

**Ministry with a Poor Community. A Missional Appraisal of the
InnerCHANGE tutoring ministry in Soshanguve**

Kasebwe Timothee Luc Kabongo

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Study Supervisor: Dr. Attie van Niekerk

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DECLARATION

I declare that this thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature

Date

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Abstract

In South Africa, there is evidence of poverty decreasing during this post-Apartheid era. However, the non- and less educated portion of the population, which is the majority, has not benefitted strongly from the economic growth the country has enjoyed. Education is one of the best ways out of poverty. However the current education system is in crisis and disadvantages the poor when it comes to climbing the socioeconomic ladder. The church serving in poor communities such as Soshanguve seems to be passive in matters of education and expects the solution to the current crisis to come from the Government alone. In order to orchestrate a missional engagement of resolving the current education crisis, this research focuses on a collaborative effort between the Government, the church and the community. Working toward that end, interviews were conducted with four of InnerCHANGE after school tutoring volunteers and four staff of a Government sponsored Drop-in-Centre that provides tutoring services to the community. The case study methodology combined with Susan Holman's interpretive framework of sensing, sharing and embodying the kingdom were used in order to develop proposals for a healthy collaborative effort between the missional church and other role players such as the Government and community members.

Key words:

Asset; Bantu Education; collaboration; local church; missional church; Needs-deficiencies methods; partnership; Poor and Soshanguve.

CHAPTER ONE:

1.1 Introduction to the study

InnerCHANGE (www.innerchange.org) is a “Christian order working among the poor”. It is made up of small teams of missionaries living in marginalised neighbourhoods around the world – places most people want to avoid or ignore. Its members seek to live out the Good News of Jesus among the poor, both with words and deeds. InnerCHANGE currently has teams in South Africa, Kenya, England, Scotland, Cambodia, Bangladesh, United States of America, Guatemala, Honduras and Venezuela. It started to serve in the township of Soshanguve in 2008 when a team of its members moved there from Florauna, a Pretoria North suburb.

Moving into a new community is itself a process. It begins when InnerCHANGE (www.innerchange.org) members court a particular neighbourhood and build relationships with people living there; they wait until community members invite them to move into the community. It is only by invitation that InnerCHANGE staff moves into a neighbourhood. When they move into a new context as an organisation, they first build relationships with community members and let the community tell them how it wants to be served and finally they prayerfully consider how to respond to that.

I was part of a team of missionaries that started courting the township of Soshanguve from 2004. I was then on the staff of a sister organisation called NieuCommunities (www.nieucommunities.org). We were based in Pretoria North. From Pretoria North we started to court the township of Soshanguve; we volunteered at an orphanage, a local church, a local school, a secure care (juvenile prison) and did Bible studies with community members. This volunteering work was part of our outreach activities. The community of Soshanguve got to know, befriend, serve and parent us. Some people started wondering why we were so close to them, yet living outside their context. As part of courting the neighbourhood process, our team had several short stays in the township. The families we stayed with hosted us well and invited us to stay for longer.

After prayer and discernment during many years of courting, we felt God inviting us to move as a team into the township of Soshanguve where community members invited us to live shoulder to shoulder with them. We moved into the township in April 2008. We soon pioneered a kids’ Bible club and a basketball team. The children involved in these groups came regularly to us with their school homework needing help. The vast majority of these children lived with grandparents who could not help them with homework or parents who worked long hours and came back home at night. As a response to this need, we decided to start an after school-tutoring ministry where we helped children with their homework. Even though we made a decision to serve our community through after-school tutoring, we did not have a proper venue to host people. We did

ministry activities from my family living room. Currently the organisation uses a mini-hall that it built through the generosity of supporters, to host some of its ministry activities, including the after school-tutoring program.

1.2 Problem statement

In South Africa, there is evidence of poverty decreasing during the post-apartheid era (Statistics SA 2014). However, the non- and less educated portion of the population, which is the majority, has not benefitted strongly from the economic growth the country has enjoyed. South Africa's social assistance system has, for example, expanded tremendously since 2000, growing from around 3 million grants to 15 million by 2011 (Statistics SA 2014, p 20). Yet poverty is still rampant in communities such as Soshanguve. Burger and van der Walt (2010:395) point out that we still see nowadays “social and economic exclusion asserting themselves through several areas of social life”. A tangible example is the poor quality of tuition in schools located in poor areas such as Soshanguve, which is “one of the main factors constraining intergenerational socio-economic mobility”. Children of low-income parents living in poor neighbourhoods are likely to remain poor, because they often receive an education of inferior quality. This fact explains why people living in places like Soshanguve “are significantly more likely to be uneducated, unemployed and poor than white South Africans” (Burger & van der Walt 2010:393).

From my experience, in responding to assessed needs, many NPOs and government institutions serve communities such as ours without the participation or consultation of the community itself. Decisions about what the community needs are made in boardrooms and the community sees these decisions implemented without its participation. This state of affairs is disempowering because it deprives the community of the possibility of collaborating with service providers in finding solutions to its needs. In this way, the solution that is presented becomes part of the problem.

In connection with social matters such as education, the local church seems to be a passive observant. Hendriks (2010:284) challenges the local church to do something about the reality and problems confronting society. It should be involved because God, in His coming to us through Jesus Christ, initiated and orchestrated something that changed people and formed them into a “missional community of people called to love God and their neighbours”.

How can the church as the body of Christ collaborate with a host community in responding to a need? This is the problem that is investigated in this study.

1.2.1 Aim of the study

The aim of this research is to discover a healthy and sustainable synergy in the partnership between a community and the church in response to a problem such as poor education; the research is done in the context of our InnerCHANGE's After-School Tutoring Program and the results of the research should benefit this Program and encourage a paradigm shift in how the church among the poor serves communities.

1.2.2 Delimitations of the study

This is an in depth case study that aims to get insight rather than quantitative information.

The research will focus on InnerCHANGE South Africa.

As far as literature is concerned, this study will only explore literature on missional church and community development.

This study will only compare one ministry using a missional approach with another one using a different approach.

Conversations were held with eight people: four of our after school tutoring volunteers and four people serving at a community Drop in center, in order to make a fair comparison. Each one was met separately and then they partook in a group discussion with all of them.

1.2.3 Guiding questions

What is the effect of top down decision making on a community such as Soshanguve? Chapter two will shed some light on that.

How do top down methods affect the education system in Soshanguve? Chapter three demonstrates that.

What would be an appropriate response of the church in social matters? Chapter three responds to that question.

What does the InnerCHANGE missional approach look like in the context of tutoring ? Chapter four and five talk about it.

What is the outcome of a missional approach and how can it be improved? Chapter six reflects on that.

1.2.4 Assumptions

The first assumption is that the most critical assets of a community are its own members. And the missional church should be involved in social matters with the beneficiaries as partners and not be involved in social matters for the people.

The second assumption is that the study of literature, reflection on own experience, the study of InnerCHANGE's work and the interviews will mutually enrich each other.

The third assumption is that the church has good teachings found in the Bible and theological literature that promote missional theology and can help to improve the approach. These teachings will inspire InnerCHANGE in its after school tutoring ministry as well as the church as a body.

When I started this research, I was convinced that an assets based approach of letting a community such as Soshanguve find its own solutions to the current education system, was the best way to resolve the current education crisis. After the interviews with our volunteers and staff members of Boikhutsong drop-in-center, I came to the realisation that a collaboration-based approach between the community, the church and government (with its needs-based approach) was the best way to bring about community development in the area of education. The journey of this discovery will unfold throughout this study.

1.2.5 Research gap

There is a wealth of literature about empowering the poor. Many poverty alleviation and community development experts agree that their interaction with the poor should be one in which they recognise that both parties are broken and need the blessing of reconciliation. Therefore their perspective should be less about how they are going to fix the poor and more about how “they can walk and journey together, asking God to fix both parties” (Corbett & Fikkert 2009:79).

To my humble knowledge, research on a missional approach focusing on tutoring ministry in a township such as Soshanguve has never been conducted. The research on poverty alleviation and poor community development that I came across was mostly done by people who did not grow up poor. I grew up in the Democratic Republic of Congo in a community poorer than Soshanguve. I am a refugee in South Africa and I speak from a perspective of a ‘have not’. This study is an evaluation of how a ‘have not’ like me is journeying with fellow ‘have nots’ in a partnership so that together we can build our community. Hence the relevance of a study such as this one.

1.3 Methodology

This study will make use of the case study method. Case study research is situated within the broader domain of qualitative social science research. Case studies are “in-depth investigations of a single entity or a small number of entities. The entity may be individual, family group, institution, community or other social unit” (Polit D.F. & Beck C.T. 2008:235). In this study, I will be interacting with a small group of four people who volunteer as tutors in our ministry, as well as four who are working in a different tutoring organisation.

Case study researchers attempt “to analyze and understand issues that are important to the history, development, or circumstances of the entity under study” (Polit D.F. & Beck C.T. 2008:235). As a researcher, I am attempting to better understand the impact of our approach to ministry in the area of tutoring so that we

can improve it and use it effectively in other areas of ministry. On this journey, the existing literature and my day-to-day experience in the community will be a critical source of information. I will be a participant observant. Participant observation (Anon, 2014. Wikipedia search accessed on 2/5/2014) is defined as “the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting”.

1.3.1 Data collection

1.3.1.1 Sampling

The sample of this research will consist of eight people (four men and four woman). Four of them are volunteers at our after school-tutoring ministry; four others volunteer at Boikhutsong, a local drop in center. I will conduct individual interviews with the volunteers and have one focus group session with all of them.

1.3.1.2 Interviews

“An interview is a conversation in which a researcher gently guides a conversational partner in an extended discussion” (Rubin and Rubin quoted by Smith 2011:20). The purpose of these extended discussions is to learn from these volunteers about their views on our team approach to tutoring, its impact on the community and how we can improve it. The interview questions will be prepared in advance. I will limit the list of questions to a small number. Interviews will be held in places that offer the least distraction. All interviews will be recorded in order to comply with the suggestion of Leedy and Ormrod to “record responses verbatim”. In addition to the recordings, field notes will be taken in order to write down other observations (Leedy and Ormrod quoted by Smith 2011:20).

The interview questions will be formulated based on my observations and experience as a researcher as well as the insight gained from the literature review. Mouton (2011:180) points out that “a comprehensive and well-integrated literature review is essential to any study. It provides a good understanding of the issues and debates in the area someone is working in”.

1.3.1.3 Data analysis

“Data analysis is the core stage of the research endeavour. Its purpose is to draw from the collection of protocols, with their naïve descriptions, to specific examples and/or stories of the experience under consideration, a description of the essential features of that experience” (Polkinghorne quoted by Smith 2011:22).

The data collected will be analyzed using the data analysis spiral of Leedy and Ormrod (Smith 2011:22). The data will be:

- Organized, breaking down the texts into smaller units and themes.
- Perused in order to discover possible categories or preliminary interpretations.

- Classified in categories and themes in order to find meaning in the data.
- Synthesized in order to offer propositions and hypotheses.

1.3.1.4 Validity

The validity of the study will be tested using the nine general criteria developed by Leedy and Ormrod (Smith 2011:21-22):

- Purposefulness: the study must stick to the questions posed by the research problem.
- Explicitness of assumptions and biases: the researcher will communicate assumptions and biases.
- Rigour: there will be precision in data collecting and analyzing.
- Open-mindedness: I am willing to accept new data that differ from expectations.
- Completeness: this will be achieved by dedicating appropriate time to gather data and deliver a quality research.
- Coherence: My goal is to deliver a coherent understanding of thoughts and recommendations.
- Persuasiveness: I will provide logical arguments in a way that would convince readers to side with my train of thoughts or to agree to disagree with me.
- Consensus: I will bring to the attention of the interviewees key learning areas and points and will bring them to a consensus about the importance of these points and learning areas.
- Usefulness: I hope this research will be useful to our team and other InnerCHANGE teams around the world as well as the church serving among the poor.

In the sharing of data collected during the interviews, when someone is referred to by name it is a fictional name, in order to guard the privacy of our volunteers (Muller 2007: 5). I am committed to a research result that will not only contribute to the transformation of our community through my journey with the marginalised and disadvantaged, but also encourage a paradigm shift in how the church among the poor serves communities (Kotzé & Kotzé quoted by Muller & Pienaar 2004:4).

1.4 Content

This study is grouped in six different chapters:

CHAPTER ONE is the introduction, which attempts to capture the direction I am taking and provides a roadmap under which it is designed. It underlines the central issue of concern and why I felt it was worthwhile to carry out this study.

CHAPTER TWO will highlight InnerCHANGE, the organization I work under, and its approach to ministry. InnerCHANGE believes in partnering with neighbours and a community as whole in its context of service.

The missional approach of InnerCHANGE will be described in parallel with a deficiency-oriented method of ministry in a poor community. In this section, I will also share my personal experiences of a missional church and needs-deficiency based ministries in the Democratic Republic of Congo where I grew up and in South Africa.

CHAPTER THREE will do a literature review in order to locate the themes of poverty and education in the field of missiology and urban ministry in particular. The literature review and my personal experience will help me formulate questions to ask to our volunteers during our interactions. The base texts include:

Asset Building & Community Development. 3rd Edition – Written by Green, G. P. and Haines, A. 2012

The Shaping Of Things To Come. Innovation and Mission for the 21st – century Church. Written by Frost, M. & Hirsch, A.: 2006.

Building Communities from the Inside Out: A Path Toward Finding And Mobilizing a Community's Assets - Co-authored by Kretzmann, J. H. & McKnight, J.L. 1993

Empowering The Poor. Community organizing among the city's 'rag, tag and bobtail'- written Linthicum, R. C.1991

Geography of Grace. Doing Theology from Below – co-authored Rocke, K. &Van Dyke, J.2012

Living Mission. The Vision and Voices of New Friars – Edited by Bessenecker, S.2010

Religion and Social Development in Post-apartheid South Africa. Perspective for Critical Engagement. Editors: Swart, I. & Co. 2010

Sub-merge. Living Deep In A Shallow World: Service, Justice And Contemplation Among The World's Poor – Written by J. Hayes, 2006.

The Challenge for Africa. A New Vision. Written by Maathai, W.2009

The Forgotten Ways. Written by Hirsch, A. 2007

Walking with the poor, Principles and Practices of Transformational Development– Written by Myers Bryant. 2011

When Helping Hurts. How to Alleviate Poverty Without Hurting the Poor – Written by Steve Corbett and Brian Fikkert. 2009

These resources will be consulted as they relate to work and ministry in poor communities. In addition to the above-mentioned texts, other writings, websites, relevant journals and papers will be consulted.

CHAPTER FOUR will put together the interviews that were conducted with the volunteers. The questions asked will be inspired by my personal experience and the insight gained from the critical literature review. I will interview four people (three men and one woman) one by one and also have a group discussion. In this section, I will also parallel our tutoring approach with another one done at a nearby Drop in center called Boikhotsong.

CHAPTER FIVE will capture the formulation of my biblical and theological understanding of a missional approach in a poor community such as Soshanguve as proposals for further studies. This formulation will be a direct learning from my personal experience, literature review and my interaction with the interviewees.

CHAPTER SIX is the conclusion to this study. Here the problem statements and aims set in the introductory chapter are revisited and assessed, findings are highlighted and interpreted, recommendations are made and the foundation on future research on this topic are laid down and general conclusions are made.

CHAPTER TWO: JOURNEY INTO INNERCHANGE MINISTRY APPROACH

2.1 Introduction

This chapter will highlight InnerCHANGE's approach to ministry and my personal experience of missional and disempowering approaches both in the Democratic Republic of Congo and in South Africa.

InnerCHANGE is a missional community that believes in partnership with God and a community in order to see a sustainable development. InnerCHANGE's approach will be compared to a needs-deficiency approach to service delivery I see Government and NPOs use in our neighbourhood . My personal experience of these two approaches will be highlighted to show some of the key motivations behind this study. But before I do that, let me first set the scene by telling my own story about after school tutoring. The latter was needed when I was nine years old and turned out to be a massive turning point in my academic life.

2.2 My Story

I was born in the Democratic Republic of Congo. At the age of 9, our family moved to the city of Lubumbashi from the town of Bukavu. I had finished Grade 4 and was about to start Grade 5. In Bukavu and Lubumbashi, both Kiswahili and French were the languages of education. The school I went to in Bukavu used only Kiswahili for the foundational phase and French was slowly introduced from the medium phase of education. However, in Lubumbashi I went to a school that used French as the only language of education from the foundational phase.

In Lubumbashi, before the new school could register me, I had to do a test that I failed dismally. So the school, technically, could not take me in. They made an exception and I was very lucky to be registered, because I came from a Christian school and I was moving to another. This registration came with one condition: that my parents needed to get me a tutor in order to catch up and be on the same level as the other students. In that school, the pass mark was 50% and learners who received grades from 35% downwards in the first term were expelled from the school. From my entry test results, the school assessment put me in the category of those who were destined to leave the school in the first term.

My parents started looking for a professional teacher to tutor me. But no one wanted to do that because they did not believe I could catch up and did not want to be blamed if I failed. So my father took it upon himself to tutor me; that year was both hard and rewarding.

- Hard because I did not feel like my parents allowed me to be a child. There was very little to no time to play. The vast majority of my life was spent in books.
- Rewarding because I passed well at the end of the school year. I failed the first term with 42%, which meant that I could still stay at that school, but finished the year with an overall mark of 63%.

From that year onwards, my father did not have to tutor me because I was self-motivated and passed all my grades well. This personal experience says something about my belief in the impact that tutoring can have on someone's academic success. InnerCHANGE's approach to ministry has been teaching me to use things in my context, and things I value, like tutoring, in an empowering way.

2.3 The InnerCHANGE Approach to Ministry

As InnerCHANGE staff we did not move into the community of Soshanguve with the plan to do after school tutoring. InnerCHANGE is an organisation that is committed to help build healthy urban communities in places of poverty and struggle, and wants to demonstrate through its ways of serving in a particular context that it is possible to strengthen urban areas in ways that are radically inclusive socially, economically and spiritually in a Christlike manner (www.innerchange.org). As a missional community serving among the poor, InnerCHANGE is involved in social matters. It is actively involved with those who suffer, the poor, oppressed, HIV patients and vulnerable children. It is also engaged in gender issues, combatting crime and corruption, ecology matters and participates in working towards a healthy and sustainable society, beginning in the local community (van Niekerk 2014:4).

This involvement is born out of its collaboration with a host community if following Jesus' model of ministry as captured in John 1:14a: "So the Word became human and made his home among us. He was full of unending love and faithfulness". In our work among the urban poor, we "go out incarnationally" (Hayes 2006:16). The word "incarnational" is explained as "mission that envisions becoming like the people we are praying to reach. The apostle Paul described it well when he said that he attempted to be a Jew to the Jews, weak to the weak, and all things to all men. In an over-messaged world, we must embrace the reality that Kingdom Good News is more likely to be authentically received from among a multitude of voices when people who can be seen, heard and touched communicate it in living form" (Hayes 2006:16).

In InnerCHANGE we believe that Jesus moved and still moves into the world, our neighbourhood and different contexts "to reveal something that has been true since the beginning – God is with us, radically so" (Rocke & Van Byke 2012:44). Since God has been with us from the beginning of time, as members of the Body of Christ, we need to be the church with the city, with the township or with the village when we serve in the city, township or village. When the church incarnates itself in that community, it becomes flesh of the peoples' flesh and bone of the peoples' bones. It enters into the life of the community and partners with the community in addressing the needs. Linthicum (1991:23-24) expands on this and explains that that means the church create a healthy platform for the people of that community to instruct it as it identifies with the people. It shows respects to those people and perceives them as being people of great potential and wisdom. "Such a church joins with the people in dealing with the issues that the people have identified as their own". That is the approach in which the most authentic incarnational ministry is actually done. This

approach enables the church to join hands with the people in addressing the issues of that community, but doing so from the recognition that the only people who in the final analysis have the capability to change that community and to deal with its problems are the people of that community. The church comes alongside them and supports them and works with them toward that end.

This is why I strongly agree with Tiersma (1994:23) to “never do for people what they can do themselves... To do otherwise is to continue in paternalistic, messianic patterns that ultimately disempower people”. When we move into a poor community, we do so with the recognition that the best transformation agents of a community are community members themselves. Thus we tend to err on the side of letting the community be in front of us, missionaries, in terms of figuring out the best way to serve. We strive to see the world the way the community sees it. On the journey we help the community to describe its survival strategy so that we can see the community’s priorities as well as its understanding of causes and effects. The community’s survival strategy reveals its capabilities, resources, skill, and knowledge as well as its vulnerabilities. In allowing a community to describe its survival strategy, we believe that it reinforces in the minds of the community members the idea that they have skills, local knowledge, and ways of working that are good and worth building on. Enabling people to discover and declare their survival strategy is part of healing the marred identity of the poor (Myers 1999:141).

Our conviction is that the preposition for the mission of the body of Christ should be with, if we were to follow in the footsteps of Jesus’ incarnational way of reaching out to us. Jesus reached out to us as Immanuel (God with us). Rocke & Van Byke (2012:75) stress that when “this preposition drives the mission, whether it is the church, organisation, or even a short-term mission project, the potential to transform both the leader and the people they seek to serve is heightened”. Along the potential there is cost to be considered – these ministries require a much higher investment of time and relational energy. Those already invested with stewardship sometimes shy away from this kind of ministry because it means giving up power and initiative to others.

In their book titled ‘The Geography of Grace’, Chris Rocke and Joel van Byke give us a great example of a local pastor who discovered the full meaning of the preposition ‘with’ while reaching out to gang members. Here is the story:

“Pastor William has been teaching us about the incarnation of Jesus and broke it down to us like this – Jesus chose to leave heaven in order to join a gang – a really messed up gang full of thieves, murderers, liars, and backstabbers. A gang called ‘humanity’. He left heaven in order to join the gang of humanity because he knew the only way to transform that mess into something beautiful would be from the inside out. Pastor William challenged us to consider what this means for us as gang members. We thought we might need to leave the gang after giving our allegiance to Jesus, but after considering this, we decided to stay in the gang and work on transforming it from the inside out. The homies (fellow gang members) respect us for how we

have changed and realise that there are certain things they do that we can't just be part of anymore, but we decided not to leave the gang. Our Thursday night cell group is focused on our homies" (Rocke & Van Byke 2012:76-77).

What a story! Gang members came to Christ and decided to stay within that group in order to infiltrate Jesus into it. This is why we seek to identify places where partnership with local or national leaders and existing ministries can be maximised (Innerchange, 2013). These local leaders, along with community members, are huge assets to their community. As missionaries, one of our main tasks is to figure the best and healthiest way to tap into those human assets. I am in total agreement with Kretzmann & McKnight when they state that:

"Every single person has capacities, abilities and gifts. Living a good life depends on whether those capacities can be used, abilities expressed and gifts given. If they are, the person will be valued, feel powerful and well-connected to the people around them. And the community around the person will be more powerful because of the contribution the person is making. Each time a person uses his/her capacity, the community is stronger and the person more powerful. That is why strong communities are basically places where the capacities of local residents are identified, valued and used. Weak communities are places that fail, for whatever reason, to mobilise the skills, capacities and talents of their residents or members. While the raw material of community building is the capacity of its individual members, some communities have failed to understand this. One of the reasons this basic resource is undeveloped in weak communities is because the community has come to focus largely on the deficiencies rather than the capacities of its members. This deficiency focus is usually described as a concern about the needs of local members. And these needs are understood to be problems, shortcomings, maladies and dilemmas of people" (Kretzmann & McKnight 1991: 13).

In InnerCHANGE, when we speak of incarnational mission among the poor, we also imply a theology of accompaniment and of walking alongside those the world has cast aside as unimportant. On the journey, we choose to cross barriers into another class and culture, we choose to undergo the physical and emotional experiences of our neighbours, identifying with them in their struggles and joys, and we choose to view our context of life and ministry in new and holistic ways (Tiersma 1994: 9). Journeying with those the world sees as unimportant can attract lots of positive and negative attention to someone. Some of the strong voices we hear on a regular basis are those that believe that no transformation can happen in poor communities where government and well renowned development agencies failed. We strongly believe that transformation happens through us, but well orchestrated by God the Father, the Son and the Holy Spirit. Our involvement with the poor requires, then, a level of shamelessness in how we live out our calling. The fear of shame is still keeping a lot of Christian workers away from their brothers and sisters who are poor. In some quarters, working among the poor is equated to exposing oneself to crime and abuse. "Robert Capon was onto

something when he suggested, ‘Shamelessness is the supreme virtue of the incarnation’” (Robert Capon quoted by Rocke & Van Byke 2012:58).

One of the greatest strengths of this incarnational approach to ministry is that, by moving into a neighbourhood and sharing in people’s lives, our ability to build trust and relationships is greatly enhanced. In living alongside our neighbours who are poor, marginalised and disadvantaged, instead of dehumanising them as beneficiaries, clients or targets, we get to know them as people. They are not statistics to us, or even the “face of the poor”, but mothers, fathers and children. When this occurs, our commitment to their welfare becomes stronger. It is one thing to know the statistics about HIV/AIDS, alcohol and drug abuse, unemployment or domestic violence; it is another to watch your friends and neighbours being negatively affected by them. We have found that this can be very motivating - a drive develops to do something about these issues because they have affected you personally. We are likely to give initiatives a lot more thought when they affect our closest friends and neighbours. We gain credibility when our neighbours see that we have tied our well being to theirs. They are much more receptive to our ideas, more likely to offer their own ideas (especially casually), more likely to tell us why a particular initiative might or might not work and simply more likely to relate to us on the basis of friendship rather than as client to patron (Greenfield & Greenfield 2010:53-54).

In his tribute to Nelson Mandela at a memorial service, Barack Obama captured the essence of a healthy chemistry between the church and the community it is praying to reach out to. He said:

“Mandela proved that there is freedom in forgiving, that a big heart is better than a closed mind, and that life’s real victories must be shared. Mandela understood the ties that bind the human spirit. There is a word in South Africa – Ubuntu – that describes his greatest gift: his recognition that we are all bound together in ways that can be invisible to the eye; that there is a oneness to humanity; that we achieve ourselves by sharing ourselves with others, and caring for those around us... It took a man like Madiba to free not just the prisoner, but the jailor as well; to show that you must trust others so that they may trust you; to teach that reconciliation is not a matter of ignoring a cruel past, but a means of confronting it with inclusion, generosity and truth. He changed laws, but also hearts” (Obama 2013).

True ministry to a community is a shared experience, it is teamwork between ministers and neighbours. The goal of this partnership should be to uplift the community and remind neighbours that they are the most precious assets to their own community. In the foreword of the book *Sub-Merge*, John M. Perkins captures this conviction very well in quoting this Chinese poem that challenges people being called to incarnationally minister to go to the people, live among them, learn from them, love them, start with what they know, build on what they have, but of the best leaders, when their work is finished, their task is done, the people will remark, we have done it ourselves (Hayes 2006:11).

In serving among the poor, we have made a lot of mistakes and errors of judgment. But God has done a lot of redemptive work in our neighbours, our friends and us. We have learned to see Jesus around us; in a community member struggling with drugs or alcohol abuse or a neighbour dying of AIDS. But over all, we are learning to ask to the community the right questions. The answer to these questions leads us to serve our context in a Christlike manner. Chris Rocke and Joel Van Byke (2012:82-83) call these kinds of questions “beautiful questions”. As a missional team, we have been going to God asking him to show us what to do to reach out to children, teenagers, male and female adults, drug dealers and abusers, alcohol abusers, unemployed neighbours, sick people, gang members and any outcast people, while all along Jesus was just waiting for us to go directly to them armed with beautiful questions. Traditionally, the church evangelism strategy involved prayer for God’s guidance, asking Him what to do and prayer walk. In the end the church will only approve its already designed plans, thinking God has approved them because of prayer. It will then go to the world to find out how to accomplish what it already felt compelled to do. In contrast, when followers of Jesus learn to ask beautiful questions, the order is reversed. The questions drive us into the community, the city or our neighbourhood asking what to do, and then we turn to God to find out how. We give God a blank sheet of paper to write out His plan (by means of consulting the communities we are called to serve), and then we go out and implement this plan. Asking beautiful questions is connected to God’s way of transferring power. God gave the authority and power to Jesus, and He in turn gave it to the Holy Spirit who then gave it to the church. The problem is that the church often disrupts the flow of power by hoarding it and locating it exclusively in places like the pulpit and Sunday services led by professionals. Its role should instead be to perpetually facilitate the process of giving power away to the most powerless in the community. A study of the questions Jesus asks in the gospels reveals the process by which He transfers power so that beautiful answers may emerge. For example, often times before healing someone, Jesus asks what the person wants Him to do for him/her. This process involved a transformative transfer of power to the world. Likewise we have learned that true empowerment begins when we ask questions, inviting those around us to speak what they need. If we are faithful to ask, God will be faithful to ask the how (Rocke & Van Dyke 2012:85).

In our early days as an InnerCHANGE site in Soshanguve, we went around asking lots of questions to neighbours and church leaders in order to learn what it means to serve relevantly in our context. Our first steps in the community were to introduce ourselves as individuals and a ministry to neighbours, and to prayer walk daily. We also visited a lot of existing and locally run ministries in order to learn from the inside out how God had been at work in our new ‘home’ community. It is in talking to neighbours that we learned about the need for a home based health care service to take care of many terminally ill and bed ridden patients living in their homes whose primary care givers are family members without any sort of training in healthcare. There was an existing home-based care non-profit organisation (NPO) that the community knew very little about. When we visited this NPO, they informed us of their limited capacity because they did not have a nurse. They had applied for Government funding which was approved with a condition of having a

nurse. The latter had been very hard to find. The Government funding was going to increase their human capacity by hiring more caregivers and resources (transport and working tools). Our team had a professional nurse on staff and after prayer and discernment; we felt led to serving the community through that home-based care NPO. One of our staff members became the nurse of the NPO. The Government funding came through and the NPO capacity was increased. The community started benefiting from the quality home-based care it deserved.

When projects and ministries have been born from asking beautiful questions, the community takes ownership in the work the church is doing together with them (Rocke & Van Dyke 2012:86). Although in a community such as ours the majority of people still hope and expect solutions to come from outside, it is increasingly futile to wait for significant help to arrive from outside the community. The hard truth is that development must start from within the community and, in most of our urban neighbourhoods there is no other choice. Wherever there are community development efforts, those efforts are based upon an understanding or map of the community's assets, capacities and abilities. For it is clear that even the poorest neighbourhood is a place where individuals and organisations represent resources upon which to rebuild. The key to neighbourhood regeneration, then, is to locate all the available local assets, to begin connecting them with one another in ways that multiply their power and effectiveness, and to begin harnessing those local institutions that are not yet available for local development purposes (Kretzmann & McKnight 1993: 5-6).

When the church asks beautiful questions, it is made aware of things its needs to pay attention to and focus on. It becomes a relevant good news to the people it is called to reach. Karl Barth taught that if Christians are to preach Good News, they must learn to hold the Bible in one hand and the newspaper in the other- and do so with equal integrity. The newspaper is the everyday reality of our neighbours. We take this to mean that if our gospel is to be good news, it must speak in, to, with and even from the reality of daily life and the concrete context in which people live. To sever the Word from the world is to do violence to both. If Christians are to preach good news, text and context must greet one another with a holy kiss. Even when the romance is stormy, as it so often, they must at least be on speaking terms with one another (Rocke & Van Dyke 2012:22).

InnerCHANGE believes that relationship building and healthy partnership with local community members are a great recipe for community development. For it is clear that the strong ties that form the basis for community-based problem solving have been under attack. The forces driving people apart are many and frequently cited - increasing mobility rates, the separation of work and residence, mass media, segregation by race and age. Not least from the point of view of lower income communities, there is also the increasing dependence upon outside, professionalised helpers. Because of these factors, the idea that people can count on their neighbours and neighbourhood resources for support and strength have weakened. For

community builders who are focused on assets, rebuilding these local relationships offers the most promising route towards successful community development (Kretzmann & McKnight 1993: 9-10). It is important to clarify that focusing on the assets of under resourced communities does not imply that these communities do not need additional resources from the outside. The outside resources will be much more effectively used if the local community is itself fully mobilised and invested, and if it can define the agendas for which additional resources must be obtained. The assets within under resourced communities are absolutely necessary but usually not sufficient to meet the huge development challenges ahead. The missional theology acknowledges and embraces particularly a strong neighbourhood-rooted community organising, community economic development and neighbourhood planning (Kretzmann & McKnight 1993: 7-8).

