Eve, humans and creation. When Cain killed his brother, Abel, the *koinonia* between man and his brother and man to God was tainted and spoiled. The environment was also affected as the curse also spilled over it.

God pursued to seek fellowship with His creation through the covenants that He established with Abraham and his descendants (Gen 12:15). Israel, as a nation, enjoyed communion with God through those covenants and they participated in that covenant through the ages in sacrifices and many other forms of fellowship and worship (Exodus 19:4-6; Hosea 2:18-23). *Koinonia* between God and His people was important in that even when they had committed sin and rebelled against Him, He forgave them and restored them, to bring back the fellowship.

In the fullness of time, Christ came on earth to continue the pursuit of restoring the entire mankind to communion and fellowship with God. Jesus did this through His church which he purchased through his blood. The scriptures use several illustrations to define the relationship between Christ and the church. Some of them are “the flock” (John 10:16), “the vine” (John 15), “the bride” of Christ (Rev 21:2; Eph 5:25-32), “God’s house” (Heb. 3:1-6), “a new covenant” (Heb. 8:8-13) and “the holy city, the new Jerusalem” (Rev 21:2). All these terms underscore the importance of *Koinonia* between God and His people, man to his fellow human being, and the created order.

Koinonia from the New Testament is derived from the root of having something in common and sharing, to have a part in something, “common property,” “to act together” or “to be in a contractual relationship involving obligations of mutual

accountability” (IRAD³⁰, 2020:7). The term is also used significantly in the sharing of the Lord’s Supper (1 Corinth 10:16, 17). The death and the resurrection of Jesus Christ have made us enter into fellowship with God and with another in the life and the love of God (1 John 1:3).

That kind of fellowship, sharing, communing, and acting together, is an important and remarkable element to every community where societal needs are prevalent. That element of *Koinonia* became more practical when they shared what they had among themselves and “no one lacked among them” (Acts 2:42-46).

Labonte (1999:431) linked *Koinonia* with social capital, where he eloquently defined it as: “something going on out there” in people’s day-to-day relationships, which is an important determinant of the quality of their lives, if not society’s healthy functioning. “It is the ‘gluey stuff’ that binds individuals to groups, groups to organisations, citizens to societies”. This gluing together is the fibre that is found in the church. This is the characteristic of what is called *Koinonia*.

Therefore, this concept of *Koinonia* carries in itself the capacity of CSR and makes all possibilities conducive for a better CSR, especially as a building block to social capital.

5.15 KERYGMA

The meaning of *Kerygma*, according to Conn (1982:36), is the apostolic proclamation of salvation through Jesus Christ. It allows the church to grow, as stated above. “The Lord added to the church as many of those who believed the message” (Acts 2:47). However, *Kerygma* was always accompanied by social responsibility towards the poor and the needy from the beginning of the Acts of the Apostle. Conn (1982:16) called it, “giving them a cup of water in the name of the Lord”. David Bosch (1991:511-512) stated that this integral approach is the best way for mission endeavours.

The Lausanne Congress of 1974 expressed that preaching does not mean only “going alongside social care”, but it is part and parcel thereof. Chester (2004:62) remarked that social activism “is the consequence of evangelism, social activity can be a bridge to evangelism, and social activity is the partner of evangelism. Social action, then, can

³⁰ IRAD. International Reformed Anglican Dialogue.

precede, accompany, or follow evangelism". The two are intertwined and there is no way that one will be complete without the other (Chester, 2004:62). This then tells us that CCSR is part of the growth of the church as we have seen in Chapter 3 from Bishop T.'s and also Bishop D.'s churches.

It is no surprise that Jesus reflected this loving kindness of God the Father. He had compassion for the vulnerable, the hungry, the sick, the bereaved, and the outcast. He expressed compassion towards the crowds because they were harassed and helpless, like sheep without a shepherd. His compassion was always followed by an appropriate action.

Paul was not part of the 12 Disciples when they received the great commission. He was converted and called aside afterwards (Galatians 1: 12). Yet, as he went to Jerusalem to meet Peter, James and John, they did not add nor subtract anything from his teachings, but they cautioned him to remember the social ministry to the poor, which he was already doing (Gal. 2:8-10). Caring for the poor came to Paul through revelation.

Apart from the fact that mission and social care were two sides of the same coin, the narrative of the lame man sitting at the door of the temple illustrates an act of hope, which the cripple had while waiting for the temple worshippers to give him some help (Acts 3:2). There is no doubt that the people who put the man there were confident that the temple worshipers would give money or some assistance to the lame man or show some kind of generosity. He was expecting to receive something (Acts 3:5). In today's language, that temple would be a normal church structure or any place of prayer and worship. The people who would be coming there would be church members or Christian worshipers. Giving and sharing are integral to one's faith and one may find it difficult to be a Christian without giving. This is fundamental to CCSR.

The case of Ananias and Sapphira, in Acts 5:1-10, demonstrates how critical the social ethic of being faithful to giving and sharing is. This is a demonstration of how seriously *Kerygma* and cheerful giving were respected. Looking after the poor, the orphans and the widows are also traced from the Jewish tradition. According to Arnold (2002:262), daily and weekly distribution of food and clothing had been introduced earlier, by the officials of the temple in Jerusalem. He provided a picture of many Jews immigrating

to Jerusalem in their final years of life to die in the Holy City. He continued to assert that often the men preceded their wives in death and as a result, there were many widows. They were the responsibility of the temple officials. At the time when there was a famine in Jerusalem, the Macedonian church saw it as their responsibility and privilege to collect money among their folks and send it to those affected, in the form of relief (2 Cor. 8:1-4).

Although the church is supposed to be above the cultures of the surroundings, the early church in Acts could not be developed from the emptiness of cultural practices. It was, therefore, bound to continue with certain traditions and customs of the culture it was born into, and that was the Jewish womb (Bosch, 1991:45). Arnold (2002:262) concluded that the Apostles adopted or borrowed from that practice and culture of social responsibility, by introducing a relief system similar to that offered by the temple officials who read it from the ceremonial laws that were given to Moses for the children of Israel to do and practise.

The *Kerygma* then, is what the church practises as an act of obedience to the Lord. It places the church at the centre of CSR.

5.16 **DIAKONIA**

This Greek term means to serve or servant-hood. Jesus came to earth to serve (Luke 19:10). *Diakonia* refers to the concrete response of the church to social ills and injustices.

In that sense, the church is a servant unto a nation and God, and to its congregants as well. It is an agent of social stewardship. The church, therefore, is mandated to be a vehicle of service delivery. Berkat (2021) wrote that it is through *Diakonia* that the mission of the church is defined. Unless the church is a servant, she has no justification for her existence. Berkat (2021) described the church in this context as the servant-church. This aspect of evangelism is another reason why the church must give service to the needy and the poor, making CCSR integral to the mission. As such, *Diakonia* opens new opportunities for integrating faith and action to promote hope and justice in the context of human needs.

5.17 LEITURGIA

The church is also charged to testify in human language, symbolism, and rituals, of a God whom it cannot define empirically nor contain within the parameters of human communication. In this task, the church develops theologies to be relevant to the contemporary needs of its society. Pamplany et al. (2016) suggest that *Leiturgia* (Liturgy) is the source of these theologies, including liberation theology, reconstruction and development theology, practical and public theology.

5.18 SOME CCSR INTERVENTIONS IN SOUTH AFRICA

In South Africa, no other social institution can claim to command the same level of public trust among their members as churches do among their congregants. This social strength is supported by popular surveys (Banda, 2020). Swart (2006:1) submitted that churches and other faith-based organisations are agents of social change and development in post-apartheid South Africa. Thus, the churches are important in nation building. The business sector and the state acknowledge the important contributions of the churches in social development, and many have formalised partnerships with churches (Koegelenberg & Louw, 2003). There are also prominent para-church organisations that are recognised by the state, apart from the South African Council of Churches (SACC), such as the National Religious Association for Social Development (NRSAD), the Ecumenical Foundation of Southern Africa (EFSA), the National Religious Leaders Forum (NLRF) and the National Independent Council of South Africa (NICSA). The roles and achievements of these formations will be discussed in the following chapters. The *Oikos* journey was made possible through the SACC, supported by the *Diakonia* Council of Churches, and it is meant to address historical economic injustices.

The church, either as an organism or organisation, builds spiritual and social capital. With its theologies, the church influences society in many ways, whether politically, economically, socially, or culturally. Social justice is one of the aspects that the church promotes and the church speaks out against every form of injustice. The primary message of the church regarding justice is to alert people about divine justice (Van Reken, 1999:199), while social justice is the secondary message, where the church engages society to do good.

The ecumenical structures of churches and other para-church organisations have, over the decades if not centuries, played an important role by using their spiritual, religious, and social capital in the social development, social cohesion, and transformation of societies (Birdsall & Kelly 2005, 2007; Foster et al., 2010; Kelly et al., 2010; Magezi, 2012, 2017, 2018; Padilla 2004; Weekes, 2017; Yates 2003). The authors use terms or acronyms such as: “integral mission”, “holistic mission”, “ministry”, “Christian development”, “compassionate ministry”, “transformation”, or “church-driven development” (Chester, 2013:105). In the South African context during the colonial times and the apartheid era, there had been many economic injustices, which excluded black people from the full economic benefits of the country.

Magezi and Mutowa (2018:128) cite that the Nazarene Church, for instance, uses the term “compassionate ministry”, which manages schools, hospitals, and other compassionate activities. Its motto is “building bridges for spiritual and social transformation” (Mutowa, 2017:1). Even though there will always be variations in how an integral mission is viewed, the entire concept needs churches to complement one another or find common ground and a common vision for a better integral mission.

5.19 SPIRITUAL CAPITAL IN A BROADER CONTEXT

Spiritual capital and religious capital are not the same. Spiritual capital as wealth helps to maintain future humanity and non-material wealth, that nourishes and maintains the human spirit (Zohar & Marshall, 2004:25), while the latter relies more on tradition. O’Sullivan (2017:43) speaks about four capitals, which are: material, intellectual, social, and spiritual abilities. Material capital refers to funds, properties, and other physical resources or assets; intellectual capital refers to knowledge, skills, and abilities; and social capital refers to relationships, networks, and good reputation. O’Sullivan (2017:45) prefers to combine spiritual capital and religious capital in his normative definition. Presenting a contrasting version, Baker and Skinner (2006:9) distinguished these two types of capital as follows: “Religious resources refer to the practical contribution to local, national and global life made by faith groups, whereas spiritual resources refer more to what energises and grounds such contributions”.

Zohar and Marshall (2004:25) stated that “our spiritual capital is our shared meaning, our shared purpose, our shared vision of what most deeply matters in life—and how these are implemented in our lives and in our behavioural strategies”.

Palmer and Wong (2013:1) defined spiritual capital as "the individual and collective capacities generated through affirming and nurturing the intrinsic spiritual value of every human being". In contrast to some other definitions and theorisations of spiritual capital, this conceptual framework stresses that:

1. Spiritual capital is an autonomous form of value, which is not merely a subset of social, cultural, or religious capital.
2. Spiritual capital is based on the affirmation of intrinsic value and, as such, offers a critical perspective on instrumental concepts of capital and its conversion.
3. Spiritual capital generates and transforms social and material relations.

Spiritual capital is generated through the affirmation and nurturing of the intrinsic, infinite spiritual value of each human being. When this affirmation and nurturing are built into the organisational culture of a third-sector organisation, it enhances individual and group capacity to pursue intrinsic goals and serve the common good (Palmer & Wong, 2013:1).

Zohar and Marshall (2004:27) reported that this form of capital is increased by drawing on the resources of the human spirit, "spiritual capital is the amount of spiritual knowledge and expertise available to an individual or a culture, where spiritual is taken to mean 'meaning, values, and fundamental purposes'" (Zohar & Marshall, 2004:27).

Iannaccone (2003) stated that "spiritual capital has been characterised as being a combination of social, human, and cultural capital that includes dimensions such as beliefs, behaviour, amount of religious instruction received, participation in religious activities, and other forms of voluntarism."

Zohar and Marshall (2004:28) further noted that both social and spiritual capital influence the growing sense of a need for wider corporate social responsibility – the realisation that business is a part of the wider community and must accept some real responsibility for it, but spiritual capital takes this notion further. By nurturing and sustaining the core purpose of our whole human enterprise, spiritual capital is the glue that binds us together. It provides us with a moral and motivational framework, an

ethos, and a spirit. It sustains, underpins, and enriches material and social capital (Zohar & Marshall, 2004:28). Spiritual capital can be a dynamic factor within an organisation, and organisations that are rich in spiritual capital are not only sustainable, they are evolutionary (Zohar & Marshall, 2004:28). Iyer (2007:6) also linked such credentials on religious capital.

There are a number of channels through which religious capital might affect economic growth. Religious capital affects output by changing the manner in which technology and human capital are used. Religious capital exerts a positive impact on human capital by increasing education and business ethics (Iyer, 2007:6).

This kind of capital generally enhances community life and the network of obligations we have to one another. "Investments in social capital benefit society as a whole because they help to create the values, norms, networks and social trust that facilitate coordination and cooperation geared towards the greater public good" (Renzulli, 2020:3).

All these forms of capital are the key pillars of CCSR, which are prevalent in the church. Translating these capitals into physical capital can create a common platform between church and business, thus, making it possible to form partnerships.

5.20 SOCIAL CAPITAL IN A BROADER CONTEXT

Bourdieu and Wacquant (1992:119) defined social capital as "the sum of resources, actual or virtual that accrue to an individual or group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition." It means that all material or human gifts and resources in kind, built or made by individuals, groups, and communities with strong networks and relationships, who connect to more acquaintances of like-minded people. Other researchers have concluded that social capital is simultaneously a cause and an effect leading to positive outcomes such as economic development, good government, reduced crime, greater participation in civic activities, and cooperation among diverse members of a community (Portes, 1998:16). "Researchers in social ills have discovered that successful outcomes are more likely in civically engaged communities" (Putnam, 1995:66).

Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense, social capital is closely related to what some have called 'civic virtue.' The difference is that 'social capital' calls attention to the fact that civic virtue is most powerful when embedded in the sense of networking of reciprocal social relations. A society of many virtues but isolated individuals is not necessarily rich in social capital (Putnam, 2000:19).

Renzulli (2020:3) remarked that financial and intellectual capital are the well-known forces that drive the economy and result in generating highly valued material assets, wealth production, and professional advancement - all important goals in a capitalistic economic system. Social capital, on the other hand, is a set of intangible assets that address the collective needs and problems of other individuals and our communities at large. However, social capital cannot be defined precisely as corporate earnings, nor can it be expressed in the gross domestic product.

Placing it in the corporate world, Zohar and Marshall (2004:26) argued that social capital "has come to mean specifically the wealth accrued by the quality of the relationships in an organization —how well people communicate, how much they trust each other and their senior executives, how they function as teams, whether the emotional intelligence of the group is high, whether there are effective networks of acquaintance and cooperation, and the like". They argued that the emphasis is on interpersonal relations within the company. Companies that score high on the quality of internal relationships tend to make more profit (Zohar & Marshall, 2004:27).

Coleman (1988) described it as "a representation of resources in which relationships are mutual - reciprocal relationships, social networks that institutionalise trust."

Berger and Hefner (2022:3) remarked that social capital refers to the power, influence, knowledge, and dispositions an individual acquires by membership in a network or group. Churches are characterised by offering such social capital.

These values are part of the cultural systems that Sorokin believed, impact social systems and personalities. On the other hand, while spirituality is an aspect of the

“good life”, the accumulation of spiritual capital can impact the “good life” and the “good society” (Wortham & Wortham, 2007:441).

In an African context, the concept and the values of Ubuntu fall within the category of both Spiritual Capital and Social Capital. In the European context, it is normally referred to as the “good life” which encompasses the role that civility, sympathy, altruism, love, cooperation, empathy, spirituality, happiness, intimacy, compassion, and kindness play, in shaping everyday life and building and maintaining strong social networks (Ferriss, 2005).

5.21 STRONG SOCIAL CAPITAL IN THE CHURCH

The attributes of the church, as discussed in paragraph 5.5., are the sources of its social capital. There are three elements; - networks, norms, and trust – which are triangles that dominate Putnam's conceptual discussions that emphasise differences in social capital with other capitals. Social capital is part of the social life of the network, norms, and beliefs (Field, 2016:5).

Social capital has also been described as the production of religion by individuals and organisations, as well as the mastery of and attachment to religious culture (Finke 2003).

The social cohesiveness hypothesis states that active participation in church activities brings people together and offers them a sense of belonging in an otherwise impersonal society (Idler, 1987).

Putnam (1995:65) pointed out that the aggregation of social capital has contributed to economic development. He found that widespread participation in group activities, social trust, and cooperation created conditions for good government and prosperity. Putnam (2013) traced the roots of investments in social capital back to medieval times and concluded that communities did not become civil because they were rich, but rather they became rich because they were civil. The statement finds resonance in the church, because of the love, the unity, and fellowship among true Christians. These are great assets in the church.

Gill (2013:125) submitted that within the growing literature on social capital, most proponents include some references to faith communities and most of them regard

faith communities as crucial to social capital. However, an organisation may have good principles of success, but if its individuals are not united, and do not share positive values, there will not be a strong social capital. The strength of the churches in social capital is promoted by the unity, love, trust, mutual support, reciprocity, and cooperation among individual Christians, and these features are common in churches.

All these arguments lead us to the conclusion that social capital, spiritual capital, and religious capital, which are prevalent in the church, are important factors in the economy of a country. Having established that these are instrumental in contributing positively to the economy, the church, therefore, is an important potential partner for both government and business in their endeavours in CSR.

5.22 FAILURE OF THE CHURCH IS FAILURE OF SOCIAL AND SPIRITUAL CAPITAL

In his deliberations in *Bowling Alone*, Putnam (2000) asserted that the decline in religious participation and other community voluntarism causes the erosion of social capital. He states that social capital depends on volunteerism and churches.

The compassionate perceptions of the supernatural are correlated with more compassionate perceptions of others. People who value spiritual growth tend to be more involved in group activities, charity work, and social service activities (Wortham & Wortham, 2007:444).

Stark (2004) emphasised that spiritual capital impacts good living and shapes the construction of the “the good life”. Wortham and Wortham (2007:450) concluded that spiritual capital and the “good life” are intertwined with a sense of social responsibility towards others.

5.23 THE MESSAGE AND THEOLOGIES OF THE CHURCH FOR CSR

Theology is in contact and conversation with concrete realms of public life – social, political, economic, civil society and public opinion. Theology, which determines our ecclesiology, will to a large extent determine our public theology (Smit, 2007). These theologies, which are developed or shaped by theologians in the churches’ cycles, are important for SR and its related terms. These could also give rise to a theology of SR under Practical Theology.

