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Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective

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PLAGIARISM DECLARATION

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ABSTRACT

Non-Profit Organisations, Non-Governmental Organisations and Faith-Based Organisations play a crucial role in the development and transformation of human society. As opposed to an enterprise seeking to make a profit, nonprofit organisations are voluntary and seek to advance the livelihoods of others without making a profit. The work done by nonprofit organisations is commended by most communities they serve, however, with the ever-rising social and economic challenges in various communities, the sustainability of nonprofit organisations comes into question as they might find themselves overburdened soon. Unequivocally, a new *modus operandi* will need to be adopted.

To respond to the threat, a contextualised empirical study of three nonprofit organisations (Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army) using the qualitative method and Osmer's four core tasks approach examines what is happening and why it is happening, provides various ways to respond to the identified issue at hand, and lastly determines what ought to happen.

As a result, the findings in this dissertation are that all three organisations are faced with financial constraints, high demand for services, and socio-economic barriers in the communities they serve. Withstanding this, the remedial intervention proposed is a theological point of departure inspired by the Christian theological approach of missional diakonia, which is a framework that prides itself on the Christian principles of service, compassion, justice, and community transformation. By adopting and integrating a missional diaconal framework, this dissertation suggests that the three organisations along with other nonprofit organisations which may find themselves in a similar predicament can neutralise the threats and continue to contribute to societal transformation.

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Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective

CHAPTER 1: GENERAL ORIENTATION

1.1 INTRODUCTION

An intriguing trend, which has been showcased on various South African-based news channels and social media platforms, on the valuable contributions that Non-Profit Organisations (NPO) and Non-Government Organisations (NGO) and Faith-Based Organisations (FBO) make towards struggling South African communities has caught the researcher's attention; more especially on how these three types of public-serving organisations appear to consistently respond to public outcries and pleas for help.

Through this trend, the impression created is that the role that NPOs, NGOs and FBOs play in South African communities is crucial as it is not limited to helping those in need but aims at tackling the socio-economic and political issues by being bearers of hope as part of their 'mission'. For this reason, this dissertation examines the acts of kindness and solidarity performed by NPOs, NGOs, and FBOs from a missional, diaconal perspective.

In the next heading, the researcher provides a more in-depth explanation of what inspired this study by first providing a social, economic, and political background of South Africa and then exerting the theological aspect or justification of the study.

1.2 BACKGROUND OF THE STUDY & LITERATURE REVIEW

South Africa is a country with a disheartening history of one of the most heinous systematic oppressions in the world – apartheid (Molepo 2023:71). The atrocities of this systematic oppression, or rather 'apartheid', were so dreadful that Vellem (2015:1) rates

it as “the second most atrocious and horrendous historical experience to Nazi Germany and holocaust in the 20th century”.

Apartheid, which is widely known to be a discriminatory political system, took place between the years 1948 to 1994 before coming to a halt when the first democratic elections took place in what Archbishop Desmond Tutu calls the ‘rainbow nation’ – “the unity of various cultural, racial or ethnic groups in South Africa during the post-apartheid era (after 1994) compared to the earlier divisiveness based on skin colour” (Tshwane 2009:9).

With that said, it is my argument that even though South Africans are said to be living in a ‘rainbow nation’, there was little to no effective change in the socio-economic circumstances of those who were once oppressed. Instead, the current socio-economic construct serves as a constant reminder of the segregation that the already socially and economically disadvantaged endured under the hands of the old administration along with the new administration.

For instance, according to Stats SA (2021), the national statistical service of South Africa adjusts its National Poverty Line (NPL) every year “to maintain their integrity and relevance over time.” An adjustment of the national poverty line draws a conceptualisation of different economic statuses or class levels (Visagie & Posel 2013:166). To explain further, Stats SA (2021:6) reports that the National Poverty Line is an important tool that was initially mandated in 2007 by the government of South Africa for Statistics South Africa to “establish a threshold that could be used in standardising the money-metric of poverty for the country”. By having this tool, the government believed that there could be adequate “statistical reporting of poverty levels and patterns, as well as the planning, monitoring and evaluation of poverty reduction programmes and policies.” What this entails is that in a country with an estimated population of 60,6 million, a measure of “individual economic well-being in terms of per capita household income” is done to establish relative positions within the economic hierarchy (Stats SA 2022:18). According

to Wright (2023:3), “economic hierarchy” is typically understood or defined as “a partial ordering of individuals, along one or more socially important dimensions, which affects the distribution of power, status and/or influence among those individuals.” As such, using the National Poverty Line, which Stats SA divides or categorises into three lines, *food poverty line*; *lower-bound poverty line* and *upper-bound poverty line*, “consistent and constant benchmark against which progress on a money-metric expenditure-based dimension of poverty can be monitored” (Stats SA 2021:6). Here is how the National Poverty Lines were distinguished as of April 2021:

- *Food poverty line*

This uses the ‘cost-of-basic-needs approach’, which is an index used to calculate the amount of money required for an individual to afford basic expenses such as “housing, food, taxes, healthcare and miscellaneous things” (Duong & Giap 2016:57). Stats SA (2021:3) determined that an individual needed a minimum of R624 per month to be able to afford “the minimum required daily energy intake” – this only consists of consumable items. This line is also referred to as the ‘extreme poverty line’.

- *Lower-bound poverty line*

Similar to how the Food Poverty Line or ‘extreme poverty line’ was calculated, the ‘cost-of-basic-needs’ formula was used to calculate the Lower-bound poverty line. The way this was done is that the Food Poverty Line was calculated and then combined with “the average amount derived from non-food items of households whose total expenditure is equal to the Food Poverty Line” (Stats SA 2021:3). In that regard, Stats SA (2021:3-5) determined that R890 was another poverty line threshold of which included not only food expenditure but also non-food expenditures.

- *Upper-bound poverty line*

The upper-bound poverty line was the other financial analysis used to determine a third threshold for people living under the poverty line. In this regard, Stats SA (2021:3-5) determined that R1335 was another amount an individual needed to afford what is regarded as basic needs. The ‘cost-of-basic-needs’ formula for calculating the Food Poverty Line plus “the average amount derived from non-food items of households whose total expenditure is equal to the Food Poverty Line” was again used.

A study conducted by the Studies in Poverty and Inequality Institute (2007:24)¹ states that the three poverty line thresholds designed and presented by Stats SA represent three common households in South Africa that live on and below the poverty line. This can then be understood as different standards of poverty being faced in South Africa. To elaborate further, Leibbrandt & Woolard (2015:29-30) state that due to the ever-rising economic inflation rates, most people are forced to select the type of food items they purchase as part of their food intake. Leibbrandt & Woolard (2015:35) expand on this by saying that although the National Poverty Line is adjusted now and then “to maintain their integrity and relevance over time” as suggested by Stats SA (2021) and Visagie & Posel (2013:166), “the inflation-adjusting can only serve as a short-term solution.” What is being argued by Leibbrandt & Woolard (2015:35) is that ultimately, the methodology being used to calculate the National Poverty Line is most likely going to be inaccurate because, as a way of presenting data, old poverty lines will be replaced with new poverty lines which will be used to “deflate poverty comparison with the past”.

Having explained this, the perception of this study's socio-economic and political background highlights the issues being faced by most communities in South Africa. To bridge this gap, NPOs, NGOs and FBOs have emerged as pivotal role players in their

¹ Studies in Poverty and Inequality Institute is a Non-Profit Organisation that has a research focus on generating new knowledge, information, and analysis in the field of poverty and inequality studies.

respective communities by addressing immediate needs while fostering long-term empowerment. Below is an overview of what NPOs, NGOs and FBOs are along with their discrepancies:

- Non-Profit Organisation (NPO)

According to Anheier, Milofky & Salamon (1998:68-69), a Non-Profit Organisation (NPO) is an organisation that runs on trying to better society as opposed to making a profit. Ciucescu (2009:14-15) states that through their philanthropy ², NPOs “offer tangible solutions to the community problems more efficiently and involving less costs than public administrations in areas such as social work or management of social welfare institutions.” In that regard, NPOs play a significant role in identifying social problems and developing and presenting probable solutions to the issues identified.

Martins, Singh & Tefera (2022:1) contribute a narrowed-down definition or description of NPOs by describing them as key role players in “resolving the challenges and inequalities prevalent in South Africa. The trio augments their view by stating that NPOs “operate against the three-way developmental challenge of unemployment, poverty, and inequality, with escalating burdens on the natural ecosystem and the certainties of environmental change in South Africa. According to Martins *et al.* (2022:2-3), the three-way developmental challenges identified are issues that have a long history that goes as far back as the apartheid regime and have been exacerbated over the years, thus creating more issues as causation³. Despite this, NPOs always show resilience to mitigate existential concerns (Martins *et al.* 2022:7).

² A generous expression to promote the welfare of others, usually by way of donating either money, food, time, etc.

³ The relationship of cause and effect between one event and the result.

- Non-government Organisations (NGOs)

Non-government Organisations (NGOs) are organisations established by a group of individuals who wish to pursue goals and aspirations that relate to the public, social, or political good of a nation or the world. Through these aspirations, NGOs play a crucial role in offering relevant information to change and influence policies that advocate for the poor, marginalised and those who might be affected by socio-economic and political inequities (Doh, Teegen & Vachani 2004:464-465). In that light, NGOs can be understood as “real agents for change” because they are not only in the social and economic sphere but also the political sphere (Brant & Lage 2008:81).

- Faith-Based Organisations (FBO)

When defining Faith-Based Organisations (FBO), Ariyaratne, Boro, Dalabona, De Lavisson, Samsudin & Sapra (2022:133) begin by describing FBOs as organisations whose values are rooted in faith and beliefs, usually of a particular faith. For instance, Christianity, Islam, or Buddhism. Ariyaratne *et al.* (2022:134-135) then state that through these values, FBO's point of discernment is determined as their dedication to specific religious traditions, organisations or communities' attributes to their mission and vision statements. This view is sustained by Noor & Nawi (2016:16), who, in providing a clearer vision of the nature of FBOs argue that “faith is often regarded as synonymous with religion” and that organisational welfare⁴ like FBOs are usually established by religious organisations with noble inspiration from religious teachings. Noor & Nawi (2016:17), however, continue to say that although FBOs' philanthropic enactments are inspired by religious teachings, most FBOs have adapted the concept of being community service agents. This means that through being community service agents, the agenda shifts from a way of evangelising to servicing the public's needs.

⁴ Organisations that seek to better the lives of people.

In South Africa, NPOs, NGOs and FBOs are known for their strong maxim which seeks to counteract the three-way developmental challenge of unemployment, poverty, and inequality, with escalating burdens on the natural ecosystem and the certainties of environmental change.

Coherently, there is a theological submission called *Prophetic Theology*, which also argues against socio-economic and political injustices. According to Laubscher (2022:4-5), Prophetic Theology is a theological discipline that stresses about the poor and marginalised. To further explain the type of discipline Prophetic Theology is, Naude (2011:1-2) provides five theological backings of the discourse and does this by first describing prophetic theology as a theology that is present in the Bible, specifically the Old Testament, where scriptures like Amos 3:12; 6:4; 4:1 and 5:11 speaks on the endured injustice and inequality integrated into the societal structures.

Secondly, as a theology of 'moral denouncement'. For reference, Naude uses Nathan's denouncement of David's act of murder and his relationship with Bathsheba (2 Samuel 11:12) as an example. The context in which Naude presents this is under the notion that "it is the Lord himself who denounces David's sin" (12:7-11). The third backing, which Naude sought to share in the same breath as the 'denouncement from God', is the prophets, and in this regard, the prophets, like Hosea 8:5, preach about repentance and judgement.

The fourth backing that Naude conveys about Prophetic Theology is a discourse characterised by a "pronouncement of a utopian alternative to current realities", where suffering will be overcome through an allured vision of the future that favours the poor, marginalised and unheard, as seen in Trito-Isaiah (49:10 & 2:4) as well as Ezekiel 37:1-14.

The last backing that Naude speaks on is the prophetic discourse's aim, which is expressing *Thato ya Modimo* (God's will). In this last breakdown, Naude makes a summarised objective of Prophetic Theology as a discourse that uncovers unjust

structures, makes strong moral denouncements, calls for repentance and brings a utopian alternative aimed at articulating *Thato ya Modimo* with context.

Sharing similar sentiments or trains of thought, Bedford-Strohm (2008), Pieterse (2011) & Masango (2022) provide distinctive definitions or understandings of Prophetic Theology, and in their definitions, Bedford-Strohm (2008:144) describes it as a discourse that connects "the biblical option for the poor with theological ethics". Pieterse (2011:1) describes it as a project of "social capital" in reaching out to the poor in our context, and Masango (2022) describes it as a theology that "brings the poor and marginalised at the centre of things."

Besides the above-mentioned, Bedford-Strohm (2008:144) also describes this discourse as "a theology with fundamental critical models which connect theological options exclusively with a confessional critique of western capitalism and its market approach." This type of theology not only advocates for the poor, marginalised and unheard concerning social and economic statistics like Stats SA but correlates the socio-economic and political circumstances of our realities with what has been prophesied in the Bible. Hence, Munthali (2014) along with Wilson & Letšosa (2014 4-5) propose that the Bible will always be relevant irrespective of the change in context. Morris (2018:18-24) adds to this discourse by saying that as a theological discipline that underscores⁵ the poor and marginalised, Prophetic Theology also consists of a powerful element known as 'missional diaconate'.

1.2.1 What is missional diaconate?

According to Knoetze (2013:40-41), when tackling the topic of 'missional diaconate', it is important first to understand what "*Diakonia*" is because that is the basis on which the concept of '*missional diaconate*' is built. In doing so, Nordstokke (2013:287-288) provides

⁵ To speak on or about something through emphasis

a Protestant⁶ definition of *diakonia* by explaining it as "a Christian theological term from Greek that encompasses the call to serve the poor and oppressed, hence the term deacon is usually associated with the term Diakonia as they both refer to the emphasis on service within vocations" (Nordstokke 2013:287-288).

The reason and relevance of understanding what diakonia is from a Protestant understanding are that scholars like Collins (1990) oppose and revise the general understanding of diakonia to what is known as a 'broader scope of the concept'. To explain more on the opposition and revision, Collins argues that the use of the Greek word is misused because of the New Testament context, which does not acknowledge diakonia as a 'mere service' as it is not compatible with the Greek tradition in Christian sources.

According to Collins (1990:62), when a modern Protestant view is used to understand diakonia, a humble and charitable service by a deacon or deaconess is sought as a misinterpretation of the Greek noun in the New Testament. Collins further propels the argument that instead of being understood as a mere humble service, it should instead be understood as an important task given to somebody by an important authority.

1.2.2 How does missional diaconate find itself entwined in matters relating to NPOs, NGOs and FBOs?

According to Knoetze (2021:5), considering its derivation, missional diaconate can be understood as the church's participation in the healing and restoration of a broken world. Van der Watt (2019:148) provides his understanding of missional diaconate by saying that it is a concept endorsed by the World Council of Churches in the 1990s to respond to social and economic issues such as poverty and injustice. Missional diaconate simultaneously aims at doing justice to the missional dimension of "being sent into the world" along with the "diaconal dimension 'to serve in solidarity'" (van der Watt 2019:149).

⁶ A Christian understanding that separated from the Catholic church during the Reformation.

Kaunda & Phiri (2016:191) propose that missional diaconate can be understood as “partaking in God’s mission not only from a Biblical approach or theoretical approach but also from a practical approach”. While Magezi (2017:2-4) views it as a community developmental model What this then entails is that besides an academic response, which is what most scholars tend to do when engaging on issues around poverty and injustice, missional diaconate can be understood as a response to the call of stewardship with a clear motive of loving and advocating for God’s troubled people (Knoetze 2019a:5).

From this perspective, it is my argument that where NPOs, NGOs and FBOs lack, the Christian concept of *missional diakonia* can be adopted by these organisations as a model for their continued quest towards the advancement of human society due to some of the shared values between NPOs, NGOs and FBOs with that of missional diaconate. Therefore, examining these three different organisations from a theological lens becomes a point of intersection for both nonprofit organisations and missional diakonia as they seek to advance society by enlightening God’s work in different spheres and how God uses his people, be they believers or non.

1.3 RESEARCH QUESTION

Inspired by what and how the concept of ‘missional diaconate’ is understood as a theological justification for Christians to partake in God’s mission of showing love and compassion for the poor, marginalised and unheard, the researcher developed a great/deep fascination with the subtlety of the concept (missional diaconate) and wanted to further examine how NPOs, NGOs and FBOs can integrate the concept. Subsequently, the focus point of the phenomenon under study will be on finding out:

- 1) What is the mission, vision, aims and objectives that NPOs, NGOs and FBOs ground themselves?
- 2) In what manner do NPOs, NGOs and FBOs stay relevant/irrelevant within society?

- 3) How do the enactments by NPOs, NGOs and FBOs mirror the Christian understanding of missional diakonia?
- 4) What is a strategic point of departure that can be used to encourage even greater participation from NPOs, NGOs and FBOs in a world where their presence is needed more than anything?

1.4 AIM AND OBJECTIVE OF THE RESEARCH

This study aims to develop a strategic discourse that can potentially influence the establishment of more NPOs, NGOs, and FBOs to care for the poor, marginalised and unheard. To achieve this research aim, the study has the following objectives:

- 1) To determine the most common mission, vision, aims and objectives of NPOs, NGOs and FBOs.
- 2) To study the relevance of NPOs, NGOs and FBOs in a socially and economically deteriorating country like South Africa and the reason behind it.
- 3) To establish how the enactments by NPOs, NGOs and FBOs mirror the Christian understanding of missional diakonia.
- 4) Establish a theoretical and practical blueprint that can be used to encourage the participation of more NPOs, NGOs, and FBOs in building a cohesive society.

1.5 RESEARCH GAP

In a robust inception for a conversation regarding poverty, homelessness and inequality, De Beer & Vally (2021:23) notes that the world is divided, and that the division is because of inequalities that exist socially, economically, and politically. As said, in most cases, those affected by the division find themselves marginalised and disadvantaged, thus needing people who can be their voices in their times of need – interlocutors. According to Vellem (2013:116), an interlocutor is a person or people who advocate for the poor and marginalised in many ways and are seen as bearers of change.