InnerCHANGE's heart is to see people who are poor, oppressed, outcast and/or living in under resourced communities find their voice in order to see their communities become what they envision rather than what those outside of their community want. No society can be transformed until the vulnerable have the ability to address the needs of their neighbourhood (Engdahl & Krieg 2010:68). Linthicum argues along the same lines when he stresses that unless the people who are poor can find ways to effect an economic, social and political redistribution of power, all the efforts to feed, house and clothe them can only be palliative measures that will never significantly change their estate. The task of people who are poor in areas such as Soshanguve, is their own empowerment. And the task of the church is to come alongside the people who are poor, both becoming their advocates before the rich and to join with the marginalised in their struggle to deal with the forces that are exploiting their community. The most effective means for bringing out such empowerment in the city is community organisation (Linthicum 1991:24-25).

In Barth-like fashion, our hope in InnerCHANGE is to hold the Word in one hand and the world in the other, engaging them both in a long conversation. But this language would be misleading, for whose hands are big enough to hold the Word or the world, much less both at the same time? Or which of us, in our fearful attempts to coerce and control them, will not do violence to both? So to be more precise, our hope is to behold the Word and the world. Or, we could also say, we want to be held by the Word and the world – cradled by both with full confidence that there is a kind of goodness and mercy at the base of it all (Rocke & Van Dyke 2012:46). Wherever we are called to serve, under God's guidance we have attempted to do the work, not just for the people but also with the people, because the people are coming out with their own projects. They know their own realities and we don't want to do anything that interferes with their dealing with their own realities (Linthicum 1991:29). When we move into a community, we of course bring with us our personal stories as well as our organisation's story. We find the community story in our new place of life and ministry. We attempt to posture in a way that allows a healthy mutual sharing of stories between us and the community. And our hope is that a good synergy between our stories and the community story births a fertile ground for community transformation and building community (Myers 1999:11). The ultimate task of the church is to join the empowerment of the community-to participate in it, to be an integral part of it.

This is our conviction as InnerCHANGE and something to try to emulate whenever we serve around the world. After explaining our approach to ministry, it is important to talk about who we are.

2.3.1 Who is InnerCHANGE?

We are missional communities living in poor and marginalised neighbourhoods around the world. We seek to live out the good news of Jesus among the poor, both with words and deeds. Relationships are foundational. As we listen to people and as we interact and reflect on scripture together, collaborative neighbourhood action emerges. Trust slowly develops and people open themselves to us and to God. We journey with people and, little by little, we see God at work – both in the poor and in ourselves. Our desire is to see poor people come together as communities of followers of Christ in each place where we are present.

We aim to catalyse authentic movements of God's kingdom among the poor, model holistic ministry for the mainstream church, and recall the broader body of Christ to God's tender heart for the marginalised. Our members seek to exemplify a style of community life befitting an order, placing the well being of people and the quality of their relationships before programs. InnerCHANGE purposefully attends to the lifelong formation and development of those called to share themselves with the needy.

InnerCHANGE desires to produce results worthy of the cross of Jesus Christ. By the light of God's word and the leading of His Holy Spirit, we recognize the following values to be essential as we minister among the poor:

a. Evangelism

We will express the Good News of Jesus Christ in both word and works. Both communicate the Gospel -- both authenticate one another. We will not make any attempt to magnify or prioritize one above the other (John 10:37-38; 14:10-11; Romans 15:18-19; James 1:27).

b. Identification

We will identify incarnationally with the needy of the world for the sake of their salvation, just as Jesus left His wealth and power to identify with us for the sake of our salvation (John 1:14; Philippians 2:6-8; 1 John 4:9-11 and therefore 1 John 3:16-17; 1 Corinthians 9:19-23).

c. Context

We will mobilise to serve the poor of the world in whatever context that God directs. We understand that poverty comes in a variety of forms and contexts and is not simply defined as a lack of material welfare.

d. Relationships

We will minister the reconciling and regenerating life of Jesus Christ primarily through personal relationships as we seek to practice the presence of Christ. As personal relationships give insight into poor communities,

we will develop strategies which may include partnership with institutions serving the poor (Luke 14:12-14; Luke 19:1-10; Isaiah 58:7,10).

e. Spiritual Warfare

We will commit to engage in spiritual warfare on behalf of our neighbours. We will seek to discern and defeat the powers which hold the poor and needy captive (Ephesians 6:12; 2 Corinthians 10:3-5).

f. Justice and Mercy

We will commit to promote justice and mercy as reflections of God's character in the same spirit and with the same energy with which we pursue personal growth and piety. We recognize that working for justice and righteousness is part of our devotional life (Matthew 23:23; Isaiah 58:6-9; Micah 6:8; Amos 5:24; Jeremiah 22:16).

g. Community

We will work to build healthy communities among our staff. A healthy community: dramatizes the power of Jesus' words and the presence of His kingdom; protects against the special hardships of living among the poor; and promotes the awareness of God's love for each community member (John 13:35; 17:22; Ecclesiastes 4:9-12).

i. Upside-Down Kingdom

We will minister low to high, that is, from the bottom rungs of a society upward, remembering that significant aspects of God's kingdom are often lodged in the humblest crevices. We will not despise faithfulness to small things in favour of the big picture, believing that the kingdom of God is upside down with regard to many of the world's values (1 Corinthians 1:27-28; Matthew 5:3-12; Luke 16:10,15; Zechariah 4:10; Isaiah 57:15).

j. God's Sovereignty

We value the Spirit's guidance through prayer, fasting and listening as we commit to discover how God has gone before us in preparing the urban poor for the Good News (Exodus 23:20; John 16:13-15; Acts 16:6-10).

k. Comprehensive Change

We will seek to appraise the social, political and economic factors that affect the urban poor, and how the transformation of these factors can encourage people to accept the gospel (Luke 16:8; Proverbs 31:8-9; 29:7).

InnerCHANGE staff neither glamorises their calling nor diminishes its importance. They are moved by the life and love of Jesus, enticed by His goodness. They have sensed his call to take up their crosses and follow: knowing that as they lose their life for his sake, they will truly find it. Despite the enormity of the missionary task, they do not pursue this work with long faces. Rather, they rejoice in their opportunity to be messengers of the King as he invites all people—poor and rich alike—to his banquet table.

InnerCHANGE's ministry flows within three defining currents: missionary, prophetic, and contemplative. These three currents correspond to the instructions of Micah 6:8; the pursuits of justice, mercy, and humility that solidly point the way towards the desires of God. As missionaries, InnerCHANGE staff proclaim the Kingdom of God among the poor, one neighbourhood at a time, through the raising up of leaders for church planting, church renewal, and community transformation. As prophets, they advocate for a shift in the axis of missions toward incarnational ministry among the poor, a realignment of the Church's agenda such that justice and mercy regain their biblical priority, and recognition of the critical role compassionate ministry among the poor plays in revival and church growth. Neither the missionary task nor the prophetic message should be allowed to replace the Lord God Himself, and walking humbly with Him (contemplative). InnerCHANGE missionaries remind themselves that they can do nothing apart from intimate relationship with God. Without that intimacy, they are driven to seek identity in task, and become harassed missionaries and cheerless, cynical prophets.

With so many unreached poor and so few missionaries who will live among them, it is easy to feel like five little loaves and two fish in the face of five thousand people. The contemplative current encourages the realisation that God will multiply lives as He sees fit. The staff feel fortunate as the work itself naturally fosters intimacy with God. Jeremiah 22:16 suggest that one knows God more fully as he/she advocates for the poor. Contemplative spirituality helps people stay tuned to the Spirit and avoid such relational miscommunications as celebrating the victorious Christ when He is at that moment grieving for the people of the city (Matthew 23:37).

As development practitioners, InnerCHANGE staff commit to:

- Focus on God's Kingdom.
- Facilitate the natural development of individuals and communities toward a better future.
- Put the well-being of people and the quality of their relationships before programs, ideas, money, organisations and visible growth.
- Work with and/or through new and existing local churches as we build links with the community, wherever possible.
- Let the community lead in advancing its own development.
- Network and collaborate with other organisations and churches to avoid unnecessary duplication of effort and combine our strengths to create a more faithful response to a community's problems and needs.
- Be sensitive to culture and nurturing to the natural environment.
- Press for social and institutional change that will alleviate and prevent poverty, promote justice for the poor, facilitate conflict resolution and/or nurture and protect the whole of God's creation (www.innerchange.org. Accessed on 24/12/2013).

This is the organisation I am a part of. This is where I see God shaping the person I was created to be. As I am increasingly submerging among the people I am called to serve, I am learning a lot of things about myself, others and God. Our team tutoring ministry is informed by InnerCHANGE's commitment to "let the community lead in advancing its own development".

2.4 Theoretical Framework

Our tutoring ministry is one of the ways we respond to the education crisis and imbalances in South Africa. Burger & al. (2010:61-62) stress that the quality of education provided in poor communities such as Soshanguve is linked to poverty and inequalities, which "remains a pervasive feature of the South African socio-economic landscape". There are still large numbers of South Africans living in poverty although some headway has been made in terms of reaching these people with basic social services or enhancing the existing ones since the advent of democracy. It is therefore important to continue engaging and seeking healthy solutions to the numerous remaining challenges associated with persistent poverty in South Africa. The latter can be conceptualised as "involving deprivation of the basic capabilities required to achieve a satisfying quality of life". In South Africa, poverty is a structural feature of the economy, implying that many South Africans remain outside the economic mainstream, trapped in a state of chronic deprivation. The vast majority of the South African poor live in rural areas and townships like Soshanguve, and the bulk of these individuals lack any access to wage income. "The imbalance arose during a racially divided past involving skewed job opportunities, and is driven in modern times by a skills mismatch in the labour market causing unemployment rates exceeding 25%". One of the critical causes of this inequality is the difference in racial educational profile: on average white workers still enter the labour market with a greater quantity and better quality of education than Black workers do. Under apartheid there were separate schooling systems, in which decades of neglect led to widespread deficiencies in the quality of schooling system. Research focused on South Africa highlights that poor school quality deters a lot of Black males from investing in additional education. Inferior quality education reduces both their probability of finding employment that can move them out of poverty and the returns of each year of schooling in securing a better job, leaving them with very little incentives to remain in the schooling system. Thus a large number of them drop out of school.

No one can doubt the negative implications of poor quality education on individuals, households and communities. The education crisis is a need that should be addressed as a matter of urgency. The solution to addressing this need along with other service delivery problems can involve government, businesses, national and international institutions and affected communities themselves. In our community, I see the above-mentioned stakeholders seek solutions through the hiring of experts, consultants and specialised units (Kretzmann & McKnight 1991:1). Although some inroads have been made in addressing some problems, this approach is a needs-deficiency one and disempowering in the long run. I believe that a holistic solution to the current education crisis can only be found if the affected communities are invited to the table as partners and collaborators. This is where the missional church could play a key role because it is

contextual by its very nature and it is at the forefront of addressing society's issues and problems in a holistic way (Hendriks 2010: 276).

As a missional team InnerCHANGE believes in participating in finding solutions to ongoing social maladies such as the current school tuition inequality. As a missional team, we see ourselves a representatives of the body of Christ, as the church in its local expression is. Metcalf (2014:3) stresses that sometimes we “mistakenly buy into the misguided assumption that the Church in its local form is all there is or should be when it comes to God's redemptive purposes. In some quarters of the Christian world, there is a divine, structural symmetry that we ignore to our own peril - the legitimacy of the other form of the church such as a missional team like InnerCHANGE. In doing so, these quarters plow ahead with a self-inflicting handicap that does not fully validate or affirm those of apostolic calling and the missional structures that are necessary for them to thrive.

As InnerCHANGE, we see this involvement as a way of witnessing to our neighbours the gospel of Jesus Christ and prophetically proclaiming that justice be done to all, especially the poor. We are learning to confront this societal problem in collaboration with our neighbours. In doing so, we echo Masola's (2013) sentiment that the South African resolution to the current education crisis requires more than dependence on Government alone. It requires the participation of different stakeholders and affected communities themselves. This participation “might be educating a child who is in need of financial support, volunteering at a school and tutoring, helping set up libraries in poor communities or finding innovative ways of getting involved”. It would be great, Masola points out, to see more than educators, students, district offices and NPOs getting involved but a more collective response to education. Collaboration with our neighbours in our after school tutoring program is aimed at developing our community and is done with the conviction that community development is a planned effort “to build assets that increase the capacity of residents to improve their quality of life”. Assets are the gifts, skills and capacities of individuals, associations and institutions within a community or a neighbourhood. An asset in this paradigm is a special kind of resource that an individual, organisation, or entire community can use to reduce or prevent poverty, prejudice and injustice. An asset is usually a stock that can be drawn upon, built upon, or developed, as well as a resource that can be shared or transferred across generations and socio economic classes. As the poor and outcasts gain access to assets, they are more likely to take control of important aspects of their lives, to plan for their future and deal with economic uncertainty, to support their children's educational achievements, and to work to ensure that the lives of the next generations are better than their own (Green and Haines 2012:9).

As part of the body of Christ, InnerCHANGE values learning from its host community and orchestrate development from the inside out in its ministry with its neighbours. Alan Hirsch and Michael Frost (2006:25) stress that the missional church thinking values the development of shared or joint projects between the Christian community and its host community. Collaboration with neighbours or a host community is a very

good platform for casual interactions. Shared projects allow the Christians of different denominations to collaborate and partner with unbelievers in useful, intrinsically valuable activities within the community. From that partnership, significant connections can be established. The church or a Christian organisation such as InnerCHANGE can initiate these shared projects, presented as a community wide activity. Or the Christian community can simply get behind existing projects. The important thing is to find joint projects that put Christians and not-yet-Christians shoulder-to-shoulder in a joint partnership. We need to find or develop projects that allow the time for important friendships to form in our context of life and ministry. This is an avenue InnerCHANGE is experimenting with as a way of giving power and control to the community in resolving one of its burning issues. Linthicum (1991:10), a community-organising expert, stresses that poverty is more an absence of power than goods. It is because one is already severely limited in what he/she can do to change one's plight that "one becomes impoverished". Marginalisation, exploitation and oppression are not simply results of poverty, but its primary causes. In serving alongside our neighbours, we simply want to encourage and challenge them to invest themselves and their resources in the development of their community and its members. Kretzmann and McKnight (1993:5-6) point out that:

" All the historic evidence indicates that significant community development takes place only when local community people are committed to investing themselves and their resources in the effort. This observation explains why communities are never built from top down, or from the outside in...wherever there are effective community development efforts, those efforts are based upon an understanding... of the community's assets, capacities and abilities. For it is clear that even the poorest neighborhood is a place where individuals and organisations represent resources upon which to rebuild. The key to neighborhood regeneration, then, is to locate all of the available local assets, to begin connecting with them with one another in ways that multiply their power and effectiveness, and to begin harnessing those local institutions that are not yet available for local development purposes". As a missional team, our partnership with our neighbours is one of the ways we connect community members with each other and discuss ways we can participate in building up our neighbourhood. These conversations are done from the vantage point of a steward following the example per excellence of Jesus Christ Himself (Hendriks 2010:280).

While InnerCHANGE believes and serves communities in collaborating with them along with other stakeholders, I see around me a different and popular approach to service delivery which is the needs deficiency approach.

2.4.1 Needs Deficiency Approach

This approach seeks to develop, assess and examine the needs, problems and weaknesses of a community and comes up with a development or a solution plan based on that assessment. It is important to stress that the rationale and heart behind this approach is to help people. In order to help people well, their needs have to be identified, assessed and examined. One of the advantages of this approach is that needs and problem

identification can help mobilise communities to address local issues. The tendency, however, is for residents to look for others outside the community, especially Government, NPOs and other institutions such as the church for solutions. By relying on these entities, communities become more dependent on outside resources or established institutions and often lose control over the development process (Green & Haines 2012:9-10).

From my observation, it seems like the majority of services are delivered using the needs deficiency approach in poor communities such as Soshanguve. The motive behind this approach is to positively respond to the needs of the community. In Soshanguve, the government is at the forefront in directly delivering services or funding NPOs to deliver services to fix assessed needs. While things get done and there is a clear connection between government promises and its achievement in a short term, this approach has a negative effect in the long run. It teaches people that their value lies in their deficiencies and needs. They are built on "inadequacies" called drug and alcohol abuse, domestic violence, violence against women and children, child headed households, high HIV/AIDS infections, school dropouts, poor infrastructures, teenage pregnancy, lack of housing, etc. The service system displaces the capacity of people's organisations to solve problems. It says, "Don't form a community organisation. Sit and wait for a powerful institution to come and save you". In our community, many churches and pastors have become the agents of systems. They themselves may not understand whom they represent, but they refer people to systems. Instead of building community, they help take responsibility away from the community and give it to Government or perceived powerful institutions ("Why 'Servanthood' Is Bad" By John McKnight). The long-term consequence of this approach is disempowering, although the short term effect of it shows a clear willingness from government and other institutions to correct the imbalances championed by the previous South African political dispensation. Communities such as Soshanguve are usually treated as a client neighbourhood by government, NPOs and the church. In fact, it is important to note how little power our community members have to affect the pervasive nature of the deficiency model, mainly because government and NPOs have themselves developed a stake at maintaining that focus.

From my observation again, it seems that much of the funding provided by government and private institutions to poor communities such as Soshanguve is based on the problem-oriented data collected in needs surveys, a practice emulated by government human service agencies. In our community, the surveyed needs are entrusted unto the hands of experts or specific organisations for solution, implementation or service delivery. These experts give account of their work to the funders only. Sometimes the funders are just happy with a well-written report and care less about how well a project or campaign was implemented on the ground. People living in poor communities such as ours see good infrastructures such as libraries, multi purpose sport centers and roads, being built for them to use. These buildings are still seen as government landmarks than facilities the community should freely and responsibly enjoy. For example, in Soshanguve block HH, there is a multi purpose sport facility with a football pitch, basketball and netball courts. The community had free access to these facilities until the municipality decided to build a fence

around it. During the construction, when I asked the contractor, why a fence was being built, I was told it was to provide a better protection and care to the infrastructure. After the completion of fence building, security guards were put there and the access to the facilities became very restricted. The facility caretaker and the security guards only allowed community members to use the facilities for a fee. The majority of the users could not afford to pay because they were children, teenagers and young people who financially depended on their guardians who are poor. But according to the municipality, the community had free access to the facilities like before the building of the fence. I used those facilities to coach our basketball team and our access to it became very restricted after the building of the fence. In the end, the community grew frustrated with the imposed restrictions and resorted to vandalising the facilities and now uses the facilities without the interference of security guards. In some instances, we see people living in poor areas go on service delivery protests and vandalise good infrastructures such as libraries and roads because they represent for them signposts of the government than an asset to their community. They express their dissatisfaction with the government by hurting it (in this case, by destroying anything that represent government around them). Is the community hurting itself by destroying infrastructures government built to serve and make the quality of its life better? My answer is absolutely! Can government do a better job at doing awareness campaigns for communal ownership of infrastructures such as libraries, roads, sport facilities and schools? My answer to that is yes for sure!

As much as the surveyed needs help government and other institutions see the way forward in service delivery, they are also used by the media to put pressure on government for lack, poor or slow pace in service delivery. In my opinion, the surveyed needs seem to be the media preferred way of talking about communities such as Soshanguve. The mass media's appetite for spectacularly problematic stories seems insatiable and portrays the image of communities such as ours in ways that can leave a lot to be desired. This media sensationalising of needs and deficiencies of poor communities contribute in creating a wall between people living in poor communities and the rest of society- a wall of needs which ironically enough, is built not on hatred but on the desire to help in raising awareness (Kretzmann & McKnight 1993:2). In helping raise awareness though, media's pressure help Government speed up service delivery to poor communities such as Soshanguve. Government bureaucracy delays the execution of lots of projects and its prioritisation can be disadvantageous to the poor.

The general emphasis on the needs and deficiencies has devastating consequences on the residents of communities such as ours, in that people begin to accept these needs as the only guide to the reality of their lives. They think of themselves as fundamentally deficient, victims incapable of taking charge of their lives and of their community's future. Other consequences flow as well from the power of the surveyed needs and deficiencies. For instance:

- Targeting resources based on the needs surveyed directs funding not to residents but to service providers who can quickly fix the problem or needs and satisfy the funder's target.

- Making resources available on the basis of the needs assessed can have negative effects on the nature of local community leadership. If, for example, one measure of effective leadership is the ability to attract resources, then local leaders are, in effect, being forced to denigrate their neighbours and their community by highlighting their problems and deficiencies, and by ignoring their capacities and strengths. As a NPO, InnerCHANGE South Africa raises funds in order to run its projects. We write funding proposals to various funding institutions. The funded proposals are those that highlight the needs and minimize as much as possible the assets and resources available to respond to the needs. Fellow NPO members confirm this format as a working formula.

The needs deficiencies approach as implemented in our community underlines the perception that only outsiders or powerful institutions can provide real help. Therefore, the relationships that count most for local residents are no longer those inside the community, those neighbour-to-neighbour links of mutual support and problem solving. Rather, the most important relationships are those that involve Government, the expert, the social worker, the health provider and the funder. Once again, the glue that binds the community together is weakened.

At best, reliance on the needs surveyed as the sole policy guide will ensure a maintenance and survival strategy targeted at isolated individual clients, not a development plan that can involve the energies of an entire community. The needs-based strategy can guarantee only survival, short term changes and fixes. It hurts the long term transformation of a community. It therefore must be regarded as one of the major causes of the sense of hopelessness that pervades discussions about the future of poor communities such as ours (Kretzmann & McKnight 1993:3). This needs deficiency approach is promoted both by inside community leaders as well as outside leaders and institutions.

2.4.2 Inside Community Leaders

In most of our interactions with community leaders prior to and after our relocation to Soshanguve, we were blessed with beautiful stories of how ministries were started and how they are run. But the vast majority of stories were based on the needs that still need to be attended to in order to get to perfection or fully fulfill a vision. Each day we hear direct and indirect calls for Government, the corporate world or organisations from the West to bring some much needed funding to respond to this need. It appeared that the needs deficiency approach was the common way to try and raise funds. This method is often times used by leaders in their attempt to attract funds from the outside in. On the continent of Africa, a lot of political leaders use the need approach to attract funding from developed countries and international organisations. In poor communities such as Soshanguve, local leaders also use this approach to raise funds. I believe that good and strong solutions to the needs of Africa and poor communities such as Soshanguve can come from various sources, be it internal and/or external. Below are two stories highlighting the negative side of needs deficiencies of raising funds:

a) An African president doing an “awareness campaign”

A lot of African leaders, when invited to international gatherings, take advantage of those stages to depict the situation of the continent as devastating and requiring the whole world attention as a matter of urgency. Wangari Maathai, a well known and respected Kenyan environment activist, shares with us an experience of people who raised funds with the best of intentions, in order to provide bed nets to Tanzanian children who were dying a lot of malaria. The person who brought up this issue was an insider who was supposed to proactively be out there championing the cause he was advocating for. Maathai says that in January 2005, she attended the World Economic Forum, a gathering of heads of states, entrepreneurs, economists, and public figures that is held every year in Davos, Switzerland. In one session, she listened as the then Tanzanian president Benjamin Mkapa addressed the theme “Funding the War on Poverty”. President Mkapa made a passionate appeal to the global North, the rich, to cancel the debts that his country owed, which he said severely hampered his government’s ability to make investment in public health, including, for example, providing bed nets to protect Tanzanian children from malaria-infected mosquitoes. During the question and answer period that followed, an audience member, the American actress Sharon Stone, told President Mkapa how touched she had been by his speech and she wished to help him save Tanzanian children from malaria. During her commenting, she immediately made a pledge of \$10000 to buy bed nets. She then turned to other audience members and asked them to do the same. Maathai said that she could hear the urgency in Stone’s voice to solve right there and then what for her seemed like an eminently preventable problem: children were dying of malaria for lack of bed nets. Here Maathai wanted to emphasise that all of us feel pain when we hear that children are suffering. Going back to the story, within a short time, Ms. Stone had received a number of pledges, totaling \$100000. The funds were donated to the Global Fund to Fight AIDS, Tuberculosis, and Malaria. Maathai said that she was inspired to watch famous or wealthy people stretch out their hands to help the poor. However, she stresses that while sufficient funding is important-for instance to purchase bed nets- in her experience development success isn’t only about money; if it were, Africa would have solved many of her problems years ago. Questions to ask here are: why is preventing and treating malaria not a major concern of African governments? Why have African governments not directed that information about the importance of bed nets in preventing childhood malaria be part of the school curriculum in the countries of Africa where malaria is common, so that children, their parents, and communities requires embracing a set of actions to protect themselves? It is clear that a disconnect exists between the concern expressed about preventable diseases in Africa by development experts and that evidenced by African governments and the peoples themselves. In Maathai’s experience, both middle-class urban dwellers and rural parents have not taken seriously the need to prevent these diseases, and, if infection occurs, to seek immediate treatment, including for children. Likewise the leadership in Africa has not paid enough attention to these diseases, or successfully sensitised a critical mass of their citizens about their deadly nature and encouraged them to take steps to reduce the toll (Maathai 2009:66).

I echo Maathai's sentiment that malaria, under development, infant mortality, poverty, poor infrastructures are burning issues that Sub Saharan Africa struggle with and really need lots of attention when African leaders talk about the continent to Westerners and/or funding institutions. Yet, there is very little they do to address those issues with the resources they have. Instead, we see many of them take lots of money into rich country bank coffers and unashamedly pursue self-enriching life styles. The hope and expectation is for the outsider to feel sorry for Africa and reach out to fix its problems. This is hypocrisy. Lots of our political leaders on the continent say one thing and do the opposite when they are mandated to address problems of poverty. I also see this hypocrisy at a grassroots level like Soshanguve.

b) A misdirected investment of a local leader

As a missional team we value collaborating with community members in our ministry activities. Before entering into a partnership, we learn from existing ministries and institutions because we like to ask: what is God doing in our context of life and ministry? And we always try to figure out the best and healthy ways to go and join in with what God is doing (van Niekerk 2014: 4).

In the early days of life in Soshanguve, our team once visited a hospice for terminally ill patients. We were blessed with a beautiful story that led the founder that started this ministry. The founder used his own home to host and nurse terminally ill patients. The hospice could only accommodate six people at a time and they had a long waiting list of patients needing to be admitted. The need to accommodate more patients led the founder to request a land from the municipality with the vision of building a bigger hospice and the land was given. As a team, we were privileged to be taken to the new land and be briefed about the vision behind it. Hearing this story, we were very humbled by the project, its journey and the people involved. As an American founded organisation, there was hope and implicit expectations that we could help fund the project of building a new hospice. We did not meet that expectation immediately, but stayed connected to this ministry. We later learned that some funding came in from the government, the European Union, the National Lottery and USAID for both the existing hospice and the building project. With that cash flow, the founder moved out of the township and bought a house in an affluent neighbourhood of Pretoria East (a nice and formerly white only suburb of Pretoria). He also bought the latest Mercedes Benz with a personalised registration number. The building project has not started yet, six years after the funding came through. The hospice care workers don't receive the full amount of the stipend the government allocates to them. Some unexplained administration fee is taken off their salaries on a monthly basis. Those care workers who complained in the past were fired and replaced right way. With the high unemployment rate in the country, people learn to settle for anything, as long as they can keep their job.

This is a leader with a clear vision of responding to the need of his community. But the funding this vision attracted to the ministry was used for self-gain and self-enrichment. The funding received clearly did not empower the funder in serving his community better, nor did it increase and improve the capacity of the

community to take good care of itself. There definitely is a need for local leaders to secure funding that would empower both themselves and their communities.

c) Conclusion

Sometimes local leaders use to need deficiency approach for selfish gain. During the process of fundraising , individuals would speak on behalf of many. But when the funds are approved and released, they benefit few people to the detriment of many.

Sometimes, if not most of the times, the needs deficiency approach is used by institutions or structures from outside the community in a attempt to fix, rescue or correct a problem or an issue found in a poor community.

2.4.2 Outside force

In my intentional observation of Soshanguve as a community and its residents, I sometimes see our local and national government influence as an outside force. The rationale behind this thought is because Government makes decisions that are implementable in several places, including Soshanguve. Some of these decisions are relevant, some aren't. Often times than not, Government decide on the appropriateness and relevance of these programs without proper consultation of residents of poor communities such as ours. This method has been used for many years and seems to be the norm. It implicitly communicates to the minds of residents that their opinion about the welfare of their community does not matter. Government and other institutions have a better opinion about how things should be. It also communicates to people that in order to have a say in community related things, one has to build relationships with the powerful that make decisions about service delivery (Kretzmann & McKnight 1993:2-4). In my humble opinion, this approach disarms the community of its ability and confidence of taking care of itself. It weakens the glue that binds poor communities such as ours where mutual support and communal life are highly valued and are a great source of finding lasting solutions to their needs. People learn to look up to Government and international organisations as the only credible path through which solutions to their problems can be found. In order to get a quick attention from a powerful and/or outside institution, community members have learned to state and communicate that their problems must always be worse this year than last year, or more intractable than other communities. Sometimes they do so in a manipulative way for survival reasons. Survival strategies are made for short and mid-term reasons. Because the needs-based strategy can guarantee only survival, and can never lead to serious and long term change or community development, this orientation must be regarded as one of the major causes of the sense of hopelessness that pervades discussions about the future of communities such as ours (Kretzmann & McKnight 1993:2-4).

This approach is strongly connected to power. The powerful have the loudest voice and call the shot while the local residents who are poor are voiceless and learn to just accept whatever is given. Below are two examples of how this plays out.

a) A government program at a nearby school

Here I share about a pilot partnership started by the Departments of Basic Education and Sport & Recreation in 2012 to provide free tutoring and reintroduced sport as part of the curriculum of schools of previously disadvantaged communities like ours. To implement this program, they recruited volunteers who were supposed to be capable of tutoring and coaching the learners in sport. I will share here my experience and observation of how this project was executed at a nearby secondary school attended by a lot of the children we work with. I use the sport facilities of this school to coach basketball to a community basketball club I helped start a couple of years ago. Soon after this program was started at the beginning of the school year 2013, children who went to this school and came regularly to our InnerCHANGE tutoring, stopped coming to us and just stayed at their school after normal hours for tutoring. The school also invited me to help sharpen the basketball coaching skills of some of these government program volunteers. From my first session of work with these volunteers, it was clear that they had no basic skills at all. None of them had ever played or seen a basketball match before. Also from the second school quarter, many children returned to our tutoring program, because of the quality of help they received compared to the tutoring at their school. Also no sport code has been implemented thus far by these volunteers because of lack of coaching skill even in well-known codes like football, netball, tennis or volleyball. In my interaction with these volunteers, I learned that the vast majority of them saw this program as purely a means of getting an income. What is obvious in this case, is that the Government did not do a good job at recruiting the right skills for this program. On paper, this supposedly needed program in schools from previously disadvantaged communities is running, but the outcome of the implementation isn't resourcing the children at this secondary school in our community.

In this category, I also see the disempowering influence of some international organisations based in developed countries over communities located in the majority world.

a) Western to majority world

We sometimes also see international organisations or individuals take initiatives to serve a poor population of the majority world. They attempt to fix community issues and problems by doing an action of goodwill. Below is a true story of action that was wholeheartedly meant to serve an African people group, but that was just a sort of cultural imperialism. The story is called 'One million t-shirts for Africa':

“Foreign aid circles employ the cynical acronym SWEDOW (stuff we don’t want) to describe initiatives like Jason Sadler’s 1 Million T-Shirts project. Sadler had admittedly never been to Africa, and had never worked in an aid or development environment before. But he cared a great deal, and came up with the idea to send a million free shirts to Africa in order to help the people there. Like some sort of lightning rod for the combined venom of the humanitarian aid world, Jason found himself pilloried across the web in a matter of weeks. Everyone from armchair bloggers to senior economists spat fire on his dream until it eventually ground to a halt. In July 2010, Jason threw in the towel and abandoned his scheme. And somewhere in Africa, an economy sighed in relief. Why was the idea so bad?

Firstly, it’s debatable whether there is actually a need for T-shirts in Africa. There is practically nowhere that people who want shirts are unable to afford them. Wanting to donate them is a classic case of having something you want to donate and assuming it is needed. Just because you have a really large hammer does not mean that everything in the world is a nail.

