CHURCH/STATE PARTNERSHIP IN DEVELOPMENT? THE CASE OF MITCHELL'S PLAIN AND KHAYELITSHA IN POST-APARTHEID CAPE FLATS

by

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DECLARATION

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ABSTRACT

Since the Edict of Milan during the time of Constantine the Great, church and state relations were always antagonistic as Christianity was adopted as the state religion.   The same is true for the South African Church during the apartheid era, howbeit restricted to one denomination. When apartheid ended, the challenge for the Church was carving out a renewed identity, one side being the white Afrikaner churches that enjoyed positions of power and privilege and the other majority black churches that fought for the abolishment of apartheid. Notwithstanding the manner in which Christianity arrived in South Africa, many hold the view that separation of spirituality and the political is impossible and by extension is important, a fact put forward by the then newly elected President Nelson Mandel. With each new political dispensation came new leadership which did not necessarily hold these views however, the Church remained important due to command in numbers. The pursuit of political power *vis-à-vis* votes came in the form of co-opting religious leaders into position of power resulting in silencing the Churches prophetic voice.

In chapter I highlight the challenges that both Church and state face, namely, fighting societal ills in all its forms. Both the Church and state serve their constituencies in the name of development with the expressed aim of poverty alleviation, however, what this looked like relationally required more research. With the use of David Korten's so-called *People-Centred Development* approach, I aimed to ascertain the extent development took place on the Cape Flats with specific focus on Mitchell's Plain and Khayelitsha along with the relational dynamics when societal challenges are dealt with in the name of development. By doing so, question the relationship of church and state in this dynamic is important as it dictates whether or not conditions within these areas will change.

In chapter two I found it important to retrospectively analyse relational dynamics between church and state. I consider its historical functionality in ancient communities and what caused it to separate. This required theological substantiation as I illuminate the tensions revealed in the writings of individuals such as Augustine, Tertullian, Luther leading the Reformation. Similarly, consideration was given when tracing the history of apartheid in South Africa along with its aftermath, which certain aspects still being fought today. Communities remain divided with dire consequences as such require a voice which can only be given by the Church itself.

In chapter three I analyse the "common enemy", namely poverty in variation, as both church and state spend great time in battling it. The issue of poverty required an appropriate developmental response and thus consideration was given to the main contributors.

When dealing with chapter four we are reminded based on analysis that communities are complex and were accompanied by a variety of customs before development was introduced. We also understand that they are themselves the Church and thus required renewed consideration through models of the Church. Both parties remain in constant tension with one another with an expressed desire for cooperation with diverse agendas. What remains true is that most interventions are introduced from the outside, with little to consideration given to involve the communities they serve.

In chapter five I revisited the questions posed at the commencement of my research. A simple answer proves more challenging; however, my argument put forth would be one rooted in hope, and more specifically, Christian hope which falls within the Church as a community of faith. This Christian hope is not mythical but provide individuals and communities with a tangible way forward regardless of circumstances. Therefore, the Church through its message of Jesus Christ can bring about both emotional and physical well-being while communities are in waiting for circumstances to change.

OPSOMMING

Sedert die Edik van Milaan in die tyd van Konstantyn die Grote, was Kerk- en staatsverhoudings altyd antagonisties aangesien Christenskap as die staatsgodsdiens aangeneem is. Dieselfde geld in die geval van die Suid-Afrikaanse Kerk in die apartheidsera, alleenlik beperk tot een denominasie. Met die einde van apartheid, was die uitdaging vir die Kerk om 'n nuwe identiteit te vorm, met een kant as die wit Afrikaner kerke wat magsposisies en voorregte geniet het en die ander meerderheid swart kerke wat vir die vernietiging daarvan geveg het. Ondanks die wyse waarop die Christelike godsdiens in Suid-Afrika aangekom het, is baie van mening dat die skeiding van geestelike en die politiek onmoontlik is en juis daarom dat dit uiters belangrik is, 'n feit wat na vore gebring is deur die destydse nuutverkose president Nelson Mandela. Met elke nuwe politieke bedeling het nuwe leierskap gekom wat nie noodwendig hierdie mening gedeel het nie; die Kerk het egter belangrik gebly as gevolg van die mag wat daar in getalle is. Die strewe na politieke mag met betrekking tot stemme het gekom in die vorm van gekoöpteerde godsdienstige leiers in magsposisie wat daartoe bygedra het dat die kerke se profetiese stem onderdruk is.