In that regard, when compiling this dissertation, the researcher came across various academic and non-academic publications about NPOs, NGOs and FBOs, along with the positive impact they have on society. Furthermore, the researcher found various common denominators or ideas that existed as part of the organisational structures for NPOs, NGOs and FBOs with that of missional diakonia. The researcher, however, also found that although there were many similarities in the *modus operandi* of NPOs, NGOs and FBOs, there was little to no theological literature that underscores all three organisational structures from a missional diaconal perspective.

Ultimately, this then meant that there is a gap or a lack of study, primarily in the understanding of what it is that NPOs, NGOs and FBOs are or could be doing that in light of a Christian dogma or teachings that exists. While bearing in mind that not everyone good to others is ascribed to Christianity. Be that as it may, by embarking on this study, the researcher hopes to contribute to the academic discourse in Practical Theology that encapsulates learning about societal patterns and processes in respect of missional diaconate.

1.6 RESEARCH METHODOLOGY

In formulating this study, the researcher saw an emancipating research gap that exists in the discourse that correlates the acts of kindness by NPOs, NGOs and FBOs to that of missional diakonia. As a result of this, the researcher makes use of Osmer's (2008) research methodology as it is regarded as an approach that takes note of the socio-economic and political context when used to engage in phenomenon relating to the field of Practical Theology (Retief 2016:11). The reason the researcher employs this methodology is because of how it asks critical questions that can guide interpretation and response to various scenarios. For instance, through Osmer's methodology, there are four questions which are asked, and they are:

- 1) What is going on?

- 2) Why is this happening?
- 3) What ought to be going on?
- 4) How might we respond?

To explain how the four questions above are answered, Osmer (2008) introduces what he calls the “four tasks of practical theological interpretation”, which are: descriptive-empirical task, interpretive task, normative task, and pragmatic task. Through the four tasks, Retief (2016:12) proposes that a fundamental structure of practical theology is created as the four tasks “endeavour to answer four central questions relevant to practical research”.

The heading to follow will briefly define and discuss the four tasks of practical theological interpretation.

1.7 OSMER’S FOUR CORE TASKS

1.7.1. Osmer states that the *descriptive-empirical task* asks, “What is going on?”. The purpose of this task is to identify the reason(s) why a study is needed and to ultimately find the best possible ways to tackle the issue at hand. Through this task, the situation or issue at hand gets to be explored by way of unfolding patterns and dynamics that exist. Osmer further explains how the unfolding happens by stating that one of the key features in understanding ‘what is going on?’ is by using contextual forms of research such as Empirical Research.

Patten (2017:3) expounds on the discourse of empirical research and does this by first explaining the term *empiricism* and describing it as a word or term derived from the Greek word for experience, *empeiria*. Patten states that through this experience, an observation is done to reap knowledge. Patten further explains that as an inevitable aspect of living and being alive, people make informal observations of their surroundings, and because of such observations, they are then able to executive decisions. For instance, before crossing a road from one side to the other, a mindful person would normally observe from

all directions at least two times to ensure that it is safe to proceed. These are the types of patterns and dynamics Osmer speaks about.

Upon explaining the derivation of *empiricism*, Patten (2017:3) continues to say that Empirical research is a term that ascends from the term *empiricism* and refers to “making planned observations” that incorporate a systematic and thoughtful process called “research”. Through this research, guiding principles on what to observe, whom to observe, how to observe, when to observe, and how to analyse the data as well as to interpret them are established.

1.7.2 The second task of study that Osmer brings forth is the *Interpretive task* and the question it asks is, “Why is this going on?”. This question seeks to understand the circumstance(s) which has since led to the identified issue at hand. This task can be understood as building up on the first task, the *descriptive-empirical task*, as it takes the data or information sought through the understanding of ‘what is going on?’ and then trying to find meaning to why the situation or issue is taking place. Osmer takes the explanation of this task even further by stating that through the study of patterns and dynamics, a concept of ‘sagely wisdom’, namely the ability to be thoughtful, make theoretical interpretations and make wise judgments can be applied.

1.7.3 The third task of study known as the *Normative task*, asks, “What ought to be going on?”. What this task does is that upon identifying what is the issue, and why it is happening; it then allows the researcher to provide suggestions on what they think should happen about the identified issue. Retief (2016:13) describes this task as one of the most crucial tasks as it not only welcomes various ways in which the issue can be dealt with

but also possesses a prophetic discernment that sets out to bring hope to those in a state of hopelessness through divine closure⁷.

1.7.4 The fourth task of study, *the Pragmatic task*, seeks to respond to the identified issue at hand with the most effective strategies and actions or performances as it asks, “How might we respond?” This task focuses a lot on leadership and how different leadership qualities can help influence a change in a situation or the issue at hand.

1.8 IMPLEMENTATION OF OSMER’S FOUR TASKS

The application of the four tasks will take into consideration the research focus/question of this study while attempting to tackle the aim and objectives as they coincide with one another. Herein are how the four tasks are going to be applied:

1.8.1 Descriptive-empirical task – what’s going on?

The descriptive-empirical task phase of the study aims to find valuable information to understand ‘what is going on’.

Considering this, the researcher contextualises the study by identifying three active organisational structures, namely Swaragano NPO, The Salvation Army, and Tshwane Leadership Foundation and formulates an empirical study by qualitative method to learn about the endeavours. The grounds for investigating the three organisations, Swaragano NPO, The Salvation Army, and Tshwane Leadership Foundation, is because of the unconventional research data that could be presented if the study is not narrowed to specific organisations. The organisations operate as NPOs (Swaragano NPOs), NGOs (The Salvation Army) and FBOs (Tshwane Leadership Foundation) in South Africa.

⁷ Divine closure can be understood as confirmations from the Bible where God or Jesus condemns or condones something. Thus, providing a biblical justification.

1.8.2 Interpretive task – why is this happening?

The interpretive task phase of the study seeks to interpret the empirical findings of the descriptive phase by creating a theoretical analysis that looks at the socio-economic and political context in which Swaragano NPO, The Salvation Army and Tshwane Leadership Foundation operate.

1.8.3 What ought to happen? (Normative task)

The normative task phase of the study seeks to determine what Retief (2016:15) describes as the “ethical and theological guidelines” that the missional diaconate offers on caring for the poor and the marginalised. As said, academic and non-academic ethical as well as theological guidelines will be utilised.

1.8.4 What is the modus operandi? (Pragmatic task)

The pragmatic task combines the findings obtained through the descriptive-empirical task, interpretative task, and normative task and creates a synthesis. The synthesis is then used to develop a strategic blueprint that can be adopted by nonprofit organisations in their continued quest to advance human society.

1.9 POSSIBLE DELIMITATION AND LIMITATIONS OF THE STUDY

This study consists of two aspects, which are literature-based and lived experiences (empirical study). Considering this, the researcher predicts that he might encounter issues relating to insufficient published literature that channels a discourse between missional diakonia and nonprofit organisations. Furthermore, since an empirical study will be conducted, the researcher is also aware of a possible setback that he might encounter relating to the processes of collecting, analysing, and presenting the data collected.

With the empirical study as an integral part of this dissertation, the researcher has devised a plan consisting of a timeline closely linked with the ‘outline of the dissertation’.

Another possible issue that the researcher has considered relates to dishonesty and deception from participants as they may not want to paint the organisation they represent or benefit from in a bad light. The threat that dishonesty and deception hold for the outcome of this dissertation is crucial as it could potentially jeopardise the research data obtained from the research findings.

The other potential threat is beyond the researcher's control, and this concerns the participants wishing to no longer participate in the study. The University of Pretoria has a Code of Ethics for scholarly activities signed by all participants, which allows them to be anonymous or to withdraw as they wish.

Withstanding the above-mentioned, as a corrective measure, the researcher will conduct all the empirical studies in good faith and hopes that the executive members and beneficiaries from each of the 3 organisations will also show the same courtesy.

1.10 OUTLINE OF THE DISSERTATION

The dissertation consists of six chapters, and the division of the work will be structured in line with the questions that Osmer proposes should be asked when embarking on a theological study:

In Chapter 1 the scope of the study is discussed, and this is done with the discussion of the background along with the motivation on why the study is/was undertaken. Through this chapter, the researcher unravelled the research question; the aim and objective of the research; the research gap; the research methodology; possible delimitations and limitations.

Chapter 2 will focus on the research methodology that is used in this study.

Chapter 3 will present the empirical research data and answer Osmer's Descriptive-empirical task on 'What's going on?'.

Chapter 4 will focus on the nature of Non-Profit Organisations, Non-Governmental Organisations and Faith-Based Organisations while further addressing or discussing the research findings from the empirical study. This chapter aims to address the Interpretive task: why is this happening?

Chapter 5 will focus on the theological ramifications of the missional diaconate and how it is understood. This chapter will be a more in-depth literature study that will provide more information on the understanding of partaking in the 'mission' as a response to the call of stewardship with "non-other motive than the unconditional love of God for getting involved with the marginalised and the less privileged people" (Knoetze 2019a:5). This seeks to answer Osmer's Normative task on 'what ought to happen.'

Chapter 6 will reflect on the general study while reflecting on Osmer's Descriptive-empirical task; the Interpretive task and Normative task and finally the Pragmatic task on 'how we might respond'.

1.11 PRELIMINARY CONCLUSION

This study consists of various elements usually found in academic disciplines such as theology, philosophy, and psychology, which are all part and parcel of *Social Sciences*⁸. In that regard, by employing this study, the researcher will provide an overarching dissertation that will not only contribute to the field of Practical Theology, which is the researcher's desired area of specialisation. Instead, it will extend to other disciplines that could be directly or indirectly linked to this study of a phenomenon.

In addition to the above-mentioned, the researcher hopes for this study to be used as a tool and as an inspiration for other studies.

⁸ An academic study or science that deals with human behaviour in its social and cultural aspect.

Most importantly, the researcher hopes to provide justified exposure to the Swaragano NPO, The Salvation Army and the Tshwane Leadership Foundation as they are going to be great contributors to the chapters of this dissertation that follow.

CHAPTER 2: RESEARCH METHODOLOGY

2.1 WHAT IS RESEARCH?

According to Naidoo (2011:47-48), research can be broadly defined as a systematic way of gathering data and information to gain knowledge on a subject. Research is the art of scientific and systematic search for pertinent information on a specific topic/area and is sometimes described as a voyage of discovery (Kabir 2016:2).

In a much earlier publication, Johnson & Onwuegbuzie (2004) provide an even more compelling definition of 'research' as being an academic activity that consists of technical components that "seek to define, redefine problems, formulate a hypothesis or suggest solutions, collect, organise and evaluate data; make deduction and reaching a conclusion; and lastly to carefully test the conclusion to determine whether it fits the formulated hypothesis."

Mindful of the basic principles of what research is and what it seeks to do, this study will employ a research concept known as '*Osmer's four core task approach*'. According to Osmer (2008), the four-core task approach consists of four questions which ask the following:

- 1) What is going on?
- 2) Why is this happening?
- 3) What ought to be going on?
- 4) How might we respond?

In addition to the '*four core task approach*' having four questions, there are also what is called the '*four tasks of practical theological interpretation*' which are '*descriptive-empirical task*', '*interpretive task*', '*normative task*', and '*pragmatic task*'. According to Retief (2016:12), using Osmer's four core tasks, a fundamental research structure is

created because the '*four tasks of practical theological interpretation*' aim to answer the four questions found under the '*four core task approach*'. Confusing as it may seem, there is a structural flow that Osmer has created, and this is how it works:

- The descriptive-empirical task seeks to answer the question of 'what is going on?'
- Interpretive task seeks to answer the question of 'why is this happening?'
- Normative task seeks to answer the question, 'What ought to be going on?'
- Meanwhile, the pragmatic task seeks to answer the question of 'How might we respond?'

Given the above mentioned, Smith (2010) reviews Osmer's four core task approach and states that the application of the four tasks takes into consideration the research focus of a study while attempting to tackle the aim and objectives as they coincide with one another. In this study, this is how the four tasks are applied:

2.1.1 Descriptive-empirical task – what's going on?

The descriptive-empirical task phase of the study seeks to examine the purpose of NPOs, NGOs and FBOs firstly; and, to understand the role that they play in South African communities.

Considering this, the researcher contextualises the study by identifying three active organisation structures, namely Swaragano, The Salvation Army, and Tshwane Leadership Foundation and formulate an empirical study by qualitative method to learn about the endeavours.

2.1.2 Interpretive task – why is this happening?

The interpretive task phase of the study seeks to interpret the empirical findings of the descriptive phase by creating a theoretical analysis that looks at the socio-economic and

political context in which Swaragano, The Salvation Army and Tshwane Leadership Foundation operate.

2.1.3 What ought to happen? (Normative task)

The normative task phase of the study seeks to determine what Retief (2016:15) describes as the “ethical and theological guidelines” that the missional diaconate offers on caring for the poor and the marginalised. As said, the ethical and theological guidelines that Scripture offers along with the literature study (academic and non-academic) will be utilised.

2.1.4 How might we respond? (Pragmatic task)

The pragmatic task combines the findings obtained through the descriptive-empirical task, interpretative task, and normative task and creates a synthesis. The synthesis is then used to develop a strategic blueprint that can be used to get people to be active and positive bearers of change in society.

The use of Osmer’s four core tasks as a research technique in this study is crucial as it introduces new dynamics that a literature study would not visit. For instance, the *descriptive-empirical task* asks, “What is going on?” The purpose of this task is to identify the reason(s) why a study is needed, unfold patterns and dynamics that exist through an empirical study and ultimately find the best possible ways to tackle the issue at hand (Osmer 2008:4).

According to Patten (2017:3), an empirical study or research is a research technique or concept derived from the Greek word *empiricism* or *empeiria* which translates to experience. The context in which the word is normally used relates to making informal observations to reap knowledge. However, in this context, the term is used more formally as it refers to ‘making planned observations’ that incorporate a systematic and thoughtful process called ‘research’.

Considering the above mentioned, the next headings shall focus on the methods or research design types that can be used under empirical research, which are ‘Qualitative Method’, ‘Quantitative Method’ and ‘Mixed Method’.

2.2 QUALITATIVE RESEARCH

According to Abuhamda, Bsharat & Ismail (2021:72), ‘*Qualitative research*’ is customarily referred to as exploratory, involving exploration or investigation, because it is used to “discover patterns in ideas and views”. Qualitative research is also described as being multi-method in focus because of how it makes use of the interpretative and naturalistic approach to its subject (Munthali 2014:31). Munthali expounds on this by stating that the qualitative method studies things in their natural setting with the attempt to make sense of or interpret the phenomena under study. Munthali further states that as “a process of careful, rigorous inquiry into aspects of the social world, qualitative research also produces formal statements or conceptual frameworks that provide new ways of understanding the world”. The qualitative method formulates the basis of a study on a small scale, which in turn consists of, but is not limited to, interviews, participant observation and direct observations.

The qualitative research method is one of the most common types of research design used in various fields of research, such as Social Sciences. As said, the inspiration or influence of qualitative research is noteworthy as it can be found in other research methodologies, such as the *Case Study method*, which is an intensive and rigorous research method that studies a phenomenon in its natural setting over time (Bhattacharjee 2012:93).

2.3 QUANTITATIVE RESEARCH

Quantitative research, according to Munthali (2014:32), can be described as a research design “of more empirical studies” because it is commonly used in ‘scientific laboratory experiments where the variables are measured, and scales weighed in naturalistic terms.’

Abuhamda *et al.* (2021:74) contribute to the discourse by stating that “the main aim of quantitative research design is to control the connotation between an independent variable and a population dependent variable or outcome variable.” Abuhamda *et al.* proceed to argue that as opposed to qualitative research, which formulates a study on a small scale (n), quantitative research consists of “many variables of a large number of techniques”. Through this, analytical and statistical data is then designed to test a theory. In addition to this, Abuhamda *et al.* (2021:72-73) speak about some of the intricate aspects that can be found in quantitative research by stating that besides working on a large scale and testing theory through analytical and statistical data, this type of research detaches the researcher along with their prejudice from the study participant. Thus, data presented, usually in the form of “charts, graphs, networks, lists, rubrics and Venn diagrams”, is more accurate (Mafuwane 2011:90-91).

2.4 MIXED METHODS RESEARCH METHODOLOGY

The third type of research design found in empirical studies or research is called *Mixed methods research methodology*. According to Mafuwane (2011:6), the mixed methods design is a method that makes use of qualitative and quantitative ways of research. Dawadi, Giri & Shrestha (2021:27-28) contribute to the discourse by describing the mixed method design as a consolidated form of research because of how data found through small (qualitative), and large (quantitative) theory testing scales are used to corroborate the findings of the phenomenon under study. Creswell (2008) & Terrell (2012) also contribute to the understanding of mixed methods by stating that the mixed method is a combination of two frequently used paradigms (qualitative and quantitative) in the Social Science field to provide a better understanding of a research problem or issue holistically. Mafuwane (2011:69) reasons that mixed methods research methodology should be understood as being “more than simply collecting both qualitative and quantitative data” since the data is integrated or mixed as part of a study. In other words, “the underlying

logic to mixing is that neither qualitative nor quantitative methods are sufficient in themselves to capture the trends and details of the situation” Mafuwane (2011:70).

2.5 EMPIRICAL METHOD TO BE USED AND WHY?

In the discussion of the three types of research designs found under empirical research (qualitative, quantitative, and mixed method methodology), it is notable that each design has its own *modus operandi* and that its point of discernment is greatly influenced by the type of content and context of a study.

With that said, since this study will be contextualised within the South African context; possesses a small sampling size (*n*) because only three organisations will be examined to analyse their motif from a missional diaconal perspective; and to establish a theoretical and practical blueprint to encourage more people to be active participants in the upliftment of society, the most suitable research design is the qualitative method.