Secondly, dumping a million free shirts is inefficient. What it would cost to pack them, ship them, and transport them overland to wherever it is they are meant to go would cost close to the manufacturing cost of the shirts in the first place. That’s just incredibly wasteful. If you wanted to get people shirts, it would be far more cost effective to simply commission their manufacture locally, creating a stimulus to the local textile economy in the process.

Which brings us to the third critique of free stuff. When people in the target community already have an economy functioning in part on the sale and repair of the stuff you want to donate (shirts in this instance), then dumping a million of them free is the economic equivalent of an atom bomb. Why buy a shirt anymore when you can get a five-year supply for free? Why get yours repaired when you can simply toss it and get another? And in the process everyone who once sold shirts or practiced tailoring finds themselves unemployed and unable to provide money for themselves or their families to buy anything, except shirts. Because those are now free. And before you think dumping free shirts is the sin of an uneducated maverick, Jason’s poor logic was subsequently repeated by World Vision, in accepting 100,000 NFL (American national football league) shirts to dump on some poor, shirtless village in Africa” (<http://matadornetwork.com/change/7-worst-international-aid-ideas/>? Accessed on 23/8/2013). Jason Sidler operated with a sort of God complex of knowing people’s needs better than themselves.

c) Conclusion

This particular situation, among others, leads me to agree with Bryant Myers, a poverty alleviation expert who believes that the poor, outcast and disadvantaged are largely in those situations because they live in networks of relationships that do not work for their well-being. Their relationships with others are often oppressive and disempowering as a result of the ‘haves’ playing god in the lives of the ‘have nots’ (Myers

1999:13)”. The deficiency based approach provides a platform for ‘haves’ to exercise their intellectual ability, to conceptualise their learned skill and ability to persuade and the power that comes with the control and management of resources to control the ‘have nots’. The latter are victims of such power, and as victims, often turn to victimising each other (Linthicum 1991:20). Going back to the above-mentioned tutoring and sport programs, from my observation the volunteers did the very minimum required of them to run this program. On one hand, this was a skills issue; on the other hand there was an unwillingness to do the hard work in order to help the learners. I see this unwillingness as a way of victimising the vulnerable that in this case are the learners. I am talking about unwillingness because in my basketball training classes with the tutors, I taught a few fitness exercises that they felt were too hard to try. In the end, basketball was never practiced as a code at this school. Learners who were interested in basketball joined the Blazers, the community team I helped start.

Outside forces with most of the time, the best intentions to serve people, bring goods, programs and projects that disempower local communities in reinforcing the victim and recipient mentalities in people’s interaction with power. The church is sometimes guilty of that. InnerCHANGE prefers the missional approach.

2.5 The Missional Approach

It is astonishing that the church is sometimes used as an agent through which outside power infiltrates disempowering deficiency methods of services in poor communities like Soshanguve. But historically, there have been advancements in quality of life where the church has been involved. The church has been a major force in establishing political freedoms, abolishing slavery, creating hospitals and schools and ending apartheid in South Africa. Without diminishing the suffering caused by the church during the Crusades, colonial rule and even apartheid, we may not fully realise how horrific the present world would be without the redeeming effect of church engagement over the past two thousand years. Yet today there seems to be only modest evidence of Christians being salt and light in their cities and nations, particularly in areas of poverty. The church in communities such as ours speaks of itself as a credible and accountable community problem solver and not as a champion of raising awareness of the community capacities and assets. I am wondering if this change of gears is connected to the current limited transformational impact the church has on the world around it? While there may be many answers to this question, could it be that, in some significant way, we have not been telling and living the whole story of God’s desire to redeem the earth? (Bessenecker 2010:59-60). The bible tells us that the Christians and the church are in the world and there they should remain. The church was not founded in order to separate itself from, or live aloof from, the world and its issues. The Christian community must never be a closed body (Hirsch 2007:127). In his reflection about the missional church, van Nierkerk (2014:2) argue that missional refers to the local context and it is not limited to any culture, group or class. It refers to the local context of the local church, which in South Africa usually includes, a spectrum of communities or residential areas. In the same line of thinking, Hirsch and Frost (2006:30) see the missional church as the anticlone of the existing traditional model.” Rather than being

attractional, it will be incarnational". It will go beyond its own walls and go and share life with its context citizens, seeping in the host culture like salt and light. It will be an infiltrating transformational community in partnership with this host culture.

Although I seem to imply that the missional church is the ideal way of being church and to criticize the current transformational role the church plays in our local contexts, it is fair to say that the church is still serving communities in significant ways. In other words, I have witnessed the local church doing good community development work in partnership with the local community. Below are two case studies that illustrate that.

2.5.1 The Democratic Republic of Congo

Looking back to my upbringing in the Democratic Republic of Congo, the church played a key role in my personal as well as the community life. The majority of schools, hospitals, community halls and sport centres were built and run by Christian organisations. And the Catholic Church was the biggest denomination in the country. During the colonial era between 1885 and 1960, the country was colonised by Belgium. The government of the latter worked hand in hand with the Catholic church to drive its agenda. When I was a child, the priests, nuns and other associates were primarily white Europeans. I saw them build churches, clinics, schools, sports facilities, parish halls, etc. Funds came from Europe, the house plans were drafted by the priests and nuns themselves, buildings were erected and all that the community had to do was to use them. Because so much was built and done by these good-hearted people, the community came to see them as an inexhaustible source of money due to the perception that their supply was not drying up. The first people to go to when someone had financial and food supply problems were priests and nuns. These missionaries shouldered the parish, sports facilities, clinics and schools running and maintenance costs. Tithing was talked about very discretely and the vast majority of the congregations did not do it. In observing the financial means of these missionaries, we perceived Europe as the land of manna from which we were having a share through the missionaries.

Then came a time when the majority of these missionaries had to retire and returned to Europe. They left these infrastructures in the hands of local people. The latter were primarily local priests and nuns who did not have access to money from Europe. The truth of the matter is that money was needed to run and maintain these infrastructures, and money had to be raised to that end. In parishes, there were suddenly regular talks about the spiritual discipline of tithing. A fee had to be paid when going to the clinic and using sports facilities. There was a monthly fee for Christian schools. The general population did not take this change well. The local missionaries were often times accused of dishonesty and greediness. In the people's mind, there was a general expectation that money should still come from Europe to cover the running and maintenance costs of these infrastructures. The method of service of these missionaries was so disempowering that people saw dependence upon resources from Europe as the way of life. Their role was

just limited to being users of these infrastructures and never makers or architects of them. Up to now, a lot of people of my community of origin are still in denial of the fact that they need to move beyond being just users of the infrastructures left by missionaries and become participants in running and maintaining them. There is a low sense of ownership when it comes to taking care of these infrastructures.

In remembering this part of my life narrative back in the Congo, I concur with Bosch (1991: 439) that the enemy of humanity is not nature, but one structure of human power which exploits and destroys the powerless. In this case, the method used by these European missionaries to serve the Congolese people disempowered them. The missionaries had power with the funds they managed. And the funds to manage these infrastructures left with them. This situation left the general population wondering whether those infrastructures were a blessing or not.

In the same Democratic Republic of Congo, a beautiful story of community mutual support and fight for a common cause emerged through the church. The community of Kalubwe, in its early days was separated from the rest of the city of Lubumbashi by a small river. People had to cross the river by stepping on big rocks to go to the other side of the city for school, work and shopping. During the rainy season – which is 8 months out of 12 in a year – the river flooded in heavy rains. On those days, kids could not go to school, adults could not go to work and people could not go to the market for shopping. In the Congo, a new location (one to ten years old) would not have electricity or running water. So people did not have fridges to store food; they went to the market almost every day for grocery shopping. So there was a clear need to build a bridge. The matter was brought to the attention of municipality officials who, obviously, promised to build one, but that was just an empty promise. Then some people went to see European missionaries, who said straight away that they did not have the money for that. The country was under dictatorial rule for more than 32 years, but there were parliamentary and municipal elections that were democratic. During the electioneering, the candidates used very quick and short incentives to attract voters. They would hand out food parcels, money and t-shirts to potential voters. Some of these candidates went to Kalubwe and promised to prioritise the building of the bridge as soon as they were elected into office. As soon as they were elected into office, the building of the bridge was the least of their priorities.

After five long years of waiting for the powerful to come and build the bridge, under the leadership of a local priest, the local Catholic parish members started considering how they could build that bridge as the population of Kalubwe. They did an assessment of the materials needed to build the bridge and of the general cost of the project. They found an engineering student in the community who volunteered to direct the project. They formed a committee that went door-to-door in the community to collect \$5 from each household. The project was going to use railway tracks. The committee went to the Railway Company and got a donation of unused tracks. The committee's cost was to cut the tracks to size and transport them to Kalubwe. The money contributed by the community covered that as well as the cost of hiring two bricklayers and their helpers, buying rocks, cement, sand and mixing concrete. Once all the materials were gathered,

the project was completed within 2 weeks. In the end, the community responded positively to its need in an empowering way. And the church helped to bring the community together. The completion of this project helped the general population to realise how capable it was to respond to its own needs. The church was again the catalyst in mobilising the population of Kalubwe to put money together in order to put water and electricity in the community. In the process, the population learned not to wait on government, politicians or European missionaries to fix its needs. It understood that it had capacity within itself to be agent of change of its area.

I believe that in order to bring true transformation, the church should focus more on empowering community members as primary agents of their development. This is a positive, but also challenging. Positive because it gives residents a voice into their community development. Challenging because sometimes communities don't trust the integrity of local visionaries when it comes to money. This lack of trust sometimes put off local leaders in engaging and involving fellow residents. In this case of building a bridge, the church used the community as its last option, but this ended up being the best because the community built its own bridge. The church did well in identifying the need to build this bridge. If there were a willing funder, the church would have stopped at that level of solution. The lack of funding led the church to go to the beneficiaries of this project to seek solution and it was found. As I share this story, I am reminded of the former US president John F. Kennedy's famous sentence "Ask not what your country can do for you, but what you can do for your country" which I could paraphrase as 'ask not what your government and other institutions can do for you, but what you can do for your community' (www.thoughtleader.co.za. Accessed on 22/12/2013). The church offered a precious gift to the community: to be in charge and take responsibilities of its own needs.

2.5.2 Lesson from Below in Latin America

The church can be a catalyst of a community transformation and empowerment. A good example of that is the story. Pastor Tomas Ruiz and his church. The former has faithfully lived and served in Los Braziles for more than twenty years. He started with twenty-five members and the congregation stayed roughly that size for the first seven years. Tired of so many years of hard work with little tangible fruit, Pastor Tomas, guided by the Holy Spirit, began to actively listen to neighbour residents. It soon became clear that on many occasions he and his church had offended the neighbourhood by wrongly judging and condemning them. Then, in his personal devotional reading time, he had stumbled on the story of Jesus and Bartimeus in Luke 18:35-43. "This story deeply convicted pastor Ruiz for the paternalistic manner in which he had looked down upon his neighbourhood". Pastor Tomas and his twenty-five members started to wrestle with what they should be doing to bless and reach their neighbours. "With idea after idea they tried unsuccessfully to reach their neighbours by imposing on them the ideas they had conjured up in their sequestered conversations". When reading the story about Jesus and Bartimeus, pastor Tomas recounted how he came to realise that he and his congregation had been "doing" a ministry that was dis-incarnated from the real needs and dreams of their own neighbourhood. In Jesus' question to Bartimeus, "What do you want me to do for you? Pastor

Tomas found a life-giving, power-swapping and challenging question. So pastor Tomas called the entire community to a meeting over dinner. After the food was served, he stood up and passionately begged his neighbours for forgiveness on behalf of the church. “This paved the way to ask them the same beautiful question Jesus had asked Bartimeaus. Shortly after dinner, the church members circulated through the community to ask their neighbours, “What can we do as a church to serve and bless you?” The number one response from neighbours was a plea to help clean up the streets from the garbage and mud holes that were causing so many problems for the neighbourhood, including severe illnesses among children from mosquitos breeding in the many potholes. The church members reconvened to compare notes from what they’ve learned and collectively committed to respond to the needs of the neighbourhood, especially the mosquito-infested potholes. A three-week clean up was carried out with an amazingly important twist: the church chose to work on the streets during their regular Sunday morning worship time. It used the act of picking up garbage and filling up holes as a genuine act of worship before God, a form of worship that was visible and in solidarity with the real needs of their neighbours. The church’s ministry was rejuvenated by asking the community what it could do to bless them instead of deciding for themselves under the guise of prayer meetings or strategic planning sessions. As a result of this beautiful question, Pastor Tomas’s church began serving the community with renewed vision and purpose in the year 2000. The congregation now has 250 disciples (pastor Tomas refuses to call them members because for him every resident of the community is a member) in the old, but now reinvigorated sense of a parish. It has a multi-use church building, a neighbourhood school of some 300 students, a neighbourhood computer center, a gymnasium, and a micro-enterprise project making iron products. It recently purchased land for a baseball diamond and soccer field for the community. In addition, it has built 22 homes for neighbourhood families. “All of these projects and ministries have been born from asking beautiful questions”. In this way, the neighbourhood takes ownership in the work the church is doing together with them. Eventually, Pastor Tomas was voted to be the legal representative of the barrio (township or suburb) because of the trust and respect he had built and the church has successfully planted several other congregations in neighbouring communities (Rocke & Van Dyke 2012:84-86).

Jesus’ question to Bartimeaus is the kind of question the church ought to ask the people she is called to serve. What do you want me to do for you? How do you want me to serve you? These would be the most appropriate questions to ask.

2.5.3 Action –Reflection - Action in Soshanguve

A congregation in Soshanguve took it upon themselves to ask these beautiful questions to its surrounding neighbours with regard to communal participation in burying loved ones. The general reality in South Africa is that it’s very expensive to bury loved ones. Those who work have funeral cover policies where they pay monthly premiums. Those who are unemployed, which is the majority of the community, can’t afford to pay monthly premiums towards the funeral cover policies. One of this congregation’s members named Thapelo,

happened to visit our neighbourhood for a few weeks. There is a good support system between neighbours around our area. When there is funeral or function at a neighbour's house, each neighbour would contribute a braai pack (2 kilograms of Chicken) and R10 towards the expenses of this function. When Thapelo returned to his neighbourhood and congregation, he shared this idea with his pastor. Thapelo's heart was to be the change he wished to see in his community (Maathai 2009:3).

His church leaders really liked this idea because not only their congregants, but also other community members came to ask for material and financial help when they had funerals. But the policy of the church was to only help out its members. Thapelo's new idea about mobilising the community to help one another was a good incentive for the church to reach out to its whole neighbourhood and extend its influence beyond the walls of its property. Ivan Illich said: "If you want to change society, then you must tell an alternative story" (Engdahl & Krieg 2010:60). The alternative story here was to encourage the community to rally behind a good cause of mutual support. So church members went out door-to-door in small groups sharing and selling the idea of each household contributing a braai pack and R10 when a neighbour had a function. The vast majority of functions in the community are funerals. Every neighbour the church members spoke to welcomed the idea. The church volunteered to collect the donations and give them to the right family. When the first donations had to be collected in order to be given to a family that had a funeral, only half of the people donated. This was the pattern for the first few collected donations. After a year into this community initiative, the church came up with a policy that only those who contributed to helping other neighbours would be entitled to getting some help from other neighbours when they are in need. The reason for this policy was because some neighbours did not want to contribute towards their fellows needs even if they could afford to do so. But these same unwilling neighbours went to the church to claim their braai packs and R10 per household when they had a funeral. Other neighbours did not want to help out these very well known uncooperative neighbours. This new policy forced some of the latter to cooperate and be part of this well thought through common cause.

I believe that with willingness, the church in our community can turn the corner, learn from its shortcomings and move towards empowerment. Thapelo's church empowered its neighbourhood to be in charge and take good care of one of its most pressing and common needs, namely of burying loved ones with dignity. I am reminded here that the transformational development story belongs to the community. It was the community's story before we came and it will be the community story long after we leave. While our story has something to offer to the community's story, we must never forget that, at the end of the day, this is not our story (Myers 1999:112). Thapelo's church taught people how to evaluate their efforts and to codify their experience in an empowering experience that sustains continuing transformation. At the end of the day, the church helped people learn how to take care of themselves (Myers 1993:130). From this case study, I have hope that nightmares will end, hope that seemingly intractable problems will find solutions. God had some tremendous fellow workers, some outstanding partners. Each one of us has a capacity for great evil but also for great good, and that is what convinces God that it was worth the risk of creating us (Tutu 2004:18). This

is why I believe that each individual and institution (like the church) should strive to play his or her role in being part of the solution.

Given the growing number of followers of Jesus all around the world and local churches in our community, one wonders how we came to believe our role is primarily to fix the deficiencies of the community. I am very convicted by Mahatma Gandhi's statement: "You Christians look after a document containing enough dynamite to blow all civilization to pieces, turn the world upside down and bring peace to the battle-torn planet. But you treat it as though it is nothing more than a piece of literature". Indeed, it seems that a significant number of Christians have accepted Christianity as a religious belief system—a little Jesus to spiritualise their life and a little extra God to give them peace in a stress-filled world. But they have not allowed the biblical message to transform their underlying worldview, the framing narrative or storyline that continues to shape the way they really live their lives. In doing so, they have shrunk the gospel to a confined system of propositions, rules and pet doctrines in lieu of teaching Scripture as an epic of inestimable story in which we've been called (Engdahl & Krieg 2010:60-61). This story teaches so much about empowerment and as followers of Jesus and children of God we are challenged to see the good, the gifting and assets our Creator put in everyone (Gen. 1:31).

The church in general has succumbed to the power and belief of those who see poor communities as a conglomerate of needs that are waiting to be attended to. It is therefore irrelevant in large parts of the urban world precisely because a majority of its members have settled for a much lesser vision and a much lesser story by which to live their lives. In order to see transformation in the world, particularly in the area of poverty, we have to do three things. First, we have to know the story of those who are suffering. Then we have to believe that the transformation of both individuals and communities are possible and that it is God's will. Finally, we have to roll up our sleeves and, with God's help, integrate our personal story and work toward such transformation in partnership with our local context (Engdahl & Krieg 2010:72-73).

2.6 Conclusion

As urban workers and InnerCHANGE staff, we do not bring God's reign into the city. God is already there. He invites us to join Him in his activity. In humility we must realise that we will never have all the answers. We cannot meet all the needs. We are not the answer; the ministry belongs to God, not us. If we truly realise this, the tendency to see ourselves as the rescuers of the city, to be messianic, will diminish. A secret of the Christian life is learning to trust God, depending on him (Tiersma 1994:15). Our personal life narrative and experience do play a role in how we serve incarnationally among the poor. My personal experience of tutoring informs my value of this ministry. InnerCHANGE's approach to ministry has challenged me to go slow, with a teachable heart and examine things holistically in the contexts we serve in. God's story is not just about what God has done, but also about what God, through his church, is doing now. God is still writing

the story, and incredibly, God has invited us to participate in that writing through our tutoring ministry to the community of Soshanguve (Myers 1999:23).

As an organisation, our first response to the township of Soshanguve has been to see ourselves as being fully part of this township and our community. The second response has been to perceive ourselves as a part of the church of this township and this community. We believe that if the church is to survive, it will have to find some way of reaching out to its neighbourhood. So the church becomes concerned both with evangelism and social action. InnerCHANGE holds both evangelism and social action very dearly. Tutoring is one of the social actions we are doing. We are doing this ministry to, for and with the community. Our hope and the ideal situation is to see this ministry become more about the community serving itself and we, as an organisation becoming encouragers of this good action in the background. My assumption and belief of effective urban ministry is to recognise that the people who are best able to deal with a problem are the people most affected by that problem. The people best able to deal with teenagers who are running amok in their neighbourhood, for example, are the people who live in that neighbourhood (Linthicum 1991: 21-22).

While being driven by this strong belief of effective ministry, I need to remind myself that transformation takes much longer than we have patience for. We often have to think in terms of generations, not years. It necessitates investment in local leaders, which takes time (Engdahl & Krieg 2010:77). This is the reason why I would like to learn from our volunteers in interviewing some of them. The most common method of service delivery is the needs deficiency approach. This is what people are most comfortable with because that is all what they know.

As a part of the body of Christ, I think that it is inappropriate for the church - in fact, it is strategically a very bad thing - to look at its neighbourhood and decide what it needs to do to that community in order to change it. It is not appropriate because that approach is to perceive the community and its people as an object to be ministered to and the church as the subject- the only viable change agent in that community. Such an attitude is actually colonialist in nature, and reveals a paternalistic attitude toward people (Linthicum 1991:23). This attitude is disempowering and has a spiritual dimension that needs to be cast out. There is a spiritual dimension in the victimisation of the poor and the power-accruing activity of the systems. If we do not understand that spiritual dimension, then we are bound to repeat the excesses of the systems. If we do not appreciate the spiritual dimension of the struggle, then the oppressed, once overthrowing their oppressors, will inevitably become the new oppressors of a new victim people (Linthicum 1991:19).

Needs assessment is important. It is how we interact with this need that matters. Sometimes needs assessment leads to solutions that focus on just fixing the problem and overlooks the input and involvement of local residents. The quality of education is poor in our community. Other times, the seeking of solutions lead to a proactive involvement of local residents by a team of facilitators. The 'fix it' approach seems to be the most predominantly used path in all poor communities of South Africa. Where as the involvement of

community members in finding solutions to their needs is still a less travelled road. This reality applies to other poor communities around the world. If this is the case, what would be a biblically, theologically and missiological appropriate way of responding to such an issue? The following chapter will shed some light on this matter.

CHAPTER THREE: The State of Education in South African Poor Communities

3.1 Introduction

This chapter will explore the state of education as it relates to poor communities in South Africa. It will also consider the link between poverty and quality education. Finally, it will seek the best way to missionally respond to any burning issue that affects a community. This exploration will influence questions for interviews with community members. This study is undertaken with the conviction that education is one of the best ways out of poverty. Nelson Mandela concurred with this when he said that:

“Education is the most powerful weapon which you can use to change the world ... education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine, that a child of farm workers can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another” (Moshia 2006: front page).

As I grapple with this conviction, I am undertaking to learn in-depth about the current state of education in South Africa, understand its roots causes and explore a missiologically appropriate way to be part of the solution to the current education crisis.

3.2 The State of Education in South Africa

South Africa has a history of systematic exclusion along racial lines. This exclusion has created deep and alarming inequalities. Van der Berg (2010:3) stresses that the levels of inequality are not limited to income and wealth only, “they are also found in the provision of social services such as education”. In a sense, the educational inequalities found in South Africa are simply a “by-product or reflection of the country’s inherent socioeconomic inequalities”. This is largely a legacy of the racial discrimination practiced under apartheid, although these “inequalities were apparent even before the apartheid period, i.e. during colonial rule”. These inequalities manifest themselves in numerous, often inter-locking ways. It is useful to think about five different types of inequalities that are found throughout the country: racial, social, spatial, economic and linguistic inequalities. All of these types of inequalities filter through to the education system.

On average, the most advantaged South African citizens are wealthy, white, English or Afrikaans speaking individuals who live in big cities in either Gauteng or the Western Cape. By contrast, the most disadvantaged citizens are poor, non-English speaking Black individuals who live in rural areas in the Eastern Cape, Mpumalanga, KwaZulu-Natal or Limpopo provinces (Spaull 2011:40). One of the church’s roles is to try and bridge these divides. Social theorists such as Comte, Durkheim and Sorokin have recognised that religion has the potential to fulfil an important role in communities plagued by fragmentation and strife. They all

emphasise the unifying effect of religion. According to Comte, religion can enable individuals to overcome their selfish tendencies and transcend themselves. Similarly, Durkheim sees religion as an eminently collective thing that binds human beings together. They depict the church as an institution that can enable vertical social movement towards different strata and positions (Burger & Van Der Walt 2010:396).

The bridging or narrowing of our societal divides could birth a society where differences in income and living conditions between rich and poor are smaller. The statistics show that in communities with a narrow gap in living conditions between the rich and the poor, people live longer and more people feel they can trust others. There is less violence – including lower homicide rates; health tends to be better and life expectancy is higher. In fact most of the problems related to relative deprivation are reduced; prison populations are smaller, teenage pregnancies are very low and child birth rates are lower, maths and literacy scores tend to be higher, and there is less obesity. The fact that the church is a well-respected institution in South Africa gives me hope of a better society if the church proactively plays its prophetic witnessing role. Burger & Van Der Walt (2010:396-397) state that the “high incidence of religiosity, specifically Christian religion among South Africans, and the high level of public trust in religious institutions in South Africa make it vital to consider the role of religious groups in bridging divides”. A study by the Human Sciences Research Council showed that the Christian church was “the institution that the public trusted most”. Seventy-four percent of the respondents trusted churches. The perception of trustworthiness provides the necessary credibility for churches to facilitate network formation. This institutional trust is of particular value in South Africa, because there is “generally a high degree of distrust, and such distrust has been shown to obstruct collaborations and agreements”. The values shared by individuals of similar religious groups could be seen as providing a basis for fostering trust between members. Leaders in these religious organisations could, in principle, use the co-operative norms present in the group in order to mobilise their members to “extend the radius of trust beyond the immediate, homogenous group”.

The church of South Africa could use its influence and infiltrate into society human values that generate a sense of hope within a value system emphasising justice, equality, mutual respect and the dignity of the human person. It should also empower communities to take charge of the process of transformation. In doing so, it can also bring together different role players who can enrich the process. Pityana (1995:98-99) thinks that a “relevant community for South Africa today should be one without walls, which looks out to the world”. It has to be an inclusive community. The church should use its influence to create such relevant communities countrywide. One of the challenges for the church should be to continuously experiment with different expressions of relevant and healthy communities.

Making the world a better place to live in is one of the church’s missions. Jesus invites the church to be Good News to the world. And He first started by stating that He was sent by God with His good news-that God loves humanity, even in its lost-ness and sin. God graciously invites everyone and anyone to turn from

his/her current path and follow a new way. “Trust me to become my disciple”, Jesus says, “and you will be transformed, and you will participate in the transformation of the world, which is possible, beginning right now”. This is the good news (McLaren 2007: 79). In the opening poem of the Sermon on the Mount, known to many as the Beatitudes, we find Jesus exploring how love can save through a craving for justice and prophetic witnessing.

“Blessed are those who hunger and thirst for justice, for they will be filled.

Blessed are the merciful, for they will be shown mercy...

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted because of justice, for theirs in the kingdom of heaven” (Matthew 5:3-12). The kingdom of heaven (or God)-which is elsewhere identified as life “to the full” (John 10:10), includes a life full of prosperity, security, equity, meaning, and shalom. It comes to people who crave not victory or even freedom but justice, who seek not revenge but mercy, who strive not for revenge but peace, and who are courageously eager to suffer pain for the cause of justice, not inflict it (McLaren 2007: 177).

In my humble opinion, theology should be about the wellbeing of God’s creation. Villa-Vicencio (1995:64-65) states that “neither the human race nor the natural order must be made subservient to unnecessary material gain, the domination of commodities or the welfare of some human beings to the detriment of the others”. At least this much must be theologically affirmed: “The infinite dignity of humanity, fair access by all people to material resources, communal solidarity, and the protection of the natural order”. For the church to make this happen, it should promote justice, equal human dignity and worth, equal access to basic commodities and services in its ministry to the world.

During the apartheid era, people living in poor areas such as Soshanguve were subjected to the so-called Bantu Education, implemented from 1955 with one of its main purposes to oppress black people. Nowadays, communities such as Soshanguve are still consuming fruits produced by the Bantu Education system. Bantu Education purposefully provided a poor quality education to black people in South Africa. Kros (2010:xiii) points out that until now Bantu Education continues “to exercise its brain-numbing potency, transmitted by the new generations of hapless teachers” deployed in poor communities such as Soshanguve. There is well researched evidence showing that in these days, many South African teachers know less about the subject than the pupils they are supposed to be teaching” (Sunday Times, January 12, 2014). This may explain why the quality of work that these teachers produce is not sufficient.

Before Bantu Education, the colonial era education for Black people was primarily geared towards producing quality labourers that would speed up the enrichment of their white capitalist bosses. It is therefore also important to look at the education system for black people during the colonial era.

3.2.1 The Education System During the Colonial Era

In his book, *On Being Missionary – Being Human*, Willem Saayman gives us a good overview of the education system for black people during the colonial era. The majority of history books I consulted see 1652-1815 as the colonisation era. In this study, I extended the period to 1948 because this period is unquestionably accepting of the superiority of white interest above all other racial groups. This choice is arbitrary as well as the period that followed the pre implementation of Bantu education. Saayman's study is focused on farm schools, which in my opinion provides a sample of how the education system was implemented in South Africa. His reflections and conclusions inspired this section of my study.

Saayman (2007:80-81) states that during the colonial era, “there was a paramountcy of White interest”. When it came to education, providing education for white children always took priority over black children. If one takes into account the statistics released in 1905, the realities of the evil of racial separation of privilege and conditions of living are highlighted. There were only 184 schools for black people and all of them were mission institutions. In “these schools 310 teachers were teaching more or less 10,000 pupils, mainly in primary classes, with the barest minimum of state support”. Schools for black people provided only elementary primary education. When one reads about policy formation in the early decades of the 20th Century, it is clear that the state never envisaged expanding schools onto secondary level.

Willem Saayman (2007:94-95) argues again that since colonial times, various South African governments have used their legislative powers to direct workers, who are overwhelmingly black people, to points in the economy where they are required and limit the areas of land in which they could be self-sufficient. Workers were therefore purposely excluded from legislation that could uphold and protect their rights. Until recently black workers “were in no position to negotiate over land tenure rights, equitable wages, or even the education of their children”. Workers' lives were therefore characterised by their own powerlessness in political-economical times, while the churches and mission agencies, which oversaw the vast majority of schools in the colonial era, were so divided that they could not put up any joint resistance against the Government or the oppressive capitalists. The point here is that within the parameters of South African racial capitalism, black workers had to “provide the cheap labour on which so much of South Africa's agricultural, industrial and mining concerns depended in their striving to create wealth”. But the workers “were not meant to share in any meaningful way in the distribution of that wealth, and therefore their upward mobility had to be strictly circumscribed”. Through the ages, especially since the industrial revolution, “education was one of the important outlets through which such upward mobility could be achieved”. We would be mistaken, however, to interpret the provision of schooling for the children of black workers simplistically as the provision for these children of a means to attain a bigger share of the wealth generated by the South African political economy. Even farm owners who created educational opportunities for their farm labourers' children, did so mainly in the hope that those schools would produce more and better farm labourers who would be able to help the individual farmer increase his profit margin.

The motives of providing education to black indigenes of the South African colonies were different. Some mission organisations and churches started black schools out of a concern to win souls; some churches and colonial governments started schools to back up territorial claims (“Who owns the schools, will own Africa...”). Others, especially businesses and churches, started or supported schools to provide cheap and semi-skilled labour for a burgeoning capitalist mining economy; and some, especially colonists, would rather have had no black education at all (Saayman 2007:93).

Even though many farm owners built schools for their workers, it is important to stress that the establishment of farm schools was neglected and delivered a poor quality education, resulting in the sending of children to town schools and the moving of parents into the towns. The family unit migration phenomenon from rural areas to towns and cities experienced from the colonial era was not only motivated by parents searching for better job opportunities, but also the desire to send children to school (Saayman 2007:84).

When the National Party came into power in 1948, black education was still overwhelmingly under mission control. The Government appointed a commission of enquiry whose found that education was accessible to a small minority of the black population; that many black pupils left school prematurely; that the level of achievement was very low and that schools did not make any contribution to the solution of economic and social problems (Saayman 2007:82-83). The National Party saw the population growth in urban areas as a danger to the promotion of its white supremacy rule. It therefore promoted farm schools in rural communities. The aim of education at farm schools was very clear: to make black children into better farm workers. Black South Africans had no other function in the white South Africa other than as labour units. Farm schools could therefore be regarded as ideological building blocks of the promotion of oppression along racial lines since the colonial era (Saayman 2007:84-85).

From a purely Christian perspective, it is clear that the education system during the colonial era was unjust and maintained the status quo when it came to poverty alleviation. The black people who went to school used their acquired skills and knowledge to make their white counterparts richer, while remaining poor themselves. The Apartheid Government learned some very valuable lessons from the colonial era and perpetuated the oppression of some human beings by the others through Bantu Education.