In hoofstuk een beklemtoon ek die uitdagings wat beide die Kerk en staat in die gesig staar, naamlik die stryd teen sosiale euwels in al sy vorme. Beide die Kerk en die staat dien hul kiesers in die naam van ontwikkeling met die uitdruklike doel om armoede te verlig, maar dit het egter relasioneel meer navorsing vereis. Deur Dawid Korten se sogenaamde Mensgesentreerde Ontwikkelingsbenadering te gebruik, het ek gepoog om die omvang van ontwikkeling wat plaasgevind het op die Kaapse Vlakte met spesifieke fokus op Mitchell's Plain en Khayelitsha, saam met die relasionele dinamika wanneer maatskaplike uitdagings in die naam van ontwikkeling hanteer word, te ondersoek. Dit is dus belangrik om die verhouding tussen Kerk en staat in hierdie dinamika te bevraagteken, want dit bepaal of toestande binne hierdie gebiede sal verander.

In hoofstuk twee het ek dit belangrik gevind om op retrospektiewe wyse die relasionele dinamika tussen Kerk en staat te analiseer. Ek oorweeg die historiese funksionaliteit daarvan in antieke gemeenskappe en wat die skeiding daarvan veroorsaak het. Dit vereis teologiese motivering waar ek lig werp op die spanning wat na vore kom in die geskrifte van individue soos Augustinus, Tertullianus, Luther se leiding van die Hervorming, ens. Net so is oorweging gebruik om die geskiedenis van apartheid in Suid-Afrika na te gaan, tesame met die gevolge

daarvan, waarvan baie aspekte vandag nog in stryd verkeer. Gemeenskappe bly verdeel met ernstige gevolge, en as sodanig vereis 'n stem wat net deur die Kerk self gegee kan word. Ek analiseer die "gemeenskaplike vyand", naamlik armoede in variasie, in hoofstuk drie, aangesien beide Kerk en staat baie tyd daaraan spandeer om dit te beveg. Die kwessie van armoede vereis 'n gepaste ontwikkelingsreaksie, dus is oorweging aan die grootste bydraers daartoe gegee.

Wanneer daar na hoofstuk vier gekyk word, word ons daaraan herinner dat, op grond van analise, gemeenskappe kompleks is en vergesel word van 'n verskeidenheid van gebruike voor ontwikkeling daarin bekend gestel kan word. Ons verstaan ook dat hulle self die Kerk vorm en dus 'n hernude oorweging deur modelle van die Kerk vereis. Daar is duidelik spanning tussen beide partye met beide wat samewerking verlang, maar ook nie. Wat egter getrou bly is dat die meeste ingrypings van buite af kom, met min of geen oorweging om die gemeenskappe wat hulle help, te betrek nie.

Hoofstuk vyf kyk weer na die vrae wat aan die begin van my navorsing gestel is. 'n Eenvoudige antwoord blyk meer uitdagend te wees, maar my aanbeveling is egter een van hoop en, meer spesifiek, Christelike hoop wat binne die Kerk as 'n gemeenskap van geloof val. Daarom kan die Kerk, deur die boodskap van Jesus Chrustus, emosionele en fisieke welstand bewerkstellig terwyl gemeenskappe wag vir omstandighede om te verander.