5.24 THE THEOLOGICAL FOUNDATION OF CSR PARTNERSHIPS IN THE VTR

The environment has become a concern in virtually every conceivable academic discipline, including among others, biology, medicine, agriculture, chemistry, ecology, and theology. Lai (2017) speaks about Ecological Theology as part of Public Theology. Public Theology in a context speaks louder on environmental issues that affect the public with immediate directives (Deane-Drummond & Bedford-Strohm, 2011:42). Conradie (2006:3) reported that Ecological Theology attempts to retrieve the ecological wisdom in Christianity as a response to environmental threats and injustices. Scriptures speak about praying for the peace and prosperity of the city where one lives, and they include: Jer 29:7; Ps. 67:1-5; 22:27-28; Is. 2:4.

5.25 RECONSTRUCTION THEOLOGY IN CSR

In Chapter 4, we discussed Ezra and Nehemiah as the restorers, and agents of reconstruction and renewal, in the post-exilic period. They are appropriate examples to use for today's post-apartheid South Africa, where the democratic changes need to address previous social and economic injustices. The context of the VTR as stated before, includes environmental injustice.

On a microscopic level, we see the same atrocities that Karungi (1989) was condemning emerging in a different form in the VTR. Chapter 3 provided an outline of the problem of air pollution and sewage that flows unabated into the Vaal River system. To apply reconstruction theology in the area will demand that environmental justice and social justice should be the major components of CSI in the VTR.

Reconstruction theology addressed a post-colonial setting in other African countries. In South Africa, it would be as relevant as a post-apartheid Kairos theology. In reconstruction theology, there is a combination of work and theology. The issue of reconstruction has appealed to many nations that have moved from significant transitional periods, be it economic, social, and/or political. This has made reconstruction theology a relevant theology on SR, alongside others, such as public theology, industrial theology, and ecological theology.

In Africa, the theme of reconstruction and renewal took centre stage in the early 1990s, with Jesse Mugambi (1995:5) as one celebrated proponent of the maxim of

reconstruction. Mugambi addressed the General Committee of the All-Africa Conference of Churches (AACC) in Nairobi on the topic “The future of the church and the church of the future in Africa”. He articulated that:

African Christianity must shift theological gears from liberation, which emphasises the exodus motif, to the paradigm of reconstruction, which is post-exilic in nature, with Ezra-Nehemiah as the anchor (Gathongo, 2012:59; Mugambi, 1995:5).

The liberation struggle was based on Moses delivering Israel and since colonial rule was over, it was on this that Mugambi argued:

An African Christian theology, (in the New World Order) must deal more with the practical task of interpreting and understanding the relevance of God’s revelation for the total liberation of mankind in the African economic, political, and social situation. In this sense, it should not be an academic concern, rather it issues out of practical involvement in the meeting of human need and the building of a more humane social order in the African setting (Mugambi 1989:14).

Hence, there is a need to redefine the circumstances facing South Africa, considering the Ezra-Nehemiah reconstruction narrative in a post-apartheid society for social justice in all areas for a better life for all. The term reconstruction is borrowed from the engineering discipline. Jesse Mugambi (1995:12) affirmed:

The terms construction and reconstruction belong to engineering vocabulary. An engineer constructs a complex according to specifications in the available designs. Sometimes, modifications are made to the designs in order to ensure that the complex will perform the function for which it is intended.

Mugambi (1995:12) further asserted that “social reconstruction belongs to the social sciences and involves re-organisation of some aspects of a society in order to make it more responsive to changed circumstances”. Since its advent, there have been many African theologians who are spearheading or known to be leading exponents in deepening and expropriating theology. To mention those with more interest are Jesse Mugambi (1995), Charles Villa-Vicencio (1992), Andrea Karamaga (1997), and K. Mana (2004). However, like many other theologies, there will be some testing needed and challenging their credibility through critical hypotheses. The debates range from

those who stand in the affirmative and others who are critical. These include Valentin Dedji (2003), Ezra Chitando (2009), Julius Gathogo (2012), Ragies Gunda (2009), Tinyiko Maluleke (1994), Eliweni Farisani (2012) and many others. In this literature, the debate is not about whether reconstruction theology is credible or not, but it is a refining process to make it credible among other theologies. Whatever side the debate goes, it will always be a gain as reconstruction theology is relevant in CSR.

Reconstruction theology challenges theologians, churches, and communities in Africa to work towards rebuilding and reconstructing communities from the ruins of African post-colonialism (Chitando, 2009:130). In South Africa, it is more relevant to help address the social injustices of the past. The “theology of reconstruction is about facilitating, promoting and supporting actions that make and sustain human life in the best possible manner” (Villa-Vicencio, 1992:274). This theology is relevant and necessary as it is concerned with social, economic, and political set-ups of the given context, and time wherein social justice, environmental justice, and economic justice are key subjects. Many African states were not yet economically stable after achieving their independence, and this is what brought about the theology of reconstruction and development in those countries.

5.26 PUBLIC THEOLOGY IN CSR

Many individuals in the churches are under the impression that there is a plan in the secular world to move the church “to the periphery of public conversations about how God’s people should be governed”. Yet, public policy showcases the fact that since the church is closer to the people at grassroots level than either business or government, the voice of the church should never be silenced and it is at least equally important as other civil society organisations if not more so.

In June 2006, then US Senator, Barack Obama, delivered a major address on the role of religion in political life. He observed,

Frederick Douglass, Abraham Lincoln, William Jennings Bryan, Dorothy Day, Martin Luther King—indeed, the majority of great reformers in American history—were not only motivated by faith, but repeatedly used religious language to argue for their cause (Obama, 2006).

The statement by Barack Obama in 2006 raises the reflection on what “doing public theology” might mean, especially for theologians working in the context of the 21st century society (Kim, 2017:1). Public theology could be identified as a critical, reflective, and reasoned engagement of theology in society to bring forth the kingdom of God, and social and economic justice, which is for the sake of the poor and marginalised by engaging with the academy, the church, and society (Kim, 2017:1).

According to Koopman (2003:3), the concept was used for the first time by the North American theologian, Martin Marty, in an article that analysed the thought of Reinhold Niebuhr, entitled "Reinhold Niebuhr: Public theology and the American experience". It was populated by other theologians. In essence, the concept was used inexplicitly in various ways, in publications, seminars, conferences, public declarations, even in an official confession of Belhar of 1986. It was used in various opposition activities against apartheid, and during protest marches, hunger strikes and memoranda to government, as well as in participation in activities to reconstruct and transform society, before and after apartheid. These included welfare programmes, education, the quest for economic justice and moral regeneration and public policy formulation (Koopman, 2003:4).

These statements in the context of this project fall under social, environmental, and economic justice. It would then imply that public theology in its application informs the public of how, when, where, and with whom the church interacts and engages with stakeholders in the SR domain. Public theology places the church at the centre of activism.

5.27 ECOLOGICAL THEOLOGY AND CSR

The biblical narratives from scriptures begin and end with stories of God and creation: from Genesis 1:1 to the eschatological reflections on the new heaven and earth, and the river and tree of life in Revelation 21-22. In between are the stories of the people of faith, and how they interact with God during creation. Environmental justice and social and economic justice are the three lanes of CSR from Genesis to Revelation. Starting in the Garden of Eden and ending in the City of Jerusalem, flowing with a river of joy and the tree of life, whose leaves are a healing of the nations, the whole discourse shows how ecology is the object of God's concern. It is impossible not to

talk about ecological theology or eco-theology when talking about the Creator and His creation.

Ecological theology is a church's response to ecological threats and environmental injustice (Conradie, 2006:3). It is an attempt to retrieve the ecological wisdom in Christianity as a response to environmental threats and injustices. However, Conradie (2006:3) sharply pointed out that the church is not only concerned with how Christians respond to environmental concerns, but it also offers Christians an opportunity for renewal and reformation. It implies that ecological theology deals with both the ethics of the environment and the Christian doctrine.

Bouma-Prediger (1995:268) suggested that ecological theology must acknowledge the "link between the ecological degradation and social injustice, and correlatively, ecological wholeness and social justice." Bouma-Prediger (1995:269) stated that eco-justice attempts to correct all abuse that is a distortion of the right use of natural resources, and that the degradation of forests and lakes is an ungodly exploitation of resources. The main argument is that "we cannot ... achieve social justice without environmental justice, and we shall not be able to achieve justice for nature without social justice" (Bouma-Prediger, 1995:269). Conradie (2006:22) submitted that the victims of environmental injustice are also victims of socioeconomic injustice.

Hessel (1996:12) defined eco-justice as the "interlocking web of concern about the earth's carrying capacity, its ability to support the lives of its inhabitants and the human family's ability to live together in harmony. This highlights the interrelatedness of pressing issues such as world hunger and lacking world peace, the energy crisis and unemployment, and of the introduction and use of appropriate technology and good work, biblical stewardship and feminist consciousness, radical justice and pluralistic community, and life-style choices in response to poverty and pollution".

Therefore, the concept of ecology (shortened to eco-justice) is closely connected with social justice. Hessel (1996:18) provided a refined statement:

Eco-justice provides a dynamic framework for thought and action that fosters ecological integrity and the struggle for social and economic justice. It emerges through constructive human responses that serve environmental health and social equity together for the sake of human well-being.

Hessel (1996) identified four pillar norms and values for an ethic of eco-justice. These are:

- 1) Solidarity with all creation (humans, plants, animals, earth)
- 2) Ecological sustainability – environmentally fitting habits and lifestyles, using ecologically and socially appropriate technology
- 3) Sufficiency limits as standards of organised sharing (distributive justice, which requires basic floors and definite ceilings for equitable or fair consumption)
- 4) A socially just participation in decisions about how to obtain sustenance and manage community life for the common good and the good of the commons.

The current global discussions and dialogues on environmental degradation by world leaders at the World Economic Forum, the global warming agencies, sustainable development institutions, and so forth, are the pragmatic formations that underscore the great concern about eco-justice.

5.28 THEOLOGY OF CITIES (VTR CITIES AS STEWARDS)

Biblically speaking, cities have personalities and assets, and they are treated in the Bible as persons and families, and as extensions of the people who live in them (Bakke, 1987:63). In biblical and theological understanding, cities are perceived as living beings (Ezekiel 16:3, 45, 46). They are servants or stewards who serve communities.

The spiritual mapping of a city reveals unseen influences over a city or region. Spiritual mapping can be likened to a doctor's use of X-rays and MRI to diagnose what is being manifested on the outside of the patient. The historical geo-political and cultural dynamics and the natural resources give a dynamic sense of a city spiritually. In other disciplines, it is called the cartography of a city. In this study, the VTR's spiritual mapping is viewed from the impact of social responsibility from the time the cities were built.

Bakke (1987:152) assumed that the biblical view of creation theology required him to see Chicago in the USA as the steward of the Great Lakes, where there is 20% of the earth's fresh-water supply. This would imply that cities are servants that serve communities with necessities of life, faster and more effectively than it can be done in undeveloped rural areas. They have to serve their communities with sanitation, basic healthcare facilities, schools, transport and housing, justice systems, and so forth. They are platforms of and for service delivery. This understanding puts the cities in the VTR in a position comparable to that of Chicago because of several major rivers flowing into the Vaal Dam and the VTR catchment area.

5.29 THE IMPORTANCE OF ECOLOGICAL THEOLOGY FOR THE VTR'S CSR PARTNERSHIPS

One of the original causes of social injustices experienced in the VTR, apart from air-pollution and water pollution, was the past national political programme of apartheid. During the years prior to 1994, even environmental planning was based on segregation (Hallowes & Munnik, 2006:96). While the previous apartheid government had introduced the Air Pollution Prevention Act in 1965, it was never enforced because the operating permits for large industries were secret and effectively written by the industries, with no penalties accruing to them if they did not adhere to them, which resulted in a significant ecological debt (Hallowes & Munnik, 2006:91).

The availability of coal and water (and thus employment in the respective industries), as discussed in the previous chapters, was the main reason for attracting humans to the VTR. As Conradie (2006:14) stated, human beings construct their own social, economic, and political environments according to the choices they make. However, the human environment depends entirely on other biophysical environments and life-support systems, and human activities and industries can lead to environmental degradation. The living conditions of people also impact the environment, in that their way of consumerism adds to the environmental crisis (Conradie, 2006:15). Moltmann (2001:174) remarked that "we carry the symptoms of the ecological crisis around in our bodies". Our bodies form part of the environment in which we live (Conradie, 2006:15).

All of these points call for a theological approach that speaks to civil society as a whole to deal with human conduct concerning eco-justice. One of the developments in the

church is to address the efforts of bringing eco-justice using the Greek term “*Oikos*”³¹ as discussed in previous paragraphs.

5.30 TOWARDS A THEOLOGY OF SOCIAL RESPONSIBILITY AND SOCIAL JUSTICE

This study attempted to gather the most important insights to provide the basis for a more adequate Christian theology of social responsibility or a theology of church corporate social responsibility (CSR).

Many scholars and writers have brought into the theological space material about various theologies that address social justice and related concepts. As previously noted in Chapter 4, the biblical discourses in both the Old and the New Testaments admonish people on how to prioritise SR for a better life. This applies still today for today’s world and that of tomorrow, and practical theology with public theology needs to create the room for this task.

Having studied various concepts from practical theology, reconstruction and development theology, public theology and ecological theology, one may suggest the adoption of social responsibility theology as part of public theologies. That means that scholars and theologians may consider a theology in social responsibility, which constitutes social justice, environmental justice, corporate social responsibility, ecojustice, the TBL and various concepts related to the subject, which are found in all the sections of the Bible.

5.31 CONCLUSION

Some important considerations were noted in this chapter and led to the following conclusions. The chapter demonstrated that the church has a lot to offer in SR. The structures of the church are the structures needed in every SR platform. As an organisation and as an organism, the role of the church becomes key in organising not only its congregants or the immediate communities, but to reach out and contribute meaningfully to society.

³¹ The *Oikos* journey was discussed in Chapter 4. The reason it was formed was to deal with environmental justice.

It is not easy to define the church outside of the metaphors used and applied and its message and calling. The character of the church, the identity, and the ecclesiology of the church define it as a centre of gravitation for nearly all civic activities in terms of SR, and they give the church an unqualified audit to be a very important partner in SR. The identity of the church in terms of the metaphors used to describe it bears all the features of the vehicle of SR and social justice. The attributes of the church as a messenger and prophet strengthen its position in social justice and it is called to speak to government and business as Amos and other prophets spoke to rulers.

The message of the church *Kerygma*; its servanthood image, *Diakonia*; and its gathering of communities, *Koinonia* all carry in them the attributes of what SR is all about. The theologies of the church: missiology, reconstruction and development theology, practical theology, public theology, and ecological theology provide a platform for transforming society and influencing social justice, environmental justice, eco-justice, and economic justice. The holistic mission approach drives the church to be a socio-political vehicle that serves the human race holistically, ministering to the needs of communities spiritually and naturally, and dealing with the natural and the environmental aspects of life.

The church is rich in social and spiritual capital, which are the important ingredients in SR. This makes the church a rich entity for community investments as one cannot be a Christian without having a willing heart to give or share God's love in a tangible way to a neighbour in need.

The church wears a messenger-prophetic calling. It is like the Amos of old in confronting the social injustices of this era without fear or favour. The church protects the weak and the vulnerable, such as widows, orphans, and strangers (xenophobic victims), by providing shelter and speaking truth to power, and admonishing the rich to use their wealth responsibly. As an ancient and proven concept, which has existed for centuries, a theology of social responsibility is a reality in the church.

Christians in various fields of discipline must become the true 'salt of the earth' and stop the decay that has engulfed the entire human race.

CHAPTER 6

CORPORATE SOCIAL RESPONSIBILITY AND POSSIBLE COOPERATION, COLLABORATION AND PARTNERSHIPS

6.1 INTRODUCTION

In the previous chapters, this study has presented that the church, business, and government are all involved in CSR/CCSR/CSI. However, the challenge is that they use different languages and terms for the same or similar activities. It is vital to find a common ground where the three can meet, so that they can avoid duplicating efforts.

This chapter discusses finding a common ground in language and approach wherein three stakeholders – church, business, and government – can work as partners. We will look at ways that help to translate biblical concepts into secular language, where they correspond with business and government, to find a common language.

It is believed that once the terms can be translated into synonyms utilised by other entities, partnerships will be easier to formalise. We examined the strength that the church can offer in Chapter 5. The calling of the church, business, and government into service for the people forms the foundation for building common platforms. Those platforms are the meeting points. We will also investigate potential challenges that may become stumbling blocks.

6.2 SEEKING THE COMMON GROUND IN CSR

Given that the church, business, and government find themselves sharing the call for benefitting people by being involved in CSR, a common ground is necessary to create possibilities for partnerships, cooperation and collaboration. These concepts are necessary to formalise a complementary approach because the need for a comprehensive social response by all stakeholders to address the complexity of challenges in the VTR is imperative. It cannot be solved by a singular solution or a one-size-fits-all approach. Some kind of a tripartite alliance by all stakeholders would be appropriate to tackle the complexities. A confederation formed by church networks, business forums and the government has not only proved to be productive but also very fast, effective and efficient. Any relationship or cooperation does not necessarily mean that the church may not be critical to its partners in government or business, or receive criticism from those two entities.

6.3 CREATING A COMMON LANGUAGE OF CHURCH, BUSINESS, AND GOVERNMENT IN CSR

Chapter 5 discussed the biblical and theological identity of the church as both an organisation and an organism. The church is aware of and understands its identity in both spiritual and secular dimensions. It has both features as a social institution, a business entity, and a religious body. Over the centuries, the church has made a significant impact on politics and governments, as well as on socioeconomic issues from its presented identity as both an organism and an organisation. The church's mission and calling on social justice places it at the centre of every movement within CSR. Inescapably, it has political, social, and economic dimensions, affecting both government and business. This comprehensive identity qualifies the church to occupy its space as an integral equal partner in the social responsibility domain, while it is still able to maintain a healthy distance, thus standing as a meaningful partner in a confederation.

There is a challenge in the social responsibility domain for the other partners to fully appreciate the CCSR of the church. The other two partners are not meant to be spiritual or religious like the church; they are secular institutions; yet, because of legislation and international standards, they are also obliged to be involved with CSR. We must now find which language the church should speak within the world of business.