3.2.2 Bantu or Black Education

Black Education was a segregation law introduced in 1953 and implemented in 1955 by the South African government that legalised several aspects of the Apartheid system. Its major provision was enforcing racially separated educational facilities. Even universities were made tribal in a sense that they were built for specific ethnic or population groups. The national authority of the time is often said to have viewed education as having a rather pivotal position in their goal of eventually separating South Africa along racial lines. The Minister of Native Affairs at the time, Hendrik Verwoerd, stated that there was no place for the Bantu (black

people) in the European community above the level of certain forms of labour. As a result of this law, the schools reserved for the country's white children were of Western standards and the education was both mandatory and free. The schools located in black communities were of a low standard with poor infrastructures and were not free. 30% of the black schools did not have electricity, 25% no running water and less than half had plumbing. In the 70s, the per capita governmental spending on black education was one-tenth of the spending on white. The Afrikaans Medium Decree of 1974, which forced all black schools to use both Afrikaans and English as languages of instruction beginning with the last year of primary school, led to the Soweto Uprising in 1976, when more than 575 people died, at least 134 of them under the age of eighteen (Wikipedia, 2013).

The word “Bantu” means “people”. There is a group of African languages called Bantu languages. The latter use the suffix –tu to refer to people or the human race. Languages such as Nguni, Sotho and Swahili (my mother tongue) fall under this category. Nkabinde (1997:5-9) points out that the previous South African political dispensation (the apartheid government) “selected the term Bantu as an official term to refer to blacks”. Thus, the expression “Bantu Education” refers to the type of education designed for black people only. The aim of the introduction of Bantu Education was to provide “separate and unequal education to different races of South Africa”. Another aim was to “inculcate in Blacks a sense of inferiority”. Hendrik Verwoerd, one of the architects of the apartheid system, stated that Bantu Education’s “emphasis should be more practical, focusing mainly on technical skills”. The message was crystal clear: the black workforce was to be trained for the white economy, but not as professionals or thinkers who might threaten the status quo. Before the introduction and implementation of Bantu Education, Christian missionaries of various denominations taught more than 70 percent of black African schools; the state or the community controlled the remainder. The Bantu Education Act of 1953 restricted all black African schools to only be governed by the Department of Native Affairs. As a consequence, the missionaries and the community lost control over African schools. The system resulted in the control of the curriculum, teaching methods and teachers by the Government in return for continued state funding. Bantu Education was an “inferior form of education that trained blacks exclusively for employment in menial, low wage positions in a racially structured economy”. Education for other racial minorities prepared them for leadership positions, whereas Bantu Education prepared blacks for subservient roles. Bantu Education had its curriculum geared towards a “fit for blacks” emphasis, including the production of interpreters, messengers, porters, religious ministers, teachers, and nurses to serve other black people. Given the narrow focus of the curriculum, its recipients were prepared for professions such as mine boys, bank tellers, plantation workers, construction workers, clerks and other low-paying jobs. The limitation of Bantu Education had the potential to make blacks feel inadequate and incompetent compared to other people. In addition, Bantu Education was tailored towards producing a certain type of black intellectuals, who would be passive and wouldn’t question the status quo. Thus, such an education was intended to silence the voice of government opponents, and was geared towards providing skills commensurate with the needs of industry.

The government interest at the time was to educate more blacks who would provide a platform for white people to jump up to better and bigger opportunities on offer. When Bantu Education was legally introduced, it was meant to serve definite purposes, one of which was to prevent independence for blacks, including the freedom of expression. Blacks were prevented from owning themselves and, consequently, were controlled by others. Being controlled by others has led black South Africans to lose a sense of direction as to who they are and what they are capable of attaining. The inability to design their own education system has created serious educational damage; it has also debased self-image, destroyed confidence, and lowered motivation.

Bantu Education, as designed by the ruling elite, had the following intentions: a) to provide some basic education to blacks, b) to provide a system of education that enforced ethnicity, c) to divide permanently the black population into manageable compartments and d) to provide a form of education that promoted technical training at the expense of critical thinking or education geared towards active participation in shaping one's own life.

There was a belief that education available to blacks prior to 1953 was alienating them from their communities. Therefore the new type of education was designed with the aim of training blacks for certain types of jobs, thus keeping them in their place or subordinating them in all ways to the ruling minority class. The medium of instruction included a change from English to the mother tongue. However a large proportion of teachers, particularly in training colleges and universities, were ethnic minorities and primarily whites. The rationale behind Bantu Education was:

1. To produce a semi-skilled black labour force to minister to the needs of the capitalist economy at the lowest possible cost and earlier on; especially after the introduction of the Bantu Education Act, it was intended to suppress competition with white workers.
2. To socialise black students so that they can accept the social relations of apartheid as natural, that is, to accept the supposed superiority of whites and their own inferiority.
3. To form a consciousness and identity accompanied by a sense of superiority among whites.
4. To promote the acceptance of racial and ethnic separation as the natural order of things or as an arrangement better suited for South Africa's complex problems of national minorities that can only be solved through the separation of the races or ethnic groups.
5. To promote black intellectuals' underdevelopment by minimising the allocation of educational resources for blacks while maximising them for whites.

Bantu Education's aim of negative social engineering was designed to make black school graduates incapable of competing on equal terms with their white counterparts. As a result of this strategy of deliberate inequity, there were high illiteracy and failure rates, high pupil-teacher ratios, overcrowded and poorly maintained classrooms, insufficient funding and low teacher moral in the black schools.

The destructive consequences of Bantu Education still plague black schools in South Africa. Here is a summary of the underlying causes of few numbers or lack of quality skilled manpower in previously black-only communities: the poor quality of primary education offered to the majority of the people; outdated concepts with respect to technical education, the generally low status of technical skills; and a shortage of qualified science, mathematics, and technical teachers, as well as a lack of equipment and overcrowded classrooms.

Kros (2010:115), a South African educationalist stresses that Bantu Education initiated one of the “deadliest denials” of the black people’s dignity as human beings. Several researchers chronicled “the disastrous consequences as mission schools increasingly fell under the overall control of the state, with school boards and committees coming to be dominated by conservative and often illiterate members of the local communities”. There was a precipitous decline in state expenditure on black African pupils, and disparity with the expenditure on other racial groups because of the way in which finance was organised. Consequently, a much heavier financial burden fell on African parents than those from other racial groups for whom the state took more financial responsibility. The conditions of overcrowding in African schools and the numbers of unqualified teachers handling large classes made it hard for pupils to succeed academically, and the problems were exacerbated by the extension of mother-tongue instruction throughout the primary schools, with an abrupt change to the use of the official languages as media of instruction at the beginning of high school. “While mother tongue instruction was used elsewhere in the world for progressive reasons, in South Africa, as an oppositional education conference put it, it was employed to reduce [black people’s] horizons, to cramp African pupils intellectually, and to cut them off, not only from Government and industry in the country but also from the world”. It was little wonder that Africans struggled to reach their final year ‘Matric’, or even a grade that ensured that they retained basic literacy.

In remembering the Bantu Education legacy in his life Moshia bemoaned this fact:

“In my neighbourhood, and my remote rural village in particular, there was a school dropout in almost every household. My own household counted in with three dropouts. Bantu Education system was a monster with no imaginable and indescribable anatomy. It had raped the future of my village and adjoining. My neighbourhood deteriorated and the percentage of youth idlers increased like a hen laying eggs on daily basis or a cockroach egg releasing the offspring” (Moshia 2006:1).

With the implementation of Bantu Education, the educational standards declined significantly in black communities. The militancy of the black students in 1976 was a proof that Bantu Education had failed to condition the majority of the black intelligentsia to acquiesce in their supposed inferiority. However, Bantu Education culturally, technically and intellectually impoverished the entire black community, at all levels of education achievement, and “in this sense it has successfully served its principal function of buttressing the apartheid system and maintaining white domination”. The dimensions of cultural and spiritual

impoverishment have not been well understood in evaluations of the harm done by Bantu Education, and yet have, in all probability, also left deep scars (Kros 2010:116).

The Bantu Education system was one of the ways the previous South African dispensation was successfully able to promote the dominance of minority groups over the large black majority. It solidly built avenues of separation, inequality, alienation and injustice that we see in the current South Africa.

3.2.3 Realities of Inequality in the Current Educational System

In the current South Africa, income and class differences are still aligned along racial divides. Burger & Van Der Walt (2010:393) point out that black South Africans are significantly more likely to be more uneducated, unemployed and poor than white South Africans. Also due to the lasting influence of the apartheid era's racially segregated town planning, there are spatial divides that often coincide with these other divisions. These overlapping social cleavages encourage social polarisation and stereotyping. This situation can obstruct socio-economic mobility, trapping those that are currently poor in their disadvantaged state. To a large extent a child's race and neighbourhood of residence still determine the education that he/she will receive, the career that he/she will pursue and the income that he/she will earn.

The Bantu Education aim to provide inferior quality education to black people is still active in poor communities such as Soshanguve. These communities are places where it is still easy to notice the low quality of tuition in schools. As a result of this, the quality and results produced by pupils are inferior to those of pupils from formerly white-only schools. Burger and Van der Walt (2010:394-395) reckon that poor tuition in schools located in disadvantaged areas is "one of the main factors constraining intergenerational socio-economic mobility". Children from communities such as ours, especially those from poor households, are likely to remain poor because they often receive an education of inferior quality and also lack support to meet their academic potential. Residents of poor and predominantly black neighbourhoods will frequently attend schools with a lack of discipline and fewer highly qualified and experienced teachers than schools located in formerly white-only schools. This relationship between poverty and the low quality of tuition is reinforced through several social mechanisms, including the influence of parents, the influence of the child's peers and a broader neighbourhood effect. Amongst other things, these social influences can shape a child's work habits and his/her views regarding realistic career pursuits. Not only are children of poor parents living in poor neighbourhoods likely to get less out of school, they are also more likely to leave school at an earlier age. It is been proven through well-researched evidence that "children with poor and uneducated parents perform worse at school" (Burger & Van Der Walt 2010:395).

Research also shows that being in a class with poor children and sharing a neighbourhood with poor households may also have a negative impact on a child's learning and chances of being academically successful. Having received an inferior quality of education, these individuals will find it more difficult to

secure stable and lucrative employment. The quality and number of years of education are important predictors of employment status and occupation. Poverty is strongly linked to the inability to enter the labour market. I strongly believe that in South Africa one of the best ways out of poverty is employment.

Considering that households in South Africa depend on wages as their most important source of income, employment is one of the main means by which to escape poverty. Engdahl and Krieg (2010:69) believe that “education is a powerful tool to help people out of poverty”. And education is assessed as good when it “develops the unique strengths of individuals in such a way that they can take charge of their own lives”.

Individuals in poor neighbourhoods may find that their neighbourhoods impact on their job search negatively. Individuals who live in poor areas with high unemployment may find it difficult to find employment because they have few ties with employed individuals. A survey of 2000 unemployed individuals in six provinces in South Africa suggests that most of those who are unemployed rely on family or friends to inform them about possible job opportunities. This research also found that almost 60% of those currently employed reported that they heard about their current job through a friend or a family member, or were appointed directly following a referral by a friend or family member. Additionally, it was concluded that unemployed individuals with a higher number of employed contacts are more optimistic about the prospect of finding a job (Burger & Van Der Walt 2010:395).

Spaull (2011:23), a Stellenbosch university researcher, found that in South Africa each additional year of education is associated with 22% better earnings, and the completion of ‘Matric’ alone (Grade 12) is associated with an increase in earnings of 12.5%. These figures are calculated without taking into account any additional factors such as race, experience, location, school quality, etc. In addition to the clear economic benefits to individuals and society, there are also numerous noneconomic benefits associated with increased educational attainment. While these benefits are beyond the purview of this study, it is worthwhile to mention some of the main noneconomic benefits. They include: lower fertility, improved child health, reduced societal violence, promotion of a national - as opposed to a regional or ethnic - identity, improved human rights, and lastly, increased social cohesion.

Spaull (2011:28-30) also points out that household resources, socioeconomic status, and the average socioeconomic status in a school are all important determinants of academic success although sometimes these effects are limited to sub-samples of the population. For example, black students in historically white schools perform significantly better than those in historically black only schools. Household vulnerability (as measured by access to electricity, water, and a telephone, as well as the type of housing) also influences academic performance for the better or worse. This leads one to conclude that learners who live in orphanages and attend below-average schools, perform substantially worse than their classmates and substantially worse than the average Grade 6 South African learner. Therefore, it is almost certain that this orphanage variable is capturing the adverse economic, social, psychological and emotional impacts of

staying in an orphanage, rather than simply accommodation. Policy makers, principals and teachers should all be aware of the multifaceted problems faced by those living in orphanages and children's homes (Spaull 2011:109).

While school resources and home resources are both important determinants of cognitive skills, there is broad consensus in the literature that schools are not equally able to convert additional resources into improved outcomes. Thus, it is not only the presence of school resources but also how these are used which contributes to learning differentials. There is also the factor about support from home. Are children encouraged to complete their homework and share their learning at home? How well do parents and the school communicate?

It is commonly accepted that when looking at learner performance in South Africa there is a minority of learners (roughly 20%) who attend functional schools and perform acceptably on local and international tests while the majority of learners (roughly 80%) perform extremely poorly in these tests. In a survey of Mathematics and Science skills completed in 2010 with 50 participating countries, including 5 other African countries (Botswana, Egypt, Ghana, Morocco, and Tunisia), South Africa had the lowest mean scores. Looking internationally, South Africa performs poorly relative to comparable countries in Sub-Saharan Africa, and other middle-income countries around the world. It seems that South Africa fails to convert its material advantage into academic performance. Leaving international comparisons aside, comparing learner performance to the expectations of the national curriculum again paints a dismal picture of general underperformance and high inequality. Similarly, the descriptive analysis showed that an unacceptably high proportion of learners, especially the poor and those in rural areas, are functionally innumerate and illiterate, i.e. they have not acquired even the basic academic skills required by the curriculum (Spaull 2011:95).

Household economy in some communities enables parents to send their children to the best schools and provide the highest level of support, thus, it should come as no surprise that South Africa has an extremely unequal distribution of attainment across grades and performance within grades. To be specific, the distribution of learner performance in South Africa is bimodal, that is to say it has two relatively distinct modes: one at a very low level of performance, and the other at a substantially higher level. The mode associated with the lower performance consists largely of poorer schools, while the higher performance mode is made up of wealthier schools, which are usually former Model C schools (Spaull 2011:41). The positive impact of socioeconomic status on learner performance has been well established in both the local and international economics of education literature. Wealth seems to produce a positive outcome to education literacy whereas poverty produces a negative outcome.

From an educational perspective it is important to realise that a large number of children - particularly those from disadvantaged backgrounds - acquire learning deficits very early in their educational careers. Given

that education is a cumulative process, these deficits in numeracy and literacy are likely to stay with these children for the rest of their lives. As time passes and children proceed to higher grades, both teachers and the curriculum presume that children have acquired the skills taught in previous grades. However, grade progression is often not determined solely, or even mainly, by skills acquired but rather by the need to maintain steady grade-enrolments and 'normal' pass rates. Also, teachers often do not know what the appropriate level of testing is for the grade that they teach, and thus mistakenly believe that their learners have attained this artificially low benchmark. Consequently learners (and parents) do not realise the extent of their own (or their children's) underperformance until it is too late to do anything about it. The fact that a large proportion of South African children are not acquiring even the most basic numeracy and literacy skills in six years of full-time schooling is, from an efficiency perspective, a serious failure on the part of teachers and the Department of Basic Education. This fact begs the question: How difficult is it to teach children to read? Whether this situation is due to an inappropriate curriculum, a lack of opportunity to learn, poor teaching methods, or a host of other factors, is important from a policy perspective, but immaterial from an accountability perspective. Although the Government cannot change the socioeconomic status of learners from poor schools, the fact that it is able to do so little given the large amount of resources and time allocated to primary schooling indicates a fundamental inefficiency and inability to find methods that work. It is disappointing to see that since the dawn of democracy in South Africa, the Government has lacked the political will for serious reform in the primary education sector (Spill 2010:60).

According to the received wisdom in the pedagogical literature, practice is imperative for student learning. Therefore, it seems logical that the benefits of homework are derived because learners are practising to read and practising mathematical problems and that this process improves learning. It is unfortunate then, that poorer schools are far less likely to prescribe homework than wealthier schools (Spaul 2011:69). In our community, some teachers find it pointless to give homework to children, as many children live with guardians who are illiterate and unable to help them do their homework.

An interesting finding about the impact of the average level of parental education in a school was released a few years ago. It was found that learners in schools with a higher proportion of learners who had parents with degrees did marginally better than learners in schools with lower levels of parental education (Spaul 2011:117). Also, the learner reading regressions show that learners who have their own reading textbook, or share with not more than one learner, perform moderately to substantially better than learners who have to share their textbooks with more than one learner (Spaul 2011:118).

It is without question that South Africa's schooling system is dysfunctional in that it fails to fulfil its mandated role in society: educating South African youth. The consensus in the extant literature is unequivocal and additional studies seem to play the same tune in a different key, adding nuance and detail to our understanding, but never departing from the general theme of underperformance and inequality. Essentially,

South Africa is still a tale of two school sub-systems: one that is wealthy, functional and able to educate students, while the other is poor, dysfunctional, and unable to equip students with the necessary numeracy and literacy skills they should be acquiring in primary school (Spaull 2011:125). Wealthy schools are better able to help learners reach their potential than poor ones. However, it is only partially true that wealth can buy results. Yes, one can employ more and better teachers and provide adequate educational resources, but many of the factors that determine success in wealthy schools, such as management, discipline, and parental involvement, are not dependent on wealth (Spaull 2011:128).

In facing the historical and current imbalances of the education system, the government of South Africa decided on change with the hope of bringing improvement.

3.2.4 The Current Government's Solution

In looking at the systems implemented during the colonial period and Apartheid era as well as the ramifications of them in the democratic South Africa, the Government decided to rectify things by equalising spending between poor and non-poor schools and building infrastructures in schools located in poor communities to attempt to match the standard of their non-poor counterparts. Spaull (2012:54) stresses that the democratic government successfully managed to increase access to education, equalise expenditures for all schools and ensure that Government spending is pro-poor however: "on the most important task of providing all children with a basic education, irrespective of race, class or geography, it has failed dismally". The schooling system remains dysfunctional and produces fruits that still leave a lot to be desired. The majority of "South Africa's primary schools perform worse than schools in poorer African countries". Access to school may have increased, however based on the pupils' performance; it is fair to say that they are not learning what they should be.

Instead of being a ladder of social mobility out of innumeracy, illiteracy and poverty, the educational system is a propagating mechanism favouring the status quo of hugely divided socioeconomic classes. The fact that a well resourced South African education system compared to many African countries performs worse than these counterparts should be alarming to the Government, educators, parents and policy-makers alike. This situation signals the fact that reform in the current approach is absolutely imperative.

South Africa does not have the type of educational outcomes it deserves based on the resources Government put into it. Nelson Mandela's dream of seeing the child of a peasant become a doctor or the child of a mine worker become the head of the mine through education is still a far fetched ideal (Mosola, 2013). It is unfortunate, sad and disappointing but true that the current educational system lacks the ability to educate most of the youth in South Africa. It is ineffective, inefficient and unfair. Until such a time that it can provide a quality education to all learners, not only the wealthy, we will be stuck with the current patterns of

poverty and privilege.

The above-mentioned facts help us to assess how well the Government is doing in resolving the current education crisis. Spaul (2011:31) highlights political, sociological, financial, logistical and pedagogical problems that help to explain why governmental solutions to the current education crisis have not yielded positive results as hoped. For him:

- History matters – the incredible inertia of Apartheid, and the complex ways in which it affected South African society, meant that real change was, and is, extremely difficult. The vast majority of teachers currently working in poor communities are Bantu Education graduates. They may be giving their best, but that may not be enough to equalise the level of education between poor and non-poor schools.
- Resources matter – despite the commendable efforts of Government to equitably distribute resources between schools and be pro-poor in its decision making, schools located in poor communities such as Soshanguve are still under-resourced in terms of personnel and logistics compared to suburban and city centre schools. However, resources are not the only thing that matters;
- Implementation matters –while there have been many well intentioned policies, few have resulted in systemic change, mainly because effective reform requires both the managerial capacity to implement programs successfully and close attention to the design of well tested implementation strategies, both of which have been lacking.

Although the post Apartheid government has spent more money on educating the poor than any previous dispensation, this has not lead to a culture of learning in order to significantly improve the level of numeracy and literacy that is adequate for a level of employability that can radically change the social economic conditions of poor households.

Looking at our education system and changes that have occurred in this post Apartheid season, the Government has to be applauded for the diagnosis that the education system was in crisis. It brought forward different measures to end the crisis. However, the crisis is still existent. This makes me wonder if the Government used the right, effective and efficient approach to resolve this real problem and need.

In his analysis of the current state of education in South Africa Spaul (2012) came up with six findings that have already been discussed in this section of the study. In summary Spaul points out that:

- We still have two education systems in the country. The quality of education in most South African schools is poor. As a consequence of this, there is slowness in upward socio economic mobility of people living in poor areas such as Soshanguve.

- Equalising resources in schools has not equalised outcomes in terms of quality of teaching, learning and results -there is a serious need for accountability.
- Most of South Africa performs worse than many poorer African countries – more and better resources have not yet been converted into better outcome.
- South Africa had the highest teacher absenteeism in 14 African countries. The success in finding a lasting solution to the education crisis is dependant upon a full and conscientious involvement of all key stakeholders. Teachers are one of them.
- No wonder there is a widespread failure for pupils to get basic numeracy and literacy skills.

In my opinion, a close attention and implementation of Nic Spaul's findings could lead to a partial resolve of our current education crisis. A full resolve can only happen if communities and individual beneficiaries of policy implementations are also included and involved in the process. It seems like the reason why the current policies aiming at correcting the imbalances of the past aren't working is because the Government uses a mainly needs-deficiency approach to respond to this problem of education. This approach deprives communities such as Soshanguve of being collaborators in responding to its needs to improve the quality of education of its own inhabitants.

Since the current method isn't working, there is a need to provide an alternative approach that can work in partnership with the existing one. This approach should involve community members as primary sources of solutions for improving the quality of education. The solution to the current education crisis, I believe, heavily depends on a proactive involvement of various community stakeholders in being part of the solution. One of the stakeholders is the church as the body of Christ. From my experience and observation, the church in our community expects the Government alone to fix our current dysfunctional education system. In the Bible, we see Jesus inviting people many times to be part of the solution to the problems. For example in John 6:1-15; the problem was that the crowd was hungry. Jesus asks his disciples to look for food to feed the crowd from the crowd. The disciples find it, but it was not enough. In the end, Jesus made sure that food was more than enough for the crowd. It is therefore my opinion that the church should be part of the solution to the education crisis South Africa faces. What would then be an appropriate response of the church to this crisis? The next section will explore that.

3.3 Missional Response to the Education Crisis

With regard to the current imbalance in the education system, the local church has been guilty of either being passive in expecting the Government alone to resolve the problem or of taking a neutral position of neither blaming anyone for this crisis, nor taking action to be part of the solution. The current state of education signals the injustices the country is still plagued with in this democratic era. Desmond Tutu challenges the

church to always be a role player in matters of justice and to not just be a passive observer. He stresses that:

“If you [the church] are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality” (Moshia 2006:front page).

Martin Luther King Junior (Luther King quoted Engdahl & Krieg 2010:74) challenges us along the same lines when he says that the church must learn that to passively watch and accept an unjust system is “to cooperate with that system, and thereby to become a participant in evil”. He concluded by saying that the church and individuals in this generation will have to repent not merely for the hateful words and actions of the bad people but for the appalling silence they are guilty of, when it comes to matters of justice. Brian McLaren (2007:208) equates inaction and neutrality in matters of justice to hell. He stressed that hell - literal or figurative- is for the comfortable that proceed on their way, pushing their own agenda without “concern for the poor neighbour day after day”. As Jesus also points out in the story of the Good Samaritan, the passive and the indecisive fail to love their neighbours as themselves and therefore “will not inherit eternal life”.

If the church takes a serious stand in proactively being part of the solution to this education crisis, it therefore takes to heart its prophetic mission to be a source of hope for the communities it ministers into. In fact, wherever the message of Jesus is believed, proclaimed and lived, transformation occurs; transformation of individuals, faith communities, neighbourhoods and even cultures. When this quiet transformation is happening, when things are going right, people often hardly notice; after all, as Jesus said, the kingdom advances as subtly as a seed growing or as yeast rising in a loaf of bread. But when they do notice, there is the unmistakable sense that God is present, and people can't help but breathe out prayers of thanksgiving to God (McLaren 2006:80). The word transformation is thrown around a great deal these days. When I talk about transformation, I mean the ever-increasing realisation of the kingdom of God in a particular community of people in a specific geographic area. This kind of transformation makes it possible for people to live the fullness of life that God promised us here on earth. It is seen in visible changes that positively affect the circumstances of individuals, communities and even systems. In order to envision and then implement this better future, however, the poor and the non-poor alike need to experience the restoration of their true identity and recover their true vocation. This can only happen when people begin to understand that God calls them to integrate their story into His story (Engdahl & Krieg 2010:66-67).

I agree with Engdahl and Krieg (2010:64-65) that according to Jesus' vision, the purpose of the church is “to worship and adore, pray and heal, reach and equip, reconcile and be in community, be the hands and feet of God on earth, proclaim God's story and make disciples, serve and do good works and seek justice for the oppressed and voiceless”. It seems then, based on Scripture, that the assembly of Jesus' followers is the centrepiece of God's plans to redeem this world. God in his wisdom has chosen to work through people.

Despite our frailty and wandering hearts, he continues to call us to become new creations working towards a new creation. Throughout the centuries the church, like Israel before it, has certainly made many mistakes and failed to fulfil its purpose. Whenever the church has abandoned God's vision of Shalom, the results have varied between disappointing and horrifying. When the church has accepted its calling, however, "people and entire communities have been transformed by God's power". We are part of God's story, and he continually calls out to us to join in his work of transforming the world. As Loerg (1998: 129) points out, the power to transform is not with the church but with Christ. And since "Christ cannot be restricted to the church, the realm of salvation is extended into the world". This is why missional theology now includes "the reflection on, and evaluation of, what is going on in both church and world". I believe that the strategic focus of the church must be a good balance between revitalisation and mission, i.e. between the focus on the insiders (church members) and the outsiders. In doing so, the church will discover its true nature and fulfil its purpose (Frost & Hirsch 2006:x).

Jesus Christ, through his suffering and death, not only changed the location of salvation, but also clarified the nature of the mission of the church. Jesus died outside the gates of his city, on the periphery. In doing so He shifted salvation to the periphery. With this fact, the mission of the people of God underwent a complete about-turn. Mission is no longer coming but going. The proclamation of God's saving grace means going to the crucified Son of God, outside the church buildings and yards, to share in his suffering death for the world. This is what the author of Hebrews has in mind when he states: "therefore let us go forth to him outside the camp, and bear the abuse he endured" (Costas 1982:13). Since Jesus died outside the gate, mission has become the crossing of the walls and gates of our comfortable zones, the church buildings. The continuous movement toward His cross, in our identification with people living on the periphery such as the poor, marginalised and outcast, brings authentic witnessing of His saving grace. If Christian mission means encountering the crucified Christ in the world of the outsiders such as the poor and sharing in His suffering for the rejects and outcasts, then it follows that all its traditional aspects must be interpreted from the perspective of the periphery. The planting and growth of the church must not be thought of in terms of building and membership increase, but, rather, of sojourning communities, like Abraham who lived in tents "in the land of promise, as in a foreign land" (Heb. 11:9). The church is to be a paroikia, a temporary abode, a tent in the wilderness, not a fortress or an isolated castle. We can only offer sacrifices of praise to God and confess the name of Christ if we are on the move toward him outside the gate, in contending for people living on the periphery. If we are sojourners, we live and share what we have with those who are in need. We then become good stewards of God's creation. I believe that worship, evangelism and service have Christian value if they are also done outside, beyond the walls of church buildings, in solidarity with the crucified Jesus and his permanent commitment to the outcast (Costas 1982:192-193).

This reflection of the significance of the death of Jesus sends me back to the life of Jesus. Many times, we see him on the move from town to town or village to village. In the process he took opportunities to demonstrate the kind of kingdom he was proclaiming. For example, in the story of 'the five loaves and two

fish' in John 6:1-15, He was on the move and took that opportunity to demonstrate a different paradigm. As a teenager, my interpretation of this story was of a tangible evidence of Jesus' supernatural power. The different paradigm I now see here is that Jesus engages in a powerful prophetic drama, he demonstrates through sign and wonder so that people and institutions such as the church can learn to discover what they already have and share it with others. At the decisive moment, just before the miracle occurs, we see Jesus "taking the five loaves and the two fish and looking unto to heaven," to give thanks. This is a different mindset indeed, one based on contemplative gratitude and neighbourly sharing (McLaren 2007: 87). As the body of Christ and a community, each of us contributes more to the common good when we dare to undertake a journey into our own particularity and discover our own gifts, capacities and assets in order to bless others with them. In communities such as Soshanguve, it is common to run into neighbours with a victim mentality who expect to be recipients of services provided by others and never think of themselves as capable of contributing anything for others. The local church also seems to have that attitude, instead of lending a helping hand to the Government and using its resources in order to actively speak into the current education crisis (Placher 1994:xvii).

Kraybill (1990: 136-137) suggests that Jesus encourages the church to share its wealth, "not only material but also intellectual". He describes Zaccheus as a child of God because his change of attitude alters his behaviour of sharing with those in need. Desmond Tutu (2004:64) points us to Mary as an encouraging change agent as well as a role model to the church:

"Mary was a poor teenage girl in Galilee and reminds us that transfiguration of our world comes from even the most unlikely places and people. You are the indispensable agent of change. You should not be daunted by the magnitude of the task before you. Your contribution can inspire others, embolden others who are timid, to stand up for the truth in the midst of a welter of distortion, propaganda, and deceit; stand up for human rights where these are being violated with impunity; stand up for justice, freedom, and love where they are trampled underfoot by injustice, oppression, hatred, and harsh cruelty; stand up for human dignity and decency at times when these are in desperately short supply. God calls on us to be his partners to work for a new kind of society where people count; where people matter more than things, more than possessions; where human life is not just respected but positively revered; where people will be secure and not suffer from the fear of hunger, from ignorance, from disease, where there will be more gentleness, more caring, more sharing, more compassion, more laughter; where there is peace and not war".

For the church to really go after God's heart to transform our communities, it must be missional. "The missional church is always outward looking, always changing (as culture continues to change), and always faithful to the word of God". It holds context and the word of God in a healthy tension. In some places it is so radical it barely resembles church as we know it. In other cases it might appear conventional but is in fact incarnating itself into its community in surprising and exciting ways. The missional church values

imagination, creativity, innovation, and daring as a means of seeking alternatives of the expression of the body of Christ (Frost & Hirsch 2006:7). I also firmly believe that missional leaders stand at the cutting edge of the church in the world, so in the church they are situated at the leading edge of development and liberation. As heralds of the gospel they remain fully aware of the liberating message contained in the gospel they bring to a people, as well as of the prophetic role the gospel has in speaking against the sin in the cultures of the world, sin in the form of exploitation, injustice and oppression. They find and fulfill their role in the extra dimension they bring to the human struggle against injustice and oppression in the world. What is that extra dimension? It is the Kingdom of God. They are fierce lovers of the Kingdom and their gaze is fixed especially on the poor, the prime victims of injustice. "Blessed are you who are poor, the little ones. Blessed are you who are hungry and thirsty. Blessed are you who are crying now. The kingdom is yours." To participate in community development, speak up for the voiceless and be an active participant in what is broken and needs to be fixed, that is the vocation of the church. As for the kingdom announced to the poor, the church does not proclaim a political or economic system of renovated laws to ensure justice. Rather it announces the arrival of love on the face of the earth, love coming from the Father, a love that helps to pick up broken pieces of a society and put them together. It announces a salvation and liberation coming from no law but from the love poured out by the Holy Spirit on all humankind. Laws bring no salvation or liberation, they guarantee only the minimum requirements of justice begrudgingly bestowed. Love knows no limits and is a pledge of the superabundance and overflow of the kingdom. The extra dimension the church leads people to and aims at, is not law and justice but the higher realms of love and authentic compassion which lead to the restoration of communities, which is Jesus' heart for the world (Donovan 2005: 128).

