

**A HISTORICAL SURVEY OF CLERICAL PARTICIPATION IN
COMMUNITY TRANSFORMATION: CASE STUDIES OF THREE
CHURCHES IN THE GAUTENG PROVINCE, SOUTH AFRICA.**

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GLOSSARY

AFM-African Apostolic Mission

AE-African Enterprise: a Christian nonprofit profit organization

GPC-Gateway Presbyterian Church

HSRC-Human Science Research Council

KWM-Kingdom Ways Ministries

Matthew Effect: a proposition that when the rich get richer; the poor get poorer.

MES-Mould Empower Save

NGO-Nongovernmental Organisation

NPO-Nonprofit Organisation

NIRSA-National Initiative for Reformation in South Africa

SACC-South African Council of Churches

SACLA-Southern African Christian Leadership Assembly

SASH-Students Achieving Social Harmony

Stats SA-Statistics South Africa

THA-Trevor Huddleston Analogy

TEASA-The Evangelical Alliance of South Africa

UPCSA-United Presbyterian Church of South Africa

WEFA-Weltweiter Fur Arme V: nongovernmental organisation head-quartered in Cologne, Germany).

WHO-World Health Organisation

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Declaration

I, Paul Tshuma, declare that the dissertation, which I hereby submit for the degree Master of Theology (MTh.) at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

Student: Paul Tshuma

Signature: 

Date: 31st August 2020.

Supervisor: Professor Jerry Pillay

Signature: 

ABSTRACT

This research explores the extent to which the clergy are involved in community transformation, particularly in the Gauteng Province of South Africa. Case studies were used to solicit information from three churches through one-on-one interviews with senior leaders and members of the congregations. Unfortunately, one church declined to be interviewed, leaving two churches to be investigated.

One church is in Glen Marais, Kempton Park and the other in Brixton, Johannesburg. The objectives of this research are to map-out some ideas as to how churches may be involved in eradicating poverty, identify ways in which churches can empower the community with skills training for self-reliance and development; and to suggest ways in which churches can contribute towards the establishment of a just, stable and prosperous society. Data collected from these churches were broken-down into themes and analysed.

Thematic analysis was applied to analyse data; the data were coded and broken down into themes; the components of which were studied and analysed to make sense of the themes. The study revealed that congregations were involved in community transformation in ways they were able to. The fact is that poverty, unemployment, and inequality continue to increase in society despite a concerted effort by congregations.

A model of social transformation was constructed based on research findings to suggest the role churches should play to deliver effective change in society. The research concludes with recommendations for an integrated approach to community transformation including churches, state, business and non-governmental organisations.

CHAPTER ONE

Introduction

This research focuses on a historical overview of clerical participation in community transformation through churches; particularly the church programmes designed to address poverty in the Gauteng Province of South Africa. By and large, churches are driven by clerical or pastoral leadership's vision to provide the normative function of Scripture and to guide churches or congregations on community transformation. Community transformation is primarily the visible reflection of the actions of clerical leadership participation through church programmes. Church programmes do not occur without the approval or authority of pastoral leadership. In this dissertation, the clerical leadership participation in community transformation is not only highlighted in the literature review but through the interviews in chapters three and four. These chapters were dedicated to the demonstration of the methodology used to obtain data and codification of themes coming out of the interviews and providing some analysis, and the main interviewees were clergy.

1.0 Research Background

Poverty, unemployment, and inequality are taking an upward trend in South Africa since the attainment of democracy in 1994. During the period 1994 to 2010, South Africa received significant gains in the triple category of poverty, unemployment and inequality. The trend indicates that social ills coming as a result of poverty, unemployment, and inequality are not decreasing but increasing (Head, 2018: 1-7). Head (2018:1-7) states that the gap between the haves and have-nots; is widening in South Africa. The poor are getting poorer while the rich are getting richer. "The triple challenge of high poverty, high inequality and high unemployment persist. Poverty remains high for an upper-middle-income country with more than half (55%) of the population being poor at the national upper-bound poverty line of ZAR 99 per person per month in 2015 prices" (Um, 2018: 1-2).

Concluding his statement by citing The World Bank nd report, Head (2018: 1-7) asserts that South Africa had recorded significant progress in reducing poverty between the period 1994 to 2010. Unfortunately, the gains were reduced from 2011 to 2015 (Head,

2018: 1-7). Kgatle (2017: 1-13) asserts that the challenge the church encounters in South Africa is poverty. The issues of poverty, inequality and injustice are well documented in South Africa (Kgatle, 2017: 1-13).

Issues of poverty are more pronounced in South Africa since 1994 (Rouf, 2015). South Africa is one of the most unequal societies in the world (Feketha, 2018: 1-2). For more than two decades in democracy, poverty, unemployment, and inequality are still prevalent in society (StatsSA n.d, 1213a: 22). Carvalho (2019) reports that the unemployment rate in South Africa dropped to 27.1 per cent in the fourth quarter of 2018 down from the previously recorded figure of 27.5 per cent (StatsSA n.d). The current unemployment rate in South Africa for the third quarter of 2019 is 29.1 per cent (StatsSA n.d.2019), (QLFS, 2019, Q3 of 2019).

StatsSA n.d, (2018: p. xxvi) highlights that creating good jobs for the poor will have a much larger effect on inequality and poverty. The South African government believes that the social impact of reforms will boost growth. The reforms are designed to equip the poor with the acquisition of skills. Further, there is a need to increase the economic participation of the poor. The government will continue to assist the poor and the vulnerable. The goal of reducing poverty by 2030 will hinge primarily on GDP growth and the reduction of income inequality (Um, 2018).

Turning our attention to the church, Mathole (2005: 291) says that poverty is the giant facing the church in South Africa. He further mentions that poverty affects a large section of the population. Mathole believes that poverty is widespread throughout the nation and that it affects individuals, families, communities, and churches both in urban and rural areas. Mathole (2005) points out that the concept of poverty occupies centre stage in South Africa since the dawn of democracy in 1994. Additionally, Kgatle (2017: 1-13) reports that in the democratic era, growing unemployment rates have been seen to be drivers of poverty in South Africa.

1.1. Problem statement

The church has historically been instrumental in the transformation of communities regarding education, health, poverty alleviation, providing the moral fibre and the spiritual well-being of individuals in the society (Pillay 2000: 47; Pillay 2017 and Kumalo, 2005: 264). However, communities are still experiencing socio-economic challenges of poverty, unemployment and inequality. These challenges are evident in communities throughout South Africa including the Gauteng Province (Feketha, 2018:1-2; Statistics South Africa, 2013a: 22 and Carvalho, 2019: 1-3). Tyatya (2018: 2) upholds that the magnitude of poverty and inequality and unemployment in South Africa can be significantly noticed in villages and townships. People live in squalid conditions and most of them depend on social grants for survival. Schools are poorly resourced and health facilities do not have enough equipment and medication (Tyatya, 2018).

To this end, the central theoretical argument is that church leaders may have a critical role to play in community transformation (Emedi, 2010: 49).

It is, therefore, inherent to conduct an exploratory case study, investigating two churches in the Gauteng Province to ascertain how clergy and congregations can contribute to community transformation. The outcomes of the study will assist churches within the societal context under investigation in developing a more comprehensive approach to community transformation.

1.2. Primary Research Question

The primary research question can now be stated: What is the role of the clergy in the transformation of society in respect of poverty, inequality and injustice? This primary question would be looked at with the following sub-questions:

1. What are the strategies needed by churches to eradicate poverty?
2. What are the ways churches can empower the community with skills training for self-reliance and development?

3. How can churches contribute towards shaping a just, stable and prosperous society?

1.3. The Aim/Objectives of the study

The purpose of this research is to assess church leadership-participation in addressing inequalities and poverty in the community to shape an equalitarian/egalitarian society in Gauteng Province of South Africa. The following are the objectives of this research:

1. To map-out some ideas as to how churches may be involved in eradicating poverty.
2. To identify ways in which churches can empower the community with skills training for self-reliance and development.
3. To suggest ways in which churches can contribute towards shaping a just, stable and prosperous society.

1.4 Literature Review

This section offers a brief overview of some of the work covered on this topic and a more detailed literature review is attempted in the next chapter. For now, the objective is to show the research gap. Research gap entails the difference between the existing literature concerning what has been covered in addressing social issues and the extent to which clergy are involved in community transformation through congregations. The area of research in this study has been considered in the following themes:

1.4.1The root causes of poverty

Much has been written about the church; especially in taking good care of the poor people, orphans, and widows etc. For example, the monasteries established hospices, orphanages and promoted philanthropic work. Santa Ana for example, (1979: 62) as cited in Pillay (2017), affirms that monasteries focused on eradicating poverty. The church has always advanced the causes of the poor in society. The Apostolic Faith Church (AFM) is another example of churches addressing poverty in the communities in South Africa Kgatle (2017:1-17). However, poverty coming as a result of lack of education is still

prevalent in society resulting in the adverse suffering of certain people groups in South Africa; particularly in vulnerable and marginalized communities.

Although, unemployment contributes to poverty, Coley and Baker (2013) state that poverty is linked to a lack of education. Further, Coley and Baker (2013) assert that other factors such as lack of support for the needy in education have exacerbated the phenomenon. It is important to include the following points by experts or gurus; especially when dealing with issues of education, poverty, unemployment, inequality, and clerical participation in the community because the church should have the vision and mission that is community-based to transform society.

1.4.2 Education

Education plays a critical role in transforming society. This is according to Jensen, Pretorius & van Niekerk (2004: 73) who believe that the higher education sector is vital in answering to critical social issues of development as affirmed by Lungwanga; (see Serpell 2003:1). According to SASH nd., Wilson and Ramphele (1988: 20-21) believe that the effort to root out illiteracy does not go far enough despite the involvement of other social stakeholders. Further, SASH nd. reports Wilson and Ramphele as stating that illiteracy is more severe in its effect because it is caused by poverty and in turn, it causes more poverty through unemployment.

Emedi (2010) cites Guder, (2005: 116) who suggests that the application of the term “missional” is designed to broaden the generally held definition of “mission”. Christian mission has played a vital role in education to help address poverty. The meaning of “mission” must not be understood as a mere praxis of soteriology or the theology of getting people saved but the adoption of the apostolic tradition of ministry that was community-based (Guder, 2005: 116).

Hughes (2008: 9) advocates for a new training approach by church leadership. He asserts that the church training programme must have a social concern by developing a curriculum with a spiritual missional ethos that teaches Bible history, Christian dogma and

some aspects of interdisciplinary studies grounded in community servitude. There is a need to focus the mission and vision of the church towards community development to enable the local church to nurture social concern as suggested by Sider (1993: 192) and causing it (the missional church's local assemblies) to be more transformational in every sense of the word (Hughes, 2008: 9). Emedi (2010) is a proponent of a local church that participates in the social transformation process of poor communities. Emedi (2010: 42-43) believes that the church must be modelled after the ministry of Christ who had a deep concern for the poor, the sick and the hungry and quotes (James 1: 27) that talks of pure and undefiled religion of visiting orphans, widows, those in prison and hospital in their time of distress.

1.4.3 The role of the church as a transformation agent

Much has been written about the church and its role in transforming society. For example, tracing the historical impact of the church in transforming and changing society, Pillay (2017) asserts that it is not so much about what the church believes but what it does that matters most. Pillay highlights that the social focus of the church is not a new concept. He states that throughout the ages the church has been involved in the life of humankind, creating nationhood, building culture, structuring society with functions, institutions, and shaping the form and quality of political principles. Pillay believes that the church of Jesus Christ clearly understood the transformation of society to be an integral component of the Missional strategy.

Further, Pillay comments that the concept of social transformation and change dates back to the origins of the early church, especially concerning poor people. Reggie MacNeal (2009: xiv) as cited in Pillay (2017) asserts that going Missional requires a shift in three dimensions: 1) from internal to external, 2) from programme development to people development, and 3) from Church-based to kingdom-based in terms of leadership agenda.

Pillay also asserts that although Christian Community constituted a minority group during the first two centuries, their concerns were driven by compassion and the unconditional love of God. People did works of charity by meeting the needs of the poor people and the

outcast in society. Pillay (2017) asserts that the teachings of Christ in the New Testament dispensation carried on part of the traditional practices of Moses. The tradition was relevant to economic ideology. There was a general emphasis on the value of one taking care of one's neighbour.

The medieval church attempted to uphold the grand teachings of Christ as it sought to build its society economically, politically and spiritually. The church followed the guidelines designed to aid poor people. The underprivileged people were primarily dependent on the generosity of the rich people in society. Unfortunately, the root causes of poverty were never traced nor effectively resolved.

Also, Pillay (2017) says that at its inception, the church concerned itself with spiritual formation. It incorporated the social and economic components as well. The monastic movement ran hospices, orphanages and promoted philanthropic work. These programmes were subsequently supported by income-generating activities. Santa Ana for example, (1979: 62) as cited in Pillay (2017) points out that the goal of the monasteries was to eradicate poverty. The monks primarily viewed the transformation of society as part of their divine mandate. The concept of social and community transformation followed a conservative line. Pillay has provided a more detailed historical analysis of the role of the church at large and its participation in eradicating poverty to transform society through church programmes.

There are many churches addressing poverty in South Africa such as (AFM) Apostolic Faith Mission for example. Although the (AFM) came into the scene a bit too late, its effort in community transformation is commendable. The (AFM) is playing a significant role in dealing with poverty eradication through its assemblies in South Africa. The church is engaged in feeding schemes to reduce hunger for poor people in the community. The (AFM) church seeks to collaborate with the government in transforming the community by addressing issues of poverty, inequality, fighting corruption and providing the moral fibre in the society Kgatle (2017:1-17).

As already mentioned above, a more detailed literature review is presented in the next chapter. Otherwise, the purpose of this section was to highlight the research gap. This study explored two churches and their leadership to provide new information to add to the domain of what is already known in the field under investigation.

1.5 Research Methodology

This research followed an exploratory case study approach since the goal of this research was to survey the role of clergy in community transformation. To achieve this goal the two churches mentioned below and located around Johannesburg, South Africa were taken as case studies. The following two (2) churches provided information for this study: firstly, the Gateway Presbyterian Church in Glen Marais, Kempton Park and secondly, the Kingdom Ways Ministries in Brixton, Johannesburg. These two churches were selected primarily because they were all located in the Gauteng Province which was ‘the theatre’ of this study. Additionally, both churches were located near marginalised communities of Tembisa, Alexandra and Soweto. Finally, both churches were involved in transforming society through their benevolence community programmes.

1.6 Case Study Approach

Yin defines a case study as an event, entity, individual or unit of analysis. Also, Yin, as cited in Mohd Noor (2008: 1602) asserts that the case study refers to empirical enquiry designed to investigate contemporary phenomenon within its real-life context using multiple sources of proof or evidence. In the same vein, Anderson as cited in Mohd Noor (2008: 1602-1603) views case studies as being primarily concerned with why and how things happen. Additionally, Yin (1994) believes that case study research is rich because it empirically describes an instance of a phenomenon normally premised on different types of data or information sources. Unlike laboratory experiments that deal with phenomena that are detached from the context, the case study focuses on the rich natural context (Eisenhardt & Graebner, 2007). Rule & John (2011: 7-8) assert that case studies are used to explore a general problem or issue in the context of the narrow and focused genre. They are applicable in engineering theoretical insights from grounded theory arising from a study or development and testing existing theory that references the case.

In this regard, the elements of the case study assisted in obtaining an in-depth understanding of clerical participation in community transformation. Information or data were collected through Case studies done in the two churches studied in the Gauteng Province. Subsequently, the research findings established that the clergy were involved in community transformation through church programmes.

Rule & John (2011: 8) further state three types of case study as exploratory, explanatory and descriptive. Exploratory entails obtaining an in-depth understanding of an issue under investigation. The exploratory approach is research for a problem that has not been studied more clearly, intended to establish priorities, develop operational definitions and improve the final research design, data collection and selection of subjects (Bryman 2012).

On the other hand, Louw (2010: 411) defines explanatory as serving to explain something. Further, Louw (2010: 317) defines descriptive as 1. Serving or seeking to describe. 2. Describing or classifying without expressing judgement.

1.7. Justification for case study qualitative approach

There are different approaches to qualitative research. These approaches range from grounded theory, ethnomethodology (a method of sociological analysis that examines how individuals use everyday conversation to construct a common-sense view of the world), institutional ethnography, participatory action research, and case study. Critics of the positivist approach argue that the research that follows (positivism) falls short in clarifying the intricacies (details, especially of an involved or perplexing subject) within institutions and society (Parkhe, 1993; Morgan & Smircich 1980, Kaplan, 1986).

However, a case study (qualitative) approach can deal with delicate or precise issues that are difficult to analyse or describe in the organisation or the large spectrum of society (Marshall & Rossman, 1990). In this instance, a case study is appropriate when the researcher's objective is to investigate the relationship between the actors of an institution, society, or the phenomenon (Foster, 1991). Babbie (2005: 306) defines a case study as the in-depth examination of a single instance of some social phenomenon such as a village, a family, or a juvenile gang.

In this regard, a case study was most suitable for this research to obtain its aims and objectives. It focused on two church communities to study ways in which churches could be involved in community transformation. Case studies were used in this research as a qualitative methodology to elicit information regarding clergy or churches' participation in transforming society. Information from the two case studies proved necessary for use as comparison and contrast to find a pathway to reinforce the congregations in their effort to transform society or the communities. The ultimate goal of this study was to ensure churches were effective in reducing poverty, unemployment and inequality in the Gauteng Province, South Africa. The case studies provided greater insight into the objectives of this study which are 1. To map-out some ideas as to how clergy working in churches could be involved in eradicating poverty. 2. To identify ways in which the clergy working with churches could empower the community with skills training for self-reliance and development and 3. To suggest ways in which the clergy and churches could contribute towards the establishment of a just, stable and prosperous society. The Research Findings revealed that despite the concerted effort by the clergy working with congregations' churches to eradicate poverty, unemployment and inequality in the society, their effort did not go far enough. Therefore, the need to involve other stakeholders in community transformation could not be over-emphasised.

1.8. Data collection

The researcher proceeded by using one-on-one interviews to collect data for analysis. The information gathered measured the extent to which the churches were involved in community transformation by creating employment and skills training, feeding and counselling programmes etc. The move was aimed at reducing poverty in the community. The researcher collected data using the case study methodology from the two churches listed above.

1.8.1. Interviews

The researcher used a one-on-one semi-structured interview strategy with church leaders and members of the congregations to collect data. The researcher attempted to make a representative population sample and to ensure that the results reflected close realities of the situation on the ground. Bryman (2012: 501) asserts that most researchers who undertake their work within qualitative research traditions; will be explicitly concerned with revealing how the participants view the issues of which they are being interviewed. Bryman further says that the researcher's objective is to provide a fair environment for the extraction of the participants' views and perspectives. Straus (2010: 1-3) states that "one-on-one interviews are "intensively moderated" (Straus, 2010: 1-3). The interviews (case studies) provided pertinent information to this study; concerning clergy contribution to social transformation through congregational community programmes. case studies were critical in answering the research questions.

1.8.2. Sampling/Purposive Sampling

Bryman (2012: 12) approves the use of case study research. He says that there may be one or two units of analysis of which the purpose is sole to comprehend the chosen case or cases in depth. Those who were invited to participate in the case study context were sampled according to criteria. This researcher applied a purposive population sample. The purposive sampling approach prohibited the researcher from making generalisations to a population. Bryman (2012: 12) believes that sampling is a prominent feature in social research and that it constitutes an important part of any investigation. Further, Bryman (2012: 418) asserts that purposive sampling is a non-probability form of sampling associated with qualitative research. In purposive sampling, Bryman (2012) affirms that the researcher is not interested in random sampling but in a strategic way so that the sampled participants produce results that are relevant or answer the research questions. Purposive sampling was used in collecting data through face-to-face qualitative interviews with the clergy, elders, deacons, group leaders, and members of the congregations who were involved in some type of church ministry.

1.8.3. Sample of open-ended questions and Data analysis techniques

The researcher posed the following key questions to interviewees:

1. Why should church leaders be concerned with social issues such as inequality and poverty eradication?
2. Why is it necessary for churches to empower the community with skills training?
3. How can churches make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

So what techniques were used to analyse and evaluate the respondents' responses? This researcher used "thematic" analysis to analyse the interview transcripts emanating from one-on-one interviews with 20 people in two churches and the number consisted of senior pastors, elders, deacons, and members of the congregations. Verbatim quotations were used where appropriate to reinforce certain points. Bryman (2012) asserts that in thematic analysis for example, the preparation of data for transcription is critical because it enables the researcher to write transcripts for analysis. When the transcripts are written and the data examined, core-themes are distinguished both between and within transcripts. The identification of themes is done by coding each transcript.

In this type of qualitative analysis, coding becomes a process that breaks data into their parts and those parts are systematically given a label (Bryman (2012)). This researcher followed Bryman's procedures mentioned above to analyse data collected from the respective two case studies. Themes were grouped together, coded and analysed in chapter Four of this dissertation to arrive at the research findings. The research findings were that the clergy were involved in community transformation through church programmes. There was a need to up-skill individuals in the community for self-reliance. Among other research findings, the research established that the clergy with their congregations were unable to eradicate poverty in the Gauteng Province of South Africa. There was a need to adopt a holistic approach to community transformation. Therefore, a Social Transformation Model was developed based on research findings. The Social

Transformation Model recommended the involvement of all other social stakeholders to develop comprehensive strategies for holistic social interventions.

1.9 Trustworthiness and Ethical Considerations

1.9.1 Trustworthiness

To clarify the notion of objectivity as it relates to qualitative research, Babbie & Mouton (2012; 276-277) reference Lincoln & Cuba (1985) who are an authority in qualitative research and have written quite extensively on the topic; especially as it relates to trustworthiness. Lincoln & Cuba (1985) believe that the key measure or principle of good qualitative research revolves around trustworthiness, particularly the neutrality of its discoveries or decisions.

The basic question in trustworthiness is “How can the investigator win the attention of his or her audiences?” The follow-up question is “In what ways are the findings of the investigator so important to warrant the undivided attention of the listeners?” Another sub-question to be considered is, “How do the listeners operationalise trustworthiness?” (Babbie & Mouton, 2012). A similar principle of objectivity compares with the quantitative research paradigm. Since deductive analysis cannot be said to be valid without taking into consideration the notion of reliability, similarly qualitative research cannot be upheld as transferable without credibility and dependability (Babbie & Mouton, 2012: 276-277).

1.9.2 Ethical Considerations

Ethical dimensions are pertinent to qualitative research. Many institutions around the globe now place more emphasis on ethics in conducting research. The need for ethical guidelines has come due to abuses and mistakes done by research professionals in academics and other sectors across the globe. The priority of the researchers is, therefore, to protect the privacy and rights of participants during and after the study process (Bryman & Bell, 2007).

In conducting case studies to investigate clergy participation in community transformation respondents were given proper and open orientation regarding their voluntary

participation in interviews. The nature or design of the research and the purpose of the study was communicated to the interviewees. A list of 10 open-ended questions was given to each of the interviewed participants (see appendix). Informed consent forms were also distributed to each respondent. Each interviewee had the opportunity to read the terms and conditions governing the confidentiality of the information gathered and that proper names could not be made known to the public. Permission was received to use names where mentioned in the study. Since it is ethically unacceptable to reveal the names of the interviews, in this study, respondents were represented by 'G' for Gateways Presbyterian Church and 'K' for Kingdom Ways Ministries.

Therefore, interviewees stood as follows: G-1, G-2, G-3 and K-1, K-2, K-3 for example.

Further, each respondent knew they were free to pull out of the research at any process-level if they felt uncomfortable to continue and that there would be no repercussions. Participants were each asked to sign the informed consent form after carefully reading the terms and conditions. Informed consent instruments were designed to ensure respondents understood the reason for participating in the study. The informed consent mechanism assisted the interviewees in making a conscious and deliberate decision to participate in the study. Finally, informed consent served as a useful tool to ensure dignity for participants throughout the research process (Bryman & Bell, 2007).

Resnik (2015:1-3) asserts that several societies have regulations that govern behaviour. Moreso, Resnik believes that ethical norms are broad in scope and work as informal laws. Laws and ethics may have the same concepts but are different because the action may be legal and yet unethical or illegal whereas it is ethical. Further, Resnik states that several institutions, disciplines, and professions have developed standards for regulating behaviour to suit the profile of their goals and objectives. Primarily, ethical regulations assist in coordinating actions designed to foster trust in disciplines and or institutions. Ethical considerations are necessary for protecting the individual rights and confidentiality of respondents. Ethical norms are necessary for ensuring researchers remain accountable to the public. It is easy to get funding for a research project when the sponsors believe that researchers have a reputable standing in their profession.

Furthermore, Resnik (2015: 1-3) urges investigators to ensure that they report honestly; data, results, methods, procedures, and publication status. Researchers should desist from data fabrication and misrepresentation of information. Participants must be protected from harm. Participants need autonomy, privacy, and a desire to be treated with dignity.

The huge growth of internet conducted research is posing a challenge. This phenomenon is causing over-researched populations who suffer from interviewee fatigue. Certain individuals who use technology for their research activities find it difficult to observe research ethical rules. The Association of Internet Researchers stresses the need for investigators to heed the research guidelines (Bryman, 2012: 679). Bryman (2012: 680) stresses the need for protecting the research participants from harm by not divulging their real names although it is almost impossible to conceal people's names in internet research (Stewart and Williams, 2005) as cited in Bryman. However, issues of individual anonymity and confidentiality remain a factor in social research (Bryman, 2012: 680).

Commenting on Voluntary Informed Consent, Husamen (1994: 179) asserts that there is a possibility for participants not to know they are involved in a research project. Subjects or respondents may be coerced into participating or participate under pretences. There is a likelihood that interviewees may be involved with knowledge, awareness and full approval. Husamen believes certain field study experiments or projects may require participants to be unaware and or be involved in a research programme without their consent or approval. The bone of contention is that it is ethically a bit more unacceptable to force people to take part in a research project than it is for the investigator to conceal certain information from participants. Some scholars would argue that involving interviewees under pretences could be ethically less objectionable than concealing knowledge or compelling respondents to participate in a research project.

Wilkinson & McNeil 1996: 67-71 state that ethics should be the moral obligation of the investigators. Also, Wilkinson & McNeil stress the need for research professionals to do their job appropriately with a high degree of competence. They believe that respondents deserve dignified fair treatment and respect. Researchers should take it upon themselves to prevent unethical behaviour way before an official investigation occurs.

1.10 Delimitation/limitations of the study

Delimitations are choices made by the writer and these choices need to be stated upfront by the researcher. Delimitations entail characteristics that limit the scope and define the boundaries of the study. These boundaries denote the areas the researcher is most unlikely to cover. Limitations are potential weaknesses in the study that is out of the control of the researcher. Furthermore, limitations might entail that the discoveries or findings cannot be generalised to the larger population (Simon, 2011: 1-3).

In this study, literature concerning politics or pure economics was not reviewed; except literature that addresses socio-economic issues and churches participating in a community, transformation to respond to the research questions.

Certain factors may have limited the outcomes of this study. The socio-cultural background; that is the set of norms and values upheld by an individual, educational developments and worldviews (of the people) that were interviewed are likely to have affected their ability to answer the research questions. There is a possibility that some of the interviewees lacked understanding of their church in terms of community participation or the subject of poverty eradication.

The study was notably impacted by the fact that only two churches were interviewed instead of the three churches initially proposed because one church declined to be interviewed due to circumstances beyond their control. I visited the church several times but the church leaders said it was not possible to assemble people to be interviewed because the majority of the potential interviewees had already gone away for the Christmas holiday. However, the two case studies suffice to make the findings needed in this research.

1.11 Outline of Chapters

To answer the research question and meet the objectives of this study, the following was undertaken in the respective chapters.

Chapter Two engaged a deeper exploration of relevant literature on the topic of this research and identified the research gap covered. The new information added to the

existing literature on the church and community transformation is mainly gathered from the two church case studies.

In Chapter Three case study approach was employed to elicit information regarding clergy participation in transforming the society by reducing poverty, unemployment and inequality in the societal context under investigation. The two churches interviewed were Gateway Presbyterian Church and Kingdom Ways Ministries. These churches exemplified the demographic composition of Gauteng province. In this regard, it was suitable to assess the role of the clergy participation in transforming the society concerning poverty, unemployment and inequality.

Chapter Four focused on the presentation and critical analysis of data collected from the two churches or communities under study. Similarities were identified and themes established. Information gathered concerning activities of the two ministries was subsequently analysed and interpreted.

Chapter Five outlined practical ways in which church leaders could work towards the transformation of society. The objective was to show how church leaders could play a vital role in transforming society in and through congregations. A social transformation model was created based on the research findings. This model suggested ways in which the churches could be more effective in leading the social change agenda. It suggested briefly how some of the stakeholders could play their part in transforming society. Additionally, the research revealed the need for intermeshing or coordinating all social stakeholders and recommendations were made for further studies.

CHAPTER TWO

Review of Literature: Churches' approach towards poverty eradication in South Africa.

2.0 Introduction

In this chapter, the researcher thematically reviews the literature relevant to the research study. While looking at social transformation, this literature review will focus on how churches are addressing issues of poverty, inequality, and unemployment; among other social ills affecting local communities in South Africa. Although the primary focus of this review is the South African context, global literature on poverty, education and social transformation will be briefly explored, for example, in the context of the United States of America

Transformation is a critical element in the socio-economic development in South Africa due to the country's checkered history. The church which is one of the social stakeholders plays a pivotal role in this regard. However, statistics do not reflect an appreciable transformation as poverty and inequality persist. It is, therefore, inherent to investigate the church leadership participation regarding socio-economic transformation.

It is important to review literature in other countries as well, apart from South Africa because we live in a globalised world and by definition, what happens globally has a bearing on the local context (Rouf, 2015: 1-2). In essence, this chapter attempts to define poverty and explore what the church has been doing in transforming society, particularly in the Gauteng Province of South Africa. Further, this study uses case studies of two churches in Brixton and Glen Marais. Case studies will bring practical knowledge and engagement of churches in addressing poverty, inequality, and unemployment. The case studies would also contribute to the existing literature on churches involvement in community transformation. I shall now look at some of the literature that addresses this research topic.

2.1 Description of Poverty

Segwape (2004: 6-82) asserts that the origin of poverty dates back to the beginning of human history. In John 26: 11, Jesus said that “the poor you will always have among you”. By definition, poverty will always exist given this assertion by Jesus Christ. Here is what Segwape had to say “Poverty exists and some people will be poor”. This seems to be a contradiction because God promises a poverty-free society in the promised land of Canaan (Deuteronomy 15: 4-5) “However, there should be no poor among you, for in the land your God is giving you to possess as your God and be careful to follow all these commands I am giving you today”. What then is poverty? H. J. C. Pieterse as cited in Segwape (2004:20) defines poverty as the condition of having little wealth or material possessions’. On the other hand, May and Govender as cited in Segwape see poverty as a failure by individuals, households and community to afford sufficient resources to meet a socially acceptable minimum standard of living. Besides, the World Bank and strikes the same notes by defining poverty as the ‘inability to attain a minimum standard of living’ (Segwape, 2004: 6).

Belmont and Watts (2007: 8-40) commenting on issues of social justice and sustainability attest to the fact that social justice means ensuring people have a good quality of life. It is also about people being able to maintain a quality of life without destroying the environment and infrastructure. They believe it is important for leadership to maintain the economic well-being of the people. Belmont and Watts (2007) define economic well-being as ensuring that people reach a decent quality of life through work or labour. Belmont and Watts (2007) argue that people should be able to afford a basic economic footprint to live a sustainable lifestyle. Economic footprint refers to the basic commodities needed by the individual to sustain the minimum standard lifestyle. The economic footprint can be measured by the amount of food a person consumes, the products he uses, and the energy or electricity and water used per day. When the individual cannot afford a minimum standard of life through reasons that are not his or her own making but because of the poor decisions of the powers that be; that in essence culminates into gross social injustice (Belmont & Watts, 2007: 8-40).

Mbuli (2008: 14) asserts that historically there has been a consensus among scholars on the prioritisation of poverty reduction or alleviation in South Africa. However, Mbuli continues to say that it has been difficult for scholars to agree on the definition of poverty. Defining poverty is difficult even though it (poverty) is a widely accepted social phenomenon that is highly contested. Poverty could be considered to have all kinds of overlapping interpretations depending on one's view about the underlining topic or subject being reviewed. Further, Mbuli sees poverty as absolute or relative whereby the individual lacks income or failure to attain capabilities. Furthermore, Mbuli believes there is chronic or temporary poverty and that poverty can be linked to inequality. Poverty can be correlated to certain vulnerabilities such as under-development or economic exclusion (Mbuli, 2008: 14).