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LIST OF ABREVIATIONS AND ACRONYMS

AIC – African Independent Church

ANC – African Nation Congress

CF – Cape Flats

CT – Cape Town

CBD – Central Business District

CCT – City of Cape Town

CARE – Cooperative for Assistance and Relief Everywhere

CBO – Community Based Organisation

DA – Democratic Alliance

DSS – Department of Social Services

DHA – Department of Home Affairs

DRC – Dutch Reformed Church

EFSA – Ecumenical Foundation of South Africa

EFF – Economic Freedom Fighters

FBO – Faith Based Organisation

IDP – Integrated Development Plan

IMF – International Monetary Fund

LED – Local Economic Development

MSDF – Municipal Spatial Development Framework

MP – Mitchell's Plain

NP – National Party

NGO – Non-Governmental Organisation

NPO – Non-profit Organisation

NT – New testament

NGK – Nederduitse Gereformeerde Kerk

NIV – New International Version

NDP – National Development Plan

OT – Old Testament

PCD – People Centred Development

PLA – Participation Learning Action

PRL – Participation Rural Appraisal

RDP – Reconstruction and Development Programme

RSA – Republic of South Africa

PO – People's Organisation

SACC – South African Council of Churches

SA – South Africa

STATSA – Statistics of South Africa

USA – United States of America

USAID – United States Aid for International Development

UNDP - United Nations Development Program

URP – Urban Renewal Programme

VOC – Dutch East Indian Company

VO – Voluntary Organisation

WC – Western Cape

WCC – Wold Council of Churches

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CHAPTER I

RESEARCH PROBLEM AND DESIGN

1.1 Motivation and focus of study

The proposed research is motivated by my decade of active community work in various faith-based organisations (FBOs), community-based organisations (CBOs) and non-governmental organisations (NGOs)[1]. These activities primarily found appropriation on the Cape Flats and more specifically, the areas of Mitchell's Plain (MP) and Khayelitsha, which served as a safe-haven for my family during the apartheid era. Many years later, these two areas provide me with a dual reality: firstly, functioning as my demarcation for my study and secondly, are high "target areas" for political campaigning in the fight to win control of the Western Cape (WC)[2]. After having served as a reverend on the Cape Flats (hereafter CF), I have witnessed varying degrees of poverty and crime, however, with limited resources at my disposal, little could be done to address these issues. It was through these activities I came to witness the impact that the Church has at a grass-roots level, especially considering that it functioned almost unrestricted when responding to societal challenges.

1.2 Background

The relationship between the church and state has been a contentious one since the Edict of Milan when Constantine the Great adopted Christianity as the state religion (Vosloo, 2009: 60). This accompanied a shift of ideologies from the poor to the ruling class of the time and in turn

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[1] The reason for the use of the various abbreviations simply stems from the South African government itself struggling with the terminology that constitutes the "Church". Churches may be considered non-governmental organisations, however, the term itself has not stuck as some church communities, such as those from the Pentecostal tradition on the Cape Flats do not see themselves as part of this grouping regardless of the fact that the government requires the movement to register as an NGO. For this reason, and for the purposes of this study "the Church" will be included in the term faith-based organisations (FBO's) unless otherwise indicated as research will later show. Nevertheless, it is important to note the existence of non-faith-based NGO's competing in the same arena as that of the religious, a factor later expanded upon in this paper.

[2] In doing this I will be doing a comparative study between the two in relation to various developmental projects. The development projects that took place in the different regions are very different from each other and according to local community leaders, developmental projects in Mitchells Plain specifically has grinded to a halt altogether. The reasons for this may differ ranging from varying social challenges to political strategies to gain increased voters.

the Church enjoyed a privilege position. The same can be said about the South African Church struggling with a dual identity before 1994; one being the Afrikaner civil religion that occupied a privileged and powerful position during apartheid and the other, majority black churches, that fought and opposed the system towards liberation. When apartheid ended post 1994, the white churches lost their position of privilege and no longer had the patronage of government, thus placing them in a similar position by, "competing" for the ear of government[3].