Jesus invites the church to partner with Him in transforming the world and making it a better place. He tells us that God with His Good News sent him - that the Almighty loves humanity, even in its lost-ness and sin. He graciously invites everyone and anyone to turn from his/her current path and follow a new way. Jesus asks us to trust Him and become His disciples, to be transformed, and to participate in the transformation of the world, which is possible beginning right now. This is the good news (McLaren 2007: 79). Desmond Tutu (2004:19-20) advises us that before we can become God's partners, we must know what God wants for us. "I have a plan", God says. "And I call you to take part in realising it". It is a plan of a world whose ugliness and squalor and poverty, its war and hostility, its greed and harsh competitiveness, its alienation and disharmony are changed into their glorious counterparts, when there will be more laughter, joy and peace, where there will be justice and goodness and compassion and love and caring and sharing. I have a plan that swords will be beaten into plowshares and spears into pruning hooks, that my children will know that they are members of one family, the human family, God's family, my family.

Tutu thinks of the church as an active role player in the world on behalf of Christ, its head. He illustrates it in a very tangible way using a statue found in Rome. This statue has no arms. When one asks why, he/she is told that it shows how God relies on us, His church, to do His work for Him. The church is God's eyes, ears

and arms in the world. God waits upon it, and relies on it (Tutu 2004:60).

In trying to emulate this heart of Jesus for the world, some churches and faith communities have postured themselves as active agents of development of their community. They are missional and outward focused. They try to always be on a look out for community assets as a way to identify strengths and resources that can contribute to its development (Green & Haines 2012:10-13). This way of being church highlights two biblical truths:

- 1) Jesus spent a great deal of time calling us to see value where it was, and is, traditionally ignored.
- 2) Community development throughout the Bible, and particularly the early church, gave rise to natural solutions through engagement of its members.

This approach is not only valuable to the health and life of the church, it also speaks into the core Christian values found first in the life and teachings of Jesus and the early church. On multiple occasions, Paul likens the church to a body, giving readers a vision for both the value of the individual and a vision for working within the community. 1 Corinthians 12:12-14 reads:

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many”(<http://www.search-institute.org/research/developmental-assets>. Accessed on 14/08/2014).

The apostle Paul clearly notes that the body of Christ best functions when it is in solidarity with each member and with the world. Those who appear to be weak or of lesser value, are to be lifted up with even more value than the others. The church needs to encourage community members to fully and freely express their gifts and talents. This is an attempt to properly restore the dignity of those in our community who are often left behind, overlooked or not considered because the world makes them last. The role of the body is to actively engage its parts. The church must also wisely engage all the aspects of our society in ways that are glorifying to God.

The church experience of Christ must be tested against a past historical criterion (the life, ministry, and death of Jesus), and vice versa, and it must also be verified in the transformation of the present situations of the poor. This is consistent with the character of Jesus Christ as Lord and Saviour of the world. He did not suffer and die to maintain a status quo and to leave things as they were but, rather, to bring a new order of love, freedom, justice and peace which aims at the total transformation of history and demands a radical conversion as condition for participation in it. To incarnate Christ in our world is to manifest the transforming presence of God’s kingdom among the victims of circumstances whom many poor people are. It is to make possible the process of transformation from personal and corporate unfortunate circumstances to personal

and collective freedom, justice and well-being. The work of the Holy Spirit in the life and witness of the church mediates Jesus Christ's transforming power. To incarnate Christ in our respective situations of poverty or marginalisation, the church, collectively and through its members, must become immersed in these situations and work for their transformation. The real issue is sometimes if we as Christians are willing to be immersed in the concrete situations of the disfranchised of our societies and witness to the Lordship and saviourhood of Christ from within. This commitment will have to be verified in our participation in the concrete transformation of these situations. Anything else is pure talk, and the kingdom of God consists of walking the talk (Costas 1982:193).

This is why I believe that one of the church's main roles is to "empower communities to take charge of the process of transformation" (Pityana 1995:98-99). Placher (1994:118) points out that it is worth remembering that Christ's self-abnegation was the reaching down of a superior to a position of equality, not the grovelling of an inferior. The church should especially pay attention to the transformation of poor communities, which are oftentimes forgotten. These words of Gregory of Nazianzus come to mind here: "Let us become like Christ, since Christ became like us. Let us become God for his sake, since He for ours became human. He assumed the worst that He might give us the better; He became poor that we through His poverty might be rich; He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted". Christ humbles himself to reach down to those who are humble, but his goal is that the humble might be exalted. To follow the pattern of Christ is therefore to develop an ideology of active compassion and solidarity with the marginalised, not one of silence in matters of injustice such as the South African education system and the increasingly widening socioeconomic gap between the haves and have nots.

Below is a good story the church could be inspired by:

"In 1991 the inhabitants of the Joe Slovo Squatter camp, together with some teachers and Maureen Jacobs, the present principal, joined forces to found the Independent Chris Hani School, Langa. This school takes children who came with their parents from the former Homelands and have settled in the Joe Slovo squatter camp. Many of the children have no documents like birth certificates, which are required to attend a normal government school. The school looks after these children. It does not see its task as only bringing them up to the required level of education, but also as supplying them with school reports and introducing them to expected urban social behaviour. The children learn how to use traffic lights, telephones and escalators and how to behave in the new setting of the squatter camp, where people live together in cramped surroundings (Telschow 2003:60)".

This story of Joe Slovo inhabitants shows us how a group of people can be the feet and the light of Jesus in a community. This is the kind of story the church should try to emulate everywhere it serves. The church

needs courageous leaders such as the group that founded this independent school in Langa, who will foster the development of alternative, experimental, and new communities of faith (Frost & Hirsch 2006:xi).

The church can be an important stakeholder in restoring the health of our education system. It can help to identify the unique capacities of individuals as well as groups or organisations so that an effective solution can be found. In this endeavour, the goal should be to restore people who are the recipients of poor quality education to a full expression of humanness, to being what God created them to be, people who glorify God by living in right relationship with Him, self, others, and the rest of creation. An effective solution to the current education crisis would lead to material poverty alleviation for a lot of people. I believe that poverty alleviation works to reconcile the four human foundational relationships namely with God, self, others and creation. It leads people to fulfil their callings to glorify God by working and supporting themselves and their families with the fruit of their work (Corbett & Fikkert 2009:78). Efforts to promote community sustainability focus on local practices and policies and evaluate whether they contribute to the long-term survival of the social, economic, and environmental base of the locality. Sustainability is often considered an outcome of community development, but I view it also as a guiding principle to the process of community development practice (Green & Haines 2012:8). Education helps provide good sustainability principles.

In communities such as Soshanguve, the majority of people have had first hand experience of oppression, during which they were made to believe that they were worthless, incompetent, incapable and inferior beings. In order to build capacity in such a community, the church needs to help restore people's self-worth among other things, with the hope of bringing the community to proactively be part of the solution in issues such as the current education crisis. In these communities, mission activities have contributed immensely to making people feel worthless and inferior. In its latest document release, the World Council of Churches (pp.57-60, 2013) regrets that mission activity linked with colonisation, apartheid or any forms of oppression has often denigrated cultures and failed to recognise the wisdom of local people. Local wisdom and culture, which is life affirming and values human dignity, is a gift from God's Spirit. "We lift up testimonies of peoples whose traditions have been scorned and mocked" by the church, yet their wisdom offers us the vital and sometimes new orientation that can connect us again with the life of the Spirit in creation. Christian mission has at times been understood and practised in ways that failed to recognise God's alignment with those consistently pushed to the margins. Therefore, mission from the margins invites the church to re-imagine mission as a vocation from God's Spirit who works for a world where the fullness of life is available for all. People on the margins, living in vulnerable positions, often know what exclusionary forces are threatening their survival and can best discern the urgency of their struggles; people in positions of privilege have much to learn from the daily struggles of people living in marginal conditions. Marginalised people have God-given gifts that are under-utilised because of disempowerment and denial of access to opportunities. Through struggles in and for life, marginalised people are reservoirs of the active hope, collective resistance, and perseverance that are needed to remain faithful to the promised reign of God.

One of the church roles is therefore to engage people and help them discover their unique gifts and the assets around them. Their community needs assessment as well as their sense of the solution to these needs should shape the outreach of the church. As a missional team working in a poor community, InnerCHANGE staff believes that they aren't bringing Christ to Soshanguve. He has been active there since the creation of the world, sustaining its inhabitants by His powerful word. Hence, a significant part of working in Soshanguve involves discovering and appreciating what God has been doing there for a long time! This should give us a sense of humility and awe as we enter a community, for part of what we seek here reflects the very hand of God. Of course the residents of communities such as Soshanguve may not recognise that God has been at work. In fact they may not even know who God is. So part of our task includes introducing the community to who God is and to helping them appreciate all that He has been doing for them since the creation of the world (Corbett & Fikkert 2009:60).

I must stress that there are many Christians, ecclesiastical bodies, and missionary organisations today that tend to think of the action as the end. They tend to conceive their freedom for service and their movement toward Jesus, their solidarity with his suffering for the outcast, as the ultimate goal of their Christian vocation. In so doing, they become sheer activist-pilgrims without a destination, prophets without a vision, and witnesses without hope. The encouragement of such activism is certainly not the intent of the writer of Hebrews. Indeed the exhortation to move outside and participate in the suffering of the crucified Son of God is grounded on the vision of the 'city which is to come' whose builder and maker is God. The death of Jesus has made it possible for men and women to be ultimately freed from the power of sin and death, so that they can look forward to an entirely new world, and therefore work in the desert without fear and intimidation, knowing that ultimately the desert will become God's garden and the sin prone city will be made anew by the power of the living God. Jesus died outside the gate, and in so doing changed the place of salvation and clarified the meaning of mission. No longer can I see God's saving grace as an individual benefit, a privileged possession, or a religious whitewash that enables me to feel good and continue to live the old way because my bad conscience has been soothed and my guilty feelings washed away. On the contrary, because salvation is to be found in the crucified son of God who died outside the gate of the religious compound, to be saved by faith in him is to experience a radical transformation that makes me a debtor to the world and calls me forth to share in his suffering by serving its lowest representatives especially: the poor, the powerless, and the oppressed. Nor am I allowed to use the cause of evangelism to build ecclesiastical compounds that insulate Christians from the basic issues of life that impede them to follow through in their calling to take up the cross, deny themselves, and follow Jesus through the crossroads of life (Costas 1982:192-194).

The church should always seek to foster reconciliation of people's relationships with God, self, others and creation. It should also clarify the fact that our actions are meaningful when they flow out of our worship to God. He has indeed blessed every individual and community with a host of gifts including such diversity as: land, social networks, knowledge, animals, savings, intelligence, schools, creativity, production equipment,

etc. The church should therefore challenge communities, especially the materially poor whose self-esteem is oftentimes low, to see and use what they already have and to consider them as gifts and assets from God. The church should also be open-minded and learn from the community about the impact it is making. It is very important to hear an honest truth such as this one:

“You pastors are... causing such destruction in Khayelitsha. It reaches to the skies. I know you mean well, but you don’t realise that you cause devastation in the lives of the people among whom I work. You come to Khayelitsha every Sunday and set up your tents, which is good, but I listened to your preaching, and you constantly talk about healing, you tell people you can be healed of HIV, and some of them believe you, then they stop taking their medication. When they stop, they develop new resistant strains of the disease that don’t respond well to the medications, and they spread these tougher infections to other people, leaving them much sicker than they were before. Then you are always telling people that they need to be born again, but after they are born again on Sunday, they are still unemployed on Monday. They may be born again, but what good is that if they are unemployed? They are going to be caught up in the poverty web of substance abuse, crime and gangs, domestic violence, and HIV. What good is that? All this born-again talk is nothing but nonsense...Then what do you do? After telling these desperately poor people to get born again and healed, then you tell them to tithe. You tell them to sow financial seed into your ministries and they will receive a hundredfold return. But you are the only one getting a return on their investment. You could be helping so much. You could motivate people to learn employable skills, you could teach them and help them in so many ways, but it’s always the same thing: healing, getting born again and tithing” (McLaren 2007: 26-27).

As a team we strive to have a healthy level of interaction with our volunteers and community members in general. It is believed that community development is primarily about helping people to learn how to help themselves. Ministries who adopt this model tend to define their role as a facilitator, helping communities identify goals and increasing capacity to participate in the solution of collective problems (Green & Haines 2012:17).

Participation of community members in projects such as tutoring is seen as developmental, educative, integrative and a means of protecting freedom. We decided that in our context of Soshanguve, we ought to try and see how we can engage the culture on its own turf, rather than expecting them to passively consume the skills we brought as a team (Hirsch 2006:37). One of the key assumptions of participation is that local residents will be more supportive of the project, and therefore increase the likelihood of its success, if they have input in the decision making process. Also we believe that local residents probably have much better knowledge about the assets and needs of the community (Green & Haines 2012:15-16). This is why we need more community members to volunteer at our tutoring ministry so that we can increase the community ownership into this ministry.

We, as InnerCHANGE, believe that our relationship to the materially poor should be one in which we recognise that both of us are broken and that both of us need the blessing of reconciliation. Our perspective is less about how we are going to fix the materially poor and more about how we can walk together, asking God to fix both of us (Corbett & Fikkert 2009:79). In this journey we strive to promote an empowerment process in which all the people involved-both the helpers and the helped-become more of what God created them to be, moving to levels of reconciliation that they have not experienced before. Corbett and Fikkert (2009:110-111) give a very insightful story of a church disempowering service project that, looking back, could have had empowering impacts if it was done differently. He shares this experience:

“My wife and I helped to mobilise our church to volunteer at a Christian homeless shelter. Most of the men living in the shelter had experienced some sort of trauma such as divorce, a death in the family, or the loss of a job. Turning to drugs or alcohol to ease the pain, these men had lost everything and needed emergency help to survive in the frigid conditions of the Connecticut winter. By providing food and warm beds, the shelter had stopped the downward plunge of these men and was now trying to help them rehabilitate through a range of counselling services. Once a month the members of our church graciously bought food, prepared a meal, served it to the shelter residents, and cleaned up afterward. We did everything short of spoon-feeding the men, never asking them to lift a finger in the entire process. A more developmental approach would have sought greater participation of these men in their own rehabilitation, asking them to exercise stewardship as part of the process of beginning to reconcile their key relationships. We would have involved the men every step along the way, from planning the meal, to shopping for the food, to helping with the serving and cleanup. We could have done supper with the men, working and eating side by side, rather than giving supper to the men, engaging in a provider-recipient dynamic that likely confirmed our sense of superiority and their sense of inferiority.”

Doing things with the helped is a good way of assisting them to become assets to their own families and communities. Empowerment is primarily a hand up rather than a hand out. Corbett & Fikkert (2009:118) call it “labour paternalism” when church people work for the people, and these people can do this work themselves. Corbett (2009:119) shared an experience of going on a mission trip where he and his team painted a house while young, able-bodied men living in the house sat on their porch and watched. He reckons that they did so much harm that day. The house was painted, indeed, but in the process the whole team undermined these people’s calling to be stewards of their own time and talents.

As a mission organisation, we relocated to Soshanguve -not to change it or to save it, but to be neighbours and learn about the agenda of the community and to live on the terms set by these neighbours (Corbett & Fikkert 2009:82). We believe that local people have a better understanding of how to get a job done than us. Moreover, the entire goal of community development work is for local people to take charge of their individual lives and communities. Rushing in with all sorts of outside knowledge and resources can undermine the fact that they need to be steward of the rest of creation. If they need help, give it; but if they

do not, your giving may do harm (Corbett & Fikkert 2009:112). As an organisation, we have initiated several projects with the heart of serving our neighbours in a Christlike manner. We invite neighbours to input and critique the relevancy of our ministries. We also invite them to partner with us so that together we can serve our community. As a multi racial and diverse team, we –InnerCHANGE staff- may have a way of working that suits us only. We would like to make sure that our neighbours’ voices are heard in our working partnership with them.

I believe that there is a mysterious power that is unleashed in the act of becoming part of a people group for the sake of the gospel like InnerCHANGE tries to do in different contexts around the world. Why? Because it involves a personal “buy in”, a partaking, a stakeholding, and a real sympathy. And it is a powerful tool for mission in any context. The great danger in failing to practice incarnational mission is cultural imperialism. This form of imperialism, itself a sin, is easily observed in so many communities where Christian workers do things for people or impose a certain way of doing and seeing things without taking into consideration the culture, the context or the relevancy of what they are doing. Even though conversions often result in producing desirable fruits, the long term-outcome is the loss of a genuinely local, indigenous brand of living out the good news of Jesus. The Christians of that community appear to be more ‘wannabe someone else’ than genuine incarnational expressions of the Church (Frost & Hirsh 2003:38). As an organisation, our heart is to partner with the community in our service. This is also the thinking behind this study.

In his book, *Neighborhood Mapping*, John Fuder (2014:13-14) stresses: “No matter how adept an exegete a theologian is, it is all for naught if he does not also understand his contemporary audience well enough to lead them to a correct understanding”. He argues that it is imperative that the church not only interprets the Bible but also engages with and adapts to those for whom the gospel message is addressed. Community analysis is one method to get to that end. It enables a local church or an organisation such as InnerCHANGE to explore and rediscover its surroundings. Once they make sense of their context, they can begin to diagnose needs and apply the proper dose of the gospel to meet those opportunities. Community analysis is a powerful vehicle that can enable a local church “to rediscover our missional mandate as followers of Jesus: to proclaim and demonstrate the gospel”. The focus is on the people we seek to reach. The church must help its members to see that neighbour love is an important part of following Jesus, and that moves us to find ways to know our neighbours in order to minister to and serve them well. Community analysis is a task that a local church must do over and over again in order to remain relevant to its context. This exercise allows the church to regularly draw meaning from its context of service. One of the tasks of the body of Christ is to understand those around it and empower them to improve the quality of their lives and make their neighbourhood a better place to live in.

As InnerCHANGE, we look at how to reach our communities and one of the tools we use is community analysis. It is in reaching out to our community that we initially learned about the need for tutoring. In this

study, I am reaching out to our current volunteers and other like-minded community members in interviewing them with the aim to improve the quality and depth of our current service to the community.

3.4 Interview Questions

With a teachable spirit, I went to our tutoring volunteers to ask them about ways we could improve the current state of our ministry. I also interviewed four staff members at a local drop-in centre called Boikhutsong who also do after school tutoring with community children.

The questions I asked our after school tutoring volunteers were:

1. When you hear of a ministry, how do you expect it to impact a community? This question aims to put the interviewee in the driving seat in terms of his/her understanding of ministry as well as their hopes and expectations of it in the community.
2. What is your experience of a ministry that had a positive impact on this community? This questions aims to revive positive memories and experiences of a ministry in our community. I always find it helpful to start things on a positive note.
3. As a volunteer in our tutoring program, you minister to your community. How do you feel about your contribution and impact in bettering the education level of community members? This question aims to encourage the interviewee to do a self-assessment of his/her involvement in our after school-tutoring program.
4. What is your experience of a ministry that had a disempowering impact on this community? This question tries to remind the interviewee of negative examples of ministries so that he/she can contrast them with positive ones.
5. How comfortable are you in working alongside InnerCHANGE staff in this tutoring ministry? This question aims to check in the state of mind and heart of the interviewee in connection with InnerCHANGE's partnership with him/her.
6. From your perspective, what are we doing well, as an organisation? What do we need to improve on? The purpose of this question is to assess our impact and learn how we can improve our service from the perspective of the interviewee.

The questions I asked the staff members from Boikhutsong Drop-in centre were:

1. How do you feel about the impact your tutoring ministry is making in the community? In this question, I try to get an impression of interviewee job assessment.
2. How do you feel about your personal contribution into this impact? What challenges do you face in this work? This question aims to learn about the interviewee's assessment of their personal impact.
3. What needs to be improved on in order for this programme to make a better impact in the community? This is a check in question to learn about new ideas or things that could be changed in order to improve the ministry impact.
4. How can we invite more community members to join forces with you in serving fellow community members? The aim of this question is to learn about things to consider in bringing on board more people to serve the community.

The theme of both these sets of questions is the same with an appropriate adaptation to each group.

3.5 Conclusion

The education system of South Africa still has a long way to go in order to provide equal quality of tuition to all the learners without any racial or economic discrimination. From the colonial era to now, black children living in poor communities have been on the receiving hand of poor quality education. This is unjust and as the body of Christ, the church has the mandate to speak up against injustice. One of the ways it is called to speak up against the latter is through proactive social action. InnerCHANGE South Africa sees its tutoring ministry as a way of being a prophetic voice to the social problem of education. We believe that we can only be successful in this endeavour if community members are involved in it. And we want to improve the quality of the service we are currently rendering to the community by hearing the perspectives and opinions of some of our existing volunteers as well as some staff members from Boikhutsong Drop-in centre. We want to learn from our community members how to serve better. Jesus spent thirty years learning Aramaic and Jewish culture (Tiersma 1994:16), we also want to devote quality time to learn to do things well and better.

This is why I want to interview fellow community members and volunteers. On this journey, I would like to learn from them as much as possible. I am not expecting to have a consensus on every conceivable subject with them. What I need to do is respect their points of view and not to impute unworthy motives to them. Our maturity in this ministry partnership will be judged by how well we are able to agree to disagree and yet continue to love one another and seek the greater good of the other and our community. My heart is to see the creation of a healthy learning community between our staff and volunteers. I would like to see a mutuality in the relationship between staff and volunteers in which all give and all receive (Tutu 2004: 21-22).

Our ministry is indeed a drop of water in the ocean in terms of solving the South African education crisis. But

we are encouraged by Krabill's (1990:146) comment:

"It is easy to do nothing because we fear our small act won't count. It is thought that one more baby, one more luxury car won't make a significant difference. However, when several million other people act the same way, the corporate consequences of our behaviour are devastating. Five million more babies will make a whopping impact. The belief that 'my behaviour won't make a difference anyway' doesn't excuse us from moral responsibility. On the other hand, individual acts aren't enough. We also must act together through organisations at local and international levels that make a difference. Above all we must nurture a global perspective that makes a difference on the personal and local level".

The best practices of our tutoring ministry can inspire us in other areas of service or inspire others to follow suit. I believe that the church can facilitate economic, social, intellectual and spiritual empowerments. Different parts of the body can lean on each other in order to achieve these goals. The church has the capacity to create communities that cultivate a commitment to care for each other's spiritual, social, intellectual as well as economic needs. Christian community embodies God's design for human integrity, wholeness, and shalom (Kraybill 1990:269-270).

Let's hear the voices of the interviewees in the next chapter.

CHAPTER FOUR: INTERVIEWS WITH VOLUNTEERS

4.1 Introduction

This chapter captures the interviews conducted with two groups: four of our InnerCHANGE tutoring volunteers and four staff members from Boikhutsong Drop-in centre in Block S, Soshanguve. The interviews were conducted to explore a missional approach in a poor community such as Soshanguve.

It is in the spirit of trying to improve our partnership with our host community in our after school tutoring programme that I spent some time talking to four of our volunteers and the Boikhutsong Drop-in centre staff. Afterwards, I took my interview findings to our team for discussion and implementation. Our discussions led us outside our office and homes to go and interact with our neighbours. We used Fuder's (2014) Community Analysis Process that led us to action steps we are currently implementing. The feedback we received from both our volunteers, the Boikhutsong Drop-in centre staff and community members had an impact on all our ministry activities, including our after school tutoring programme.

4.2 Interviews

Tim Rapley (2007:15) defines an interview as "a story that describes how two people, often relative strangers, sit down and talk about a specific topic". He stresses that we currently are part of an interview society in which interviews seem central to making sense of our lives. Interview is seen in various forms and formats such as news, talk shows and documentaries. It pervades and produces our contemporary cultural experiences and knowledge of authentic personal, private selves as well as our observation and perception of the society. A face-to-face interview enables a special insight into subjectivity, voice and lived experience.

I took into consideration Tim Rapley's (2007:17-18) advice when conducting interviews by having all the questions written in advance before meeting with the interviewees. I tried to cover the same broad themes during the individual interviews, however I did not ask the same question in the same way in each interaction. This style is a central rationale of qualitative interviewing because it enabled me to gather contrasting and complementary talk on the same theme or issue.

During the interviews, the integral theme was empowering community members from and living in a poor community to become active voices in their own community. The various questions that arose from the literature study were used to facilitate a dialogue and a group conversation where "people's perspectives and understandings" (Leedy & Ormrod 2001:139) were discussed.

I interviewed a total of eight people; each person was interviewed personally. After this process, I gathered all the interviewees for a case study group discussion. I requested the four InnerCHANGE volunteers to participate in this research and they all consented. For the Boikhutsong volunteers, I first contacted their

NPO manager, explained my intent and asked for his permission to contact willing volunteers to participate in this research. I did the contacting myself and I was able to interview the four people I needed. The data was captured on a phone recorder and then transcribed. The interviews were conducted both in English and in Sesotho. The later was transcribed in English. What follows is a reworking of the data, which were:

- Organised by breaking the text down into smaller units and themes
- Perused in order to discover possible categories or preliminary interpretations
- Classified in categories and themes in order to find meaning in the data
- Synthesised in order to offer propositions and hypotheses

This data will be presented in two main units, consisting of the InnerCHANGE volunteers and the Boikhutsong Drop-in centre staff members. These two units will be subdivided into themes corresponding to the main questions used to facilitate the interviews. To compile questions for the interview, Holman's framework was used in order to bring continuity between the questions arising out of the literature review and placing them within a structure that could serve as a conduit for the interviews. Holman (2009:15) describes this framework as a method to interactively interpret nuances in a way that is "fair to both their world and to ours". She offers three interpretive paradigms for such a venture: sensing the poor, sharing the world, and embodying the sacred kingdom. These paradigms are flexible ways to bring to bear parts of the complex process of discovering assets within one's context of life and ministry. The three interpretive paradigms will now be discussed (Smith 2011:69-70).

a) Sensing the Poor

Sensing is the movement wherein people gradually grow in their awareness of the need(s) around them. These needs are embodied in people. It is also described as growing awareness of issues and needs around one's environment. Holman (2009:15-16) sees this as the "literal experience" of altruism through the physical senses. For her, the sensing is both physical as well as emotional experiences, which include but are not limited to: anger, compassion, shock, tears, disgust, empathy, overwhelming grief and repulsion. This sensing of need can also mean a new awareness of something that influences decisions about how to use time, relationships, and resources. In his book *Sub-merge*, John Hayes (2006:15-16) stresses the importance for mission workers to "seeking the spiritual, social and environmental welfare" of communities they serve in as a good way of seeking a collective future together. He sees this as a new ground the church needs to embark on. This new ground does not have a church building and its ministries at the centre. In Soshanguve as well as other communities, the unreached and needy dwell in places that are increasingly inaccessible to traditional churches. To succeed and connect among the urban needy, marginalised and outcast, mission workers will need to acquire new skills in language, culture and community organising-in fact, they will have to think like apostolic workers, willing to go out, observe, learn from the people they feel called to reach out and take action rather than simply draw in the lost and poor.

Although sensing usually happens through seeing, Holman (2009:16) opts for the word sensing deliberately in order to “include within this paradigm the full range of human neural responses”. She believes, and I concur with her, that in describing such encounters as ‘sensing’, rather than using more common emotional terms such as ‘feeling’, one allows the interviewees a broad engagement in the matter under discussion. Sensing can therefore be understood as “an awareness that could come through cognition or emotion and through different mediums that include media, travel, engagement in social ministry, or other personal experience of poverty” (Smith 2011:70).

Below are the questions used in the interviews related to sensing:

When you hear of a ministry, how do you expect it to impact a community?

What is your experience of a ministry that had a positive impact on this community?

What is your experience of a ministry that had a disempowering impact on this community?

What challenges do you face in this ministry?

The sensing happens within the body of the one sensing and can therefore be a motivation and an incentive to reach out to the person whose needs are greater than those of the sensing person. For Holman (2009:16), sensing can be the first step in the journey of engagement and proactive interaction with the people and needs around them.

b) Sharing the World

‘Sharing the world’ can be described as the full range of engagements leading from the sensing. They are the various ways in which we engage and constitute a full range of prophetic witnessing activities that usually fall under the auspices of social justice, charity and the giving of alms. They encapsulate the movements from an inner disposition to actual active contact with the other. These activities include, but are not limited to: sharing goods, sharing space, offering hospitality, sharing gifts by volunteering, practicing or lobbying for divestment, sharing ideas and sharing poverty. Jacob Bronowski (quoted by Hayes 2006:49) says that we have to understand that the world can only be grasped by action, not by contemplation. The hand is more important than the eye. The hand is the cutting edge of the mind.

In his sharing of one of his many experiences of living among the poor, John Hayes (2006:64-65) said that Minnie Street, in Santa Ana (a poor community in Orange County, Southern California) was his address for seven years. It was on this street that he started InnerCHANGE. It was here that he first dreamed of sending a team to Cambodia. Minnie Street acted as an anvil on which he hammered his faith and clarified that intimacy with God was essential to InnerCHANGE’s mission. This was a street that trusted him and team

mates, forgave their failures and embraced them as its own. Did they need to live there to see Christ facilitate transformation in that neighbourhood and see more than 100 persons come to Christ? Could a church have been planted, youth and children's clubs founded, basketball leagues organised, and gang members reconciled had they not made Minnie Street their home and pursued an inside-out empowerment strategy? Could they not just have commuted to this Santa Ana street, avoided personal cost and minimised the danger? Moreover, should they have lived apart from Minnie Street, retained addresses elsewhere and instead channelled valuable energies devoted to learning language and culture toward mobilising resources to engage poverty at a more macro level? Dropping like grains of wheat into the ground and growing up in the cultures of Minnie Street, allowing themselves to be drawn into the intricate web of relationships – all this was time consuming. Could their impact have been quicker and greater had they simply brokered their resources and leveraged connections in an outside-in strategy? These are fair questions to ask. Living incarnationally among the poor has always been controversial. On one hand, those who have shared their lives with the poor, like Francis of Assisi, Dorothy Day and Mother Teresa, have been fiercely admired. But incarnational workers among the poor have also been ridiculed and condemned for exposing their lives and those of their children to the dangerous conditions of the poor. Furthermore, the scale and speed of InnerCHANGE's work has been troubling to some who are more accustomed to quick returns or investments. InnerCHANGE's mission is primarily about sharing life with our neighbours, rather than bringing and giving resources to them without their engagement and participation. It is in sharing life with our neighbours that we discover what an asset they are to our neighbourhood and we learn to nurture that under the guidance of the Holy Spirit.

The preferred choice of the word 'sharing' instead of 'giving', is because real justice, relief, and cosmic healing are never one-way activities; they are engagements in reciprocity and relating to one another equally at the level of creation.

The interview questions that intended to explore this aspect of sharing the world are:

As a volunteer in our tutoring programme, you minister to your community. How do you feel about your contribution and impact in bettering the education level of community members?

How comfortable are you in working alongside InnerCHANGE staff in this tutoring ministry?

How do you feel about your personal contribution to this ministry?

c) Embodying the Kingdom

Embodying the kingdom is described as ushering into this world the ideals and hopes of the eschaton. In this process, the body of Christ endeavours to respond to the phrase in the Lord's Prayer where we pray, 'on

earth as it is in heaven' (Smith 2011:70).

Holman (2009:21) notes the importance of the word 'liturgy' in her description of what it means to embody the kingdom. The word liturgy, derived from the technical term in ancient Greek, 'leitourgia', signifies the often expensive offers of service to the people, and thus to the 'polis'(city) and the state. The term literally means "work of the people," but a better translation is "public service" or "public work," as made clear from the origin of the term (Wikipedia, accessed on 15/07/2014). Since liturgy also has a public service meaning, it is therefore a place where we see the sacred and secular divide come together. Liturgy is thus an ordered service or ceremony that tackles human needs in a manner that is in every sense a sacred act (Holman 2009:21). In the train of thought used by Holman, service to the poor then becomes a great way to identify with Christ. In His embodying Himself in the poor, our embodied response becomes a sacred act towards Christ. Mission towards the poor therefore is mission from and to Jesus by His servants whom the church is. The embodying encompasses both the outer and the inner realities of a person as a whole.