2.6 PROPOSED MODEL FOR CODING AND DATA ANALYSIS

In a quest to demonstrate how to analyse and code data obtained through an empirical study by way of qualitative method, Theron (2015), a renowned scholar, proposes that there are five phases that one can follow, and they are:

- 1) Data Preparation
- 2) Coding
- 3) Member checking
- 4) Interpretation of results
- 5) Presentation of data

To demonstrate how the five phases can be adequately applied or incorporated in a qualitative study, Theron conducted a study that aimed at statistically evaluating the number of masters and doctoral students from the Faculty of Theology at NWU (North-West University) who completed their studies in the field of Practical Theology using the

qualitative method found under an empirical approach or study. With that said, when preparing her data, Theron began with consulting graduation booklets, which she obtained through the postgraduate office manager of the masters and doctoral programs, for the years 2010-2013. Upon evaluating the booklets, Theron found that between 2010 and 2013, 17 masters and 21 doctoral students had completed their studies in the field of Practical Theology and noticed that 37 of the 38 (97.4%) postgraduate students made use of the empirical method. The next step that Theron took was to find out which research designs or methods (qualitative, quantitative, or mixed method) were used, and as a result found that 25 of the 37 empirical studies made use of the qualitative method, while 4 studies made use of the quantitative method and 8 studies made use of the mixed method.

When Theron further studied the research structures of the 25 studies that made use of the qualitative method, she found that the researchers developed questionnaires and conducted semi-structured interviews to gain an in-depth understanding of their respondents' feelings and beliefs about the specific topics. When further evaluating the justifications for using the qualitative method as opposed to the other two research methods, Theron found that the reason most students from the Faculty of Theology at NWU (North-West University) completed their studies in the field of Practical Theology using the qualitative method was that they found the methods to be reliable, objective, credible, transferable, and confirmative. The students further justified their use of an empirical study by way of qualitative method through reference to other scholars who employed the same technique, therefore providing internal and external validity.

What can be seen above is a classical form of coding and analysing data because of how Theron went through various articulate stages to obtain the data and present the research findings. Below is how Theron's model for coding and data analysis will be adopted and applied in this study:

2.6.1 Phase 1 – Data preparation

In this phase, Theron proposes that a researcher must decide on the type of sources they are going to use as the base for their study.

How will this phase be applied: The researcher will compile an extensive literature review which will be used as a guiding principle for creating a base for this study. In doing that, the researcher will conduct a study on 3 organisations namely Swaragano, The Salvation Army and Tshwane Leadership Foundation. The study will comprise open-ended questionnaires and semi-structured interviews. An open-ended questionnaire is an inducing survey question given to a respondent to complete (Ropa & Rani 2012:273-274). A semi-structured interview is a qualitative research method aimed at gaining an in-depth understanding of what is being conveyed. A semi-structured interview typically lasts between 30 – 60 minutes and is highly recommended by scholars like Gugiu & Rodríguez-Campos (2007) and William (2015) due to its flexible structure which allows the researcher to prompt the interviewee to extensively express their thoughts and feelings about a subject matter.

2.6.2 Phase 2 – Coding

In the second phase, Theron proposes that a researcher must analyse the data they have collected/received as part of their data preparation and code them in various themes. For instance, the behaviours, conditions, events, relationships, strategies, aims and objectives. The primary focus in this phase is to find the common denominators of the data and grouping them to create themes.

How will this phase be applied: The questions the researcher asks through the questionnaires will be structured in a way that they are categorised into various themes. Therefore, the data that the researcher will be receiving is already coded. The themes or questions being asked in the questionnaires relate to the mission, vision, aims and

objectives of each organisation, to provide a clear stance on who the organisations are and their motif.

The people or persons who will complete the questionnaire are executive members of the organisation they represent.

2.6.3 Phase 3 – Member checking

In this phase, Theron states that a researcher needs to conduct a quality-assuring cycle of coding. What this means is that a researcher must perform another form of data gathering to pursue a guaranteed credibility of the research. According to Theron (2015:8), member checking is a form of asserting that the data obtained through the collecting of data does not only accurately portray what the participant conveyed but also validates the results of the coding process.

How will this phase be applied: Most production businesses have what is known as a quality assurance process to achieve client satisfaction; in that regard, the researcher will conduct a second round of an empirical study by way of qualitative method. However, instead of distributing questionnaires to the executive members; the researcher will conduct semi-structured interviews with 3 beneficiaries from each of the 3 organisations. The intention behind the introduction of semi-structured interviews as part of the research is to pursue guaranteed credibility of the data provided by the executive members of the organisations.

For clarity on how the data collection will be executed, the researcher will formulate and conduct semi-structured interviews based on the questionnaire answers provided by the 3 executive members of the 3 different organisations. By doing this, the researcher will have a broad overview of the general understanding of what the organisation are claiming to be doing, what the executive members are saying is happening, and what the recipients (beneficiaries) are experiencing.

2.6.4 Phase 4 – Interpreting results

In this phase, Theron suggests that a researcher must individually evaluate the different themes and categories following the coding of the data summary in phase 2. The reason behind the evaluation will be to draw meaning from it. Theron (2015:8) expresses the importance of this phase by referring to Osmer's (2008) '*interpretive task*' because of how it takes the data or information sought through the understanding of 'what is going on?' and tries to find meaning to why the situation or issue is taking place.

How will this phase be applied: As mentioned by the researcher there will be at least two rounds of empirical studies by way of qualitative method; in this phase, the researcher will firstly evaluate the answers provided by executive members of each organisation and; secondly, evaluate the responses captured from the semi-structured interviews with the 3 beneficiaries of each organisation; finally, integrate the responses from the executive member and 3 beneficiary to prepare for the presentation of the data collected.

2.6.5 Phase 5 – Presenting the data

In the last phase, Theron states that a researcher must sum up the data analysis process in a written report wherein discusses the findings from the empirical research. Thus, giving their conclusion.

How will this phase be applied: Upon coding, analysing, and evaluating the data obtained through questionnaires and semi-structured interviews, the research findings will be provided by the researcher in this phase. Similar to other theoretics in this study, this phase is considered as crucial because the researcher will not only provide the research findings from the empirical research studies that would have been conducted; but also provide a general overview that will be used parallel to the study as a whole.

2.7 PRELIMINARY CONCLUSION

Research is broad and because of how open-ended it can get, finding the best suitable research methodology is crucial as this will contribute to the collection, analysis, and evaluation of the research data.

The research methodology used in this research is an empirical study using the qualitative method and the research technique used consists of 5 phases that aim to answer Osmer's four core tasks and ultimately provide adequate research findings that will propose 'how we should respond.

CHAPTER 3: EMPIRICAL RESEARCH FINDINGS

This chapter aims to address the Descriptive-empirical task – what’s going on?

The descriptive-empirical task phase of the study seeks to find valuable information to understand ‘what is going on’.

Considering this, the researcher contextualises the study by identifying three active organisational structures, namely Swaragano NPO, The Salvation Army, and Tshwane Leadership Foundation and formulates an empirical study by qualitative method to learn about the endeavours.

The researcher will now share and present the empirical data collected through questionnaires completed by respondents or executive members from the three organisations which are Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army. In addition to this, the data collected through semi-structured interviews that were conducted with the benefactors of these organisations will also be presented.

A disclaimer worthy of being noted is that as part of the Code of Ethics for scholarly activities at the University of Pretoria, people who choose to participate in empirical studies are to complete a letter of consent consisting of information relating to the study. In this study, all protocols were observed.

Furthermore, the use of the data obtained through the empirical study is solely for academic purposes and will be vital in analysing and creating a contextualised insight into how NPOs, NGOs and FBOs operate. The data presented was translated mostly from the participant’s native languages to English to present chronicled data.

3.1 SWARAGANO NPO

Swaragano NPO was founded by Mrs Sanny Mashigo, a food catering entrepreneur who has been selling food in and around the industrial areas of Strydompark in the City of Johannesburg for over 30 years. Before it was known as 'Swarango NPO', the initiative began when Mrs Mashigo would share surplus food (leftover food) from her food business with the children in the informal settlement where she and her family reside. Mrs Mashigo continued with the initiative until April 2020 when the coronavirus (COVID-19) pandemic found itself on the shores of South Africa and the whole country was on an intensive lockdown.

As a person who normally purchases her business supplies monthly and in bulk, Mrs Mashigo found herself in an adverse situation as the 'intensive lockdown' of the country meant that she could temporarily not be able to resume her food catering business. At first, Mrs Mashigo thought that the COVID-19 outbreak would be contained, and everything would go back to normal after a few days or so. But to her surprise, the infection rate of people who were being diagnosed to have contracted the virus kept rising and rising by the hour; and this is when she realised that the few days, she thought everything would be up and running would in turn be weeks if not months. With that in mind, Mrs Mashigo developed a brilliant plan to cook and donate the business supplies she had in stock to families in her community that were affected by the pandemic. To many of the families in Mrs Mashigo's community, the intensive lockdown meant that a lot of breadwinners would lose their jobs since most of them worked staggering and informal jobs; it meant that the unemployment rate would increase; children who depended on National School Nutrition Programmes would be at a disadvantage since most of the children who benefit from these schemes are from poverty-stricken areas; and lastly, increase in poverty.

Bearing in mind all the negative impacts that the pandemic would have, Mrs Mashigo began to cook every seed of food she could find as part of her business supply until there

was nothing to cook. Driven by the obligation to do unto others what she would like for others to do to her should she find herself in their shoes, Mrs Mashigo extended her hand into her food business savings to sustain the initiative she had begun. Unfortunately for Mrs Mashigo, the lockdown of the country was extended to even longer months and she could not keep up with the prolonged needs of the people she was serving and the amount of money she had in her business' savings. When her fate was to become inevitable, Mrs Mashigo refused this outcome and extended her hand even further into her savings to be sustainable.

Amid everything that was happening and the challenges that Mrs Mashigo was facing, her daughter had been documenting everything and sharing it on various social media platforms. Little did they know that their hard work and perseverance were catching the attention of multiple corporate businesses and individuals who have since pledged to assist with money, clothes, and other food items to assist in the sustainability of Mrs Mashigo's initiative.

Through the love and light that Mrs Mashigo and her daughter Mpho Mashigo have brought to their community, Swaragano NPO, which is a term from the *Bapedi* native language which means 'solidarity', was born.

3.1.1 Swaragano NPO Executive Member

This is what an executive member from Swaragano NPO had to say when completing a questionnaire provided by the researcher:

Are there any socio-economic and/or political issues that are being faced within and around the community of your establishment? If yes, please identify the issues and discuss them elaboratively.

Yes, there are a lot of social and economic issues that the community for which Swaragano NPO caters to face. Swaragano NPO is located at 158 9th Road Bramley View, an area on the outskirts of Alexandra Township and Bramley View in the City of

Johannesburg. The community that Swaragano NPO caters to is an informal settlement with most of the people being unemployed, a shocking crime rate and children who either attend crowded public schools or do not attend school at all due to financial circumstances and or no recognised identification with home affairs.

What is/are the aims of the organisation you represent? (Please be as elaborative as possible)

Swaragano NPO aims to touch lives by making the world a better and safer place for children who find themselves in unfortunate circumstances that may hinder their chances in life.

What is the mission statement of the organisation you represent? (Please be as elaborative as possible)

Although Swaragano NPO caters for destitute families, Swaragano's primary mission is to empower underprivileged children and orphans in Alexandra, Johannesburg, by providing them with the necessary tools, resources, and opportunities to thrive in various aspects such as emotionally, psychologically, and academically for them to be contributing members to/in society.

What is the vision statement of the organisation you represent? (Please be as elaborative as possible)

Swaragano NPO envisions a future where every child in Alexandra has equal access to quality education, healthcare, and support; thus, enabling them to break the cycle of poverty and become self-sufficient individuals who contribute positively to society.

What is/are the objectives of the organisation you represent? (Please be as elaborative as possible)

Swaragano NPO's objective is to create adequate means that seek to protect vulnerable children in Alexandra and to also present them with equal opportunities in society. Furthermore, to create a systematic blueprint that can be adopted by all human beings who share Swaragano NPO's dream.

Would you say that the organisation you represent fulfils or has been able to achieve the identified mission, vision, aims and objectives you have identified? Please elaborate on why you say so.

Yes, however, I would not use the word 'fulfilled' for its purpose because there are a lot of children in and around the community we cater to who are still affected by the social and economic issues which are not only prevalent in South Africa but globally. Instead, what I would say is that the impact that Swaragano NPO has made in its community is rather admirable because of the countless families that have benefited from the initiative and continue to benefit to this day.

A significant part of this study is to look at what the term 'serving' means in different contexts. Based on the answers you provided above; would you regard the role being provided by the organisation you represent as 'serving'? Please elaborate on why you say so.

According to the Merriam-Webster dictionary, when used as a verb and in the context or nature of a certain enactment, the word 'serve'; 'served' or 'served' can mean:

- *to be a servant*
- *to be of use*
- *to be favourable, opportune, or convenient*

I will speak for myself in this regard as opposed to speaking on behalf of the organisation. I would like to first start by saying that waking up early in the morning to "serve" without an income, is not easy unless you are called for it. I believe I am called to serve. I believe that I am serving because I manage to touch lives and make an impact in

my society. The joy I receive after spending time with people whom I am truly assisting from the kindness of my heart brings me this unimaginable joy that I don't think there are enough words to comprehend.

The world is a cruel place, with vile people who only care for their own. Being that I go through similar hardships as the people that Swaragano NPO is assisting, I always keep my head high because I believe that I have a purpose, and this is reflected by the smiles and resilience the children have after they have welcomed me into their lives.

3.1.2 Swaragano NPO benefactors/beneficiaries

The beneficiaries from Swaragano NPO had this to say when participating in a semi-structured interview with the researcher:

According to an executive member from Swaragano NPO, there are a lot of social and economic issues that the community in which Swaragano NPO caters faces. The community that Swaragano NPO caters to is an informal settlement with most of the people being unemployed, a shocking crime rate and children who either attend crowded public schools or do not attend school at all due to financial circumstances and or no recognised identification with home affairs. Would you say that you agree or disagree with this statement? And why?

Swaragano NPO benefactor 1: I agree with the statement that issues are being faced in our community and for me, I would like to think that one of the biggest issues being faced is unemployment. As you are interviewing me today at this time of the day (morning) it is because I am unemployed and the many people that you see around us are unemployed. The issue of unemployment has become one of the contributing factors to overcrowding in public schools because a lot of parents cannot afford to put their children in fee-paying schools. Hence, there is a high crime rate in and around our community because people cannot afford to take care of themselves or their loved ones.

Swaragano NPO benefactor 2: Yes, I agree that a lot of people are unemployed and because of this, children find themselves suffering academically. What I mean by this is that since the parent/parents of a child is/are unemployed, the child will unfortunately have to attend a public school – which is statistically known to be extremely overcrowded. Since the parent or parents would be unemployed, the child is more likely to be undernourished because there is little to no food at home and the only place where they might find some sort of nourishment is through school feeding schemes.

What is most disheartening is that although the child might get some form of nourishment from school, the gap or disconnection between home and school eventually takes its toll on the child. The reason this happens is that the child is more likely to face the challenge of possibly sleeping on an empty stomach when they get home. In addition to this, the child might receive a lack of academic support from both at home due to the parents maybe not being literate and at school because they receive divided attention due to the issue of overcrowding in the classrooms.

As a result, many of these children drop out of school and become influenced into a life of crime to be able to take care of their families or themselves.

Swaragano NPO benefactor 3: I agree that the issues that were highlighted by the executive member from Swaragano NPO are true, and I say this because most of the people who benefit from this organisation are unemployed.

The executive member from Swaragano NPO stated that the organisation caters for destitute families but has a primary goal of empowering underprivileged children and orphans in their community by providing them with the necessary tools, resources, and opportunities to thrive in various aspects such as emotionally, psychologically, and academically for them to be contributing members to/in society. Firstly, do you agree with

the statement that they cater for destitute families? Secondly, have you witnessed activities of empowerment for children in the community by Swaragano NPO?

Swaragano NPO benefactor 1: Yes, they assist a lot of people who are destitute. For example, they serve food on the daily, sometimes they provide us with pre-loved clothes (donated clothing) and sometimes vegetables so that we can be able to cook in our homes as well. They are truly helping the community with their work.

In all honesty, the work that Swaragano NPO does not only empowers the children in the community but everyone because we as the parents feel a sense of relief knowing that we are sorted for the day and therefore our children also get empowered.

Swaragano NPO benefactor 2: It is true that the organisation assists people and families who are destitute. For instance, I do not work and spend most of my time in the 'kitchen' (stall) where the Swaragano NPO is located.

Yes, Swaragano empowers children and the reason I say this is because they introduce the children who frequent the 'kitchen' to new things and people. Therefore, this is empowering because the children get to see that there is an undiscovered life that exists beyond what they know.

Swaragano NPO benefactor 3: To answer your first question, yes, I agree with the statement that the community or people that Swaragano NPO caters to are mostly people who do not have or lack the means to provide for themselves. To answer your second question, yes, I have witnessed activities of empowerment for the children in our community by Swaragano NPO. One of the activities of empowerment is that they serve food at least twice a day (breakfast and lunch), meaning that children who might have been at school the whole day will at least be served lunch when they get home. The form of empowerment I have witnessed is that the volunteers from Swaragano NPO assist the children with homework and school projects.

If you were to describe the role being played by Swaragano NPO in the community, what words would you use to associate the work that they are doing?

Swaragano NPO benefactor 1: The role that Swaragano NPO is playing in the community is vital and I would describe what they are doing in the community as ‘*botho*’, possessing elements of humanitarianism.

Swaragano NPO benefactor 2: Swaragano NPO cares and shows kindness towards the people it caters for; they do not discriminate. The reason I say this is because they do not care whether you are young, old, black, or white, have enough food at home or not, they will ensure that you never leave the kitchen on an empty stomach. *Ubuntu ke lobo – that is what we call being human and the promotion of human welfare (humanitarianism).*

Swaragano NPO benefactor 3: I am a Christian and where I come from the role being played by Swaragano NPO aligns with the Christian teachings of loving thy neighbour and being compassionate for one another. When Swaragano NPO serves the people, it does so humbly and enthusiastically.

3.2 TSHWANE LEADERSHIP FOUNDATION

The Tshwane Leadership Foundation is an ecumenical community organisation based in the inner city of Pretoria. It was created in 1993 by six congregations from different denominations to serve some of the most vulnerable populations of the inner city. The vulnerable communities it focuses on are homelessness, women and girls at risk, residents of low-cost housing projects, refugees, and children at risk. Over the years it created different programmes and spun off different organisations – a social housing company, an urban training institute and an enterprise incubator – to address specific urban challenges. The central focus of the Tshwane Leadership Foundation is to find "Pathways out of Homelessness" and address all the issues that force people into social exclusion to bring about social inclusion. The Tshwane Leadership Foundation

has rooted its work in ongoing and intentional theological reflection on the city and urban vulnerability. It was also instrumental in creating Leadership Foundations Africa, a peer mentoring network of 13 Christian Leadership Foundations, committed to the socio-spiritual transformation of different African cities. Currently, 13 cities belong to this network.