In post-apartheid[4] South Africa (SA), while white churches have lost their privileged position *vis-à-vis* the ruling powers (and continue to struggle with their identities in light of these changing circumstances), it apparently does not mean that the new ruling party, the African National Congress, sees the role of churches /FBO's as insignificant. The best example of this was seen in the issue of Moral Renewal of the Nation at the ANC Centennial Celebrations 1912 -2012[5]. In fact, according to former president Nelson Mandela[6] there exist a clear link between political and economic transformation and spiritual formation: "Striving for political and economic development, the ANC recognises[7] that social transformation cannot be separated from spiritual transformation"[8]. With this declaration echoing throughout the new South African Republic one would assume that the FBO's would maintain their vibrancy as advocates within the various spheres of society while maintaining its "prophetic voice"[9] as many had in the struggle for liberation (Botman, 2008: 2-14). This, however, gradually changed as many

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[3] Regardless of the historical disparities, the Church is marked by the state with "one paint brush"-so to speak- regardless of their different stances pre-apartheid.

[4] This research document does not assess apartheid from a policy perspective. The researcher acknowledges current trend of the term "most-apartheid" referenced by some authors, however, agrees with researches such as De Gruchy and Loubser. Thus, for the purposes of this paper, apartheid will be regarded as the period shift after the democratic election.

[5] Moral Renewal of the Nation. June 1997. African National Congress Blog [web log post]. Available: http://www.anc.org.za/content/moral-renewal-nation [2016,June 30].

[6] He was also the leader of the ANC at the time and therefore expressed the ANC's stances and views regarding different topics. Moral Renewal of the Nation. June 1997. African National Congress Blog [web log post]. Available: http://www.anc.org.za/content/moral-renewal-nation [2016,June 30].

[7] I believe that this has not been the stance of subsequent presidents since the passing of the late president Mandela, however, current president Cyril Rhamaposa has been making an effort to redress this, howbeit, secondary in nature. In my opinion the political party as such appears not to subscribe to this any longer.

[8] Moral Renewal of the Nation. June 1997. African National Congress Blog [web log post]. Available: http://www.anc.org.za/content/moral-renewal-nation [2016,June 30].

[9] The Church spoke out against the state regarding their views and use of the Bible to justify apartheid. The Kairos Document and Belhar Confession can be seen as examples of this. Further exploration around prophetic voice will be reflected on later.

of the leaders (church/FBO) were given high profile positions within the state and in doing so was slowly silenced.

The agenda of FBO's has always been to influence and direct public agenda which were sometimes undertaken through specific campaigns, i.e. resource allocation on public spending so that the poor may benefit[10]. Several campaigns are evidence of this, such as "Kairos"[11] with regards to fundamental injustices and the Truth and Reconciliation[12] process that highlighted the plight of those who suffered during apartheid (De Gruchy, 2002:3). FBO's therefore had to be proactive without becoming loyal to one specific party or one economic ideology. One challenge now faced for the first time by many FBO's that opposed government policies in the past, is how to work with the new government dispensation without becoming pawns in political agendas and in such a way that it does not jeopardize their independence and that same prophetic voice[13] that they were known for in the past, should things go wrong.

Many socio-economic promises were made at the dawn of democracy, but not all have been realised (lack of housing, service delivery, unemployment an increase in crime etc.). The effect of this was amongst other things that some FBOs or religious leaders have once again assumed the prophetic voice against the government's inability to act on these promises and this has not always been welcomed by the government, despite the high regard shown to FBOs in the Moral Renewal Movement. One example of this is that of Tutu and Zuma[14]. This leaves one questioning what the current situation is with regards to, amongst others, quality of cooperation towards development between the FBO's and the state. Is it happening, is it successful, is it still needed, is it a fruitful cooperation and if or if not, why or why not?

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[10] With the forerunners occupying high profile positions within the state, many questions were raised with regards to the integrity of maintaining a Christian position while being used by the state.

[11] The Kairos Document of 1985 holds "voices from within the church calling on the church to confess their guilt for apartheid on behalf of the nation and to work for reconciliation on the basis of justice".

[12] Emeritus Desmond Tutu was the individual spearheading this initiative.