In our work as InnerCHANGE, we believe Christ when He proclaims, "Blessed are you who are poor, for yours in the kingdom of God" (Luke 6:20). However, we do not romanticise the poor or sentimentalise poverty. As talk show host Jack Paar is quoted as saying, "Poor people have more fun than rich people, they say; I notice that it's the rich people who keep saying it" (Jack Paar quoted by Hayes 2006:8). Neither do we join with those who imply that poverty might somehow mysteriously excuse people for not knowing Christ. Poverty has spiritual benefits, but in and of itself, it cannot redeem. We do not believe that God makes the poor His first concern because they are in some way 'best'. We have lived long enough among the poor to observe that poor and rich alike struggle with sinfulness before God. We believe that God puts the poor first because the world puts them last (Hayes 2006:78-79).

For those ministering among the poor, our mission is not complete without introducing the needy to biblical passages that show how God lifts them up. Not only do the poor need to know that God doesn't forget them, but even more, they need to know that He affirms them! They need to know that Jesus Himself identifies with them. If we do not have the courage to enable the poor to see themselves in the mirror of the Word, then they will see themselves into the mirror of the world, and that is not an uplifting picture. After looking into the world's mirror, the poor can all easily conclude that it is the rich who are blessed, and thus the poor will do all they can to try to imitate them. In our work, we are learning what it means to lead poor men and women to Christ, including their self-esteem. Otherwise, their souls may belong to God, but their self-esteem will continue to belong to the world. And that can be the difference between an empowered believer and a disempowered believer. This truth is critical because typically only empowered believers experience the blessing that blesses others and sparks the kind of missional movements we all long to see (Hayes 2006:84-85).

In my attempt to affirm our volunteers and draw them into the heart behind our after school-tutoring ministry, I asked them the following questions pertaining to embodying the kingdom:

From your perspective, what are we doing well, as an organisation? What do we need to improve on?

What needs to be improved on in order for this ministry to make a better impact in the community?

How can you invite more community members to join forces with you in serving fellow community members?

4.2.1 Meet our Four InnerCHANGE Volunteers

I interviewed three men and one woman. All the male interviewees were university students and all under the age of 40. The only female interviewee is a pastor and a retired teacher who is in her early sixties. All these volunteers have been serving alongside us since the beginning of our tutoring ministry with the exception of one, who started three years later.

Question 1: When you hear of a ministry, how do you expect it to impact a community? On this question, all our volunteers mentioned that their understanding of a ministry is an organisation or church that is trying to make our community a better place to live in. A crime free place, create job opportunities for community members, promote education, educate the community about HIV/AIDS, the impact of alcohol and drug abuse of the body and brain, teenage and out of wedlock pregnancies, parenting, littering and creation care. A good ministry should not limit itself to spiritual things only, but should be holistic in blessing the whole person and its community.

One volunteer who is also a pastor, said that her fundamental expectation of a ministry is to help as many community members as possible to follow Jesus. For her, following Jesus leads to making positive choices which bless an individual, his/her family and the whole community. A good ministry is an organisation that uplifts Jehovah's Kingdom values.

Another one said his expectation of a ministry is that an organisation comes into a community, identifies a need or an issue and tries to respond to it.

Another one said that he expects an organisation to bring something new to the community that would make it a better and enjoyable place to live in. He sees the local church as living a mile away from this ideal because, in his view, the church just talks about Jesus, judges people and cares about tithing above all things.

Finally the other one expects a ministry to help community members overcome poverty and bad habits connected to poverty such as drug and alcohol abuse, domestic violence, bad financial stewardship and laziness.

Question 2: What is your experience of a ministry that had a positive impact on this community? All the volunteers said that they have seen some positive impact of a ministry in this community. But they all stressed that it is very little positive impact compared to the number of ministries (local churches and NPOs we find in the community).

One person had seen ministries that taught people self-help, making vegetable gardens and doing things like tutoring which was a blessing to this community of ours.

Another person is part of a local church that once started a vegetable garden with neighbours who weren't all members of the church. He was glad that his church went beyond the expected task of preaching, baptising and starting new branches to doing community development and empowerment projects. He was sad though the project only lasted three years and was disrupted over members' personal conflicts.

Another person was once involved in a non-profit organisation that taught sexual education to the youth. Many young men went for the Medical Male Circumcision (MMC) as a result of this NPO's campaigns.

Only one person did not have an example to share.

Question 3: You minister to your own community as a volunteer. How do you feel about your contribution and impact in bettering the education level of community members?

Generally, all the volunteers felt good about the opportunity InnerCHANGE gives them to tutor children. They liked the path they are on to be of service to community members and wished they could do more to serve.

One person mentioned that tutoring is helping to improve his teaching abilities. He was a chemistry student at the university and thought that his new teaching skills can only be good for his curriculum vitae when he looks for a job in future.

Another one added that tutoring allows him to give back to the community in taking care of one of the most vulnerable groups in our communities, children. Tutoring is a fulfilling activity because he likes school, values education and he is following in the footsteps of ministers he has lots of respect for. This volunteer spent five years of his life living in an orphanage. He saw a lot of people come and dedicate their time and resources to serve him and fellow orphans. He would like to serve people, especially the vulnerable, his whole life.

Another one said that it was good that he could serve fellow community members through tutoring. He personally owed his academic success to a community older brother who spent a lot of time tutoring him in high school. Being involved with InnerCHANGE helped him give back to the community.

Question 4: What is your experience of a ministry that had a disempowering impact on this community?

Here I got different answers from people:

Any ministry that starts something, but can't complete it because of lack of follow up, power struggle or poor leadership.

I have seen a ministry that had great plans on paper, but never acted upon them. The plans just remained great ideas to this day.

A ministry that limits its impact on its own members or like-minded people.

Question 5: How comfortable are you in working alongside InnerCHANGE staff?

The general feeling was positive. Below are the answers I collected:

I feel like I fit in well and work well with staff members.

I feel comfortable here because I feel like a partner in business and not like a student or an outsider. InnerCHANGE staff don't impose on me anything. We talk through things and strategise together about how to best serve the children. I am learning to speak my mind to people who are a lot older than me, which is something I am not allowed to do elsewhere.

I am glad that I am able to keep my mind busy as I partner with InnerCHANGE in this ministry. As a pensioner, it is been energy giving to continue serving my community in using my teaching skills.

Question 6: From your perspective, what are we doing well, as an organisation? What do we need to improve on?

I knew this question was going to be the most important one to help us move forward because it was going to highlight key areas of success as well as growth. All the volunteers easily shared things InnerCHANGE tutoring ministry was doing well. However, it was hard for them to share areas of growth, not because we are perfect, but because it could be seen as criticising. I had to really probe our fellow sojourners in order for them to share our ministry growth areas. I was very glad they opened up their hearts to me.

According to the volunteers, the things the ministry is doing well are:

Engaging the youth through tutoring.

Creating space for people to freely and comfortably serve according to their strengths.

Allowing young adult to gain experience and new skill in community development and empowerment.

Encouraging volunteers to improve their computer skills as they use the organisation's computers.

Racial diversity is seen in our team make up. This diversity portrays a positive picture of the new South Africa and how the Kingdom of God is meant to be, and speaks volume to the children who come to tutoring.

Areas that need improvement:

Diversify the pool of children to tutor. InnerCHANGE tends to focus on middle and high school children only. Some primary school pupils need help too. It would be good to include them in this programme. It will also be good to include and welcome adult learners in need of help. These adults could be both volunteers (in our tutoring programme or in our other activities) and students.

Feeding the learners with simple, yet healthy food like brown bread, soya mince, vegetables or pap. A lot of learners come from very poor families and can hardly afford a meal on a daily basis. A free meal could help them to study well.

The organisation must introduce itself to the community and inform them of what it is doing. Ask for volunteers from the community to join in. If people know what the ministry is doing, more people will be involved, no doubt about that. Also it would be good for the team to involve families of our learners more into our programme. That way parents and guardians won't negatively interfere into their children's weekly routine of coming to tutoring. Sometimes children are given chores and sent somewhere else when they are supposed to come to tutoring.

There was a general consensus from all the volunteers that InnerCHANGE offers good services to the community, but few people know about these services. There was a suggestion from one of the volunteers that we do a rally so that we can inform community members about ways we serve it. She went on to say that we could announce the date of the rally through the local community radio and newspaper, print out flyers to distribute and post at all the schools in our area.

Outreaching people. We needed to strategise about the best way for our ministry to be visible in the community and do awareness campaigns to let community members know about what is happening. Places like homes, churches, sport events, and other community-organised functions could be good targets.

We need to incorporate prayer and bible studies in the after school tutoring ministry routine so that we can make disciples of Jesus.

We could look into providing assistance to learners with learning disabilities who don't fit in well in the public schooling system.

We could collaborate more with the local church and NPOs in the area of tutoring.

4.2.2 Lessons from these Interviews

I consider all the above-mentioned areas of improvement as lessons as we moving forward.

4.3 Meet the Boikhutsong Drop-in Centre Staff Members

At this centre, I interviewed four people: three ladies and one gentleman. I went to this organisation only because it also has afterschool tutoring as one of its programmes. The manager of this organisation was very gracious with me and allowed me to speak to any of his volunteers in order to find those willing to be part of this project. To my big and pleasant surprise, I ran into some people I knew. Two out of the three ladies I interviewed were once mentees of my wife and the gentleman was once my mentee. As a result of this, the explanation and the 'buy-in' to my research project were very easy.

The reason why I interviewed the Boikhutsong Drop-in Centre staff members was because I wanted to compare notes with another organisation doing an after school-tutoring programme. The Drop-in Centre is a government-funded programme. According to the Children's Act, a drop-in centre is a facility that provides basic services aimed at meeting the emotional, physical and social development needs of vulnerable children. The basic services provided must include one of the following: food, homework support, laundry or personal hygiene. Homework clubs and soup kitchens would count as drop-in centres too. In addition to providing one of the basic services, a drop-in centre can offer any of the prescribed programmes that are appropriate for the developmental needs of the children attending the centre. These are programmes like:

- Counselling and psychological support;
- Social and life skills;
- School holiday and educational programmes;
- Primary health care in collaboration with local health clinics;
- Outreach services;
- Reporting and referral of children to social workers or other social service professionals; and
- Prevention and early intervention programmes.

(http://www.ci.org.za/depts/ci/pubs/pdf/resources/general/2012/CA_guide_for_drop-in_centres2012.pdf. Accessed on 28 November 2014).

The Boikhutsong Drop-in Centre was established in order to fulfil the above-mentioned services prescribed by government such as food parcel distribution to poor households, homework support, soup kitchen, school holiday and educational programmes, social and life skills, and reporting and referral of children to social workers or other social service professionals.

The Government has established several drop-in centres in the township of Soshanguve where vulnerable children of poor households can go after school, have a meal, get help with their homework and be trained in life skills before they go back home. The Government supplies the food and pays the staff members' stipends.

In my conversations, I learned a lot from staff members about a top-down government initiative such as a Drop-in centre that inspired the improvement of our after school tutoring ministry as InnerCHANGE. With the knowledge that Boikhutsong Drop-in Centre does more than just after school tutoring, for the sake of this study, I geared all my questions towards how they do tutoring as a Drop-in centre.

4.3.1 Interviews

Question 1: What is the reason why you are doing this job?

All of the respondents talked about their passion to serve and love the children of their community.

One of them mentioned feeling uncared for as a child and hated to see that happening to other children. She has always loved children in her neighbourhood and extended family even though she has no children of her own as an adult.

Another person talked about doing this job out of a desire to see children of this community have a better lifestyle in the future.

Another said that it is easy, local and provides an income he/she would otherwise not have by just sitting at home.

The final person mentioned having the dream to start his/her own non-profit organisation. Being currently involved in one, helps prepare him/her to learn about how to run one.

Question 2: How do you feel about your personal impact in serving your community?

I recorded mixed reactions to this question. Some respondents were happy with their impact, others weren't. This sentiment was expressed with regards to their job description, which is soup kitchen management, once a month food parcel distribution to poor households, homework assistance and the running of educational programmes such as life skills. All of them admitted that their least favourite activity is homework assistance.

They were not skilled to help the children in key subjects. The Drop-in Centre works with middle school children (grade 7 through grade 9). Subjects like mathematics, technology, first languages (Tsonga, Sepedi and Isizulu) and economic management and natural science are very hard for the volunteers to help with because they did not do them in school themselves and/or there is been a change of curriculum since they left school. The only subject they felt competent in was Life Orientation. They also all admitted that if their job consisted of homework assistance only, they would not have taken the job or they would have resigned soon after starting the job. They were still carrying on with their jobs because homework assistance was only a minor portion of their tasks.

Going back to the general feeling of the impact of their service to the community, one of them felt positive about the fact she is able to be the bridge between teachers and parents. The children get to do their homework under her supervision and most of the time in the absence of parents and guardians.

Another one said that children who come to tutoring tend to do well academically. These children are self-motivated and don't need tutoring help. The provision of a meal, a venue and adult supervision are enough for them to thrive in their academic potential. So the conclusion is that their programme is making a positive impact and the staff feels positive about personal impact.

Two people did not feel like their ministry is having a big impact. They felt like children were more interested in the food than tutoring. They also felt very limited in their capacity to help academically. Children who really need help in major subjects, can't get it from the staff members. One thing that they successfully did in the past was to encourage the children who had a good understanding of certain subjects, to help explain to those who struggled to understand.

The staff are also generally discouraged by the children's guardian's involvement in school work. The latter don't seem to care about their children's progress in school, they would rather spend the whole day gambling and talking to friends than checking the books of their children. For them, the responsibility of educating their children falls under the school and a drop-in centre such as Boikhutsong.

Question 3: What challenges do you encounter in your work?

Like everything else in life, the respondents said that their work has its challenges.

One person stressed that there are a lot of children who are unwilling to do their homework. So they make the staff's life very difficult as tutors although they don't share their sentiment of unwillingness directly with them. This is a discouraging feeling she/he deals with on a regular basis.

Another one added that food security for children is also a problem. Children from very humble households don't have enough food at home. They heavily rely on the one meal at school and the food parcel the NPO

provides once a month. This parcel can realistically only last a week or so. Children who don't eat well at home have a hard time concentrating on their academic work.

Another one talked about finances. Sometimes the staff spend months without getting a salary when the NPO does not have any funding. During such a season, there is a lot of absenteeism from staff and a lack of motivation to go the extra mile in helping children.

The last one talked about the nagging feeling of incompetency because she/he can't help the children in the subjects they need most help in.

The overall challenge was the scarcity of appropriate skills in most subjects. The cooking of food, gathering children for activities and food parcel distribution are easy and completed smoothly. But homework assistance and the teaching of life skills such as choice making, substance abuse, and rights and responsibilities, required skills that these four staff members didn't have.

Question 4: How can we invite more community members to help out?

All the volunteers mentioned the fact that they could do with extra helping hands, especially skills to tutor in difficult subjects such as Mathematics, Language, Technology, Economic Management and Natural Science. There is a lot of work for very few staff members. They also said that it could be very easy to have more community members involved if the NPO could pay them and even increase the current monthly stipend amount. But the NPO depends on governmental funding, which does not always come in on time to allow proper and consistent planning from the NPO management. The Government also determines staff members' stipend amount.

All the respondents said that it is easy to get more children into their programme because their offices are located within a secondary school premises and there is a good collaboration between the school and the NPO. The school encourages the children to attend the after school tutoring. It is both a blessing and a challenge. A blessing because the children's attendance makes them feel that the service the NPO renders to the community is valued. It is a challenge because the NPO does not have the capacity to provide good quality tutoring to the children. Competent tutors found in the community would require salaries that the NPO can't afford to pay. The NPO once approached some community members with some experience in tutoring and teaching. The latter required big salaries, almost equivalent to government teachers' monthly income. They (the community members with good experience in tutoring and teaching) cited the fact that since the government funds the Drop-in Centre, it should be able to put forward good stipend incentives if it values the education of the children of South Africa.

One respondent said that it would be good to start by mobilising the children's families to be involved in tutoring their own children. They tried to mobilise parents as an organisation, but they have not been

successful yet. The primary reason for the lack of success was because most parents and guardians expect the Government to solely be responsible for the education of their children. And whenever they were requested to be involved, especially with the NPO, in order to help more than just their children, they expected to be paid because they were rendering a service to the Government.

This respondent went on to say that some parents/guardians are willing and try their best, but their effort is limited to their children alone. Other parents/ guardians are willing to be involved in their children's academic work, but they don't have the competency to do so. The NPO has been trying to get a parent support group off the ground, there is hope, but not much progress.

Question 5: Would you still do this job if you were not paid?

All the respondents paused before answering this question. All of them said that this is a job that gives them the opportunity to serve their community and also allows them to take care of their own financial needs. Their job description involves more than just tutoring, they are caregivers. But if the job description was mainly about tutoring, there was no way they could stay without getting paid. Tutoring is an energy draining activity for them and they could not motivate themselves to keep trying to make this programme benefit the children, if there was no cash incentive to keep them going. They only do homework assistance because it is prescribed as one of their mandates as a drop-in centre. Without doing it, the government would not fund them and they therefore won't be paid by the NPO on a monthly basis.

However, the interviewed staff members all said they liked their job as caregivers and they could do that without pay. They would, however, be looking out for other paying job opportunities to move towards. The NPO does not always have money to pay them when there is no funding. Without the latter, there won't be food for the children and it would be very hard to get volunteers to commit short and long term.

One respondent said that if she/he were not paid, she/he will do her work half-heartedly. She said that her/his motivation would be very low, although she/he likes to serve the community.

4.3.2 Lessons from these Conversations with the Boikhutsong Drop-in Centre staff

In my conversations with the Boikhutsong Drop-in Centre volunteers, it became clear that after school tutoring was a hard task and one of the least fulfilling parts of their job. The reasons were because a lot of the children who attend don't like it. They felt forced to be there and comply out of obedience or they are only interested in the food that is provided. This category of children actually disrupts other's study time. The other main reason is the capacity: most children need help in subjects such as mathematics, science, language, technology and English. The majority of the volunteers can't help in these subjects, so children are left to fend for themselves. In its establishment of drop-in centres, the government's intention was to provide basic services aimed at meeting the emotional, physical and social development needs of vulnerable

children. Homework assistance is one of those needs. In drop-in centres, the child's best interests are of paramount importance in all matters concerning his/her care, protection and well-being. This means that the child's best interests are the most important factor people must consider when making decisions about any service, care, or other form of support provided to the child and his/her family (www.ic.org.za. Accessed on 11/12/2014). In listening to Boikhutsong staff members, it sounded like most of them felt positively about the ways they serve community children, except in the education area because of lack of skills.

The staff sentiment about the aspects of their work such as cooking healthy meals on weekdays for the children, visiting the children's families on a weekly basis, compiling families' health histories and social circumstances data for referrals to competent authorities, are fulfilling and well done. These activities keep them going, positive and hopeful about the NPO impact in the community.

For the purpose of this study, I would like to reflect on the education (homework assistance) aspect of the Boikhutsong Drop-in Centre. It is clear to me that the NPO does not provide the best homework assistance to the children because of a lack of capacity. The staff members' willingness to help the children wasn't enough to deliver quality tutoring. The NPO may be providing the best care possible for the children who are involved in its programmes. But this care is not enough to improve the academic performance of the children. Skilled community members who were approached by the NPO required big salaries for their services because they believe that the government can afford to pay. According to them, the payment of big salaries would show how serious the government is about providing quality education to the poor and vulnerable South African children.

4.4 Implementation of Learning

After sorting through the interview findings both from our InnerCHANGE after school tutoring and the Boikhutsong Drop-in Centre staff, I started pondering what it means to be an active listener and teachable. From our InnerCHANGE volunteers, I heard a general sentiment that we need to spread our net wider in the community so that more people could benefit from all our programmes, not only tutoring. In order to effectively spread our net wider, we needed to come up with creative ways to describe who we are, what we do, where people can find us and how the community could be involved with us. Spreading our net wider meant collaborating with our host community in different projects and activities, which we value as a missional community. I believe that community initiatives such as tutoring may provide the body of Christ with opportunities to take part in the transformation of society. They will also ensure that the Christian faith is more than going to church on a Sunday. Followers of Jesus do not have a privatised way of being church, in which the church makes peace with its irrelevance with regard to the real questions of people's lives. This way of thinking could apply to our response to major societal issues such as the current education crisis. A number of communities have discovered that the answer to societal challenging issues lies in getting involved with each other, in 'opening up' (van Niekerk 2014:6). I also believe that a lasting solution to the

current education crisis in South Africa lies in a healthy partnership between affected communities and different stakeholders including the church.

Hirsh and Frost (2006:16) say that the missional church should meaningfully interact with its host culture along with its issues without ever being beguiled by it. It must engage them “without compromising the gospel”. van Niekerk (2014:6) also argues along the same line when he says that the church must join forces with social initiatives such as tutoring, “while maintaining its own identity”. It is in these shared projects between the church and its host community that excellent casual interactions happen. These shared projects allow the church to partner with unbelievers, skeptical and pessimistic people in useful, intrinsically valuable activities within the community. In the context of that collaboration, significant connections can be established. The church can initiate these projects though they are presented as a community wide activity, or it can simply get behind existing projects. The important thing is to find joint projects that put the church and the community shoulder-to-shoulder in a joint partnership. The church needs to find or develop projects that allow the time for important friendships to form. This is because the missional church embraces a messianic spirituality. “This is, a spirituality of engagement with culture and the world in the same mode as the messiah himself” (Frost & Hirsch 2006:25-30).

The partnership between the community and the church is at the core of what it means to follow Jesus. Hendriks (2010:279) states that the essence of theology, according to the missional approach, is to know God, to discern His will and guidance; it is faith-seeking understanding. God is both triune and missional. The first premise that undergirds this argument is that mission is an extension or amplification of God’s very being. Karl Barth was one of the first theologians to articulate mission in the context of the doctrine of the Trinity. “Missional theology took this lead and that of others who amplified it by saying that theology should be viewed as a sharing in the *missio Dei*”. The second premise is that a faith community cannot really understand God in a personal and meaningful ways without taking part in His missional praxis. “It is an activity initiated by the sending, missional God who, in His grace and mercy, entered into a covenant with the faith community in order to use it as an instrument of His mission”. A third premise is the fact that God is revealed as three persons, Triune. This premise should not simply be objectified and analysed into ontological categories of thought, because it has important implications for mission, as well as for our understanding of theology. Because God is a community, and humankind and faith communities cannot be any different from this attribute. It is in seeking a synergetic partnership with our neighbours that I went ahead to interview them.

From the Boikhutsong Drop-in Centre staff members, I was very impressed by their regular contact with the families of the children they serve. With the monthly food parcel distribution and the research they do for local clinics and social services, the impact of the Drop-in Centre is not limited to the child alone; it is extended to the well being of the whole family of the child. This approach is holistic and relevant to the need

to empower community members. This approach is definitely something InnerCHANGE South Africa can learn from.

From this reflection, three points came to mind that InnerCHANGE South Africa needed to take into consideration moving forward: visibility, marketability and relevancy. The rationale behind the pondering of these three points is to validate suggestions made by interviewees whom I consider as key assets and partners to the effectiveness and success of our after school tutoring ministry. These three points can be unpacked as follows:

- a) **Visibility:** We had to do a better job at being known and seen in the community so that more community members could benefit from our programmes and more volunteers could come forward to lend us a helping hand.
- b) **Marketability:** We had to figure out ways to encourage children to come to our tutoring programme regularly, especially those who need help with their school work because they are already struggling academically. Involving parents, guardians and other family members could help motivate children to come to the programme. Over the past years, we noticed that the children who are devoted to our tutoring programme are those who like school and do well academically; therefore they want to improve their grades.
- c) **Relevancy:** We had to clarify the scope of our tutoring ministry and focus more on helping in areas of need such as mathematics, sciences, and languages first, then help them to improve in areas of knowledge they are good in already.

I then gathered both our volunteers and the interviewed Boikhutsong Drop-in Centre staff members to discuss the findings of my interviews. During the latter, I obtained a wealth of descriptive information and examined relationships among different phenomena. I attempted to analyse and understand issues that were important for the improvement of our ministry. From listening to these fellows, I considered what is at the centre stage of our grappling with: what it means to improve the quality of our service to the community? The focus was typically to determine the dynamics of why individuals thought, behaved, or developed in a particular manner rather than on what their status, progress, or actions were. I wanted to understand why our volunteers thought we needed more visibility, marketability and relevancy in order to have a better impact in the community (Polit D.F. & Beck C.T. 2008:236).

Polit and Beck (2008:235) think that the greatest strength of case studies is the depth that is possible when a limited number of individuals are being interviewed or involved in a conversation focused on a specific matter. Case studies provide researchers with opportunities for having an in depth knowledge of a person's condition, thoughts, feelings, actions, intentions and environment.

In the room, I wanted to create a casual atmosphere so that our conversations could be free flowing. I started by thanking my audience for their willingness to participate in this research. I also shared with them what I learned from the interviews and informed them of my intent to put into practice those lessons.

In this group conversation we learned a lot about how the Boikhutsong volunteers are intentional about being visible in the community. They visit the beneficiaries of their programmes regularly. It works out well that most of the families the tutoring children are from are also part of the home-based care programmes that the drop-in centre runs. The volunteers visit these families four times per week. With the regular visits to these homes, there is a good channel of communication and reporting between family and staff that makes it possible and easy for children to show up at tutoring. In fact parents expect the children to come to tutoring. It feels like a chore for some of these children, but they are regularly present. The InnerCHANGE volunteers acknowledged that there is some connection between InnerCHANGE and some learners' families, but we don't visit these families regularly. Most of our volunteers also said that we needed to figure out ways to be known and visible kilometres away from our site.

On the subject of visibility, some people suggested that we print out flyers to send out to all primary, secondary and high school located on the North side of the township. Other people suggested that we meet up with our ward councillor and request that she announces our ministry programmes in her monthly community meetings.

On the subject of marketability, the Boikhutsong volunteers saw their tutoring ministry time primarily as a space where children receive a meal and have space to do their homework. Because of the Drop-in Centre's capacity and resources, they are unable to help children (especially the middle school ones) in the subjects they need most help in. Some of our volunteers also felt strongly that InnerCHANGE should provide a hot meal to tutoring attendees. We have previously just provided sandwiches. A hot meal, these volunteers reckon, would be a good motivation for children to come regularly. All the volunteers agreed that the quality of our work is good. Children get help in all subjects and we can also attest to their academic improvement as a result of their involvement in our programme. The consensus was that we need to carry on the good work we are doing and recruit competent volunteers as well as train them to become better tutors.

On the subject of relevancy, both the InnerCHANGE and Boikhutsong Drop-in Centre volunteers agreed that after school tutoring is needed in our community. We have received reports from teachers that the majority of classrooms are below par in the assessment of the right level of education. From my personal experience and observation, I can attest to the fact that the level of literacy and numeracy is not the best for the majority of learners I come into contact with. The challenge in this area of relevancy is that a lot of learners don't think that they need help. As schoolwork becomes more difficult, the more stressful school becomes which leads

to disruptive behaviours in the classroom and in the school yard. In the end, we have a high rate of school dropouts.

The purpose of this group discussion was to come up with proposals about how InnerCHANGE South Africa could be more visible, marketable and relevant than it has been before. After gathering all the findings, I took them to our InnerCHANGE team for discussion and resolution.

4.5 Discussion of Interviews

The discussions were intended to improve our (InnerCHANGE South Africa) partnership with our neighbours in serving our community of Soshanguve in the area of tutoring. We specifically took into consideration the volunteers proposals to improve our visibility, marketability and relevancy as a ministry. During our conversations as InnerCHANGE staff about visibility, marketability and relevancy, we included all our ministry activities, not only after school tutoring.

In those discussions, we made use of Fuder's (2014) community analysis process and the methodology proposed by Holman (2009).

4.5.1 Community Analysis Process

Fuder (2014:85) points out that analysing a community "involves networking with other ministries and organisations that are also seeking to reach out to the community". It entails an intentional and proactive pursuit of neighbourhood insiders, individuals who can open doors into the lives of other residents. It also comprises fieldwork, which leads to being in touch with the needs in the neighbourhood in order to find ways to serve the community. We were blessed by the insight that the Boikhutsong Drop-in Centre staff members shared. Our after school tutoring volunteers as community insiders also challenged us in practical ways about how to improve our impact in the community. As a missional community, InnerCHANGE values listening to keys stakeholders such volunteers and neighbours so that a solid partnership in serving our host community can be established.

Fuder (2014:86-94) uses Numbers 13:1-14:21 to help structure the community analysis process. This passage is the story of the twelve spies who, under the leadership of Moses, went to check out the land God promised to the Israelites. This story can be broken into eight steps, which helped us to reorganise and restructure our ministry strategies based on the insight from interviews with community insiders- both the InnerCHANGE volunteers and Boikhutsong Drop-in Centre staff members.

Step One: Choose Specific Individuals

In Numbers 13:1-3, the Bible declares:

“The Lord said to Moses, “Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders. “So at the Lord’s command Moses sent them out from the Desert of Paran. All of them were leaders of the Israelites”.

The Bible says Moses sent out spies at the command of the Lord. It is important to realise that the ministry we are involved in is God’s and we should be attentive to His guidance and command as to what to do and what not to do. God has a cadre of people who are part of churches, schools, communities and ministries who could be employed strategically to be involved. More often than not, we forget that. God’s work done God’s way will never lack God’s anointing. We must choose wisely and prayerfully those to be involved. Some of our choices have to do with gifting, talent or expertise. Some of these may be about potential and require training.

I know that our staff members are a critical asset to the health of our ministry as well as its improvement. I therefore invited all of them, including myself, to be involved in this process. I also invited three community members who regularly join for our weekly prayer time and activities. Our team of six members and three community members were my chosen individuals. It was going to be a blessing to work with these fellows because they understood best my heart for the community and what I was trying to achieve through this process.

Step Two: Put Together a Survey Team

In Numbers 13:4-16, the Bible declares:

“These are their names: from the tribe of Reuben, Shammua son of Zakkur; from the tribe of Simeon, Shaphat son of Hori; from the tribe of Judah, Caleb son of Jephunneh; from the tribe of Issachar, Igal son of Joseph; from the tribe of Ephraim, Hoshea son of Nun; from the tribe of Benjamin, Palti son of Raphu; from the tribe of Zebulun, Gaddiel son of Sodi; from the tribe of Manasseh (a tribe of Joseph), Gaddi son of Susi; from the tribe of Dan, Ammiel son of Gemalli; from the tribe of Asher, Sethur son of Michael; from the tribe of Naphtali, Nahbi son of Vophsi; from the tribe of Gad, Geuel son of Maki. These are the names of the men Moses sent to explore the land. (Moses gave Hoshea son of Nun the name Joshua.)

Moses knew the importance of teamwork. There is an African saying I strongly believe in that states that ‘If you want to walk fast, go alone. But if you want to walk further go together with other people’. Individually, we really are no stronger than our team. Each of these names in the above mentioned passage is of value to God. Our work is best utilised when we work together.

As a team, we decided to survey our community to learn about the impact of our tutoring ministry, how relevant it still is and inform other community members about our services. Before going out, we thought about being more visible than we had been. We took into consideration one of the suggestions of my group discussion with both our InnerCHANGE volunteers and Boikhutsong Drop-in Centre staff to print our flyers. We did that and put on it all the details of our ministry activities with days and times they happened as well as contact numbers. We initially thought about solely focusing on our tutoring ministry, but in the end, we decided to include all our ministry activities. We had tutoring, basketball and kids' club on the flyer.

During our fieldwork time, we heard constructive feedback and insights from our neighbours about what we are doing and what else we could do to serve the community. A lot of suggestions of new services we could render were thrown around. After prayer and discernment we added new ministries that our capacity could allow us. Our own requirement in starting these activities was that some community members must be partners to help run them. Below are the weekly ministry activities we added as a response to our neighbours' expressed needs:

Mums and babies: A platform where young mothers and their babies (1-4 years old) spend quality time together playing, singing and just celebrating one another. There is a high prevalence of teenage pregnancies (or just pregnancies out of wedlock) in our community. The vast majority of these young mothers aren't ready yet to mother their children. There is also a culture of parents not spending quality time with their children.

This group is also a young mother support group.

Aerobics: Community members expressed the desire to lead a healthy lifestyle. Working out was one of the ways they could practically start living out that wish. Twice a week, people do aerobics with our staff members.

Teenager hangout: our kids' club has been very successful since its inception. But we realised that over the years, children who became teenagers lost interest in the club. We tried to direct these teenagers towards our other activities but only a minority made a smooth transition to other activities. We started a hangout group for only teenagers; in it they explore their sense of identity and what it means to follow Jesus.