While the church makes use of biblical terms in CSR, such as love, righteous living, stewardship, generosity, social justice, divine justice, and so forth, the business world makes use of terms such as CSR, CSI, CC, sustainability development, TBL, King Codes, and so forth. The language of integral theology is helpful in this regard, so that business and government can also understand the language of the church. The church speaks about politics (Rom 13:1-7), but not in a party political manner; it speaks about marriage (Eph 5:22-32), but not in psychological terms; it also speaks about educating children (Eph 6:5-9), but not in an academic way as the educational experts do. It speaks about CCSR (Eph 6:5-9; James 1:24-27), but not in sociological terms. This also includes translating government policies into religious terminology. The closest example is how the church views the land issue as compared to the business' view or the government's view. Smith and Singer (2012:60) encourage businesses to translate

and align their activities with social expectations by creating a compassionate organisational culture, based on spiritual values such as compassion, kindness, and generosity. It is important to consider whether it is mainly the church seeking to partner with business and government, or whether the other two entities wish to partner with the church. Therefore, the onus of learning the other parties' language, terms and priorities is on the "seeking" party more so than on the potential partners.

6.4 THE LANGUAGE OF BUSINESS WITH CHURCH

As business undertakes CSR, their corporate language could be expressed in faith language or spiritual language, so that the church can easily understand business. Obviously, business understands the church when it condemns sins, for example, labour exploitation, economic inequality, corporate greed, corporate capture of government, corruption, environmental indifference or degradation, and violation of price competition laws. Smith and Singer (2012:59) mentioned the sin of unbridled greed that has caused a "failed system", where capitalists only looked after their profits and did not care about others' welfare, and did not have any form of accountability. They quoted an example where global bankers in America were bailed out of risky investments that failed because "they were too large to fail". They lack compassion for their investors. Most corporate systems focus on values or behaviours that will make the organisation more profitable (Lee, et al., 2005; Moon & Bonny, 2001; Upadhyay & Singh, 2010:18).

The church, like corporations, is also a public institution, an organisation with a corporate image, in that it derives its finances from "consumers" (congregants) of its products and services. The difference between the church and corporations is that generally, the latter exist to make profits, while the former is a social institution categorised as a non-profit organisation. On a common platform, both exert influence on society, where they operate and are (or should be) responding to the term, "common good". CSR attracts diverse and overlapping definitions in the literature whether biblical or secular. Corporations contribute to the common good by taking care of social and environmental responsibilities, while the church uses a holistic ministry approach applying biblical principles and theologies to influence its congregants, communities and the broader society, aiming to direct moral behaviour towards the whole creation and its sustainability (Gill, 2013:2; McIntosh, 2003:40).

Profits, people and planet (PPP) are the three basic principles of CSR, which were coined as such by Elkington (1997:73). On the other hand, the church is about God, people and planet (GPP). The call of Abram had a promise that was accompanied by being given many descendants and the promised land of Canaan – God, people, and land (GPL) to the Israelites.

The corporate explanation of the primary purpose of business is: “To make profits” and thereby ensure the company’s sustainability and employment. The CSR explanation of the primary purpose of business is: “To make profits responsibly”. The church’s translation is, “To make profits stewardly.”

The last explanation is about compassion. Smith and Singer (2012:60) concluded that businesses, especially large corporations, lack a sense of compassion for the disadvantaged or less fortunate in society. Even when they give from their CSR projects, it is clouded with tax or other corporate benefits. Companies strategise to maximise the CSR metrics as cost-efficiently as possible. The corporate language regarding CSR needs to be aligned with compassion. The CSR’s common good is the “sum of all civic concerns, liberty and justice, material and spiritual riches, hereditary wisdom, moral rectitude, friendship and heroism in the lives of all individuals in the community” (Smith & Singer, 2012:60). More common terms are needed to form a common language, as business is confined to its legal boundaries and accountability to its investor. It is not about aspects that are under the control of government, such as liberty. It is also not about aspects that are under the influence of civil society or the church, such as friendship, heroism or spirituality, while its leaders may well set moral examples and are spiritual, ethical role models.

Lloyd, (2010:4) argued that good decision-making in large corporations requires wisdom from spiritual, moral bases. Vares et al. (2009) and Doostar et al. (2010) suggested that a spiritual environment provides good stimulation for good citizenship in organisations. This would, therefore, imply that the church can find a partnership platform as a moral and spiritual custodian with its theologies and social justice message. The church deals a lot with spiritual and emotional intelligence, which are critical factors for leadership in the corporate world. These are some of the business aspects that can form a common platform with the two other partners for a better CSR.

6.5 THE POSTURE OF THE CHURCH AS A BUSINESS ENTITY

The social mandate of the church includes poverty alleviation. However, it is not easy to do that because poverty is a multidimensional problem that not only involves economic, but also social, cultural, and political factors. The church sees poverty not only from a physical but also a spiritual point of view. Social capital emphasises the need for self-sufficiency in overcoming social and economic problems, while external assistance is regarded as complementary to trigger initiatives and productivity that arise from within society itself. There is enormous social capital in the church, which, when translated into financial capital, turns into business for the church.

Studies have shown that social capital has worked tremendously in many households in impoverished countries, and these were lifted out of poverty (Grootaert & Van Bastelaer, 2002; Narayan & Pritchett, 1999). Satlita et al. (2017) state that households with higher levels of social capital are associated with an increase in household expenditure, thus contributing to the growth of the economy. It can also be interpreted that households with higher capacity for expenditure have a higher social capital.

As an organisation, the church also works as a business entity, running its own special business among communities. Moreover, some churches are employers, with some having full-time staff, while others have part-time or temporary employees, and the rest use volunteerism (Maloma, 2005:71). Using the corporate language, church leaders in this case are the General Managers or Chief Executive Officers (CEOs). The statement that “the poor person in church is better than the poor person outside the church” (Maloma, 2005:73) supports the view that generosity, giving of alms, and encouraging altruism are all part of the church’s social capital. Bishop D. and Bishop T. stated in Chapter 3 that they created employment for over 350 people, through the partnerships they have with other entities. Bishop D. also runs a bakery, which sells bread, but all the profit is invested back in the form of subsidies on sale prices to the indigents.

The conclusions that Maloma (2005:73) made are that an entrepreneurial faith motivates churches to participate in business and job creation, to help eradicate poverty as a non-profit corporation. The implication is that the CCSR transcends from giving alms to the poor to creating jobs and building the economy. The suggestion is that the church is not limited to social capital, but that it can use its financial strengths

to bring about social justice in the communities. Khoza (2006:91) insinuated that job creation is the natural role of the church

6.6 CHURCH LEADERS AS EXECUTIVES IN CHURCHES

The church as an organisation also operates like a corporate structure, with the senior pastor acting like a manager in some churches, while in certain churches acting as a CEO, with a board of church elders around them. From a business point of view, a pastor is the leader of the corporation and helps steer it. In addition to the church leaders being priests and prophets, they are community developers and community investors. They are social entrepreneurs. They are in business within the communities where they are working, in the sense that they command a greater amount of social capital, which can be translated into financial capital in some instances.

As community developers, church leaders are also community representatives in certain instances. Church leaders are closer to the communities than many companies and politicians. In some cases, they play intermediary roles in the corporate and political affairs of the communities they lead. They form para-church organisations and social structures that drive CSR. The formation of some of the political parties among black people in South Africa was championed by church leaders. Not only in the human resources, but even the songs or hymns sung in political gatherings were the same songs sung in the church. Hence, Govan Mbeki (1992:12) stated that there was no difference between leaders in the church and leaders in the political struggle movements. Rev. John Dube, the first president of the ANC, built a school of various trades. Other church leaders also developed communities by building schools and clinics. Many church leaders pioneered social projects without assistance from government or business, like the founder of St. John Apostolic Faith Mission, Christinah Nku, who built four schools and a clinic. However, due to the complexities of the social ills of communities, the widespread unemployment and poverty, the church is no longer able to “do it alone”. Formalised partnerships, alliances, mergers, or confederations are necessary to make CSR effective and to allocate the appropriate roles to each of the partners, utilising each one’s strengths and capacities.

6.7 BUSINESS AS STEWARD CALLED BY GOD

Business is on a common platform with the church, in that it acts as a steward of God's resources. It is called to take care of the subjects, its workers and the communities. Sauser (2005:926) made a calling to business executives to view work as sacred. Howard Bowen (2013:135) is quoted as saying:

The first and most essential condition, if social responsibility is to become a more effective force, is that businessmen must acquire a strengthened sense of vocation. They must accept the social implications of their calling. They must realise that business exists not for profits, power, or personal aggrandisement, but to serve society.

This study has acknowledged that business is called to make profits responsibly. The statement of Howard Bowen puts service as primary, and as businesses become responsible to society, they make profits in the process. That means that business treats its function as a calling with accountability. Business, as a cultural agency, forms part of the unfolding of God's creation, which businesspeople must develop (Van der Walt, 2001:1-3). God created the universe with cultural potential, leaving it in an embryonic state so that man, as a subject of His creation, can complete it (Van der Walt, 2001:1). What it means is that, even though God created everything on earth, He did not build bridges, cars, and aeroplanes. He created all the resources that man uses to manufacture what they need in life culturally, and in that, they are unfolding creation. This is called the cultural mandate. Business is, therefore, called to be part of the unfolding of creation by building, manufacturing, innovations, and creating economies (Van der Walt, 2001:3). The commandment given in the Garden of Eden, to rule and subdue, which includes explorations, extracting minerals in mining, and developing economies so that mankind can achieve the fullness of the joy of creation, but it must do so without depleting those resources. In that understanding, man is called to be a steward of God's resources. Business is called to be a steward of employment, making livelihoods possible for mankind in a responsible way and ensuring that through their stewardship CSR, their activities do not destroy creation.

In that context, man was given an estate to develop and look after, keep the estate working properly and saving it. This is part of the careful and responsible unfolding of creation. Responsibly unfolding creation calls for a high level of CSR, where those

who own factories of production ought to include the term, “keeping” or “maintaining” in their vocabulary. This is the restoration of creation. In all formations in society, where mankind resides or works, in churches, governments and business communities, there is a calling to restore the environment, and the physical and social welfare of people. Business and government are also called to be part of God’s restoration process.

As Van der Walt (2001:7) described it:

There must be endeavours to repair psychological and emotional characteristics of God’s good creation. Through the redemption of Christ, God has appointed man anew as steward to do reparation to social structures. Man is called to restore ... to reform politics according to the will of God ... not to give the business world to untrustworthiness, but to change it so that it can be congruent to God’s will.

Social institutions and businesses are called to do their work in the manner of a steward. Stewardship is man’s faithful response to God, with everything He has entrusted to our care, including business, the environment, and our fellow humans (Goudzwaard, 1978:103). Failure of business to express stewardship conduct is a truncated practice (Goudzwaard, 1978:104). In contemporary terms, it is called a corrupt practice, which must not only be condemned by a prophetic voice of the church, but critically addressed and punished at all levels.

Stewardship implies, first of all, that God is the owner of the universe and all its resources and even the products (Psalm 24:1-2). Man is responsible first, to God, for how he uses God’s resources and produces. In that way, there is proper management and accountability required before God, the ultimate owner. The calling of man in creation also includes taking care of the estate entrusted to him to ensure that it is not endangered, which means that man should be financially and socially responsible. Business as a steward is called to a Godly CSR. The business and the church can then speak with one voice in the areas of stewardship and CSR. They are co-workers in CSR. The church will have to translate its language to that of business, so that business will be able to communicate the message to their investors and other stakeholders in a manner that includes all faiths, as well as those who do not share such belief.

6.8 THE POSTURE OF GOVERNMENT AS STEWARD

The biblical view of a good government is that of a steward of God. Romans 13:1-7 gives a stewardship role to the people and the government alike. It is God who, in His sovereignty, appraises kings, and debases them (Daniel 2:21). God refers to the pharaoh as His servant (Exodus 9:16; Romans 9:17) and also Nebuchadnezzar as His servant (Jeremiah, 25:9, 27:6 & 43:10). Since rulers are servants of God, rulers are God's vice-regents, avengers of His wrath (Ice, 2009:11). The exegesis of Amos in Chapter 4 underscores that social injustices by government and nations are a punishable atrocity.

In the same way, governments are established by the will of God, which is expressed in the will of men to vote for those they perceive as being qualified to run their governments. Hence, exercising the right to vote and participating in the elections is both an ISR and CSR. Governments have to understand their proper role as providers of public good and stewards of social progress (Moyo, 2019:1). The term "stewardship" has gained currency in a wide range of policy debates over the appropriate roles and responsibilities of industry, government, and citizens in various economic and environmental governance processes. There seems to be a shift away from viewing government as being about authority and control, and towards seeing the core role of government as having to function as stewards of complex systems. The role of government is to steer (or guide or steward) citizens and communities to live according to the rules and laws of the country. Government has to create an enabling and safe environment for businesses and citizens to thrive.

This view then creates a platform where the church, with its social justice mandate, speaks to the social contract of government to the people. It implies that the social contract of government to the people shares the same language with the church when it comes to social justice, in which both entities speak in common terms to understand each other.

The co-opted role of the church with government lies in the truth that the reign of God, the Kingdom of God, must come to earth. The role of the church is to pronounce and usher this reigning with the messages of social justice and divine justice. The reign of God means nothing less than the integral transformation of humanity and the recreation of the world as we know it, the liberation of all people from all forms of

oppression, both personal and societal (McCabe, 2012:8). The manifestation of that kingdom is part of CCSR. The church, together with the government, are the servants of the kingdom of God in the world, involved in the activities that usher it in the eschatological framework. Those activities are political, economic, and social. These are the terms that governments understand. There is a necessity, therefore, to speak in one tongue to address human needs with some forms of cooperation, collaboration, confederation, complementarity, and partnership.

6.9 THE CORPORATE SOCIAL RESPONSIBILITY ETHICS (CSRE)

CSR ethics (CSRE) are simply the application of social responsibility ethics in business, ensuring that an organisation can make profits responsibly and stewardly. However, there can be some challenges regarding how CSR is implemented. Generally, CSR is understood to be the way corporates / firms integrate social, environmental, and economic concerns into their values, culture, decision-making, strategy, and operations in a transparent and accountable manner. Thereby they establish better practices within the corporate / firm, creating wealth, and improving society (Singh & Singh, 2013:18). Those practices and the culture are delivered better if approached through the stewardship accountability, with a spiritual moral sense that is above par with what government puts down as a law. It means is that CSREs should use government laws as the basic guidelines, but then operate on higher ground than a legal obligation. The organisations will then not feel compelled by law to implement CSR ethics, but will be compelled by the element of stewardship (as servants to God and ethics) first, and include people and the environment.

In the case in point, in South Africa, companies are mandated to contribute a minimum of 1% of their net profit after tax to CSI, to get a score in the B-BBEE scorecard and be compliant. Companies in India start contributions with at least 2% of their net profits and upward. Compared to South Africa, India has a huge and growing population, overcrowding and immense poverty. Both countries need business and government to change the atrocious conditions under which many citizens have to exist.

From a Christian perspective, CCSR is motivated by love and stewardship, while companies are still bound by their return on investment (Rumambi et al., 2014:24, 26). Love means that there is a voluntary sense of stewardship and not an obligation by law. This tells us that had it not been for mandatory obligations, many organisations

would find it hard to contribute anything to CSR. CSRE contributes a different voluntary perspective, similar to that of the CCSR.

Most companies understand CSR as charitable, philanthropic or community development activities (Rumambi et al., 2014:26), and as an additional cost and an image-building “cosmetic” for a company (Kartini, 2009:37-44). Partnerships with the church can mitigate that “short-coming” because the church does not have to comply with such B-BBEE legal obligations and its holistic approach and principle of love embodies CSRE. It would have to be carefully considered how the church can add its own role and benefit business, and how business could delegate certain functions to the church, for the church to benefit. CSRE would then make companies to go beyond the legal mandate and contribute more.

6.10 WHAT THE CORPORATE CHURCH CAN OFFER TO SR

Economic growth is accredited to economic variables, and sometimes political forces, but the socio-religious forces are not truly appreciated and less has been written about them (Barro & McCleary, 2003:761). Religious traditions and beliefs can have much influence on economic growth, as pointed out in paragraph 2.7.2. Goudzwaard (1993) remarked that economic life is viewed as a confession when business is conducted in a Christian way. Ideally, it should be conducted in a Christian way, specifically because business practices in capitalism and socialism originated from Biblical and Christian roots. A confession in this case refers to inner reflection and conviction. Biblically speaking, most of the scriptures refer to work as a calling, a vocation and the scriptures speak volumes against laziness or idleness, but encourage the fight against poverty.

Recent studies revealed that spirituality plays a very important role in entrepreneurs decisions to commence with their business and run it in such a way as to benefit themselves, but also benefit society equally (Kolodinsky et al., 2010; Raco et al., 2019:28). In this case, we refer to Christian spirituality, a dimension which is a rich component of CSR.

Various authors found this growing interest in spirituality surprising, as though it is a new concept that must find more recognition in the market space (Bolman & Deal, 2001; Conger, 1997; Fox, 1994; Giacalone & Juriewicz, 2003; Kolodinsky et al., 2010; Mitroff & Denton, 1999; Renesch, 1995). There has been some resistance though, to

the inclusion of spirituality in the workplace, due to religious disharmony (Gull & Doh, 2004), but because spirituality is not confined to only one religion, it can be addressed in a different manner, especially in the CSR space (Bubna-litic, 2016:16-20).

Bouckaert and Zsolnai (2012:489) presented a picture of failed business ethics, stating that this was due to a lack of the spiritual element. Business ethics need a more spiritual foundation to solve the business ethics failure. Bouckaert and Zsolnai (2012:490) describe the distance brought by spirituality from the pressures of performance markets, as the time for a human being to reflect and have a soul-searching moment. Spirituality, as an inner experience of deep interconnectedness with all living beings, opens a space of distance from the pressures of the market and the routines of business as usual (Bouckaert & Zsolnai, 2012:490). "This distance is a necessary condition for developing innovative ethical ideas and practices. It restores intrinsic motivation and provides a long-time horizon" (Bouckaert & Zsolnai, 2012:490).

In his work, "*Spiritual meaning of the economic crisis*", Carlos Hoevel argued that the economic crisis that began in 2008 highlighted the lack of a specific spiritual dimension (Bouckaert & Zsolnai, 2012:503). A lack of psychological and emotional intelligence plays a certain role in the attitudes that result in greed, for instance. Bouckaert and Zsolnai (2012:504) implied that moral values, ethics, and personal faith, which go along with spirituality, are necessary for optimal business decisions and conduct.