[13] Detail of this to be discussed

[14] Archbishop Desmond Tutu spoke out against the ANC as spokesperson on behalf of religious leaders: "I will not be voting for the ANC", no longer advocating support for the political party. Later president Zuma responded by implying that the church should not meddle in governmental affairs and has nothing to do with the course of the country. www.m.mg.co.za/article/2014-04-23-tutu-calls-on-south-africans-to-vote-with-their-heads: Accessed: 23April 2014.

1.3 Aims of study

Firstly, the study seeks to emphasise the importance of the Church's role in development along with its impact on grass-root level. Secondly, it aims to highlight some of the challenges that the state faces within its Urban Renewal Program (URP) when linked to the 2030 National Development Plan (NDP) in the attempt of improving living conditions in Mitchell's Plain and Khayelitsha. Lastly, it aims to highlight the importance of a relationship (should on not exist) between both parties if it is to win the fight against poverty and inequality.

1.4 Literature Review

When researching development on the Cape Flats (CF) specifically (as it has often been clustered under a broader umbrella of the Western Cape), there has been remarkably little scholarly research done on the state of development. Related research done by Mackay (2006), shows that urban renewal programs are not new as it was successfully implemented in developed countries such as Britain and America in the nineties. Furthermore, he highlights the tremendous impact it had on responding to the plight of the poor when implemented correctly. Regardless of the limited literature, references such as (City of Cape Town 2003, 2004; Swart, 2006; Erasmus & Gouws & Pettersson & Swart & Bosman, 2012; Bowers, 2014; Wilson & Ramphele, 1989; Davids & Theron & Maphunye, 2005) provides much insight in the attempt to improve the lives of communities. Further research argues that South Africa's societal challenges are much deeper than merely developmental but requires retort that can only be provided by the church (Koegelenberg et.al., 1992; Swart, 2006; de Gruchy & de Gruchy, 2004). Furthermore, historical literature suggests the CF as being a "pre-apartheid dumping ground", with MP and Khayelitsha being situated more than 25km away from the city centre. Its expressed purpose was isolation, also known as the "poverty trap" where both nodes were separated by fencing (City of Cape Town, 2003: 17). With an initial land occupancy of 250 000 each respectively, statistics indicate the numbers having tripled since. The URP aims to specifically alight to the City of Cape Towns (CCT) Integrated Development Plan (IDP) in the attempt to redress these developmental challenges.

The field of development is a jungle of divergent theories, counter theories, paradigms and approaches (Burkey 2000: 27). Myers (2003), takes one through the various approaches to

development by tracing it back to its origin whilst highlighting its proliferation over the years. What became starkly evident is the Western or Northern worlds' (as Myers puts it) self-professed state of development, an ideal that spread throughout the rest of the world; however, it is not entirely clear how the former was attained. Within this achievement, development was spoken of in almost religious undertones as the possibility to eradicate poverty became a possibility (Myers 2003: 24-27). Walt Rostow developed what was known as a five stage[15] approach which soon became the blueprint for Western development, commonly known as the Modernisation Theory (Burkey, 2000:27). With the progression of time this theory soon lost its patina and elicited alternative theories. In the case of SA strong focus on mass consumption through economic growth remains critical within its 2030 NDP which presents inconsistencies after its professed People Centred Development approach (PCD). The key then lies in identifying the transformational aspect that would contribute to sustainable change[16]. Theorist such as Amartya Sen[17] (development as freedom and rights-based development), John Friedmann[18] (development as expanding access to social power) and Robert Chambers[19] (development as responsible well-being) are among those who made valuable contributions to the study of development[20] (Myers, 2003: 158). However, for the purposes of this study I find David Korten's (1990:67) view and definition of People-Centred Development most invaluable: "*Development is a process by which the members of a society increase their personal and institutional capacities to mobilize and mange resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations"[21]*. My motive for using Kortens' theory of development is not merely a means to

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[15] Modernisation had five basic assumptions namely: the most important being that traditional cultures are underdeveloped and thus needs to change. This is furthered through urbanization, mass education, occupational specialisation and new networks. This will lead to mass production and consumption of which will trickle-down to those right at the bottom.