3.2.1 Tshwane Leadership Foundation Executive Member

This is what an executive member from the Tshwane Leadership Foundation had to say when completing a questionnaire provided by the researcher:

Are there any socio-economic and/or political issues that are being faced within and around the community of your establishment? If yes, please identify the issues and discuss them elaboratively.

Yes, there is a wide range of socio-economic and political issues that exist in and around the area where the Tshwane Leadership Foundation operates. For instance, there is a high unemployment rate in the City of Tshwane, a high number of homeless people and an extremely high number of Gender Based Violence and Human trafficking cases.

What is/are the aims of the organisation you represent? (Please be as elaborative as possible)

Tshwane Leadership Foundation aims to be in solidarity with the most vulnerable people of the inner city. To facilitate integrated holistic interventions, considering people with their social, economic, socio-political, emotional, and spiritual needs, but also combining care (services) with development (empowerment programmes) and longer-term policy work (social justice). To contribute to the regeneration of the inner city but in ways that are radically inclusive of vulnerable groups. To invest the resources of the local churches and communities into the city, and to broker additional resources

from outside. And to help organise local assets and communities for effective public participation.

What is the mission statement of the organisation you represent? (Please be as elaborative as possible)

As part of their mission, the Tshwane Leadership Foundation partners with churches and communities for sustainable urban transformation, where they encourage, empower, and journey with people. Through this initiative, the Tshwane Leadership Foundation seeks to build inclusive and compassionate communities that practice justice and righteousness. Thus, having all people sit at the table and have access to resources that will sustain life.

What is the vision statement of the organisation you represent? (Please be as elaborative as possible)

Tshwane Leadership Foundation's vision statement is to see healthy and vibrant communities flourishing in God's presence.

What is/are the objectives of the organisation you represent? (Please be as elaborative as possible)

To be in solidarity with the most vulnerable people of the inner city. To facilitate integrated holistic interventions, considering people with their social, economic, socio-political, emotional and spiritual needs, but also combining care (services) with development (empowerment programmes) and longer-term policy work (social justice) To contribute to the regeneration of the inner city but in ways that are radically inclusive of vulnerable groups. To invest the resources of the local churches and communities into the city, and to broker additional resources from outside. To help organise local assets and communities for effective public participation.

Would you say that the organisation you represent fulfils or has been able to achieve the identified mission, vision, aims and objectives you have identified? Please elaborate on why you say so.

The Tshwane Leadership Foundation is a key factor in the Inner City of Pretoria. It has shown a clear commitment to the most vulnerable and has consistently shown. It has developed a housing company that houses 4500 people who are at risk of homelessness. Our special needs housing is a template for other organisations to follow. With the University of Pretoria and other organisations, it has developed the Tshwane Homelessness Policy which is the first of its kind in South Africa. It was also instrumental in facilitating the first homeless count in South Africa, which was robust and sought to quantify the number of homeless people on the street without resorting to hyperbole or downgrading the problem.

A significant part of this study is to look at what the term 'serving' means in different contexts. Based on the answers you provided above; would you regard the role being provided by the organisation you represent as 'serving'? Please elaborate on why you say so.

According to the Merriam-Webster dictionary, when used as a verb and in the context or nature of a certain enactment, the word 'serve'; 'served' or 'served' can mean:

- *to be a servant*
- *to be of use*
- *to be favourable, opportune, or convenient*

Based on the Biblical principle of Ministry as 'service' I think that the Tshwane Leadership Foundation has done just that. The members of the Tshwane Leadership Foundation have either come from homelessness or have a great passion for vulnerable people as the face of God in the vulnerable and homeless. We see serving people on the streets of Tshwane as serving God. We have weekly prayer services in our offices and daily prayer in our programs. We do not just feed the people that we

serve but journey with them into wholeness. As Irenaeus said in the 2nd Century, "The Glory of God is man (sic) fully alive". We believe that we serve God by serving our vulnerable brothers and sisters.

3.2.2 Tshwane Leadership Foundation benefactors/beneficiaries

The beneficiaries from the Tshwane Leadership Foundation had this to say when participating in a semi-structured interview with the researcher:

According to an executive member of the Tshwane Leadership Foundation, there are a wide range of socio-economic and political issues that exist in and around the area where the Tshwane Leadership Foundation operates. For instance, there is a high unemployment rate in the City of Tshwane, a high number of homeless people and an extremely high number of Gender Based Violence and Human trafficking cases. Would you say that you agree or disagree with this statement? And why?

Tshwane Leadership Foundation Benefactor 1: Yes, the executive member is correct, there are a lot of issues in the city. The reason I agree with the statement is that look around us (showing me the polluted area with tents made from plastic and cardboard boxes by homeless people as their shelter).

Tshwane Leadership Foundation Benefactor 2: I agree with the executive member. The reason I agree is that every third person you see here either has a criminal record, drug addiction, is unemployed, dropped out of school or is homeless. The women included.

Tshwane Leadership Foundation Benefactor 3: Yes! There are big and many problems here. The reason I say this is because there are people like us who have experienced the worst in life and are still experiencing it.

The executive member from the Tshwane Leadership Foundation stated that the organisation focuses on homeless communities, women and girls at risk, residents of low-cost housing projects, refugees, and children at risk. In addition to this, the executive member stated that the Tshwane Leadership Foundation partners with churches and communities for sustainable urban transformation, where they encourage, empower, and journey with people. Would you say that you have experienced or witnessed any form of empowerment from the Tshwane Leadership Foundation? If yes or no, kindly elaborate on why you say so.

Tshwane Leadership Foundation Benefactor 1: This is true, I have witnessed them help a lot of people that I know, me included. Those people (Tshwane Leadership Foundation) are doing a lot in the community to help us get on track and to be better people.

Tshwane Leadership Foundation Benefactor 2: The organisation empowers us to be our better selves. They have programs that aim at rehabilitating people. For example, there is a facility where they provide people with food and other necessities while assisting them to be contributing members of society.

Tshwane Leadership Foundation Benefactor 3: Yes, I have experienced a sense of empowerment from the Tshwane Leadership Foundation. When I first learnt about the Tshwane Leadership Foundation, I was at one of my lowest points in life and nothing mattered anymore to me. A friend of mine took me to one of the establishments affiliated with the Tshwane Leadership Foundation and they helped me, a lot. Had it not been for my friend introducing me to the Tshwane Leadership Foundation, I probably would have taken my own life.

If you were to describe the role being played by the Tshwane Leadership Foundation in the community, what words would you use to associate the work that they are doing?

Tshwane Leadership Foundation Benefactor 1: The role that the Tshwane Leadership Foundation plays is huge and so is the impact. I think the word I would use to describe their work is 'selflessness'. They truly do work on advancing the livelihoods of others and do so without any discrimination.

Tshwane Leadership Foundation Benefactor 2: I think I would describe the role that they play in the community as remarkable.

Tshwane Leadership Foundation Benefactor 3: I think 'heaven sent' are the words I would use because '*ho ne ho le lefifi ka nako eo bophelong ba ka*' - it was at a very dark time in my life.

3.3 THE SALVATION ARMY

The Salvation Army was birthed in 1865, when William Booth, a London minister, gave up the comfort of his pulpit and decided to take his message into the streets where it would reach the poor, the homeless, the hungry and the destitute. His original aim was to send converts to established churches of the day, but soon he realised that the poor did not feel comfortable or welcome in the pews of most of the churches and chapels of Victorian England. Regular churchgoers were appalled when these shabbily dressed, unwashed people came to join them in worship. Booth decided to establish a church, especially for them — the East London Christian Mission. The mission grew slowly, but Booth's faith in God remained undiminished. In May of 1878, Booth summoned his son, Bramwell, and his good friend George Railton to read a proof of the Christian Mission's annual report. At the top, it read: *The Christian Mission is a volunteer army*. Bramwell strongly objected to this wording. He was not a volunteer: he was compelled to do God's work. In a flash of inspiration, Booth crossed out "volunteer" and wrote "Salvation". In doing this, The Salvation Army was born.

According to The Salvation Army Act of 1980:

“The Salvation Army is an integral part of the Christian Church, although distinctive in government and practice. The Army’s doctrine follows the mainstream of Christian belief and its articles of faith emphasise God’s saving purposes. Its objects are ‘the advancement of the Christian religion... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole’.”

The movement has spread from London, England, to many parts of the world. The rapid deployment of the first Salvationists was aided by the adoption of a quasi-military command structure in 1878 when the title, ‘The Salvation Army’, was brought into use. A similarly practical organisation today enables resources to be equally flexible. Responding to a recurrent theme in Christianity which sees the Church engaged in spiritual warfare, the Army has used to advantage certain soldierly features such as uniforms, flags and ranks to identify, inspire, and regulate its endeavours. Evangelistic and social enterprises are maintained, under the authority of the General, by full-time officers and employees, as well as soldiers (full members of the church) who give service in their free time. The Army also benefits from the support of many adherents and friends, including those who serve on advisory boards. Leadership in the Army is provided by commissioned officers who are recognised ministers of religion.

3.3.1 The Salvation Army Executive Member

The executive member from The Salvation Army had to say when completing a questionnaire provided by the researcher:

Are there any socio-economic and/or political issues that are being faced within and around the community of your establishment? If yes, please identify the issues and discuss them elaboratively.

N/A

What is/are the aims of the organisation you represent? (Please be as elaborative as possible)

The aim of The Salvation Army is to:

- Save Souls
- Grow Saints
- Serve Suffering Humanity

What is the mission statement of the organisation you represent? (Please be as elaborative as possible)

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

What is the vision statement of the organisation you represent? (Please be as elaborative as possible)

The Salvation Army is a vibrant movement with people of integrity, coming alongside communities, enabling growth and transformation of the whole person through the Gospel of Jesus Christ.

What is/are the objectives of the organisation you represent? (Please be as elaborative as possible)

To achieve our objectives as an organisation will be done so by:

- Saving Souls which refers to evangelism.
- Growing Saints which refers to discipleship.
- Serving Suffering humanity which is community engagement.
- People Development which refers to leadership development.

- Focus on the next generation which refers to paying attention to Youth and Children ministry work.
- Improve Sustainability which is about stewardship.

Would you say that the organisation you represent fulfils or has been able to achieve the identified mission, vision, aims and objectives you have identified? Please elaborate on why you say so.

As an organisation we are in a renewal process, the new strategic plan (2024-2028) has recently been implemented to ensure that we are on the right track with achieving the mission and vision of The Salvation Army in Southern Africa territory. There has been a massive decline in donations and sponsorship thus hindering the work we have set out to do.

A significant part of this study is to look at what the term 'serving' means in different contexts. Based on the answers you provided above; would you regard the role being provided by the organisation you represent as 'serving'? Please elaborate on why you say so.

According to the Merriam-Webster dictionary, when used as a verb and in the context or nature of a certain enactment, the word 'serve'; 'served' or 'served' can mean:

- *to be a servant*
- *to be of use*
- *to be favourable, opportune, or convenient*

The Salvation Army believes in the priesthood of all believers, everyone has a significant role to play in the work of the organisation. We are a people called to serve by being servants to the least in our communities. We are called to serve hence the insignia 'S' on our uniform. Service is at the centre of who we are, our community work

of responding to emergencies and whatever challenges that people might face is what we stand for.

Our founder always said the SOUP, SOAP, and SALVATION meaning that we must first provide and serve people something to eat before preaching salvation to them.

3.3.2 The Salvation Army benefactors/beneficiaries

The beneficiaries from The Salvation Army had this to say when participating in a semi-structured interview with the researcher:

Are there any socio-economic and or political issues that your community is/are facing?

The Salvation Army Benefactor 1: Yes, there are issues in the community that we are facing.

The Salvation Army Benefactor 2: Yes, and I think a lot of people in South Africa would agree.

The Salvation Army Benefactor 3: We have a lot of social and economic issues in the community and one of the biggest issues is unemployment.

According to an executive member from The Salvation Army, the Army's doctrine follows the mainstream of Christian belief and its articles of faith emphasise God's saving purposes. Its objects are "the advancement of the Christian religion... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole. Have you experienced or witnessed any of the 'objects' that The Salvation Army is proclaiming? If yes, kindly identify the object.

The Salvation Army Benefactor 1: Yes, I have experienced one of the 'objects' that the executive member says The Salvation Army proclaims and that being 'charitable objects to society'.

The Salvation Army Benefactor 2: I have personally experienced and still experiencing some of the 'objects' mentioned and that is the advancement of the Christian religion.

The Salvation Army Benefactor 3: Yes, I have witnessed some of the 'objects'. The object I have witnessed is The Salvation Army's relief of poverty in the various communities, including the one I live in.

If you were to describe the role being played by The Salvation Army, what words would you use to associate the work that they are doing?

The Salvation Army Benefactor 1: I think that The Salvation Army lives up to its name, and so I think the best way I would describe them as being 'the saviours that the world needs during moments of trials and turbulences.

The Salvation Army Benefactor 2: The words I would use to describe the role that The Salvation Army is playing in associating to their work is that they are 'caring'.

The Salvation Army Benefactor 3: The Salvation Army is clear on its aims and objective, and that means a lot as it creates a clear impression of what is it that they are doing and why they are doing it.

CHAPTER 4: FINDINGS AND DISCUSSIONS

This chapter aims to address the Interpretive task – why is this happening?

The interpretive task phase of the study seeks to interpret the empirical findings of the descriptive phase by creating a theoretical analysis that looks at the socio-economic and political context in which Swaragano NPO, The Salvation Army and Tshwane Leadership Foundation operate.

Furthermore, the nature and purpose of NPOs, NGOs and FBOs are discussed to shed light on the valuable contributions that they make towards struggling communities.

4.1 FINDINGS

In formulating this study, the researcher saw an emancipating research gap that exists in the discourse that correlates the acts of kindness by NPOs, NGOs and FBOs to that of missional diakonia. As a result of this, the researcher made use of Osmer's (2008) research methodology to embark on a contextualised empirical study that would look at the role that NPOs, NGOs and FBOs play in South African communities. To contextualise the empirical study, three organisations which are Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army were examined.

The facilitation of the empirical study consisted of questionnaires which were completed by respondents or executive members from the three organisations; along with semi-structured interviews which were conducted with three benefactors from each of the 3 organisations. The content discussed in both the questionnaires and the semi-structured interviews concerned Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army and these were the reason findings:

4.1.1 Swaragano NPO

Swaragano NPO is a Non-Profit Organisation located on the outskirts of Alexandra, one of the oldest townships in the City of Johannesburg. The organisation was accidentally founded by Mrs Mashigo, a food catering service provider in the industrial areas of Strydompark. The initiative began when Mrs Mashigo would share the surplus from her food business with children in her community who came from disadvantaged backgrounds. The act of kindness by Mrs Mashigo and her daughter began to expand from feeding children in their community to assisting families who found themselves in tough times during the coronavirus (COVID-19) pandemic which in South Africa lasted a little over 3 years.

Post the COVID-19 pandemic, the Mashigos were still committed to helping those in need and this is how it then led to the establishment of what is known as *Swaragano NPO*.

To get an in-depth understanding of who Swaragano NPO and their dynamics, an executive member from the organisation agreed to participate in a study conducted by the researcher. The study consisted of a questionnaire which was completed by the executive member. Through this questionnaire, the executive member highlighted that the organisation aims at “touching lives” and caring for destitute families as its mission. In addition to the above-mentioned, the executive member stated that the organisation had a peculiar operational approach, and the reason is that although they “touch lives” and care for those in need; they believe that a core aspect which has led to the social and economic exclusivism is the educational system. According to the executive member, the causation that had led to some of the social and economic inequalities is due to the inadequate tools, resources, and opportunities available to children in struggling communities. As a result, the people in these communities find themselves in never-ending poverty cycles.

Herein, the executive member stated that Swaragano NPO’s motto has gradually shifted from feeding people to attending to the root of the problem. Through this view, the

organisations seek to empower children from a young age so they can become self-sufficient individuals with better opportunities.

To bear out what was said by the executive member, 3 beneficiaries were interviewed about Swaragano NPO's motto and they all agreed that the community they live in is faced with a lot of social and economic issues; and that the educational system is contradictory to its own mission statements which seeks to provide equal opportunities to learners.

According to the beneficiaries, Swaragano NPO holds on to its mission, vision, and objectives and the reason they say this is because of the families they provide for and how they empower the people they serve. The role that Swaragano NPO plays in the community is commanded due to their inclusive and humanitarianism ideologies of *ubuntu* or *botho*.

4.1.2 The Salvation Army

The Salvation Army, a Non-Governmental Organisation, was established in 1865 by William Booth, a minister from London, England. The establishment began as a missional journey to plant churches in and around London, but the plan was revised that the churches be planted to accommodate specifically the poor and marginalised. The Salvation Army's doctrine follows the mainstream of Christian belief and aims at not only advancing the religion but also education and societal upliftment.

According to an executive member of The Salvation Army, the organisation aims to "save souls, grow saints, and serve suffering humanity". The organisation is an international movement that proclaims the Biblical message of not only loving God but meeting human needs in His name without discrimination.

When asked about their understanding of the term '*servicing*' and whether they could relate the word to the work that The Salvation Army is doing in the world; the executive member stated that the organisation believes in the priesthood of all believers and that everyone

has a significant role to play. The executive member stated that the organisation has an 'S' insignia on their uniform which for the executive symbolises the call to 'service'. Furthermore, the executive member highlighted that the 'S' insignia also serves as a reminder to all those who have been called to serve that they should not only focus on saving people but also ensure that they treat them with dignity.

4.1.3 Tshwane Leadership Foundation

The Tshwane Leadership Foundation is a Faith-Based Organisation established in 1993 by a church consortium and serves as a parent organisation to multiple non-profit organisations in the City of Tshwane. The organisation's central focus is "to find pathways out of homelessness and address all the issues that force people into social exclusion to bring about social inclusion."