Spirituality, along with hope, gratitude, and generosity, are significant positive predictors of whether an individual places value on multi-fiduciary considerations, while making business decisions (Kolodinsky et al., 2010:167). Spiritual capital solutions have been sought to ease tumultuous social and business changes (Cash et al., 2000; Mitroff & Denton 2000). Others argued that profound changes in values globally brought about a growing social consciousness and spiritual renaissance (Inglehart & Abramson, 1994; Neal, 1998). Some scholars attributed it to a growing interest in some Eastern philosophies (Brandt 1996). While the reasons for this emergent paradigm likely extend beyond a single source (Giacalone & Jurkiewicz, 2003:32), the increasing attention is undeniable.

Spiritual and emotional intelligence increase employees' performance and productivity and equally increase the company's performance and productivity (Supriyanto et al., 2019:250). Spiritual intelligence is related to mental awareness of the meaning of life.

With a higher level of spirituality, an employee can have better inspiration for their work (Supriyanto et al., 2019:251). Noting the fact that spirituality transcends religious institutions, this study focuses on Christian spirituality.

Spirituality is a public good and a source of no instrumental reasoning in business. There is an increase in acknowledging spirituality in the work- and marketspace (Howard, 2002; Jackson & Konz, 2006; Raco et al., 2019:28; Wagner & Conley, 1999). There has also been a growing interest in the subject of workplace spirituality (Gotsis & Korthavezi, 2008; Pava, 2003), which further discussed the merits of integrating religion with corporate practice (Calkins, 2000; Epstein, 2002). The *Business & Professional Ethics Journal* of 2004 April – May devoted an entire issue to living the Christian life in the corporate world (Chase, 2004). Christian spirituality does not remove the spiritual aspect to a separate level, but it integrates it as a component of political, social, economic, and scientific activities.

In that way, business can benefit from employees who are inspired by the quest for purpose and meaning of their vocation. Spirituality provides capital that has several core elements, such as being driven by deep values, having a clear sense of purpose, and involving applied ethics in service (Raco et al., 2019:28). Karakas (2010:102) stated that spirituality can reduce tension between employers and employees by building a sense of belonging and connectivity. Watoni and Suyono (2020) support that view by saying that spirituality improves the working atmosphere among workers who think alike, thus also increasing performance.

Spirituality is directly linked to how CSR becomes both a social and a spiritual concept. Spirituality enhances spiritual and social capital. This analysis highlights the important role that spirituality plays in the workspace, markets, and the economy. It is directly linked to how CSR becomes both a social and a spiritual concept. Therefore, the church, as a custodian of these important concepts should be an important partner in CSR or CSI of companies or states (Conroy & Emerson, 2004; Longenecker et al., 2004). It is the church that can play a pivotal role in that space.

6.11 THE CHURCH AND CIVIL SOCIETY

There are several declarations, confessions, and resolutions that the ecumenical structures of the church have made and adopted in the social action practices. The

Belhair Confession³² and the Accra confession³³ are not fully translated into practical packs of solutions that must be fused to the local level, right where the people can be reached. Confession, in this case, means the uncovering of what is the essence of our life; the making apparent of what profoundly motivates us; and the revealing of our deepest convictions, social vision, focus and destiny of our existence.

The church is the leader of social justice confession. However, the interventions that the churches have advanced, stood for, and fought for, have not yet been fully realised. CSR is a grey area. There is a lot of practical output that is still expected. Several scholars have made findings on how the Christian faith exerts much influence on the positive manner in the way CSR is having an impact in communities (Du et al., 2014; Ibrahim et al., 2008). Du et al. (2014) identify a positive relationship between Christianity and corporate philanthropic giving. Without that CCSR, civil society could be less capable of achieving its goals.

6.12 EXCHANGE OF SOCIAL CAPITAL

Social capital arises in a variety of manners; as a response to the perception of a common threat, as feelings of duty, respect, and loyalty, or as norms of solidarity or service and faith is the basis for social capital formation (Canland, 2001:355). This social capital, which is in abundance in the church, places the church in a position of power and authority in the political-socioeconomic sense of impacting society. The social capital of the church has been demonstrated in the aspects below.

6.12.1 CHURCHES BUILD COMMUNITIES

Churches have been at the forefront of advocating for social justice, community building, advocacy in poverty alleviation, engaging in socioeconomic development,

³² The Belhair Confession is the statement of faith by churches to articulate and hold clearly their most essential truths of their Christian faith on ethical issues that needed response from the Dutch Reformed churches. The Confession was written as a protest against a heretical theological stance by the white Dutch Reformed Church that used the Bible and the Confessions to justify the harsh policies and injustices of apartheid. It was adopted in September 1986.

³³ The Accra Confession was adopted by the delegates of the World Alliance of Reformed Churches (WARC) 24th General Council in Accra, Ghana (2004), based on the theological conviction that the economic and environmental injustices of today's global economy require the Reformed family to respond as a matter of faith in the gospel of Jesus Christ. The Accra Confession calls upon Reformed Christians around the world to engage against injustices in the world as an integral part of their churches' witness and mission.

providing social services, and developing community organisations on local levels, including political activism in connection with all spheres of governance (Local, Provincial and national). Social capital is the glue that can be found in all communities (Stockwell, 2002:165). In the past and especially in the history of the VTR, as discussed in Chapter 3, churches have commanded authority and led the communities in fighting apartheid's social injustice.

The church can again exercise its authority in a democratic state, for example, to call on individuals and civil society to be responsible in taking care of the cities, stop littering and throwing garbage everywhere, and encourage communities to pay for their services. This is to say that members of congregations must start first by being accountable, before holding the local councillors accountable.

6.12.2 Churches use social capital to revive other forms of capital

Churches are also reviving physical capital through their social capital in various abandoned buildings in cities, and turning them into useful physical capital (Stockwell, 2002:164). When applying biblical texts, like Jeremiah 29:7, Christians encourage one another to rebuild the cities, seek the welfare thereof and not abandon them. As stated in Chapter 3, some churches are involved in cleaning up streets and removing litter that the local governments failed to clean up. Several churches, like the *Koinonia* Bible church and El Shaddai Ministries from Sebokeng have taken over abandoned, dilapidated buildings and turned them into useful community centres.

Churches also develop human capital, which in turn, increases financial capital when the skills are used in the economy. Communities that are educated and developed show more social responsibility, and they learn to account for and contribute to the common good.

Through the mobilisation of communities and social cohesion, churches have proved their capacity to build political capital. History has it on records that the Civil Rights movement in the USA, and the formation of the ANC in South Africa as examples, were led by church leaders. The struggle for liberation in South Africa as a case in point, owes its success to the churches.

The church, therefore, is a strong social partner and is a fast vehicle in social mobility. Most community meetings and political gatherings, where community issues are discussed, take place in churches. This makes the church the centre of power again in that it sets the tone for communication of residents to address systemic and structural issues, as well as personal ones (Stockwell, 2002:166).

It is natural for the churches to meet temporary social needs. Temporary shelter is mostly needed during times of natural disasters, and churches are always asked by government to help. In application of scripture texts, like Matt 25:35-36 and James 1:27, the churches have been seen assisting victims of floods, violence, xenophobia, displacement and many other disasters. Churches are also engaged in economic development. The book of Isaiah 58:9-12 gives a blueprint upon which the social development of the church is built. All these capabilities put the church at the benchmark of CSR.

6.12.3 Churches are educational institutions

Churches use their resources to educate communities. Pulpits are not only used for preaching, but they are also classroom podiums. Some of the VTR churches that have the means to do so run formal private schools (for example, El Shaddai School and the Baptist school). At the same time, every church is an educational institution, regardless of whether it runs a formal school or not. Congregants are educated about their rights and duties, about the ethics they should adhere to, marital duties and rights, and many more social aspects. The church should endeavour to enter the space of partnering with educational institutions to empower learning at all levels of education.

6.12.4 Churches bridge the gap between the haves and the have-nots

In Chapter 4, the concept of equitable sharing between those who are wealthy and those who are poor was extracted from several scriptures. In the early church, the temple was a pool where resources would be gathered, and the indigents would come to receive alms. The crippled beggar at the temple gate is one such example. James reminds the rich not to amass wealth for themselves while their brothers suffer, and that all humans should share in the resources.

6.12.5 Churches are the leaders of the third sector of the economy

Most civil society organisations consist of a majority of church members, and through them, the church commands a strong voice among those organisations. Government and business tend to rely on this third sector for their community outreaches; hence, they call on the church to assist, whether it is about sheltering indigents or foreigners, fighting crime or solving other social ills. Churches can broker peace between government and business, or communities and business, or between government and communities.

6.13 THE CHALLENGES THAT THE CHURCH OUGHT TO RECONSIDER IN SOCIAL CALLING

6.13.1 Differences in approaching social illnesses

In Chapter 1, it is cited that many factors may cause the church not to be appreciated as a partner in social responsibility. Those factors range from secularism, dualism, worldviews, social gospel scepticism, and so forth. Some churches shy away or find it difficult to undertake social action vigorously, despite the declarations pronounced by the world ecumenical bodies, such as the Lausanne Convention, to do so. They have labelled church activism, a social gospel. Where social action is accepted, there are differences in the form of approaches to the methodologies. Church leaders agree that feeding the hungry and clothing the naked is biblical, but they differ in their understanding of the causes of poverty, as well as on the appropriate methods of undertaking these tasks. Some churches and church leaders believe it is not their role to be actively involved in anything other than preaching the gospel.

6.13.2 The church and dualism tension

One of the main challenges of the church as pointed out in Chapter 1 is dualism. The church is the 'salt of the earth' and dualism is a danger to that perception. Dualism removes or deletes the salt and light quality from the church. Van Der Walt (1994:20, 2011:1) stated that being a Christian should not be limited to spiritual exercises, like reading the Bible or going to church on a Sunday, but all Christians should live their in a manner that impacts the social, political, and economic sphere by bringing in biblical stewardship. In this case, then, Christians ought to become involved in CSR, and where possible take charge, especially as peace brokers between employer-worker matters, environmental issues, and social justice. If the church does not get involved,

it automatically relegates itself to being a non-essential service provider. Most churches in Europe are losing their members as they see no value in the provisions of the church other than the preaching from the pulpit. In South Africa, while the churches are still important institutions, none of them were treated as essential institutions during the recent Covid-19 pandemic.

Naugle (2004:2) was outspoken when he confronted dualism, stating that it is “the devil’s strategy to compartmentalise a Christian’s life, to confine them to a personal spiritual life while he controls public life”.

Christian believers often incline to restrict faith and its influence to the overtly spiritual areas of their lives, such as church involvement and private devotions. But then they proceed to go about the real business of daily life on their own, independently of God. For many, private life is, indeed, spiritually engaging. But faith quickly becomes irrelevant in that same person’s public world (Naugle, 2004:1).

According to Van der Walt (2008:85), “the enemy of the church makes all efforts to fight a comprehensive and integral Christian worldview through an underlying dualism”. Walsh and Middleton are quoted in Van der Walt (2008:87), stating that “dualistic worldviews are also the cause of present-day secularism, for it opened the door to the triumph of secularism as the guiding spirit of Western culture”.

Some Christians who promote dualism believe that the church has the means to drive its SR agenda on its own (Pew, 2015:25). That kind of Christian view on SR is only limited to clothing the naked and feeding the hungry. It does not include the global concerns of sustainable development and ESR, which include serious challenges, such as air pollution and environmental degradation, unemployment and increasing levels of poverty, or even global food shortages, global famine and climate change. This narrow Christian worldview is unsustainable as it reduces significantly the role of the church.

It is from the viewpoint of an integral, comprehensive, and holistic approach that the church can find areas of common understanding with business and government for effective and meaningful, complementary partnerships, to address complex social ills. As stated in the early chapters, the enormous challenges in the social ills need an all-out war by all CSR agents involved, to address every social challenge, from hunger,

air pollution, water management, sustainable development, and crime and other social ills.

6.13.3 The Church and secularism

There are different views from the church on the subject. The business sector and government institutions are deemed secularised, and some conclude that there is no possibility that the church should or could engage in any form of partnership with either of the two. Some Christians go as far as saying that government and business are part of the creation that is corrupted; therefore, they are unholy and there can be no partnership between light and darkness, quoting 2 Corinth 6:14-17. They are saying, they are scared, but holy things in creation (Van der Walt, 2011:7). Yet, other Christians, especially from the Reformist tradition, perceive that the Kingdom of God embraces the whole world, and that common grace is part of God's master plan for the restoration of the world. In that understanding, SR, which covers environmental and social justice, is a Godly mission in an eschatological sense.

The major differences are caused by different worldviews that Christians have about creation and redemption. The two worldviews determine how much Christians would get involved in social matters, including CSR. Van der Walt (2008:85) emphasised that Christians have little impact outside the small circle of their private life, family, and church. The interpretation of the sacred and the secular dictates our understanding of secularism, secularity, and the secular. Van der Walt (1994:367) supported the notion that secularism came as a result of Christian dualism during the Middle Ages.

Mootz (2009:6) explained how science established a "naturalistic" explanation of the world, which began a process whereby people began to look for alternatives to God and His creation. The ultimate outcome was the fading of God's presence in all three domains, causing scientists to look afresh at the alternative possible reference points for complete answers (Mootz, 2009:6).

Charles Taylor's tripartite explanation of secularism is political, social, and phenomenological.

In political terms, secularism represents a separation of church institutions from the organs of the state, consigning religious institutions to the private realm. In social

terms, secularism represents a decline of collective religious beliefs and practices within the private realm. In phenomenological terms a 'common 'subtraction' story attributes everything to disenchantment, "as though these were already there, just waiting to be invited in" (Taylor, 2007:26).

In that explanation, Taylor (2007:3, 14, 18, 26-27) reaffirmed that secularism refers to a world "in which faith, even for the staunchest believer, is one human possibility among others", "in which moreover, unbelief has become for many the major default option" and in which "a purely self-sufficient humanism (has come) to be a widely available option". Taylor provided a detailed analysis that distinguished political secularism from the manifestation of secularism in social practices and the modern phenomenology of human flourishing. However, the adoption of political secularism does not require or necessarily result in secularism in these other two senses (Mootz, 2009:7). He specifically rejected "subtraction stories", according to which modern secular humanism remained after an excise of the overlay of religion from political life. In other words, social secularism and phenomenological secularism are socially constructed realities, rather than pre-existing dimensions of existence that remained in place once political secularism chased religion from the public sphere. This kind of thinking renders CSR a side-lined concept and not an integral part of social development.

In all the debates that may be taking place about how to engage in CSR, the church ought to first undertake to achieve a common voice concerning CSR, before creating a common voice with business and government. This is one of the major reasons why the church may be viewed as non-essential and on the periphery of CSR in broader society, and by government and business. These entities are neither willing nor able to deal with splinter groups, churches that claim to represent all other churches, or churches that consciously exclude all other faith-based organisations, or civil society organisations.

6.13.4 The Church and the worldviews

The concept "worldview" did not originate from the theological, Christian, or biblical background; it is a product of Western secularism and its philosophy, from a German philosopher named Wilhelm Dilthey (1833-191). Dilthey is best known for the way he distinguished between the natural and human sciences, defining the human sciences

broadly to include both the humanities and the social sciences, thus developing a doctrine of worldviews (Van Der Walt, 2008).

In the Christian circles, it was Abraham Kuyper (1837-1920) who formulated the Christian faith in an integral and comprehensive worldview in the Reformed tradition (Van der Walt, 2008:56). The worldview, from the church's point of view, will therefore be expressed differently because of the way Christians view God and creation, God and science, and church and society, in that there are diverse definitions for a Christian worldview. Colson and Pearcey (1999:14) stated that "a person's worldview is intensely practical, the sum total of their beliefs about the world, the big picture that directs their daily decisions and actions". Walsh is quoted in Van der Walt (2008:59), wherein he stated,

A worldview is a vision of life, a vision of the world and for the world ... worldviews entail a call to social-cultural historical action. They illuminate both what is and what ought to be. They illuminate direction.

This means that worldview is a framework, some practical principles of day-to-day living from personal convictions in a defined world. The Christian worldview is expressed plurally in the church. What the church teaches in its practical biblical discourse produces the kind of worldview that such a church will present in society. Hence, the weakness of most evangelical Christianity is that their faith goes no further than their personal salvation and holiness (Van der Walt, 2008:86). Christianity is more than private individual life, personal salvation, attending church services, and so forth. It involves the whole sovereignty of God.

The Lausanne Part 2 of 1989, held in Manila, emphasised proclamation more than social action. This could not work to bring integration between evangelisation and social responsibility (Van der Walt, 1994:302). Later, the evangelicals' CSR is still "spotty and is usually of the emergency or relief type" (Henry, 2015:15). James and Biedbach (2014:4) agree that indeed, a conflict exists between the positions of proclamations and social action. Most evangelical's CCSR is peripheral, and not integral to the mission (Meyers, 2010:120-122). Sadly, a limited few are not even involved in CCSR, and the sermons are based on individual salvation only (Sider,

2010:17). They feel less socially responsible to their congregants, the communities, or the world. This dilemma increased during the recent Covid-19 pandemic.

Pew (2015:24) suggests that the evangelical church should have special para-church organisations or foundations that deal with social concerns, just like the early church in Acts 6. Lebusa (2009:84) indicated that a complementary approach is the solution in cases where there are tensions between evangelism for soul-winning and CCSR. Lebusa's approach also addressed cases where there is tension between ideological frameworks, and where one side of the church does not have the same view as the other, but the two can still work together in a complementary manner. That complementary approach extends to both streams of the church. Lately, some of the churches in the evangelical and Pentecostal denominations have established separate para-church organisations or development foundations that manage social ministries, parallel to the main missionary endeavours

6.14 A HOLISTIC MINISTRY FOR CSR

The relationship between evangelism and social concern constitutes the first roots of the evangelical holistic mission or integral mission (Tison, 2010:61). Magezi and Mutowa (2018:124) also promote the integral way as the most appropriate for conducting Christian ministry. "There is some kind of an integral mission-operational 'black box', a vacuum on operational understanding" (Magezi & Mutowa, 2018:126). Magezi and Mutowa (2018:126) also make a clarion call for new research that will bring about a new consciousness in holistic ministry, since times and cultures have changed. Their call is also what Meyers (2010:121) called, the "21st century concepts for holistic ministry".

Ringma (2004:435) submitted that evangelical theological reflection on matters beyond the evangelism–social concern debate never fully developed. He argued that evangelicals should have spent their energies on developing theologies of culture, art, politics, community development, the marketplace, economics, and social transformation, as relevant to holistic missions. Magezi and Mutowa (2018:123) bemoan the silence in the theological development of the subject. It is indisputable that FBOs and church organisations have played a pivotal role in social responsibility in the past (Birdsall & Kelly, 2005; Foster et al., 2010; Kelly et al., 2010; Magezi, 2007; 2012; 2017; 2018; Padilla, 2004; Weekes, 2017; Yates, 2003). However, as Mati

(2013:2) and Magezi (2018:1-5) argue, those integral mission interventions still lack “adequate social scientific analysis”. Magezi and Mutowa (2018:127) express that an integral mission ought to be pragmatic.