Belmont and Watts (2007, 8-40) passionately call for the need to lift society out of the peripheries of poverty. They go on to say that in a village of 100 people, for example, the richest person would have more wealth than the poorest 57 people combined. In that scenario, the poorest people are said to be in poverty. Belmont and Watts attest to the two types of poverty; namely relative poverty and absolute poverty. Relative poverty is when people cannot afford to buy luxuries such as a computer. Although life might be a struggle, conditions are not life-threatening. Absolute poverty is when life itself is threatened. In absolute poverty, a person may receive no education, be unable to afford decent housing or enough food and may not have access to clean water (Belmont & Watts, 2007: 8-40).

Structural poverty is a failure of the job market to provide a proper number of jobs that pay enough to keep families out of poverty. Transient poverty is the component of time-consumption poverty at the household level that is directly attributed to variability in consumption; this can be thought of as a measure of the vulnerability of falling consumption. Transient poverty is the kind of poverty that lasts only for a short period (Pearsall, 2010:1262).

Van Rensburg and Breed (2011: 3) as cited in Kgatle (2017) define poverty as the

condition of being extremely poor: beggary, destitution, impecuniosity (bankruptcy), impecuniousness, impoverishment, indigence (hand-to-mouth existence) needy, neediness, pennilessness, penuriousness, penury (a state of being very poor), privation (deprivation, hardship, poverty), and or want. On the other hand, Bayers (2014: 2) as cited in Kgatle (2017) defines poverty as the inability of getting choices and opportunities, a violation of human dignity. 'It means the lack of basic capacity to participate effectively in society'. Kretzschmar (2014: 3) as cited in Kgatle (2017) defines poverty in economic terms by stating that the inability of individuals, households, or communities to command sufficient resources to satisfy a socially acceptable minimum standard of living amounts to poverty.

Additionally, Dowling (2000: 8) states that approximately 19 million South Africans are regarded as being poor because they fall below the poverty datum line. Supporting the notion of caring for the needy, Ijeoma & Nwaodu (2013: 174-175) advocate for the avoidance of a poverty trap. They define the poverty trap as a bad equilibrium for family, community, or nation involving a vicious circle and underdevelopment which leads to more poverty and underdevelopment, often from one generation to the next. Mathole (2005: 1-45) asserts that poverty in South Africa is not just a question of political, social, economic, and theological discussion but that it is a reality because it affects people's lives practically and in real-time. Poverty in South Africa is what the majority of South Africans experience daily.

Gutierrez, as cited in Mathole, condemns poverty in no uncertain terms when he states "Material poverty is a scandalous condition. Then a witness of poverty cannot make it a Christian ideal. This would be to aspire to a condition which is recognized as degrading to man", as cited in (McLeland 1997: 117-118). Further, Mathole believes that civic institutions could deliver the desired social transformation because they do not have to please shareholders as business executives do or to please the electorate as is the norm with politicians. Social transformation is possible when all civic institutions develop and contribute to a common vision that fosters a value system that is characterized by the rule of law, democracy, morality, and the advancement of a culture that promotes human

rights (Mathole, 2005: 20). Further, poverty can be perceived on different levels as seen below:

2.1.1 Types of Poverty

Kgatle (2017: 2) says that there are different kinds of poverty. There is absolute poverty also known as extreme poverty (Kgatle, 2017). Absolute or extreme poverty refers to a situation whereby households fail to meet minimum living needs. Extreme poor people are constantly hungry to the extent that when they fall ill, they cannot access healthcare systems. They suffer a lack of sanitation and clean (safe) drinking water. Poor people are unable to pay for the schooling of their kids. Some of the kids from poverty-stricken families may not have clothes and shoes to wear, Saches (2005: 20) as cited in Kgatle (2017). Further, Kgatle defines moderate poverty as the condition of life where someone may have basic needs but barely making them. Kgatle (2017: 2) also believes that relative poverty refers to households whose income falls below the national average.

2.1.2 Poverty seen through the eyes of the World Health Organisation (WHO)

Stearman (2002: 32-42) points out that the World Health Organization states that the world's biggest killer and the greatest cause of bad health and suffering is not cancer, heart disease or HIV and AIDS but poverty. The World Health Organization report goes on to say that the gap between the rich and the poor is ever-growing and causing the difference in health between the rich and poor. The life expectancy of the poor is shorter compared to the rich. The poorest of the poor live shorter lives and stay in bad conditions. The people who live in squalid conditions often feel isolated and vulnerable to stress, disease and illness. When people have access to medication and good health care but subjected to unhealthy living conditions, their health status will not change for the better. The World Health Organization (WHO) has reported that poverty is prevalent in the former Soviet Union because a large number of people lost their jobs when the economies collapsed. Before the collapse of the economies, people generally depended on the government to provide cheap food and housing including healthcare.

Additionally, the WHO says there is a link between poverty and poor health. This

correlation is much more pronounced in poverty-stricken countries, particularly the war-torn zones. Each year, approximately 500000 women die in pregnancy and childbirth. These fatalities occur in the poorest of the countries. Approximately 20 million people die from poverty-related diseases such as 1) Tuberculosis (TB) Tuberculosis which infects the lungs. 2). Malaria is a deadly disease that affects people's bodies and brains. 3) HIV/AIDS which affects the immune system. By the year 2002, approximately 40 million people worldwide were reportedly affected by HIV/AIDS. The life expectancy is 70 years in rich nations whereas it is 40 years in poor countries. Poor people are susceptible to injury compared to the well to do people (NICEF, state of the World's Children, 1997 as cited in Stearman, 2002).

Stearman (2002: 38) says that poverty has a debilitating effect on the well-being of individuals, families, and communities. Poverty denies people the right to a basic good lifestyle. Besides, poverty prevents people from participating in many areas of society. In the modern world, poverty has been characterized by capturing homeless people on TV camera footage; especially in Brazil where people were seen sleeping in the streets. Throughout history, society has witnessed poor people and the gap between the rich and the poor has always existed. The amazing thing is that in our day, there are more poor people than back then despite the difference in conditions. In the past, people lived far apart from each other and they were isolated. But today, people are connected by swift transport networks, electronic communication gadgets and systems such as mobile phones, satellites, e-mail or social media platforms such as Facebook, Instagram, and Twitter accessible through the Worldwide Web or Internet (Stearman, 2002).

Today's world has the potential to reduce or eradicate poverty because of technologically based economies. The poorest of the countries now can produce plenty of food that is enough to feed everybody. Necessities like clean water, good sanitation, electricity, and primary education are within the reach of every child. Contraceptive strategies have been developed to prevent unwanted pregnancies. Advances in public health systems and effective medicine make it possible for babies to grow up to adulthood. Despite all these scientific breakthroughs, millions of people around the globe still live-in poverty

(Stearman, 2002).

While there are complexities in ending poverty, people differ on how to tackle it. Certain experts believe poverty should be addressed from top-down. Others think that the best approach should be bottom-up. Those who advocate for the top-down approach advocate for the government and the United Nations to take a more aggressive stance in resolving social ills. The proponents of the bottom-up approach argue that solutions should start from the grass-root level to enable communities to participate in providing answers to their problems (Stearman, 2002). Finally, Stearman (2002: 39) asserts that poverty eradication requires a collective effort by everyone.

2.1.3 Determinants of Poverty

Sometimes it is difficult to determine exactly who the poor people are in society. The Melbourne Conference (1980) as cited in Pillay (2000: 141) pointed out the difficulty of ascertaining who the poor are today. The Melbourne conference highlighted that the difficulty of determining who the poor are coming from the worldview that, even though people live in one global village, they originate from different backgrounds and situations. Therefore, contextually, the people would invariably voice out different characteristics of poverty.

Pillay (2000: 141) believes that the difficulty stems from the fact that; although people share a common faith, read the same Bible text, and serve the same Lord, they emphasize different aspects of doctrine. Arguably, people interpret Scripture differently. People differ in the way they conceptualise the meaning of Scripture. Further, Pillay (2000: 141) asserts that several attempts have been made to define the poor currently. Gutierrez as cited in Pillay (2000) defines a 'poor' person today as the oppressed one, the individual who is marginalised in the society; the plebeian (labourer) struggling for his or her most basic rights. A 'poor person' refers to one who is grossly exploited. The 'poor' person struggles for his or her freedom and independence.

Moltmann as cited in Pillay (2000: 141) believes that the 'poor' are those who must endure

acts of violence and injustice with no strength to defend themselves. Molmann as cited in (Pillay, 2000: 141) also thinks that the 'poor' are threatened by death moment by moment and have no reason for living because; they believe that life has nothing to offer them. Williams as cited in Pillay (2000) defines poverty as a complex of physical and spiritual pain which deprives a person (individual) and community of dignity. It is the deprivation of the body of nourishment, housing (shelter), and beauty. Further, Williams asserts that "lack of material or social resources such as access to information, education, health care, social status, political power and the opportunity to develop meaningful connections with other people in the society" may be viewed as poverty.

Allen and Thomas (1992) assert that the phenomenon of endemic hunger is much more pervasive, by and large; it affects people who are threatened by famines. (Drezen & Sen, 1989: 267). However, Allen and Thomas highlight that although people suffer from chronic malnutrition, the actual number of people suffering from famine is much smaller. They argue that the catastrophe of famine happens through the widespread breakdown of livelihoods for specific classes of people or occupational groups, chronic hunger arises through a continuous failure to generate sufficient basic needs (livelihoods). Chronic hunger is largely understood or defined as the direct effect of poverty because, in essence, hunger and poverty are closely linked. It is highly unlikely for wealthy families to experience hunger even during the famine (Allen and Thomas, 1992).

The World Bank nd. report (Warnock, 1988: 10) as cited in Allen and Thomas (1992) says that under-nutrition is largely a reflection of poverty. Further, Allen and Thomas define poverty as an income (including own production) that is insufficient to provide the individual with a minimum standard of living. The income mentioned by Allen and Thomas refers to the income-based estimate of global hunger. It is quantitatively computed and defined according to the global standard of poverty and is useful for broad comparisons between standards in different parts of the globe (Allen and Thomas, 1992).

Poverty should be understood in the context of prevailing social standards (national

contextual) instead of it being defined at the absolute global level. Alternatively, a simple definition of poverty is income below standard. This is a limited definition when taking into consideration cross-society comparability and dealing with direct entitlements (Allen and Thomas, 1992).

Thus far I have attempted to define poverty, examined types of poverty, and appreciated the (WHO) World Health Organisation's views on poverty. Further, I have highlighted the determinants of poverty. In the next section, I attempt to show the views of some authors concerning community transformation in the United States of America (USA) and the involvement of congregations to eradicate poverty.

America is being mentioned in this research because we live in a globalized world and what happens globally affects local communities (Rouf, 2015). Our main study focus is South Africa, particularly the Gauteng Province.

2.1.4 Church Participation in Community Transformation in the USA

I intend to review the literature on community transformation in the United States of America. However, I shall not say much about the USA context but to provide a snapshot on community transformation, particularly at Oak Cliff Bible Fellowship Church. Later, I shall quickly review what churches are doing in community transformation in the Gauteng Province of South Africa. My focus is to review the South African Gauteng Province because it is the context and the epicentre of this research topic: *A historical survey of clerical participation in community transformation: Case Studies of Three Churches in the Gauteng Province of South Africa*. Social problems are not characteristic only in third-world countries because rich nations have social challenges as well. Inequality is a global phenomenon and therefore, social issues are found in poor countries and in rich nations too. There is homelessness, hunger, and starvation in Dallas, Texas just like there is starvation in Somalia. Although social issues may come in different forms and shapes from one society to the other, the bottom line is that the effects of social ills can have similar consequences in every society. There is a need to review literature in the United States of America to highlight the fact that community transformation is needed there as it is needed in South Africa in particular. I begin by briefly reflecting on the Church that is

being led by Bueno in California. I shall also reflect on Oak Cliff Bible Fellowship Church in Dallas Texas that is being led by Dr Tony Evans. Since the title of this thesis is *A historical survey of clerical participation in community transformation: Case studies of two Churches in the Gauteng Province of South Africa*; it may be necessary to begin by highlighting the thinking and practice of these two churches in the United States in terms of congregations transforming society. In essence, the two Churches being reviewed are involved in community transformation through congregational church programmes.

Bueno's church provides a clear definition of community transformation while Evans' church presents the practical ministry of changing communities through the congregations. Oak Cliff Bible Church uses its funds to sponsor the turn-around projects to address education, poverty, unemployment, and inequality in society. Information from these two churches in the United States helps in responding to the objectives of this research which focuses on generating some ideas on how churches may address poverty in Johannesburg, South Africa. Secondly, the research seeks to identify pathways to help churches empower individuals with skills training for self-reliance and development. Finally, the research endeavours to suggest strategies to contribute towards creating a conducive environment that fosters a just, stable, and progressive society.

2.2 What is Community Transformation?

While this information seems not to say much about community transformation, examining it carefully reveals some insightful notion, working and or operational definitions of community transformation. Bueno (2007: 1-2) asserts that community transformation is a dynamic and continuous process in which people are restored to God and reflect his reign in every area of their lives. Also, Bueno says that many people understand community transformation as the process of change. He goes on to state that these people focus on the results of transformation such as affordable housing, better health and dignified employment.

Additionally, Bueno states that community transformation should be a process in which relationships are restored to God and each other; a process that enables the active

participation of all community members under a shared vision to develop responsive institutions and sustainable poverty alleviating initiatives. Bueno asserts that community transformation is not a spontaneous activity but a slow arduous and evolving process. Finally, Bueno believes that meaningful community transformation should revolve around the following six dimensions: restored relationships, active participation, shared vision, servant leadership, effective institutions, and sustainable solutions. (Bueno (2007: 1-2)

2.2.1 Oak Cliff Bible Fellowship Church Transforming Dallas Texas Community through the Turnaround Strategy

Oak Cliff Bible Fellowship runs a faith-based initiative but does not receive a social grant from the US federal government. Oak Cliff Bible Fellowship Church uses its own Church funds to run Community Projects such as skills training and assisting High School dropouts to complete their GED. High School leavers are trained in woodwork, or carpentry, car maintenance, office administration, computer literacy, and electrical wiring etc. After completing these courses, the graduands are aided in securing employment and those who wish to start their own businesses are shown how to prepare a business proposal for presentation to the local banks for consideration in the various business finance schemes or loans that may be available (Evans 2010: 1-19).

The Church and State Magazine in the USA report that Americans united issued a statement voicing that President George Bush's choice to attend the USD 23-million education and recreation facility at Oak Cliff Bible Fellowship Church in October 2003 was ironic. Operation Turn Around at Oak Cliff Bible Fellowship Church is designed to equip the community with job skills training, job placement, literacy classes and other needs in the society (Church/State Magazine, 2003: 1- 2). President Bush was on a crusade to advance his project of distributing federal funds to help faith-based initiatives. By and large many Churches in America believe in the separation of Church and State. Therefore, they do not believe the government should assist them financially for Community Transformation Projects. In discouraging the faith-based initiatives from receiving federal funding, here is what the Executive director of Americans United; Barry W. Lynn had to say "the situation is a reminder that many religious groups are rightly wary

of taking public funds. Bush's faith-based initiative would inevitably entangle government with religion. That is why many clergies oppose it" (Church/State Magazine, 2003: 2).

2.3 South African Society

Despite the vast socio-economic potential in the South African society, it is still being ravaged by poverty, inequality, and unemployment. While a great deal has been written and done, the situation in South Africa remains bad in terms of unemployment and poverty. In this regard, more work may be needed by churches to facilitate the creation of jobs and reduce unemployment, inequality, and poverty. To this end, it may be suitable to assess the extent to which clerical or church leadership can commit to transforming society by prioritising the implementation of transformational programmes that empower the communities. In essence, the aim/purpose of this study is to assess church leadership participation in addressing issues of inequality, and poverty in the community to establish an equalitarian/egalitarian society in the Gauteng Province, South Africa. Therefore, it is important to understand the state of the South African Society in terms of poverty, unemployment, and inequality and to assess how clerical leadership are participating in community transformation.

The recent World Bank Report (2018: p.xii) has revealed that inequality has deepened in South Africa since the fall of apartheid or the inception of multiparty democracy in 1994. The poverty assessment of the period 1994-2015 reflects that one in four South Africans could be classified as either middle class or upwards in terms of means. With a Gini coefficient of 0.63 in 2015, the report describes South Africa as one of the most unequal countries on earth. The report cites education and skills as the main avenue to address the inequalities. In this regard, many South Africans are unemployable due to a lack of appropriate qualifications and skills. Jensen (2020: 21) avers that economic inequality has been on the upturn mostly in high-income nations. The World Bank nd. report (2018: p. xi) highlights that wealth inequality is even higher than consumption inequality. In places where inequality has gone up, that has been caused by rapid increases in top incomes. The World Bank nd. report goes on to say that the poor people are affected the most by unemployment because chances for them to get a job are slim compared to those

who have means. Poverty reduces the chances of getting a job by 20%.

During the period 2008-2015, half of South Africans were drenched in poverty, below the poverty datum line. Over 70 per cent of South Africans found themselves in the peripheries of poverty at least once, during the period 2008-2015. The World Bank n.d report (2018) affirms that more than 75% of South Africans slipped into poverty and the higher number being recorded in the rural areas (World Bank's Nomba as cited in Feketha, 2018). The report concludes that the high wealth inequalities and the low intergenerational mobility were mainly caused by the negative system of apartheid which favoured certain classes of people over others (Feketha, 2018). As already mentioned above, the church must be involved in community transformation. Apart from advancing the causes of the Great Commission, the church must get involved in addressing poverty and unemployment, etc.

The current Palma ratio (2020) is an indication that inequality in South Africa still exists despite a slight decline between the period 2006-2015). "According to the Palma ratio, the top 10% of the population spent 8,6 times more than the bottom 40% in 2006; this ratio reduced to 7,9 in 2015. These figures indicate that overall inequality, measured at a national level, has declined between 2006 and 2015" (StatsSA n.d, 2020). According to StatsSA n.d (2018: p. xviii), South Africa has a high concentration of low-income earners (the poor) and a few very high-income earners (the rich or elite), but only a small number of middle-income earners resulting in a high level of income polarization. Income polarization slows down the pace of growth of the middle class.

StatsSA n.d (2018) indicates that approximately 4% of South Africans earn a living above average. Finally, the report from StatsSA n.d (2018) points out that among other socio-economic interventions to combat poverty and inequality in South Africa, is the importance of job creation and skills development. In this regard, the government of South Africa has embarked on an ambitious goal of eliminating poverty by 2030. The realization of this goal will depend primarily on gross domestic product (GDP) growth and inequality reduction. The above facts from StatsSA n.d indicate that poverty is a major problem that

cannot be ignored. Based on the information concerning the state of the South African society churches might have to be involved in addressing issues of poverty and unemployment. The government alone is unable to eradicate poverty, socio-economic inequalities, and other social ills.

2.4 Christian Centre Church in Durban Community Transformation

This church in Durban and the activities in Tswane, Mamelodi East and Orlando East are good examples of congregations doing the best they can to empower communities economically to address poverty, unemployment, inequality, and injustice. This is in line with the objectives of this study which is to map-out some ideas as to how churches may be involved in eradicating poverty; identify ways in which churches can empower the community with skills training for self-reliance and development and suggest ways in which churches can contribute towards the establishment of a just, stable and prosperous society.

Icheku (2006: 1-106) addresses issues of poverty reduction by the Christian Centre Church in Durban, South Africa. He asserts that the Church has developed strategies to implement an Empowerment Scheme. Churches network to deal with socio-economic challenges in the province of Kwa-Zulu Natal. The Diakonia Council of Churches that operates in Durban is one of the critical partnerships that have networked with Christian Centre Church. Further, Icheku (2006) says that the Diakonia Council's goal is to network with other church organizations for prayers, consultation, training, fundraising and to provide models for individual and community transformation. The Diakonia Council engages people of social influence, women and youth leaders to equip them with ideas to identify their God-given gifts and talents to maximise their potential and to take an active role in developing their communities (Icheku, 2006).

Initially, the skills development program had been designed to enable people to secure jobs but as time progressed, the focus shifted to ensuring individuals took advantage of economic opportunities outside the job market. Furthermore, Icheku highlights that the Diakonia Council partners with other social stakeholders including civic society to resolve

issues of human rights abuses such as gender discrimination, racism, xenophobia and environmental justice. One significant project that was implemented to assist individuals in the community; was “Gardening” or the ability to produce vegetables to feed families and generate income for themselves (Diakonia, 2003: 6) as cited in Icheku (2006).

2.4.1 Social entrepreneurial church activities to reduce unemployment in Tswane and Mamelodi East.

This information is being included here simply because Tshwane is part of the Gauteng Province. Assessing the extent of clerical participation in Tshwane is as good as reviewing the literature concerning the role of churches in Johannesburg or Gauteng Province, South Africa. This is in sync with the purpose of this research; that is to assess clerical leadership participation in community transformation to establish an equalitarian/egalitarian society in the Gauteng Province of South Africa. “South Africa's unemployment rate rose to 30.1 per cent in the first quarter of 2020 from 29.1 per cent in the previous period and above market expectations of 29.7 per cent” (Stats South Africa, 2020: 1).

Manyaka-Boshielo (2017: 1-7) affirms that between January to March 2016, Statistics South Africa announced that 5,2 million people representing 26, 7% were unemployed. According to the Quarterly Labour Force Survey, the current figures reflect that the unemployment rate in South Africa stands at 29.1% (QLFS, 2019, Q3 of 2019). Manyaka-Boshielo believes this has become a crisis that the churches should consider addressing urgently to find lasting solutions. Manyaka- Boshielo believes that one of the strategies churches could employ is social entrepreneurship. While social entrepreneurship may have a different meaning to different people, Manyaka-Boshielo sees it as focusing on social issues such as unemployment to reduce poverty. Bacq and Janssen (2011: 388) as cited in (Manyaka-Boshielo, 2017: 1-7) define social entrepreneurship as the process of identifying, evaluating, and exploiting opportunities aiming at social value creation by means of commercial, market-based activities and the use of a wide range of resources. Further, social entrepreneurship entails a process and perspective that stretches entrepreneurship beyond wealth creation but includes proactive steps that yield both

socio-economic, institutional, and cultural environment (Haugh and Talwar, 2016: 644) as cited in (Manyaka-Boshielo, 2017: 1-7).

Social entrepreneurs apply creative and innovative strategies to create wealth to foster individual and community transformation. This practice is, therefore, seen as a game-changer that challenges the traditional ways of doing things. “It is the process of transforming not only the economic environment but likes to transform the social conditions” (Manyaka-Boshielo, 2017: 1-7). Individuals are freed from all kinds of oppression and limitations to exercise their rights and privileges as liberated human beings. In this vein, social entrepreneurship then becomes a process of identifying a traditional system deliberately established by the powers that be to ensure marginalisation and exclusion of certain people groups from economic participation resulting in “unjust equilibrium” (Manyaka-Boshielo, 2017). A social entrepreneurial strategy has the capacity to dismantle unjust systems and help people to regain their autonomy and ability to make a change (Manyaka-Boshielo, 2017: 1-7).

Furthermore, Manyaka-Boshielo (2017: 1-7) argues that while it is a great idea to give people food parcels, the practice cannot continue as a perpetual practice of the church. He says that people must be taught to catch fish for themselves. “If the church is to continue giving food parcels forever, she destroys the intention of God that everyone must have the true freedom of self-support. Food parcels should be made temporal and not permanent” (Manyaka-Boshielo, 2017:1-7).

2.4.2 Review of Community Development Projects Implemented by the Church of the Nazarene in Orlando East.

The next section reviews literature in Tswane and Mamelodi East where churches are involved in social entrepreneurial programmes to transform the community by reducing poverty and unemployment. It also reviews the literature concerning the Nazarene Church in Orlando East (Soweto) where the church implemented developmental projects to empower the poor and the marginalised people in the community. Maphosa (2014: 1-173) asserts that there is a growing awareness that the church needs to take a holistic look at resolving urban poverty. These social issues can be addressed through the implementation of community development projects. Traditionally, theories of community

development have tended to focus on stimulating economic growth at the expense of church social involvement. Further, Maphosa (1-173) states that even though large sums of money have been poured into the society by donor organizations, poverty persists in the community and the sustainability of projects continues to be marginally sluggish.

The general observation coming out of research findings was that the Church of Nazarene did not involve the community in the planning and implementation of the projects. Meaningful transformation can only be achieved when the community is involved. Urban communities should be encouraged to accept change and allow people to take ownership of developmental activities affecting them. The social stakeholders such as nongovernmental organizations (NGOs), the state and others need to change their behaviour by accepting the fact that they are not the only ones who have the knowledge and expertise to transform society but that the people themselves can contribute significantly in transforming their state of affairs. Roodt (2001: 135) as cited in Maphosa (2017: 1-173) asserts that genuine participation in development is that people must have the capacity to influence decisions that affect their livelihoods. "This view maintains that the poor and the marginalised have the power to influence the decisions that affect their own lives" (Maphosa, 2017: 1-173).

2.4.3 Apostolic Faith Mission Church Transforming Society

This section presents an example of how churches are transforming society through various programmes and projects designed to provide a safety net for disadvantaged people. The objective here is to highlight that the Church in South Africa is doing the best it can to reduce poverty and to care for the needy people in the community. Churches that are overseas also assisted by establishing Missions Programmes in South Africa and providing funding to ensure the sustainability of these Christian endeavours. Otherwise, the focus of this literature review is to highlight the role of clergy participation in community transformation with respect to poverty, inequality, and injustice in the Gauteng Province.

Kgatlhe (2017: 2-9) gives a brief overview of the (AFM) Apostolic Faith Mission Church's participation in transforming society in South Africa post-apartheid era. Kgatlhe states that

the Apostolic Faith Mission is a Church Ministry that originated from the USA in 1908 and its founding leaders were John G. Lake and Thomas Hezmalhach. John G. Lake and Thomas Hezmalhach were missionaries in the United States of America who established the Apostolic Church in South Africa. The Church runs programmes that assist people in the community.

The Apostolic Faith Mission (AFM) is an example of some of the churches that are already playing a significant role in dealing with poverty through its assemblies in South Africa. The church is engaged in feeding schemes to reduce hunger among poor people in the community. As already mentioned earlier in this thesis the AFM runs community projects aimed at eradicating poverty in South Africa. These projects consist of HIV/AIDS Counseling programme, uMephi care crisis centres and homes. In essence, AFM is a good example of the churches that are part of the literature of this study that are transforming communities through church programmes. Since one of the objectives of this study is to map out some ideas as to how the churches may be involved in eradicating poverty, the AFM church seems to be doing well in transforming communities through its various church programmes.

This section is important because it highlights the role of the churches in South Africa regarding socio-economic transformation to indicate the extent of church involvement in community transformation. The aim/purpose of this thesis is to assess church leadership participation in addressing poverty in the community to establish an equalitarian/egalitarian society in the Gauteng Province, South Africa. The purpose of this chapter is to show current data on the church and community transformation. Schoeman (2012:1-8) asserts that the challenge for churches in South Africa is to establish lasting partnerships of mutual trust within communities to foster human development.

2.5 Understanding Inequality from Socio-economic Shifts

This section helps church leadership to understand socio-economic dynamics to determine their role in reversing inequality. The central tenet of democracy must underpin calls for unqualified equality of all citizens. One of the objectives of this study is to suggest

ways in which churches can contribute towards the establishment of a just, stable and prosperous society. To achieve this objective, it was necessary to review the literature on socio-economic shifts because these shifts are drivers of inequalities. Perhaps the clergy could address poverty and inequalities and establish stable communities in the Gauteng Province, South Africa.

Many years after Kuznets' work as cited in Keeton (2014), several economists assert that in developing countries for example, economic growth initially leads to upward levels of inequality. As the economies expand, greater numbers of people tend to migrate from the agricultural sector to other sectors of the economy. This demographic and or population shift leads to skills expansion. Kuznets further argued that when the shift reaches a tipping point, the inequality drops. He draws an interesting conclusion that in rich nations, equality must be much more pronounced than in poor countries.

In the 19th century, for instance, observation regarding equality was largely supported by empirical evidence. In recent years though, inequality has been experienced even in rich countries as well. It should be noted that inequality has been by and large caused by moral and political factors. One of the objectives of this study is to suggest ways in which churches can contribute towards the establishment of a just, stable and prosperous society. Perhaps the clergy could address poverty and inequalities and establish stable communities in the Gauteng Province, South Africa.

2.6 The role of Churches and their involvement in transforming society in South Africa.

Modise (2018) puts forward that the 16 Century Reformation provided the church with amazing strength to transform the world. Martin Luther rediscovered the power of agape love and justice. His ability to debate passionately changed society and transformed churches. Modise (2018) goes on to say that the Reformation which marked its 500 years in 2017; brought about the wind of change to Catholicism. The point of departure was Martin Luther's proclamation of the Word of God (*Sola Scriptura*); The Priesthood of all believers (*Socialisation*); By Grace Alone (*Sola Gratia*); Faith alone (*Sola Fidea*) and

Christian Scholarship (Modise, 2018: 1-12). The Lutheran principles have shed light on the way African ministers ponder on the Scriptures, the way they exegete, hermeneutic and contextualise their messages to respond to the practical needs of congregations. Modise (2018) defines Reformation as the method of interrogating the world as it appears in real-time.

Reformation went beyond metaphysical events; it impacts society and transcends philosophies of education, science, economics, political science with all their influences. The Reformation was not the only phenomenon that started in Germany but there were other movements in other parts of the world that did not find publicity and popularity. The following is an example of other movements of Reformation of the 16th century.

Reformers in the medieval church such as St. Francis of Assisi, Valdes (founder of the Waldensians), Jan Hus, and John Wycliffe addressed the concerns of the church earlier prior to 1517. In the 16th

century for example; Erasmus of Rotterdam, a great humanistic scholar, was the chief proponent of liberal Catholic reform that opposed popular superstitions in the church and promoted the imitation of Christ as the supreme moral teacher (Britannica n.d).

These church leaders fought for the religious freedom of the individual and they wanted to see a transformed and equalitarian and egalitarian society. This is in line with the aim and purpose of this research which is to assess church leadership participation in addressing inequalities caused by poverty, unemployment etc., and to shape an equalitarian and egalitarian society in Johannesburg, South Africa.

Nevertheless, the early 15th to 17th century movements were critically important in changing society despite their difference in outlook; whether geographically, locally or politically. Commenting on the role of the Ecumenical Church before the democratic era in South Africa (1994), Modise (2018) believes that the church was one of the inter-societal elements to guide society.

In essence, the church must continue to provide moral fibre to society. Meyer (1991 as cited in Modise, 2018) argues that the church should play a direct role in shaping a democratic society that is based on constitutionalism and other political or economic

processes. While the church should not be directly involved in politics and that should be neutral, the fact is that it reigns supreme over politics. The church should then be involved in all sections of the society to filter Christian virtues of love, spearhead the cause of the poor and advance the principle of reconciliation, justice, peace, and equality (Meyer, 1991) as cited in (Modise, 2018). Schoeman (2011: 227) as cited in (Modise, 2018) states that it is impossible to discuss socio-economic hardships without taking into consideration the broader perspective or thinking of the South African political and socio-economic developmental issues. In essence, macro and micro-economics can be affected by public policy and that has an impact on society positively or negatively.

Additionally, Schoeman points out that free South Africa inherited a socio-economic and political society that reflected the following factors:

1. Wealth distribution that was based on racial lines,
2. A developing economy characterized by abject poverty and unskilled labour force and
3. An economic system or base that was broadly and narrowly diversified depending on which area one intended to analyse.

Given these social challenges, the church should understand economic and political dimensions; to position itself to play a positive role in all aspects of society to bring the much-desired positive community transformation. Modise (2018) urges the church to play a more proactive and effective role in addressing challenges in the new South Africa's democratic society. Finally, Modise charges ministers of the gospel to become the main actors in transforming society.

South African society is influenced by the dictates of the church (van Wyk, 2017). Further, Noyoo (2019: 1-8) asserts that approximately 80 per cent of South Africans are Christians and consequently the church must have a stronger voice in articulating the developmental agenda in a democratic South Africa. Further, Noyoo (2019: 1-8) states that Christianity is a dominant religion and as such it has an urge than any other institution because it is much closer to a greater number of people in the society. The research reveals that more wealth is concentrated on the few individuals resulting in socio-economic inequality. He

goes on to say that such behaviour of opulence by a few individuals is unacceptable because it amounts to gross immorality. In as much as the church opposed the evil apartheid system, it must play an active role in promoting moral values in the new South Africa.

Furthermore, Noyoo (2019: 1-8) believes that the church must not only focus on social issues in the church prism alone but look at the holistic nature of society; be it in government or corporations. While the church should morally talk against 'State Capture,' it should also scrutinise the role played by Big Business in terms of malpractices and corruption; especially in establishing client networks. Noyoo (2019: 1-8) observes that some corporations are engaged in corrupt practices of collusion and price-fixing.