Finally, we updated our flyer with the new ministry activities, printed out a 2015 calendar and t-shirts with the aim of improving our visibility. Below are photos of our flyer, 2015 calendar and t-shirts:

What's on?

Homework Help
Tuesday and Thursday at 3:30 - 5:00pm
1671 Molelana Street, Block 8H (via Lempe)

Basketball Practice
Tuesday 4:00pm and Friday 2:30pm
Sefopho School, Block 8H

Aerobics
Tuesday and Thursday 5:30pm
1671 Molelana Street, Block 8H

Mums and Babies
Friday 1:00 - 2:30pm
1671 Molelana Street, Block 8H

Kids Club
Friday 2:30 - 5:30pm

Teenager Hangout
Saturdays 2:00 - 5:00pm
1671 Molelana Street, Block 8H

FOR MORE INFORMATION
CONTACT:
LUC KABONGO
072212643




InnerCHANGE

Just Justy, Love Mercy, Walk Humbly With Your God

2015

| JANUARY | FEBRUARY | MARCH | APRIL |
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Join Us Every Week For Our Amazing Activities

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| <p>Twins Tuesday and Thursday at 2:30pm - 5:00pm 1671 Molelana Street, Block 8H</p> | <p>Mums and Babies Friday 1:00 - 2:30pm 1671 Molelana Street, Block 8H</p> | <p>For More Information contact: Luc Kabongo - 072 221 2643 Steph Angweni - 076 676 4956</p> |
| <p>Basketball Practice Tuesday 4:00pm and Friday 2:30pm Sefopho School, Block 8H</p> | <p>Kids Club Friday 2:30pm - 5:30pm 1671 Molelana Street, Block 8H</p> | <p>www.innerchange.org/teams/innerchange</p> |
| <p>Mums Tuesday 4:00pm 1671 Molelana Street, Block 8H</p> | <p>Teenager Hangout Saturdays 2:00 - 5:00pm 1671 Molelana Street, Block 8H</p> | |



Step Three: Exegete the Community

In Numbers 13:17-24, the Bible declares:

“When Moses sent them to explore Canaan, he said, “Go up through the Negev and on into the hill country. See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees in it or not? Do your best to bring back some of the fruit of the land.” (It was the season for the first ripe grapes.) So they went up and explored the land from the Desert of Zin as far as Rehob, toward Lebo Hamath. They went up through the Negev and came to Hebron, where Ahiman, Sheshai and Talmi, the descendants of Anak, lived. (Hebron had been built seven years before Zoan in Egypt.). When they reached the Valley of Eshkol, they cut off a branch bearing a single cluster of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs. That place was called the Valley of Eshkol because of the cluster of grapes the Israelites cut off there”.

Moses sent off the team into the land to learn about it. Exegeting a community is hard work and requires lots

of effort, challenges, pushing oneself out of comfort zones in order to collect quality data. When we get out of the building and move into need and brokenness, language barriers, or people expecting you to fix their needs because of the colour of your skin or status in the community, it becomes overwhelming. But I believe that is where Christ calls us if we truly want to incarnationally serve others.

We went door to door in our neighbourhood, handed out flyers and talked about our ministry activities, inviting neighbours to them and hearing their opinion about our impact in the community and what we can improve on. In regards to tutoring, some neighbours expressed their happiness about the academic performance of their children who attend our tutoring and encouraged us to keep up the good work we were doing. Others were surprised that we still offer tutoring because their children told them that we stopped tutoring. These children did not want to come to tutoring that is the reason why they lied to their parents. Now with a flyer in hand, the parents could ask their children to come back to us, because their children still need help in some major subjects.

Some neighbours also complained to us that we focused our attention to children and young people, not to the adults. They suggested that we do a community vegetable garden that they could be involved in. They pointed to us a piece of land that was used as a vegetable garden in the past years, but not this year. We also learned from the very same community members that the land pointed to us was once used as a community garden where a lot of our neighbours worked together. The project disintegrated from the first harvest season due to interpersonal conflicts over a fair share of the fruit of the harvest. We are currently in the process of enquiring about the use of that land. We sent out some of our neighbours and staff to contact the municipality and other community members who may facilitate our use of that land. We learned from the people we sent out that the land is under an existing NPO. At the time of my writing, we were still waiting to hear from this NPO representatives to learn about the terms and conditions of the use of this land. At this point, things don't seem to be going in the right direction in terms of using that land. We hope and pray that as a team of InnerCHANGE staff and neighbours; we will find a land to use somewhere else in the community.

Step Four: Report the Findings

In Numbers 13:25-29, the Bible declares:

“At the end of forty days they returned from exploring the land. They came back to Moses and Aaron and the whole Israelite community at Kadesh in the Desert of Paran. There they reported to them and to the whole assembly and showed them the fruit of the land. They gave Moses this account: “We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites

live near the sea and along the Jordan.”

When the spies returned, they shared their findings with Moses. They remembered what the land was like, what the people were like, and their thoughts about the area. It is highly advisable to share findings and insights after surveying a community.

As a team, we reported back our findings during our Tuesday prayer meetings. The other days, we went out in groups of at least two to talk to neighbours and school officials about InnerCHANGE and how it is serving the community.

Step Five: Propose a Strategy

In Numbers 13:30-33, the Bible declares:

“Then Caleb silenced the people before Moses and said, “We should go up and take possession of the land, for we can certainly do it.” But the men who had gone up with him said, “We can’t attack those people; they are stronger than we are.” And they spread among the Israelites a bad report about the land they had explored. They said, “The land we explored devours those living in it. All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them.”

The reality is that as you present the information, some will accept it eagerly. Others possibly will be governed by fear. You know how it is when you get out of the building. Some folks will say it is overwhelming or near impossible to do this because of a myriad of good reasons. I did not experience that kind of resistance from our teammates. We were all enthusiastic about doing the survey as well as grappling with the best ways to implement our findings.

In the passage above, we see that of the twelve spies, only two chose to see beyond the problems to the potential. They were realistic in foreseeing challenges as well as opportunities - that God called the Israelites to those places. They consciously chose to gaze at God and glance at the circumstances. This is what God calls us to do too. We don’t go out in the community believing that just because we’ve seen the needs, the people will automatically accept us and allow us into the intimate place of their needs and problems. We still have to plan, strategise. It may feel overwhelming, yet we can work, knowing God is on our side.

Our main strategy was to ask the community to tell us how could we do things better and how else could we serve the community. We also did lots of introducing of our ministry to people who did not know it.

We also decided to request partnerships with local Secondary Schools, High Schools and an adult education centre. Up to this point, we mainly hosted people in our facilities for tutoring, except the Jabulani Children’s

home learners. With the latter, we go to the Home where the learners live every Saturday morning.

Step Six: Negative Reaction

In Numbers 14:1-4, the bible declares:

“That night all the members of the community raised their voices and wept aloud. All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this wilderness! Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn’t it be better for us to go back to Egypt?” And they said to each other, “We should choose a leader and go back to Egypt.”

When the ministry task seems overwhelming and impossible, it can become tempting to doubt and question whether God really called us to this place. Yet we must be wise in discerning when and why we decide to pull the plug of ministry. Questions such as: is it because God has actually given us the okay to do that? Or are we so caught up in the problem and the circumstances that we don’t rely on God to be with us, strengthening and leading us through the battle?

In our case, the language barrier was the biggest challenge for some of our staff members; home visits were a stretch and overwhelming because of language limitation. But there was no doubt that what we were doing was the right thing.

Step Seven: Leader’s Response

In Numbers 14:5-19, the bible declares:

“Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there. Joshua, son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes and said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the Lord is with us. Do not be afraid of them.” But the whole assembly talked about stoning them. Then the glory of the Lord appeared at the tent of meeting to all the Israelites. The Lord said to Moses, “How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they.” Moses said to the Lord, “Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, Lord, are with

these people and that you, Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put all these people to death, leaving none alive, the nations who have heard this report about you will say, 'The Lord was not able to bring these people into the land he promised them on oath, so he slaughtered them in the wilderness.' "Now may the Lord's strength be displayed, just as you have declared: 'The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation. In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.'" Moses heard the complaints of the Hebrews and in response he prayed.

As the leader of this project, I went to God many times with tears to ask for clarity, forgiveness and wisdom as we were listening to our neighbours during our survey. We found out that there were many missional opportunities that we had not taken advantage of. My role was also to encourage our teammates to keep going out to them and learn from the community about how we could move forward.

Step Eight: Ultimate Result

In Numbers 14:20-21, the bible declares:

"The Lord replied, "I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth".

The ultimate purpose of exeging a community and working to reach that community is to bring our neighbourhood to Jesus. In doing so, we show our commitment to making God's name famous. We serve a God whose glory and might fill the world, the more we work on His behalf, the more the world sees that glory and exults in it.

From the surveys we conducted, we were able to extend our partnership with the community in the area of tutoring and teaching. We no longer offer tutoring at our office and Jabulani orphanage only; we started helping out at a local secondary school. We are also teaching mathematics, physical science and life science for Grade Twelve at an adult education centre in our neighbourhood.

I started focusing a lot of my energy towards mathematics. I get to help a lot of middle and high school learners in that subject. One of my favourite high school teachers always told me that a good teacher is a devout learner. I am currently spending lots of time studying mathematics so that I can help learners well. Mathematics was one of my favourite subjects in high school and I have been helping lots of people in that subject over the years.

4.5.2 Holman's Methodology

I will also discuss the interview findings under Holman's (2009) three interpretive paradigms, namely sensing the poor, sharing the world and embodying the kingdom. These paradigms resonate well with the missional approach because they fully involve me (as the researcher), our after school tutoring volunteers and the Boikhutsong Drop-in Centre staff members in the process of improving the quality of our service to our community of Soshanguve.

a) Sensing the Poor

All the interviewees had experienced poverty first hand. They all agreed during our group discussion that there is a definite difference between the qualities of education of formerly white only schools and Government-run township schools. The learners that we were all talking about and figuring out how to help were little brothers, little sisters, nephews, nieces, grand children and children of friends and neighbours. Our conversations were filled with compassion and a desire to see a better generation of learners come out of our township.

Our staff members and neighbours who did the survey are involved with the poor on a daily basis. The latter are our neighbours, friends, parents, children and younger siblings.

Everyone agreed that quality of education is still one of the major divides between the poor and non-poor South African. Our ideal should be to seek the building of one nation with the same standard and quality of education. For us to achieve that goal, we came to a resolution that we need to involve our community members more into the education of our children.

b) Sharing the World

In the interviews and surveys we talked about after-school tutoring, which was a conversation about how we would like to help a brother, sister or child improve their academic performance. We were talking about people we share the world with and whom we would like to see an improvement in their living conditions one day. Education is a very good channel through which they can get to that end.

Community members and interviewees suggested people in the community we could contact to lend us a helping hand in tutoring learners. Although up to now, we have not received any new volunteers since we did these study surveys, we are hopeful that soon more community members will join us. We all came to a consensus that the potential for a better quality education resides in our availability, as a community, to participate in the betterment of our children's education, especially numeracy and literacy at a young age. Government alone can't succeed to bridge the gap between the standard of education of the poor and non-poor South African child. With us as a community, there is high hope to achieve that goal.

The community working together with the Government is actually an emulation of kingdom like values.

c) Embodying the Kingdom

InnerCHANGE as a Christian organisation and a missional team always tries to embody the kingdom. We see our after school-tutoring programme as an opportunity to share Christ with our neighbours through deed and proclamation. We encourage our learners to be involved in more than just tutoring. Our staff mentors most of these learners and some of them are growing in their relationship with Jesus. Others are involved in programmes where we do Bible studies and spiritual disciplines.

InnerCHANGE's heart and goal are to make Jesus Christ famous in the communities we serve in. Our team's heart desire is to make Jesus famous in Soshanguve. One of the things Jesus is famous for is His servant leadership. Through our teachings, we have helped our learners to see themselves as assets to their community and to start behaving accordingly in tangible ways. Some of our learners serve their fellows by tutoring them. We would love to see this movement grow where learners would be open to helping others whenever they can.

4.6 Conclusion

Interviewing our after school tutoring volunteers, the Boikhutsong Drop-in Centre staff members and other community members provided an eye opening experience for me. It never occurred to me that we needed to be more visible and market our ministry more so that we could have a better impact in the community; until I heard the interview respondents mention that consistently in separate individual interviews. As an InnerCHANGE staff team, we took into consideration the recommendations received and are implementing some of them already. This whole process is paying dividends because we are currently serving more people in the area of education. Through this process of interviews and conversations, our volunteers confirmed to me that they are not only an asset to our tutoring ministry when it comes to running it and improving it, but also an asset to our community. Their hearts' desire is to reach out to as many people as possible in this community they call home and they want to help improve.

Interacting with the Boikhutsong Drop-in Centre was very helpful. I learned a lot about what it means to be more visible in the community in connecting with neighbours more regularly through home visits and using those times to check in with them how well we are doing in our service. The Drop-in Centre highlights Government willingness to invest more in the area of education, especially in poor communities such as ours, in order to uplift the level of education of all South African children. It also highlights the inefficiency and ineffectiveness of the Governmental top down approach. If the children can only be helped academically in life orientation, then that is surely not enough to expect a change in

the overall academic performance of the children catered for. It is known that the academic subjects that need the most attention are mathematics, sciences, basic literacy and numeracy. If the Government tutoring programme does not address the above-mentioned areas, then there is need to pause and figure out the best way to address these problem areas. In talking to our volunteers and the Boikhutsong staff members, it seemed that the community has the capacity to help out in the above-mentioned problem subjects. We therefore need to figure out the best ways to recruit them and cast our vision to see our community help each other.

I have hope that a positive change to the current culture of learning can occur, if the community, the church and the Government work together to improve the quality of education of our schools. They are all key stakeholders. They should therefore figure out proactive and efficient ways to work together in coming up with strategies that lead to a better improvement of the education of learners.

For me as a researcher, I have learned some things that I am currently implementing and others that I would like to research further. The latter proposals for further studies will be discussed in the following chapter.

CHAPTER FIVE: PROPOSALS FOR FURTHER STUDIES

5.1 Introduction

Our legacy and success in our after school-tutoring programme is based on our partnership with community members who volunteer in this programme. This assessment brings to the fore the power of doing mission with people. In his book, *Walking with the Poor*, Bryant Myers (1999:147) stresses that if the ministry activity belongs to the community, then “local participation is demanded as an acknowledgement of this fact”. If a need is ingrained in the life of a neighbourhood, then participation of the concerned people is essential to any effort to bring a solution to the need. If we agree that there are already resources within the community, then involvement is the logical means by which this knowledge can be discovered and can become part of the solution process. If, as the church, we have the humility to acknowledge that we can’t be the solution to someone else’s problems, then seeking local participation is the only safeguard against our doing unwitting damage. By any measure, local participation is a critical success factor for transformational development and ministry”.

The proposals for further studies all have to do with collaboration or doing mission with our neighbours and other stakeholders. Hirsch (2006:133-134), in his pondering of the missional church says that there is a time for “in-your-face” approaches to mission, but there is also a time “to simply become part of the very fabric of a community and to engage in the humanity of it all”. Furthermore, the idea of presence highlights the role of relationships in mission and ministry. If relationship is the key means of transfer of the gospel, then it simply means we are going to have to be directly present to the people in we are called to serve. Our very lives and actions are our messages, and we cannot take ourselves out of the equation of mission. But one of the profound implications of our presence as ambassadors of Jesus is that Jesus actually likes to hangout with the people we hangout with. They get the implied message that God actually likes them for who they were created to be. During his time on earth, Jesus mixed with people from every level of society: he ate with Pharisees as well as tax collectors and prostitutes. If we are to follow in his footsteps, his followers will need to directly and actively be involved in the lives of the people they are seeking to reach. This assumes not only presence but also genuine availability, which will involve spontaneity as well as regularity in the friendships and neighbourhoods we inhabit. In seeking to act in a Christlike way, disciples cannot rely on normal forms of power to communicate the gospel, but have to take Jesus’ mode with absolute seriousness. This commits them to humility and servanthood in their relationships with each other and the world. A genuine missional approach will require that they be willing to share the gospel story with those within their

world. They simply cannot take that out of the equation of mission and remain faithful to their calling in the world.

As a missional community, InnerCHANGE tries to be part of the very fabric of the community of Soshanguve. My proposals for further studies have to do with my heart to be the presence of Christ in our neighbourhood, doing mission with community members. To usher us into these proposals, I thought it would be appropriate to discuss my understanding of mission within this post-colonial/post-apartheid era. I will then look at how InnerCHANGE South Africa could partner or extend its partnership with parents, with local churches and NPOs, and with the government in order to effectively speak into the current education crisis in South Africa. I will also explore how different key players in our neighbourhood could collaborate to find a collective solution to the issue of school drop out due to learning barriers and lack of alternatives. I will also consider how to make disciples Jesus within our after school-tutoring programme. I will finally try to understand all the proposals within Holman's framework before I conclude.

5.2 A Postcolonial Understanding of Mission

Often, when I discuss issues that affect us and require our involvement with fellow community members, I leave these conversations disappointed. It seems like these fellows don't believe that they have the personal capacity to bring change in key matters such as crime, education, teenage pregnancies and drug/alcohol abuse. I connect this way of thinking to colonial mentality.

Colonial mentality is a conceptual theory based around feelings of inferiority within some societies in the majority world, relative to the values of the foreign powers that they became aware of through the contact period of colonisation. The concept essentially refers to the acceptance, by the colonised, of the culture or doctrines of the coloniser as intrinsically superior or more worthy. Throughout human history, nations and peoples have continuously colonised and been colonised. It is said that when a foreign colonial or imperial power was too strong to be effectively resisted, the colonised population often had no other immediate option than to accept the rule of the powerful as an inescapable reality of life. As time progressed, the colonised saw the cultural imperialism imposed on them as normal as their own ways.

This then sometimes led the natives to mimic the foreigners that are in power as they began to associate the foreigners' ways with power and success. This eventually led to the foreigners' way being regarded as the better way and being held in a higher esteem than previous indigenous ways. In much the same fashion, and with the same reasoning of 'better-ness', the colonised soon equates the foreigners' racial strain itself as being responsible for their superiority. The native soon strives to that strain to give their children a better standing in life than just their native genes. The race-conscious society of the United States is often cited as a prime example of colonial mentality. Numerous examples included the one drop rule and practice of the

'Paper Bag Test', where African Americans were allowed or denied entry in Black-only social institutions (bars, night clubs, cinemas, sororities, fraternities, etc.) based on how light the skin tone was when compared to a brown paper bag. Those African Americans with skin tones the same or lighter than the paper bag were allowed entry (Wikipedia. Accessed 10/12/2014).

As someone whose parents and grandparents had a firsthand experience of being colonised, I have witnessed in our family and neighbourhood of origin a near-idolisation of what is European. The latter was perfect, ideal and godly; the perfect citizen was the one who lived like a European. Mission was also only valid, if it followed the European ways. The Black Africans did not think of themselves as having the capacity to understand and conceptualise God from their contexts. Africans were passive observers of whatever was created for them. Their best contribution was to execute the orders of their masters, the colonisers. One of the consequences of this mentality is the slowness in taking initiative to solve personal and collective needs because of the assumption that another person or entity will have better ways to sort out my problems. For people living in locations such as Soshanguve, the colonial and apartheid systems meant not being consulted about how the community should be run, structured or empowered. Someone else living outside the community, from a different background and race was smarter and could just tell them what to do. The colonial mentality is thinking so poorly of one self that low self-esteem and lack of confidence are the normal orders of the day. Therefore creating positive change for oneself and the community is almost unthinkable.

In contrast to the colonial mentality, post colonialism begins by affirming people living in locations such as Soshanguve for who they are and who they were created to be. It takes into consideration their perspectives and opinions on matters of life. It sees them as assets for the building and the wellbeing of their families, neighbourhoods, country and the body of Christ. Post colonialism as a political philosophy means the right to self-autonomous, self-governance of those who are still being controlled politically and administratively by foreign powers. It also stands for the rights of basic amenities – security, sanitation, health care, food and education - for all the people of the earth, young, adults and aged, men and women. It seeks to turn the differences due to the basic forms of oppression into a culture of positive, intercultural social diversity. In the context of South Africa, the country is still economically controlled by the minority white, who were the primary beneficiaries of the apartheid system. South Africa is a land of very contrasting economies within its population. The majority of our neighbours are economically powerless. Post colonialism has made people considered as the least in our society believe that they are equal to others in terms of rights and worth (<http://upetd.up.ac.za/thesis/>. Accessed on 13/11/2014). Post colonialism strongly advocates for doing life and mission with each other in order to bring relevant transformation to all communities in the world, poor and non-poor.

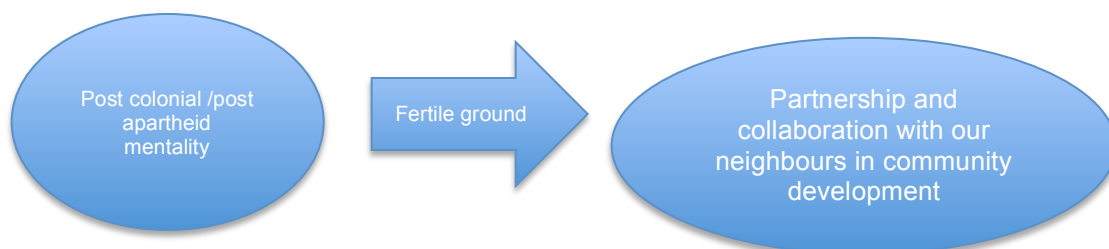
InnerCHANGE's missional approach of moving into a community as neighbours and friends is strongly tied to my understanding of 'mission with'. In Chapter Two, I referenced Rocke and van Dyke's (2012:75),

argument that when the preposition 'with' drives mission (whether it's the church, a NPO, or even a short-term mission project) the potential to transform all role players is heightened.

Mission in Africa cannot be separated from politics, economics and cultural identity, of the past and present. It is intimately connected to the framework of scramble for land, struggle for economic justice, struggle for cultural survival, struggle for self-esteem and self-confidence. Mission remains wedged between Western and African history of colonialism, struggle for independence, post-independence and a culture of dependence. The local churches as well as many community members tend to believe that community transformation is a task beyond and above them. One of our tasks as an organisation has been to proactively communicate to both the community and church that part of the solution to our needs is within and among us as a community (<http://www.sbl-site.org/assets/>. Accessed 14/11/2014).

In doing 'mission with', the quality of participation matters. In fact, the value of participation depends upon what kind it is, under what circumstances it is taking place and by and for whom. If community members are involved, care needs to be taken that the group includes all social groups, men and women, non-Christian and Christian, young and old. If it does not, fairness and communal buy-in may be seriously compromised. "Participation is meaningful when it means ownership of the process, all the process: research and analysis, planning, implementing, and evaluating" (Myers 1999:148). For its impact to be significant, the basis of participation must be integral and central in order to lead to empowerment. The latter is one of the means of transformation.

If the colonial mentality is the inability of ordinary people to speak into what is happening around them because it is imposed from above by the powerful, the postcolonial mentality should be the opposite of that. It should invite people to be active participants in the development of their communities as well as the finding of sustainable solutions to burning issues such as crime, the current education crisis, water and sanitation, child-headed homes, public health, etc. This is why we would like to extend our partnership with community members because together we can do more and better, than alone.



5.3 Extend our Partnership with Parents

I believe that one of the key stakeholders in the solution to the current education crisis is the learners' parents. As we heard from the Boikhutsong volunteers, their attempts to involve parents in the academic progress of children have been mostly disappointing. This has also been our experience, a good number of parents whose children come to our tutoring ministry have been apathetic when we tried to involve them in the learning needs of their children. This apathy can be caused by different reasons:

- Parents or guardians are illiterate and innumerate themselves and feel incompetent to help or be involved.
- Parents/guardians don't make time and blame their lack of involvement on being busy.
- Parents/guardians did not like school themselves and don't value helping someone else.

From the above-mentioned reasons, parents/guardians leave the full responsibility of their children's education to public schools and NPOs such as ours. I believe that our education system will remain in crisis if parents and guardians are uninvolved in the education of their children. I also think that InnerCHANGE South Africa could be better at involving parents and guardians in the education of their children. Our success in this area would help build a better and supportive community. Myers (1999:149-150) said: "Building community is what good neighbours do".

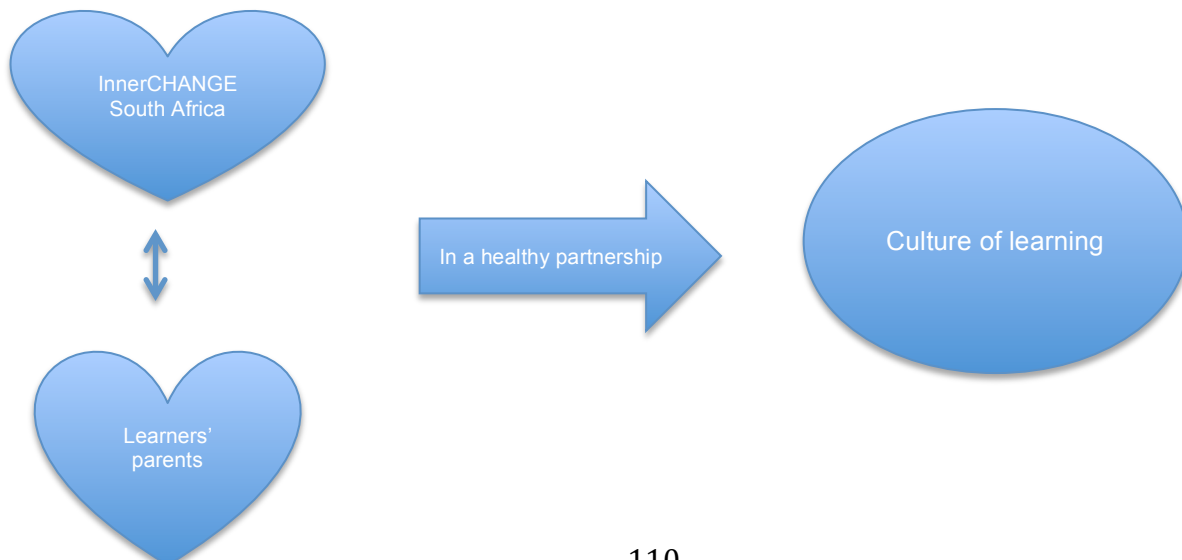
As a missional team, we value engaging our neighbours in finding lasting solutions to issues such as the current education crisis. This is a way we, as part of the body of Christ and the community, try to take ownership of the solution to our needs and to avoid blaming someone else for our problems. African politicians are notorious for blaming problems they are supposed to take care of on the former colonisers or current world super powers, take HIV/AIDS as an example. In his book, *The State of Africa: A History of Fifty Years of Independence*, Meredith (2006:366-367) said that the response of most African leaders to this calamity of HIV/AIDS "was to deny or dismiss the problem". African leaders preferred to represent AIDS as a Western import or fabrication, concealing the true picture behind a smokescreen of accusations that it was racist propaganda designed to dampen the sexual ardour and reproductive capacity of Africans. A Minister of Health in Zimbabwe even went to the extent of ordering doctors not to identify AIDS as a cause of death. Kenya was more concerned about protecting its reputation as a thriving tourist destination than alerting its own people about the hazards and dangers they faced. Little information appeared in newspapers and public discussions were muted. Only two countries – Uganda and Senegal – launched effective anti-AIDS programmes in the 1980s. The Ugandan government took a leading role in speaking out against the dangers posed by AIDS, addressing meetings around the country. The disease, it said, was a threat to all Ugandans. The Ugandan Government established a national AIDS control programme, bringing religious leaders - Protestant, Catholic and Muslim – into the campaign and striving to reduce the stigma and shame attached

to the disease. They also gave free rein to NPOs to assist the campaign in whatever way they could and encouraged international relief agencies to help. Senegal began its own anti-AIDS programme in 1986, even before the virus infection was a health problem in the country. The then president, Abdou Diouf, marshalled government resources and urged religious and civic organisations to join the campaign of educating the population. “Despite the sensitive nature of the subject, Friday prayers in mosques and Sunday services in churches were used as opportunities to promote safe-sex messages”. The messages were reinforced in the media and in schools. Sex workers were required to be registered and to undergo regular health check ups. The result was that Senegal was able to keep HIV infection rates below 2 per cent.

Like Uganda and Senegal who involved the local and international communities in their fight against HIV/AIDS, InnerCHANGE would like to involve its host community in the education of its children. Parents of learners are a critical part of this endeavour. InnerCHANGE would also like to learn from existing organisations such as Ikamva Youth (www.ikamvayouth.org) located in the Western Cape which runs a tutoring programme and is effective in involving the learners’ parents in the education of their children. The organisation encourages parents to:

- Attend the open day of the tutoring programme at a local branch in January
- Monitor their child's attendance
- Attend parents meetings once a quarter
- Volunteer to help out during the holiday programmes

The organisation also came up with a community collaboration project assisting community members to establish tutoring programmes and/or to strengthen their existing programmes over the year. The vision behind this project is to lead the youth of a neighbourhood to a better future. Ikamva Youth believes that by learning from and talking to one another, the community can start to live out the values of responsibility, reciprocity, commitment, collaboration, openness, and integrity in a very tangible way. And in turn, they can replicate excellent results and build an effective after-school tutoring sector in South Africa (<http://www.ikamvayouth.org/>. Accessed on 18/12/2014).



5.4 Extend Partnership with Local Churches and NPOs

In its 'mission with', InnerCHANGE South Africa needs to strengthen and extend its partnership with local churches and NPOs in the area of education as well as other ministry activities. The body of Christ must get out of its comfort zone (inward programmes and activities) and be actively part of the solution to the education crisis the country is facing.

In their book 'The World Since 1945; A History of International Relations', McWilliams & Piotrowski (2009:294) talk about how the church of South Africa spearheaded the implementation of an ideology, apartheid. They remark that the teachings of the church, specifically the Dutch Reformed Church were steeped in the apartheid philosophy and ideology and the majority of the members of this denomination (Afrikaners), thought positively of apartheid. Long in rebellion against the corrupt Old World and thus the exodus to Africa, the Afrikaners viewed themselves as "God's chosen, a righteous people destined to dominate the land and others who inhabited it". The most fervent and outspoken defenders of apartheid were ministers of the church. We know that apartheid was based on the primitive principle of racial superiority. The Bantus, Afrikaners argued, had contributed nothing to civilisation; their existence was one of savagery. The two pillars of apartheid – religious determinism and racial superiority – grew out of the Afrikaners' long struggles against other denominations such as the Catholic Church in Europe and the Black native population of South Africa who violently resisted their forceful domination.

If the church had so much influence in helping to implement the ideology of apartheid, it can also have a powerful contribution in resolving our current educational crisis. Some of the people who are failing to read well, or do basic mathematics are our church members and children. Yet the church seems to expect the Government alone to find solutions to the poor quality education our township children are subjected to.