Therefore, there arises a need to develop a platform where an integral mission produces a theology of holistic mission CSR for the church, and through that vehicle, the message will go down to the grassroots level where congregations are. The weakness of not linking theory and practice, as Bowers (2009:91-114) highlighted, will thereby be eliminated.

6.15 DEVELOPING A COMPREHENSIVE AND INTEGRAL APPROACH TO PARTNERSHIPS

6.15.1 Ecumenism at the local level

The importance of ecumenism is that it gives strength to the voice of the church. Bargaining with business and government is made possible, especially for social action responses. The Lausanne 1974 conference and the Belhar Confession (which campaigned with a single message of reconciliation in post-apartheid South Africa) are the results of ecumenism. In Chapter 5, we discussed *Koinonia* as one of the empowerment concepts of the church, and this should be the foundation upon which churches are bound to work together.

The church is in communion with global multinational institutions, but most of the time it finds it difficult to work united in local communities. Hence, Lebusa's (2009) suggested complementary approach, which is a matter of principle and action. All different streams of churches (Catholics, liberal churches, evangelical churches, reformation, or charismatic churches) need to recognise the complementary position, which is essential to have a stronger impact in society (Lebusa, 2009), either by forming para-church organisations, where they lack vibrant action, or coming as one body to function as a community-based church. Working together in the latter approach seems to be impossible for now, except in cases where sporadic ecumenism has proven to produce positive results.

The local churches need to have their own Belhar, their own Lausanne, which will deliberate on their local contexts. Instead of trying to copy what local politicians are

already doing, they need to develop their own strategies to address the immediate social justice concerns on the ground.

The local challenges in communities differ from region to region. The data presented in Chapter 3 revealed that the area of the VTR faces abject poverty, unemployment, crime, air pollution, water sewage spills, non-payment of services, and the resulting lack of service delivery as being the worst in the Gauteng Province. It is important, therefore, that while the universal institutions speak to multinational institutions, the local churches have to raise their chapters that are specific to the areas they minister. Partnerships first have to start between the churches before they are formed outside.

6.15.2 Integration of organisational structures

The tension that exists in understanding the church in its appearances needs to be defused with appropriate strategies. According to Ballor and Joustra (2015:8), the distinction of the church, both as an institution and an organism, provides conceptual clarity about disputes that continually arise within and among evangelical churches about the role of the church in promoting the common good.

“The church, as an organisation, like government, corporate or institution or the *mater fidelium* as Berkof calls it, parallels these other institutions” (Van Reken, 2015:65). As an organism, it is a family, a community of faith, an aggregate of individual believers who feel a calling from God (Van Reken, 2015:66). As individuals, every Christian has a vocation to serve the Lord in those vocations, whether they are a truck driver, nurse, or educator. As a collective, corporately or through organisations in an ecumenical form, the church addresses government and business on social concerns (Van Reken, 2015:66).

The institutional or corporate church can engage in matters of social ethics and social justice, but it should not take sides as to which political party policy to advance or resist, unless, of course, it is a satanic or evil policy that warrants rejection. Whether in a secular state or democratic majority rule, the approach will depend on the context. For instance, in one’s view, the corporate church can speak against man-made poverty, but it may not say which economic policy between capitalism, socialism or mixed economy is the best to reduce poverty, as any might fail at some point. Believers, as individuals in a community, can vote for a policy they think is better when

they consider their conscience, whether liberal or conservative (Van Reken, 2015:68). A believer, on their own, will account to God for their choice or decision and they will have to endure the consequences thereof.

Overall, it is in matters of social injustices, as stated in previous chapters, that the churches must speak out against with one voice and never be biased, irrespective of whether they come from liberal or evangelical churches. Where philanthropy is a necessity, no church should be a Levite or priest who will leave the caring task to the Good Samaritan. In the past, some white churches were afraid to speak out and act against the evil policies of apartheid, for they were beneficiaries in one way or the other. This must not be repeated by the churches in a democratic country.

6.16 A CONTEXTUAL HOLISTIC CHURCH SOCIAL RESPONSIBILITY

The dual nature of the church as an organisation and an organism makes it a primary body to advance SR. The formation of development foundations by churches, or church-based organisations (CBO), is necessary to match the corporate without secularising the church. One may also suggest that as CSR is proven to be contextual in either culture, environment, geographic or historical perspective, it would then be correct to say that the church, especially in Africa, has to check its own CCSR operations according to context. For example, South Africa will need a CCSR that addresses economic injustice, environmental degradation, and land dispossession, which was regarded as the original sin of the apartheid-era government. Many of the social ills, such as poverty, homelessness, lawlessness, xenophobia and racial tension, corruption and greed, are secondary manifestations of land dispossession. Many SR practitioners and clergy believe that if land were to become accessible to people, they could work on their land, eat from their land, and trade with their land. It means that people would then employ themselves, and feed themselves, and many social ills, such as high rates of unemployment and starvation, will reduce. Taking the land issue head-on as pointed out by the participants in chapter 3 with regard to landlessness, is to scratch where it itches. In addition, it would be hypocritical for the church to talk about poverty and social injustices, yet avoid to address the causes thereof. If the holistic approach is the solution, then the root cause of these social injustices must be confronted directly.

Given that the pulpits are powerful information disseminating platforms, the hermeneutic, the exegesis, and the eisegesis from all sermons on the pulpits need to speak a direct message of a holistic CCSR.

6.17 CONCLUSION

In this chapter, the researcher attempted to place the church, government, and business in a space of a meaningful, complementary partnership to find common ground, and common language to address a common duty of social responsibility. The church, government and business need to find the means and ways to create the policies for tri-partnerships with mutual recognition of all members.

The chapter was about seeking the meeting point. Given that the three entities are engaged in a parallel approach to execute CSR, yet speaking the same concepts in different languages and terms, it will be possible to form CSR alliances where common terminology is used in areas where they find consensus.

CSR has the social, economic, and spiritual components. The fact that the church has the dual identity of an organisation and an organism makes it fit as an important agent in CSR. This would then mean that the church should not be side-lined when the role of education or healthcare are considered and the funding thereof is allocated. If a church is involved in educating children on moral standards, companies that fund such projects should delegate the task to a church. Being an institution of learning, the church must fully take up its responsibility and unify first. It would be irresponsible for the church not to pursue partnerships with other entities, if the opportunity arises.

This chapter has come to conclude that tri-partnerships are possible if the potential partners translate their different terms to allow other partners to understand the diverse meanings because a common language is imperative. Examples were given where the church speaks politics, not in a political way; it speaks social responsibility, but not in a sociological way. While the church is richer in social capital, business is rich in financial capital, and government is rich in human capital and physical capital. All these rich capitals put together can achieve more with a formalised tri-partnership.

The two dimensions of the church, as both an organism and an organisation make the church a temple and a corporate entity, meaning that as a called-out Body of Christ, it

is also a business entity. Business is also sacred, as it has a calling. The government institutions are also called to serve as stewards. There is a common calling to these three CSR agents by God to become the servants of His people and the estate called the earth. These common callings create strong bonds to formalise tri-partnerships. The church also contributes to the economy, just like the other two partners.

The church builds and enhances spirituality. Spirituality in the workplace can be an important contributor to business outputs. Therefore, businesses can bring morality from a biblical perspective into the work environment, and this is good for business ethics.

The summary of what ought to be done by the three counterparts or God's servants by His grace is that the church, business, and government ought to find a common dictionary to speak common terms, find a common hymn book from which they will sing the same lyrics, and develop the same hermeneutic towards SR, CSR, environmental, and social justice. The church ought to view business as sacred, business ought to view the church as corporate that can create jobs, and help to build the economy. The church ought to see government as a co-servant in the vineyard of the Lord, which falls under His sovereignty, and government ought to see the church as a prophet who carries important messages from God. The church ought to develop a theology of CSR and all three entities appreciate and adopt CSR ethics as part of their pragmatic policy. On its own, the church ought to deal with dualism and other concepts that cause the secular world to view it as non-essential in terms of CSR. That will help the church to also view government and business as sacred. CCSR must always be part of the church mission, irrespective of the different secular worldviews about the involvement of the church in worldly affairs.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

Over many centuries, the concept of social responsibility (SR), which has been established out of various factors, such as religious or cultural influence and so forth, has evolved and developed into what is now known by numerous terms, as stated in Chapter 2. In South Africa, SR has been established with the apartheid-era's racial discrimination policies and had, which created complex problems resulting in social, economic, and environmental injustices. Since the change to a democratic country, government, businesses, and civil society organisations must complement one another in addressing the complexities of these challenges through an equitable CSR. All aspects of SR contain a spiritual component, and the church, with its spiritual and social capital, is a key partner that can contribute to finding appropriate solutions. The study of the church, as an important partner in the SR domain in South Africa, is a practical public theological inquiry that reveals the possible partnerships between the three key role players: the church, government, and the business sector. SR, with all its synonyms, was investigated fully in this study, and common ground between the three role players was identified for creating a common language to facilitate tri-partnerships. The study followed the practical theological approach as suggested by Osmer (2008), which gave the descriptive task to answer the question, "what is going on", followed by the interpretive task that answered the question, "why is it going on", succeeded by the normative task that addresses the statement, "what ought to be going on", and closes with the pragmatic task that sought to provide the "how to respond" part. This chapter presents the conclusions and recommendations for how to respond.

7.2 RESEARCH SUMMARY

A careful investigation in Chapter 2 presented the antiquity and the evolution of SR, giving a history of how it developed to its contemporary form. The definitions of SR, which include individuals and incorporate all its components (CSR, CSI, TBL, CC), suggest a balance between profits/return on investments, economic growth, the welfare of society, and the environment. If the equilibrium is maintained, the aspirations within SR will be accomplished. The various contextual influences were

explained, including the cultural, historical, political, and socioeconomic aspects, and the geographical influences, which give definitions of SR according to those factors. The antiquity of SR showcases that the development of this concept carried a religious, moral, and spiritual component, and it is the factor that made religious institutions the custodians, if not the initiators of SR. Secularism is one of the factors that stripped off SR custodianship from religious bodies to administrations.

The introduction of the word “corporate” in SR introduced many scientific innovations to begin to transform SR into a necessary component of business, trade, economics, and governance. The deviation from Christian ethics by the robber barons in America negatively impacted on CSR, which was one of the causes of government’s interventions to regulate CSR and by so doing, starting an evolutionary process. Given that CSR differs also according to politics, geographical factors, historical factors, and cultural dynamics, South Africa also has its own design, which is built upon the cradle of historical socioeconomic imbalances.

The VTR as a case study is highlighted by a segregated CSR upon its establishments, which ultimately impacted on the social and economic injustices that still endure. The analysis drawn indicated that the VTR challenges are complex. The unequal distribution of environmental burdens in black communities has exerted additional pressure on SR in the region.

The last part of Chapter 2 raised the ‘imperfections’ of CSI, as critiqued by Fig (2005) and others, which are a direct call for other stakeholders to come on board and augment the deficiencies through partnerships. The conclusions in Chapter 2, emphasised the need for partnerships by all stakeholders, which include the churches, government, and business. The fact that they have worked together historically showed that they can work together as partners even today.

Chapter 3 presented the manner in which the empirical research assisted in interpreting the state of churches’ SR from interviews with church leaders, the state of local government’s CSR from discussions with government officials, and the state of companies’ CSI from practitioners’ perspectives. The interviews highlighted the importance of tri-partnerships between churches, businesses, and the government as the suitable way to solve the complex service delivery issues adversely affecting

education, the environment, housing, and unemployment in the VTR. To enhance the empirical research, the study also used inputs from Umsizi Solutions and Trialogue. These two companies conduct CSR/CSI research for companies in South Africa on an annual basis. No development can occur without an ecological impact, which requires effective CSR mitigations. As the VTR is an energy-generating hub with an abundance of water and coal resources, a multitude of challenges arose over the past decades in the ecological space. Steel manufacturing added to the existing challenges. The VTR “manufactures wealth while producing poverty”. For that reason, vibrant and holistic CSR is required to mitigate environmental degradation. The empirical research showed that through their CSI foundations, companies (Arcelor Mittal, Sasol, and so forth) are involved in combating excess pollution by following compliance processes. However, the impact of the country’s poor economy, rising unemployment and poverty, the recent Covid-19 pandemic and its aftermath, and international pricing pressures on the industries situated in the VTR all contribute to the VTR’s problems. Non-payment by the local citizens for the municipalities’ services led to non-delivery of services, to lacking road and sewerage system maintenance and an increasing negative impact on the environment. Neither the local government on its own, nor business or the church are managing to successfully halt this degradation with their individual SR efforts. These deficiencies indicate the need for partnerships between these entities to successfully address the most urgent problems. Examples were highlighted of where the church's partnership with government could assist, for example, motivating residents to pay for services.

The church's responses indicated that partnerships were important. Some churches that were more active in CCSR had been able to acquire more land and were able to enter into partnerships with government and corporations to drive a vigorous CCSR in the areas in which they operate. Other churches were not able to compete with these efforts and they lacked the land on which to grow their offerings. Where partnerships between churches, local government, and businesses had been formed, it resulted in positive outcomes that satisfied CSR demands and created jobs, which contributed in some measure to the regional economy, social welfare, and church growth.

The two municipalities of Emfuleni and Metsi-Maholo provided essential insights into government’s responsibilities outlined in their social contracts with communities.

However, these responsibilities have either not been successfully implemented or they did not yield the intended positive results. It stands to reason that partnerships with the churches and/or business might have resulted in better outcomes. Chapters 2 and 3 enhanced our understanding of the descriptive and interpretive aspects of the current state of social responsibility in the VTR.

Chapter 4 provided the biblical and theological foundations for CCSR. God, as the Creator, is the source of SR and all its components, beginning with the Garden of Eden. He is the Owner and Sustainer of the universe, the earth and all living creatures on earth. In ancient times, Israel was chosen as a nation to teach other nations the God-given rules of life; they were provided with sets of ceremonial laws that contained all forms of CSR (social, economic and environmental justice). The call and promise of Abraham were enveloped with the welfare of the people and the planet, which are the key features in CSR. The Old Testament, history books, and prophetic books emphasised the importance of adhering to these laws. Deviation or violation of these laws resulted in punitive consequences. The book of Amos was considered a blueprint for social justice, among others. The sovereignty of God dictates that all nations, in addition to Israel, are also held accountable under God's reign. In modern times, governments, businesses, and religious organisations also face judgement if they violate any form of justice in the social, economic, or environmental sphere. The New Testament, including the Synoptics, the book of Acts of the Apostles, and the Epistles, highlight God's bias towards the poor and the vulnerable. The conclusions drawn in Chapter 4 place the church at the centre of moral guidance for business and government, for a Godly law-abiding CSR.

Chapter 5 discussed the attributes that the church possesses and which make it suitable for an important and meaningful partner in all CSR activities. It explained the importance of understanding the church with all its metaphors, which are key features of a viable CCSR vehicle. This chapter also explained the functions of the church as a messenger, a priest, and a prophet, like Amos, Micah, and others. The five landmarks discussed by Goheen give rise to various concepts of the church and CSR partnerships with other stakeholders.

The church's societal role in evangelism (*Kerygma*, *Koinonia*, *Diakonia*, *Leiturgia*) and its theologies make it the perfect agent for partnerships within the SR domain. The

church's character inherently creates both spiritual and social capital in a broader context. This highlights the necessity of CCSR when working in partnership with the CSR/CSI initiatives of local companies and government, and when aiming to eradicate the social and environmental degradation, as well as promoting the development of VTR communities.

Chapter 6 explored the similarities between the church, government, and business. The chapter's significance rests in identifying the intersection of these three entities to formalise partnerships for SR. Speaking the same language while performing similar functions will be a critical component of any tripartite relationship. It was essential for the church to decode, articulate, and translate business language from the biblical context, creating a common understanding platform. This type of engagement forms a memorandum of understanding, enabling the church to be regarded as a corporation while maintaining its sacred priesthood and prophetic office. It is in these interactions that the three stakeholders can interpret their different CSR terms and understand one another. The three entities are called to be stewards of God's resources or estate, with distinct roles that can be synchronised through partnerships to achieve maximum output in CSR goals. It was also pointed out that before a partnership can be formed between the church and the other two stakeholders, the church first has to be unified in its own approach. Neither business nor government will be willing to deal with individual small church groups for their CSR. This is the reason why they chose partnerships with large churches in the past, which had shown their capacity to execute SR/CSR activities.

All chapters of this study highlight the existing challenges faced by the church when aiming for partnerships between the various stakeholders in CSR. This chapter presents the recommendations and conclusions drawn from the study. The suggestions from the empirical study have been integrated with the literature material. Chapters 4, 5 and 6 outlined the essential aspects of the normative tasks, indicating what needs to be accomplished in CSR by all stakeholders and emphasising the attributes that the church must embody in practising CCSR.

7.3 . RESEARCH FINDINGS AND RECOMMENDATIONS

To conclude the study as summarised above, the research questions can be posed again, so as to give appropriate conclusions that cover the entire study from its first chapter to the last.

7.4 PRIMARY RESEARCH QUESTION

How can the church live out its social calling to the extent of being an integral partner alongside other role players such as the state and business when responding to the social needs of communities in the VTR?

The main findings of the study were that since it is proven that SR is a spiritual concept, created by God, given to all role players as stewards, with the church at the centre of such message, the church with its comprehensive identity has the character and willingness to architect and engineer a holistic SR in all its facets to respond to the complex social ills of communities. It can and should do this not only in a spiritually guiding function, but also in active participation, in a unified form, in all spheres that demand social responsibility.

The concluding question would then be: “How can the church take centre stage in its role as a spiritual capital treasury, continue to steer and champion the SR concept with other role players in CSR when responding to the complex social challenges in the VTR communities?”

The study asked several sub-questions to address this challenge. These sub-questions were formulated to provide the answers to the tasks in practical theology.

7.4.1 What is the current state of social responsibility?

The findings of the study indicated the following.