In addition, Noyoo (2019: 1-8) thinks that corruption is rooted in society to the point that some of the renowned accounting firms have even thrown out of the window good ethical practices. While there are good things the businesses have done, e.g., the fact that the mining firms-built houses for their employees, built clinics, hospitals, and schools in their communities, the sad state of affairs is that they (business people) externalised profits to offshore accounts. This business of externalisation of profits by corporations should be condemned out-rightly. The mining industry in South Africa is still practising the unfair Migrant Labour System that was prevalent during the apartheid era. This system is outdated, and it should be abolished in the 21st century. Extensive research reveals that great wealth is in the hands of a few elite individuals. In a rich country like South Africa, it is absurd to see that the level of poverty, unemployment and inequality is very high. The gap between the rich and the poor has now reached an alarming proportion and that amounts to immorality. While the church has been involved in the struggle against apartheid, it has done very little to champion the rights of the poor people. It is imperative for the church to moralise the post-apartheid transformational agenda in South Africa (Noyoo, 2019: 1-8).

Van Wyk (2017: 1-10) believes that deliberate and intentionality by churches provides them with the opportunity to speak on behalf of the weak in society. The church is

strategically positioned to discover ways for excellence and servant leadership competencies that are necessary for both church and community transformation. Church leadership praxis should focus on the religious philosophy of "exemplary leadership" to reach a common goal. To achieve this result, the church ministers must foster "lived out experiences" and align the secular transformative dimension towards the redemptive plan of salvation. This is vital for allowing the church to enhance a socially acceptable transformation agenda that makes it relevant in praxis and cohesion. The church will increase in strength, unity, and reconciliation and gain the impetus nationally and internationally (van Wyk, 2017: 1-10).

Cox (2012: 1-4) states that the church should desire to have the same responsibility as the wings of the government to reduce poverty and inequality in South Africa. Further, he encourages the involvement of the international community to be aware of the need to promote initiatives to reduce poverty and to ensure equality in employment and advance social inclusion. Furthermore, Cox asserts that the churches and other religious organisations such as the Salvation Army including religious communities; have a duty to participate in local government-led efforts or by other institutions to eradicate poverty.

Additionally, Cox (2012: 1-4) highlights the need to ensure social welfare and sustainable developmental activities to assist people in communities that are drenched in poverty. Cox urges churches to form joint ventures with different wings of government to develop comprehensive and holistic strategies for policy formulation to deal with problems of poverty, exclusion and unemployment. These efforts, Cox believes would essentially provide a framework for community transformation. Finally, Cox (2012: 1-4) predicates that poverty eradication, unemployment and inequality are issues that require a combined effort or intermesh of all social stakeholders.

2.7 The focus of the South African Churches in Transforming Society

The following information by the Catholic Bishops' Council of South Africa is a clear indication that the Catholic Church has created consciousness concerning social issues in South Africa. There is an awareness that the church must be involved in poverty

eradication, unemployment creation by addressing inequality in South Africa. Dowling (2000: 5-10) professes that the gap between the rich and the poor has widened since 1994 in South Africa. Further, Dowling posits that the economic analysis by Weltweiter Einsatz Für Arme.V. (WEFA) consultancy of Southern Africa (an International Human Aid Organisation head-quartered in Cologne/Germany (wefa.org/en/about-us/) indicates that the growing inequality in Southern Africa is influenced by various factors such as world trends and industrial restructuring considering international competition. Other factors causing inequality are decreasing demand for unskilled workforce and increasing demand for highly skilled personnel.

According to the study conducted in 1991-1996 on income distribution, the rich became richer while the poor, particularly in black communities continued to slide into deeper poverty. Since the period of 1991-1996, there was an upturn of blacks employed in highly skilled jobs. Only the educated black people living in cities constituting the black elite middle class benefited from the socio-economic shift of New South Africa. However, the majority of South Africans still live-in poverty. This narration by the Bishop's Council of South is indicative that the church per se now understands the concept behind the Matthew effect. Bartley (2020: 1-2) justifies that the Matthew effect suggests that wealthy people have the buying power and tend to accumulate more wealth while the poor people struggle to make ends meet as they slide into poverty due to lack of money and or resources. The concept "the rich get richer, and the poor get poor" is derived from this dichotomy (Bartley, 2020: 1-2).

The Matthew effect phenomenon is important to this research because it is the reason behind the Primary Research Question of this thesis that seeks to understand the role of the clergy participation in the transformation of society in respect of poverty, inequality and injustice. It may be necessary to narrow the gap between the rich and the poor to prevent those who are at the lowest ebb of society from sliding into irreversible peripheries of poverty. While the government is working on policies to improve the well-being of society, crime is on top of the list of problems facing the country. Crime, poverty and unemployment are social ills that are interconnected (Dowling, 2000: 5-10). Dowling

(2000: 5-10) contends that the church must be involved in community transformation. Additionally, Dowling (2000: 5-10) affirms that the church should not watch on the sidelines, instead; it must participate in the socio-economic transformation of the country. Subsequently, Dowling (2000:5) avouches that the church leadership has to search critically for strategies to bridge the gap between the rich and the poor in this country.

Finally, Dowling (2000: 5-10) stresses a need to understand issues concerning social challenges posed by disparities between the rich and the poor to find ways of coping. This literature review of the Catholic Church as highlighted by Dowling speaks directly to the aim/purpose of this study which is to assess church leadership participation in addressing inequalities and poverty in the community to shape an equalitarian/egalitarian society in Johannesburg, South Africa. It is important to know that the Catholic Church in South Africa and WEFA International Humanitarian Aid Organisation are linked or united by their concern on cultural and social issues. WEFA International Humanitarian Aid Organization operates as an NGO (Non-governmental Organisation) to reach-out to all the people across the globe regardless of language, religion, race or ethnicity. The Organisation (WEFA) is involved in cultural exchange, poverty eradication by helping the hungry, the wounded, and the homeless (Musab, 2019: 1-2). This research seeks to assess the extent to which church leaders are participating in community transformation through congregations or church programmes. Based upon the information by Dowling above, it seems the church is aware of the magnitude of poverty, unemployment and inequality in the South African society, particularly in the Gauteng Province.

More importantly, the Catholic Church is taking necessary measures to address the problems of poverty, unemployment, and inequality to bring about the desired change or transformation in society. Kumalo & Dziva, (2008: 172-174) as cited in Schoeman (2012: 1-2) reveal that it will no longer be business as usual for churches in South Africa. Schoeman (2012: 8) contends that churches are involved in community work in their localities. However, most of these churches focus primarily on feeding schemes and not HIV and AIDS or poverty eradication. Church leaders, members and congregations are involved in charitable activities such as cash donation, taking care of the sick and other

community-based programmes, another primary focus by churches is soul winning. Churches can make a difference in community transformation and social well-being.

Additionally, Schoeman (2012) states that South African society is in transition as it is experiencing a great sense of transformation. The transition from apartheid to the new democratic dispensation created dramatic and radical changes in society. Politically, South Africa moved from minority rule to majority rule. This change caused South African society to open to other factors and world trends like globalization (Schoeman, 2012: 1). The church is operating from a different environment from that one of the 1990s or the period prior.

Schoeman believes that the church has far-reaching consequences in the new South African social order.

2.8 The State of the Ecumenical Churches in South Africa and (SACC) South African Council of Churches

This section gives a brief history of the struggle of the church leadership in dealing with segregation caused by the evils of apartheid in South Africa. The church needed to avoid seeing itself through the skin colour (black or white) but adopt the true love of God and identify with Christ and the poor in the society. The church of Jesus Christ had no other option but to seek unity in line with the teaching of the Scriptures. The Ecumenical Churches in South Africa needed to unite to focus their energy on poverty eradication by taking care of the poor people in the community and advancing the causes of the Great Commission (Cregg, 1982:1-10).

Cregg (1982) asserts that Churches of British origin in South Africa convened to address issues of racism within the church setting to foster unity. That would enable the church to speak with one voice and attempt to deal with racial intolerance, poverty, unemployment, and socio-economic inequality. The churches that came together were the Anglican Church, the Methodist Church of South Africa, the United Congregational Church of South Africa, and the United Presbyterian Church of South Africa (UPCSA). The effort to unite these churches emanated primarily from the church of the Province of South Africa after

the Lambeth Conference of 1958. In essence, the bilateral talks with the Methodist Church continued for three years. Talks with the Presbyterian Church and the Congregational Church made progress. The Covenant was proposed in 1966, but it was not put forward to vote immediately. The Church Unity Commission met for the first time in 1968 with the full participation of the Anglican, Congregational, Methodist, and other three Presbyterian Churches.

In 1963, the Federal Theological Seminary was established at Rhodes University. The vision to establish the Seminary was created in the 1920s when the Presbyterians and Methodists formed a partnership at Fort Hare University. In 1980, the black churches voiced their concern that the fellow white churches did not practice what they preached. Racism seemed to be the problem because the black people felt that they had conformed to a racist society. Black people knew God's calling was a united Church or community that transcended all obstacles of denominationalism and racialism. A United Church of God needed to identify itself with the poor, the marginalised and oppressed people in the society.

Whites called upon the blacks to seek the will of God and obedience to have a clear understanding of the situation. It was in the interest of everyone to understand that blacks and whites were both created in the image of God. Both blacks and whites realized that the church had reached a stage whereby racialism and denominationalism were no longer sustainable (Cregg, 1982: 1-10). Whites were encouraged to demonstrate in practice the desire to rid themselves of racism. The main idea was that the church needed to focus on preaching the gospel and caring for the poor people in society. The church committed itself to fully participate in creating the South African society that was none discriminatory, non-sexist and the desire to uphold constitutionalism and the pursuit of democracy (Cregg, 1982: 1-10). Further, the church immediately involved itself in doing good works in society such as fighting AIDS/HIV. Christian institutions and churches established care houses and clinics for social interventions. Unfortunately, as time progressed, Christians in general and congregations began to lose momentum in their effort to fight HIV/AIDS and to transform society (de Gruchy & de Gruchy, 2004: 223-235).

2.8.1 Collaboration between ecumenical churches and (SACC) South African Council of Churches

De Wet, (2015: 8) attests to the fact that the ecumenical churches working in collaboration with (SACC) played a major role in fighting the apartheid system. Prominent church leaders such as Desmond Tutu and Alan Boesak gained momentum in the (SACC) and became a prophetic voice in South African society. The two leaders were proponents for justice and freedom for all people irrespective of place of origin, race, colour or ethnicity. They exuded some elements of Calvinistic Theology (Meiring, 2010: 318) as cited in (de Wet, 2015: 8). The South African Council of Churches was critical of the status quo and resolved to speak boldly against the apartheid regime. In essence, they gained space in South African society by becoming a prophetic voice. They applied a combination of theocratic state theology and the church theology to make their voices heard (Pieterse, 2000: 83) as cited in (de Wet, 2015: 8).

The current marks of the South African Council of Churches still have some semblance (resemble) the profile it had during the apartheid era in respect of its agenda of economic justice and poverty eradication. The (SACC) is still committed to seeing the unfair social and economic structures being dismantled and marginalised communities lifted from the vortex of poverty (Kuperus, 2011: 290) as cited in (de Wet, 2015: 8). Ecumenical churches were retarded by the sense of satisfaction when the goal of a democratic South Africa was achieved in 1994. Instead of the ecumenical churches renewing their further commitment to play a more active role in transforming society in the new democratic dispensation, the church developed a sense of “arrived-ness” (Phiri, 2001: 137) as cited in (de Wet, 2015: 8). The “arrived-ness” mode of thinking is clearly projected by Boesak as follows: “Many of us, the descendants and remnants of the struggle tradition in the churches, regard the liberation movement as “our” movement. The government is now “our” democratically elected government. They epitomise our own political and personal achievements. The crystallised ideals we fought for, or so we would like to believe. Additionally, we do not want to be identified with what most of us consider hypocritical and unnecessary strident opposition politics” (Boesak, 2005: 156) as cited in (de Wet,

2015: 8). There is no doubt whatsoever that the South African Council of Churches played a critical role in the democratisation of South Africa.

However, its unequivocal support of the ruling government as portrayed by Boesak in the quotation above could essentially be the reason the critical voice of the church is watered down and weakened in the new South African dispensation. Or perhaps the South African Council of Churches resurfacing critical stand on issues of corruption, economic justice and other social ills could be the reason why in the present government the Council of Churches seems to be marginalised and being persuaded to toe the line, especially ‘the national agenda’ (Cochrane, 2004: 229; Kuperus, 2011: 293) as cited in (de Wet, 2015: 8).

The view that the South African Council of Churches should adopt the ‘national agenda’ is a cause of concern because it means that the ecumenical churches should abandon their stance of watchdog over the state. The interaction between church and state as promoted by Boesak is that the church simply endorses what the state has already predetermined (Boesak, 2005: 161) as cited in (de Wet, 2015: 8). Needless to say, that the former President of South Africa; Thabo Mbeki once persuaded the churches to team up with the government in promoting the spirit of the traditional African social practice of “letsema” (volunteerism) known in the Zulu, SiNdebele or Xhosa as “vukuzenzele” or “vukauzenzele,” meaning (stand up and do things for yourself).

In President Thabo Mbeki’s philosophy, the ecumenical churches were not to have oversight over the government to ensure justice was done in the society or corruption to be prevented in government but that churches should affirm the spirit of volunteerism and self-help. The church per se was not required to be part of the team crafting the national agenda but accept government policy without questioning anything (de Wet, 2015: 8). In conclusion, here is what de Wet had today; “This pre-determined conformist visualised for religion by the ruling party poses a serious challenge for a voice that in the process of re-assessing its role-realises that it cannot but stay true to its prophetic roots” (de Wet, 2015: 8).

I have reviewed the literature concerning the role of the ecumenical church in the South African society from 1982 to the advent of democracy in 1994 and beyond; and that has provided insight that the church indeed played a major and active role historically in dismantling apartheid and really becoming a voice of reason to champion the causes of freedom, justice, equality for all across the political and religious spectrum of society. Additionally, the ecumenical church sided with the poor people and promoted morality in society. While the authors reviewed have provided valuable information concerning the participation of the ecumenical Church in community transformation to date, the information is scanty, disjointed and lacks detail.

I had to look for more recent literature that is concise to understand more accurately why the Church seems to have lost its strong voice in comprehensively creating a more democratic and prosperous society in South Africa. The aim of this thesis is to envision a church that is fully committed to addressing inequalities, poverty, reducing unemployment and establishing a stable, equalitarian, and egalitarian society in the Gauteng Province, South Africa. The next section by Jerry Pillay is suitable to give more concise detail on the role and contributions of the Ecumenical churches through the South African Council of Churches (SACC) in South Africa.

2.8.2 Contribution of South African Council of Churches (SACC) towards Community Transformation.

Mpumlwana (2015: 1-2) states that the South African Council of Churches has taken a stand to tackle poverty and inequality in South Africa. In launching a Reconciliation Day of Prayer in 2015, Mpumlwana lamented the nature of polarization in the South African society post-1994. Mpumlwana asserts that South Africa remains “a polarized nation, spatially, socially, economically and politically”. Further, Mpumlwana envisions a post-apartheid democratic South Africa that is characterized by healing, national reconciliation and a rainbow nation that stands against poverty, inequality, advance economic change and the restoration of the family fabric. Given the unemployment rate among the youth that stands at 62% and the breakdown of the family structure, Mpumlwana believes the church can make a big difference in transforming society. Furthermore, Mpumlwana

appeals to research scholars, foundations, and other social stakeholders to develop, provide direction and nurture good parenting ideas because the breakdown in the family fabric has seen kids being raised by single moms (Mpumlwana, 2015: 1-2). Mpumlwana states: “The Church can no longer sit back in observation, trusting that someone else will fight this fight. We have made bold recommendations for addressing these challenges in consultation with social activists. We may not live long enough to enjoy the shade of this tree we are planting; however, we are committed to ensuring that the seeds are sown and nurtured”, (Mpumlwana, 2015: 2).

2.8.3 Faith and Reality.

The role and contributions of the ecumenical church to the realities and development of South Africa since the advent of democracy in 1994

Highlighting the successes, challenges, and failures of the ecumenical church post-1994, Pillay (2017: 1-9) predicates that much has been written concerning the role and contributions of the church in fighting the evils of apartheid prior to the dawn of democracy in South African society in 1994. Pillay quotes De Gruchy and De Gruchy, Hofmeyer; Millard and Froneman; Plaatjiers-Van Huffel and Vosloo who have provided a historical analysis concerning the role of the ecumenical church in South Africa in 1994 (Pillay, 2017: 1).

Pillay’s contribution is primarily aimed at exploring the role of the ecumenical church in building a new democratic South Africa. His article pays close attention to the challenges faced by the South African Council of Churches (SACC). SACC was plagued by an unfortunate split in the ecumenical movement.

The split has had a negative effect on the efforts of the organization since 1994 to date. Despite the difficulties, the ecumenical church has continued to make contributions designed to create a new and democratic society in South Africa. About 26 churches that constituted the (SACC) played a critical role in the fight against the apartheid system by siding with the poor and the voiceless. By definition, (SACC) was a strong entity with a clear vision and sound doctrine to execute its duties effectively. Post-1994, (SACC) seemed to lose momentum due mainly to the lack of a compelling pastoral vision and

strategy to address emerging moral, social, political, and economic challenges. The (SACC) as an institution was marred by theological differences among its members. Lack of unity resulted in detachment between the organization and the ambitions of the people on the ground level of society. Consequently, (SACC) became weak in providing a prophetic voice and it could not speak with a strong voice against corruption, abortion, same-sex marriages and bad governance in surrounding countries (Pillay, 2017: 2-3).

Moreover, SACC suffered a leadership vacuum when some of its leaders were absorbed in government during the Mandela and Mbeki era. Prominent church leaders such as Frank Chikane, Allen Boesek, Brigalia Bam and MolefeTsele went to occupy government positions. By joining the South African government, these leaders had the challenges of serving two masters at the same time. They began to support and advance the government agenda over the church assignment. Rather than being a critical voice, they championed the cause of the government and, the prophetic voice was suppressed and weakened. In its weak state, the SACC was further weakened by the rising dissent within and outside its camp, for example, the establishment of the National Initiative for Reformation in South Africa (NIRSA); Southern African Christian Leadership Assembly (SACLA); African Enterprise (AE) and The Evangelical Alliance of South Africa (TEASA) (Pillay,2017: 3-4).

These organisations (NIRSA); (SACLA); (AE) and (TEASA) thought that the church positions had been compromised by the alliance between SACC and the South African government. They advocated for all Christians to call for comprehensive societal transformation and change in South Africa. While there remains hope for the configuration of the new dispensation (kairos) to quicken the voice of the church in South African society, the emerging process is very slow. Here is what Pillay has to say about the emerging phenomenon designed to bring meaningful transformation in South Africa, “Perhaps this kairos also warrants the reconfiguration of the ecumenical movement or the start of something new to give it greater acceptance and impact, not driven by historic nostalgia but by earnest desire to continue to allow faith to speak to the realities of our time” (Pillay, 2017: 9).

2.9The Church and Education in South Africa

This section highlights education as a tool to be employed by the churches to transform society. In addressing poverty and inequality, churches should ensure people are equipped with skills to enable them to play a part in the economy. Education plays a pivotal role in human development. Clergy involvement in providing education and skills training is critical in transforming society. Skilled personnel can be empowered to run income-generating projects to meet their basic needs and thereby avoiding falling into the vortex of poverty.

Segwape (2004: 6-82) asserts that radical change to the South African educational curriculum implemented by the apartheid regime in 1948 grossly affected the future of the country and leading to a negative impact on the black population groups. The deliberate exclusion of people of colour from the mainstream education system and the economy drove several blacks into the vortex of poverty. Wilson and Ramphela as cited in Segwape (2004: 6-82) had this to say, “the link between education, relocation and poverty is complex, because the difference between the consequences of a particular policy for individual, on one hand, and for society as a whole” (Wilson and Ramphela 1989: 226). Segwape (2004: 18) advocates for educating and equipping the people in South Africa because he believes that education gives people a voice. Further, Segwape thinks that educating people is a way of empowering individuals in the community and enabling them to take charge of their lives. Furthermore, Segwape states that education instils self-confidence in people as they exercise their rights to speak out and be heard.

Damons (2016: 9-17) proclaims that the idea of universal education is dependent on divinity. The implication, therefore, is that all education whether secular or Christian is divinely inspired. Here is what Damons had to say; (2016: 9) “we hold that all education is divine and that every good gift of knowledge and insight comes from above”. Mason (2016: 1-3) as cited in Damons (2016: 9) concurs with Damons by stating that the universality of religious education should cater for all human beings and that it should shape our being and be part of the society; and should be accepted without preconceived ideas.

Additionally, Damons highlights that in South Africa for example, education in the 1990s had a paradigm shift from religious education. The apartheid regime was committed to Christian National Education (Chidester, 2006: 15) as cited in Damons (2016: 9). The shift in education that came because of social and cultural diversity necessitated desegregation and ushered new changes in educational systems and institutions posing great challenges to teachers and curriculum writers (Du Toit, 1995: 212-213) as cited in Damons (2016: 9). The goal of Christian education was to implement a Christian ethos to achieve religious results. The drivers of the Christian agenda expected kids in schools to embrace Christianity and denounce other religions (Chidester, 2006: 15).

One of the objectives of this study is to suggest ways in which churches can contribute towards the establishment of a just, stable, and prosperous society. This objective must be achieved by giving people autonomy and not forcing them to adhere to any religious position or doctrine. Meaningful community transformation should focus on human development and allowing people to be involved in decision processes that affect their livelihoods (Roodt (2001: 135) as cited in (Maphosa, 2017: 1-173).

Since education transforms the community, there are instances where it was employed at the detriment of a certain group of people. The unfortunate part was that Religious education was forced on to students by teachers who required kids to confess Christian faith. Confessions were not designed merely to disseminate knowledge to students but to ensure that learners fully embraced the Christian faith. Children were required to embrace soteriology by personally accepting Jesus Christ as their Lord and Saviour in line with the teachings of the Scriptures (Department of Didactics, 1990: 30) as cited in Damons (2016: 10). The apartheid education curriculum advanced Christian triumphalism that expected kids to tolerate other religions if there was no denial of the supremacy of Christ and His Messianic doctrine (Department of Didactics, 1990: 19) as cited in Damons (2016: 10). Damons (2016: 10) asserts that the new dispensational South Africa brought about some changes by adopting a public policy of non-alignment to any religious group. This approach of non-alignment by the government is in line with the country's New

Constitution which guarantees freedom of conscience, freedom of worship, freedom of thought, freedom of expression, freedom of opinion and freedom of belief and that the education process should provide equal opportunity and promote a culture of tolerance.

These religious guarantees are enshrined in the Constitution through the Act of 1996 (Damons, 2016: 11). Damons (2016: 15) asserts that historically education for the black people followed five phases of development. These were traditional African education, slave education, mission education, native education, and Bantu education, put in place in 1953. The five phases of education projected the critical functions of education was used to ensure inequalities and limitations were placed upon black populations (Jansen, 1990: 12-16, 201) as cited in Damons (2016: 15). Damons (2016: 15) says that the Bantu Education Act (No. 47) of 1953 was designed to ensure the blacks in South Africa learned the things the apartheid regime wanted them to know and not proper education in a real sense. However, the Missionary schools rejected the new apartheid educational arrangement, but the government of the day forced their schools to shut down. Even most churches in the country did not approve of the apartheid education arrangement (Baard and Schreiner, 1986: 14) as cited in Damons (2016: 16).

Hodgson (2017: 186-203) addresses issues of religion and culture in public education concerning the New dispensational Constitution in South Africa. In his introductory remarks, Hodgson (2017: 186-187) asserts that “all people have culture”. He says that we are surrounded by various cultures all the time. These cultures entail our knowledge, experience, beliefs, values, attitudes, practices, and identities. Culture involves our food, dress-code, music genre and interpersonal relationships in an individual capacity and social context. Additionally, Hodgson, states that just like it is in other countries globally the same obtains in South Africa that religion is an important component of culture. A great number of people identify themselves intimately with divinity, religious norms, and praxis. Religion has always played a pivotal role in public education and cultural practices and society in general. Religion, particularly Christianity is the dominant religion in South Africa with approximately 85 per cent of the population professing to be Christian. However, Hodgson states that the South African Constitution is in no way sympathetic to

one religion (e.g. Christianity) over others. Hodgson predicates that despite the realisation that most of the people in South Africa claim to be Christian, the Constitution does not regard South Africa as a Christian country. South Africa is seen as a country of multi-faith society with religion-cultural diversity and as such all religions received equal representation and have the same freedoms and rights under the Constitution (Hodgson, 2017: 186-187). Hodgson (2017: 189) highlights that the Constitution of South Africa allows churches to establish independent private and religious schools at their financial obligation.

Kumalo (2005: 1) presses that lack of education limits the way people understand and execute church ministry in South Africa. In addition, Kumalo states that there is an urgent need to develop a Christian Education model that facilitates individual and churches to move towards achieving freedom, justice and social transformation. Korten as cited in Kumalo (2005: 201) believes that people should be mobilized for education in order to equip them with skills and competencies that make them responsible citizens. Additionally, Korten views the church as one of the key movements with the capacity to transform society through education. As a starting point, people must be given the opportunity to self-transform. Furthermore, Korten argues that the goal of education should lead to individual and social transformation. He states that the fruits of education make sense when individuals can lift themselves out of the tornado of poverty and when they adopt good moral values. Kumalo (2005: 264) sees South Africa as a country that went through trying times of oppression, pain and suffering to transition into the new dispensation. As a result of this painful past or reality, several people in South Africa are unemployed. Most of them live in poverty and homelessness. Some of the people have been severely affected by the menace of the HIV/AIDS pandemic.

In this respect, churches still have a critical role to ensure communities attain authentic education as a contribution to human capital development. People will need to be trained to develop the necessary skills for competing locally and globally in the job market. Some people may desire to run their own business, and this too requires a certain set of skills. It is, therefore, pertinent to assess the level to which churches are involved in community

transformation regarding a contribution towards education and other community needs. The aim is to show the literature review on the church bringing about transformation through education.

2.10 The Role of the Church in Social Transformation through Moral Renewal.

This section deals with the role of the church regarding the moral renewal of society since morality plays a critical role in community transformation. Given the fact that one of the objectives of this study is to suggest ways in which churches can contribute towards the establishment of a just, stable, and prosperous society, a just society is not possible without the inculcation or infusion of good moral values into communities. It is important to review literature that is designed to bring social consciousness to the churches so that they can take an active role in bringing moral renewal to society. Trevor Huddleston analogy in Walshe (1995: 46) as cited in (Duncan, 2002: 2) observes that the church is in somnambulism; therefore, it needs to wake up from this sleepwalking mode and contribute effectively in inculcating moral values for social transformation in South Africa.

Unfortunately, the contribution of the church has always been done voluntarily. The church's voluntary commitment is sometimes ineffective in present-day society (Duncan, 2002: 5). Duncan (2002: 4) raises concerns about the disunity that is characteristic of the church institution. That disunity prompts serious questions about whether the church as an institution can make a meaningful contribution in debates on morality, crime, poverty, corruption and HIV/AIDS pandemic in the South African context. Duncan (2002: 7) urges the church to take a proactive stance in national healing by creating a new understanding among the people in the society and helping individuals to feel a sense of self-worth and enable them to be creative. This is important for creating an atmosphere of mutual acceptance or inclusiveness in dealing with the bitter memories of the past and forgiveness; thereby fostering a sense of belonging. Laying emphasis on affirmative action is another way of promoting social transformation. The church can indeed demonstrate the love of God in the community. However, the community (ethos) the reality and spirit of the society may require other social players. The church should be willing to involve other interest groups such as education and health institutions for

societal character formation. There is a need to empower individuals in communities to discover their God-given skills and ensure they take up their roles in society to transform communities (Duncan, 2002: 7-9). Duncan (2002: 9) cites Theron (1996: 10) who attests to the fact that the church is called by God to establish communities in which “community can be recaptured” (Duncan, 2002: 9).

Theron (1996:10) asserts that the church cannot work alone in transforming society. Sekaulelo (2015: 1-7) believes that the present challenge for the church is the renewal of the moral conscience of the nation. Sekaulelo believes that morality in South Africa is in a state of decay. There is widespread poverty, crime, violence, and inequality in society. Some of the vices such as fraud, corruption, rape, child abuse and breakdown of the family fabric and HIV/AIDS infection are at an all-time high (Sekaulelo, 2015: 1-7). Du Plessis and Breed (2012: 1-10) assert that according to Transparency International; African countries are internationally rated as the most corrupt continent in the world.

Approximately 30 billion ZAR are lost to bribery and corruption in South Africa alone. Consequently, Du Plessis and Breed believe that the Church can play a significant part in stopping this social ill by adopting the Pauline theology of (1 Corinthians 13: 4-7). In this instance, the church which is governed by the normative Scripture of agape love (the love of God) will provide vision, guidance and inspiration to society and inculcate good moral values to create better communities that are not characterized by corruption and selfishness. The Church should, with clerical leadership sensitivity (priestly listening), take cognition of the enormous suffering of people in the society because of bribery and corruption. These problems are threatening to destroy the South African society and are well documented by the following authors as cited in Altbeker (2007:100), De Villiers (2003:25), Feinstein (2007:248), Gevisser (2009:221) ; Gumede (2005:162); Holden, (2008:7); Pottinger (2008:121b); Richardson (2007:66); Saul & Bond (2014:4); de Bruyne (1996:103); Koegelenberg (2003:1); Koopman(2002:451); Kotze (2000:431); Mashau (2005:3); Ramphela(2012:3b) & Kretschmara & Hulley(1998:150–152b). “The teaching ministry of the church is going to be subjected to one of its greatest tests, namely that of shaping sound moral character amongst its constituencies” (see Sekhaulelo, 2007:31;

Sekaulelo, 2015: 4-7). This narration depicts morality as an essential tool for community transformation.

2.11 The Matthew Effect

The concept of the Matthew effect is being highlighted here because the clerical leadership must understand the gap that exists between the rich and the poor. Churches could assist in developing comprehensive strategies for reducing poverty, unemployment, and inequality in society. The Matthew effect is a principle that derives its philosophy from the Biblical teachings of Jesus Christ. The Matthew effect of accumulated advantage applies to various fields and life activities.

It is briefly defined by the philosophy that when the 'rich get richer, the poor become poorer. The Matthew effect traces its roots from the synoptic Gospels of Matthew 25: 29; Luke 19: 26 and Mark 4: 25 (Gladwell, 2008). Issues of inequality in the society are highlighted by the Matthew effect; 'the rich getting richer and the poor getting poorer. This assertion seems to suggest that most people throughout the world will suffer while the rich few continue to thrive. The Matthew effect seems to be an irreversible and irresistible process popularly used as a vehicle to explain wealth inequalities and poverty. Many scholars and sociologists strongly believe that the inequality phenomenon is unjustified and that there is a need for equitable redistribution of wealth as an act of social justice (Zheng, Du, Shu, Wang & Li, 2012: 778-789).

Some countries such as China and the Soviet Union (Russia) for example, legislated the equal wealth distribution Act. However, the exercise failed dismally resulting in serious economic depressions. What then needs to be done to close the gap between the rich and the poor to establish an equalitarian/egalitarian society? Scientists, philosophers and scholars have been grappling with this question for decades and concrete responses are yet to be uncovered. It does seem inequality and poverty are inevitable natural social phenomenon. Sorin, Solomon et al as cited in Zheng et al. (201va4) once explored the relationship between market size and market instability. He concluded that world-size global markets lead to economic instability (Zheng, Du, Shu, Wang, and Li, 2012: 778-

789).

Bartley (2020: 1-2) states that the accumulated advantage implies that those who have more resources and means can acquire or accumulate more wealth. Additionally, Bartley (2020: 1-2) gives an analogy or illustration of the early childhood life of Tiger Woods, the American prominent golfer. Bartley (2020: 1-2) avouches that when Tiger Woods was a small boy, his talent attracted professional golf coaches and prominent instructors who began to pay close attention to him. The professionals and instructors began to assist Tiger Woods in perfecting his golfing skills and abilities. Tiger Woods was propelled to success through social connections that his father had and that provided the platform for him (Tiger Woods) to excel in sports and getting into PGA. The irony is that there were other boys of Tiger Woods' age; his peers who were probably more talented than him but lacked social connection and opportunity.