According to an executive member from the Tshwane Leadership Foundation, the communities that the organisation operates in are affected by socio-economic and political issues. The Tshwane Leadership Foundation aims to be in solidarity with vulnerable people by empowering and introducing sustainable transformation in the inner city. In their opinion, when asked about their understanding of what it means to 'serve' and whether this word could be associated with the Tshwane Leadership Foundation's modus operandi, the executive member stated that "based on the biblical principle of ministry as 'service', the Tshwane Leadership Foundation has done just that." Furthermore, the executive member highlighted that they believed that through the Tshwane Leadership Foundation, they see "serving people on the streets of Tshwane as serving God".

When the 3 beneficiaries from the Tshwane Leadership Foundation were asked about their views on what was propelled by the executive member, they all agreed that their communities are riddled with socio-economic and political issues which affect people of all genders, races, and ages. The beneficiaries attested to the Tshwane Leadership Foundation assisting homeless communities and journeying with them.

To be able to interpret this analysis, one will have to first comprehend the fundamental nature and purpose of the structures of NPOs, NGOs and FBOs. Herein is a broader spectrum of the nature and purpose of NPOs, NGOs and FBOs:

4.2 DISCUSSION

According to Anheier, Milofky & Salamon (1998:68-69), a Non-Profit Organisation (NPO) is an organisation that runs on trying to better society as opposed to making a profit. Ciucescu (2009:14-15) says that through their philanthropy, NPOs “offer tangible solutions to the community problems more efficiently and involving less costs than public administrations in areas such as social work or management of social welfare institutions.” In that regard, NPOs play a major role in the identification of social problems, developing and presenting probable solutions to the identified problems.

Martins, Singh & Tefera (2022:1) contribute a narrowed-down definition or description of NPOs by describing them as key role players in “resolving the challenges and inequalities prevalent in South Africa”. The trio augments their view by stating that “NPOs operate against the three-way developmental challenge of unemployment, poverty, and inequality, with escalating burdens on the natural ecosystem and the certainties of environmental change in South Africa.” According to Martins *et al.* (2022:2-3), the three-way developmental challenges identified are systematic issues that have been in existence for the longest of time and have been exacerbated over time because of cause and effect. Despite all of this, NPOs always show resilience to mitigate existential concerns (Martins *et al.* 2022:7).

When we look at the definition and position of NPOs as enacted by the Parliament of the Republic of South Africa, Nonprofit Organisations (NPO) are recognised as organisational structures that are registered and compliant with the Nonprofit Organisations Act 71 of 1997 (NPOA). Initially, the Act was introduced as an administrative and regulatory framework to create “an enabling environment in which NPOs [could] flourish and allow

for voluntary registration with minimal regulatory powers on the NPO Directorate located within the Department of Social Development (DSD)". In addition to this, the Act was implemented as the government's way of promoting, supporting, and enhancing the capacity of NPOs. Through this Act, NPOs are enabled to flourish in their endeavours which is to provide services to the most vulnerable in society and to advocate and be a voice to the voiceless.

Since its first promulgation in 1997, the NPOA Bill has been amended several times due to the amendment of other Bills, the introduction of new laws as well as terminologies within the Bill that lost its meaning because of context. For instance, in the latest amendment, which was passed and made effective as of 1 April 2023, it was stipulated that all NPOs that "make donations to individuals or organisations outside South Africa, charitable, educational or cultural service outside South Africa must register in terms of the NPOA." The reason this amendment was made is because of the strict International Laws that forced the South African Government to pass general laws that are anti-money laundering and aim to combat terrorism financing. According to NPOA, once a nonprofit organisation is registered and compliant with the Act, the organisation automatically becomes an organ of the state. To further elaborate on this from a constitutional perspective, the South African Constitution underlines that an organ of state means (a) any department of state or administration in the national, provincial or local sphere of government; and (b) any other functionary institution – (i) exercising the power or performing a duty in terms of the Constitution or provincial constitution; or (ii) exercising a public power or performing public function in terms of legislation (Mdumbe:2005). In this, we see some of the valuable characteristics that Swaragano NPO consist of as they not only play a major role in identifying social problems, and developing and presenting probable solutions to the identified problems but are also invested in the political spheres.

When we further look at the most recent report (2023) on NPOs, the Department of Social Development purports that:

“The Registration of Nonprofit Organisations (NPOs) [nonprofit organisations] is a voluntary registration facility that enhances the credibility of the registered NPO as it reports to a public office. The NPO [nonprofit organisations] Directorate, as a public office, holds information about registered NPOs [nonprofit organisations] for the public to access. This thus, increases the transparency and accountability of the organisation beyond its immediate role-plays. This accountability and transparency improves the governance of an organisation as it is also expected that a registered NPO must comply with the requirements of the NPO Act. The NPO [nonprofit organisation’s] registration status is also a funding requirement for most donor and funding agencies. The national NPO [nonprofit organisation] registration facility therefore brings NPOs [nonprofit organisations] into a public system that allows for information about the sector to be gathered and made publicly available which in many ways increases the confidence of the public in the nonprofit sector.”

In light of this, when defining what a *nonprofit organisation* is in terms of section 1 of the NPO Act of 1997, “an NPO [nonprofit organisation] is a trust, company or other association of persons established for a public purpose and of which its income and property are not distributable to its members or office bearers except as a reasonable compensation for service rendered.” In a less intricate way of expression, what could/can be understood in terms of section 1 of NPOA 1997 is that there is a nonprofit organisation and a Nonprofit Organisations (NPO). The difference between the two is that a ‘*nonprofit organisation*’ is a collective term used to speak on the financial nature and elements of the organisation while a *Nonprofit Organisations (NPO)* is used as a classification or category of the type of organisation. For instance, under NPOA, which speaks on the general overview of nonprofit organisations, there are various nonprofit organisation categories or types that range from Voluntary Associations, Non-Profit Organisation (NPO), Faith-Based Organisation (FBO), Community Based Organisation (CBO), Civil Society Organisation (CSO). As a way of identifying or characterising whether an organisation is nonprofit or not, below are some of the key defining characteristics that nonprofit organisations possess:

- Voluntary

A nonprofit is formed voluntarily and in South Africa, no law prohibits or enforces the formation of these kinds of organisations. There is normally an element of voluntary participation in the organisation by either a small or big number of people, members and or beneficiaries.

- Independent

For as long as the organisation is operating within the NPOA, nonprofit organisations are controlled by registered board members and office bearers.

- Not for profit

A nonprofit organisation may have employees like any other enterprise in terms of Companies Act 71 of 2008⁹, however, the presiding condition is that the employers and employees are not subject to a salary for services rendered. Instead, a stipend or allowance can be provided in order to allow the associated members to be able to sustain themselves.

- Not self-serving in aims and values

An enormous characteristic of a nonprofit organisation is that “it improves the lives and life prospects of disadvantaged people who are unable to realise their potential to achieve their full rights in society “. This is mainly because the Act that binds these organisations is concerned about the issues that affect the well-being, circumstance, or prospects of people and society.

Although South Africa may have an unreasonably critical way of defining a ‘nonprofit organisation’; the consistency of this can be observed in countries such as Pakistan

⁹ In addition to nonprofit organisations being registered with the Department of Social Development, they need to register with the Companies and Intellectual Property Commission (CIPC).

where they also have a comprehensive guide on how they classify a nonprofit organisation. For instance, within the Pakistani context, nonprofit organisations are “an important part of the economy and are needed to fulfil many beneficiary roles that neither market nor state would fulfil in areas like healthcare, social care, education, sports and culture, community development etc” (Rebetak & Bartosova 2021). Nonprofit organisations exist intending to generally provide beneficiary services and an objective of not necessarily making a profit for its founders – which is what makes them distinct from profit businesses. Although nonprofit organisations operate on a model that improvises people over profit, they, however, need funds to be sustainable. In this case, sustainability refers to paying their bills, stipends/allowances, purchasing materials and other operational costs. As a result of this, nonprofit organisations become reliant on fundraising from external sources either in the public or private sector or self-financing through business activities.

An example of this type of organisation is Akhuwat, a Pakistani non-profit interest-free microfinance organisation founded in 2001 by Dr Amjad Saqib. The establishment of this organisation was inspired by the 2006 Nobel Prize for Peace Dr Mohammed Yunus of the Grameen (Rural or Village) Bank which sought to provide self-support to the poorest people in Bengali through a microfinancing system. A microfinancing system is a financial service provided to unemployed or low-income individuals or groups who ‘lack access to conventional banking services’. The microfinancing system that Akhuwat uses aims at alleviating poverty by empowering socially and economically marginalised families through ‘interest-free’ microfinance while providing loans to poor individuals or groups for them to be able to start businesses or purchase equipment such as single-sewing machine units, bicycle rickshaw, fruit and vegetable street cart etcetera as its objective (Bashir, Saleem & Ahmed 2019:102).

Akhuwat, which is an Arabic word meaning ‘brother’ and is often used to refer to the relationship between Muslim men who are considered as ‘brothers in faith’, has set up a business model that harnesses entrepreneurial potential to alleviate poverty. What is

remarkable about Akhuwat's approach is how as opposed to traditional microfinance institutions which charge exorbitant amounts in fees concealed as 'operational costs', Akhuwat lends out money on the merits of *Qarz-eHassan*. According to Bashir, Saleem & Ahmed (2019), *Qarz-eHassan* is a concept used in Islamic texts to describe non-oppressive lending practices. In other words, Akhuwat does not apply any fees when lending out money and relies on charitable donations and contributions from people who share its vision. The approach employed by Akhuwat has faced backlash and criticism by conventional banks in Pakistan and deemed unsustainable. However, since the first day it opened shop in 2001, Akhuwat's portfolio has grown from 1 branch with PKR 770 400 (Pakistani Rupee), 154 active loans, 3 full-time employees, 100% recovery rate to 289 branches, PKR 2 460 870 594 (Pakistani Rupee), 23517 active loans, 1474 full-time employees and a 99.85% recovery rate in 2014. The highlight of Akhuwat's success rate is that due to its business model that is concerned with whether the families and partners of Akhuwat are happier and in a better financial state than they were and most importantly, whether people are working together to advance one another by being compassionate and tolerable.

In essence, although Akhuwat regards itself as a 'Non-Profit Organisation', the mission, vision, aims, and objectives showcased by Akhuwat encompasses some if not most of the values found in Faith-Based Organisations as they seek to advance the social and economic lives of people from a religious perspective.

To elaborate on this, reference can be made to Johnson & Jian (2017) who speak on the connection between faith and identity of Faith-Based Organisations from a North American perspective. In their paper, *Understanding Organisational Identity Development across the Lifecycle in an Emerging Faith-Based Organisation: A Case Analysis*, Johnson & Jian (2017:185) categorisation Faith-Based Organisations (FBOs) as being an organisation existing in the nonprofit sector. In addition to this, the duo highlights that FBOs are birthed from faith communities that have distinct identities.

When branching out on other characteristics or philosophical aspects of FBOs, Adkins, Occhipinti & Hefferan (2010:5) describe FBOs as being (1) “a faith-based representative organisation or a registered independent entity that aligns with administrative and applicable laws which rule on doctrinal matters, govern the faithful and represent them through engagement with state and other actors”; (2) charitable or developmental organisations that mobilise in faithful support of the poor and aim to tackle poverty; (3) faith-based socio-political organisations that engage in broader political objectives through the promotion of faith as a weapon of peace; and (4) faith-based missionary organisations “which spread key faith messages beyond the faithful, by actively promoting the faith and seeking converts to it or, by supporting and engaging with other faith communities based on key faith principles”.

Looking at the data collected through the empirical study, the Tshwane Leadership Foundation is or can be classified as an FBO because of its ecumenical background and its integrated holistic interventions which are not limited to people’s social, economic, sociopolitical, emotional, and spiritual needs; but also combining care (services) with development (empowerment programmes) and longer-term policy work (social justice).

Engaging further on FBO typologies Adkins, Occhipinti & Hefferan (2010:8-13) state that various other faith-based organisational structures can be distinguished through these various terms:

- Faith-Permeated

This type of FBO “includes explicit¹⁰ or direct reference to faith”, it is founded by a faith group or for faith purposes and faith commitment is of importance as it is shared amongst not only the founders and members but the recipients too.

¹⁰ Something that is clearly stated and in detail, therefore leaving no room for doubt.

- Faith-Centred

This type of FBO “includes explicit or direct reference to faith”, it is founded by a faith group or for faith purposes, however, the merits of faith are not explicit when it comes to the recruitment of staff members or volunteers. The management or leadership structure of such an organisation views faith commitment as being a prerequisite, however, being less explicit for members.

- Faith affiliated

The affiliation of faith in this type of FBO refers to the explicit or implicit¹¹ advancement of a certain religious belief and is formed by faith groups and or for faith purposes.

- Faith Background

This type of FBO is established on grounds that indirectly refer to faith. For instance, the values of a certain faith are being used. An organisation of this sort may have “historic ties to a faith group or purpose, but that connection is no longer stronger”. In that regard, there is little to no consideration of faith commitment because the faith criteria are considered to be irrelevant or improper.

- Faith-secular partnership

This type of FBO does not refer to faith as part of its mission, vision, aims and objectives even though it may be a partnership between a faith organisation and a secular organisation. The operational structure of this type of organisation is quite intriguing because of how the partnership is contrary to one another in terms of religious beliefs. However, to work harmoniously, the partners are expected to respect one another and are not bound to share the faith of the faith partners.

¹¹ Something suggested but not directly expressed, therefore leaving room for doubt or question.

- Secular

This type of organisation has no faith content but has a coinciding reference to the values that can be found within a faith practice. There is no reference to faith identity or spiritual view.

According to Koehrsen & Heuser (2019:7), “FBOs are no passive recipients of the social environment as they may also try to shape prevalent development notions through activities directed towards its religious constituencies or communities”. As said, defining FBOs is challenging due to their unique boundary-crossing character. Faith-Based Organisations constitute a unique type of organisation with various elements yet cultivating characteristics that have a faith background. Koehrsen & Heuser (2019:8) expound on the uniqueness of FBOs by stating that FBOs are neither traditional religious organisations nor NPOs with religious labelling; and that categorising FBOs as merely a “unique type of organisation” strips away some of the fundamental aspects used to form FBOs. In a less vague way of presenting their argument, Koehrsen & Heuser (2019:11) state that there is an extensive internal diversity of FBOs and an enormous reason why this is the case is because of their operational structures and religious backgrounds. Faith-Based Organisations mostly possess a holistic development concept that strategically places an FBO in a socio-cultural environmental conflict and responds to matters from or with a religious lens (Magezi & Mutowa 2018:124). There are various case studies of FBOs at work and one of them is on how FBOs respond to the HIV/AIDS pandemic and the issue of denialism in South Africa. During this period/course, 1998-2008, South Africa was facing an HIV (Human Immunodeficiency Virus) and AIDS (acquired immunodeficiency syndrome), pandemic which claimed the lives of hundreds and thousands of people because the South African government denied that HIV caused AIDS. Thus, instituting policies denying antiretroviral drugs (ARVs), a treatment for people who have been infected with human immunodeficiency virus (HIV) using anti-HIV drugs, to AIDS patients. As a form of response, FBOs mostly in South Africa realised that there was a great need for “a real push for a systematic and state-wide recognition of the

pandemic” along with the confrontation of the government’s unyielding denialism (Anugwom 2018:131-132). Withstanding this, FBOs began partnering with civil society groups and leaders to fight the mainstreaming of HIV/AIDS as not being interconnected and therefore advocated for better health provisions from the government. Considerably, FBOs appear as imperative avenues for fighting the HIV/AIDS pandemic in South Africa because as mediators in the social life of citizens, FBOs had to provide care and support to those infected and affected by HIV/AIDS.

When moving over to the third type of Organisation that takes centre stage in this dissertation is known as a Non-governmental Organisations (NGO). Non-governmental Organisations are organisations established by a group of individuals that wish to pursue goals and aspirations that relate to the public, social, or political good of a nation or the world. Through these aspirations, NGOs play a crucial role in the offering of relevant information to change and influence policies that advocate for the poor, marginalised and those who might be affected by socio-economic and political inequities (Doh, Teegen& Vachani 2004:464-465). In that light, NGOs can be understood as “real agents for change” because of how they not only help in the social and economic sphere but also the political sphere (Brant & Lage 2008:81; Wilson & Letšosa 2010:196-197). A well-conceptualised understanding of what NGOs are and what they do can be seen through Munani’s (2019:246) publication on *Non-Government Organisation practices on peacebuilding process* where NGOs are described as:

“An organization that seeks the rehabilitation of every conflict and finding a solution for any conflicts, the best practices made by the NGO is to strengthen the relationship of every individual. Another practice of NGOs has the strongest role in society, especially in promoting peace and order; it also empowers people to take the initiative to support the peace process for lasting peace; peace education is one way conducted by NGOs to promote peace in our society. As such, peacebuilding is a multidisciplinary, cross-sector technique or method which becomes strategic when it works over the long run and at all levels of society to establish and sustain relationships among people locally and globally—thus engendering sustainable

peace. Strategic peace-building activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution, and stabilize society politically and socioeconomically. Peace education is a philosophy and a paradigm with its values and precepts which provide a framework to discern, understand, analyse, and regulate human relationships to create an integrated holistic and human social order. Peace through the efforts of every NGO's awakening to situation and strategies. It is a long-term program of NGOs to build peace, stable communities, and societies. But the most important peace that we might contribute to our country is to maintain a harmonious and smooth relationship with others; peace begins in ourselves before we can promote peace to others.”

According to Munani (2019:246-247), the framework in which peacebuilding occurs varies depending on the situation and agent of peacebuilding. However, the main principle that they operate on aims at creating an environment that supports self-subtenant; reconciliation; halts conflict and integrates civil society with human beings' best interests at heart. The peace-building aim and objective by Munani (2019) on NGOs is upheld by Durman, Durman, Topalova, Grystak & Zhiliaieva (2021) who also recognise NGONGO activation as being influential in world politics. According to Durman *et al.* (2019:63-64), NGOs are involved in international relations matters and have an econometric scale which is used to measure the need for social and economic protection for those who get to endure the consequences of political decisions. In this regard, The Salvation Army is understood as an NGO because of its peace-building framework that not only seeks to advance Christianity but also provides global social relief.