♦ Social responsibility in the state of emergency

The participants from churches, government officials, companies’ profiles, and CSI research companies presented varying pictures about the state of SR in the VTR. The church leaders were using descriptions such as catastrophic, in a state of emergency, in a critical state, and so forth. The business sector’s reports suggest that the VTR is an unsafe and unhealthy environment. The area also shows the local government’s

inability to cope on its own with the status quo. There is an absence of a strong and vigorous CSI by any of the stakeholders to mitigate the complex social challenges in the VTR. Roads and infrastructure are not maintained and threaten the mobility of vehicles and transportation of goods. Each company situated in the VTR uses its own approach to comply with its CSR legal requirements, although in total, the business sector spent about R223 billion in CSI (Figure 3.3) since 1998 when Triologue was established. Yet, this amount is still far below the nominal amount as shown in Figure 3.4. While the contributions increase, the needs of the local population also increase, in line with increasing unemployment and poverty. The two officials from the two big municipalities in the region were not able to present a viable short-term solution for the VTR. This situation can still become more disastrous, if any of the large companies were to relocate, close down or retrench staff as unemployment would increase even further.

♦ **Social responsibility abuse by politicians**

Participants were under the impression that politicians are abusing SR in an effort to gain voters. Church leaders unilaterally expressed that elections are being traded for service delivery. At the same time, most government officials are detached from the communities and their daily challenges, and politicians have created a social distance between themselves and the communities, only to resurface during elections. These perceptions suggested that the social contract between government and the people is ignored and results in communities also not paying their dues, which results in a negative downward spiral.

♦ **Social responsibility deficiency**

The study further found that there is a huge deficit in SR in the VTR. There is a gap between the nominal expected figures to fully address SR challenges, and the real amounts. The deficit that is found in the SR needs a comprehensive holistic approach by all stakeholders. No one entity can be able to address the SR fully without a complementary approach. Thus, there is a great need unification, and partnerships between all stakeholders in the domain, so as to find the optimal solutions, by whom the various tasks will be executed and by whom and how they will be funded. Further revelations underscore that the attributes of the church become irrelevant if the church does not engage with the secular stakeholders on its social mandate. The metaphors,

as stated in Chapter 5, qualify the church to become an important agent of SR as long as the church speaks with one voice and is unified in its contribution to SR. Most, if not all, the metaphors mentioned in the scriptures also place the church at the spiritual and social centre of social transformation and development. Hence, without the church playing its intended role, social responsibility will remain incomplete.

On the question of disunity among churches, there have been long-standing differences in hermeneutical approaches. Church leaders agree that there is a need for partnerships with all stakeholders in SR. However, the differences appear in the approach. Most church leaders believe in the integral approach of working together and sharing resources. However, there were strong sentiments that say that the church has to work alone, following its own mission, leaving the other stakeholders to also follow their own vocation, but if there is a spiritual need, then such matter is handed over to the church to handle, and the church also leaves the professional work to professionals. This approach will lead to the status quo being reinforced, where each stakeholder works in isolation, activities being either duplicated or not executed across the three spheres.

There is no common approach to address the relationship between evangelism and social responsibility, leading to persistent disagreements between the two, not only among liberal Protestants, but even among conservative evangelicals (Otto, 2010:145; Sider et al., 2005:45). Some church leaders argue that the gospel mandate for evangelism lies with the church, while the creation mandate to unfold creation is the responsibility of all people, whether inside or outside the church (Hibbard, 2018:13). According to Sider et al. (2005:134), there are five types of churches in addressing this relationship. Hibbard (2018:24) concludes that this spectrum of churches helps determine how they will respond to social responsibility. One may infer that whether any church emphasised integration of evangelism and social responsibility (or social justice) or not, there has been a limited amount of active social responsibility by individual churches., according to their own choices as to what they address.

The overall conclusion to the question is the one that says that the state of SR can only be changed in the VTR if the church comes forward as a united church, with a united approach to actively addressing the social ills of the community, and if

meaningful partnerships are then formed with the other role players. If the churches will remain splintered in their approach, then only the capacitated large churches will form partnerships to address CSR.

♦ **Revelations from the study**

The study revealed that politicians appear to be spending little time with their constituencies which include churches. The expectations from church leaders are that politicians need to be involved with their constituencies more often and not only during elections. Church leaders and local government also need to engage with each other in certain governance meetings, where they can discuss the social ills of the communities, in an effort to find common ground and joined solutions. The church leaders believe that politicians only use the church platform to campaign and ask for pastoral blessings. Churches are closer to the communities as they provide their service every Sunday and are in daily communication with congregants. That also translates into the social capital of the church.

The study also revealed that even if church leaders disagree on the hermeneutical approaches, the possibility of partnerships is nonetheless realistic, although government and business usually do not link up with splintered groups and strongly prefer to deal with bodies that are united. Lebusa (2009) had stated the specialisation of ministries attracts the other ministries for collaboration and partnership.

♦ **Conclusions**

These findings and revelations lead to the following overall conclusions. Where church leaders believe in active holistic and integrated social responsibility or in the separation of social activity and practical ministry, tri-partnerships are possible with other stakeholders to address the complexities of the social ills of the communities within the social responsibility domain. This study concludes that there is already a level of CCSR in some form in every church. Some churches have already used the opportunity to form partnerships with other stakeholders. However, especially the smaller churches should consider joining forces so that they can become credible partners that will have the capacity to actively execute CSR activities and programmes. This will not only make a positive difference to the communities in the VTR, but it will then also help to grow those churches and allow them to spread their

spiritual message and good deed to a far wider circle. Thus, there first has to be a partnership between the individual churches (especially smaller churches), and then a partnership with the other stakeholders. Local government and businesses will not stop the church from preaching the gospel to their communities, nor from executing their own CCSR. At the same time, they will not consider funding the church or donating more land to small churches if the smaller churches do not show their unity and their active social role beyond preaching the gospel in the communities.

7.4.2 What is the position of churches on social responsibility?

The findings of the study underscored that,

✦ God as the source of SR

The findings of the study presented the church leaders' views that include God as the source of SR. The biblical and theological foundations of SR are part of the churches' preachings, teachings, liturgy, and activism. The church leaders relied on historical and practical examples in biblical texts in the Pentateuch, historical books, Jesus' teachings, the book of Acts, and the epistles. The concept of SR is believed to be part of God's will and is pleasing unto God, much as proclamation for winning souls is.

✦ Churches as co-stewards in the SR domain

The study found that church leaders were aware of their responsibility to pray for those in the position of power and authority. However, they also believe that if the organs of the state are corrupt, it is the duty of the church to see to the interceding of the leaders of society. Church leaders also see themselves as community leaders with the responsibility to adhere to, encourage in others and guard against the abuse of SR.

The study has also found that the church-to-business language and church-to-government language is an area that needs to be improved. Some church leaders did not realise the opportunities and platforms of engagement with other stakeholders.

✦ CCSR structures established in churches with more land.

Some churches had acquired more land and were able to execute CCSR in partnerships with other stakeholders. All these churches have either registered development foundations or projects and services departments that run their CCSR.

The land capital and formalised structures are the platforms that are used to solidify partnerships with other stakeholders. These churches have built “strong armies of volunteers” that give their time and resources as well as gifts in kind (GIK) for social activism. They have created permanent employment for many families. More interesting is that CCSR has been and is a tool for their successful mission enterprise. In addition, these churches have experienced explosive church growth through their CCSR.

Contrarily, the study also found that some churches were not very active nor did they have any tangible programme in place to engage holistically in SR. Even though in principle, they believed in more CCSR engagements and programmes, they did not or had not yet ventured into activities like the other churches. Their activities were limited to practical ministry of visiting the sick, ministering sacraments, doing hospital and prison ministry, and counselling the bereaved families. Possibly based on their limited level of activities, these churches were not growing (like others) and also occupied small portions of land.

The concluding question investigated where the church as a whole stands with its SR engagements or programmes to apply itself appropriately as an important partner in SR with other role players.

The study revealed that most church leaders knew less about the concept of social responsibility being a Divine activity and that it was designed by God. It also revealed that church leaders only limited the social calling activism to sacraments, feeding schemes, hospital, and prison ministries. Some church leaders were not aware that such practical ministries were part of the social responsibility of the church. Church leaders were very familiar with the biblical texts on SR, preaching about it in many sermons, but their application thereof was limited to a few activities.

The study also revealed that strong teams of volunteers were ready and available to do SR work, which can create even more social capital in and for the churches.

The churches were stakeholders to some extent in service delivery and they could not shift the blame of no service being rendered only to the local government. Any vacuum in service delivery was an opportunity for the church to step in and mitigate, calling for the non-payment by the communities to stop and active community participation to keep their townships clean and tidy. The church must partake actively in the social calling much as it does not waiver when it comes to evangelism. Chapter 5 has clearly

demonstrated that the church and the local government are co-stewards in the functioning of governance. The work of the church is to pray for those who are in positions of power and authority (2 Timothy 2:1-2), encouraging ethical and honest behaviour, for all leaders to avoid and/or punish corruption and abuse, so that all communities can live a prosperous and peaceful life. The church is therefore a partner by virtue of its mandate.

◆ **Conclusion**

The study underscores the notion that partnerships and unity between the churches themselves comes before partnerships with either government or business. Given that the churches have diverse approaches on issues, such as secularism, dualism, worldviews, social gospel scepticism, and so forth, SR is a concept that can undeniably join them together in addressing the social ills.

The study concludes that church leaders are equally responsible to community service delivery as government is because they are co-stewards. Ideally, partnerships should be formed, where the tripartite partnerships can speak one language and agree on the common purpose of reducing poverty, environmental and human degradation and return dignity to all. The church is also a corporate or a business entity in the sense that it has a social capital and has its own services that it markets to 'whosoever will may come to the water of life'.

7.4.3 What historical models are there for the church in the VTR to consider when seeking to understand its relations with other role players such business and government in the social responsibility domain.

The findings of the study indicated various interpretations

◆ **The Priesthood and Prophetic office of the church**

The study found that in spite of the church being a civil servant in the same way as government and business are, the church has an office of standing between God and man as a priest. The church prays for other role players and speak to God on behalf of mankind. The church also occupies the office of a prophet. It speaks on behalf of God to the people. It does not only take part as a partner in SR, but it also carries the

voice of God. In Chapter 4 of the study, the calling of Amos was to pronounce the indictments and judgements of the nations with regard to their social injustices. Amos is a good model of the prophet in social justice.

♦ **The Public-Private-Partnership model**

The PPP model appears to be a good and practical model as suggested by Nelson (2021). Rev. Vincent Modiko established a Christian school, starting with a small classroom. Today, El Shaddai school is one of the best schools in the VTR and prides itself with different forms of partnerships with government and parents of learners. There is also a model of para-church organisations such as the OCC. This organisation has combined evangelism with CCSR to partner with churches by presenting the gospel in a tangible way to children. The OCC works with the Samaritan Purse, which helps with social and physical capital. The Kwa-Siza Bantu organisation is another model that runs large SR projects and partners with many businesses as service providers. Researchers in PPPs emphasise how partnerships with private entities can deliver public services and infrastructure more effectively and efficiently than when public counterparts act alone (Bovaird, 2004:204; Selsky & Parker, 2005:859).

The concluding question is the one that sought to investigate the most available or easiest to identify social activities and engagements where the church could engage and be visible at all times.

The PPP partnership models could work better in a place that has complex social ills as it can be found in the VTR. Figure 3.5 presents a model that speaks to all role players, bringing together all forms of capital and all role players to facilitate a practical pack of solutions that have a job creation component in it. Thus, the study further revealed that the CCSR models can still carry a job creation element.

The study also revealed that many companies are now aware of the importance of spirituality in the workplace in that workers with high spiritual inclination tend to work better. This development creates a space for churches and businesses to come up with models that would suit the VTR challenging complexities to restore human dignity.



Conclusion

The study therefore concludes that the Priesthood-Prophet model is necessary for the VTR in the attempts to deal with corruption and persons who undermine the importance of SR at any level. However, the suggested model (figure 3.5) needs to be tested and tried.

7.4.4 From what you know or observation, what are some of the social issues and challenges affecting the VTR communities for which churches could partner with other role players such as government and business?

The social issues that were prevalent in the VTR included unemployment and a historical cultural context to the contemporary context. There were primary social ills, as well as secondary ones. Pollution of the area originated from historical development as discussed by Hallowes and Munnik (2006). Pollution in the rivers was recent. Unemployment and non-payment of services were also a recent phenomenon because VTR as a steel industrial hub used to attract labour from far, and the economy of the region was at its peak in the 1970s and 1980s. Other contemporary issues are in the area of health, with HIV-Aids being a serious concern. Cleaning of the rivers, as was the case with Arcelor Mittal, demonstrated that the church could be a reliable partner. Lack of education regarding local government officials, corruption and the abuse of power, as well as inadequate service delivery were mentioned even by the government officials. Therefore, what are the most serious and urgent problems in the VTR where the church in the region can take on a meaningful and active role?

The social problems as presented in Chapter 3 by church leaders, businesses, and government, where churches could become a valuable partner, was in the areas where spiritual and social capital were needed. Second, the church can contribute in the areas where only the church can provide a service, such as the area of moral regeneration. As rich as the church is in spiritual capital, other role players lack in that aspect and that creates a room for a partnership. Few churches are already engaging in skills development and there are partnerships between them and other role players.

There is clear evidence that churches have been serving in the ministering in prisons. The issue of partnering with professionals like social workers opens more platforms of

partnerships and broadens the church's activities. Unfortunately, social services are historically underfunded, which would mean that a partnership would have to be based on "charity".

◆ **Conclusion**

These reflections bring us to the conclusion that areas where partnerships can be formed without any formal processes being needed are "like the hanging fruit", and they are waiting for the VTR churches to claim and explore. The most interesting ones to explore tend to be moral regeneration, education and skills development, prison ministry, food security and service delivery. With moral regeneration, one would expect vigorous engagements with the rise of spirituality in a workplace, as discussed in Chapter 6

7.4.5 What biblical and theological perspectives and principles on the nature and the calling of the church are relevant to guide the church in the social responsibility domain as an integral partner alongside other role players such as the state and business?

The findings of the study were:

◆ **The comprehensive identity of the church**

In Chapter 6 it has been stated that the church has political, social, and economic dimensions, that may affect government and business. This comprehensive identity qualifies the church to transcend its restricted levels of operations and functions. The study found that such an identity also allows the church to occupy a more participatory role in the SR domain. Various biblical metaphors were used to highlight this fact.

◆ **Common language**

The study found out that speaking in one and not many tongues is an important principle to guide the churches in SR as an important component of and for any partnership. PPP are the three basic principles of CSR, which were defined as such by Elkington (1997:73). On the other hand, the church is about God, people and planet (GPP). Abram's promise was accompanied by being given many descendants and the promised land of Canaan. The church, business and government make similar

promises, but in different expressions. The church's message speaks politics, but not in a political way; it speaks about education, but not in an academic way; it speaks about marriage, but not sociologically, as pointed out in Chapter 6. It has been expressed in this study that developing some corresponding terminology in for any sectoral partnership for the common good will create the capacity to enhance tri-sectoral efforts and by so doing deliver holistic SR results that are appropriate and meaningful to respond to the complex social challenges in the VTR.

✦ **Stewardship**

Various biblical texts were used in Chapter 4 to underscore the biblical support to SR. Taking creation as the origin of our existence, the study found that God the Creator is the source of SR. In stewardship, the Planet Earth, the people and prosperity are interconnected, exactly like PPP, which are concepts that are associated with CSR. The earth is the estate in which the stewards, which are the church, business, and government (and all individuals and communities) share equal vocations and will also be equally accountable to the Creator on how they treated others, the environment and the communities for the common good.

✦ **Biblical ethics**

Christian business ethics are developed upon the foundation of Christian ethics. The study identified that ethical business practices are based on ancient teachings, as shown in Chapter 2. Therefore, business is encouraged to make profits responsibly and stewardly.

✦ **Law of love**

Another finding was that the law of love to God, His creation, which includes one's neighbour (or community members) were key elements in a holistic CSR and especially in CCSR. Love is key in the sense that even when God applies judgement against social or environmental injustices, He returns to the culprits with love to restore His people, as discussed in chapters 5 to 9 of Amos.

✦ **Social justice**

Social justice, as the main component of CSR, carried a terrible judgement in history to anyone who undermined the concept of SR. The prophetic books, and especially Amos in Chapter 4, warn about the wrath of God that will be admonished to those who violate the codes in social justice. Taking Israel and making an example of the chosen nation and judging them alongside the other “unchosen” nations, displayed the sovereignty of God on all nations, those who worship Him and those who do not. Social injustice as a contradiction of SR being extended towards the defenceless, the poor, the enslaved, the vulnerable, and the oppressed can ignite the wrath of God.

The overall question to all these would then be: What are the biblical and theological concepts that guide the church to be an integral partner with other role players to respond to the SR needs of the community? The study revealed that there have not been clear guidelines to show what is supposed to be done to become an integral a partner with other entities to answer to the needs of the community.

✦ **Conclusion**

The conclusion of this point is that the biblical guide is the best in giving direction about how CSR can be carried out. The Biblical and theological approach informs the better on the normative task, showing what needs to be done in the application of these biblical and theological tools to respond to the social needs in communities.

7.4.6 What historical models can the church in the VTR consider when seeking to understand its relationships with role players such as the state and business in the social responsibility domain?

The study found out that the historical models were applied according to the context in which the need arose. First, the biblical models within Israel towards the indigents trans-crossed all the epochs from the Pentateuch to the New Testament. Narratives like that of the Good Samaritan, the Onesimus and Philemon are examples of how ex-convicts or former slaves were treated. Many models followed, whereby the hospices and hospitals were established by for example Bishop Basil. In the VTR, some church leaders mentioned Christinah Nku and Reverend Vincent Modiko, who pioneered Christian schools in the VTR.

✦ **Conclusion**

The church will have to establish which models could work better in the contemporary social challenges context and how the church can work with other role players in line with what the bible portrays as the perfect example in the social responsibility domain.

7.4.7 What recommendations can be made for the church in the VTR concerning its calling in the social responsibility domain alongside other role players such as the government and business?

The church leaders and local government official suggested a partnership may work if carefully evaluated and applied. The concluding question would then ask, What directive pack of solutions can the church in the VTR adopt when engaging in the social responsibility activities in tri-sectoral partnerships working with government and business in the SR domain?

7.5 RECOMMENDATIONS FOR ENTITIES' SOCIAL RESPONSIBILITY

The following recommendations are inferences that the tri-sectoral partnerships may adopt and put into policies where possible.

7.5.1 Recommendations for the church

The church needs to create and practise a theology of social responsibility wherein the church leaders, the congregants, both as individuals and as a collective, and corporate church members lead others in addressing the social ills of the VTR and the social challenges as mentioned in this chapter. Churches are also involved outside their structures and Christians are involved in other non-governmental organisations. In his article, Julius Gathogo (2008:40) described the environmental problems as highly critical to African Theology of Reconstruction (ATOR), given that all citizens in Africa “are affected by environmental degradation more than their counterparts in other parts of the world.” He stated that the situation is getting worse by the day because of “unscrupulous businesspeople”. Thus, church leaders and members have to watch out and act against environmental degradation as much as against spiritual degradation.