Sociologically, Karl Max developed a Conflict Theory that he used to argue that the Matthew effect rich-poor dichotomy or inequality phenomenon presupposes that wealthy citizens have the chance to accumulate more wealth because they can access good-paying jobs and investments. On the other hand, poor people find it challenging to get their basic needs met as they perpetually continue to slide into the vortex of poverty due mainly to lack of employment and opportunity in life. That is where the phrase "the rich get richer while the poor get poorer" originates (Bartley, 2020: 1-2). Perc (2014: 1-15) proclaims that the terminology "Matthew effect" is used for practical purposes to acknowledge the historical occurrences of the famous writing of the biblical account of the Book of Matthew. Although the phrase "Matthew effect" may have had no significant meaning at the time, it came to be understood in this context for all who have more, more will be given." This interpretation speaks to the believer's personal spiritual growth and development of gifts and talents instead of the rich get richer while the poor get poorer that is driven by today's understanding of wealth and materialism (Perc, 2014: 1-15).

It is important to review literature that speaks to the issues that pertain to the gap between the rich and the poor to highlight the drivers of poverty. Since the aim/purpose of this

study is to assess the church leadership participation in addressing inequalities and poverty in the community; to establish an equalitarian/egalitarian society in South Africa. Further reviewing the literature on the Matthew effect is necessary for showing how scholars and scientists are trying to close the gap between the rich and the poor. Perhaps this study could suggest ways in which churches can contribute towards the establishment of a just, stable, and prosperous society.

The Matthew effect is much more concerned about the dichotomy of the rich-poor phenomenon. The Matthew effect is also called the “Accumulated advantage” (Bartley, 2020: 1-2). Briggs (2013: 1-7) justifies the Matthew effect by stating that it can be witnessed on a larger scale, at the district-wide and system-wide levels. Briggs (2013: 1) quotes Jonathan Kozol who; in his book titled *Savage Inequalities*, describes the gap between the poor inner-city schools and their rich suburban counterparts. Jonathan Kozol relates to the fact that inner-city schools are in a barrage of complex poverty-related challenges coming because of unemployment and ever-rising unemployment. Other social ills that have surfaced in the community are industrial and middle-class flight and family instability.

As if adding salt to injury, is the way that these schools are to be understood. Public education in the United States of America is by and large are funded through local property taxes. Additionally, education is financed through property valuation in poor neighbourhoods and this attracts higher taxes that local residents are unable to pay. Funding per pupil is lower in poor community schools than in suburban schools. The vicious cycle of the rich versus poor dichotomy is exacerbated by the fact that wealthier schools spend more financial resources per pupil, learners enjoy the use of good and better facilities, the schools attract qualified teachers and better-prepared students. “While state-governments generally supplement local tax revenues to make the funding of the poor and rich school districts more equal”, Rigney writes, “full equality is rarely if ever achieved” (Briggs, 2013: 2). “True improvements would require among other things, massive increases in funding to urban school districts to bring them up to suburban levels but this could only be accomplished by increasing taxes or defunding competing

governmental priorities, neither of which is often popular” (Briggs, 2013: 3-6).

Alternatively, some states have been developing inside-out strategies making it almost impossible for students to progress to the next level (Briggs, 2013: 7). “The Matthew effect has an important upside,” says Paul (Briggs, 2013: 8), “Well-timed interventions can reverse its direction, turning a vicious cycle into a virtuous one” (Briggs, 2013: 9). The Matthew effect is important in this study because it fits well with the Aim/Purpose of this thesis which is to assess church leadership participation in addressing inequalities and poverty in the community in order to establish an equalitarian/egalitarian society in Johannesburg, South Africa.

2.12 Chapter Summary

This Chapter provided body literature concerning clerical participation in community transformation through congregations and church programmes. The Chapter referred to various discourses about poverty, unemployment and inequality and the churches creating social awareness and getting involved in community transformation. Additionally, the importance of education and morality in transforming society was highlighted by the clergy participation in community transformation through congregations and church programmes. The weakened voice of the church as a moral and social authority needs to be revived.

New information concerning the extent of clerical participation in community transformation; gathered from two churches through case studies would contribute to the existing literature and provide ideas on how to eradicate poverty, empower the community with skills training for self-reliance, and suggest ways in which clergy working with churches could contribute towards the establishment of a just, stable and prosperous society; especially in the Gauteng Province of South Africa. The next chapter will demonstrate the methodology employed to realize the objectives of the study and answer the research questions. The application of case studies will bring practical knowledge and engagement of the clergy in addressing poverty through churches.

CHAPTER THREE

Two Case Studies: The Case for Community Transformation through Church Programmes

3.0 Introduction

In chapter one I outlined the methodology to be used in this research, in this chapter I will indicate how the case study method is used to reflect on two congregations and their contribution to social transformation. The objectives of this research are to 1) map out some ideas as to how the clergy through churches could be involved in eradicating poverty, 2) to identify ways in which the clergy working in churches could empower the community with skills training for self-reliance and development, and 3), to suggest ways in which the clergy and churches could contribute towards the establishment of a just, stable and prosperous society, especially in the Gauteng Province of South Africa.

Interviewees represented the following symbols: G-1, G-2, G-3 and K-1, K-2, K-3 for example because ethical considerations prohibit revealing the names of the respondents. These symbols will feature more prominently in data analysis in the next chapter (Four).

This study was exploratory and focused on one-on-one semi-structured interviews with a total of (20) twenty people: (10) ten people at Gateway Presbyterian Church (GPC) and (10) ten people at Kingdom Ways Ministries (KWM). The people interviewed comprised senior pastors, elders, deacons, and members of the congregations. Exploratory research entails obtaining an in-depth understanding of a relatively unknown phenomenon. In this sense, the relatively unknown phenomenon was the extent of clerical participation in community transformation. The next section will begin by reflecting on the societal context of the Gauteng Province which is essentially the theatre of this study. I will then highlight the case study methodology which was applied in this study to extract data for analysis to assess the extent to which clergy are involved in community transformation through congregations. Data received through one-on-one interviews or case studies were critical in answering the research questions.

3.1 Social Context

Gauteng Province

The case studies are undertaken in the Gauteng Province; it is, therefore, necessary to give some background to this Province. Gauteng is generally regarded as the economic hub of South Africa with the blessing of a vibrant manufacturing industry base and gold mining belt. The province is continually experiencing an influx of people from other provinces in search of job opportunities known as the African dream (Mapanga, 2019). According to the mid-year population estimates report for 2018 released by Statistics South Africa, the population of South Africa is estimated at 57,7 million as of 1 July 2018. However, the current updated information reveals that the South African population now stands at 58.78 million (StatsSA n.d, 2020).

Most international migrants settle in Gauteng (47,5%) while the least are found in the Northern Cape province (0,7%). Gauteng is considered the economic hub of the country, attracting international migrants as well as domestic migrants from rural provinces such as Limpopo, KwaZulu-Natal, and Eastern Cape. People migrate for several reasons; these can be categorised under economic, social-political, cultural, or environmental. These categories also relate to what is known as “push” or “pull” factors. The economic strength of Gauteng relates to “pull” factors that influence its attractiveness to migrants. Gauteng receives the highest number of immigrants for the period 2016 to 2021.

Further, the Gauteng Province is graced with people from the neighbouring countries who come here for survival because of wars, the collapsed and failing economies in their places of birth. Unemployment in Gauteng has become one of the major drivers of xenophobic tendencies largely directed towards foreign nationals. The situation in South Africa has been seen to be dire with several people failing to secure employment and becoming homeless because some factories have shut down due to lack of business. Statistics South Africa, (StatsSA n.d, 2019) indicates that although births and deaths are regarded as the main drivers of population shift, migration remains significant not only in terms of demographics but in respect of politics and socio-economic dynamics as well (StatsSA n.d, 2019).

The Human Science Research Council (HSRC) study reflected that Gauteng was the most attractive migration destination because a great number of people preferred to settle in Gauteng than other Provinces (HSRC-2018/ 2019 report). In 2003 Gauteng had a population of approximately 9.4 million people and the population was expected to increase annually by roughly 4 per cent (376000). Gauteng commands the largest economy compared to all other South African Provinces. In 1999 for example, Gauteng netted a (GDPR) of above R200 billion (Human Science Research Council, 2005). The influx of people into South Africa is psychologically based because people still believe they can find an opportunity for employment or running their businesses compared to their countries of birth. People migrate to South Africa for economic reasons; specially to seek jobs (Beukes, 2019).

In this regard, it was important to assess the role of the clergy participation in transforming the society concerning poverty, unemployment and inequality. The information gathered from the two churches was crucial in providing ideas for mapping out strategies and casting a new vision and a way forward for transformative church participation in local communities. The study primarily focused on investigating the extent to which churches were involved in community transformation, especially in the South African context. The case study qualitative approach, explained in chapter one, was applied to elicit information from congregations regarding clergy participation in transforming the society by reducing poverty, unemployment, and inequality in South Africa. The two case studies conducted were insightful in highlighting the major role played by congregations in transforming society through church programmes. The actual reflection of case studies is projected in Chapter Four, a Chapter dedicated to data presentation and analysis.

3.2 Case Studies Approach

Punch (2005: 144-148) highlights the general idea of the use of case studies and how to prepare for case study interviews. Punch believes that the basic case study is a small one that is studied in detail applying whatever possible method to get maximum results. Further, Punch highlights that case study qualitative methodology seeks to examine or study a particular case in depth. Good and Hatt as cited in Punch (2005: 144) assert that ‘the case study then is not a specific technique but a way of organizing social data to

preserve the unitary character of the social object being studied' (Punch, 2005). Bryman (2012: 71) states that case study researchers normally argue that their primary goal is to generate an in-depth examination of a single case leading to theoretical analysis.

Does the question then arise as to the extent to which the data support the theoretical arguments that are created? Does another question arise as to whether the findings can be generalized to a larger population? This view of generalization was coined by Yin (2009) and J. C. Mitchell (1983) as cited in Bryman (2012: 71). Bryman (2012: 71) concludes by stating that case studies can be linked to theory generation and testing and provides an opportunity for wider analysis and findings. In this regard, the elements of case study assisted in obtaining an in-depth understanding of the issue being investigated. The new case studies provide an opportunity to add new information to the topic; in this case, assessing the extent of clerical participation in community transformation.

In this chapter I attempt to introduce the research strategy by providing the background of congregations that were interviewed and their context, reflecting on the Vision and Mission Statements of these two churches and highlighting programmes put in place to foster community transformation. Church programmes were vital in realising the research objectives of mapping out some ideas on how to eradicate poverty and empower communities with skills training and development through congregations. In implementing effective programmes, churches would be able to transform society and contribute towards the establishment of a just, stable and prosperous society. It was based on the application of the case study methodology that most information narrated below was obtained from the interviewees. The same case studies were credited for obtaining valuable data from congregations, presented, coded and themes were analysed and subsequently interpreted in Chapter Four. Against this background of case studies, I would now examine the work of two congregations in community transformation, giving background and information.

3.3 Background of the Churches investigated

The two churches, namely, Gateway Presbyterian Church and Kingdom Ways Ministries were interviewed to assess their involvement in community transformation and what can

be learnt from their work. These churches were particularly chosen because they exemplify the demographic composition of Gauteng province because of their proximity to marginalised communities of Soweto, Alexandra and Tembisa townships.

After introducing Gateway Presbyterian Church or Gateway Uniting Presbyterian Church as it was later named, and its programmes for community transformation, I will then introduce Kingdom Ways Ministries and its social transformation programmes as well.

3.3.1 Gateway Presbyterian Church

Gateway Presbyterian Church has a membership of approximately 200 people consisting mainly of the middle class and retired senior citizens. The Church is located not far from Oliver Tambo International Airport and the Serengeti tourist attraction. The following information was obtained from the Gateway Presbyterian Church Magazine compiled by interviewee (G-2) for the 50th Anniversary celebrated in October 2019.

Gateway Presbyterian Church was established in Bonaero Park in 1969 and moved to Dann Road, Glen Marais, Kempton Park in 1979. The land or property at Dann Road was later named “God’s Five Acres”. The only building that was there at that time was a double story house with a flat let linked to a shed. There were a dam and a windmill. Further, there was a shed with a large, corrugated iron door with a wooden frame. The Sunday services were conducted in the shed. The summers were hot and winters cold. Well-wishers donated carpets to cover the cement floors. One of the major changes was the change of the name of the church from Kempton Park Presbyterian Church to Gateway Uniting Presbyterian Church (Wells, 2020: 1-14). When Rev. Theunis van den Berg and his wife Marion became ministers at Gateway Presbyterian Church in 1977, there were only 20 to 30 Christians who had come from the Bonero Park Assembly (Wells, 2020: 6). George Anderson and his wife Audrey served Gateway Presbyterian Church from 1980 to 1985 (Wells, 2020: 7). Malcom de Kock and his wife Carol served Gateway Presbyterian Church from 1985 to 1999 and Wells took over the ministry from that point to date (Wells, 2020: 8).

The Church celebrated its 50th Anniversary in October 2019 (Rossouw, 2019: 1-5). Ministers Theunis, Anderson and Malcom showered well wishes to Gateway Presbyterian

Church during the 50th Anniversary in October 2019 (Wells, 2020: 6-8). Ministers Theunis, George and Malcom expressed gratitude in wishing Presbyterian Church a bright future during the 50th Anniversary. Theunis reflected by saying the following words: “My three years of serving God’s people at Gateway Presbyterian Church from 1977 to 1979 were some of the most memorable moments in the 50 years of the existence of the church”. George and his wife Audrey said, “Well congratulations Kempton Park, fifty years old. That’s rather wonderful”. Malcom said, “Greetings to all our friends at Gateway Presbyterian Church and all of you that we have never met. My wife Carol of forty years joins me in wishing you well for the celebration of your 50th Anniversary. May the Lord grant you many more years of serving him and reaching out to your community and beyond for the kingdom” (Wells, 2019: 14). The quotes from the former ministers are important for this study because they give insights into the role these ministers played in bringing about community transformation at GPC. The pastors sowed the seed of the word of God.

The word of God transformed people’s lives in the Glen Marais community and the church grew numerically and spiritually. There can be no community transformation without the church itself transforming. Therefore, GPC could not have grown the way it is now without transforming society. GPC is community transformed. The lives of these ministers provided the foundation of GPC and their ministry will always be remembered, and the church’s growth is a definition of change coming from the pillars of sound doctrine they laid down. Since only 20 to 30 believers were foundational at the inception of GPC, the current membership of 200 Christians is a good example of transformation. For instance, GPC runs kids feeding programme at Kreft School in Kempton Park. These kids’ health and education could be adversely impacted without getting help from the feeding scheme. In this respect, this research can benefit from the rich history provided by these former Kingdom players and that is in line with the title of this research which is to explore the Historical clerical participation in community transformation, particularly in Johannesburg.

Mission of Gateway Church

The following information outlines the ministry direction of the GPC^[1]:

Mission: As disciples of Jesus, we worship God, Care for, encourage and equip one

another. To reach out into our community with help, hope, and love.

Core Values

Christ- Centred, Bible based and Spirit Filled.

Vision of Gateway Church

To be a Gateway through which we reach; All People, holding out Life.

Scripture: (John 10: 9-10) “I am the gate; whoever enters through me will be saved. They will come in and go out and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full,” NIV.

Statement: Gateway

A place regarded as giving access to another place.

A means of achieving a state or condition.

Gateway's Church Programmes

The following information on Gateway's Church programmes was obtained from the interviews conducted with Gateway Church leaders, members of the congregation and bulletins. These programmes were designed to respond to social needs as the church's contribution to community transformation.

Gateway Presbyterian Church (GPC) has opened its heart to accommodate other churches to utilise its premises for church services or business community income-generating activities and weddings. Also, the community can take advantage of the church grounds to run out-door youth and kids programmes. The church allows the community to utilize the facility free of charge. For example, water, electricity, and toilets are free for use by people who may be authorized to utilise the church facilities. The Church also runs funerals even for nonmembers as and when the need arises. Remember, these churches never used to enjoy the privileges at GPC because they had never requested anything since they belonged to other church traditions but by the church accommodating them this way; it is a clear indication that GPC is now community conscious and are partnering with other churches in the area to transform society through

church programmes.

It seems Gateway Presbyterian Church is playing an important role in community transformation even as a small church of approximately 200 members, Gateway church is changing lives in the community through its church programmes. GPC sponsors homeless people by donating vouchers to MES to enable the homeless to get food and accommodation. Moreover, GPC sends a team to partner with MES in feeding the homeless on a Mobile Van at Festival Mall in Kempton, Park. The church wishes to do more to help a greater number of people but prevented from doing so by the limited budget. However, the good thing is that the church has developed a culture of social awareness. “The church is a size 12 that wishes to grow up to size 14”, one of the interviewees (G-1) remarked. This culture of community consciousness helps everyone to understand that the church does not exist for the sake of itself but for the sake of the community as well. The approach is not that the church should reach out to the community by going to where people are only but that the community must feel free to approach the church with their needs.

As already mentioned, Gateway Church seems to be involved in community transformation because it runs various Ministry Programmes that are designed to help the poor in the community. The church programmes are outlined below and include Kreft School feeding programmes, knitting programme etc. “It is quite important to give away food parcels to people who are in need. These people sit at the intersection since 4 a.m., primarily to look for work. GPC does not give food parcels to the same people every day so it cannot be said that these people are dependent on the church. All the church does is to help and encourage the people” (G-2).

“Gateway Presbyterian Church has a Caravan Home where kids who do not have a place to stay are accommodated and these kids attend Kreft School. At Kreft School, some of these kids come from poor families in Tembisa and they go to school without having had anything to eat. It can be a big challenge for children to concentrate in class on an empty stomach. Moreover, it is too much to ask for these kids to go out there and find a job. These children are quite dependent on the food parcel they receive from the church. The statement that the kids are depended on the food parcels they receive speaks to the fact

that GPC does not want to be seen as promoting the spirit of dependence in the community” (G-2). It appears interviewee (G-2) has faced criticism from people or other churches who do not believe in giving permanent hand-outs to the needy people in the community. For example, Manyaka-Boshielo (2017: 1-7) claims that while it is a great idea to give people food parcels, the practice cannot continue as a perpetual practice of the church. He believes that people must be taught to catch fish for themselves. “If the church is to continue giving food parcels forever, she destroys the intention of God that everyone must have the true freedom of self-support. Food parcels should be made temporal and not permanent” (Manyaka-Boshielo, 2017:1-7).

The Church wants to be making a meaningful contribution in transforming society. This is the reason Gateway Presbyterian Church has assembled 5 groups to prepare food parcels (packed lunch) for distribution to the needy people every week on Monday or Tuesday. Other churches are involved in the Kreft School food programme. 90 school kids are in desperate need. Gateway Presbyterian Church alone used to feed these kids but because the numbers kept on growing, other churches in the area have come to make contributions as well. GPC now feeds 45 kids and other churches feed the remaining 45 kids. Once a year, church members donate items for distribution to those who are in need in the community. When people come to collect the food items, it is a reflection that the church is sharing the message of Christ through giving and acts of charity. People receive soup, food, clothing and whatever items are available for distribution (G-2).

MES (Mould, Empower, Save) is an NPO in the middle of Kempton Park. Gateway Presbyterian Church partners with MES to help people in the community. Gateway Presbyterian Church sponsors homeless people with vouchers for them to secure overnight accommodation at MES. Homeless people are not given hard cash but vouchers. These vouchers are presented to MES by the homeless people to secure overnight accommodation and food. One voucher is worth ZAR 160.00. Vouchers help homeless people to get accommodated for a night and receive a meal for ZAR 5.00 a plate (G-2 and G-3).

Further, Gateway Presbyterian Church prepares food and partner with other ministries at Festival Mall in Kempton Park. Other organisations such as MES work with Gateway

Presbyterian Church (GPC) to feed the homeless people on a Mobile Van there as already mentioned above. Presbyterian Church also donates clothing to MES for distribution to the homeless. GPC believes that when people are taught a set of skills, they will be able to take care of themselves and develop self-respect and self-worth. Eventually, they will be able to take care of themselves and others. Gateway Presbyterian Church does not provide skills training programmes but finds jobs and employ people to work at the church as cleaners, painters, those who do till or gardening etc. People are referred to the Methodist Church and MES for skills training. At MES they help people to prepare CVs and assist them to secure employment (G-1 and G-2).

Knitting Programme

The ladies at Gateway are involved in knitting jerseys for distribution in the poor communities of Tembisa, Alexandra, and Soweto. The knitting programme is called the Thabita Team. During winter, the Thabita Team knits jerseys and donates them to poor people in the community. At some point, the ladies made 400 jerseys for distribution to needy people in the community. Interviewees raised much concern about the extent of poverty in South African Society. Here is what the interviewees had to say about poverty: "Poverty is when people lack basic needs such as food, accommodation, water, electricity etc. In other words, poverty is true when people live below the breadline" (G-1, G-2, G-3).

Further, poverty can be defined as a lack of resources to live a normal life. Some people may be rich materially but lack happiness in life. They may be poor in spirit. Poverty destroys a person's self-esteem and sometimes once a person slips into poverty, it is difficult for them to get out of it. Sometimes people are in poverty not because of laziness. The economic circumstances may cause people to slide into poverty. The major challenge in our society is that the rich are getting richer while the poor get poorer, and the gap is ever-widening. By distributing food and clothing to poor people we believe we are narrowing the gap between the rich and the poor. If someone has a good idea, we support that person's idea and ensure they succeed in what they want to achieve." (G-2).

Further, the interviewees reiterated the need for government involvement in community transformation. They asserted that the government should be much more concerned with

social issues because they are chosen by the people to meet the needs of the people and by definition, they have the resources to help the people. Interviewees registered disappointment when they stated that the government was not helping people in time. Sometimes government responded to situations too late. For example, at a nearby informal settlement many shacks were destroyed by fire. Gateway Presbyterian Church responded to the scene quickly and helped the people with food, blankets, and clothing. The church is always on the ground helping those who are in need in the community. The government came late and hijacked the programme.

They started singing praises to themselves that they were always sensitive to people's needs and gave credit to themselves (G-2 and G-3). Interviewees (G-2 and G-3) said that Gateway Presbyterian Church had no issues with the government taking credit as long as they were helping people in the right way. But the problem was that the government did not know what the people wanted, In this case, the government built shacks that people did not like. Up to now, those shacks are not occupied.

However, the Presbyterian Church Presbytery (Council) has standing positions on what the church should do in responding to adverse situations in the community. The Council is able to guide the government; if only the government could have the audacity to listen. All the church was concerned with is to see that the people are being assisted (G-2 and G-3).

Finally, Gateway Presbyterian Church believes the church and government should work together to help people in the community. Over and above the programmes that I mentioned above, Gateway Church runs the following programmes as well:

Recycling System.

Gateway Church assists people who are not employed in taking advantage of the recycling system to generate income for themselves. They recycle glass, paper, tins, plastic etc.

Grief-share Funeral Services

Grief Share is not a funeral service but a counselling programme to help in bereavement, through death or divorce. It is a reasonable idea introduced by Gateway Presbyterian Church (GPC) to help the community go through the grief process for their lost loved ones. GPC provides funeral services to members and non-members. Although tea and eats are usually reserved for the church members; interviewee (G-1) affirmed on (6th December 2019) during the interview that the tea and eats were extended to members of the bereaved families free of charge. The members of the bereaved family and friends are comforted with the word of God. Counselling is provided to those who are mourning their loved ones and walked through the grieving process (G-1).

Burn-out Support.

Gateway Presbyterian Church provides counselling to people who may be experiencing burn-out due to the busyness of work activities or challenges people face in society. The service is open to church members and society in general. Even people who are non-members are welcome to take advantage of the burn-out counselling service. In other words, this privilege is open to the community. When a person comes to church exhibiting or confessing burn-out or showing symptoms of burn out, the minister of the Gospel for example, will take the affected person in private confinement and listen carefully to what they have to say. The idea is not to teach but to provide an outlet for the individual to vent what it is; causing the burn-out. The minister will then read the Scriptures of encouragement and urge the person to meditate on the Word of God. The individual is reminded that God is always available to help in times of distress. People who are stressed out due to business or work-related stressful situations are told to slow-down and encouraged to apply the breath-in and breathe-out stress relief strategy. In the end, the Pastor supports the individual with prayer and meditation (G-3).

Youth Holiday Club

Gateway Presbyterian Church runs a youth retreat for the youth during the time that the parents are busy at work. Grade 1-Grade 7 kids qualify for this programme. At the retreat, kids are taught the word of God, singing church songs and other songs that are normally

sung in school. Kids play games and have a lot of fun. Parents are given a reprieve when their kids are on retreat and they find an opportunity to rest or attend to other important issues (G-2).

Women and Men's Fellowship

Gateway Presbyterian Church conducts annual Women and Men's Fellowship meetings where families are assisted to cope with pressing life issues involving the family, marriage, world of work, how to deal with friends, relatives, neighbours, and how to be a representative of Christ on earth.

Airport Chaplaincy Ministry

Gateway Presbyterian Church supports the chaplaincy programme at Oliver Tambo International Airport. There is a chapel there that provides a quiet space for travellers to pray or meditate. Gateway Church pastor is the director of the airport church. However, he works with pastors from other churches.

The bikers club is being run by Christians at Gateway Presbyterian Church to provide emotional and spiritual support to one another. They call themselves "Mild Hogs". Mild Hogs network with other bikers in the community and from time to time they go on retreats where they share their life stories and support each other in various ways. They invite non-Christians and find the opportunity to share their faith with them.

Education Fund

The Education Fund is open to members of Gateway Presbyterian Church who may be lacking funds for their kids' school fees. Gateway Presbyterian Church contributes to the denominational Presbyterian Church Education Fund. Therefore, when some of their members need a scholarship, Gateway Presbyterian Church helps its members to fill out forms for a school grant application.

Annual Prayer Rally

Gateway Presbyterian Church is home to an annual prayer Conference (Rally) where various churches meet to pray for South Africa and the world at large.

Other Programmes at the Gateway Presbyterian Church

Gateway Presbyterian Church supports missions in a much more proactive way. The church is involved in short mission trips to Botswana, Mozambique, Swaziland, Ethiopia, and England. Gateway Presbyterian Church houses 4 missionary families from Trans-World Radio, Wycliffe Summer Institute, Bible Society, and Inland Missions. The Bible society hopes to distribute 2 million Bibles in South Africa. This is a special 2020 project since they celebrate 200 years of existence in SA (G-1, G-2 and G-3).

Some of these missionaries are not sent by Gateway Presbyterian Church. They work for their missionary organizations abroad but have chosen Gateway Presbyterian Church as their home church here in South Africa to the point of joining the church as full members. Gateway Presbyterian Church pastor sits on the board of the Kempton Park Bible Society (G-1, G-2, and G-3).

Most of these missionary organisations have their Headquarters in Kempton Park for logistic purposes. Gateway Presbyterian Church supports a missionary in Mozambique. Before the hurricane Idai, Gateway Presbyterian Church consigned a wagon of rice for food supplies to the people doing mission work there. During the post-Idai hurricane, Gateway Presbyterian Church made contributions to help people who were affected by the disaster. The director of Missions at Gateway Presbyterian Church highlighted that the missionaries in Mozambique raised funds to purchase tents that were later sent to the Iraq/Syrian border to accommodate refugees from the war-torn zones (G-1, G-2 and G-3).

The main aim of this thesis is to show how GPC and KWM are transforming the community through Church programmes. In the previous section, I outlined the church programmes that underline Gateway Presbyterian Church. These programmes played a pivotal role in transforming the community, particularly in the Johannesburg area. Further, these church programmes validated the extent of clerical participation in community transformation. In the next section, I reflect on the church programmes that underline Kingdom Ways Ministries.

3.3.2 Kingdom Ways Church

Kingdom Ways Church was established in March 2011 and is in the heart of Johannesburg, near the historic apartheid Museum, Nelson Mandela Bridge, and the Constitutional Court of South Africa. Church services are held at Johannesburg Bible College, Corner Golf & Hampton Road, Auckland Park. The physical address is 115 Collins Street. According to the 2011 population census, the total population of Brixton was approximately 4.067 million. Brixton suburb was established in 1902 as a prototype of a suburb in London (Raper, Moller, Lucie, du Plessis & Theodorus 2014: 1412).

In 2020, Wikipedia does not reflect any current population statistics except to say that the Website was updated in July 2020 and that it houses business or working-class and student population. The Website goes on to say that the Brixton population is growing (Wikipedia, 2020). Brixton consists of mainly working-class people and houses students who study at the Braamfontein's top University of the Witwatersrand. As of November 2019, Kingdom Ways membership stood at approximately 150 people. Interviewee (K-1) also indicated that Kingdom Ways Ministries comprised 75% student body and 25 per cent middle-class working population (K-1).

Mission

The Mission and Vision of Kingdom Ways were extrapolated from the Church Brochure placed right at the Church Board in the auditorium and it reads as is on the following statements:

The mission of Kingdom Ways Church reads as follows:

“Engaging communities in every sphere through a Kingdom culture that transforms and does not conform to worldly standards; as we inspire, encourage, and equip God’s people to do what God created them to do. Inspired by Romans 12: 2/Isaiah 55: 8-11 and Ephesians 2: 10”.

Vision

The vision of Kingdom Ways reads as follows: “To be effective representatives of God by realizing and maximizing our potential, bringing healing to nations as we manifest God’s

glory in every sphere. Inspired by Ephesians 2: 10/Isaiah 60: 13”.

Church Mantra

The Kingdom Ways mantra is “Kingdom culture: Transforming, not conforming” (K-1).

In a follow-up telephone conversation with the interviewee (K-1), he professed that the mantra was more than a slogan but a motto. Interviewee (K-1) said that the church has positions that cannot be compromised. Therefore, the mantra is designed to inspire congregants to uphold biblical principles for living and not conform to worldly standards (5th August 2020). Additionally, for further confirmation, on 25th August 2020, the interviewee (K-1) insisted it was a mantra and provided a Scripture verse (Romans 12: 2) “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,” KJV.

Kingdom Ways’ Programmes

All Kingdom Ways Church programmes or events emphasize Community Transformation.

Vision Casting

Vision casting at Kingdom Ways is an attempt to have the vision get embraced by the stakeholders which are the community. Vision casting helps the community to realise its purpose of understanding that individuals do not exist in the community just for themselves but to impact the community through works of charity and servitude. Kingdom Ways Ministries focuses on developing the individual through Bible training lessons. These lessons or teachings will transform the individual who will in turn transform the community. How that plays out adds value to the community. The value is added to the community when the individual knows his or her purpose and gifts (K-1).

Women and Men’s Conference

The conference is designed to address issues that are pertinent to women and men. During this conference, the Youth are taught to discover their potential and skills to help them prepare to find employment. This information was received from the interviewee (K-1) during the interview process (9th December 2019). Fortunately, this researcher had

the privilege to preach the gospel at Kingdom Ways in 2015. During that time, the researcher also had the opportunity to attend the Vision Casting Gala. Women usually present a much more generalised vision of their ministry. Detailed information is usually given in closed doors where women discuss issues that are pertinent to them. During the Conference, women attend workshops where different speakers teach diverse topics such as how a woman should relate at home, work, and society. Men are taught the value of work-ethics, manhood, how to balance life between work and health. Both women and men learn various skills such as financial management and business entrepreneurship. Other topics include marriage, remarriage, divorce, how to draw a will (K-1).

Community Transformation Church Programmes

Kingdom Ways Ministries does community work through church programmes differently because the church values the buy-in from community stakeholders. Stakeholders are invited to attend the conferences so that the church may know the community needs and develop appropriate ways of meeting those needs.

Kingdom Ways Ministries (KWM) does not have a structured way of doing community work. KWM responds to the needs of the community as they are presented to the church. In other words, when a need is known, the church looks at ways to meet that need. It is important to note that the needs will not be the same all the time but they surely come in different forms and shapes. Every three months, KWM church members go to Johannesburg Inner-City and set up a table in the open air to feed and clothe the homeless people. In the process, KWM team members listen to people's needs in the streets and try to address those needs on the spot. If the needs are beyond KWM's ability to address, the respective people are provided with information concerning the places where they can be assisted. Those who need psychological or clinical counselling for example, are directed to the Department of Social Development and other institutions that can be of assistance (K-1).

Thanksgiving Gala

The Thanksgiving Gala is held at the end of the year for monitoring and evaluating the

activities of the current year. People are given the platform to share testimonies concerning their transformation.

KWM is a church that lives for community transformation and the strategy is to reach out to one individual at a time. Most of the students who come to church have needs. Some of these students need temporary accommodation. Families who are members of KWM accommodate them in their homes before they can get places to stay. Church members ensure the students get food and clothing. Where KWM are unable to meet the needs of some of the students, they connect them to organisations where they can get better services. For example, some kids may have a problem that requires psychological counselling. KWM refers them to clinical psychologists or social workers. However, as time progresses, the same people come back to tell their transformational stories (K-1).