One of the most unique features of NGOs is that they are autonomous, meaning that they have the freedom to govern themselves or their affairs (Bell 2006:1). According to Bell (2006), NGOs being autonomous means that their advocacy for human rights and or humanitarianism goes unfiltered as they are not captured by the state. Although there are advantages in the autonomous functionality of NGOs, there are however, disadvantages that they face, and these are centred more on the ethical challenges or dilemmas when

raising funds to fulfil their aims and objectives. For instance, speaking against their donors. A practical example of NGOs having to speak against or condemn their donors is when international NGO communities who have been receiving funding from the United States Agency for International Development (USAID) criticised the United States of America's decision to invade and occupy Iraq on what is regarded as "unconvincing and highly controversial grounds for war" (Sunga 2006:100-105). In this regard, Bell (2006:2) describes/labels NGOs as good counterweights to authoritarian state powers and exploitative multinationals or bad agents of capitalism and Western values. Bell (2006) states that some governments are genuinely concerned about improving human rights and humanitarian conditions around the world and this would be seen with the commending of the good work that NGOs do by such governments. In addition to commending the excellence and contributions that NGOs make, such governments also respect NGO's position of independence, neutrality, and impartiality, which are attributes essential for effective humanitarian NGO action (Sunga 2006:99).

Be that it may be that nonprofit organisations work towards the upliftment of human society through various socio-economic and political spheres; unfortunately, the nonprofit nature of such establishments is deemed unsustainable and normally at the brink of collapsing. In a study conducted by Weerawardena, McDonald & Mort (2010) on the sustainability of nonprofit organisations, the trio found that due to an increase in the number of nonprofit organisations being established, nonprofit organisations find themselves operating in a competitive environment and thus being at risk of insolvency.

Furthermore, the trio found that since these organisations are not operating for profit, they find themselves having to adopt money-making business strategies to be sustainable. With that said, Weerawardena, McDonald and Mort (2010:346-347) argue that developing or adopting business-like practices or models would defeat the fundamental purpose and mission of nonprofit organisations. Similar studies have been conducted by scholars such as Pyanov, Drannikova, Shevchenko & Kochkarova (2021) who propose that the unique characteristics of nonprofit organisations need to be redefined as the only way for them

to be sustainable by adopting business models. Pyanov, Drannikova, Shevchenko, & Kochkarova (2021:1-2), however, also highlight the fundamental values that govern nonprofits and states that applying effective financial and organisational mechanisms could be viable but would be inconsistent since the two values (business models and nonprofit) would not coincide.

Ultimately, what this means is that in addition to having pledged to help the poor, marginalised and unheard; the ethical dilemmas and sustainability of nonprofit organisations are some of the issues that are being faced by nonprofit organisations; thus, threatening their future existence.

4.3 PRELIMINARY CONCLUSION

In this chapter, the researcher presented an analysis of the empirical research findings and discussed the fundamental structures of NPOs, NGOs and FBOs. In doing so, the researcher found that the reason nonprofit organisations exist is that there are socio-economic and political issues being faced by poor and marginalised communities; therefore, nonprofit organisations aim to be the change bearers for those affected. An example of such organisations is Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army.

In addition, the researcher found that there are ethical along sustainability issues that exist for nonprofit organisations. In that regard, an ethical and sustainable modus operandi that can be adopted is needed.

CHAPTER 5: NORMATIVE TASK - WHAT OUGHT TO HAPPEN?

In Chapter 4, an analysis of the empirical research findings was performed. In addition to this, the nature of NPOs, NGOs and FBOs was discussed. In the discussions, the role that nonprofit organisations play in resolving challenges and inequality prevalent in South Africa was highlighted; the ethical dilemmas that nonprofit organisations encounter along with the issue of sustainability were also covered. Thus, leading to the need for a possible way to respond to the identified issues at hand.

Withstanding the above mentioned, this chapter will cover the Normative task phase of the study which seeks to determine what Retief (2016:15) describes as the “ethical and theological guidelines” that can be used to overcome these challenges.

This chapter is crucial as it will expound on how *missional diaconate* is entwined in this a study relating to NPOs, NGOs and FBOs. This is what ought to happen.

5.1 WHAT IS MISSIONAL DIACONATE?

According to Wright (2010:23), *missional diaconate* is understood as ‘taking part in the mission of God’, and through this mission, people are called upon to ‘serve’. Wright (2010) states that the ‘common notion of sending and being sent’ begins with understanding the word *mission* in Latin, *missio*, which means ‘sending’, ‘discharge’ or ‘release’. Furthermore, Wright proposes that since the translation of the word is now known, the next question becomes, ‘Who is it that is being sent and by whom?’

In the same breath, Wright proceeds to answer these questions by introducing the term *Missio Dei*, which translates to “Mission of God” and can be defined as a ‘theology which emphasises both the imperative for mission and the Sovereignty of God’. Through this term, Wright argues that the mission that people are called upon to serve belongs to God and that “God himself has a mission”. Wright (2010:24) explains that God has a purpose and a goal that He wants to achieve for his whole creation and that as part of the divine

mission, He (God) has commissioned His people to partake in the mission with Him (God) for the mission to be accomplished.

Wright dwells deeper in explaining the “mission” in question by stating that there are broad definitions of the concept and that this is greatly influenced by the type of human activity that term is to be used. For instance, when providing possible reasons why people are called to ‘serve’, Van Niekerk (2010:2) states that some people are called to serve through the manifestation of the glory and greatness of God’s grace, while others are called to plant churches and others are asked to serve by calling people to conversion.

Considering the above, Wright (2010:25) states that when he speaks of mission, he thinks “of all that God is doing in His great purpose for the whole of creation and all that He calls us (His people) to do in cooperation with that purpose”. As said, Wright is of the opinion that God sends people on a mission to restore relationships in a broken world and to also provide guidance on how people should live. This is an idea shared by Breed (2014:8) who is also of the opinion that God equips people with a special ministry aimed at bringing hope to those who feel alienated.

Van der Watt (2019:157) also engages in the discourse and does this by defining diakonia as a concept that embodies the *missio Dei* and that God sends his faithful servants “for his own Kingdom in this world”, which is to share the good news as well as to show love and compassion to thy neighbour. Van der Watt (2019:158) further describes diakonia as a concept that speaks to the nature and mission of being a church discerns from a holistic approach as it considers socio-economic, political, mental, physical, and spiritual manifestations of God’s people and lastly, as vigorous in its prophetic approach towards the poor and marginalised.

Sharing a similar sentiment but with a different approach, Solomon (2012:18) also contributes to the discourse as he states that the understanding of being called to serve begins through the word *ekklesia*, a Greek term used to describe the assembly of citizens gathered to exercise their civic responsibility. In that regard, from a Christian perspective,

Solomon (2012:19-21) states that *Ekklesia* is a term that was used by primitive Christians in the Hellenistic world as a way of claiming their responsibility/purpose and ensuring that not only their community but also a wider society was governed fairly. Solomon (2012:22-23) dwells deeper by stating that the Church has a mandate which requires them to spread the Good News/Gospel message with the intentions of not only converting people but also functioning as a carrier of information and values that would help stabilise and build the society in which the church finds itself.

Solomon (2012:24) further argues that the church is seen as the “life support system that not only enables its members to survive in a cruel and hostile world but empowers them to prevail over principalities and powers of this world”. In retrospect, Solomon proposes that the mandate and obligation of the church is to be there for the poor and marginalised. And that justice and dignity for the poor are the yardstick for any system. Hence, the church must act according to God’s Will, as proposed by Collins (1995), who argues that the concept of diakonia is not only about loving the service but understanding the divine manifestations that inspire it.

When reflecting on the mission, vision, aims, and objectives of nonprofit organisations and missional diaconate, which was swiftly discussed above, it is worthy of note that there are shared values as can be seen in the table below.

Missional diaconate	Nonprofit Organisations
To fulfil a call for stewardship	Responds to public outcries
To serve people through God’s intervention	To serve the community
An act out of goodwill	Not for Profit
To restore relationships in a broken world	To resolve challenges and inequality
To bring hope to those who feel alienated	To improve the lives and life prospects of disadvantaged people who are unable to

	realise their potential to achieve their full rights in society
To share the good news, spread love and compassion	To educate and promote peace and order
Uses a holistic approach that attends to the social, economic, political physical and spiritual manifestation of God's people	Seeks to uplift society through various social, economic, and political interventions
Endorsed by God	Endorsed by the government
To be there for the poor and marginalised	Advocates for the poor and marginalised
Recognises that justice and dignity for the poor is the yardstick for any system	Operates against developmental challenges such as unemployment, poverty, and inequality

In a thorough explanation of what is being portrayed in the table; when we look at the side-by-side analysis of some of the characteristics of a nonprofit organisation with that of a missional diaconate, it can be observed that besides the motif of which is distinguishable by the endorsement of the acts of kindness (God and the government). Furthermore, the table highlights the distinct values that both nonprofit organisations and missional diaconate carry and that being their assertive stance on socio-economic and political matters that oppress and marginalise people.

Therefore, as a possible form of intervention to some of the challenges being faced by nonprofit organisations, it is proposed that the prophetic belief system of missional diaconate be adopted.

5.2 HOW TO INTERVENE WITHIN THE CONTEXT OF MISSIONAL DIAKONIA

This section focuses on some of the cumbersome aspects of this chapter as it dwells deeper on the various aspects of intervention through 'missional diakonia and how it can be understood in various Christian contexts.

5.2.1 Biblical way of serving within the context of missional diakonia

In a study presented by Van Peski (1968) on what it means to 'serve' and some of the expectations on how to do it, Van Peski provided what he regards as some of the crucial elements of what the term meant in the Old Testament and the New Testament.

In doing so, van Peski (1968:7-8) found that in the Old Testament, "the faith of Israel determines(d) man's position according to a specifically prophetic type of religion" and that because of this devotion (action), the Israelites were able to withstand any challenge they crossed path with (outcome) as they were "guided by a special promise". To expound on how the devotion links to being called to serve, Van Peski (1968:8-9) states that by keeping to the Covenant (serving), which in turn meant the preservation of the Deuteronomic Law, specific politico-social programs of "mutual support, protection of the poor, the widows, the orphans and the stranger, the remission of debts and the liberation from slavery" can be highlighted as some profound principles concerning the relationship between God and mankind. The interpretation of what is being said by Van Peski is that a relationship between action and outcome existed in the Old Testament whereby doing something or not doing anything would result in either a positive or negative outcome.

Behold the expectations on what serving may be through the lens of the Old Testament, Dietrich (2014:30) states that the Creation story too can be viewed as a guide as it ascribes that:

"Every human being is created in the image and likeness of God and thus has intrinsic dignity, which forms the basis for humankind's call to treat one another as human beings, with the same dignity, value and right for protection and meaningful

life as oneself. Thus, anthropology, which is based on this principle, forms the background for our emphasis on mutuality and respect as a diaconal paradigm. [For] Everybody is created by God, with the same value and dignity. This dignity is neither based on human abilities and resemblance nor its own merits and capacities. [Instead], It is based and founded on the basic relationship between God, the creator and all human beings and it is given as a gift, not a merit. [As said] When God calls humankind into being and into community and relationship with God himself, God at the same time calls us into responsibility for each other, and care for one another.”

Considering the above-mentioned, which suggests that by acknowledging that people are all created in the image of God, Dietrich suggests that the diaconal paradigm prompts people to love, respect, and take care of one another with their flaws and all. In a much earlier publication, Van Klinken (1989:32) sort of expressed the thought even further as reference was made to Psalm 130:1f as the psalmist “appeals to God’s *chesed*”. Van Klinken then continues to emphasise the bondage between the covenant God and his people by referring to Isaiah 54:10 which states, “Though the mountains be shaken, and hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed.” The rationale behind the idea of *chesed* which is a Judaism concept is that it describes an intellectual and spiritually compelling approach to the kindness or benevolence and unbounded loving-kindness of God (Gertel 2014:101). In this regard, the notion then becomes that the love is reciprocated by God and man, and man with God. Thus, as an embodiment of the love and compassion people show to God, they ought to show it to our neighbours as well, for they too are made in God’s image.

Given the context which inspired the wisdom passed around the Israelites, Yun (2012a:27-29) states that there might be confusion on ‘who’ the neighbour is. In that regard, Yun gives clarity by saying that the understanding of a neighbour expanded from

those within and outside one's social circle. In other words, the poor, marginalised¹² and unheard (strangers) were also considered as neighbours. A biblical example of this can be seen in the Book of the Covenant where peasants who became slaves because of debt were pardoned and set free, special attention being given to widows and the sharing of harvest with 'strangers' because they were not landowners and could not fend for themselves in Deuteronomy 10:18; 14:29; 15:1-18; 16:11; 16:14 24:17-21; 26:12-13 and 27:19.

The Book of Deuteronomy is conventionally referred to as a call to covenant faithfulness and is broken up into 3 sections. In the first section (Chapter 1-11) Moses makes a speech about Israel's rebellion and God's Grace. In his speech, Moses calls to covenant faithfulness and asks the people of Israel to follow One God and that the Lord is our (their) God whom they should love with all their heart, soul, and mind.

In the second section, chapters 12-26, which consists of a collection of Laws, the Israelites are told that in addition to loving God, (to love their neighbours as they love themselves and this is reflected in the following) they are to have one temple, give tithe and to also care for the poor. What can then be witnessed from this section of the book is how many laws speak on how to build a civil society and how the content speaks on social justice. For instance, the Israel leaders, priests, and kings are scrutinised through the law and prophets who ensure that justice prevails. In the last section of the book, chapters 27-34, Moses makes his final speech before he dies. The speech that he gives is that of a warning to the Israelites, and what Moses says to them is that there is a cause and effect that comes with disobedience and thus urges them, Israelites, to listen and obey God as this will, in turn, be a blessing. Moreover, Moses then appeals to the Israelites by saying that if they become disobedient, they should fear not because God will one day come back and "circumcise" their hearts so that they can love God and live.

¹² The definition of marginalised people consists of Widows, orphans, slave, people regarded as unclean along with those regarded as inferior or socially weak.

(Servitude, reflected in loving the neighbour as self, is obligatory within the context of the Old Testament)

For this very reason, Jorgensen (2019:135) states that the Old Testament's understanding of the concept of serving "affirms the need for companionship, the communal aspects of responsibility in society and the covenant between God and mankind." Jorgensen further proposes that it should be added that the Old Testament poses a prophetic diakonia that is against injustice and criticises those who oppress the poor, marginalised and unheard.

In a conceptualised framework to uncover what serving could have meant in the New Testament, Yun (2012a:22) begins with an unpacking of the "biblical and linguistic aspects of diakonia". In doing so, Yun speaks on Paul's Christological concept of "diakonia" in Philippians 2:6-11¹³, which presents or exposes Christ's self-humiliation as he came into this world as a King to serve as opposed to a king to rule. To elevate this, Yun states that the diakonia of the church has been commissioned by Jesus Christ, whose life embodied diakonein, an ideology that advances the Son of Man who came to serve (Mark 10:45).

For this reason, "to serve the community was [can be] understood as the work of the church as the service is inspired by Jesus' love" (Yun 2012a:23).

Dietrich, Jorgensen, Korslien & Nordstokke (2014:2) contribute to the discourse by providing a theoretical definition of the concept of diakonia as being "a theological concept that points to the very identity and mission of the church." Along with describing the practical implication of the concept as "a call to action, as a response to challenges of human suffering, injustice and care for creation".

¹³ When Jesus Christ came into this world he came as King to serve rather than a king who came to rule.

Nordstokke (2014:38) provides more clarification on what is being said above by stating that in the New Testament, Jesus provides two of the most crucial commandments that people should keep, which are: Firstly to “Love the Lord with all your soul and with all your mind.” And to “love thy neighbour as thy self” as the second commandment (Mathew 22:34-40). Through these two commandments, Nordstokke asserts that Jesus invites all those who believe in him to undertake a ministerial diakonia of loving thy neighbour like you love the Lord because, like yourself, your neighbour is made in God’s image.

Continuing with this, Jorgensen (2019:136) propels that Jesus’ holistic ministry, which implies the teachings and healing, underscores the “Great Command of loving the Lord and your neighbour as yourself” and, most importantly, speaks to what serving meant/means in the New Testament. Sharing similar motives of conviction, Mrad (2019:66) believes that “the New Testament could contribute to a more complete image of diakonia”. To substantiate this, Mrad (2019:65-67) states that in the process of looking at the meaning and understanding of diakonia from an Orthodox perspective, “an extension of the Eucharist and an expression of the unity of the Church as the body of Christ” emerges. Essentially, what this suggests is that through a viewpoint of what serving could mean in the New Testament, an imagery of “a self-emptying” and loving Jesus Christ, whose sacrifice was made for the salvation of all humankind, exists.

Conscious of the discussions regarding diakonia and the different understandings of what ‘serving’ means in both the Old Testament and New Testament, Botha (2022) provides a definitive and consolidated understanding of the phenomenon by recognising the two testaments as being ‘missionary documents’. According to Botha (2022:22), the two parts of the bible are missionary documents because they promote partaking in God’s mission and acknowledge God as the “author of mission and God’s Church”. Botha then proceeds to say that a huge part of partaking in the mission is through God’s emissary¹⁴, which is influenced by ‘social happening’. In light of this, Botha (2022:22-23) argues that “context

¹⁴ A chosen person to partake in a special mission.

becomes [is] crucially important since the *Shalom*¹⁵ can only be worked out in concrete situations”. According to Botha, the relationship between the Kingdom, the Gospel and being sent to share the good news with the world becomes existent if those being sent “allow themselves to be used in God’s mission”. This view is also shared by McRae (2009:163), who, in a thesis about a ‘diaconal view of mission and church’ speaks about the “great value in taking the time and interest to allow” the mission that God wants you to partake in to emerge spontaneously. This is supported by Mangayi (2016:520) who urges that missional diaconate “inspires Christians to engage in hopeful action as being sent by God”.

Seeing that nonprofit organisations are not driven by profit; instead of competing with one another, which is one of the identified issues that nonprofit organisations are said to be facing, the biblical politico-social program of mutual support can be adopted. Under this program, the Israelites were reminded about the need for their prophetic voice for the poor and marginalised and the power of unity (Deuteronomy 12-26).