[16] With sustainable change I am referring to that which create continuity within the dynamic relations between the state and Church as they serve the South African community and more specifically, Mitchell's Plain and Khayelitsha. This term should not be confused with sustainable development which has the accompaniment of its own set of goals and objectives.

[17] Sen's theory at its core discourages the emphasis of modernisation and places it on the increase of human freedom that enables people to pursue that which they consider to be important.

[18] He believed that development follows closely to poverty- limited access to social power. The closest way that empowers the individual members through involvement in social and political action. He believes in bottom-up approach in contrast to that of government intervention from the top-down.

[19]Friedman defined development as responsible well-being for all which translated into an improved quality of life.

[20] There are many more individuals who contributed to development theories, however, for the purposes of this study I have made mention of only a few "recent" contributors. Each development theory was composed from a specific understanding of poverty. This will further be explained in the proposed study.

[21] Similar views are held by K.T. August in his book '*Equipping the saints*' and by Ignatius Swart *in his article: The third public: Hermeneutical key to the theological debate on church and development?*

an end, but it sees development as a continuous process. This process is driven by three principles which are found within his definition[22], namely sustainability, justice and inclusiveness[23](Korten, 1990: 4). What makes this approach to development more appropriate (and is also a point of criticism) is that Korten acknowledges the religious/spiritual aspect that is missing in most development theories. This he highlights to be especially fitting within the faith-based context without excessive imposition of the Christian faith onto others to convert[24].

Returning to the relationship between Church and state regarding development, Forster (2012) gives a useful analysis of church-state relationships in the ever-changing post-apartheid South Africa. After being both the "hero and villain" in the story of liberation, it [the church] now must contend with other players. Forster (2012) and De Gruchy (2004), makes a compelling argument that those who seek a Christian state is not thoroughly reflective and can often contribute to the problem rather than being the solution[25]. What holds true is that there remains a close connection between the state and FBO's; however, what this relationship should entail requires further research. Forster (2012) highlight various relational connections in the form of models: The Roman Catholic Nature Grace Model, Lutheran Two Kingdom Model, Revolutionary-Eschatological Model, Retrogressive Model, Reactionary Model, Mutual Responsibility[26] etc. Furthermore, Gleeson (2008) calls for a reflection on Avery Dulles' marks of the Church for a renewed understanding of what the Church is, current and futuristically.

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[22] The last part of his definition refers to people practicing their decision-making abilities as to what kind of improvements is needed.

[23] What makes his understanding fitting to my study is that it has the potential to be appropriated within the South African context. These three processes are often used within the state talks about development.

[24] The fact that the government often experiences cognitive dissonance regarding the term "church" is exactly due to the various interpretations the organisation professes.

[25] Foster makes the argument with retrospective examples of faith-based states that often caused more problems for members of society, i.e. China, Bosnia. The desire should thus be for a secular state as this will lead to the preservation and freedom of Christian expression both within and outside its borders. This will enable the appropriation of the Christian stance to development.

[26] This will be briefly discussed in a later chapter.

1.4.1 Demarcated areas: Map 1 and Map 2

The maps listed are indicative of the demarcated areas for the focus of the study. It comprises of multiple nodes aimed by the state to address social inequality.

Map 1

Mitchell's Plain is situated approximately 30km from the centre of Cape Town (Erasmus & Mans, 2003:4-5; Mackay, 2006: 16). It was formulated during the relocation period (Group Areas Act of 1950) and was meant to separate those who were considered non-white. These areas, and specifically Mitchell's Plain were built different to other apartheid special zones, serving as a buffer between them ("coloureds") and the "swart gevaar" (blacks) living in Khayelitsha and adjacent areas (Mackay, 2006: 16). Residents from Mitchell's Plain faced dire transportation from the Cape Town's CBD due to their respective locations. Commuting for economic opportunities along with basic governmental departments for basic services makes the ordeal tremendously unpleasant[27].