Market Place Ministry

KWM runs a programme that reaches out to the Business or Market Place. In pursuit of a ministry vision outside the four corners of the Church, Kingdom Ways Ministries developed the following perspective designed to draw an inspiring religious philosophy and objective for the year 2019: “Church goes beyond the 4 walls of a building. We continued reaching out to communities, taking the Gospel to the marketplace because even there, Christ is relevant” (Mcingolwane, 2019: 1-7).

Mcingolwane is invited by the business community to motivate employees on the importance of making a positive contribution at work. Organisations such as Pick ‘n Pay, Truck Star Group and Thaba Eco Hotel invite Kingdom Ways’ Mcingolwane to speak to the workers on topics such as “Discovering your identity and purpose, Making a meaningful contribution at the workplace, society and community, Excellence, Integrity, Honesty, Reliability and Exhibiting Good Work Ethics” (Mcingolwane, 2019: 1-7).

At one of the Pick ‘n Pay Branches, management began to see significant improvement in productivity; service, and on-time employee arrivals at workstations. Here is what Mcingolwane had to say “Make your contribution, make an impact, make a difference! We all have a contribution to make in our generation” (Mcingolwane, 2019: 1-7). Quoting

from Ken Blanchard's book (2001: 48) on the importance of a vision, Mcingolwane said, "Vision comes alive when everyone sees where his or her contribution makes a difference" (Blanchard, 2001: 48). Finally, Mcingolwane said, "What you do matters, know it and do it well. Never under-estimate the valuable contribution you can make every day" (Mcingolwane, 2019: 1-7). When the church leadership do things well, the programmes have the chance to be efficient and the people are transformed. Every successful programme depends on the efficiency of leadership.

While KWM seems to be doing a lot in transforming society, it seems the church is limited due to a lack of financial resources. As a result, church KWM can only do so much.

In the following section, I shall attempt to compare the two churches GPC and KWM. I will further look at the community Church programmes of these two churches to assess their impact on society in terms of community transformation.

3.4 Comparison and Contrast of Gateway Presbyterian Church and Kingdom Ways Ministries

In terms of longevity, GPC has been in ministry for a long time dating back to 1969 compared to KWM that only came into the scene in 2011. GPC has a membership of approximately (200) two hundred people while KWM has approximately (150) one hundred and fifty members. GP's membership comprises middle class working class and retirees while KWM consists of predominantly students and a few middle working-class professionals. GPC commands better income flows than KWM. GPC has more community programmes than KWM and as such it reaches out to a larger audience. For example, GPC is involved in World Missions while KWM is not involved in World Mission adventures. Unlike GPC that is involved with Bible Society and airport chaplaincy, KWM does not have such programmes. KWM does not even have a knitting programme nor do they partner with other churches in the area to feed school kids or the homeless people in the streets.

However, that does not mean KWM does not help the homeless or those who are in need in the community. KWM certainly helps in its small way. The research transcript indicates

that KWM only gives food parcels to people who communicate their needs to the church officials who are appointed to meet social needs in the church. GPC commands consistency, stability and sustainability given the fact that most of its members are homeowners. That means the membership is easy to follow-up. In the case of KWM, keeping the membership at the same level is a tall order because once students graduate, they go to other cities, provinces, and countries in search of job opportunities.

3.4.1 Comparison of Church Programmes

GPC has more community programmes than KWM. GPC has numerous church programmes addressing poverty in the community that range from allowing other churches to use its premises free of charge, feeding many people weekly, and occasionally distributing jerseys to marginalised communities in Johannesburg.

GPC runs community programmes that are structured and meet the needs of the people in the community consistently. Unlike KWM that meets the needs of the people on a temporary and random basis; that is, as and when the needs arise. GPC deals with the needs of people across the whole spectrum of society including Kreft Primary School in Kempton Park. KWM primarily focuses on helping college and university students because the church is situated in the residential area of students who study at the local institutions of learning. Interviewee (K-7) attested to the fact that the church finds out about the need of an individual in the community; and then identifies other social stakeholders and refer that individual to the right institutions that can help in a much more comprehensive way. On rare occasions, the members of the congregation provide temporary accommodation to needy students. “We do not make these students depend on us but just provide a reprieve” (K-7). GPC feeds approximately 300 people in the community every week while KWM feeds an unspecified number of people in the community every three months.

Based upon this information it appears that the two churches are impacting the communities in which they are planted. However, Gateway Presbyterian Church seems to have an upper hand over Kingdom Ways Ministries in terms of community transformation.

These church programmes explored through the two case studies; were critical in assessing clerical leadership participation in community transformation, and in generating new information to add on to the domain of what is already known in the field of study.

3.5 Chapter Summary

This chapter highlighted the societal context in which this research was conducted. Further, the background information of the churches studied, and their geographical location was provided. Furthermore, the mission and vision statements and church programmes of the respective churches were outlined. Finally, the chapter reflected on how interviews were conducted to solicit information from the two targeted churches namely, Gateway Presbyterian Church and Kingdom Ways Ministries: respectively. I have also provided the comparison and contrast of Gateway Presbyterian Church and Kingdom Ways Ministries.

The comparison of church programmes is designed to assess the extent to which clergy are involved in community transformation through congregations; particularly in running church programmes.

The next chapter will present data that was collected through the case studies mentioned above. It is in this chapter (Four) that the data were coded thematically, and the information was finally analysed and interpreted.

CHAPTER FOUR

Analysis and evaluation of Case Studies in relation to community transformation

4.0 Introduction

In the previous chapter, I gave a broad outline of the churches and their historical context and development. I highlighted the programmes the churches undertook to transform society by using the case study methodology outlined for this study.

In this chapter, I attempt to bring into conversation the work these two churches under the guidance of the clergy are doing to transform society. I will do this by providing data on interviews and offering analysis of the churches' involvement in their respective communities. This is achieved through the full application of case study interviews with senior pastors, elders, deacons and members of the congregations. Case studies will assist in addressing the topic and research questions. This research historically explores the extent of clerical participation in community transformation, especially in Gauteng Province of South Africa. The objectives of this research are to discover ways of generating ideas on how the clergy through churches could transform society through skills training to eradicate poverty. Churches could contribute towards bringing stability to society.

This chapter presents the data that was collected from 20 people through semi-structured interviews at Gateway Presbyterian Church and Kingdom Ways Ministries: respectively. In this interview setting, I employed the case study methodology by administering 10 (ten) open-ended questions to interview 10 (ten) people at Gateway Presbyterian Church. The information gathered was systematically coded and grouped into themes that emerged from the interviews as the practice of data analysis in the section "Data analysis" of this Chapter.

Further, it is in this chapter that the data collected is systematically analysed. The data was initially coded and grouped under themes. This assisted in aligning the findings with what is known in the existing literature concerning clerical participation in community transformation.

I start by presenting the case studies of GPC and then KWM; respectively. Before I continue in this regard, I offer a brief analysis of the research findings below as they emerged from the themes.

Brief Overview of Research Findings

The research established that there are different descriptions of poverty. There is material poverty and spiritual poverty. Generous giving and providing skills training to Church members were found to be effective ways of eradicating poverty and transforming the community. Further, the Churches were found to be critically positioned to inculcate moral values and become a prophetic voice to speak on behalf of the weak and vulnerable in society.

Furthermore, the research established that despite the concerted effort by congregations to eradicate poverty, unemployment, and inequality in society; their effort did not go far enough. There is a need to involve other social players such as the government/state, businesses, and other socially inclined institutions. There are differing views as to who exactly should lead the social change agenda. While Gateway Presbyterian Church believes that the government should lead the social transformation; Kingdom Ways Ministries advocate for the Church to spearhead all social and community change efforts as reflected in the interviews of both churches (G-1 and (K-1). These findings answered to the Aim/Purpose of this research which is to assess the extent of Church leadership participation in addressing poverty, inequality and to establish an equalitarian/egalitarian society in the Gauteng Province of South Africa.

I begin with Case A which represents Gateway Presbyterian Church. I will then reflect

on Case B representing Kingdom Ways Ministries. The interview approach was introduced in Chapter One and is one-on-one conversations with 20 interviewees, (10) from each church who were required to voluntarily respond to a set of (10) ten open-ended questions designed to answer the research questions. The aim is to trace good and effective participation of clergy and congregations in community transformation. In essence, the objectives of this study are to find ways to address poverty, see how churches can be involved in empowering individuals with skills training and development to enable them to be autonomous or independent in running their lives. Additionally, churches could play a major role in bringing social stability and creating a peaceful and prosperous environment.

The interviews conducted, outlined, analysed and interpreted below are a clear indication that the case study methodology employed in the previous Chapter (Three) was instrumental in obtaining data for analysis in respect of the extent of clerical participation through congregations to foster community transformation, particularly in the Gauteng Province of Johannesburg, South Africa.

To protect the privacy of the interviewees, the following symbols will be used instead of real names in the interview summaries below: G for Gateway Church and K for Kingdom Ways Ministries. The first interviewee at Gateway Church case study will read thus: G-1 and K-3 at Kingdom Ways Ministries; for example. As already mentioned in Chapter Three (Methodology) of this thesis (see page 5); Bryman and Bell (2007) uphold that the priority of the researchers is to protect the privacy and rights of interviewees.

In the next section, I present an analysis of data received from interviewees at Gateway Presbyterian Church and Kingdom Ways; respectively.

The purpose of this section is to report, reflect and analyse the information gained from the interviews of church leaders and congregants to ascertain the contributions of churches to community transformation. This researcher administered 10 similar questions to interviewees at Gateway Presbyterian Church on 11th November 2019 and 6th December 2019 and at Kingdom Ways Ministries on 9th November 2019 and 10th August 2020 where I asked questions and the interviewees responded as reflected in the Main

Transcript at the end of this dissertation. All these were one-on-one scheduled interviews. After the interviews, themes were gathered, coded, analysed and interpreted to arrive at the Research Findings.

4.1. Data Coding and Analysis

A code is a word or short phrase describing the meaning and context of a sentence or paragraph. Data coding assist in highlighting the essence and meaning of the response from respondents;w especially in qualitative research. Moreover, codes are used to evaluate the data by assigning values or numerical quantities to make inferences. Additionally, codes are grouped under themes to give a clearer picture of the text, mostly in qualitative research (Bryman, 2012). During the process of developing themes, the student is expected to code data. This means marking different sections of data that are relevant to the themes. Phrases, lines, sentences or paragraphs and textual bits that are related to the field of study are identified (Bryman, 2012: 324).

Thematic data analysis in this chapter is based on the information extracted from the interviews conducted at Gateway Presbyterian Church and Kingdom Ways Ministries, respectively. The themes that are being analysed here are designed to answer the research questions. The five themes are being analysed sequentially as follows: Poverty description, how churches could empower individuals to transform society, Church/state and Stakeholder Intermesh, feeding schemes, Counselling and community Care programmes and inculcating moral Fibre in communities for social transformation.

In the data coding below I offer the summary of the main points on poverty gathered from Gateway Presbyterian Church and Kingdom Ways Ministries (Case study interviews).

Theme 1

Codes: *Poverty description*

1. The gospel is for the whole person (body, mind and spirit).
2. The church is obligated to raise matters of justice and inequality.

3. There is a problem, no matter what we do but we should do something about it. But whatever we do, we will never close the gap” (G-5). Jesus said that the poor we will always have among us.
4. This perpetual existence of poverty is subject to interpretation because of the nature of mammon that seeks to hoard and exploit; (denotes our human selfishness).
5. The Acts Church was an attractive society; because those who had much shared with those who did not have; and the gap of poverty was narrowed.
6. The word “prosperous” is the more generalised term because it speaks of human rights.
7. The government knows what the term “prosperous” means.
8. The church needs to exercise its prophetic voice and speak against injustice.
9. The word “just” speaks of God’s righteousness.
10. The church must not just blame the government but assist in helping the poor people in society.
11. Poverty is when people lack basic things such as the ones mentioned in Maslow’s Hierarchy of Human Needs, food, water, and accommodation etc.
12. When people are unable to take care of themselves daily, they are poor.
13. Sometimes it is difficult to draw a line as to who is poor. Does it mean that the person who owns a five (5) bed-roomed house is poor because his neighbour happens to own a ten (10) bed-roomed house?
14. The Pharisees were materially rich, but Jesus said they were poor in spirit.
15. Contentment with what we have as Christians gives us peace of mind.
16. Sometimes people may be materially rich but lacking happiness in life.
17. Poverty destroys a person’s self-esteem because when one slips into poverty; sometimes it is difficult to come out of it.
18. People and individuals live in a community where poverty and inequality exist.
19. No inequality should exist because all men are one and equal before Christ or God.
20. The rich-poor gap can be bridged by the equitable distribution of resources.
21. Those who have much should share with those who do not have.
22. Poverty is the state of being inferior in quality or insufficient in amount.
23. Poverty is the state of being extremely poor.

24. There is the assumption that there is no poverty and inequality in heaven.

This theme on poverty description has two-dimensional perspectives to it. There is poverty in the material sense and poverty in the spiritual sense. As per the interviewee (G-9), the Pharisees were wealthy materially, yet Christ described them as being poor in spirit. Whatever the view one may hold on poverty, the reality is that poverty is a major driver of inequality in society. Additionally, the interviewee (G-5) interjects that no matter how much churches may do; the gap between the rich and the poor will never be completely closed. Interviewee (G-5) avows that even Jesus Christ mentioned that the poor will always be part of society. Why did Jesus say that the poor will always be part of society? The human selfishness coming because of greed perpetuates poverty in society.

Some people find it difficult to share with those who are not endowed with resources. The Mathew effect holds with its proposition that when the rich get richer, the poor get poorer (Stearman, 2002: 32). However, the Acts of the Apostles' Church was different because people developed the culture of sharing. In essence, this is the behaviour that must be adopted by the present church. Interviewee (G-3) states that the government per se is better positioned to interpret correctly what this term 'prosperous' means: "The word 'prosperous' is a more generalised concept, and the government can understand it because it speaks of meeting basic human rights etc. However, the word 'just' can best be understood by the church and in that context, it is the church that has more to say because it speaks to God's righteousness. "The church is obligated to raise the matters of justice and inequality" (G-3).

The Church is mandated by God to raise issues of inequality and injustice because it is the church that has moral authority in society. These two words (prosperous and just) in their categorisation in government and the church speak to the need for both institutions of government and congregations to work together in resolving social issues.

Interviewee (G-1) said that it has always been God's plan that His will be done on earth

as it is in heaven. As it is in heaven means that there could be no poverty in heaven. There could be no injustice or inequality in heaven. Interviewee (G-1) further stressed the need to preach the Gospel which he believed was for the whole person: (body, mind and spirit). This view is shared by the interviewee (K-1) who believes the word of God has the power to transform people. “We must teach people the importance of the word of God. The power of the word of God is in a transformation of a mindset, perspective and attitude” (K-1).

Additionally, interviewee (G-3) puts forward that the church should desist from blaming the state or government for the wrong things that happen in the society but should assist in making things better in the society; especially in helping the poor people in communities. Referencing Maslow’s Hierarchy of Human Needs; interviewee (G-9) said that people yearn for food, water, accommodation, clean air and other basic needs for daily living. When these basic needs are not met then such people are in dire poverty (G-9). People define poverty in many ways. For example, the interviewee (K-2) believes that poverty is a state of being inferior in quality or insufficient in amount and a state of being extremely poor. Interviewee (K-2) goes on to say that poverty affects the mental well-being of society (their well-being and spiritual well-being). Interviewee (K-2) also avers that poverty erodes the moral principles of society. This view of poverty corresponds with the interviewee (G-8) who attests to the fact that “poverty is when one suffers from cognitive dissonance (the state of having inconsistent thoughts, beliefs, or attitudes; especially as relating to behavioural decisions and attitude change) because one exhibits poor judgment and vision” (G-8). Interviewee (K-4) contends that lack of the right information results in poverty culminating in some people making wrong decisions. As a result of wrong information, people make wrong decisions that cause them to suffer consequences that may impact the generations to come (K-4). On the other hand, the interviewee (K-3) upholds that a poor person fails to get basic needs whether spiritual or physical. “A society that is spiritually poor cannot reach out to its deity for the sustenance of its very life” (K-3).

However, sometimes it is difficult to know exactly who is poor and who is not poor. A view

echoed by the interviewee (G-9) “Sometimes it is difficult to draw a line as to who is poor and who is not poor. Is a person who owns a five bed-roomed house poor because the man who lives next-door happens to have a 10 bed-roomed house? The materialistic world has raised the bar on the definition of poverty. Jesus said the Pharisees were poor because they were poor in spirit. But when you look at it closely, the Pharisees were not materially poor. They had much even though they were probably rich in wealth that was acquired in suspect ways. When we are content with what God has given us, we can confidently say we are rich” (G-9).

Kgatle (2017: 2), Pillay (2000: 141) and Allen & Thomas (1992) affirm that it is a challenge to delineate who is poor and who is not because there are different layers of poverty definitions in the society. The Melbourne conference highlighted that there is difficulty in determining who the poor are; because this idea comes from the worldview that, even though people live in one global village, they originate from different backgrounds and situations. Therefore, contextually, the people would invariably voice out different characteristics of poverty.

However, both interviewees (G-9 and K-9) attest to the fact that when people fail to meet their daily needs such as bread, water, shelter, and basic clothing then they are poor. There is a general belief among the interviewees that some people may be rich materially and yet lacking joy and happiness in real life (G-2 and G-3). Here is what the interviewee (K-9) had to say specifically “Poverty is when a person is unable to feed his family. This is a materialistic way of looking at poverty. From a Biblical perspective, poverty entails a life that is not connected to divinity. Anyone who does not know Christ as his or her personal Saviour is poor in spirit. Spiritual poverty will always reflect in the material realm” (K-9). Interviewee (K-9) describes poverty and how it affects the human being and society “To me, poverty is a curse. It breeds a lot of ungodly behaviour, emotions, etc. one becomes greedy, angry, envious, hateful, and hurtful. One start resorting to all sorts of ungodly behaviours just to put food in the stomach, and they can begin to lie, steal etc., this affects the society most painfully” (K-9).

Main points of Theme 1: There is material poverty and spiritual poverty. There is an inequality gap in society. While the congregations are doing all, they can bridge the gap between the rich and the poor, the gap will never be completely closed because of the nature of our humanity that is characterised by greed and selfishness. Human beings are social beings and as such, it is important to develop a culture of sharing. In other words, people must adopt the behaviour of the first-century church that encouraged those with means to share with those who did not have among them. By so doing they created an equalitarian society because no one lacked anything among them (G-5 and K-2).

Since there is an assumption that there may be no poverty or inequality in heaven, it may be the divine will of God that the individual who was created in God's image; should prosper materially and spiritually (3 John 1: 2) "Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers" NKJV. Ecumenical churches and other church traditions have raised awareness about the nature of social ills in society and have taken steps to address these problems. For example, the South African Council of Churches is taking a much more proactive stance in dealing with poverty and inequality in South Africa (Mpumlwana, 2015: 1-2); Icheke, 2006: 1-106). The interviewees mentioned that the effects of poverty are debilitating because people lose self-esteem once they slip into poverty (G-2 and G-3).

Based on what I gather from both the interviewees and scholars, poverty is real in South Africa. Therefore, it is imperative for congregations and all other social stakeholders to lift people from the peripheries of poverty. When individuals go deeper into poverty it is almost impossible for them to come out of it on their own. The church should not focus only on eliminating spiritual poverty by making people saved, important as that may be; but on eradicating material poverty as well. Holistic strategies for comprehensive social interventions can be achieved by developing people spiritually and academically and through the involvement of all socially inclined institutions. Education and skills training and development of the community should be the priority and strategy by congregations, government departments and other organizations such as (NGOs) Nongovernmental Organizations and (NPOs) Non-profit Organizations.

On the final analysis, I believe that contentment with what people have is necessary for achieving peace of mind.

Theme 2 Churches need to empower individuals to transform society.

Codes:

1. Any human being needs to be able to take care of themselves.
2. Churches must teach people in their congregations to do things for themselves.
3. The Holy Spirit helps congregations to empower individuals with skills and training.
4. Gateway Church assists people who are not employed in taking advantage of the recycling system to generate income for themselves. They recycle glass, paper, tins, plastic etc.
5. Individuals ought to be able to stand on their two feet and not only take care of themselves but become part of the community transformation.
6. Church leaders should be fully involved in community transformation possible.
7. Individuals need to be equipped to stand for themselves because there is a temptation for one to receive a hand-out and wait for the next hand-out.
8. When people are taught to catch fish for themselves, in turn, they will catch fish for their neighbour.
9. We are fully involved in social transformation.
10. As time progresses, people who have experienced a change in their lives come back to tell us their transformational experience.
11. People should be taught not to depend on other people.
12. People should be able to stand on their own.
13. When you decide to empower someone, then teach them a skill and help them to become a different up-scaled version of themselves.
14. Training the individual exposes, him or her to new opportunities.
15. When the individual is exposed to opportunities, the individual may be set up for change and transformation.
16. When the church empowers the individual with skills development, he or she becomes

aligned to their purpose and destiny.

17. The individual becomes useful to God and society.

18. When the individual is empowered or helped through skill development, he or she can transform society by making a meaningful contribution to the community.

This theme focuses on two areas of social and community transformation. The first one is transforming the community by empowering individuals with skills to enable them to gain self-autonomy. Secondly, the theme discusses transforming society by giving and sharing with those who are less privileged in the community. Churches are called upon to teach people in congregations to take responsibility and do things for themselves. Every individual has a desire to be able to take care of self. The Holy Spirit is available to help congregations with supernatural ability to equip or empower individuals with skills and training. There may be a need for Churches to empower individuals in communities with skills training to transform society.

The following interviewees: G-3, G-4, G-5, G-6, G-7, G-8, G-10, K-3, K-4 collectively agree that congregations should empower individuals in the community by providing education, skills training, and development to enable them to be able to stand on their two feet and help themselves instead of depending on other people for a living. However, interviewee K-5 has a different perspective on the issue “The word of God says, ‘My people perish for lack of knowledge. If you have no idea how to apply yourself, then whatever skill you may have, becomes useless and if you do not know its purpose then you will abuse it. Interviewee K-5 is not against congregations helping people but merely registering his viewpoint. It seems interviewee K-5’s argument is that acquiring skills through churches in itself does not go far enough. People need to live a purposeful life that is guided by the saving knowledge of God.

Meaningful community transformation should focus on human development. The model of community transformation at Oak Cliff Bible Fellowship Church fits well with the second objective of this study which essentially is to find ways that would enable churches to empower individuals with skills training for self-reliance and development. Oak Cliff Bible

Fellowship Church allocates its funds to sponsor community development projects such as skills training, assisting High School dropouts to complete their GED educational Certificates. School leavers get training in woodwork or carpentry, car maintenance, office administration computer literacy and electrical wiring. All these projects are done under the Turn-Around Strategy (Evans, 2010: 1-19).

Empowering individuals with skills training is important in this study because the exercise gives people great degrees of autonomy and self-actualisation as they become self-reliant and independent. This is not only in line with the second objective of this study (To empower the community with skills training for self-reliance and development) but interviewees themselves reiterated the need for individuals to be equipped with skills so that they could be able to stand for themselves. Both case studies (Case A (Gateway Church) and Case-B (Kingdom Ways Ministries) predicate for empowering individuals with skills training. Roodt (2001: 135) as cited in (Maphosa, 2017: 1-173) contends that people should participate in the decisions that affect their livelihoods.

As per the interviewee, (G-5) social transformation demands that individuals become part of the change process. The church ought to learn good lessons from the early church of the apostles who developed the culture of giving and sharing among themselves. David Bosch coined the apostolic society “The Third Society, and a new way of living” (G-5). This society had an attractive and strong common value of togetherness that was characterised by the desire to share with the have nots among them. Consequently, the Lord added more who were being saved. Since those who possessed much brought their excesses to the apostles of Jesus for distribution to the new community; in essence, that became a creative way of narrowing the gap between the rich and the poor in the community (G-5). Interviewee(G-5) believes that the present church needs to develop a culture of social consciousness.

Further, the church should create new ways of giving and sharing because it is in giving and sharing principles that God’s blessings are received (Acts 20: 35) “I have shown you all things that by working hard in this way, we must help the weak remembering the words

the Lord Jesus himself said, there is more happiness in giving than in receiving,” GNB. Jesus also taught the principle of giving and receiving (Luke 6: 38) “Give to others, and God will give to you. Indeed, you will receive a full measure, a generous helping, poured into your hands-all that you can hold. The measure you use for others is the one God will use for you,” GNB. Therefore, per interviewees, leaders must be upfront and demonstrate to their congregations their passion and desire to share or help the less fortunate in society.

Church and clerical leadership should be fully involved in community transformation possible. “It is the full responsibility of clerical leadership to teach their congregational members to catch fish for themselves; in turn, they can catch fish for their neighbour as well. If individuals are not given skills that help them to stand on their own, there is a temptation for them to receive a handout and then wait for the next one” (G-7). Those who have experienced a change in their lives must be given the platform to testify about their transformation. Churches may need to be proactive in leading the change process and caring for the needy in the community. This idea is fully supported by Ijeoma & Nwaodu (2013: 174-175) who advocate for the avoidance of the poverty trap. Providing individuals with skills through training helps them escape the vortex of poverty and also give the people a voice (Segwape, 2004: 6-82).

The lessons learned in this theme so far are that social transformation is possible when individuals are empowered with skills to stand on their two feet and be able to take care of themselves. Secondly, individuals must participate in the change process. Thirdly, congregations should uphold the principle of giving and sharing among the members like the early apostolic church because it is in giving that God’s blessings are received. Main points of Theme Two: There is a need to close the inequality gap. Giving is critical for closing the inequality gap. Empowering individuals with skills close the inequality gap.

Theme 3

Church/state and Social Stakeholder Intermesh

Codes:

1. This raises the church and state debate.
2. The church must work with the government to resolve social issues but not uncritically.
3. What comes into mind is the phrase; no man is an Island.
4. We are social beings and as human society; we need to work together.
5. Intermesh entails “coordination” and we must take advantage of the available resources.
6. The church and state including all other social stakeholders (NGOs) Nongovernmental Organisations must develop a common vision.
7. Social Stakeholders must work together for the good and growth of society.
8. God gave to the church the responsibility to take care of the poor widows and orphans and not the government.
9. In most instances, the government is prepared to work with churches that have a visible impact on society.
10. Both church and state should be involved in community transformation.
11. The government was ordained by God to rule justly over the people as stated in Romans 13.
12. Both church and state have a role to play in the society as established in the “Gelasian Doctrine”, “Give unto Caesar what belongs to him and God what belongs to God”(G-10).
13. Gateway used to feed all 75 students but because the numbers are growing, other churches are participating.
14. The service is open to church members and society in general.
15. Stakeholders bring different perspectives and resources.
16. Stakeholders need to have one goal if they are to be effective in society.

Theme 3 (three) examines the intermesh of all social stakeholders for comprehensive community development. There is strength in numbers and one or two organizations are unable to deliver comprehensive social transformation. The research findings, therefore, are that indeed there is Church and state debate in society. Since both Church and state are movers and shakers of society, sometimes it is difficult to delineate their roles in society. However, the interviewee (G-10) argues that the Gelasian Doctrine settled the

matter once and for all. The teaching of Christ to “Give unto Caesar what belongs to him and God what belongs to God” (Matthew 22: 21) is the key to understanding that Church and state are two sides of the same coin. These two institutions have roles to play together for the good of society. Here is what the interviewee (K-1) had to say; “Each individual has a specific function or role to play in society. The police, politicians, public policymakers, the family, etc., all have a role to play in society. Therefore, it is important that each stakeholder identifies their role and play it well. There is a need for coordination to be administered to avoid duplication of services and to prevent anyone from playing a wrong role in society” (K-1).

There is an urgent need for a round table dialogue of all social stakeholders to develop comprehensive strategies for holistic social interventions” (K-1). The government was established by God to rule justly for the good of society (Romans 13). On the other hand, God gave responsibility to the church to advance the causes of the Great Commission, being salt and light in the world and to take care of widows and orphans in the society. “The church must work with the government to resolve social issues but not uncritically” (G-3).

These institutions are like glue because they bring social cohesion and stability to their different functions in society. The following are words quoted straight from the interviewees; “The church must work with the government to resolve social issues but not uncritically” (G-3). Another direct quote from the interviewee (G-3) is as follows “No man is an island” (G-3). This suggests that no institution should work alone in society but involve others as well. Therefore, the idea of “intermesh” of all social stakeholders comes to light. Interviewees G-1, G-2, G-3, G-5, G-6, G-7, G-8, G-9, and G-10 all speak with one voice in support of the intermesh of all social stakeholders. This is the position taken earlier by interviewees (G-4) and (K-1) respectively. Interviewee (K-4) agrees with all other interviewees concerning involving all social stakeholders in eradicating poverty, unemployment, inequality and injustice in the society. Interviewee (K-4) asserts that having one kind or type of stakeholder can be compromising to society. “The Bible uses the analogy that different parts of the body have different functions to play but have one

goal to work towards. If the eye is missing in a body then the body would have no vision”, (K-4). Interviewee (G-10) pronounces the importance of bringing all social stakeholders together to eradicate poverty, unemployment, inequality, and injustice in society. “It is important that all social stakeholders work together to resolve pressing issues of society; especially poverty eradication, unemployment, inequality and injustice,” (G-10).

The intermesh of church and state raised by interviewees is fully supported by van Wyk (2017) who proposes the church to become a critical voice in defence of the weak in the society. As already stated, the Church and state roles were settled in the New Testament by Christ Himself when He introduced the “Gelasian Doctrine”; (Matthew 22: 21) “They say unto him, Caesar's. Then saith he unto them, render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,” KJV. Cavendish (1971: 258) states that the institutions of Church/state were instituted by God and as such, they both possess legitimate authority and rights on earth within the Gelasian Doctrine.

Main points of Theme Three: There is a need for Church and state intermesh. Intermesh of all social players means “coordination” to effect community transformation.

While there is a need for Church and state to work together to resolve social issues, their effort falls short in delivering meaningful social change. Church and state need to work with other social stakeholders.

Supporting the need for intermeshing of all social stakeholders; interviewee (G-4) remarked “no man is an Island, as social beings, it is imperative for church and government leaders to work together for the betterment and growth of society. Intermesh means “coordination” (G-4). The following scholars also support the idea to intermesh all social stakeholders to eradicate poverty, unemployment and inequality: Stearman (2002: 39) attests to the fact that poverty eradication requires a collective effort by everyone. In the same vein, Theron (1996: 10) points out that the Church cannot work alone in transforming society;(see page 55-Literature Review-Chapter Two) of this thesis. Further, Cox (2012: 1-4) says that poverty eradication, unemployment and inequality require a combined effort or intermesh of all social stakeholders. Cox (2012: 1-4) also encourages

the international community not only to be aware of initiatives that focus on poverty eradication but to promote social inclusion and to be involved in community transformation (see pages 33-34 of this thesis).

Based upon the two case studies of two congregations (GPC and KWM) and the subsequent voices of other scholars mentioned above, the need for the intermeshing of all socially inclined organisations cannot be over-emphasised.

Theme 4.

Feeding, Counseling and Care Programmes

Codes:

1. "It is quite important to give away food parcels to people who are in need".
2. These people sit at the intersection from 4 a. m., primarily to look for work.
3. "But we do not give food parcels to the same people every day, so we cannot say they are depended on us".
4. All we do is to encourage them.
5. Some of these people end up getting employment.
6. At Kreft School some of the kids that we feed come from poor families in Tembisa.
7. Counseling is provided to those who are mourning their loved ones and walked through the grieving process.
8. Gateway Church provides counselling to people who may be experiencing burn-out due to the busyness of work activities or challenges people face in society.
9. Jesus related to the suffering people and He reached out to them and brought relief to their lives.
10. Any form of aid provided to the community should be intended for temporary relief and not permanent.
11. Aid should be provided as a steppingstone for helping the individual to be able to stand on their two feet, and that means everyone should be able to stand and fend for themselves.

Theme Four highlights feeding schemes and programmes churches implement to serve society and bring about the desired community transformation. Emphasis is laid on feeding schemes, spirit and clinical counselling and care programmes. While these programmes are important in addressing social issues, there are those in our society who hold the view that the Church is not a social welfare organization and as such giving people things for free only encourages the spirit of dependency. “It is important, although some think people should not be given hand-outs or stuff for free. They believe that the church is not a welfare organization “(G-7).