Being cohesive is commended in the bible as it can be seen not only in the Old Testament but reflected by Jesus in Mathew 22:34-40 reminding us about one of the most crucial commandments which is to “Love the Lord with all our soul and with all our mind.” And to “love thy neighbour as thy self”.

5.2.2 How the church serves within the context of missional diakonia

Before dwelling on how the church is expected to serve, it is utterly important to understand ‘who’ or ‘what’ the church is. According to the Cambridge Dictionary, a ‘church’ can be defined through two different nouns which are:

- 1) a ‘building’ for Christian religious activities
- 2) an official Christian religious organisation.

¹⁵ Shalom is a Hebrew word meaning *peace* but is used idiomatically as a way of greeting.

The two understandings of the term are that (1) a church is an infrastructure or a building where Christians meet to partake in religious activities and (2) a church is a term used to refer to a group of individuals who gather under the notion of sharing similar [Christian] thoughts and values.

Considering the scope of this dissertation, the 2nd definition of a ‘church’ is to be used to refer to what or who the church is because, in essence, a church is made up of individuals who imitate Jesus Christ through his unabundant love, peace, and call for justice. Through this, Knoetze (2019b:212) states as part of “finding their purpose in life” the church has a diaconal responsibility which is to “help others”¹⁶. Knoetze urges that the diaconal responsibility in which the church finds itself is rooted in the theology of Creation¹⁷ and that God’s call for stewardship is a call for relations. What Knoetze is proposing can be regarded as an emphasis on Wright’s (2010:25) argument that the mission the church partakes in can be understood as a cooperation between God and His people to work towards a similar goal, which is to ‘restore relationships in a broken world and to provide guidance on how people should live’.

As a way of conveying some of the responsibilities expected of the church as part of service, Koet, Murphy & Ryokas (2018:3-5) refer to Acts 6, which speaks about deacons and their “*setting in life*” of its office. A deacon is a servant leader in the church and their duties are highlighted in Acts 6: 1 as being providers of “the auxiliary service in the Eucharist and the alimony to the poor” or a role normally confined as a ‘service of helping the women, children, and the poor. Considering this, Koet *et al.* propose that the role given to deacons in Acts 6 can also be interpreted as a message that was extended to the church as one of the mandatory forms of diakonia. To substantiate this, Koet *et al.* in Acts 6, there is a teaching about the Twelve Apostles¹⁸ who gathered to address a

¹⁶ The Diaconal responsibility emanates from the word *Diakoneoo*, the verb translation of Diakonia.

¹⁷ The Creation story that is God created everything in the world.

¹⁸ The twelve apostles were Peter; James; John; Andrew; Philip; Judas Iscariot; Matthew; Thomas; James, the son of Alpheus; Bartholomew; Judas Thaddeus; and Simon Zelotes.

complaint by Hellenistic Jews against the Hebrew Jews because their widows were being overlooked in the daily distribution of food. As a result, the Twelve Apostles called upon all the disciples at that time and proposed to them that they needed to choose amongst themselves seven men whom they believed were fit to take upon them the office of caring for the women and children. Koet *et al.* argue in this regard that the call to stewardship was not limited to certain individuals but an invitation to the whole church. This sustains the argument that the 'setting in life' of the office of deacons is an extended message to the church. Koet *et al.* further support/substantiate this argument, by referring to Romans 12:10 which commands people to be devoted to one another in love and to put others before themselves; 1 Peter 4:10-11 which speaks about the special gift that God has given to His people (the church) to serve others as faithful stewardship of God's grace in various forms; and Hebrews 13:16 which reminds those who believe Him (the church) to do good unto others, for it with such sacrifices God is pleased, as some of their theological backings.

Possessing similar points of discernment to that proposed by Koet *et al.* (2018), Breed (2017) also engages on the expectancies of the church, but Breed, however, uses Mark 8:34-38. In his argument, Breed (2017) contends that Jesus called the crowd to him along with his disciples and invited them to be part of his ministry. As said, Breed states that Jesus provides specific instructions on how the church can partake in the mission and that is by firstly denying themselves. What is being proposed in this regard is that the church is expected to understand that the mission they are called upon to serve, is not theirs but that it belongs to God. Therefore, they should not see this as their personal goal but as the fulfilment of God's goal. Secondly, the church must take up the cross - a figurative understanding of willingness to carry the burdens and tasks that God will ask in a unique situation. In other words, the church should be willing to push on even during times of hardships and destitution, as this will ultimately show their commitment.

The advancements of the role or duties conveyed above are, however, being questioned, partly because of contemporary scholars who argue that the interpretation of these roles

with the context in mind appears to be limiting. For instance, when referring to the role mandated to deacons, who in this regard serve as a representation of the church as suggested by Koet *et al.* (2018:3-5), Orton (2013) argues that the role of identifying widows and orphans in the church as their primary focus is restrictive and does not give room for deacons to explore other interest.

Orton (2013:272-274) further motivates this conviction by stating that instead of deacons being assigned as scout men for widows and the marginalised, and then being their mainstay¹⁹. The role or duties of deacons should be relooked because as much as they might be 'helping' those in need, they are, however, working against that by 'being part of the problem'. What Orton is arguing, in this case, is that through this due diligence, the proverb "Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for a lifetime" is alluded to. The notion Orton is advancing was once proposed by Ignatius who also suggested that the duties of deacons should be relooked and should be executed through a lens that mirrors the acts of Jesus Christ. As a result, Ignatius argued that the fixation on continuously giving people under the name of 'diakonia' is toxic because people, the providers, forget to understand the ultimatum of this act.

Collins (2009:69-70) also contributes to the criticism as he argues that the concept of diakonia is demised as an expression of "lowly service". In this quest, Collins proposes that the understanding of diakonia as an act associated with the mere assistance of the poor and marginalised should be revised and instead be understood as being a "divinely commissioned ministry". According to Collins, the Greek word, diakonia, is misused because of the New Testament context, which does not acknowledge diakonia as a 'mere service' as it is not compatible with the Greek tradition in Christian sources. In that regard, the understanding of the term in its socio-economic and political context introduces an even greater avenue for understanding the concept/term. This sentiment proposed by Collins is also shared by a wide range of contemporary scholars who attest that the

¹⁹ Someone who they are dependent on.

concept of diakonia as a 'mere service' should be relooked. For instance, Peterson (2012:27) contends that "the church does not have a mission; God has a mission, and because God is a missional God, the church is by nature a missional community, sent as well as gathered by God's activity."

Unequivocally, what can then be argued is that the church should serve through a diakonia that not only operates on a divine urgency to give back to the poor and marginalised but should see their role in the upliftment of the marginalised in society as being instilled by the Divine. With that doing, the church will realise that even though their duties are to serve, "*the Lord himself is the true origin of all charity*". The understanding of the Lord being the origin of all charity is found in the prayer of Clement which says:

"We beseech thee, Master, to be our 'help and succour'. Save those of us who are in affliction, have mercy on the lowly, raise the fallen, show thyself to those in need, heal the sick, turn again the wanderers of the people, feed the hungry, ransom our prisoners, raise the weak, comfort the faint-hearted; let all 'nations know thee, that thou art God alone'." (Botha 1976:121)

5.2.3 Other ways/forms of servings

Since what serving means or is meant in the Old Testament, and New Testament along with how the church is sought to serve has been covered, the focus will now be shifted to other forms of serving beyond the vocational understanding of diakonia as being a 'mere service'.

5.2.3.1 Special Ministry

To tackle this issue at hand, Nordstokke (2014:46) starts by acknowledging that "the concept of diakonia may not belong to the vernacular of many churches", and that instead, there are other terms used such as "social ministry" or "social action" to describe or conceptualise the work being done.

Yun (2012b:1-2) states that the diakonia in which people partake comes first as a “special ministry by which people are to be equipped and trained”. These “ministries” are referred to “as the metaphor of the ‘joints’ (Ephesians 4).” For reference, in Ephesians 4:15-16, Christ is described as the head and as the head, he grants the vitality to the body (believers), who are then united in service and trained by the ‘joints’. As said, “God builds his congregation in Christ and uses people for special ministries granted by him” (Yun 2012b:2).

Yun (2012b:2-3) further explains how the “ministry” works by introducing three more ‘synergies’ which are *Koinonia*, *Kerugma* and *Leitourgia*.

- *Koinonia*

According to Yun, “diakonia is an expression of the unity of the church (*koinonia*) as the body of Christ because such a diakonia [service] builds *koinonia* [community]. But requires psychological and ecclesial maturity”. What Yun proposes under this form of diaconal ministry is that as an overflow of grace, which intertwines with people’s way of life, diakonia should not be restricted to a good moral act or the expression of compassion.

Through *Koinonia*, nonprofit organisations can get the chance to re-evaluate their strategic discourses by acknowledging the issues that they are facing and going back to their grassroots to remember their purpose.

- *Kerygma*

In explaining how diaconal mission can be understood as *kerygma*, Yun states “Paul expanded the concept of *diakonia* in that he saw the whole of salvation – God’s *diakonia* in Christ, for and amongst men – expressed in the *diakonia* of the apostles.” When explaining this further, Linden (2015:83) states that apostles were delegated the duty of spreading the gospel as Jesus’ ambassadors. Therefore, the proclamation of the gospel in public is considered diakonia because of how “preaching introduces a person to the highest value that is God and his salvation.”

- Leitourgia

Lastly, the diaconal ministry Yun proposes is expressed as “liturgy after liturgy”. What this form of ministry advances is that through ‘practising what you preach’, the enactment is seen as an “essential part of witnessing the life of the Church”. Yun explains further by referring to Bria (1978:87-90), who attests that the liturgical life that one speaks about in private spheres, must also be shared in public spheres without shame, as suggested in Philippians 1:14. As said, this too is regarded as a way of serving.

The idea or concept behind *leitourgia* is a philosophical point of discernment that nonprofit organisations can adopt amid their ethical dilemmas.

5.2.3.2 *Homiletics*

As a way of contributing to the discourse of there being different understandings of diakonia, Munthali (2014) presents a thesis about the preacher and his/her homilies as being pivotal and possibly a game-changer that the poor, marginalised and the unheard have been waiting for to nurture and heal their troubled souls. In the study, Munthali argues that through their homilies, preachers could influence transformation and development in the communities they served. Thus, making the proclamation of the Gospel through homiletics a phenomenon that falls under serving.

Withstanding the mentioned above, throughout the project, Munthali emphasises the study as being not on the search to see which church denomination is/was best but to measure the effectiveness of the type of preaching styles and techniques that a preacher uses when addressing a congregation. In that regard, he argues that a preacher is usually “side-lined or relegated to the bygone medieval times”. And because of this, is it not about time a preacher is not only aligned to the spiritual and heavenly things but seen as a pivotal player in the transformation, development, and healing of society.

What can be witnessed through Munthali's approach is how it complements the different diaconal ministries that Yun (2012b) speaks on, as the purpose or focus of the dissertation was not only stressing about how ministers proclaimed the good news. However, it also looked at whether the way in which the good news was shared was plausible for the socio-economic and political context.

To substantiate this, Munthali (2014) states that there hasn't been a great shift from how Jesus preached during his missionary journey to how the Gospel is read today. As a result, preaching can, therefore, be seen as being "indispensable to Christianity and that without preaching, a necessary part of its authenticity is lost, because Christianity is in its very essence a religion of the Word of God". Considering this, as a form of partaking in the missional diakonia, preaching can be understood as a service that counts not only as a service performed at the altar but as a service which reaches out from the altar to humankind (Yun 2012b:2).

In an inception to speak about 'the art of preaching', Cardó (2021) defines preaching as the proclamation of the Word of God and continuing the divine mission of Christ. According to Cardó (2021:36), "preaching has always been part of the life and mission of the church" and can be biblically proven through scriptures like Mathew 28:16-20 where the eleven disciples went to a mountain in Galilee that Jesus had instructed them to visit. Upon visiting the mountain, seeing Jesus, and worshipping Him, powers were then invested on the eleven disciples by Jesus to go and make disciples of all nations, baptising them in the name of the Father, Son and Holy Spirit, and to also teach them about everything He has commanded them to do. Cardó then continues to say that because they were called and sent, they knew their mission was to proclaim through special commission. When engaging further on the matter of being sent along with how the proclamation of the Gospel is understood as another aspect of partaking in the mission, Cardó (2021:37) states that the proclamation of the Gospel was done in more than one way, and this can be seen firstly in the testimony of apostolic preaching. An example of this can be seen with Paul, who after his baptism Paul went to the synagogue

to proclaim something ‘revolutionary’, that Jesus was the Son of God (Acts 9:20) to let those who have never heard that Jesus was the Messiah. Another example can be seen in Peter’s speech in Acts 15:7-11 to Christian leaders gathered in Jerusalem to let them know about God’s salvation which does not discriminate and is open to all those who believe in Him.

Linden (2015:73) adds to the discourse by ratifying the phenomenon of preaching as “one of, if not the most crucial event, that can take place in our world and time.” The reason Linden proposes this is because he is of the conception that preaching is the primary way in which the church discerns the will of God for its life, the primary way in which God uniquely addresses his church and gives it its identity. To conclude on the importance and significance of preaching as a form of serving, Linden (2015:74-78) states that through preaching, God reveals himself in various and mysterious voices, which then help in clarifying the identity and calling of the church to partake in the mission.

5.2.3.3 *Prayer*

‘Our Father, who art in heaven in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, forever and ever. Amen.’ – The Lord’s prayer (Mathew 6:9-13)

According to the Oxford Dictionary, prayer can be understood as a mutual form of manifested connection between man and God. For this reason, in a publication entitled *Diakonia: Mutual helping with justice and compassion*, Van Klinken (1989) proposes that as a devout petition to God, ‘intercession’ or prayer can be seen as another integral part of diakonia and a different form of serving. The reason Van Klinken (1989:48-49) proposes this is that he believes that “there is an intimate relationship between prayer

and diakonia” and that prayer “is an act of love by which one answers to the love of God for his world in sending his Son.” Thus, creating an intercession between God and man where God restores and rewards his most loyal man, as witnessed with what serving means in the context of the Old Testament. To argue further on the matter at hand, Van Klinken (1989:50) states that by ‘saying a prayer on behalf of another’, which is the full meaning of intercession, the enactment is seen like other acts of diakonia, for it is “a deed of participating in a process of giving hope, compassion, and justice.”

Sharing similar sentiments, Vega (2021:513-518) defines prayer as a deeply communal and personal moment in which people not only showcase their participation in common religious practices but also a way of showing their surrender to the kingdom and its desires. According to Vega, prayer can be understood as “a form of embodiment ritual through which practitioners enact the prayer of Jesus with body, mind and spirit.” The hermeneutical aspect of prayer is fascinating because of how it creates a spiritual formation that begins in the mind through belief and then makes its way to the body which then triggers a behaviour.

Waaïjman (2019:1-2) contributes to the discourse through a more biblical approach by stating that prayer is a central theme in the history of the Bible and that the importance of prayer can be highlighted in scriptures like Luke 18:1 where Jesus tells his disciples to pray continually without losing hope. And 1 Thessalonians 5:17-18 where Paul wrote a letter to the Thessalonians asking them to pray constantly and to give thanks.

Through this perspective, Sarna (2005:215) states that prayer gets to be witnessed and understood differently. For instance, Langer & Fine (2005:56) argue that the prayer can be understood as an antiquity or ancient way of identity formation. To expound on this, Langer & Fine (2005:57-58) urge that prayer is used as a way of finding one’s identity so that one would be able to determine their spiritual along with their physical manifestations. A similar view is shared by other scholars such as Nessian (2023:6), who augments that every prayer has its characteristics and makes a unique request, “asking God to grant the

gifts needed for faith and life.” Considering this, Langer & Fine (2005:200) then continue to say that upon finding their identity, the attributes of the above-mentioned manifestations then lead them to their social identity.

5.2.3.4 *Ubuntu*

To contextualise the understanding of diakonia from a South African lens, Dietrich (2014) speaks of a rich and enlightening understanding of diakonia that does not “dislodge people’s beliefs, values and relationships from traditional foundations”, Ubuntu.

According to Nussbaum (2003:2) *Ubuntu* is a Nguni word from South Africa that speaks to the interconnectedness, humanitarianism, and responsibility that we, as people, have towards each other. When explaining how it can be understood, Nussbaum (2003:2-3) states that the philosophy of ubuntu explores the “capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining community with justice and mutual caring”. Gianan (2011:63-64) adds to the definition and description by stating that as a phenomenon that manifests for a humanitarian society, ubuntu also stresses on human ethical dimensions and implications as these aspects play a crucial role in building a cohesive society.

Breed & Semanya (2015) also contribute to the discourse as they suggest that ubuntu can be understood as a way of contributing to the moral value of a community and opposes the idea of individualism, a principle of total independence. According to Breed & Semanya (2015:1-2), ubuntu exists under the notion of sharing amongst community members and this can then be interpreted as “African people value[ing] human life”. Through this, Breed & Semanya propose that there are five social values found under the philosophy of ubuntu, and they are namely survival, compassion, solidarity, dignity, and respect. Poovan, Du Toit & Engelbrecht (2006) dwell deeper on these social values by first referring to Mbigi (1997), who advances an African proverb called ‘the collective finger’s theory’. Under this theory, Mbigi proposes that a “thumb, although it is strong, cannot kill aphids on its own”. Instead, the cooperation of all fingers would be required.

Considering this, Poovan, Du Toit & Engelbrecht (2006:17) argue that two lessons can be taken from this, and they are first, “that fingers can be seen as individual persons working collectively to achieve a certain goal.” Secondly, the fingers are a representation of the key values in the forming and maintenance of collective culture. Through this, Poovan, Du Toit & Engelbrecht (2006:17) argue that the five social values found under the philosophy of ubuntu are instrumental as they contain elements that speak of brotherly care as a way of building communal mindsets that encourage the pooling and preservation of resources to survive. In addition to this, Poovan, Du Toit & Engelbrecht state/propose that what can be witnessed through the eagerness to survive are elements such as compassion, respect, and a sense of dignity that African people have towards one another.