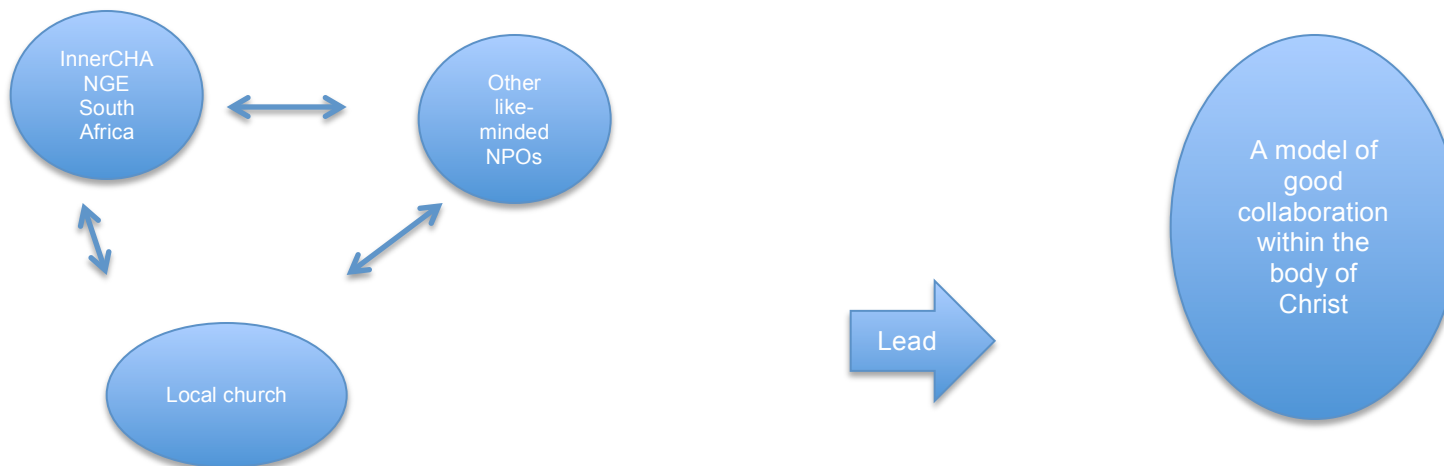
If every congregation in our community was concerned about the education of our children and members, I am sure that the Government would have a better insight into how well its policies are implemented in a township such as Soshanguve, because it would have received objective feedback from the church. As a consequence of that, we would have programmes to encourage a culture of learning within our congregations which could positively influence the whole community. Osei-Mensah (2001: 285) stresses that the "African Church Life must reflect and incarnate this work of our Lord, within the context of the peoples of Africa". There are many neighbours who are ready to listen to the Gospel- but they must hear it in their own languages and life situations. Many of them are sick; the Gospel must bring them hope, healing and newness of life. Many of them are spiritually and morally dead, politically oppressed, economically exploited, socially ostracised. The gospel and the church must bring restoration and freedom to them all. Many of them are hungry-physically starving, eating only the crumbs that fall from their master's table, babies suffering from malnutrition, thousands crying out for the food of love, the food of justice, the food of care... the gospel

and the church must feed them first. Unless these neighbours have enough to eat and drink, unless the grain of love touches them, they will be too concerned about their stomachs to hear the gospel; and unless they are socially and economically set free, they will not understand what the gospel is all about. “The centre of the hungry man is his stomach, and not his heart. The centre of the destitute is not his soul but his basic rights and his craving for love”. If the African church could reconcile with its missional roots it could be a proactive presence of the compassionate Christ in its local context.

Martin Luther King Junior said that religion at its best has always sought to promote peace and good will among human beings (quoted by Lubbe 2009:133). I pray that this kind of religion will come out of our church.

My prayer is also that our local church would strongly espouse the values of Ubuntu. An institution that lives by the Ubuntu values is welcoming, hospitable, warm and generous, and willing to share. Such an institution is open and available to proactively respond to a need such as the current education crisis. It does not feel threatened that others are able and good; it has a proper self-assurance that comes from knowing that it belongs to a greater whole and therefore collaboration is critical. It knows it is diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. Ubuntu gives the church resilience, enabling it to survive and emerge still caring and compassionate despite all efforts to dehumanise some human beings in providing poor quality education like we see in poor areas such as Soshanguve (Tutu 2004:26).

I must also confess that in the past I was put off by local churches’ and NPOs’ unwillingness to participate and collaborate in community activities that were not part of their existing activities or vision. Therefore I avoided collaborating with established churches and NPOs. I preferred to partner with grassroots people, some of whom are church members. I have realised that for InnerCHANGE South Africa to positively be part of the solution in the current education crisis, it needs to ‘do mission with’ local churches and NPOs by involving and collaborating with them. I need to overcome my own prejudice and preference and reach out to important stakeholders who can positively input into a solid and sustainable solution to the education crisis.



5.5 Extend Partnership with the Government

How can we as a NPO build a strong partnership with the Government in the area of education? I would like to explore an experiment of a sustainable education system for the Father Smangaliso Mkatshwa Children's Home. This is a Government-run institution for orphaned and vulnerable children where more than 500 children live. InnerCHANGE South Africa serves this institution in providing spiritual care, life skills programmes and tutoring once a week. On average we have 10 children who come to our tutoring programme. I noticed that the vast majority of the institution's learners who graduated from high school and were discharged are now working or looking for work. All these learners initially wanted to go on to tertiary education, but their guardians could not afford to send them there. They had hopes of receiving bursaries from the Government or other sources, which did not happen.

In the foreseeable future, I think that the institution's Grade 12 graduates will need to find work soon after they are discharged so that they can support themselves and often their siblings. I would like to explore an education format that would prepare the children both for tertiary education and for employment after they are discharged from the institution.

InnerCHANGE South Africa is a small NPO, but we would like to share with the Government what we are learning and discovering in our tutoring ministry. I would also like to draw in our community and the Government in every step of our exploration of a sustainable education system for vulnerable children such as those living at the Father Smangaliso Mkhatswa children's home. This is an experiment of an education system that would be both inclusive of academic success and of preparation for the professional world. There is evidence that many countries have struggled with bringing inclusive education policies into practice. To successfully implement this inclusive education system for the Father Smangaliso Mkhatswa children, I will need the collaboration of people working for that institution, local businesses and the support of some influential community members (Frankel, Gold & Ajodhia-Andrews 2010:135).

In 2014, our team started teaching mathematics and physical science at a Government-run adult education programme. We are using this opportunity not only to serve our neighbours who want to graduate from high school, but also to build a healthy and strong partnership with the Government as we serve the people God entrusted us with.



5.6 Find a Collective Solution to School Dropout and Children's Learning Barriers.

Dana Donohue and Juan Bornman (2014:1) stress that in South Africa, up to 70% of children of school-going age living with disabilities are out of school. Of the few who do attend, "most are still in separate, special schools for learners with disabilities". This situation still prevails in the community of Soshanguve despite a Governmental push for the educational inclusion of learners living with disabilities. Moving beyond South Africa to the whole continent of Africa, estimates suggest that only 10% of children living with disabilities attend school.

The unique history and diversity of South Africa can be seen as a contributing factor in the struggle to find a solid solution to school dropout of learners living with disabilities. The many different ethnic and language groups in South Africa, along with the country's apartheid history and rampant poverty, contribute to a society that has many different ideas not only about the needs of children living with disabilities, but also about best practices and beliefs regarding how they should be educated (Donohue & Bornman 2014:3). I believe that one of the main causes of school dropout in our neighbourhood is connected to children's learning disabilities.

Research has found that although teachers often report that they agree with the idea of inclusion as per Governmental policies, they actually believe that the needs of learners living with disabilities are best met in separate classrooms, particularly those learners with greater special needs and more severe disabilities. A combination of lack of support and resources in schools located in poor communities such as Soshanguve, and prevailing negative attitudes of educators toward children living with disabilities, contribute to the general bewilderment in South African schools towards inclusion (Donohue & Bornman 2014:4).

Polat (2011:57) stresses that resources and good infrastructures are critical but not sufficient for inclusion. He thinks that a change of attitude among school professionals and in the wider community is one of the essential aspects of making inclusive education happen in low-income countries. A meaningful participation of children and adults living with disabilities in the school and the community is affected by the cultural attitudes and values of its inhabitants. When a community expresses disregard and prejudice towards people living with disabilities, then discriminatory practices will continue to be propagated. Cultural attitudes about the importance of educating children living with disabilities can affect whether or not parents decide to send them to school.

Donohue and Bornman (2014:5) found that in the majority world, children living with disabilities "often do not attend school because it is thought that they cannot learn" or will be disruptive to other learners. When it comes to the education of children, since schools charge tuition fees, parents tend to give priority to able-

bodied children over those living with disabilities. There is hope of a better financial return from the former than the latter.

Traditional views of disability are beliefs that have been handed down through generations. In Black African communities such as Soshanguve, the traditional perspective attributes disability to family sin, witchcraft and angered ancestors. These perspectives sometimes lead to the mothers of children with disabilities being shunned and blamed by their families and communities, and to families hoping for their child to be cured. These unique perspectives have also been found to differentially influence how caregivers approach the education, intervention and rehabilitation for their children living with disabilities. In fact, those who prescribe to traditional beliefs can delay accessing modern medical interventions while they look for folk cures (Donohue & Bormman 2014:6).

The failure to effectively educate children living with disabilities is not only due to Government policies, but is also due to families and the community. Some families spend a lot of time seeking a cure for the disability from traditional doctors or pastors with gifts of deliverance and healing. The hope is that the child will go to school after being healed from the disability. A child's disability can also bring shame to the family. The latter would therefore hide the child from the community and keep him/her indoors until the hoped-for healing is found (www.education.org.za/. Accessed 19/12/2014).

Throughout history, most understandings of disability relate to individual deficit. Therefore, disability has always been regarded as a barrier to learning. These barriers include: visual barriers, auditory barriers, oral barriers, cognitive barriers, physical barriers, medical barriers, and psychological barriers. Learners who experience barriers to learning as a result of disability should be welcomed in ordinary school environments, provided that the necessary support is in place for learners to achieve their full potential. Teams that include parents, teachers and other relevant professionals should establish the nature and extent of support needed by the learner. Below are a few examples of how the system could be modified to meet the needs for different kinds of support that individual learners may require:

- Modified access to buildings e.g. ramps, adapted toilets and speaker systems where applicable.
- Brailled signage on doorframes, passages and outbuildings.
- Enlarged print.
- Appropriate assistive devices e.g. Brailers, hearing aids, tape recorders, splints, adapted computers, wheelchairs, walkers, modified tricycles and standing frames.
- Therapeutic interventions.
- Learner based and learner paced teaching.

Research shows that most children with disabilities in South Africa are still not taught in classrooms together with their typically developing peers. However, the inclusion of learners with disabilities into mainstream

classrooms, and more generally, the inclusion of people with disabilities into society, is currently conceptualised as a human rights issue – a topic which most South Africans are familiar with in their struggle to overcome apartheid. There are many barriers to providing quality and inclusive education to learners with disabilities in the township of Soshanguve. I believe that the sooner the Government partners with our community to find a relevant format of education for children living with disabilities, the sooner these children will become productive and contributing members of society, showcasing their unique talents just like everyone else. Our education system is in need of a working inclusive system (www.education.gov.za. Accessed on 19/12/2014).

The South African Department of Basic Education defines inclusive education as a process of addressing the diverse needs of all learners by reducing barriers to, and within the learning environment. In its policies, the department is committed towards the building of an Inclusive Education system at all levels.

Such an inclusive system will facilitate the inclusion of vulnerable learners and reduce the barriers to learning, through targeted support structures and mechanisms that will improve the retention of learners in the education system, particularly learners who are prone to dropping out.

The Government believes in inclusive education because:

- It acknowledges that all children can learn;
- It ideally wants to enable education structures, systems and methodologies to meet the needs of all children;
- It would like to contribute to the quality of education for all;
- It would like to enable children with disabilities to stay with their families and communities.

(www.education.gov.za. Accessed on 19/12/2014).

Soshanguve is a good sample of the countrywide high rate of academic dropouts. I have personally run into a lot of children who confessed that they don't like school. Some dropped out, others were suspended for behavioural problems and others painfully graduated from high school and vowed never to further their studies. I am now wondering if the high dropout rate and behavioural problems are possibly caused by undiagnosed disability issues that are therefore not accommodated by the mainstream education system.

One of the conclusions I came to in Chapter 3 about good quality education in poor communities such as Soshanguve was that resources matter. Schools in the township of Soshanguve don't have professionals such as social workers, psychologists, speech therapists or nurses assigned to them. Some barriers to learning therefore go unnoticed. They come out as behavioural problems or lack/loss of interest in academic work.

Research shows that at least one in three children who get on the wrong side of the law have a disability, ranging from a mental health disability like bipolar disorder to learning disabilities like dyslexia. Across the country, students with emotional disabilities are three times more likely to be arrested before leaving high school than the general population. Far too often, students with disabilities end up on a path to prison preceded by substance abuse when their behavioural and emotional issues are not well addressed at school, experts say. When the education system fails youth and they end up in jail, many stay there for years or decades. Or they end up being a nuisance to their community of origin through their bad choices if they are lucky enough not to be in jail.

In Soshanguve, the path to prison often starts very early for children who struggle to manage behavioural or emotional difficulties in low-performing schools that lack mental health care, highly qualified special education teachers and appropriately trained staff, which is the vast majority of our community schools. The Department of Basic Education requires schools to provide an education for children with disabilities in an environment as close to a regular classroom as possible. But often, students with special needs receive an inferior education, fall behind and end up with few options for university or career. For youth with disabilities who end up in jail, education can be minimal, and at times, non-existent, even though the Government has programmes to help them to receive an education.

Experts say that students with emotional disabilities can be impulsive, inattentive or aggressive, this is behaviour that gets them in trouble. Learning disabilities can also cause children with special needs to be in trouble more often than their peers. Children with learning disabilities that are not properly remediated in a school setting start to dislike school, act up at school or do things to distract from the fact that they're not doing well. Many of these children enter the justice system short-changed by schools and far behind their peers without disabilities.

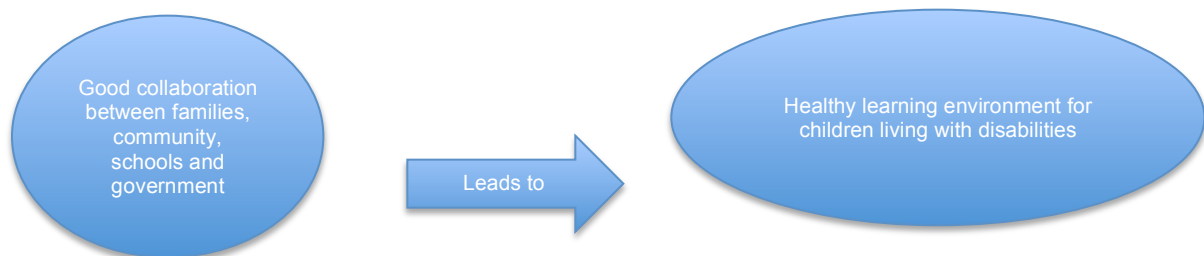
If the above mentioned evidence is accurate, then children with disabilities are most likely overrepresented in our street corners gambling the whole day long, running car washes and other small businesses.

Because of the lack of professional help at schools in the community, we don't know why only 18% of children who started Grade 1 will get to Grade 12. My suspicion would be barriers to learning. Children whose needs are met at an early age are able to go to school ready to learn. They're much less likely to cause discipline problems in the classroom, experts say. That is not happening in our community. One of the ways discipline problems are dealt with is through suspension. For many students with disabilities, suspensions are often the entry point in the pipeline to the criminal justice system. Many of those children get in further trouble out of school, and they end up in the juvenile justice system. Several special education students who have been arrested said in interviews that their trouble with the law was preceded by frequent suspensions for fighting or talking back. School discipline policies often do not take into account students

with disabilities. They may, for example, include zero tolerance policies not only for serious behaviour issues, but also for disrespect or noncompliance. Experts say this can lead schools to disproportionately suspend special education students, whose actions may be manifestations of their disability.

One of the main reasons children with special needs get in trouble more often than their peers is because teachers aren't trained in how to manage children who are insubordinate or disruptive. Experts say that discipline needs to move to a more teaching-based approach so that students explicitly learn correct behaviour. If a learner has a disability that has characteristics of being aggressive and acting out, we can't simply punish them for that. It is important to provide some sort of service or intervention for it. Considering this problem, the community needs to lend a helping hand to the government in order to understand the reasons behind the high rate of dropout and discipline problems in schools. In the community, we have professionals such as social workers and psychologists who I would like to draw into this conversation.

They are also a few NPOs in the community that take care of children living with disabilities. I would like to learn from them and encourage their managers to draw the community into their vision to serve these children. I would like to be proactive in motivating families and schools to first learn to deal with a child's disability (or disorder) before dealing with their problem behaviour (www.education.org.za. Accessed on 21/12/2014).



5.7 Tutoring as a Platform to Make Disciples of Jesus

I would like to explore an effective way to use our after school tutoring ministry as a platform to form meaningful relationships in order to make disciples of Jesus. Alan Hirsch (2006:133) argues that God's central way of reaching his world was to incarnate himself in Jesus, then our way of reaching the world as the missional church should likewise be incarnational. To act incarnationally therefore will mean in part that in our mission to our host community we will need to exercise a genuine identification and affinity with those we are attempting to reach. But the core aim of the missional church is revelatory – that people may come to know God through Jesus.

I would not do justice to our InnerCHANGE vision if we only partner with our neighbours for community development in programmes such as tutoring and neglect making disciples of Jesus in the process. InnerCHANGE exists to incarnationally live and serve among the poor in order for our communities to be transformed and disciples of Jesus to be made. We want to follow Jesus whole-heartedly, and collaborate with Him and with our neighbours to see movements of God's Kingdom in Soshanguve and beyond.

Making disciples of Jesus among our tutoring learners and volunteers is one of my top priorities. I have seen very few people become disciples of Jesus from this ministry. I am intending to experiment with the findings of Hunter III (2000) in his book, the Celtic Way of Evangelism and also the Disciple Making Movement.

Through tutoring, I would like to be attentive to the Lord of the harvest with my mind and heart, and be teachable, so that disciples of Jesus could be made and Christianity can become contagious in this context of ministry (Hunter III 2000:12). I subscribe to the school of thought that believes that the gospel is the work of God to restore humans to union with God and communion with others, in the context of a community, for the good of others and the world (McNight quoted by Metcalf 2014:2).

In this work of making disciples among our neighbours, we would like to see volunteers and learners join forces with InnerCHANGE in order to make more disciples. As a missional team, our heart is to see a contextual evangelisation to our community and with our community. I would like to incorporate prayer more into our tutoring rhythm (Pollard 1998:15-16).

As a ministry, our experience of evangelising our tutoring learners and volunteers and neighbours has not been easy. Almost all these fellows would call themselves Christians, although they may not be committed and obedient followers of Jesus. It is been a challenge to help people move from being nominal Christians to obedient followers of Jesus. Pollard (2000:18) stresses that "evangelism is not easy, particularly in today's culture". He goes on to say that if we are serious about reaching people with the gospel, we must be serious about applying the brains God has given us to difficult, complex issues. He challenges us that no matter what level of education we have reached, we have a brain, and God calls us to use it and develop it as much as we are able to in order to make disciples. We live in an interesting season; today's generation is emerging into a culture that is postcolonial and post-Christian. It is a world that offers people no one answer, or even the prospect of finding one, but rather a wide range of alternative truths from which they can pick and mix in any way that suits them (Pollard 2000:35).

5.7.1 The Celtic Way of Making Disciples

Hunter III (2000:47) writes that the Celtic Christians evangelised by relating to the people of a particular context; identifying with the people; “engaging in friendship, conversation, ministry, and witness- with the goal of raising up a church in measurable time”. The Celts believed in the importance of the team. They prayed and thought things through together, they inspired and encouraged each other.

Hunter III (2000:53) carries on by talking about the way the Celtic community made disciples:

- 1) They first established communities with people, or brought people into the fellowship of their communities of faith.
- 2) Within fellowship, the Celtic Christians engaged in conversation, ministry, prayer, and worship.
- 3) In time, as people discovered that they now believed, Celtic Christians invited them to commit.

In our commitment to making disciples of Jesus, we would like to learn from the Celtic way of evangelism in pursuing our tutoring volunteers and learners.

As previously stated, the majority of our neighbours, including our tutoring volunteers and learners claim to be Christians. This may make someone think that there is no such need for evangelism in the community. From my observation, only few of these neighbours who see themselves as Christians are obedient followers of Jesus. There is therefore a need to help people connect their faith in Jesus to their day-to-day lives. The famous Danish philosopher, Soren Kierkegaard, noticed this reality in his 19th century community. He said that one of the major Christendom problems was that many people believe in Christianity but do not live by it and do not see the contradiction. They live with the illusion that they are Christians. With these kinds of people, a direct approach to evangelism arouses defensiveness and is counter-productive because it tries to teach what people already know. Kierkegaard recommended a different approach that engages people’s imaginations, such as through narrative or storytelling. This approach could help people discover the truth by themselves (Kierkegaard quoted by Hunter III 2000:61). For that to smoothly happen, we would like to better understand our tutoring community. Research shows that in the Celtic communities, people were more responsive when they knew they were understood and that, when seekers were welcomed into the fellowship, the faith was more caught than taught (Hunter III 2000:56).

In order for us, as InnerCHANGE South Africa, to expect positive results to our approach to evangelism, we must be the first ones to walk the talk. Hunter III (2000:67) reports that in the Celtic communities, Columba and Aidan, Patrick’s disciples, turned people to the faith of Christ by their words and examples. They taught people no other ways of life than the one they practiced themselves. If we are able to do this well, we would be able to start a movement in partnership with our neighbours that would make both obedient followers of God and neighbourhood transforming agents.

5.7.2 Disciple Making Movement (DMM)

The DMM is a church planting movement that is primarily about God. Our part as human beings is to be obedient. Anything we try to do in our own power is doomed to failure. Only God can truly transform people's lives and communities. As the DMM starts and develops, unless the people are truly dependent on the Holy Spirit, the movement will stagnate and falter.

The DMM uses the Socratic method of asking questions to help not-yet followers of Jesus discover the truth of the gospel and obey it. After reading through a biblical passage, these are the questions asked to a group:

1. What does the passage say?
2. What does it mean for you?
3. How can you obey it? Or how can you live this passage out?
4. Who outside of this group can you share with what you learned today?

During conversations, there is no teacher, preacher or expert. Everyone is on the same level discovering the truth of the word of God as it applies to his or her personal life and the facilitator just asks the above-mentioned questions.

In the Middle East, India and other parts of Africa the DMM has these characteristics:

Rapid – Just like the early church in Acts, the movement multiplies rapidly. Partially this is a speed derived from a powerful movement of the spirit but partially this is due to design. For instance daily discipleship will increase a movement much more rapidly than weekly discipleship. Another key is the emphasis on “average person” leadership which avoids long training periods for “clergy”.

Multiplied – As people are discipled before and after they become believers, they are told that multiplication of individuals, families, groups, communities and churches are not only a natural expression of their faith, but a mandatory expression of their faith.

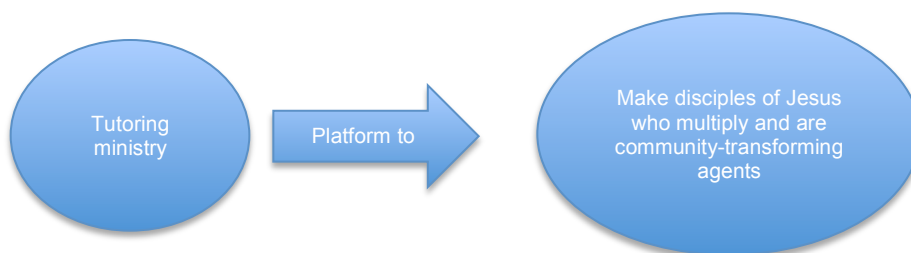
Indigenous – Unless a movement fits the socio-cultural environment, it will fail. This begins with the initial contacts into a people group, where the outsider looks for a man or woman of peace who then becomes the key facilitator. If the outsider is the key facilitator, then he/she will introduce a foreign pattern of faith. If the insider is the key facilitator, then the gospel seeds planted from the outside will be given freedom to grow in

a way that is natural to that culture and be more likely to rapidly multiply.

Obedience-based – One distinctive of this movement is its strong emphasis on obedience as opposed to just knowledge. That obedience causes it to witness and reach others, but it also causes it to be the hands and feet of Jesus as people minister to all those around them.

(<https://docs.google.com/a/crmleaders.org/document/>. Accessed on 17-02-2015).

I would love to experiment with these two methods in our tutoring ministry with the aim of making disciples within the tutoring ministry. This aim would allow me to remain true to our vision as InnerCHANGE to make disciple of Jesus and participate in community transformation.



5.8 Understand Proposals within Holman’s Framework

5.8.1 Sensing

In this framework, sensing starts with locating oneself in terms of the overall context of the place in which one is carrying out mission (Smith 2011:123). As an individual, I have been a victim of much discrimination. The two main causes are colonisation in my country of origin and xenophobia in my current host country. The consequences of these discriminations are still lingering in my mind and trigger deep feelings of low self-esteem and low self-confidence when I am emotionally not at my best.

I live amongst neighbours who were and are still victims of apartheid, a system that championed the dehumanising of black people. The consequences of the apartheid system have something to do with our neighbours’ general low self-confidence in being valuable partners in building their own community. Our neighbours have the ability and capacity to positively affect and build our community and its inhabitants. Our collaboration with them in ministries such as our after school tutoring is intended to tangibly show them that,

for the sake of God's kingdom. This is why I believe that the involvement of our neighbours into my future studies is critical for any hopes of success.

5.8.2 Sharing

As I have shown throughout this study, I am a firm believer of the missional approach as a member of the body of Christ. My claim of espousing this approach would be useless if it does not involve the collaboration of teammates, volunteers, neighbours and other stakeholders such as Government bodies, local churches and local businesses. The success of any further studies and our team ministry activities will depend on a smooth and healthy partnership between these different key players.

5.8.3 Embodiment

Holman looks at embodiment as a state wherein ideals of abstract and "spiritual nature are embodied in concrete actions" (2009:20). It is the ideal meeting place between a good idea and pragmatism. It is that space where the divide between sacred and secular is broken down, and translated into a tangible act that reflects the Kingdom of God.

I believe that all my above mentioned proposals for further studies or developments are reflective of God's heart to see that justice, inclusiveness and the proclamation of His Kingdom are a priority in the world. I would like to do all further studies in the spirit of Micah 6:8 which says,

"He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God".

This is the motto we live by in InnerCHANGE and I would like to emulate it in our ministry activities in partnership with volunteers, neighbours and various other stakeholders. As a missional team, we seek to embed and deepen the gospel in our neighbourhood and beyond so that we can all become God's people (Hirsch 2006:137).

5.9 Conclusion

I would like to end this chapter by quoting one of my favourite passages in the Bible: Acts 2:36-47. This passage states that therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah. When the audience heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?' Peter responded, 'Repent and be baptised, every one of you, in

the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off – for all whom the Lord our God will call. With many other words he warned them; and he pleaded with them, ‘Save yourselves from this corrupt and unrighteous generation.’ Those who accepted the lord that day were baptised, and about three thousand were added to their number that day. As a group, they devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles in the name of Jesus Christ. All the believers were together and shared everything. They sold property and possessions to give to anyone who had a known need. They met daily in the temple courts. They broke bread in their homes and shared meals with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.

This passage does not only demonstrate the power of fellowship, it also captures my basic understanding of a missional approach: together as a community we can do a better job at responding to our needs. I have hope that a partnership between InnerCHANGE staff, volunteers and learners’ parents/ guardians could lead to a better culture of learning in our after school tutoring programme. I also hope that any healthy collaboration with the right stakeholders in a particular project can only lead to good and sustainable results. This hope is the inspiration I am taking with me in my next studies formulated as proposals in this research.

Partnership with the right stakeholders is the rock foundation upon which I would like to build our InnerCHANGE ministry. The Bible again inspires me when it says:

“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock (Matthew 7:24-25)”.

Jesus served the world in collaborating with people. He is the best example of doing ministry with people and not to people. Doing ministry in collaboration with people is the foundation on the rock I would like to build around all our ministry activities.

On the journey, I am inspired by David Bosch’s thoughts paraphrased in the following statements. I would like to say that I regard my involvement in missions and community development as an adventure, I am prepared to take risks, and am anticipating surprises as the Spirit guides me into fuller understanding. This is not opting for uncertainly and doubtfulness, but for humility. I see this as a bold humility or a humble boldness. I know only in part, but I do not know. And I believe that the ministry activities we do, as a team, and the faith we profess are both kingdom-like and true. In doing this study, I see myself as a witness, envoy of peace, justice and reconciliation, and an ambassador of the servant Lord Jesus (David Bosch quoted by

Saayman & Kritzinger 1996:v). Hirsh (2006:135) encourages me when he says that the missional approach creates space for mission to take place in organic ways. In this way, mission becomes something that fits seamlessly into the ordinary rhythms of life, friendships, and community and is thus thoroughly contextualised. It provides us with a good entry point into authentic and relevant experiences of Jesus. The missional church essentially takes the church to people, rather than bringing people to the church. Through our service with the community, our heart is to be church to our neighbours and also take the church to them.

CHAPTER SIX: GENERAL CONCLUSION

In the introduction to this study, I mentioned that from my experience, many NPOs and Governmental institutions serve communities such as ours without the participation or consultation of the community itself. Decisions about what the community needs are made in boardrooms and the community sees these decisions implemented without its participation. In using this method, the Government started drop-in centres and homework assistance programmes in poor communities to address the educational gap in the country. The Boikhutsong Drop-in Centre, does not only implement the Governmental programmes and vision, it also strives to involve the parents of children and the community at large in their programmes so that the South African child can be provided with the best quality education possible.

I have learned that although the Government and several other NPOs have started good programmes and projects without prior consultation or participation of community members, there are other programmes such as tutoring where the Government encourages the participation of the community. In the case of drop-in centres, the Government does not start where I would, which is to consult a particular community and do a needs assessment with it. From this groundwork, implementation should follow. But the Government sees community members' cooperation and collaboration in the implementation of its vision behind drop in centres as very important.

As InnerCHANGE, we started off our after school-tutoring programme following consultation with our neighbours. I see the faithful participation of our volunteers in this programme as the community's tangible endorsement of the programme. In conducting this study, I have learned to regularly go back to our neighbours, remind them of the vision behind our tutoring programme and invite them to input into it.

In connection with this study, as an InnerCHANGE team, we went to our neighbours to ask how can we better serve them. We got good feedback connecting to tutoring and other ways our neighbours would like InnerCHANGE to serve them. We have been working hard at implementing some of the recommendations given by our neighbours.

The aim of this research was to discover a healthy and sustainable synergy in the partnership between a community and the church in the context of our InnerCHANGE's After-School Tutoring Programme. On this path of discovery I compared our after school tutoring ministry, which started as a response to our neighbours expressed need, with Boikhutsong Drop-in Centre which is a Government initiative to deliver a service to a community. From the very beginning, my assumption was that the current good health of our ministry and the prospect of a successful future was because we used the asset-based approach of implementing a community-expressed need. I also foresaw the failure of a Government initiative such as a drop-in centre because it used a needs-deficiencies approach which did not take into consideration the

community's opinion and consideration when it started. After the interviews with both our volunteers and the Boikhutsong Drop-in Centre staff, I came up with a different outlook on things. As a researcher, I learned from both groups of interviews. What I am intending to implement in our after school tutoring ministry is a combination of these learnings. I therefore believe that the best way to respond to the current education crisis in our community would be to use a collaboration based approach. This would weave together the needs-deficiencies approach and the assets-based approach in mutually beneficial and constructive ways.

I learned that the best way to sustain and enhance a healthy partnership with our volunteers and neighbours, was to regularly remind them why we doing what we do, check in with them about how we can improve our services and work on implementing their suggestions alongside them.

Some words of exhortation I have learned to communicate to our volunteers and staff are from Dorothy Day who wrote that we don't want a revolution; we want a brotherhood of men and women. We want our neighbours to love one another. We want everyone to have what is sufficient to his/her needs. We do not want a child's race and neighbourhood of residence to determine the education that he/she will receive, the career that he/she will pursue and the income that he/she will earn as is the case currently in South Africa. As InnerCHANGE our humble participation in education is conducted with the hope that children who are raised in poor communities such as Soshanguve won't have to inherit a future of poverty or lack of opportunities from their parents who were subjected to the unfortunate conditions of living under Apartheid (Dorothy Day quoted by Burger & van der Watt 2010:393).

As a missional team, InnerCHANGE hopes to involve the body of Christ in being part of the resolution of our current education crisis. South Africa is a country where trust in religious institutions is high and where membership of religious groups is one of the few shared affiliations cutting across these deep, overlapping cultural, ideological and political divides (Burger & van der Watt 2010:393). I am a firm believer that together as the body of Christ and as a community we can also do more in partnership with Government.

I am aware of the fact that working together as a community to respond to the current education crisis is an idealistic dream. During the Apartheid dispensation, many of our neighbours were taught to believe that they are unable to make any positive contribution to their neighbourhood and even their own lives. InnerCHANGE's heart to collaborate with its neighbours can be seen as a restorative justice that invites full participation and consensus. Our heart is to heal what seems to be broken, namely self-confidence and self-esteem. It is also to seek full and direct accountability with the people we are called to serve, so that we can bring transformation from the bottom up and from the inside out (Thesnaar 2010:97). As InnerCHANGE, we believe in involving the community in partnering to provide services such as tutoring, one individual at a time.

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