However, the interviewees (G-2) and (G-3) said “we believe it is important to give away food parcels to people who are in need. Some of these people sit at job seeking centres from 4 am primarily to seek employment. They spend the whole day without having had anything to eat. To say that the church is promoting the spirit of dependency is a stretch. We do not give food parcels to the same people every day because some of them end up getting employment. Regarding the feeding scheme at Kreft School, some of the kids come from poor families in Tembisa Township. They leave home without having taken any food. How can these kids learn on an empty stomach? How can the small kids go out and look for a job? These kids are not depended on the church but the food parcels we give them. Therefore, the church is not creating a dependency spirit but meeting a community need” G-2 and G-3). Most of the interviewees put forward that the churches must run feeding schemes and distribute food parcels to the hungry people in the communities in which the churches are planted. For instance, interviewees (G-1, G-2, G-3, G-4, G-5, G-6, G-7, G-8 and G-10) unanimously agree that churches should be sensitive to social needs such as hunger and starvation and address them as a way of eradicating poverty and creating stable communities. However, the interviewee (G-9) rejects the idea of giving people free food. Interviewee (G-9) is not against church feeding schemes but creating a hard-working and productive society. Interviewee(G-9) believes in a work-ethic and upholds that people should work and learn to fend for themselves. Here is what the interviewee (G-9) had to say, “When people are not assisted by either the government or the church they should not complain because these institutions owe no man anything. Each person needs to work and take care of themselves” (G-9).

Theme Four: Church programmes are designed to respond to community needs. The church must be sensitive to the needs of people in society without creating the spirit of dependency.

The lessons learned in this theme are that the Church ought to be sensitive to the physical and emotional needs of the communities in which they are found. Also, the church should help the community without creating a spirit of dependency.

Meaningful social transformation hinges on Church programmes that are sensitive to the needs of the people in the community. In as much as it is great for the congregations to run feeding schemes in the community, Manyaka-Boshielo (2017:1-7) warns the Church to be cautious in running these programmes to avoid the spirit of dependency in the society. Manyaka-Boshielo (2017) horns in that feeding programmes should be done as a stopgap measure to provide temporary relief to the hungry but the practice should not be undertaken permanently in the Church.

Further, the Church provides pastoral counselling to address spiritual needs. There is emotional counselling to people who are experiencing burn-out. Those who need clinical counselling are referred to the appropriate institutions to consult psychologists and social workers. These counselling opportunities are available not only to Church members but to the community as well. Similar programmes have been provided by the Apostolic Faith Mission Church for example, (Kgatlé, 2017: 2-9); Kumalo & Dziva as cited in Schoeman (2012: 1-2). Churches are involved in community work in their localities. Most churches are engaged in feeding schemes (Schoeman, 2012: 8). The intermeshing of social-stakeholders is at play at Gateway Presbyterian Church because the Church partners with other churches to feed the hungry kids at Kreft Primary School (G-1, G-2 and G-3).

While feeding schemes are important in transforming society, Manyaka-Boshielo (2017: 1-7) contends that it is good to feed people in the community, but the move cannot continue as a perpetual practice of the church. He says that people must be taught to

catch fish for themselves. “If the church is to continue giving food parcels forever, she destroys the intention of God that everyone must have the true freedom of self-support. Food parcels should be made temporal and not permanent” (Manyaka-Boshielo, 2017:1-7).

The interviewee (K-2) agrees with Manyaka-Boshielo that feeding programmes should be done as a temporary measure to provide relief to distressed people in society. “Any form of aid provided to the community should be intended for temporary relief to their lives. Aid should be provided as a stepping-stone for helping the individual to be able to stand on their two feet and to enable them to stand on their own” (K-2). This view is fully supported by interviewees (G-1, G-2, G-3, K-3, K-4) and (K-5) but interviewee (K-6) has a slightly different view. Here is what interviewee K-6 had to say; “It is not a proper thing to do. When people are offered such without being encouraged to be independent then they will become lazy. We are told in 1 Timothy 5:8 that he who does not provide for his family has forsaken the faith and is worse than an unbeliever. People should be taught to work. He who does not work must not eat; 2 Thessalonians 3:10” (K-6).

The interviewee (K-6) has good points, but I don’t think the interviewee is saying poor people should not be assisted by the Church. Interviewee (K-6) suggests that the Church may need to be cautious when dealing with society and avoid encouraging laziness and grooming the spirit of dependency. All interviewees and scholars agree that the Church should provide aid or relief to the needy people in the community, but the Church programmes should be designed to ensure people are equipped with the necessary skills to be able to fend for themselves and that translates into community transformation.

What stands out for me as a researcher is a way the Church is feeding the kids at Kreft School. Feeding little children in school should be the moral obligation of the Church because Jesus Himself fed the hungry in the community and brought hope and change in people’s lives. Otherwise, the educational development of these kids could be negatively impacted without such interventions. That reminds me of my first year in primary school. We always had nutritious porridge before we started Grade 1 lessons and

that was important for our concentration in the class. The benefits of feeding kids in schools are an important part of early childhood educational development. Nutritious care of kids allows them to concentrate and participate in the learning process and making the educational system a great experience for both the student and teacher.

Finally, I think that Church programmes play a great part in delivering change both in the community and society at large.

Theme Five: Inculcating Moral Fibre for Social Transformation

Codes:

1. We must teach people the importance of the word of God.
2. The power of the word of God can transform the individual's mindset, perspective and attitude.
3. The individual is God's masterpiece, created in Christ for good works.
4. People must be assisted to discover their identity and purpose.
5. The late Myles Munroe once remarked that where the purpose is unknown, abuse is inevitable.
6. The government should emulate churches because of the good work they do to transform society.
7. Church leaders should be leading their congregations in understanding that the gospel is more than just the salvation of our souls; as great as that is, but within your heart and your mind, we become the body of Christ on earth.
8. We are not their Saviour, God is their Saviour.
9. The Education fund is open to members of Gateway who may be lacking funds for their kids' school fees.
10. Gateway Presbyterian Church contributes to the main Presbyterian Church Education Fund.
11. When some of the members need a scholarship, Gateway Church will help them to fill out forms for the school grant application.
12. Sin maligns or destroys humanity.
13. Christ came to restore our humanity

14. All these programmes are being provided by Gateway Church as a way of
15. Preaching Christ and contributing to society and community transformation.
16. Being just and prosperous shows that the person has virtue and the fruit of being a child of God.
17. The word of God produces citizens whose morals are just.
18. The church can contribute by being a voice for the weak and underprivileged in the community.

Theme Five stresses the need to apply the Word of God because sin has maligned or destroyed humanity in society. It promotes the idea of inculcating moral values that are necessary to transform society. While sin is the cause of most if not all social ills, the good news is that Jesus Christ came into this world to restore our humanity. Per the interviewees (G- 2 and G-3) God is the Saviour of humanity through Jesus Christ and that it is God alone who provides salvation and not humans. The interviewee (G-1) said, “And so for that reason, church leaders should be leading their congregations in understanding that the gospel is more than just the salvation of our souls; as great as that is, but that within your heart and your mind we become the body of Christ; on earth in which we are to be the light of the world and salt of the earth (G-1).

The apostolic leadership sought not a colourful life for themselves but lived to reflect the life of Jesus Christ whose teachings were primarily rooted in the principle of giving and sharing. The recurring motif in the entire interview experience evolved around giving to the poor. It was from this understanding that the interviewee (G-5) stresses the need to teach congregations the benefits of giving to the less fortunate in the society because it is from giving that we receive. Further, the interviewee (G-1) reiterated the need for church leaders to inculcate moral values into society by ensuring that congregations understood that the gospel was not just for the salvation of our souls. As great as the salvation of our souls is, but within your heart and mind, we become the Body of Christ on earth. Interviewee (G-1) said that it was important to understand that it was as the result of sin that humanity is maligned or destroyed.

Furthermore, the interviewee (K-1) said that it was imperative to infuse morality into society by contextualising the word of God to transform people's mindset. According to the interviewees (G-1, G-2, G-3, K-1 and K-2), Jesus came to restore humanity and as a result human perspectives, attitudes and behaviours could be transformed by the power of the word of God.

Reflecting on a moral culture in society is important. To do so there is a need for any human being or individual to identify their purpose. The late Dr Myles Munroe once said that "where the purpose is unknown abuse is inevitable" (K-1). The individual must understand his or her identity in God; especially the position that one is a masterpiece of God, created in Christ for good works. When a person is transformed by the word of God, he or she will exhibit good moral values and these great values will permeate the community and transform the society (K-1). Duncan (2002) upholds that God uses the Church values to transform society in South Africa (Duncan, 2002: 2-5). Theron argues that the Church has been called by God to establish communities that can be "recaptured". Recapture here refers to the society being won back to God and morally transformed to conform to God's purpose and will.

In this sense, it is the Word of God that is useful and capable to deal with moral issues such as fraud, corruption, child abuse, and breakdown of the family fabric (Duncan, 2002: 9) as cited in Theron (1996: 10). Interviewee (K-2) agrees with Duncan by stating that the word of God produces citizens whose morals are just. Additionally, the interviewee (K-2) urges the Church to contribute to society by being a voice speaking on behalf of the weak and vulnerable in the community and this view is supported by van Wyk (2017). These social vices mentioned above by Duncan are the order of the day in South Africa, hence the need to inculcate good moral values in the society (Sekaulelo, 2015: 1-7). Morality can best be transferred through education. It is, therefore, important to develop an educational curriculum that is universal in outlook. This is a type of curriculum that is dependent on God (Damons, 2016: 9-17). When people are well educated, they develop self-worth and self-confidence and can speak up and be heard if their rights are violated (Segwape, 2004: 18).

Churches need to promote education whether it is secular or Christian because all education is God-inspired (Damons, 2016: 9). Interviewees (G-2 and G3) said that the Church must assist in securing funding for children whose parents cannot afford it. Gateway Presbyterian Church for example, models this by making a contribution towards education to the main Presbyterian education fund. Church members are assisted to process applications to access education funds for their children (G-2 and G-3) see Gateway Church programmes. I support the idea of applying the Word of God to transform society. During the interviews, interviewees said that the Word of God has the power to transform society. This is true because the writer of the book of Hebrews confirms this fact (Hebrews 4: 12) “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart,” KJV.

Main points of Theme Five: The Word of God is needed to infuse moral values in society. God is the Saviour of humanity. There should be no differentiation between secular and Christian education. The lessons learned in this theme are that it is critical to inculcate moral values in communities to deal with social vices such as crime and immorality. Further, it is necessary to take advantage of the power of the Word of God and education to respond to people's needs in society. There is a need to embrace secular and Christian education as a gift from God to be used in community transformation.

The prophetic voice of the Church seems to be weakening, particularly in the South African society. The purpose of this dialogue is to provide some analysis concerning the reasons behind the Church's weakened prophetic voice in the South African context. I attempt to do this by bringing the voices of other scholars who understand the dynamics that weakened the voices of the ecumenical churches and more specifically the South African Council of Churches (SACC).

The Church may need to take its rightful position in the society and become a voice for the voiceless and exercise its prophetic voice to speak against injustice, corruption and

address poverty and unemployment. This is in line with the aim/purpose of this thesis which is to assess Church leadership participation in addressing inequalities and poverty in the community to establish an equalitarian/egalitarian society, especially in Johannesburg, South Africa.

Generally, ecumenical Churches agree that historically the Church through (SACC) has played a critical role in dismantling inequality and other social ills caused by the evil apartheid system (Pillay, 2017: 1-4). Unfortunately, after democracy in 1994, the voice of the Church was weakened due to various reasons. De Wet (2015: 8) attributes the Church's weakened voice to the state of mind called "arrived-ness". In other words, given the fact that certain Church figures were proactive in fighting for freedom and democracy for all the people in South Africa; the attainment of independence in 1994 brought a sigh of relief to many leaders who were satisfied with the struggle's success. However, Pillay (2017: 3-4) avers that the weakened voice of the ecumenical Church was caused by the resignation of key Church leaders from (SACC) to join the ANC government. The voice of the ecumenical Church was further weakened by divisions within the South African Council of Churches. Pillay is optimistic that the voice of the Church in South Africa can be strong again (Pillay, 2017: 3-4).

The role of the Church in exercising its prophetic voice and infusing morality into society may be desirable. A strong prophetic voice of the Church may be needed to speak against poverty, unemployment, inequality, corruption, and injustice in the South African society. The Church has the potential to transform communities through congregational Church programmes that are strategic in providing education, skills training and infusing moral values into the society. The following section offers the Research Findings that emerge from this Research.

4.2 Research Findings

Chapter One provided the road map of the study highlighting the elements of the topic: beginning with Chapter Two; literature review. Literature was reviewed to assess how congregations were involved in addressing poverty, unemployment, inequality and

injustice through Church programmes. Also, the case study method was used in Chapter Three to extract information from the interviewees of the two Churches under investigation. Data were received from Gateway Presbyterian Church and Kingdom Ways Ministries; respectively. The themes that emerged from the data were coded, analysed and interpreted in Chapter Four leading to the research findings.

The research established that there are different descriptions of poverty. There is material poverty and spiritual poverty. There is also a general belief in the Church that the poor will always be part of society. As such, the gap between the rich and the poor will never be completely closed.

However, it is possible to narrow the gap when individuals and congregations are taught to give generously. It is through giving that blessings are received from God. The apostles modelled to the early Church the way to receive resources and distribute them to meet the needs of the people in the community. Those who had means among them brought possessions to the feet of the apostles and the resources were distributed equitably. The gap of poverty was narrowed because no one among them lacked anything. In any case, the research findings were that the clergy were fully involved in community transformation through congregations.

Church programmes play a major role in meeting the needs of people in communities where these congregations are planted. Skills training or human capital development was found to be critical in empowering individuals in the community.

Generous giving and providing skills training were effective ways of eradicating poverty and transforming the community. Further, the Church was found to be critically positioned to inculcate moral values in society through education preaching, teaching, skills development and or training. Furthermore, the research found that despite the concerted effort by congregations to eradicate poverty, unemployment and inequality in the society, their effort did not go far enough. There is a need to involve social players such as the government/state, businesses, and other socially inclined institutions. There are differing

views as to who exactly should lead the social change agenda. Gateway Presbyterian Church believes that the government should lead the social transformation. “The Church must not just be critical but must be willing to assist the government without taking over government roles or functions” (G-3) whereas Kingdom Ways Ministries holds the view that the Church should be at the forefront to spearhead all social and community change efforts. This is what interviewee (K-10) had to say; “The government should not only support the effort of the Church.

Churches should always be on the ground to assist those who are suffering or have needs in the community. Usually, the government is ready to work with the churches that have an impact on the community. It should not be the churches going to beg the government to donate resources to distribute to the community. The government should emulate the churches because of the good work they execute to transform society” (K-10). The two dichotomous views from interviewees (G-3) and (K-10) seem to suggest that while Church and state should both be involved in addressing social issues Gateway Church suggests that the Church should take a supportive role to the government while Kingdom Ways Ministries upholds that the government should assist the Church. The research findings offer answers to the primary research questions aim/purpose, and objectives of this study. The primary research question is to find out the role of clergy participation in community transformation in terms of addressing poverty, inequality and injustice in society, particularly in Gauteng Province, South Africa. Moreover, the aim/purpose of this thesis is to assess Church leadership participation in dealing with inequalities and poverty to establish an equalitarian/egalitarian society in the Gauteng Province, South Africa.

Additionally, the research objectives were designed to map-out some strategies to help congregations address poverty in the Gauteng Province, South Africa. Secondly, this research sought to discover ways in which churches could empower the community with skills training for self-reliance and development, and finally, the research suggested pathways in which churches could contribute towards the establishment of a just, stable, and prosperous society.

Both Case studies conducted at GPC and KWM responded to the research concerns primarily through reflecting on Church programmes. Clergy participation through congregations was found to be critical in delivering social transformation as highlighted in the research findings above.

4.3 Chapter Summary

This chapter has presented data extracted from interviewees of two congregations in Glen Marais in Kempton Park and Brixton, Johannesburg and both churches are situated in the Gauteng Province. The interview transcripts reflected in this chapter contain the responses by the interviewees. The responses were designed to answer the research questions. The research questions were suitably crafted to address the research topic: *“A Historical survey of Clerical Participation in Community Transformation: Case Studies of Three Churches in the Gauteng Province, South Africa.”*

The thematic method has been used to analyse the interview transcripts starting with data coding. Themes have been systematically categorised and described in simple terms; to understand phenomena that underpin clerical involvement in community transformation through congregations. The findings of this study highlight the fact that the two congregations are committed to addressing social issues in their communities. However, their effort is largely affected by scarce resources to cover a large spectrum of society.

Additionally, the churches interviewed are not big enough to cover a larger portion of the Johannesburg area; yet in their way, they are involved in community transformation. Truly speaking and based on the research interviews, there is a growing awareness by these congregations that social issues need to be dealt with in the manner the apostles of Jesus Christ modelled in the early Acts Church. Going forward, congregations may need to re-think their community transformation strategy by reviewing the first-century model and creating new effective models that are suitable for contextualisation in this day and age.

In the next chapter, I will attempt to make conclusions and recommendations for this study.

CHAPTER FIVE

5.0 Conclusion

In this chapter, I intend to conclude this study by outlining sections of each chapter of this thesis. This is important for highlighting how this research was conducted. Additionally, I shall provide a study summary of each chapter and outline how the objectives were achieved. The outcomes reflected the correlation between research questions and objectives. Finally, I will state the limitations of the study; recommend a Social Transformation Model derived from research findings and offer recommendations for further study.

Summary of Study

Chapter-One introduced the topic which is '*A Historical survey of Clerical Participation in Community Transformation: Case Studies of Three Churches in the Gauteng Province, South Africa*'. It begins with the introduction indicating the topic and research focus of Clerical Participation in Community Transformation. Additionally, an Essay is provided that is designed to problematise the issue under investigation. In this section, the Research Background reflected a snapshot of the prevalence and upward spiral of poverty, unemployment, and inequality in South Africa since the dawn of democracy in 1994. The trend revealed that despite the gains in the triple category of poverty, unemployment, and inequality caused by social problems in the period 1994 to 2010, the situation began to deteriorate drastically. The gap of inequality between the rich and the poor continued to widen in South Africa (Head, 2018: 1-7). Other scholars such as Um, 2018: 1-2); (Mathole (2005: 291); Kgatle (2017: 1-17); Feketha (2018: 1-2) and StatsSA.nd (1213a: 22) echoed the same sentiments that poverty, unemployment, and inequality were the order of the day in South Africa. The poverty and inequality phenomenon were the reason necessitating the conduction of this research. This researcher had the passion to see

congregational Church leaders taking a proactive stance to address poverty and inequality in society through Church programmes.

Chapter Two Summary

This chapter reviewed the literature regarding clerical involvement in community transformation by way of Church programmes. The chapter surveyed literature written by scholars who are authorities in the understanding of congregations who are involved in addressing poverty, particularly in South Africa. The review highlighted that post-apartheid era (1994), the voice of the Church as a moral authority to speak against injustice in the society; has weakened but that it needs to be revived. New information that came as a result of two Case studies contributed to the domain of knowledge or existing literature: especially in addressing poverty, and inequality in the Gauteng Province, South Africa. Additionally, new ideas generated through the study suggested ways of eradicating poverty by educating individuals and providing them with skills training for self-reliance. The findings established that there are different descriptions of poverty. There is spiritual poverty and material poverty in society.

The gap between the rich and the poor cannot be completely closed but it can be narrowed through generous giving by congregations. Churches were found to be involved in helping the poor in society through congregational feeding schemes. Also, Church programmes play a pivotal role in providing education and skills training and development to individuals in the communities in which they are planted. Finally, the research established that the churches alone were unable to address poverty, unemployment, inequality and injustice in the society. There is a need to involve other social stakeholders such as state/government, businesses, Non-Governmental Organisations (NGOs), Non-Profit Organisations (NPOs) and other socially interested parties.

Chapter Three Summary

Chapter Three provided the context of the area where the study was conducted. The location of the two churches where the interviews took place was reflected. Moreover, the Mission and Vision of the two churches were clearly stated. Finally, the comparison and contrast of the two churches and their community transformation programmes were done. The Church programmes helped to assess the extent of clerical participation in addressing poverty. The Case study methodology was explained and applied.

What I deduced from the new things coming out of this research was that indeed there is poverty in the Gauteng Province, South Africa. The clergy were involved in addressing poverty through congregations in South Africa. Church programmes play a major role in empowering people with education and skills-training in society, but the transformation does not go far enough. Churches alone are unable to deal with social issues in the community. Therefore, there is a need to establish an intermesh of all social stakeholders to deal with complex issues of society.

Chapter Four Summary

Chapter Four recorded data received from the interviews conducted in two churches; Gateway Presbyterian Church and Kingdom Ways Ministries; respectively. Interview transcripts highlighted the research questions by the interrogator and answers or responses by the respondents. A thematic approach was applied to code and analyse the themes that emerged from Case study interviews. Data were broken down and analysed to make sense of the themes leading to research findings. The themes that emerged from this research were poverty description, churches empowering individuals with education, skills training and development, intermesh (coordination) of all socially inclined players, feeding programmes through congregations and infusing moral fibre into the society.

The research revealed that the two congregations studied were conscious of the need to address poverty, unemployment, inequality, and injustice; to transform communities in which they were planted. The future vision of the churches concerning

community transformation hinges on congregations going back to the drawing board. Studying the way, the Church has always done to address social issues is necessary for understanding how community transformation work can be done in the present day and age. Perhaps looking at the first-century apostolic model could help congregations in mapping out strategies for doing community work now and in the future. The apostolic tradition was characterised by the culture of giving because those who had enough resources shared with those who did not have and by definition, the gap of poverty among them was narrowed (Acts 4: 34) “Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold,” KJV.

5.1 What the research study established.

The research study established that there are many layers of poverty definitions. For example, there is spiritual poverty as well as material poverty. People may be materially rich and yet they could be poor in spirit (G-9).

This opinion is supported by Kgatle (2017: 2) who stresses that there are different kinds of poverty definitions. There is absolute poverty also known as extreme poverty (Kgatle, 2017). Absolute or extreme poverty describes a situation whereby households are unable to meet minimum needs for livelihood. Extreme poor people lack basic needs, for example, groceries and have nothing to eat so that when they fall ill, they cannot access healthcare systems. Poor people lack sanitation and do not have water to bathe or drink. The Melbourne Conference (1980) as cited in (Pillay, 2000: 141) avers that it is difficult to describe who is poor and who is not in society. Explaining further, Pillay (2000: 141) believes that the difficulty comes from the fact that; although people share a common faith, read the same Bible verses and serve the same Lord, they believe in different aspects of doctrine. Invariably, people interpret the Bible differently. People differ in the way they understand the meaning of the Scriptures.

Churches’ community involvement in eradicating poverty

Understanding poverty dimensions is the first step to mapping out strategies for

addressing poverty because one cannot solve an issue one does not understand. Therefore, the clerical leadership needs to understand the poverty definitions and dimensions because they will be able to allocate resources accurately to target those who need help in society. In other words, churches should begin by developing a plan for community transformation because failing to plan leads to ultimate failure.

Additionally, Church programmes were found to be critical in ameliorating the suffering of people resulting from poverty, lack of education or lack of skills training and development in the society. Wilson and Ramphela (1988: 20-21) uphold that illiteracy is more severe in its effect because it is caused by poverty and in turn, it causes more poverty through unemployment. The research findings echoed that generous giving, education and skills training and human development by congregations were needed to transform society and lifting individuals from the vortex of poverty (G-3, G-4, G-5, G-6, G-7, G-8, G-10, K-3, K-4).

Empowering/transforming communities through education and skills development.

While it is necessary to give people handouts; especially those who are in deep poverty, the objective should be to lift them and help them to stand on their feet so that they can be able to fend for themselves and be self-reliant. This objective can be met when congregations provide relief and then assist in providing education and skills training to people hit by poverty. Constantly giving people things for free is a recipe for disaster, because it does not only encourage the spirit of dependency but laziness as well (K-6).

(Manyaka-Boshielo, 2017:1-7) upholds that people should be given temporary relief and not permanent.

The two congregations interviewed differ on who should lead the change agenda. Gateway Presbyterian Church vouches for the state/government to lead the social change agenda (G-3) whereas Kingdom Ways Ministries contend that the Church should be at the forefront of social transformation (K-10). Interviewee (K-10) states

that the Church should be given the front role in eradicating poverty. While churches were seen to be involved in addressing poverty, unemployment, inequality and injustice, the research highlighted that it was necessary to involve other social stakeholders such as businesses, Nongovernmental Organisations (NGOs) and Nonprofit Organisations (NPOs) etc.

Churches' contribution to community transformation

Churches have historically contributed toward community transformation. Even currently congregations continue to assist communities in various ways. However, their effort alone does not go far enough because poverty in the Gauteng Province, South Africa is not decreasing but increasing. It is necessary to involve other social stakeholders to develop strategies for comprehensive social interventions; to realise community and social transformation (K-4, G-10). The research findings led to the development of a Social Transformation Model which is projected in the next section titled (Recommendations).

In this paragraph, I attempt to point out how these research findings shed light on this study. The research established that the clergy were involved in community transformation through churches' feeding schemes. Additionally, the research emphasised generous giving by churches to address poverty (G-5). Human capital development through education and providing skills to individuals for self-autonomy were found to be critical in community transformation (G-3, G-4, G-5, G-6, G-7, G-8, G-10, K-3, K-4 and K-5). By conducting feeding schemes, education, skills development and generous giving, the churches are eradicating poverty and creating a stable, just, and prosperous society (G-3); hence transforming communities. However, churches alone were found to be unable to deliver meaningful social transformation. Interviewees stressed the need to involve other social stakeholders in addressing social issues (G-10 and K-4). I arrived at the above findings through the application of case studies conducted in two churches. The case studies provided critical information solicited through one-on-one interviews.

5.2 Limitations of the study

Limitations are potential weaknesses in the study that is out of the control of the researcher. Also, limitations might entail that the discoveries or findings cannot be generalised to the larger population (Simon, 2011: 1-3). Certain factors may have limited the outcomes of this study. The socio-cultural background: that is the set of norms and values upheld by an individual, educational developments and worldviews (of the people) that were interviewed are likely to have affected their ability to answer the research questions. There is a possibility that some of the interviewees lacked understanding of their Church in terms of community participation or the subject of poverty eradication.

The study was notably impacted by the fact that only two churches were interviewed instead of the three churches initially proposed because one Church declined to be interviewed due to circumstances beyond their control. I visited the Church several times, but the Church leaders said it was not possible to assemble people to be interviewed because most of the potential interviewees had already gone away for the Christmas holiday and then it was affected by the COVID-19 lockdown. However, the two case studies suffice to make the findings needed in this research.

5.3 Recommendations

From the research findings, the Social Transformation Model below can be derived. I recommend this model because I believe that the suggestions provided may be necessary to enable all social stakeholders to work in unity and with one vision in delivering meaningful transformation to society. I hereby restate the research finding from which the Social Transformation Model was designed:

5.3.1 Research Findings-Restated to Highlight Social Transformation Model

“The research established that there are different descriptions of poverty. There is

material poverty and spiritual poverty. There is also a general belief in the Church that the poor will always be part of society. As such, the gap between the rich and the poor will never be completely closed.

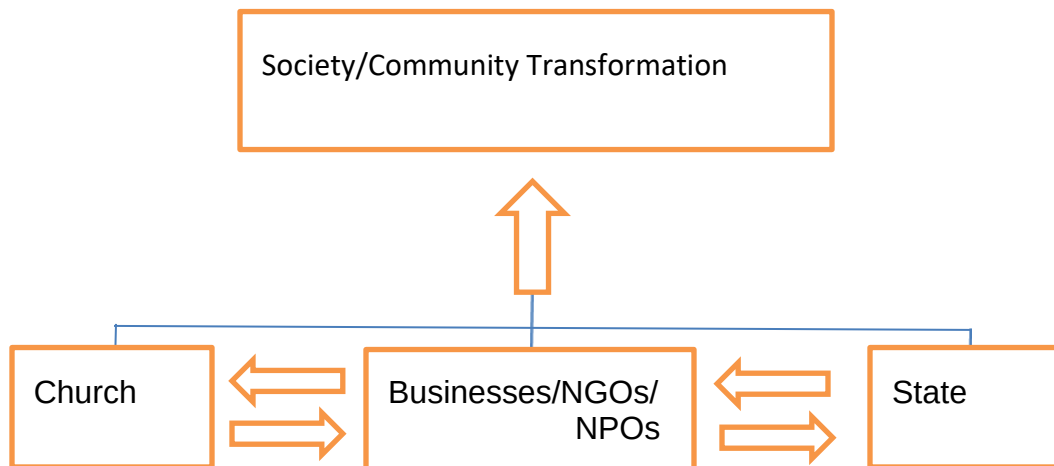
However, it is possible to narrow the gap when individuals and congregations are taught to give generously. It is through giving that blessings are received from God. The apostles modelled to the early Church the way to receive resources and distribute them to meet the needs of the people in the community. Those who had means among them brought possessions to the feet of the apostles and the resources were distributed equitably. The gap of poverty was narrowed because no one among them lacked anything. In any case, the research findings were that the clergy were fully involved in community transformation through congregations.

Church programmes play a major role in meeting the needs of people in communities where these congregations are planted. Skills training or human capital development was found to be critical in empowering individuals in the community.

Generous giving and providing skills training were effective ways of eradicating poverty and transforming the community. Further, the Church was found to be critically positioned to inculcate moral values in the society through education preaching, teaching, skills development and or training. Furthermore, the research found that despite the concerted effort by congregations to eradicate poverty, unemployment and inequality in society, their effort did not go far enough. There is a need to involve social players such as the government/state, businesses, and other socially inclined institutions. There are differing views as to who exactly should lead the social change agenda. Gateway Presbyterian Church believes that the government should lead the social transformation. “The Church must not just be critical but must be willing to assist the government without taking over government roles or functions” (G-3) whereas Kingdom Ways Ministries holds the view that the Church should be at the forefront to spearhead all social and community change efforts. This is what the interviewee (K-10) had to say; “The government should not only support the effort of the Church.

Churches should always be on the ground to assist those who are suffering or have needs in the community. Usually, the government is ready to work with the churches that have an impact on the community. It should not be the churches going to beg the government to donate resources to distribute to the community. The government should emulate the churches because of the good work they execute to transform society” (K-10). The two dichotomous views from interviewees (G-3) and (K-10) seem to suggest that while Church and state should both be involved in addressing social issues Gateway Church suggests that the Church should take a supportive role to the government while Kingdom Ways Ministries upholds that the government should assist the Church.”

5.4 Proposed Model: Figure 1.



Author’s Construction: Social Transformation Model Narrative

The above depiction of the model represents the roles to be played by the major social stakeholders in community transformation. The left-hand column stands for the role to be occupied by the Church or congregations in leading the change agenda. The middle

column represents the role of other socially interested parties such as Businesses, Nongovernmental Organisations (NGOs) and nonprofit Organisations (NPOs). The far-right column stands for the State or government. These social stakeholders will need to intermesh or coordinate so that the left-hand knows what the right hand is doing to formulate comprehensive strategies for holistic social interventions; to achieve meaningful social and community transformation. The social challenges are far too great for one entity or institution to address: especially poverty eradication, unemployment, inequality and injustice in the Gauteng Province, South Africa.

Church

The Church is one of the important stakeholders in community transformation as depicted by the diagram above.

1. The Church inculcates moral values to society (K-2), Sekaulelo (2015: 1-7) and (Nooyo (2019).
2. The Church creates new ways of giving to close the gap between the haves and the have nots (Acts 3: 34). It has always been the role of the Church to be sensitive to community needs (Acts 6: 1-7). As the population grows, the Church's culture braces itself for more community challenges.
3. The Church is planted at the grassroots of the society and it is the first to know the critical needs of the people.
4. The Church knows when people are sick or when they are hungry.
5. The Church is under its geographical positioning as the first leader in the line of duty concerning community transformation.
6. The church is involved in job creation and manpower training to reduce poverty and inequality (K-2).
7. The Church embraces both Church and secular education as a gift given to humanity by divinity (Damons, 2016: 9).
8. The Church provides a prophetic voice, national vision and inspiration to society.

State

1. The State provides public policy to create a favourable environment that allows the

church and other stakeholders to operate effectively.

2. The State or government assumes a supportive role to allow the Church and other social stakeholders to operate freely and voluntarily.
3. The State allocates adequate resources for social services channelled through its government wings and Church, NGOs, NPOs and other social partners.
4. The State relaxes rules and regulations concerning financial accountability by social actors.

Business

The business has always contributed to social and community transformation through its Corporate Social Responsibility.

Business allocates funds for social services compassionately and generously.

The business ensures a safe environment for healthy living by humanity.

1. Business channels resources for social services through its departments, NGOs and NPOs.
2. The business donates cash and other resources to churches.
3. Business partners with government and other social interest groups to build and maintain the infrastructure.

NGOs and NPOs

1. Nongovernmental Organizations (NGOs) implement programmes that are community centred.
2. NGOs advance social redress without a hidden political agenda.
3. Nonprofit Organizations (NPOs) act as middle players between society and all other stakeholders.