Moving progressively towards Ubuntu as a form of partaking in mission, Dietrich (2014:13) begins his primitive stance with a recap of some of the aspects of diakonia which are that “diaconal practice includes acts of mercy and mutual service in accountability and reciprocity”; a definition mutually shared by scholars such as Knoetze (2013, 2019 and 2021), Nordstokke (2013; 2014 and 2019), Collins (1990), van der Watt (2019), Kaunda & Phiri (2016), Jorgensen, Korslien & Nordstokke (2014) and pivotal characteristics of the spirit of Ubuntu.

According to Dietrich (2014), diakonia can be understood through what can be regarded as the *core aspects of diaconal theory*. Under these ‘core aspects’, Dietrich states that there has been a ‘*paradigm shift*’ in the understanding of what the ‘mission is’ and ‘how people are to embark on it’. What Dietrich argues is that the paradigm of caring has changed within different scientific approaches. For instance, social work today not only focuses on ‘offering help’, but on partnership and empowerment. International aid is no longer understood as offering help to those in need but as a “basic understanding of partnership between donors and recipients”. In that regard, from a theological perspective, diakonia is no longer understood as an unrequited gesture. But mutuality, as

“we are not merely ‘donors’ or merely ‘recipients’ of help but bound together in this community through the spirit of Ubuntu.

The other core aspect of diaconal theory that Dietrich (2014:14) proposes is that of *Autonomy and interdependency*. To elaborate on this Dietrich states that amid attending to the call to help those in need (missional diaconate) with the paradigm shift in mind, there is a “profound and necessary aspect of human interaction” that must not be neglected. That is to ‘respect other’s autonomy’ and the right to decide for themselves. What Dietrich proposes in this regard is that although a mutual relationship between the donors and recipients of help is needed under diaconal theory, “a longstanding relationship of dependency should be avoided”. To further explain this, Otiso (2022:22) states that allowing the recipients of help to be and to feel human helps the autonomy to be independent, thus fulfilling the idea or concept of the missional diaconate.

When a correlate is then made on how *ubuntu* then finds itself intertwined with an inherent Christian phenomenon, Gathogo (2022:14-15) speaks about how the concept appeals to the notion of hospitality through companionship along with its emphasis on human fellowship because, without human fellowship, there is no progress. Resane (2022:4) adds on by saying that although the term *ubuntu* is not in the Bible, the philosophy of the concept exists in the New Testament book of Acts which not only speaks about the history of the church but provides “a manual on how to strategies for missions that result in church planting and church growth.” The view that Resane proposes is similar to that proposed by Koet, Murphy & Ryokas (2018:3-5) about deacons and their “*setting in life*” of their office. Considering this, Resane argues that the manual on behavioural and ethical expectations found in biblical books like Acts therefore reflects some of the philosophical behaviours of *ubuntu* as it advances humanitarianism.

5.3 PRELIMINARY CONCLUSION

In this chapter, the researcher focused on the multidimensional experiences of missional diakonia to bring forth probable ways that nonprofit organisations can adopt to combat operational matters such as ethical dilemmas they face along with being sustainable.

CHAPTER 6: NEW PRAXIS THEORY

What is the *modus operandi*? (Pragmatic task)

The Pragmatic task combines the findings obtained through the descriptive-empirical task, interpretative task, and normative task and creates a synthesis. The synthesis is then used to develop a strategic blueprint that can be used to Omer's question on 'how we might respond.'

6.1 HOW MIGHT WE RESPOND?

In the formulation of this study, a research technique or methodology known as *Osmer's four core tasks* was employed. The reason this methodology was adopted is due to the four critical questions it asks, which are:

- What is going on?
- Why is this happening?
- What ought to happen?
- How might we respond?

The questions asked through Osmer's four core tasks are fundamental as they seek to understand what the issue is, the reason it exists, provide probable ways or options on how the issue can be addressed and lastly, propose the best suitable response to the identified issue at hand.

By employing Osmer's four core tasks, the researcher was able to understand the reason there was a surge in the number of nonprofit organisations being established in South Africa and that a great part of why this is happening is because of the socio-economic and political injustices that exist in South Africa.

In their nature, nonprofit organisations such as Swaragano NPO, Tshwane Leadership Foundation and The Salvation Army play a significant role in combating socio-economic

and political systems that sideline the poor, marginalised and unheard. The contributions that these organisations make towards various communities can be proven not only through theory as seen with the literature review on the general overview of nonprofit organisations, but also practically through the empirical research that was conducted by the researcher.

Furthermore, the researcher uncovered that amid their pledge to combat socio-economic and political issues such as poverty, unemployment, poor service delivery, crime, inadequate school systems, the housing affordability crisis, homelessness, gender-based violence, human trafficking, food insecurity and the lack of resources to allow people to be self-sufficient for restorative justice; organisations like Swaragano NPO, Tshwane Leadership Foundation, The Salvation Army have an array of issues that they face themselves.

In that regard, a probable modus operandi that nonprofit organisations could adopt lies within the Christian prophetic belief system of the missional diaconate. Through missional diaconate, which is a concept that had and has a constant paradigm shift which takes context into account, nonprofit organisations can embrace or even acquire some of the philosophical concepts as part of their internal intervention. For instance:

- Through the embodiment of the sentimental values discussed in the Old Testament and New Testament as a biblical way of serving within the context of missional diakonia, keeping to the law about loving one another and working cohesively can be seen as one of the ways in which civil society can be built.
- Understanding the role that they, nonprofit organisations, play in their respective communities as being a special ministry joined through synergies such as koinonia, kerugma and leitourgia. The reason this is because of the emphasis that these synergies make on unity, understanding the significant role along with the weight of the type of message that nonprofit organisations carry for the world.

- Understanding that wishing others well through spiritual manifestation is considered an act of service and is highly valued in Christianity because of the understanding that people not only have tangible needs but also emotional, mental, and spiritual needs.
- Seeing themselves through others as a contextualised understanding of what it is that they are doing and why the purpose of it all.
- And lastly, adopting the spirit of Ubuntu, as it not only encapsulates the missional diaconal values prompting these acts of kindness but also considers the cultural diversities that exist in many communities.

Although the above-mentioned speaks more to nonprofit organisations, in its broader context, missional diaconal urges for individuals to also partake in loving, caring, and upliftment of one another for it is our responsibility and moral obligation to build a cohesive society. Furthermore, by adopting these values as part of our responsibility, the burden that nonprofit organisations carry is lessened, thus allowing them to flourish in their endeavours which is to provide services to the most vulnerable in society and to advocate and be a voice to the voiceless.

6.2 CONCLUSION

Through this study, it can be noted that acts of kindness are not only synonymous with nonprofit organisations and missional diaconate but are evident in cultural and traditional practices. Furthermore, the literature and empirical findings in this study indicate the shared values and goals between nonprofit organisations and missional diakonia, although the motif might be different. Withstanding this, it is important to highlight that the practices of missional diakonia are not exclusive or specific. Instead, they welcome various connotations that go beyond hand-to-hand exchanges but spiritual manifestations. Conclusively, it can be proposed that the embodiment of the principles and philosophical aspects of missional diakonia is an alternative that can be used by not only nonprofit organisations but also individuals to become change bearers in society.

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ANNEXURE A



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

Research Office
Mrs Daleen Kotzé

8 July 2024

NAME: Mr TN Molepo
STUDENT NUMBER:
COURSE: Masters
DATE: 8 July 2024
APPLICATION NUMBER:

This letter serves as confirmation that the research proposal of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.

Prof D J Human
Chairperson: Research committee: Faculty of Theology and Religion

Prof Tanya van Wyk
Chairperson: Research Ethics committee: Faculty of Theology and Religion

ANNEXURE B



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology and
Mission Studies

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH: EXECUTIVE MEMBER

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal*
perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

You are cordially invited to participate in an academic research study about Non-Profit Organisations, Non-Government Organisations and Faith-Based Organisations. Each participant must receive, read, understand, and sign this document before the start of the study. If a child is 7-17 years old and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:**

This study aims to develop a strategic discourse that can potentially influence the establishment of more NPOs, NGOs, and FBOs to care for the poor, marginalised and unheard. To achieve this research aim, the study has the following objectives:

- 1) To determine the most common mission, vision, aims and objectives of NPOs, NGOs and FBOs.
- 2) To study the relevance of NPOs, NGOs and FBOs in a socially and economically deteriorating country like South Africa and the reason behind it.
- 3) To establish how the enactments by NPOs, NGOs and FBOs mirror the Christian

understanding of missional diakonia.

- 4) Establish a theoretical and practical blueprint that can be used to encourage the participation of more NPOs, NGOs, and FBOs in building a cohesive society.

- **Duration of the study:**

The study will be conducted over a period of 4 (four) weeks and its projected date of completion is 30 July 2024.

- **Research procedures:**

The study is based on NPOs, and NGOs as possible bearers of change and the inspiration of this dissertation is from the understanding of what a missional diaconate is and along with how it is understood from a Christian perspective. To provide you with a brief understanding of what missional diaconate is, the idea or concept revolves around the belief that 'people are called into mission or stewardship'. Therefore, their enactments, which consist of showing love and compassion, have a theological justification. For example, they believe that God or a divine placed them where they are, thus, they were sent. Along with this, the researcher understands that not everybody's acts of kindness have a theological justification, but are things understood as being a decent human being. The researcher, therefore, will not exclusively conduct the research on the merits of religion but also through the spirit of being human and caring for humanity.

For this study, the researcher will provide an executive member of an organisation with a questionnaire to answer questions pertaining to the operation of the organisation. Thereafter, semi-structured interviews are going to be conducted with the beneficiaries of the identified organisation. A beneficiary is someone who is on the receiving end of a service being provided by the organisation. The reason these two methods of collecting data are used is due to the understanding that adequate academic and non-academic research findings are presented by hearing all sides of the story, meaning that the inclusivity of all participants provides meaning to the study along with validating or nullifying the concerns raised in the formation of the study.

- **What is expected of you:**

You, an Executive Member of an organisation, are expected to complete a questionnaire provided by the researcher consisting of questions related to the modus operandi or operation and operational values of the organisation you represent. For instance, this could be the mission, vision, aims and objectives of the establishment.

- **Your rights:**

Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality:**

All information that may violate or contravene the POPI Act of 2013 will be treated as confidential, however, the names of the organisations of which you benefit from will not be kept anonymous. I, the researcher will have sole access to the raw data, however, the interpretation of the raw data will be published as part of my research findings for the MTh dissertation. The relevant data will be destroyed, should you choose to withdraw.

- **Remuneration:** No money/fees gifts or any form of reward will be awarded/offered / can be expected by co-respondents researchers/respondents/participants at any time during the research.

In compliance with the South African government's Protection of Personal Information Act (POPIA; Act no. 4 of 2013), the information that will be collected will be always kept secure, according to the Information Technology Security Policy (Rt71/17) of the University of Pretoria. The information will not be used in any other way, other than directed.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher: _____

VERBAL INFORMED CONSENT (Only applicable if the respondent cannot write)

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

ANNEXURE C



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology and
Mission Studies

QUESTIONNAIRE: EXECUTIVE MEMBERS

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

1) Are there any socio-economic and/or political issues that are being faced within and around the community of your establishment? If yes, please identify the issues and discuss them elaboratively.

2) What is/are the aims of the organisation you represent? (Please be as elaborative as possible)

3) What is the mission statement of the organisation you represent? (Please be as elaborative as possible).

4) What is the vision statement of the organisation you represent? (Please be as elaborative as possible)

5) What is/are the objectives of the organisation you represent? (Please be as elaborative as possible)

6) Would you say that the organisation you represent fulfils or has been able to achieve the identified mission, vision, aims and objectives you have identified? Please elaborate on why you say so.

7) A significant part of this study is to look at what the term 'serving' means in different contexts. Based on the answers you provided above; would you regard the role being provided by the organisation you represent as 'serving'? Please elaborate on why you say so.

8) According to Merriam-Webster dictionary, when used as a verb, and in the context or nature of a certain enactment, the word 'serve', 'served' or 'served' can mean:

- To be a servant
 - To be of use
 - To be favourable, opportune, or convenient
-
-
-

ANNEXURE D



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology and
Mission Studies

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH: BENEFACTOR/BENEFICIARY

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

You are cordially invited to participate in an academic research study about Non-Profit Organisations, Non-Government Organisations and Faith-Based Organisations. Each participant must receive, read, understand, and sign this document before the start of the study. If a child is 7-17 years old and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:**

This study aims to develop a strategic discourse that can potentially influence the establishment of more NPOs, NGOs, and FBOs to care for the poor, marginalised and unheard. To achieve this research aim, the study has the following objectives:

- 1) To determine the most common mission, vision, aims and objectives of NPOs, NGOs and FBOs.
- 2) To study the relevance of NPOs, NGOs and FBOs in a socially and economically deteriorating country like South Africa and the reason behind it.
- 3) To establish how the enactments by NPOs, NGOs and FBOs mirror the Christian understanding of missional diakonia.

4) Establish a theoretical and practical blueprint that can be used to encourage the participation of more NPOs, NGOs, and FBOs in building a cohesive society.

- **Duration of the study:**

The study will be conducted over a period of 4 (four) weeks and its projected date of completion is 30 July 2024.

- **Research procedures:**

The study is based on NPOs, and NGOs as possible bearers of change and the inspiration of this dissertation is from the understanding of what missional diaconate is and along with how it is understood from a Christian perspective. To provide you with a brief understanding of what missional diaconate is, the idea or concept revolves around the belief that ‘people are called into mission or stewardship’. Therefore, their enactments, which consist of showing love and compassion, have a theological justification. For example, they believe that God or a divine placed them where they are, thus, they were sent. Along with this, the researcher understands that not everybody’s acts of kindness have a theological justification, but are things understood as being a decent human being. The researcher, therefore, will not exclusively conduct the research on the merits of religion but also through the spirit of being human and caring for humanity.

For this study, the researcher will provide an executive Member of an organisation with a questionnaire to answer questions pertaining to the operation of the organisation. Thereafter, semi-structured interviews are going to be conducted with the beneficiaries of the identified organisation. A beneficiary is someone who is on the receiving end of a service being provided by the organisation. The reason these two methods of collecting data are used is due to the understanding that adequate academic and non-academic research findings are presented by hearing all sides of the story, meaning that the inclusivity of all participants provides meaning to the study along with validating or nullifying the concerns raised in the formation of the study.

- **What is expected of you:**

You, the Beneficiary (interviewee), are expected to answer questions asked by the researcher (interviewer). The questions you, the beneficiary (interviewee), are going to answer are related to the *modus operandi* or operation and operational values of the organisation you benefit from.

- **Your rights:**

Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality:**

All information that may violate or contravene the POPI Act of 2013 will be treated as confidential, however, the names of the organisations of which you benefit from will not be kept anonymous. I, the researcher will have sole access to the raw data, however, the interpretation of the raw data will be published as part of my research findings for the MTh dissertation. The relevant data will be destroyed, should you choose to withdraw.

- **Remuneration:** No money/fees gifts or any form of reward will be awarded/offered/ can be expected by co-researchers/respondents/participants at any time during the research.

In compliance with the South African government's Protection of Personal Information Act (POPIA; Act no. 4 of 2013), the information that will be collected will be always kept secure, according to the Information Technology Security Policy (Rt71/17) of the University of Pretoria. The information will not be used in any other way, other than directed.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher: _____

VERBAL INFORMED CONSENT (Only applicable if the respondent cannot write)

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

ANNEXURE E



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology and
Mission Studies

SEMI-STRUCTURED INTERVIEW: SWARAGANO BENEFACTOR/BENEFICIARY

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

1) According to an executive member from Swaragano NPO, there are a lot of social and economic issues that the community in which Swaragano NPO caters faces. The community that Swaragano NPO caters to is an informal settlement with most of the people being unemployed, a shocking crime rate and children who either attend crowded public schools or do not attend school at all due to financial circumstances and or no recognised identification with home affairs. Would you say that you agree or disagree with this statement? And why?

2) The executive member from Swaragano NPO stated that the organisation caters for destitute families but has a primary goal of empowering underprivileged children and orphans in their community by providing them with the necessary tools, resources, and opportunities to thrive in various aspects such as emotionally, psychologically, and academically for them to be contributing members to/in society. Firstly, do you agree with the statement that they cater for destitute families? Secondly, have you witnessed activities of empowerment for children in the community by Swaragano NPO?

3) If you were to describe the role being played by Swaragano NPO in the community, what words would you use to associate the work that they are doing?

ANNEXURE F



UNIVERSITEIT VAN PRETORIA
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Department of Practical Theology and
Mission Studies

SEMI-STRUCTURED INTERVIEW: THE SALVATION ARMY BENEFACTOR/BENEFICIARY

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

- 1) Are there any socio-economic and or political issues that your community is/are facing?

- 2) According to an executive member from The Salvation Army, the Army's doctrine follows the mainstream of Christian belief and its articles of faith emphasise God's saving purposes. Its objects are "the advancement of the Christian religion... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole. Have you experienced or witnessed any of the 'objects' that The Salvation Army is proclaiming? If yes, kindly identify the object.

- 3) If you were to describe the role being played by The Salvation Army in the community, what words would you use to associate the work that they are doing?

ANNEXURE G



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Department of Practical Theology and
Mission Studies

SEMI-STRUCTURED INTERVIEW: TSHWANE LEADERSHIP FOUNDATION BENEFACTOR/BENEFICIARY

Title of The Study:

Investigating South African NPOs, NGOs and FBOs from a *missional diaconal* perspective.

Researcher: Thato Ntokozo Molepo

University of Pretoria

- 1) According to an executive member from the Tshwane Leadership Foundation there are a wide range of socio-economic and political issues that exist in and around the area that the Tshwane Leadership Foundation operates. For instance, there is a high unemployment rate in the City of Tshwane, a high number of homeless people and an extremely high number of Gender Based Violence and Human trafficking cases. Would you say that you agree or disagree with this statement? And why?

- 2) The executive member from the Tshwane Leadership Foundation stated that the organisation focuses on homeless communities, women and girls at risk, residents of low-cost housing projects, refugees, and children at risk. In addition to this, the executive member stated that the Tshwane Leadership Foundation partners with churches and communities for sustainable urban transformation, where they encourage, empower, and journey with people. Would you say that you have experienced or witnessed any form of empowerment from the Tshwane Leadership Foundation? If yes or no, kindly elaborate on why you say so.

3) If you were to describe the role being played by Swaragano in the community, what words would you use to associate the work that they are doing?