7.5.2 Recommendations for government

Governments are now compelled by international codes, standards and guidelines to address climate change and all concepts surrounding global warming by enforcing environmental legislation in their countries. South Africa has some of the most progressive environmental laws in the world (De Wet, 2010:26). Local municipalities also have by-laws to ensure the health regulations in their context. Section 24 of the Constitution of the Republic of South Africa states that:

Everyone has the right:

- ♦ to an environment that is not harmful to their health or well-being; and
- ♦ to have the environment protected for the benefit of present and future generations, through reasonable legislative and other measures that:
 - prevent pollution and environment degradation;
 - promote conservation; and
 - secure ecologically sustainable development and use of natural resources while promoting justifiable economic and social development.

Section 24 implies that CSR is an obligation for everyone, and especially government. However, these pieces of legislation are not known among the VTR residents. Some of the legislation that needs to be communicated with the people include the National Environmental Management Act No. 107 of 1998; the National Water Act (NWA) No. 36 of 1998; the National Environmental Management: the Air Quality Act (AQA) No. 39 of 2004; the National Environmental Management: Biodiversity Act No. 10 of 2004; the National Energy Act No. 34 of 2008; the National Environmental Management: Waste Act No. 59 of 2008; the National Environmental Management: Integrated Coastal Management (ICM) Act No. 24 of 2008; and the National Climate Change Policy, among others. As good as these policies are, they are unknown to the majority of citizens. Not only do government officials have to communicate these Acts and their implications to the citizens, but they must also ensure their implementation.

Just as churches in the VTR served as centres for discussions, dialogues, debates, and deliberations, the same approach should be used by local government to raise awareness and facilitate the responsible implementation by all citizens of these pieces of legislation. Field and Field (2009:184) speak about moral conscience towards pollution. Field and Field (2009:188) stated that law enforcement must be tightened to

control everyone's adherence to all laws. This means that in the case of the VTR, the local municipalities must campaign for and ensure strict compliance, and monitor compliance on a regular basis. The local municipalities and churches also need to reconnect and restore a culture of payment for services. There is a need to strengthen more partnerships in the policy framework.

7.5.3 Recommendations for business

The Vaal Environmental Justice Alliance (VEJA)³⁴ has been calling for corporations to clean up and compensate (Hallowes & Munnik, 2006:174). This implies not only adopting CSI as a stand-alone feature and as part of marketing and image-building efforts, but ensuring a vigorous CSR that takes into consideration the environment (no pollution of water or air, or degradation of flora and fauna) and ensuring the health and well-being of employees and their families, as well as of communities that surround these businesses. Businesses can contribute meaningfully to education, healthcare and job creation for local communities. Job creation is in most cases the most empowering tool businesses have to empower local communities. The churches can remind businesses of their important multi-pronged responsibility as good corporate citizens.

7.5.4 Business to business partnerships

This form of partnership is necessary for combining the efforts of companies where they combine their financial muscles for an improved CSR output. Unlike a situation where, for example, Arcelor Mittal contributes the improvement of roads, but other companies concentrate on other CSR efforts, or where various companies in the VTR duplicate certain CSR efforts and neglect others, communication between these

³⁴ VEJA is composed of 12 organisations that have been active on different fronts of environmental justice [African Genesis Heritage Club; Boipatong Environmental Working Group (BEWG); Christian Knowledge Independent Churches Forum (CKICF); Friends of Steel Valley (FoSV); Justice and Peace Desk of the Catholic Bishops Conference – Bophelong; National Union of Metal Workers of South Africa (NUMSA); Samancor Retrenched Workers Crisis Committee (SRWCC); Sasolburg Air Quality Monitoring Committee (SAQMC); South African National Civic Organisation (SANCO) – Sedibeng region; Steel Valley Crisis Committee (SVCC); Tsebo Adult Education and Training; Vaal Working Class Community Coordinating Committee (VWCCCC)].

businesses could prioritise certain approaches and create joint forces, where possible or necessary.

7.5.5 General recommendations

Every individual citizen of the VTR should be responsible for the services they enjoy, and for the influence their daily acts and decisions will have on the economic, social and environmental spheres of life (Davis, 2017:31). If every individual were to watch their consumption patterns and reduce waste, take responsibility for the environment (by not littering, making fires, not cutting off trees), and use water and electricity wisely, some of the crises related to global warming could be managed more effectively. If every person living in the VTR acted as a steward of the environment, controlling their consumption of food and essential resources, they could save at least the VTR from degradation. In short, they need to practise individual social responsibility. The culture of non-payment for services as a result of rent boycotts during the riotous periods between 1984 and 1994 in the VTR has continued and still constrains municipalities. This has a direct impact on poor service delivery for the area, as the municipalities do not receive enough revenue to offer the required services. Refuse removal, and maintaining a clean environment are virtually non-existent in the region because there is not enough revenue. Many residents use electricity but do not pay for it and illegally connect their homes to the grid. Individual citizens must take responsibility for paying for the services. Constant power outages, water and sewer spillages, and an inconsistent waste collection schedule are some of the challenges facing the Emfuleni Municipality (Emfuleni Final IDP, 2020/21:6). These challenges are man-made and indicate a deep sense of irresponsibility by residents. VTR citizens have to take care of the water reserves as stewards.

In terms of the non-performing local councils, it is the responsibility of individuals to pass a vote of no-confidence in political parties that are corrupt or do not carry out their roles fully and according to their mandate by voting them out. Where service delivery is non-existent and political parties deploy officials that are not capable of carrying out their duties, it is incumbent upon every citizen to act responsibly by casting their votes differently. Voters and politicians have to take into consideration the political tensions regarding non-payment for services. Government is caught between its social

contract with the people and the circumstances the indigents (unemployment and poverty). The social contract is repetitively disturbed by service delivery protests in addition to non-payment for services. According to individual social responsibility, every resident has to play their part in uplifting the local government's accountability and ability to deliver services, while residents have to contribute their payments and take care on their own environment. When combined, their contribution is significant.

7.6 CHURCH-TO-CHURCH PARTNERSHIP

In Chapter 3, the church-to-church partnership, uniting the various churches and faith-based organisations was presented as the primary foundation. Principles emerged from the church's structure as the Body of Christ, with each organ complementing the others, enhancing unity and providing churches with considerable leverage. In this approach, the church gains respect from other entities, especially the government, because of its demographic influence. This can be achieved when megachurches cooperate with medium-sized and small churches, complementing one another, as recommended by Lebusa (2009). Also, when aiming to partner with government, a united faith-based group of churches and organisations has the necessary "muscle" and numbers of congregants for the public and private sectors to want to partner with. Large churches have already achieved this, based on the number of their congregants, while smaller churches are not seen to be capable of executing major tasks of CSR.

The churches that partnered with the government and businesses proved to have a powerful impact. Churches led by Bishop T., Bishop D., and Bishop Z. established practical and tangible ministries and offices dedicated to CCSR on their premises. Even those that partnered with para-church organisations, such as the OCC-Samaritan Purse-churches initiatives successfully implemented CCSR initiatives. These partnerships generated social capital, resulting in job creation and significant financial gains for many families. This collaborative approach contributed significantly to the local economy. Ecumenism, as the highest form of cooperation between various church streams, unites the church under the concept of *Oikos*, bringing together all sectors of society. This unity, characteristic of the church, helps build strong social capital, making the church an integral partner in CSR. When churches unite, cooperate, and complement one another, they also simplify the process of negotiating with their counterparts in CSR and their bargaining power is enhanced.

7.7 CHURCH-TO-GOVERNMENT PARTNERSHIP

The history of the VTR provides evidence of how influential the church has been over many centuries. Records have also shown that a successful and sustainable CSR programme cannot be achieved by government and the business sector on their own; the church should be involved. This implies that churches must form positions of influence in collaborating and cooperating with government, especially at the local level. Given the challenges in service delivery and non-payment for housing services, there is a gap for a strong entity to mitigate the situation and help the local government. The church has proven to be the suitable partner in that space. The fact that churches are closer to the grassroots of communities makes them the primary convenors of community *imbizos*. Most *imbizos* called by government are initially presented to church leaders, who then organise and gather communities.

The Metsi-Maholo Municipality, under previous mayors, had programmes that were jointly run with churches, and these proved to be fruitful. Metsi-Maholo has fewer residents not paying for services than Emfuleni. Obviously, the appeal for payment of services and addressing other social ills has to be repeated as long as the problems exist. It is on these challenges that government can partner with churches so that the latter use their influence for the common good regarding payment for municipal services, and residents' accountability and responsibility regarding the environment they want to live in.

Adversely, the politics of party coalitions have brought about new challenges in the VTR, which impact the speed of service delivery. Under a new mayor from a different party, there has not been any engagement with the church. In this regard, it is up to the churches to find new means to show the importance of their role and exercise the power of their own social capital to achieve their CCSR goals. They should also not wait for local government to approach them, but they should come forward with a proposal as to what they can offer local government to improve the current performance of the VTR.

There is a perception by smaller churches that government can or should give them more land. The large churches that are more actively involved in CCSR and CSR are those that had acquired substantial land holdings. The churches of Bishop D., Bishop T., and Bishop Z. acquired more than two hectares of land each. They use the land

for the projects they run. However, while business partners and the public sector have joint ventures with the large churches, this is based upon those churches' capacity and not the land they own. They have proven themselves to be reliable partners in education. Small churches will have to first serve larger numbers of congregants and find more revenue before they can acquire more land and then expand their service offerings.

7.8 CHURCH-TO-BUSINESS PARTNERSHIP

Business is bound by legislation to generate revenue or profits in a responsible manner. Companies' primary task is to focus on their core activities, which involve production and manufacturing for revenue and to satisfy their investors. They do not have the social capital that social organisations and civil society have within communities. Acutt (2003) stated that partnerships have become a favoured mechanism for the implementation of actions on sustainable development. While businesses concentrate on their core activities, the church is at the centre of all civic movements, as shown in chapters 3, 4, and 5. Church leaders, as CEOs of their "organisations" also have to act as CEOs regarding the growth or survival of their church.

The growing trend in organisations to include some form of spirituality in the workplace creates numerous opportunities for church leaders to engage with corporations at a strategic level. Calkins (2000) and Epstein (2002) deliberated concepts for integrating religion and corporate practices. There is thus an opportunity for churches to form a partnership with businesses. This emphasises that CSR is not just economic but also spiritual.

Figure 7.1 below is a suggested partnership model.

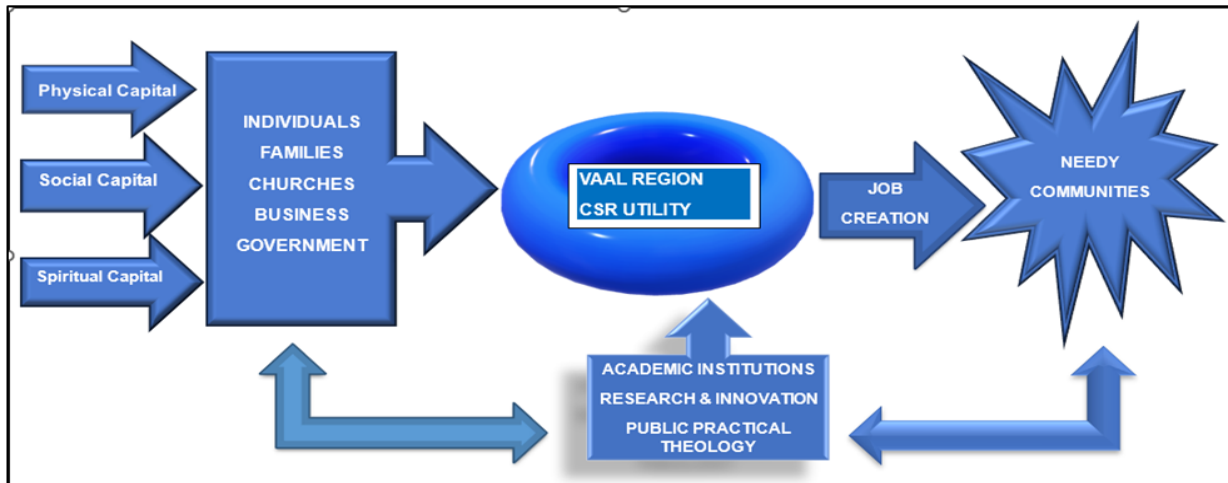


Figure 7.1: Model for CSR partnership in the VTR 2.

7.9 BUSINESS TO BUSINESS PARTNERSHIP

The study has revealed that each business makes contributions to its own CSI efforts in isolation from what other companies do. Given the complexities of the social ills in the VTR, there are areas that may require companies to work in partnership with one another on several aspects of CSR.

7.10 CONTRIBUTIONS TO CSI TREASURY

National government has a major role to play in determining the extent to which CSI is enlarged for maximum benefit to society. There is an important factor government has to consider before increasing corporate contributions to CSR, as the more businesses have to pay out, the more they have to cut back on staff, causing even worse unemployment levels. If government legislation were to grant companies special tax incentives, then this would reduce the income to government. To achieve more responsible stewardship, CSI outcomes in South Africa could be improved if companies were to join forces for their CSI programmes and incorporate partnerships. This approach would align better with the principles of social justice.

7.11 FURTHER RECOMMENDATIONS

The study further recommends that churches develop a CCSR doctrine. This implies that CCSR must not only be preached and taught, but it must also be practised. Preaching the relevant sermons can change the congregants' mindset and thus alter

their behaviour. This will also help to address congregations in social conduct and will help to fight corruption, money laundering, and other crimes taking place in the homes and communities, as well as in business and government.

The church's calling extends beyond evangelism; it should also focus on development in general. The study recommends the establishment of a CSR Commission to ensure that SR becomes but a tangible vehicle for transformation and development. There have to be very specific goals set as to what development will be focused on, who will be the partners to execute them, who will be accountable for these developments and where does the funding come from and who controls it.

The study also recommends that churches initiate non-profit businesses to sustain their projects, as Maloma (2005) recommended. Bishop D. runs a bakery, not to compete with local shops, but to feed the poor. Any collaboration between the business and church in that respect reinforces partnerships.

ISR, which was introduced in Chapter 2, is another key area in which the church specialises. Pastoral theology helps to enforce individual happiness and fulfilment and builds spirituality. Happy individuals become responsible people and tend to be more productive in their jobs or careers. Spirituality makes individuals more content and accepting of other humans. Leaders in politics and business (and churches) who earn high incomes should all demonstrate their individual social responsibility (ISR). They should also spend some of their income to support disadvantaged families. In his epistle, James cautioned believers about opulence, emphasising individual stewardship. The issue of ISR needs to be part of daily sermons, to capacitate individual decision-making in line with the will of God towards social justice.

The church should engage ecumenically to challenge the IMF, the World Bank and Commercial Houses on their CSR approach. The ecumenical structures such as the World Council of Churches, the Lausanne Convention, the Lutheran Federation and others, must step up campaigns to call for the cancellation of the debt of poor nations and promote a Jubilee approach CSR.

Lastly, theologians in both public and practical theology are called upon to assist the church in developing and formalising the theology of CSR. The study further recommends integrating CSR into practical theology and public theology to influence

Sunday sermons, teachings, and prayers. This approach will help popularise the concept and reach a larger audience.

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ANNEXURE A: INTERVIEWS: CHURCH LEADERS

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

BIOGRAPHICAL

Titel	Name:	Position held
CHURCH NAME		
QUALIFICATIONS		

1.5. Religious background:

1.7. Period of experience in the position SOCIAL RESPONSIBILITY (SR) /CSR

1.8. Any other experience in the field of SR / CSR or community service:

Section B

Category of question	Main questions	Probing questions
Descriptive and Interpretative tasks	What is the state of social responsibility (SR) in South Africa?	. What is your understanding of the situation of <u>Social Responsibility</u> (SR)? . How effective are SR interventions/activities in SA? . What are the policies that facilitate/promote or hinder/restrict SR? . What are the enhancers and inhibitors of SR activities in SA? . What could be the reasons in answer above? . What are the convergences and divergences on SR between government, business and communities? . Who are the main players and beneficiaries of your SR interventions? . In your understanding what is the role of government, business and communities regarding SR?
	What is the position of churches on social responsibility?	. What are the SR activities that your church is involved in? . Why choose those activities? . What type of organisations are you supporting (FBOs, community groups, etc) in terms of SR e.g. Gift of the Givers, Samaritan Purse? . Why if so? Or not so? . Who are the local community people you are working with? . Are you working with other churches or church leaders in the communities in doing your SR activities? . In what ways are you working with churches or church leaders?

		. Why are you working with them in this manner (i.e. what are your reasons?) . What is your view on working with companies in communities in their CSI activities? 0. Are there any reasons that make you want to work with them or avoid them? 1. What is your view on working with government departments in communities in their SR? 2. Are there reasons that make you to work with them or avoid them?
	What historical models are there for the church in the Vaal Triangle to consider when seeking to understand its relations with role players such as the government and business in the social responsibility domain?	. What are some of the ways wherein your church /churches in the Vaal are involved in social responsibility? . How are these actions informed by biblical or theological positions? . In what ways (how) your church/ churches in the Vaal are involved in social responsibility in partnership with the state or businesses in their areas? . How are those partnerships informed by biblical or theological positions?
	From what you know or your observation, what are some of the social issues and challenges affecting the Vaal Triangle communities for which churches could partner with government and business?	. What are some of the social issues and challenges affecting the Vaal Triangle communities? . How are churches in the Vaal partnering with government and business to address the problems? . What are some of the challenges being experienced in churches efforts to work the government and business to address community issues/challenges?
Normative task	What biblical and theological perspectives and principles on the nature and the calling of the church are relevant to guide the church in the social responsibility domain as an indispensable partner alongside other role players like the state and business?	. What are some biblical and theological reasons why churches should be involved in social responsibility? . What are some biblical and theological reasons why churches should partner with government and business in doing social responsibility? . In what ways is the church a critical/important partner to government and business in doing social responsibility activities? . Is there a biblical or theological justification for the church to play this critical role of partnering with business and government? . Which biblical examples that one may draw from in comparison to the contemporary situation that calls for a biblical approach to SR?
Pragmatic task	What recommendations can be made for the church in the Vaal Triangle with respect to its calling in the social responsibility domain alongside other role players such as government and business?	. What role can churches and church leaders play to enhance their position in social responsibility? . How could the churches and church leaders partner with business and government to be more effective in performing its social responsibility duties? . In view of some current hindrances, what should be done to improve or strengthen the churches role in social responsibility? . What would be your advice to companies that are negative towards church and business engagements in the SR domain?