All social stakeholders are committed to equipping individuals through education and training. Stakeholder intermesh is important across the whole spectrum of society

because Church/state and businesses and other social organisations live in the ever-changing environment. The arrows pointing to the left, right and upwards on the diagram of the Social Transformation Model above speak to the intermeshing of all social stakeholders.

Here is what Schwab had to say about the need to bring social stakeholders together “This means regulators must continuously adapt to a new, fast-changing environment, reinventing themselves so they can truly understand what it is they are regulating. To do so, governments and regulatory agencies will need to collaborate closely with businesses and civil society” (Schwab, 2016: 12-13). The civil society of which the Church is part is being invited to participate in coming up with regulations for adaptation in a new environment. The assertion by Schwab that the Church should be involved in a secular business setting is very insightful about the important role the Church plays in society.

Alleviate Poverty in the Community

Church and state roles are subject to contestation because of the multilayered nature of the organization in the two institutions. The question will arise whether the discourse is focused at the federal level of government and or national level of the Church? Another way to consider is the local municipal level whereby the government deals with the Church as part of civil society. Whichever way one may look at it, Church and state have the obligation to cooperate at all levels to deal with poverty and other issues affecting the society negatively.

Without fueling the debate on Church and state, it is imperative to coordinate not only the two organisations (Church and government) but other social stakeholders such as Businesses, NGOs and NPOs. In this Social Transformation Model, I suggest that the Church be at the forefront in leading social change. The primary function of the government is to provide the legal framework through the legislative branch of government. The government is the custodian of individual constitutional rights and freedoms. Although the Church operates independently with autonomous power, it must adhere to the laws of the land. The Church is obligated to submit to the government and pray for those in authority according to (Romans 13). Olson (2016) asserts that the

Church should interpret the revelation of God's word to demonstrate His righteousness, love, and moral values in society. Additionally, Olson (2016) admonishes that the Church must become the pillar of Truth because society may collapse due to a lack of moral fibre. Olson (2016) avers that the government should ensure justice, equality, for all citizens and execute judicial, military, police, and central services. In short, the government must provide public policy and create a good environment for all social stakeholders to work in addressing poverty and other social ills in the community. Cloete, Wissink and de Coning (2006: 3-4) define public policy as "a statement of intent." Public policy is important because it specifies the basic principles needed to achieve certain goals. The policy is usually designed to interpret values and it is reflected in the management of pertinent projects and programmes in the society. Policy processes sometimes take on different characteristics and phases such as initiation, design, analysis, formulation, dialogue, advocacy, implementation, and evaluation. Therefore, it is inherent for the aforementioned stakeholders to forge a common front in alleviating poverty.

Businesses/NGOs/NPOs

While the goal of business is to maximize profits, corporations have come to understand that social responsibility is important for the future and sustainability of organisations. Dutoit, Erasmus, and Strydom (2010-2012: 363) state that corporate managers are now aware that social responsibility towards the community is the epicentre where the marketing tasks are performed or executed. Corporate Social Responsibility revolves around authority or legislation under which the business entity functions. Should the company violate the conditions and by-laws of the state government, punitive legislation can be applied. In certain circumstances, the organizations are prosecuted for violating the laws. Organisations are required to ensure nothing is done in a society that could be detrimental to the wellbeing of individuals.

NGOs and NPOs are registered under the Department of Social Development in South Africa. The Register of NPOs for example, is a voluntary registration facility necessary for enhancing the credibility of NPOs as they report to public office. To strengthen the capacity of the NPOs, the Department of Social Development continues to build capacity

and monitor compliance to legislation (van Niekerk, 2012-2013: 528-529).

Social stakeholders all operate under the confines of the law of the land. Their effectiveness depends on the legal framework provided by the government in environments business, NGOs and NPOs operate. The Department of Social Development in South Africa is committed to establishing partnerships between the government and community inclined organizations as a concerted effort to eradicate poverty, unemployment, and inequality (van Niekerk, 2012-2013: 528-529).

Finally, I recommend that further study be conducted to create a well thought out theory or model that shows how all social stakeholders could be coordinated. The study may be necessary because it will be influenced by the following two questions: “If churches are doing such a great job of transforming society, why is poverty increasing and not decreasing?” “Why is the gap between the rich and poor people widening and not narrowing?”

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APPENDICES:

1.0 Interview Questions

Open-ended case study interview questions administered to both Gateway Presbyterian Church and Kingdom Ways Ministries.

1. Why should Church leaders be concerned with social issues such as inequality and poverty eradication?
2. Why is it necessary for Churches to empower the community with skills training?
3. How can Church leaders make a meaningful contribution towards the establishment of a just and prosperous society?
4. Why is it important to establish an intermesh of social stakeholders?
5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the rich and poor?
6. To what extent should the clergy be involved in community and social transformation?
7. How important is the provision of food parcels, housing and social grants without encouraging a culture of dependency in the community?
8. What is your understanding of the old Chinese proverb “teach a man how to fish and you will feed the whole community over time?”
9. What is your definition of poverty and in what way does poverty affect the well-being of the society?
10. Who should be concerned with social issues, the government, or the church?

2.0 Main Transcript

4.1 Interviews

Case A (Gateway Church)

Question 1. Why should church leaders be concerned with social issues such as inequality and poverty eradication?

Response: G-1 Okay, well in a nutshell, it's summed up by the prayer or rather teaching of Jesus. Jesus taught His disciples to pray for the will of God to be done on earth as it is in heaven. And as it is in heaven, one would assume, there is no inequality, no poverty,

no injustice and nothing that undermines the fullness of our humanity in which He created us in His image which sin has destroyed or maligned. And so for that reason church leaders should be leading their congregations in understanding that the gospel is more than just the salvation of our souls; as great as that is, but that within your heart and your mind we become the body of Christ; on earth in which we are to be the light of the world and salt of the earth. And that implies addressing imbalances, shortfalls and that which undermines humanity rather than unifies it; and renders it whole because the gospel is for the whole person: (body, mind and spirit).

Response: G-2 Churches are planted where people live and it is the church that knows when people are hungry or sick. The government has to ask the church about social issues. The churches are always helping people but the government has a tendency of responding late to the needs of the people.

Response: G-3 The government has never been concerned about the real needs of the people. They always help people where they feel they will score political point to be voted into power.

Response: G-4 Both church and government should be concerned with the plight of people in the society because they both have power to move society.

Response: G-5 For the churches to function in the society, they need government policy. No church formulates public policy. It is the role of government to regulate laws to govern life in the society. I believe both church and government must be concerned with social issues because the government makes laws that the churches have to implement.

Response: G-6 There is always tension between the church and government because they compete for power and control of society. Their roles in the society are not clearly defined. Most churches these days are in it for money. The government also wants money from society in the form of taxes. Therefore, both church and state pretend they are concerned about people.

Response: G-7 Both Church and government need to be concerned about social issues to eradicate poverty. There is a lot of corruption both the in the church and government. The poor suffering people in the society are being neglected by both church and state.

Response: G-8 The government is supposed to care for people but they don't do it. The church finds itself picking up the pieces because it is driven by compassion coming out of the love of God.

Response: G-9 Both church and state want to see peace in the society. They should both be concerned with social issues.

Response: G-10 Both church and state should be involved in social issues but sometimes they are the ones causing chaos in the society.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: G-1 It would be necessary from the stand point that people ought to be able to stand on their own and to take care of themselves.

Responses: G-2 It would be necessary; from the point of view that any human being needs to be able to (want of a better phrase) take care of themselves. The best form of empowering people is not doing something for somebody but rather people being taught to do things for themselves. Churches or congregations in communities are well-positioned through the members of the congregations and the Holy Spirit to empower individuals with skills and training. But members of the congregations being able to help others in all humility; for members being able to look after themselves or working things for themselves and by definition being part.

Response: G-3 Equipping people with skills is a way of eradicating poverty because people can find employment and be in a position to run their own lives without depending on anyone.

Response: G-4 That would discourage the spirit of begging and dependency.

Response: G-5 Skilled people have an option to use their skills to create their own jobs to earn a living instead of working for someone.

Response: G-4 When churches and governments up-skill people they reduce poverty in the society they transform the community.

Response: G-6 When people have skills and apply those skills and take care of themselves; they become productive citizens because they can contribute to the economy and relieve both church and state from the burden of taking care of them.

Response: G-7 The government has training institutions such as colleges and universities where people get skills training. In recent years people have received degrees from these institutions but there are no jobs. The government must have a two pronged strategy of creating a strong economy that would provide jobs once people get the training. Churches can reach out to people that the government is unable to help.

Response: G-8 It should not be the church alone providing the people with skills training and development. It should be the intermesh of church/state and other social stakeholders.

Response: G-9 The society is too large for church/state to train society because it requires a lot of resources. Therefore, both government and churches in South Africa should form alliances with other nations who are will to help with job creation through investment and skills development. This is critical because people will work in these new companies and also gain experience to form their own companies in the future.

Response: G-10 The government should provide a multifaceted career path. Everyone should not be expected to earn a degree in order to find employment. On the job training and informal education can be helpful to some people. The money spent at colleges and universities could be diverted to create jobs. Skills training is very important but it must be provided to people who aspire to management positions. However, both church and state should provide people with skills to reduce the social grant bill.4444

Question 3. How can the church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: G-3 Well, this raises the whole church and state debate. And certainly, as the Scriptures teach, the church needs to work with the government. The church must work with the state but not to do so uncritically. The church ought to know that it is the extension of the Kingdom of God on earth. The church is not of this world. The church needs to exercise a prophetic voice and keep the government accountable. The church must speak

out against injustice by raising a critical voice by challenging the state. The church must not just be critical but must be willing to assist the government without taking over government roles or functions. The word prosperous is a more generalised concept and the government can understand it because it speaks of meeting basic human rights etc. However, the word just can best be understood by the church and in that context, it is the church that has more to say because it speaks to God's righteousness. The church is obligated to raise the matters of justice and equality.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: G-4 What comes to mind is the phrase that "no man or woman is an island". We are social beings and as a human society we need to work together. All stakeholders need to work together. There must be coordination to the point that the right hand should know what the left hand is doing. It would reflect short-sightedness to us all when all the stakeholders are unable to take advantage of the resources that are available to make society better. The church and state including all other stakeholders such as NGOs etc. should realise that there is a common vision of an equalitarian society hence it is imperative for working together for the betterment and growth of society.

Response: G-1 There is strength in numbers; so I believe that churches should not work with the government alone in addressing social ills but with other churches and all socially inclined organisations.

Response: G-2 I think that congregations should work with other organisations in dealing with social issues. With diversity comes innovation and creativity.

Response: G-3 When different views are gathered there is opportunity for better and informed decisions to be made. Therefore, I fully support the idea of intermeshing all social stakeholders to address poverty and other social ills.

Response: G-5 There is a saying that one piece of stick does not make a fire. Intermeshing stakeholder stakeholders to make interventions in social ills is a brilliant idea.

Response: G-6 I have often heard people say, “divided we fall but united we stand”. I think that when social stakeholders come together, they pull more resources and stand to pull more resources together and they can help more needy people in the communities.

Response: G-7 I support the idea of bringing all social stakeholders together because more hands produce better results than one hand. More social stakeholders are able to help more people.

Response: G-8 When one entity works alone to solve social issues not much can be accomplished. There can also be lack of accountability; therefore, I think that churches must work with other churches and government to resolve social issues.

Response: G-9 I think society can learn a big lesson from the ants. Ants work together in unity and they accomplish much to store food for the winter season. I believe all social stakeholders need to be mobilised and coordinated to deal with pressing issues of society.

Response: G-10 It is important that all social stakeholders work together to address poverty, unemployment, inequality, and injustice.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and the have nots?

Response: G-5 Certainly, there is a problem, but it does seem whatever we do we will never be able to close the gap. As Jesus said that the poor we will always have and that is subject to interpretation; it is the nature of mammon that hoards and seeks to exploit, (our selfishness). However, we can do something about it and we should. The Church in Acts chapter 2 is one to emulate because they did some radical social analysis or communication and took care of the poor among them. David Bosch called the Acts Church the 3rd society and the 3rd way of living. The early church was very attractive and as such God added more that were to be saved. Those who had much shared with those who did not have, and the gaps of inequality by definition were closed. It starts with the human heart. People like Bill Gates, Gift of the Givers and many other philanthropists are doing good deeds to the society because they find benefit in helping society. They realise that there is a social responsibility to those who are given much. The

love of God compels us to share. We must find creative ways to share. There is a need to develop social consciousness in the church. Charity begins at home. Sometimes it does not make sense to care for people in society but failing to take care of our own in our backyard. Church leaders need to be seen to be doing good deeds to the society and becoming role models to their congregations.

The Matthew effect is at the centre stage of this research because it speaks to an ever-widening gap of inequality, poverty and unemployment in the South African context. Probing this Matthew effect question helps the clergy to think critically on developing strategies to eradicate poverty, ways of empowering individuals with skills training for self-reliance and development and how congregations could contribute towards the

establishment of a just and prosperous society. This approach offered by interviewees could go a long way in ameliorating the condition of the poor, the weak and marginalised communities in Johannesburg, South Africa.

Question 6. To what extent should the clergy be involved in community transformation?

Response: G-6 Well church leaders should be fully involved possible. Individual clergy must also be involved because it does not make sense for the pastor to tell the congregational members to do something that he is not willing to do himself. Interviewees were too direct and brief in responding to the extent of clergy involvement in community transformation. Therefore, the interrogator had little room to manoeuvre but to record verbatim what the interviewees espoused.

Question 7. How important is the provision of food parcels, housing and social grants without encouraging a culture of dependency?

Response: G-7 It is important, although some think people should not be given hand-outs or stuff for free. They believe that the church is not a welfare organization. But how can a person hear and receive the message of salvation on an empty stomach? People need to be assisted to be able to stand for themselves because there is a temptation for a person to receive a hand-out and wait for the next hand-out.

Response: G-1 Food parcels are important because certain people may be facing genuine difficulties in the society and needing help. For example, a family may lose a bread winner, does that mean the church or government should not help such people in need? I bet congregations are expected to help such people going through the challenges of life. Not every person who has a need desires to be dependent on other people to live. Churches must provide temporary relief to the needy and help them to stand on their feet. Churches must up-skill such people until they can be able to take care of themselves.

Response: G-2 People should not be given things for free. They must be encouraged to work and take care of themselves. Churches are not Father Christmas. However, there may be genuinely needy people in the society, and I think churches must help such.

Response: G-3 The church has an obligation to care for the poor, orphans, widows, and those who are needy in the society. However, churches need to be vigilant and avoid promoting laziness and the culture of dependency in the society.

Response: G-4 People should not be getting things for free from the churches because that may promote a culture of begging in the society. Only people who are in dire need in the society should be assisted but not permanently.

Response: G-5 Churches have always helped needy people in the community through feeding programmes. Increasing this effort is important because more people need help in the society. Food parcels play a major role in reducing hunger and starvation in the society.

Response: G-6 The church must help the poor, but it must not make it the main programme because the mandate of the church is to make disciples of all nations.

Response: G-7 Food parcels are critical because they prevent social instability. A hungry nation breeds an angry society. A hungry society is a sick society with no hope of a productive life. Therefore, when churches are feeding the communities, they are creating a healthy and stable society.

Response: G-8 I think that the primary responsibility of feeding the hungry lies with the government, but the church can assist by covering the gap the government cannot fill.

Response: 9 When people are not assisted by either the government or the church they should not complain because these institutions owe no man anything. Each person needs to work and take care of themselves.

Response: G-10 Food parcels are important for reducing hunger in the society. There can be no society with no poor people. Jesus said that the poor will always be part of the society. Jesus fed the hungry in His ministry. Therefore, congregations are obligated to feed the hungry.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: G-8 That is true, people must be taught to catch fish for themselves and in turn, they will be able to catch some for their neighbour.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of the community?

Response: G-9 Poverty is when people lack basic things such as the ones mentioned in Maslow's Hierarchy of Human Needs; basic things like food, water, accommodation etc. When people are unable to take care of themselves daily, they may be said to be poor. Sometimes it is difficult to draw a line as to who is poor and who is not poor. Is a person who owns a five-bedroom house poor because the man who lives next-door happens to have a 10 bed-roomed house? The materialistic world has raised the bar on the definition of poverty. Jesus said the Pharisees were poor because they were poor in spirit. But when you look at it closely, the Pharisees were not materially poor. They had much even though they were probably rich on wealth that was acquired in suspect ways. When we are content with what God has given us we can confidently say we are by definition rich.

Response: G-1 Poverty is when a person has mean resources that go from hand to mouth.

Response: G-2 Poverty entails depleted resources that the person lives from hand to mouth. In this scenario, life is threatened by bankruptcy, hunger and starvation.

Response: G-3 Poverty is when the lender comes to take your possessions because you are failing to pay your bills because you ran out of money. Poverty comes when one cannot secure employment because there are no jobs in the market because of the failing economy.

Response: G-5 Lack of education drives people into poverty because they are unemployable into high paying jobs. Being unemployable prevents a person from to living a decent life is sometimes regarded as being poor.

Response: Sometimes a person who does not know the Creator is poor in the spirit.

Response: G-7 When a person lacks interpersonal skills, social emotional intelligence, and is not diplomatic in his or her approach to life, they may be regarded as being poor.

Response: G-8 Poverty is when one suffers from cognitive dissonance (the state of having inconsistent thoughts, beliefs, or attitudes, especially as relating to behavioural decisions and attitude change) because one exhibits poor judgment and vision. Poverty is seen when one files for bankruptcy property has been repossessed and one is unable to provide accommodation and food for the family.

Response: G-10 When a person lives in the informal settlement and does not have money to buy a house or flat they are by definition poor.

Question 10. Who should be concerned with social issues, the government or the church and why?

Response: G-10 Both the church and government should be involved in community transformation. Both church and state have a role to play in the society as established in the "Gelasian Doctrine", 'Give unto Caesar what belongs to him and God what belongs to God' (Matthew 22; Luke 20: 25; and Mark 12: 17. Cavendish (1971: 258) asserts that the institutions of Church and state were instituted by God and as such they both possess legitimate authority and rights on earth within the Gelasian Doctrine.

Case-B (Kingdom Ways Ministries)

Case B K-1

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: The answers to these questions will come from us referencing the Bible. The church is an extension of the heart, hands and feet of Jesus Christ. We should follow the model of Jesus Christ. Jesus was concerned with issues of society. And we see these in Jesus' work in dealing with issues that negatively impacted society. Some of the social ills were inequality and poverty. Jesus first gave His disciples the responsibility to feed the masses who were hungry. After ministering spiritually to the people, he observed that they were hungry and He ordered His disciples to feed them with natural food.

These were disciples that Jesus was schooling, coaching, training and mentoring. But the disciples responded by saying that they needed 8 months' worth of wages to feed such a multitude. With 5 loaves and 2 fish, Jesus performed a miracle of food multiplication and fed all the people present. From that standpoint, Jesus was concerned with the well-being of the people; spirit soul and body. Therefore, the church must model Jesus Christ in dealing with social issues. The Christian church is in a position to address inequalities such as poverty eradication and injustice etc.

Question 2. Why is it necessary for churches to empower the community with skills training?

Responses: It is better to teach a man how to fish than to give him fish. Jesus empowered His disciples. It is important to equip people with skills, make them discover their identity, purpose, and make them realize that they have value. Jesus added value in the lives of the people. When we as church leaders equip people with skills, they develop their self-worth, become productive members of society and develop a sense of responsibility. Overtime: people can become independent and self-sustaining and will have an impact where ever they go.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: K-1 The church should rise to its mandate by going around and empowering the human being; spirit, soul and body. An empowered human being can make an impact on the prosperity of a nation. The church should not only concern itself with equipping people spiritually but to help them gain practical skills as well. In that sense, people will be equipped in soul, spirit, and body. Biblical principles help individuals to tackle daily issues in life. These are problems people face in their communities. Biblical principles need to be taught to individuals so that people can be empowered and equipped as the Bible says, "for all works of ministry or service".

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: K-1 I think it is critically important to realize that God equipped or gifted people differently. I will continue to reference the Bible a lot. Since God has gifted us differently, to answer specific issues and problems in the community; one doctor once said that each gift was given for a specific function that answers to a problem in the society. Everyone has a specific function or role to play in society. The police, politicians, public policymakers, the family, etc., all have a role to play in society. Therefore, it is important that each stakeholder identifies their role and play it well. Further, there is a need for coordination to be administered to avoid duplication of services and to prevent anyone from playing a wrong role in society. There is an urgent need for a round table dialogue of all social stakeholders to develop comprehensive strategies for holistic social interventions. We all need to play an effective part and create a better society coming out of a common vision that we all have a buy into.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: K-1 Looking at the Matthew effect at face value, you may think it is unfair but when you examine it closely you then discover that resources cannot be left in the hands of irresponsible people. There is a 'parato' principle which says that only 20 per cent of people give back 80 per cent to society. In other words, 20 per cent of the people carry 80 per cent of the population in the society. Some are weak in the society but that does not mean that the pastor should condemn them and kick them out. Church leaders should train and equip such people with skills and help them to grow and become productive

members of society. In line with the question (2) about equipping people with skills, it is important that people can stand on their own two feet so that they may be able to take care of themselves and that is the way of narrowing the gap between the rich and the poor. Those who are responsible and effective in resources, with values, ought to take care of the widows and the poor in the society.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: The clergy should be fully involved (100 per cent) in community transformation. Eph. 2:10) we are created in Christ for good works. There is a purpose for our creation. Society is made of individuals and all those individuals play a part in the development of society. If we feed into the people teach them and encourage them by providing skills; that leads to social transformation. We must teach people the importance of the word of God. The power of the word of God is in a transformation of a mindset, perspective, and attitude. As Kingdom Ways Ministries, we are fully involved in social transformation.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Responses: It is important to provide people with food parcels. Making a diagnosis of the problem and finding out why the person finds self in that condition leads to relational understanding between the individual being assisted and the church. We look for other social stakeholders and refer the person to the right people who can provide help. In the case of our church, we help students by assisting them to find temporary accommodation. We do not make these students depend on us but just provide a reprieve.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: Our ministry is rooted in (Ephesians 2: 10) where the writer says the individual is a masterpiece created in Jesus Christ for good works. We exist to help the individual to discover his or her purpose to maximize their potential and reach their destiny. The late Dr Myles Munroe once said that 'where the purpose is unknown, abuse is inevitable'.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: K-1 Poverty is when a person is unable to feed his family. This is a materialistic way of looking at poverty. From a Biblical perspective, poverty entails a life that is not connected to divinity. Anyone who does not know Christ as his or her personal Savior is poor in spirit. Spiritual poverty will always reflect in the material realm.

Question 10. Who should be concerned with social issues, the government, or the church?

Response: The church should be concerned with social ills because God gave the church the responsibility to take care of the poor widows and orphans in the community. The government should only support the effort of the church. Churches should always be on the ground to assist those who are suffering or have needs in the community. Usually, the government is ready to work with the churches that have an impact in the community. It should not be the churches going to beg the government to donate resources to distribute to the community. The government should emulate the churches because of the good work they execute to transform society.

Case-B K-2

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Responses: When referring to the Church we refer to the people/individuals and not the building. These very same people/individuals live in the community where poverty and inequality exist. The mandate of the church is with regards to people and individuals. The relations that Jesus had were with individuals who were affected by some of the social ills which were prevalent in the day and He reached out to them and brought relief to their lives. Jesus was concerned with people's wellbeing, holistically and so church leaders should also be concerned with such. The church is a medium through which such ills can be addressed, especially because the bible says that there is no inequality that should exist, because all men are one in Christ.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: We are living in a world where we are taught to depend on the government and depend on the schooling system and depend on someone to employ you for you to “make it in life”. But unfortunately, that system is failing the people of the land and because we have been indoctrinated to be dependent on someone, it is now hard for many to break away from that system and begin to be independent and play their part and work their skill and educate their gift in order that they can be able to “stand on their own”. When you empower someone and teach them a skill, you help them become a different up-scaled version of themselves. You expose them to new opportunities which when explored can bring about change and transformation, not only for the individual but for everyone else in their sphere of influence. The kind of empowerment that comes from church pertaining to skills development is surely aligned to the individuals’ God-given gift and assist them to realize and maximize their God-given talent and potential and often times that gift is aligned to the individuals purpose, and so this exercise also helps the individual to discover their God-given purpose and become a blessing to all around them while glorifying God.

Question 3. How can church leaders make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: K-2 Being just and prosperous are virtues and fruit of being a child of God. The Church acts according to the word of God which can only produce a citizen whose morals are just. The church can contribute meaningfully by being part of the decision-making process of policies, by having a seat and a voice at the table where decisions are made pertaining to the community and nation at large.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: Different stakeholders in society contribute differently. When all come together to address a specific ill, they bring with them different perspectives and different resources. It is the same as the biblical analogy of the Body of Christ. That we are many and each one has a different part and function to play, but we are one body, having the

same goal which we are working towards. If the body were an eye, then it would be hard for it to see and have vision without the eye. Likewise, having only one kind or type of stakeholders can be compromising to the society.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: K-2 The gap can be bridged by an equitable distribution of all resources. Those that have much can share with those who do not have.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: K-2 The clergy acts as the hands, the feet and heart of God. He too is a disciple, following Jesus in all His ways. While some community outreaches provide help to community members, many of them help to deal with the fruit of the problem as opposed to the root cause of the problem. Christianity helps bring transformation to an individual through working on the heart of a person, from which flows the issues of life. So it is essential for the clergy to be involved because he brings with him a holistic transformation, which doesn't focus on one aspect of life.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: Any form of aid provided to the community should be intended for temporary relief and not permanent, as a steppingstone for someone to be able to stand on their own two feet to be able to fend for themselves. The provision of some of the above mentioned should be a relief for the individual so that they can focus on other opportunities that will have them be established beyond their current state.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: What I understand is that if you empower or help upskill an individual you are opening opportunities for them to be a blessing to other individuals in the community, and that causes a ripple effect.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: K-2 Poverty is the state of being inferior in quality or insufficient in amount and a state of being extremely poor. Poverty affects the mental well-being of the society, their physical well-being, and their spiritual well-being. And from all these being affected, society can tend to act in a way that ceases to be inspired by good morals and principles, as individuals attempt to bring about a better life for themselves, no matter the cost and possible.

Question 10. Who should be concerned with social issues, the government or the church?

Response: K-2 Both parties should be concerned with social issues but more greatly the church. I believe the church is the hope of the nation, Christ in us is the hope of glory. Through Christ we have the power and wisdom of God, we have access to unlimited resources, we have the Holy Spirit who can comfort many in the community and are therefore we are an even bigger asset to the community than government, who now seems to be looking out for themselves rather than the people of the land. The rich are getting richer, the poor are getting poorer. The Church acts in ways that are governed by God's principles, moral behavior, honesty, and integrity.

Case-B K-3

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: K-3The Bible teaches us that we should love our neighbor as we love ourselves. Inequality and poverty cannot be tolerated by those who in believe the Bible's teachings.

Question 2. Why is it necessary for churches to empower the community with skills training?

Responses: Christ promised that we would receive power when the Holy Spirit comes upon us. As members of the body of Christ we are empowered to empower others. This

can be done in different ways other than spiritual discipleship. It can be done true vocational training and other soft skills so that impoverished people can have skills to make a living for themselves.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Responses: By active participants in social impact programs designed to tackle prevalent issues across South African society. Be it politics, economy or the sciences the church needs to be involved to be agents of change to tackle the corruption that has become a cancer to the South African society

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Responses: It helps the church establish good rapport with other social stakeholders. It also helps the church refer individual cases it comes across to relevant social partners or stakeholders. Thus, creating a synergy among bodies or structures that are doing the same work

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Responses: At times reaching out to the haves to encourage them to help the have nots. The Matthew effect explains the added advantages of those who have in forging an economy that benefits only themselves. The church can reach out to the poor and to empower them to see themselves as God sees them and realize the potential Locked inside them. When a person sees what God has placed inside them and begin to reach out to God for help and guidance then they become unstoppable.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Responses: To the largest extent possible, I believe to pulpit is but too small a platform to tackle and provide a biblical and Godly view on everything. Generally, clergyman are considered or even expected to have the highest standards of morally and sense of

justice. Rightfully so because the Bible states it. This makes them the best candidates to provide oversight.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Responses: It doesn't matter how vast the resources are, if there is a culture of dependency then no one will stand up and do things for themselves even when they can. So a right balance between helping and empowering must be maintained.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Responses: When people know how to produce food for themselves, they will not depend on the producer for food. So, if you teach one person how to produce who will in turn teaches others you soon have a community of people who produce what they eat.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Responses: Poverty is not being able to provide for one's basic needs whether they be spiritual, mental, or physical. A society that is spiritually impoverished cannot reach out to its deity for sustenance of its very life. A society that is mentally impoverished cannot free its physical bondage of lack.

Question 10. Who should be concerned with social issues, the government or the church?

Responses: Government and the church should be in a partnership to ensure that there is a synergy of ideas between the 2 stakeholders. Then when the ideas are in synch action can then be taken to resolve social ills.

Case-B K-4

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Responses: - The role of leaders is to lead people to a better tomorrow, issues like inequality and poverty cause division making it hard for leaders to lead the people. If the leaders do not deal with inequality and poverty the division will more likely grow bigger and bigger and that will make it hard for leaders to lead the people. The eradication of these issues will more likely bring unity and equal opportunity to everyone

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: A lot of people go to church looking for hope, looking to do better for themselves and their families and I strongly believe that the church should not only help them with spiritual food but support them in other aspects.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: The church should be good examples; it should practice love. The people in the church need to step up and do what God has called them to do, others are called to start NPOs, others to help in the NPOs etc. I believe by doing this they would be introducing a good practice and other people even though they might not come from the church would be interested in joining. The church needs to lead by good example.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: The establishment of an intermesh means more resources and more information. If we have an intermesh of all the social stakeholders it means that if there is an initiative then we would have the right information of how we can solve it and the needed resources to solve that problem, if there are no resources come up with ways to raise the needed resources and I believe it would even simplify things since there would be people who are experienced in dealing with social issues.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: The gap could be bridged by first understanding what problem the have nots are facing, investigate both groups and check their similarity as well as their differences I

believe this would help in understanding where the problem is. Once a problem is discovered present the problem, similarity & differences between the groups, as this may help the have nots to understand that there might not be that much difference between them and the other group and this could help them have want to acquire more or have more as they would be knowing that it is possible.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: They should be all in as they are the hope of the community, I believe most people's hope is one the church more than the government because if the government fails to deliver, they would not be surprised but if it is the church then they would be less understanding. I strongly believe that by being involved all the way that would also help the church with experience on tackling social issues and that would be an advantage overtime as they would know what to do when a particular issue arises. Since the church is composed of different community members it is necessary to be involved throughout, this will also help with unity in the community.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: It is very important to avoid encouraging the culture of dependency since the aim of these provision is to help people get by and be able to stand for themselves, I believe that the reason why most people depend so much on them is because they do not know where to start with breaking the cycle of dependency on these provisions (which goes back to question 2 that is why we need skills training) While giving these provisions I believe it is important to also give information on how they can be able to provide for themselves

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: This for me means that if people are taught to stand for themselves then they will be able to help others to do the same, if they know how to get bursaries, jobs or even

start a business then overtime the whole community would be having this information and they would be knowing what to do and how to do it.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: Poverty is a lack of the necessary information, without the necessary information people are not able to do what they need to do and because of that they end up in one place. For example, there are a lot of people who know how to apply for credits at store but do not know how to apply for a business funding, a lot of information that people are exposed to is the information that they do not need, and it is the information that makes them poor or causes them not to progress. A lack of the right information causes the society to make bad decisions that also affect the upcoming generation, because a lot of people learn from what they see in their communities.

Question 10. Who should be concerned with social issues, the government, or the church?

Response: I believe they should be both involved, because the government has the resources to help them and the church has the relationship with the people so if they were to work together, they would be able to help the right people, by saying the right people I mean giving help to the people who really need it.

Case-B K-5

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Responses: We are called to be the light in the darkness and the salt of the earth, darkness I compasses poverty and all sin, we are meant to bring clarity to those who do not know the truth and to teach the world that we are all equal in God's eyes.

Question 2. Why is it necessary for churches to empower the community with skills training?