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[27] Since the publication of Mackay's paper, things have changed considerably as indicated later in this document. This still has not removed restrictions suffered resulting from historic displacement and even though things have changed, it remains a topic of discussion amongst residents in these nodes.

Furthermore, Mackay (2006) states that Mitchell's Plain was constructed at a rapid pace with 700 homes completed within a month and all indigenous animals moved to the nature reserve. When handing over of these homes, numbers nearly doubled with those who previously had no homes, and those who were removed from their homes found residency[28] (Mackay, 2006: 18). Nevertheless, there are still those who live in backyards, separate entrances (which currently has escalated and more recently caused an outbreak of violence within the area), boarding a lodging in houses of sometime up to three families at a time[29].

Map 2
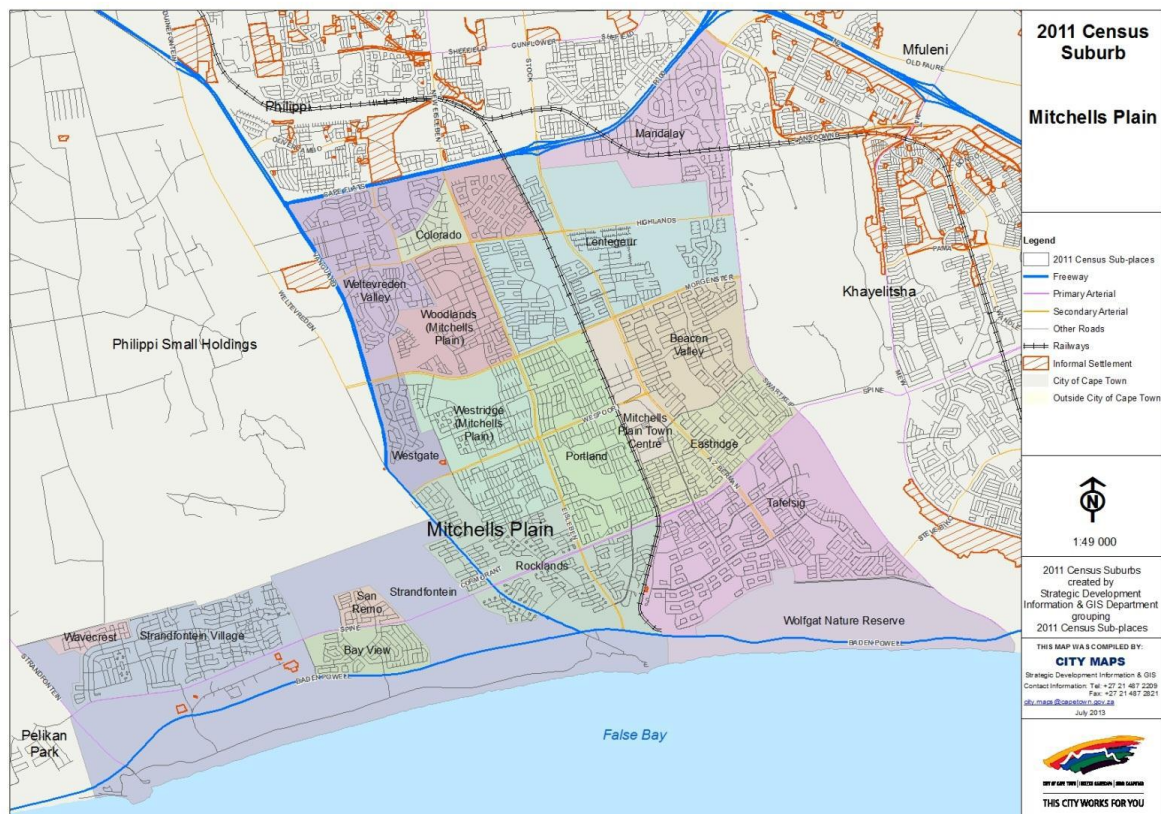
Despite frequent media attention, minimal information exists around accurate demographics and conditions pertaining to Khayelitsha. Khayelitsha was built during the 1980's and has steadily grown over the years expanding to the boarder of Mitchell's Plain (Seekings, 2013: 2). Most people view the area's constant growth as an immigration from the Eastern Cape (EC)

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[28] Mackay only acknowledges those that did not have homed but he does not clarify those who were forcefully removed from their existing locations to these areas.