ANNEXURE B: INTERVIEWS: (BUSINESS CSR /CSI OFFICIALS)

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

SECTION A. BIOGRAPHICAL	Name:	Position held
Title		
COMPANY & DEPARTMENT		
QUALIFICATIONS		

1.5. Religious background:

1.7. Period of experience in the position CSR / CSI

1.8. Any other experience in the field of CSR / CSI or community service:

Section B

Category of question	Main questions to be asked	Probing areas / elements
Descriptive and interpretative tasks	2. What is the state of social responsibility in South Africa?	1. What is your understanding of the situation of CSI? 2. How effective are CSI interventions/activities in SA? 3. What are the policies that facilitate/promote or hinder/restrict CSI? 4. What are the enhancers and inhibitors of CSI activities in SA? 5. What are the convergences and divergences on CSI between government, business and communities? 6. Who are the main players and beneficiaries of CSI interventions? 7. What is the role of government, business and communities regarding CSI?
	What historical models are there for business or corporates in the Vaal Triangle to consider when seeking to understand their relations with role players such as the state and churches in the social responsibility domain?	1. What are some of the ways of how companies in the Vaal are involved in social responsibility? 2. How are these actions informed by companies' operations in their CSI? 3. In what ways are companies involved in social responsibility in partnership with the state or communities in their areas?

	What is the position of your company on social responsibility?	1. What are the SCI activities you are involved in? 2. What type of organisations is your company supporting (FBOs, community groups, etc)? 3. Who are the community people you are working with normally? 4. Are you working with churches or church leaders in the communities in doing your CSI activities? 5. In what ways are you working with churches or church leaders? 6. Why are you working with them in this manner (i.e. what are your reasons?) 7. What is your view on working with churches in communities in CSI activities? 8. Are there any reasons that make you want to work with them or avoid them?
	What are some of the social issues and challenges affecting the Vaal Triangle communities for which your company could partner with other role players such as the government and churches specifically?	1. What are some of the social issues and challenges affecting the Vaal Triangle communities? 2. How is your company partnering with government and churches to address the social problems in the Vaal Triangle? 3. What are some of the challenges being experienced in your company's efforts to work with churches and government to address community issues/challenges?
Normative task	Within the CSI/CSR perspective what governance ethics on the nature and the practice of companies are relevant to guide CSI practitioners in the social responsibility domain as partners with churches?	1. What are some guidelines that companies follow carrying out their CSI/CSR? 2. What are some guidelines to work with government and churches as partners in companies CSR? 3. In what ways do you think the church is a critical/important partner to government and business in doing social responsibility activities? 4. Is there any framework within your company for the justification for the church to play this critical role of partnering with business and government?
Pragmatic task	What recommendations can be made for the church in the Vaal Triangle with respect to its calling in the social responsibility domain alongside other role players such as government and business?	1. What role can church and church leaders play to enhance their position in social responsibility? 2. How could the churches and church leaders partner with business (your company also) and government to be more effective in performing its social responsibility duties? 3. In view of some current hindrances, what should be done to improve or strengthen the churches role in social responsibility?

ANNEXURE C: INTERVIEWS: GOVERNMENT HEAD OF DEPARTMENT

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

SECTION A. BIOGRAPHICAL

Title	Name:	Position held
Institution / Department		
Qualifications		

1.5. Religious background:

1.7. Period of experience in the position Social Responsibility (SR) field.....

1.8. Any other experience in the field of CSR or community service:

Section B

Category of question	Main questions	Probing questions
Descriptive and interpretative tasks	2. What is the state of social responsibility in South Africa?	1. What is your understanding of the situation of CSR? 2. How effective are CSR interventions/activities in SA? 3. What are the policies that facilitate/promote or hinder/restrict CSR? 4. What are the enhancers and inhibitors of CSR activities in SA? 5. What are the convergences and divergences on CSR between government, business and communities? 6. Who are the main players and beneficiaries of CSR interventions? 7. What is the role of government, business and communities regarding CSR?
	What historical models are there for government to consider when seeking to understand its relations with role players such as churches and business in the social responsibility domain?	1. What are some of the ways how government in the Vaal Triangle are involved in social responsibility with churches? 2. How are these actions informed by social responsibility framework? 3. In what ways has government been involved in social responsibility in partnership with the churches and businesses in their areas? 4. Has there ever been some success stories that came out from those partnerships in 3.3. above?

	What is the position of local churches on social responsibility?	1. What are the CSR activities you are involved in with churches? 2. What type of organisations are you supporting (FBOs, community groups, etc)? 3. Who are the community groups you are working with always? 4. Are you working with churches or church leaders in the communities in doing your CSR activities? 5. In what ways are you working with churches or church leaders? 6. Why are you working with them in this manner (i.e. what are your reasons?) 7. What is your view on working with churches in communities in CSI activities? 8. Are there any reasons that make you want to work with them or avoid them?)
	What are some of the social issues and challenges affecting the Vaal Triangle communities for which churches could partner with other role players such as the government and business?	1. What are some of the social issues and challenges affecting the Vaal Triangle communities? 2. How are churches in the Vaal partnering with government and business to address the problems? 3. What are some of the challenges being experienced in churches efforts to work with the government and business to address community issues/challenges?
Normative task	What is the legislative framework that makes the government, the churches and business to work together in SR?	1. What are some guidelines and reasons why churches should be involved in social responsibility? 2. What are some guidelines from government why churches should partner with government and business in doing social responsibility? 3. In what ways do you think the church is a critical/important partner to government and business in doing social responsibility activities? 4. What are the most critical areas that the churches ought to be working on with respect to SR?
Pragmatic task	What recommendations can be made for the church in the Vaal Triangle with respect to its calling in the social responsibility domain alongside other role players such as government and business?	1. What role can church and church leaders play to enhance their position in social responsibility? 2. How could the churches and church leaders partner with business and government to be more effective in performing its social responsibility duties? 3. In view of some current hindrances, what should be done to improve or strengthen the churches role in social responsibility?

ANNEXURE D: PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR RESEARCH PARTICIPANTS



PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR RESEARCH PARTICIPANTS

TITLE OF THE RESEARCH STUDY: THE CHURCH AS PARTNER IN THE SOCIAL RESPONSIBILITY IN SOUTH AFRICA: A VAAL TRIANGLE CASE STUDY.

ETHICS REFERENCE NUMBERS: NWU- 01862-19-A6

PRINCIPAL INVESTIGATOR: *Prof. Vhumani Magezi*

POST GRADUATE STUDENT: *GEORGE MOLIFI LEBUSA*

ADDRESS: *7467 ZWANE STREET, SHARPEVILLE, VEREENIGING.*

CONTACT NUMBER: *(+27) 73 630 2783 / 063 233 7307*

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 explore the level at which the church does social responsibility especially those that work among poor communities in the Vaal Triangle. The social action of the church with respect to humans and environment will be probed. Comparisons will then be made with other sectors i.e. Business and government that are also engaged in corporate social responsibility. The research is done with a view to provide avenues of opportunities of partnerships with others where churches can leverage to impact the society it ministers to.

Why have you been invited to participate?

You have been selected to participate in the interviews based on your experience with community engagement as your church is known to be involved with the social needs. As such you are well placed to provide the required information during the interviews. Secondly, the study will find relevance if it is done in a mixture of both mega and medium churches. Based on this your church as a mega church will provide information relevant for the research study.

What will be expected of you?

You are expected to share some information on your various departments that deal with community engagements in social needs, experiences, challenges, about the church's response to social responsibility.

Will you gain anything from taking part in this research?

You will gain awareness on issues pertaining to the church's response to the social needs out there. 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. 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 code of secrecy and protection of any data. Your privacy will be respected by not sharing what I discuss with you outside these contact sessions.

What will happen with the findings or samples?

They will be kept in a lockable cabinet and will be destroyed at the appropriate time within three years after the research study is completed.

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 Rev. George Lebusa the Researcher at +27 73 630 2783 email: (gmllebusa@gmail.com) or Prof Magezi (Research Promoter) at +27 82 921 0847 (veemags.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: **The Church as Partner in The Social Responsibility IN South Africa: A Vaal Triangle Case Study.**

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 George Lebusa 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

George M. Lebusa..... 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 E: CONFIDENTIALITY UNDERTAKING

CONFIDENTIALITY UNDERTAKING

entered into between:

I, the undersigned

Prof / Dr / Mr / Ms Rev George Molifi Lebusa

Identity Number: 610409 5 700 088

Address: 7467 Zwane street, Sharpeville, Vereeniging

hereby undertake in favor of the **NORTH-WEST UNIVERSITY**, a public higher education institution established in terms of the Higher Education Act No. 101 of 1997.

Address: Office of the Institutional Registrar, Building C1, 53 Borchard Street, Potchefstroom, 2520

(hereinafter the "NWU")

1 Interpretation and definitions

1.1 In this undertaking, unless inconsistent with, or otherwise indicated by the context:

1.1.1 "Confidential Information" shall include all information that is confidential in its nature or marked as confidential and shall include any existing and new information obtained by me after the Commencement Date, including but not be limited in its interpretation to, research data, information concerning research participants, all secret knowledge, technical information and specifications, manufacturing techniques, designs, diagrams, instruction manuals, blueprints, electronic artwork, samples, devices, demonstrations, formulae, know-how, intellectual property, information concerning materials, marketing and business information generally, financial information that may include remuneration detail, pay slips, information relating to human capital and employment contract, employment conditions, ledgers, income and expenditures and other materials of whatever description in which the NWU has an interest in being kept confidential; and

1.1.2 "Commencement Date" means the date of signature of this undertaking by myself.

1.2 The headings of clauses are intended for convenience only and shall not affect the interpretation of this undertaking.

2 Preamble

2.1 In performing certain duties requested by the NWU, I will have access to certain Confidential Information provided by the NWU in order to perform the said duties and I agree that it must be kept confidential.

2.2 The NWU has agreed to disclose certain of this Confidential Information and other information to me subject to me agreeing to the terms of confidentiality set out herein.

3 Title to the Confidential Information

I hereby acknowledge that all right, title and interest in and to the Confidential Information vests in the NWU and that I will have no claim of any nature in and to the Confidential Information.

4 Period of confidentiality

The provisions of this undertaking shall begin on the Commencement Date and remain in force indefinitely.

5 Non-disclosure and undertakings

I undertake:

5.1 to maintain the confidentiality of any Confidential Information to which I shall be allowed access by the NWU, whether before or after the Commencement Date of this undertaking. I will not divulge or permit to be divulged to any person any aspect of such Confidential Information otherwise than may be allowed in terms of this undertaking;

5.2 to take all such steps as may be necessary to prevent the Confidential Information falling into the hands of an unauthorised third party;

5.3 not to make use of any of the Confidential Information in the development, manufacture, marketing and/or sale of any goods;

5.4 not to use any research data for publication purposes;

5.5 not to use or disclose or attempt to use or disclose the Confidential Information for any purpose other than performing research purposes only and includes questionnaires, interviews with participants, data gathering, data analysis and personal information of participants/research subjects;

5.6 not to use or attempt to use the Confidential Information in any manner which will cause or be likely to cause injury or loss to a research participant or the NWU; and

5.7 that all documentation furnished to me by the NWU pursuant to this undertaking will remain the property of the NWU and upon the request of the NWU will be returned to the NWU. I shall not make copies of any such documentation without the prior written consent of the NWU.

6 Exception

The above undertakings by myself shall not apply to Confidential Information which I am compelled to disclose in terms of a court order.

7 Jurisdiction

This undertaking shall be governed by South African law be subject to the jurisdiction of South African courts in respect of any dispute flowing from this undertaking.

8 Whole agreement

8.1 This document constitutes the whole of this undertaking to the exclusion of all else.

8.2 No amendment, alteration, addition, variation or consensual cancellation of this undertaking will be valid unless in writing and signed by me and the NWU. Dated at Vanderbijlpark this 14th May 2019

Witnesses:

1

2

(Signatures of witnesses)



(Signature)

ANNEXURE F: HUMAN RESEARCH ETHICS TRAINING CERTIFICATE



Certificate

February 24, 2018

This is to certify that Mr. George Lebusa has successfully completed the Macquarie University Human Research Ethics Online Training Module for the Social Sciences and Humanities.

Macquarie University

ANNEXURE G: RESEARCHER INTRODUCTION LETTER

Prof. V Magezi & Prof. TC Rabali
Vaal Triangle Campus: North West University
P.O. Box 1174
VANDERBIJLPARK
15TH February 2019

To Whom it may concern

Greetings!

RE: Rev. GM Lebusa's research work

We hereby wish to inform you that Rev. GM Lebusa is a post-graduate student at the Vaal Triangle Campus of the North-West University. Rev. Lebusa whose student number is 13172921, is currently working towards completing his PhD thesis in Theology. The work that Rev. Lebusa has to do requires, among others, empirical research concerning aspects of partnership between the church, business and government in social responsibility domain in South Africa with special reference to Vaal Triangle.

The department of theology at the Vaal Triangle campus of the North-West University is confident about Rev. Lebusa's abilities as a professional and mature researcher. We are certain that the outcomes of his research will not only satisfy the relevant scientific requirements but in addition, will be something useful and for the benefit of the church communities, business and government departments. Our department wants to assist by facilitating research into problems affecting institutions in our communities. Rev. Lebusa's research topic is a clear demonstration of this commitment.

We are hereby asking you to assist Rev. Lebusa in his research in whatever way possible. The kind of research he is conducting can only be successful when the researcher receives the cooperation of stakeholders in the relevant communities.

We highly appreciate your cooperation in this regard.

May God bless you, your work and your organisation.

Yours truly

Prof. V Magezi: _____ (Director Basic Sciences)

**ANNEXURE H: LIST OF PARTICIPANTS AND THEIR CHURCHES
/ORGANISATIONS**

NAMES	CHURCH / ORGANIZATION	POSITION HELD	
DR. BISHOP BODIBE M.A.	EBENEZER SASOLBURG	SENIOR PASTOR	
BISHOP DUBE DENIS	NEW LIFE CENTRE MINISTRY	BISHOP	
BISHOP JONES VINCENT	TRINITY BIBLE CHURCH	BISHOP	
PASTOR KUBAYI SIPHO	TRUTH COVENANT CHURCH	PASTOR	
BISHOP MALEKA TIMOTHY	WORD OF TRUTH CHURCH	BISHOP	
BISHOP NHLAPO I. WAMI	NATIONAL ETHIOPIAN CHRISTIAN FELLOWSHIP	BISHOP	
PASTOR PHETLA MICHAEL	FULL GOSPEL CHURCH	SENIOR PASTOR	
DR. RALEKHOLELA A.T.	GOSPEL FIRE EVANGELISTIC MINISTRY INT.	SENIOR PROPHET	
BISHOP TSHEHLA L. AARON	EL BETHEL WORSHIP CENTRE	BISHOP	
BISHOP ZONDO B. STEPHEN	RIVERS OF LIVING WATERS MINISTRIES INT.	ARCHBISHOP	
MR FRANKLIN CHRIS	UMSIZI SOLUTIONS	MANGER CSI	
MR MONYANE ADAM	ARCELOR MITTAL	DIRECTOR ENVIRONMENT	
MR RADEBE JONES	EMFULENI MUNICIPALITY ENVIRONMENT MANAGEMENT & PLANNING	MMC ENVIRONMENT	
MR THILE PHILEMON	METSI-MAHOLO MUNICIPALITY	DIRECTOR ENVIRONMENT	

ANNEXURE I: CSI EXPENDITURE 2022

RESEARCH FINDINGS at a glance 2022

**Total estimated CSI expenditure
in 2022 was**

R10.9 billion

This represents a 6% increase from the R10.3 billion in 2021



**Top
three** contributing
sectors

- 1** Basic materials (mining, water, forestry and chemical)
- 2** Consumer services (retail, media, travel and tourism)
- 3** Financials



2022

NON-CASH GIVING

companies gave products, services and/or time

2021

29%

77%



52% of companies have been
practising CSI for over 25 years

**CSI spend changes
of companies**

44%

increased

stayed the same

decreased

27%

29%

Most supported development sectors



ANNEXURE J. EDITING CERTIFICATE

DECLARATION OF LANGUAGE EDITING: The church as partner in social responsibility in South Africa: A Vaal Triangle case study

16.0.2023



The Writer's Fix

Independently contracted editing

I, Natasha Ravyse, hereby declare that I have completed an English language-only edit for the thesis titled: **"The church as partner in social responsibility in South Africa: A Vaal Triangle case study"**,

for G. Lebusa (13172921) in order to meet the requirements for the degree Doctor of Philosophy in Biblical Psychology at the North-West University.

This edit did not include an in-text reference, reference list, technical (layout), or formatting edit. Changes that were made were suggested in the form of electronic track changes and comments. The implementation thereof was left to the discretion of the author.

Dr Natasha Ravyse

Independently contracted editor (Private and C-Trans SATI Accredited)

Full member of Professional Editors' Guild

ANNEXURE K: PROOFREADING CERTIFICATE



Proofreading Certificate

It is hereby certified that this thesis has been proofread and edited for spelling, grammar and punctuation by a professional English language editor from www.OneStopSolution.co.za

Client

George Molifi Lebusa

The Church as Partner in the Social Responsibility in South Africa:
A Vaal Triangle Case study

Editor

Michele van Niekerk

Name

Signature

26 October 2023

Date

I cannot guarantee that the changes that I have suggested have been implemented nor do I take responsibility for any other changes or additions that may have been made subsequently. The track changes of the language editing will be available for inspection upon enquiry, for a period of one year.

Contact

One Stop Solution
18 Woltemade str
Kabega Park
Port Elizabeth
6045

Redène Steenberg
076 481 8341
www.OneStopSolution.co.za

♦ **ANNEXURE L: EDITING CERTIFICATE**

Barbara Wood
Tel: +27 44 873 5145
cell: 082 9022 571
E-mail: woodlandsmedia@gmail.com
8 Suikerbossie Street
Bergsig, George 6529
Western Cape, South Africa

To whom it may concern

Editing Certificate

I, Barbara Wood, hereby confirm that I am a registered professional researcher and editor and have edited the following academic document:

The church as partner in social responsibility in South Africa: a Vaal Triangle case study

Rev GM Lebusa
Orcid.org 0000-0001-9199-4172

Research dissertation presented in fulfilment of the requirements for the degree
of
Doctor in Philosophy
In biblical studies
at the
North-West University

April 2024

Signed:


Barbara Wood