Responses: The word of God says "My people perish for lack of knowledge and if you have no idea how to apply yourself then what ever skill you may have becomes useless and if you do not know its purpose then you will abuse it.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Responses: Churches can begin by being ambassadors of truth and not judges, addressing wrongdoing from a place of love, understanding a person's position and circumstances before throwing scripture into a situation

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Responses: Jesus was relational hence why He managed to connect with everyone from all spheres of life, we too need to open our eyes to what is happening and begin to come from the point of view of those whom we are trying to win over for Christ.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Responses: Getting people to understand that Christianity is not about riches but about the eternal life with God because the church is being misled by the false prophets who promise prosperity in worldly material and people go rushing to prosperity conventions and tents

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: The body should be involved in all extents

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: Without teaching people how to fish, giving them a fish only increases the problem as more and more people begin to come for the fish as it is the easier option appose to learning how to fish, we end up creating a give me society instead of a teach me society.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: As answered in question 7

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: Poverty for me is when people lack the skill and will to improve their current social situation, this affects society because it increases the amount of people that want handouts appose to wanting to be taught.

.Question 10. Who should be concerned with social issues, the government or the church?

Response: Everyone should be concerned, each person contributes to social issues from the time you disobey a simple instruction from your parents until you disobey the state and land up in prison

Case-B K-6

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: The reason being when people are not emotional stable and lacking in their needs, they forget about the source 'God'.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: It is a good measure to make the community stand on their own, hence with the skills they will create employment.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Responses: By helping the youth to get education that will make their future a success, and by creating employed that will suit the need for all

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: It is important so that every individual need is taken care of.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Responses: If all can be considered the same and all the things shared equally the gap will be bridged

Question 6. To what extent should the clergy be involved in the community and social transformation?

Responses: It should be fully involved, in every aspect of the community to help transform the community

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Responses: That is important but at the same time there must be way to create ways to help those who are lacking to sustain themselves, and be independent, find jobs for them or invest in them to start businesses.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Responses: My understanding of the proverb is that, it doesn't help to assist someone with a temporal solution because the person will still need help tomorrow, so if you decide to help someone the aim must be that the help goes along way into the future, to an extent that, the person you help proceed to help the next person.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Responses: Poverty is lack of the basic need in a society or in a person's life, this affects the life of a person in the sense that they will feel inferior and will end up maybe getting involved in bad decision that will change a lot of lives in the long run.

Question 10. Who should be concerned with social issues, the government, or the church?

Response: Both church and the church have a responsibility towards the community social issued equally the church get to help spiritual and the government financial.

Case-B K-7

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: I believe church leaders play an important role in the community- they shape the mindsets, views, and behaviors of the people through the word of God in their preaching and teachings. People's habits can then change, and they may have a heart of giving knowing that that is what the word of God wants them to be-givers and hence the inequalities and poverty issues will be addressed.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: Apart from getting a skill, we are told that a friend will not only give you fish but must teach you how to catch that fish- that is love. The famous quote thus "Give a man a fish and he will be hungry again tomorrow, teach him to catch a fish and he will be richer all his life".

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Responses: By equipping the community with godly standards of living i.e. Morals of a biblical principle etc. teaching them how to live in harmony and love. With love, poverty can be eradicated- people will care for one another.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: Church and state are unable to solve all social problems. They need help from other institutions in the society.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Responses: It can never be completely bridged but there can be a reduced gap if the rich were to learn to give willingly and wholeheartedly- sharing with the poor-see the story of Lazarus and the rich man. If the rich could know that there is a rewards and grace in giving and do it without force or wrong motives/ intentions- then this would be a better world.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: They must be involved much- they are a role model to many, and they have hand/force in the building of a community- people who are governed by the Word of God live godly principles.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Responses: It is not a proper thing to do. When people are offered such without being encouraged to be independent then they will become lazy. We are told in 1 Timothy 5:8 that he who does not provide for his family has forsaken the faith and is worse than an unbeliever. People should be taught to work. He who does not work must not eat. 2 Thessalonians 3:10.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: If you love someone teach them to stand on their own two feet and work and provide for themselves. Do not be always giving them and making them to depend on you. Give them a skill that even after you are long gone or out of their lives, they will be able to fend for themselves and provide and teach others. A good habit can be easily shared and passed on.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Responses: To me, poverty is a curse. It breeds a lot of ungodly behavior, emotions, etc. one becomes greedy, angry, envious, hateful, and hurtful. One start resorting to all sorts of ungodly behaviors just to put food in the stomach, and they can begin to lie, steal etc. this affects the society in a most painful way.

Our children are the worst affected in such. They lose the benefits of a befitting status such as proper education etc. some even get to hate God, yet God has not forsaken them.

Question 10. Who should be concerned with social issues, the government, or the church?

Responses: I say both government and the church. It takes a village to raise a child and this child will be the community of the morrow, hence everyone is involved in the social issues-grooming the community and equipping them with the right set of skills and mindset.

Case-B K-8

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Responses: Church is a community, and social ills affect individuals that form a community. We find in the bible, the church being a solution to social ills. And people come to church for help with whatever they are facing. We cannot sit and complain about the government, we as the church must be the solution.

Question 2. Why is it necessary for churches to empower the community with skills training?

Responses: Skills allow people to stand on their own, and not rely on the church to feed them. Rather teach a person to fish, than to always want them to come to you for the fish

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Responses: By being responsible citizens, stop isolating themselves into their own holy corner. Form part of community projects or even start community projects that deal with social ills.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Responses: This helps bring many voices to the table of individuals how have different views to the specific problem being addressed. This ensures that all aspects of the problem are efficiently addressed.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Responses: If everyone who has much can share with those who don't have much then everyone can have and in equal share.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Responses: Only the word of God can bring about transformation of individual which then leads to the transformation to communities at large. The clergy should be involved in this regard because he can be then bringing transformation through teaching and preaching.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: Food parcels are needed to feed the homeless and the hungry.

Providing housing for people is important especially here in South Africa where there is a lot of poverty. Otherwise, many people would be sleeping in the streets without accommodation.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Responses: My understanding is that if you teach a man or a woman to do something then they cease to be dependent on someone but instead become independent and can therefore stand on their own and through their skill, help others in the community.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Responses: Poverty is a state of not having even the bare minimum for a standard good life. This tends to affect the whole well-being of an individual. When someone doesn't have enough, they may turn to other means in order to be provided for, such as stealing. Their health can be affected which as well can turn to infections, illnesses and diseases spreading.

Question 10. Who should be concerned with social issues, the government or the church?

Responses: Both parties should be concerned because both are able to provide solutions from different perspectives

Case B K-9

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: I think that church leaders know that when people are in deep poverty and there is inequality and injustice, the society may slide into anarchy and lawlessness. The church functions better in a favourable environment.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: That would be necessary to empower with skills people because they become independent, and they would not have to depend on other people for daily living.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: The church needs to come up with effective programmes that address real social issues. The church must not just look at feeding the hungry but look at the holistic nature of social needs and be willing to work with other stakeholders.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: Social needs are diverse, varied, and complex. No one organisation can address them single-handedly. Therefore, it is paramount that the church works with other social interest groups to address poverty, unemployment, inequality, and injustice in the society.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: There are many reasons why people become poor. Some people become poor because of the wrong choices made in life. Does that mean rich people, or the church should be addressed.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: To the fullest extent possible.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: Social grants help the elderly and little kids not to suffer too much in the society.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: When people learn a skill, they can always use their knowledge to earn a living. That would eliminate dependency in the society.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: Poverty is when a person lacks basic daily needs such as breakfast lunch and dinner.

Question 10. Who should be concerned with social issues, the government or the church?

Response: Both government and congregations have a role to play in the society; and it is important that they work together to help people.

Case B K-9

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Responses: Church is a community, and social ills affect individuals that form a community. We find in the bible, the church being a solution to social ills. And people come to church for help with whatever they are facing. We cannot sit and complain about the government, we as the church must be the solution.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: Skills allow people to stand on their own, and not rely on the church to feed them. Rather teach a person to fish, than to always want them to come to you for the fish.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: By being responsible citizens, stop isolating themselves into their own holy corner. Form part of community projects or even start community projects that deal with social ills.

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Responses: This helps bring many voices to the table of individuals how have different views to the specific problem being addressed. This ensures that all aspects of the problem are efficiently addressed.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: If everyone who has much can share with those who don't have much then everyone can have and in equal share.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: Only the word of God can bring about transformation of individual which then leads to the transformation to communities at large. The clergy should be involved in this regard because he can be then bringing transformation through teaching and preaching.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: No Response.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Responses: My understanding is that if you teach a man or a woman to do something then they cease to be dependent on someone but instead become independent and can therefore stand on their own and through their skill, help others in the community.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: Poverty is a state of not having even the bare minimum for a standard good life. This tends to affect the whole well-being of an individual. When someone does not have enough, they may turn to other means in order to be provided for, such as stealing. Their health can be affected which as well can turn to infections, illnesses and diseases spreading.

Question 10. Who should be concerned with social issues, the government, or the church?

Response: Both parties should be concerned because both are able to provide solutions from different perspectives

Case B K-10

Question 1. Why should church leaders be concerned with social issues such as; inequality and poverty eradication?

Response: I think that church leaders know that when people are in deep poverty and there is inequality and injustice, the society may slide into anarchy and lawlessness. The church functions better in a favourable environment.

Question 2. Why is it necessary for churches to empower the community with skills training?

Response: That would be necessary to empower with skills people because they become independent, and they would not have to depend on other people for daily living.

Question 3. How can church make a meaningful contribution towards the establishment of a just and prosperous society in South Africa?

Response: The church needs to come up with effective programmes that address real social issues. The church must not just look at feeding the hungry but look at the holistic nature of social needs and be willing to work with other stakeholders.

Question 4. Why is it important to establish an intermesh of all social stakeholders?

Response: Social needs are diverse, varied and complex. No one organisation can address them single-handedly. Therefore, it is paramount that the church works with other social interest groups to address poverty, unemployment, inequality, and injustice in the society.

Question 5. In terms of the Matthew effect, how can the lacuna or gap be bridged between the haves and have nots?

Response: There are many reasons why people become poor. Some people become poor because of the wrong choices they make in life. Does that mean rich people or the

church should be addressing these issues? I do not think so. But for the sake of humanity those who are hungry must be given food.

Question 6. To what extent should the clergy be involved in the community and social transformation?

Response: Both Church and state should be involved. I think the church should be involved a little in social issues but concentrate on the role of spreading the gospel.

Question 7. How important is the provision of food parcels, housing, and social grants without encouraging the culture of dependency in the community?

Response: Food parcels must be given to orphans, widows, and senior citizens. Able bodied people must find employment. If they are to be helped, they need temporary relief.

Question 8. What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time”?

Response: The answer to the previous question answers this one. No one should be in the habit of getting things for free. People must develop work ethic necessary for self-autonomy and self-reliance. If they can help themselves, they will be able to help others who are in dire need.

Question 9. What is your definition of poverty and in what way does poverty affect the well-being of society?

Response: Poverty is lack of money. A bankrupt person is poor.

Question 10. Who should be concerned with social issues, the government or the church?

Response: Both church and state should be involved in community transformation because they are movers and shakers of society. Both institutions are not interested to function in a chaotic society. They want stability. A society that is not transformed breeds social confusion, lawlessness, and anarchy.

Gateway Church

Interview Transcript Interview “B”

Interviewee G-1, Interviewees G-2 and G-3

Please note that interviewees G-1, G-2, and G-3 participated in answering the questions that focused on Gateway Church programmes as well as other general questions. All questions administered to get information concerning Church programmes were strictly crafted from the 10 open-ended interview questions designed for this research.

Gateway Church Programmes

This interview focused on the Programmes of Gateway Church’s involvement in community transformation. The two interviewees (respondents) were asked to answer questions from **Question 7**.

Question 7 How important is the provision of food parcels, housing, and social grants without encouraging a culture of dependency in the community?

Answer It is quite important to give away food parcels to people who are in need. These people sit at the intersection since 4 a.m., primarily to look for work. But we do not give food parcels to the same people every day so we cannot say they are dependent on us. All we do is to help and encourage them. We as the church are not their Saviour, God is their Saviour. Some of these people end up getting jobs, therefore, we do not help the same people always. All we do is to identify a need and try to meet that need. We identified a need at Kreft School. In the case of children who learn at Kreft School, some of these kids come from poor families in Tembisa and they come to school without having had anything to eat. “How then can they learn on an empty stomach?” How can the kids go out there and find a job? They are not dependent on us but on the food parcel we give to them. That is why we as Gateway Church have assembled 5 groups to prepare food parcels (packed lunch) for distribution to these needy people on a weekly basis on Monday or Tuesday. Other churches are involved in the Kreft School food programme. There are 90 school kids who are in desperate need. Gateway Church alone used to feed these kids but because the numbers keep on growing, other churches in the area have come to contribute. Gateway actually now feed 45 kids and the other churches feed the

other 45 kids. Other churches have come to contribute because the number of needy kids has continued to grow.

Once a year church member donates items for distribution to those who are in need in the community. When people come to collect these items, we share the message of Christ and give them soup and whatever items are available for distribution.

MES (Mold, Empower, Save) is an NPO in the middle of Kempton Park. Gateway partner with MES to help people in the community. We sponsor homeless people with vouchers for them to secure overnight accommodation at MES. We don't give hard cash to MES but vouchers. The voucher is ZAR 160.00. So homeless people can get accommodated for a night and get a meal for ZAR 5.00. Further, we prepare food and go to Festival Mall in Kempton Park and partner with MES to feed the homeless people. We also donate clothing to MES for distribution to the homeless.

Knitting Programme

The ladies here at Gateway are involved in knitting jerseys for distribution in the poor communities of Tembisa, Alexandra, and Soweto. The knitting programme is called the Thabita Team.

At some point the ladies made 400 jerseys for distribution to needy people in the community.

Question 3 What is your understanding of the old Chinese proverb “teach a man or woman how to fish and you will feed the whole community over time?”

Response When people are taught a set of skills, they will be able to take care of themselves and develop self-respect as they are able to take care of themselves. Eventually, they will be able to take care of themselves. Here at Gateway Church we do not have skills training programmes but we create jobs and employ people to come and work for the church to clean, paint, tile or do our gardening etc. We

Question 9 What is your definition of poverty and in what way does poverty affect the well-being of the community?

Response Poverty is when people lack basic needs. In other words, poverty is true when people live below the breadline. But poverty can be defined as lack of resources to live a normal life. Some people may be rich materially but lack happiness in life. They may be poor in spirit.

Gateway's Church Programmes

The following information on Gateway's Church programmes was obtained from the interviews conducted with Gateway Church leaders, members of the congregation and bulletins. These programmes were designed to respond to social needs as contribution from the church to community.

Gateway Presbyterian Church (GPC) has opened its heart to accommodate other churches to use its premises for church services or for business community income generating activities and weddings. Communities can take advantage of the church grounds to run out-door youth and kids programmes. The church allows the community to utilize the facility free of charge. For example, water, electricity, and toilets are free for use by people who may be authorized to utilise the church facilities. The Church also runs funerals even for nonmembers as and when the need arises. Remember, these churches never used to enjoy the privileges at GPC because they had never requested anything since they belonged to other church traditions but by the church accommodating them this way; it is a clear indication that GPC are now community conscious and are partnering with other churches in the area to transform society through church programmes.

The church wishes to do more to help a greater number of people but prevented from doing so by the limited budget. However, the good thing is that the church has developed a culture of social awareness. "The church is a size 12 that wishes to grow up to size 14", one of the interviewees (G-1) remarked. This culture of community consciousness helps everyone to understand that the church does not exist for the sake of itself but for the sake of the community as well. The approach is not that the church should reach out to the community by going to where people are only but that the community must feel free to approach the church with their needs.

As already mentioned, Gateway Church is involved in community transformation because it runs various Ministry Programmes that are designed to help the poor in the community.

The church programmes are outlined below and include Kreft School feeding programmes, knitting programme etc.

“It is quite important to give away food parcels to people who are in need.” G-2 and G-3) People sit at the intersection since 4 a.m., primarily to look for work. GPC does not give food parcels to the same people every day so it cannot be said that these people are dependent on the church. All the church does is to help and encourage the people. The church does not consider itself to be the Saviour but God is their Saviour. Some of these people end up getting jobs and that means every day there will not be the same people being assisted by the church. The church just identifies the need and tries to meet it (G-2, G-3).

Gateway Presbyterian Church has a Caravan Home where kids who do not have a place to stay are accommodated and these kids attend Kreft School. At Kreft School some of these kids come from poor families in Tembisa and they go to school without having had anything to eat. It can be a big challenge for children to concentrate in class on an empty stomach. It is too much to ask for these kids to go out there and find a job. These children are quite dependent on the food parcel they receive from the church. The statement that the kids are depended on the food parcels they receive speaks to the fact that GPC does not want to be seen as promoting the spirit of dependence in the community. It appears interviewee (G-2) has faced criticism from people or other churches who do not believe in giving permanent hand-outs to the needy people in the community.

In the following paragraphs Gateway Presbyterian Church are beginning to get it. Social stakeholder intermesh is key to community transformation.

The Church wants to be making a meaningful contribution in transforming society. This is the reason Gateway Presbyterian Church has assembled 5 groups to prepare food parcels (packed lunch) for distribution to the needy people every week on Monday or Tuesday.

Other churches are involved in the Kreft School food programme. 90 school kids are in desperate need. Gateway Presbyterian Church alone used to feed these kids but because the numbers kept on growing, other churches in the area have come to make contributions as well. GPC now feeds 45 kids and other churches feed the remaining 45

kids. Once a year church member donate items for distribution to those who are in need in the community. When people come to collect the food items, it is a reflection that the church is sharing the message of Christ through giving and acts of charity. People receive soup, food, clothing and whatever items are available for distribution (G-2).

MES (Mould, Empower, Save) is an NPO in the middle of Kempton Park. Gateway Presbyterian Church partners with MES to help people in the community. Gateway Presbyterian Church sponsors homeless people with vouchers for them to secure overnight accommodation at MES. Homeless people are not given hard cash but vouchers. These vouchers are presented to MES by the homeless people to secure overnight accommodation and food. One voucher is worth ZAR 160.00. Vouchers help homeless people to get accommodated for a night and receive a meal for ZAR 5.00 a plate (G-2 and G-3).

Gateway Presbyterian Church prepares food and partner with other ministries at Festival Mall in Kempton Park. Other organisations such as MES work with Gateway Presbyterian Church (GPC) to feed the homeless people on a Mobile Van there. Presbyterian Church also donates clothing to MES for distribution to the homeless.

GPC believes that when people are taught a set of skills, they will be able to take care of themselves and develop self-respect and self-worth. Eventually, they will be able to take care of themselves and others. Gateway Presbyterian Church does not provide skills training programmes but finds jobs and employ people to work at the church as cleaners, painters, those who do tilling or gardening etc. People are referred to the Methodist Church and MES for skills training. At MES they help people to prepare CVs and assist them to secure employment (G-1 and G-2).

Knitting Programme

The ladies at Gateway are involved in knitting jerseys for distribution in the poor communities of Tembisa, Alexandra, and Soweto. The knitting programme is called the Thabita Team. During winter, the Thabita Team knits jerseys and donates them to poor people in the community. At some point, the ladies made 400 jerseys for distribution to needy people in the community. Interviewees raised much concern about the extent of

poverty in the South African Society. Here is what the interviewees had to say about poverty: “Poverty is when people lack basic needs such as food, accommodation, water, electricity etc. In other words, poverty is true when people live below the breadline” (G-1, G-2, G-3).

Poverty can be defined as lack of resources to live a normal life. Some people may be rich materially but lack happiness in life. They may be poor in spirit. Poverty destroys a person's self-esteem and sometimes once a person slips into poverty, it is difficult for them to get out of it. Sometimes people are in poverty not because of laziness. The economic circumstances may cause people to slide into poverty. The major challenge in our society is that the rich are getting richer while the poor get poorer, and the gap is ever-widening. By distributing food and clothing to poor people we believe we are narrowing the gap between the rich and the poor. If someone has a good idea, we support that person's idea and ensure they succeed in what they want to achieve.” (G-2).

Further, the interviewees reiterated the need for government involvement in community transformation. They asserted that the government should be much more concerned with social issues because they are chosen by the people to meet the needs of the people and, they have the resources to help the people. Interviewees registered disappointment when they stated that the government was not helping people in time. Sometimes government responded to situations too late. For example, at a nearby informal settlement many shacks were destroyed by fire. Gateway Presbyterian Church responded to the scene quickly and helped the people with food, blankets, and clothing. The church is always on the ground helping those who are in need in the community. The government came late and hijacked the programme. They started singing praises to themselves that they were always sensitive to people's needs and gave credit to themselves (G-2 and G-3).

Interviewees (G-2 and G-3) said that Gateway Presbyterian Church had no issues with the government taking credit as long as they were helping people in the right way. But the problem was that the government did not know what the people wanted. In this case, the government built shacks that people did not like. Up to now, those shacks are not occupied.

However, the Presbyterian Church Presbytery (Council) has standing positions on what the church should do in responding to adverse situations in the community. The Council is in a position to guide the government; if only the government could have the audacity to listen. All the church was concerned with is to see that the people are being assisted (G-2 and G-3).

Finally, Gateway Presbyterian Church believes the church and government should work together to help people in the community.

Over and above the programmes that I mentioned above, Gateway Church runs the following programmes as well:

1. Recycling System.

Gateway Church assists people who are not employed in taking advantage of the recycling system to generate income for themselves. They recycle glass, paper, tins, plastic etc.

2. Grief-share Funeral Services

Grief Share is not a funeral service but a counselling programme to help in bereavement, through death or divorce.

It is a reasonable idea introduced by Gateway Presbyterian Church (GPC) to help the community go through the grief process for their lost loved ones.

Gateway Church provides funeral services to members and no members.

Although tea and eats are usually reserved for the church members; interviewee (G-1); affirmed on 11th November 2019) that the tea and eats are now extended to members of the bereaved families free of charge. The members of the bereaved family and friends are comforted with the word of God. Counselling is provided to those who are mourning their loved ones and walked through the grieving process (G-1).

3. Burn-out Support.

Gateway Presbyterian Church provides counselling to people who may be experiencing burn-out due to the busyness of work activities or challenges people face in society. The

service is open to church members and society in general. Even people who are non-members are welcome to take advantage of the burn-out counseling service. In other words, this privilege is open to the community. When a person comes to church exhibiting or confessing burn-out or showing symptoms of burn out, the minister of the Gospel for example, will take the affected person in private confinement and listen carefully to what they have to say. The idea is not to teach but to provide an outlet for the individual to vent what it is; causing the burn-out. The minister will then read the Scriptures of encouragement and urge the person to meditate on the Word of God. The individual is reminded that God is always available to help in times of distress. People who are stressed out due to business- or work-related stressful situations are told to slow-down and encouraged to apply the breathe-in and breathe-out stress relief strategy. In the end the Pastor supports the individual with prayer and meditation (G-3).

4. Youth Holiday Club

Gateway Presbyterian Church runs a youth retreat for the youth during the time that the parents are busy at work. Grade 1-Grade 7 kids qualify for this programme. At retreat, kids are taught the word of God, singing church songs and other songs that are normally sung in school. Kids play games and have a lot of fun. Parents are given reprieve when their kids are on retreat and they find opportunity to rest or attend to other important issues (G-2).

All these programmes are being provided by Gateway Presbyterian Church as a way of preaching Christ and making a contribution towards society and community transformation.

Women and Men's Fellowship

Gateway Presbyterian Church conducts annual Women and Men's Fellowship meetings where families are assisted to cope with pressing life issues involving the family, marriage, world of work, how to deal with friends, relatives, neighbours, and how to be a representative of Christ on earth.

Airport Chaplaincy Ministry

Gateway Presbyterian Church supports the chaplaincy programme at Oliver Tambo International Airport. There is a chapel there that provides a quiet space for travellers to

pray or meditate. Gateway Church pastor is the director of the airport church. However, he works with pastors from other churches.

Bikers Club

The bikers club is being run by Christians at Gateway Presbyterian Church to provide emotional and spiritual support to one another. They call themselves "Mild Hogs". Mild Hogs network with other bikers in the community and from time to time they go on retreats where they share their life stories and support each other in various ways. They invite non-Christians and find the opportunity to share their faith with them.

Education Fund

The Education Fund is open to members of Gateway Presbyterian Church who may be lacking funds for their kids' school fees. Gateway Presbyterian Church contributes to the denominational Presbyterian Church Education Fund. Therefore, when some of their members need a scholarship, Gateway Presbyterian Church helps its members to fill out forms for a school grant application.

Annual Prayer Rally

Gateway Presbyterian Church is home to an annual prayer Conference (Rally) where various churches meet to pray for South Africa and the world at large.

Other Programmes at the Gateway Presbyterian Church

This information was received from three interviewees (G-1, G-2 and G-3).

Gateway Presbyterian Church supports missions in a much more proactive way. The church is involved in short mission trips to Botswana, Mozambique, Swaziland, Ethiopia and England. Gateway Presbyterian Church houses 4 missionary families from Trans-World Radio, Wycliffe Summer Institute, Bible Society, and Inland Missions. The Bible society hopes to distribute 2 million Bibles in South Africa. This is a special 2020 project since they celebrate 200 years of existence in SA (G-1, G-2 and G-3).

Some of these missionaries are not sent by Gateway Presbyterian Church. They work for their missionary organizations abroad but have chosen Gateway Presbyterian Church as their home church here in South Africa to the point of joining the church as full members. Gateway Presbyterian Church pastor sits in the board of the Kempton Park Bible Society (G-1, G-2, and G-3).

Most of these missionary organisations have their Headquarters in Kempton Park for logistic purposes. Gateway Presbyterian Church supports a missionary in Mozambique. Before the hurricane Idai, Gateway Presbyterian Church consigned a wagon of rice for food supplies to the people doing mission work there. During the post-Idai hurricane, Gateway Presbyterian Church made contributions to help people who were affected by the disaster. The director of Missions at Gateway Presbyterian Church highlighted that the missionaries in Mozambique raised funds to purchase tents that were later sent to the Iraq/Syrian border to accommodate refugees from the war-torn zones (G-1, G-2 and G-3).

The main aim of this thesis is to show how GPC and KWM are transforming the community through Church programmes.

Kingdom Ways Ministries

Kingdom Ways Church was established in March 2011 and is in the heart of Johannesburg; near the historic, Apartheid Museum, Nelson Mandela Bridge, and the Constitutional Court of South Africa. Church services are held at Johannesburg Bible College, Corner Golf & Hampton Road, Auckland Park. The physical Address is 115 Collins Street.

According to the 2011 population census the total population of Brixton was approximately 4.067 million. Brixton suburb was established in 1902 as a prototype of a suburb in London (Wikipedia, 2019/2020). The Brixton Wikipedia was last updated on 7th August 2020. Date: Accessed: 29th August 2020.

Brixton consists of mainly working-class people and houses students who study at Braamfontein's top University of the Witwatersrand. Interviewee (K-1) indicated that the membership as at the end of November 2019 stood at approximately 150 people. Interviewee (K-1) also indicated that Kingdom Ways Ministries comprised 75% student body and 25 percent middle class working population.

Mission

The Mission and Vision of Kingdom Ways was extrapolated from the Church Brochure plated right at the Church Board in the auditorium and it reads as is on the following statements:

The mission of Kingdom Ways Church reads as follows:

“Engaging communities in every sphere through a Kingdom culture that transforms and does not conform to worldly standards; as we inspire, encourage, and equip God’s people to do what God created them to do. (Inspired by: Romans 12: 2/Isaiah 55: 8-11 and Ephesians 2: 10”).

Vision

The vision of Kingdom Ways reads as follows: “To be effective representatives of God by realizing and maximizing our potential, bringing healing to nations as we manifest God’s glory in every sphere. Inspired by Ephesians 2: 10/Isaiah 60: 13”.

Church Mantra

The Kingdom Ways mantra is “Kingdom culture: Transforming, not conforming” (Mcingolwane, 2019).

In a follow-up telephone conversation with Kingdom interviewee (K-1) the interviewee professed that the mantra was more than a slogan but a motto. Interviewee (K-1) said that the church has positions that cannot be compromised. Therefore, the mantra is designed to inspire congregants to uphold biblical principles for living and not conform to the worldly standards (5th August ,2020).

Kingdom Ways’ Programmes

All the following information was received from interviewee (K-1) Kingdom Ways News Bulletins, Brochures and Magazines.

All Kingdom Ways Church programmes or events emphasize Community Transformation.

1. Vision Casting

Vision casting at Kingdom Ways is an attempt to have the vision get embraced by the stakeholders which is the community. Vision casting helps the community to realize its purpose of understanding that individuals do not exist in the community just for themselves but to impact the community through works of charity and servitude. Kingdom Ways Ministries focuses on developing the individual through Bible training lessons. These lessons or teachings will transform the individual who will in turn transform the community. How that plays out adds value to the community. The value is added into the

community when the individual knows his or her purpose and gifts (K-1).

Women and Men's Conference

Information received in an interview with interviewee (K-1).

The conference is designed to address issues that are pertinent to women and men. During this conference, the Youth are taught to discover their potential and skills to help them prepare to find employment. Interviewee (K-1) said it during the interview process on 9th December 2019. Fortunately, this researcher had the privilege to preach the gospel at Kingdom Ways in 2015. During that time, the researcher also had the opportunity to attend the Vision Casting Gala Women usually present a much more generalised vision of their ministry. The detailed information is usually given in closed doors where women discuss issues that are pertinent to them. During the Conference, women attend workshops where different speakers teach diverse topics such as how a woman should relate at home, work, and society. Men are taught the value of work-ethics, manhood, how to balance life between work and health. Both women and men learn various skills such as financial management and business entrepreneurship. Other topics include marriage, remarriage, divorce, how to draw a will (K-1).

Notes: for writing and beefing-up the case study methodology (Chapter 3).

Community Transformation Church Programmes

In fact, Kingdom Ways Ministries does community work through church programmes differently because the church values the buy-in from community stakeholders. Stakeholders are invited to attend the conferences so that the church may know the community needs and develop appropriate ways of meeting those needs.

Kingdom Ways Ministries (KWM) do not have a structured way of doing community work. (KWM) responds to the needs of the community as they are presented to the church. In other words, when a need is known, the church looks at ways to meet that particular need. It is important to note that the needs will not be the same all the time but they surely come in different forms and shapes. Every three months, (KWM) church members go to Johannesburg Inner-City and set up a table in the open air to feed and clothe the homeless people. In the process, (KWM) team members listen to people's needs in the

streets and try to address those needs on the spot. If the needs are beyond (KWM's) ability to address, the respective people are provided with information concerning the places where they can be assisted. Those who need psychological or clinical counseling for example, are directed to the Department of Social Development and other institutions that can be of assistance (K-1).

2. Thanksgiving Gala

The Thanksgiving Gala is held at the end of the year for monitoring and evaluating the activities of the current year. People are given the platform to share testimonies concerning their transformation.

Kingdom Ways Ministries is a church that lives for community transformation and the strategy is to reach out to one individual at a time. Most of the students who come to church have needs. Some of these students need temporary accommodation. Families who are members of Kingdom Ways Ministries accommodate them in their homes before they can get places to stay. Church members ensure the students get food and clothing. Where Kingdom Ways Ministries are unable to meet the needs of some of the students, they connect them to organisations where they can get better services. For example, some kids may have a problem that requires psychological counselling. Kingdom Ways Ministries refers them to clinical psychologists or social workers. However, as time progresses, the same people come back to tell their transformational stories (K-1).

3. Market Place Ministry

This information was obtained from.

Kingdom Ways Ministries run a programme that reaches out to the Business or Market Place. In pursuit of a ministry vision outside the four corners of the Church, Kingdom Ways Ministries developed the following perspective designed to draw an inspiring religious philosophy and objective for the year 2019: "Church go beyond the 4 walls of a building. We continued reaching out to communities, taking the Gospel to the marketplace because even there, Christ is relevant" (Mcingolwane, 2019: 1-7).

Mcingolwane is invited by the business community to motivate employees on the importance of making positive contribution at work. Organisations such as Pick 'n Pay, Truck Star Group and Thaba Eco Hotel invite Mcingolwane to speak to the workers on

topics such as “Discovering your identity and purpose, making a meaningful contribution at work place, society and community, Excellence, Integrity, Honesty, Reliability and Exhibiting Good Work Ethics” (Mcingolwane, 2019: 1-7).

In one of the Pick and Pay Branches, management began to see significant improvement in productivity, service and on time arrivals at workstations by employees. Here is what Mcingolwane had to say “Make your contribution, make an impact, make a difference! We all have a contribution to make in our generation” (Mcingolwane, 2019: 1-7). Quoting from Ken Blanchard’s book (2001: 48) on the importance of a vision, Mcingolwane said, “Vision comes alive when everyone sees where his or her contribution makes a difference” (Blanchard, 2001: 48). Finally, Mcingolwane said, “What you do matters, know it and do it well. Never under-estimate the valuable contribution you can make every day” (Mcingolwane, 2019: 1-7). When the church leadership do things well, the programmes have the chance to be efficient and the people are transformed. Every successful programme depends on the efficiency of leadership.