[29] http://www.ewn.co.za

with ever expanding shacks running along the coastline. Despite constant, attempts by Statistics South Africa (STATSA), data gathered remains inconclusive as rough estimates are collected through school registrations, voting poles (Seekings, 2013: 2). According to Seekings (2013), Khayelitsha came into existence near the end of the apartheid-era and remains plagued by its aftermath resulting from urban special policies of which can be witnessed in areas (town 2 & 3) such as Mandela Park, Harare[30], Makhaza and Enkanini.

Consistent claims espouse that much has changed since the early 2000's but what remains constant within statistics gathered by either area is the following:

> Areas remain entrenched in growing unemployment and poverty.
> Increased crime levels with dire results for residents in the areas.
> Though many economic opportunities may "slide through the cracks", much of the area is dominated by informal economics.

Stated within the Urban Renewal Programme (URP), the programme as outlined by the former President Thabo Mbeki, the programme necessitates priority due to high crime levels (as stated above) and therefore must include increased investment, social infrastructure, poverty alleviation and an improved justice system (City of Cape Town, 2001: 9). Based on the problems previously mentioned which forms the basis of this study, the following problem statement will be discussed.

1.5 Problem Statement

The term development (as previously stated) is not only ambiguous but requires contextualisation as it's not always received well in communities (ed. Koegelenberg, 1992: 2; & Conradie, 2016: 2-3). This could be in attributed to the bureaucratic overtone publicly displayed more than often at the expense of the people that it aims to serve. The most recent case would be that of the Western Cape's premier Hellen Zille coming under fire for colonial statements made on social media[31]. As Koegelenberg (1992) puts it, development is ultimately about people and People-Centred Development reminds us of this.

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[30] Should not be confused with Harare in Gauteng Province.
[31] Daniels, A. 2018. Zille lets rip on colonialism again. http://iol.co.za/capetimes/news/zille-lets-rip-on-colonialism-again-14630739.

The South African government is finding it increasingly challenging to address and redress societal challenges. To meet service delivery has become increasingly problematic and inequality increased along with crime, corruption, poverty etc. Furthermore, to aid communities (and in this case MP and Khayelitsha) has its own set of problems as developmental endeavours are masked with politics. Erasmus & Mans (2003) corroborates my view that much has changed, however, these aspects became pervasive and exacerbated with the crime and poverty etc being the highest it has ever been. This does not prevent those living in these areas (and outside) desiring to make a change. More than often, these agents are ordinary community workers acting under the auspices of NGO's or the Church. Having said that, the state acknowledges that it cannot achieve its desired result of eradicating poverty and thereby it would only seem obvious that it would work alongside various organisations to better serve its people.

Based on the above background and literature review, the following will be the primary research question to be answered in the proposed study:

Theologically-speaking could the application of People-Centered Development (PCD) lead to an improved quality of relationship for cooperation between FBOs and the government on the Cape Flats (particularly in the areas of Khayelitsha and Mitchell's Plain) post 1994?

In addition to the primary research question, through the use of these four secondary questions the researcher aims to substantiate findings when answering the primary research question. With the church and state having a long standing history, it is important that the relationship dynamics should be analysed ranging from its etymology, ideology, pragmatics and results. This within the context of South Africa (specifically MP and Khayelitsha) had a knock-on effect where historic occurrences remain pervasive and engrained in society.

Secondary Research Questions

- What are the results of Church/state cooperation?

- Do the churches have a comprehensive understanding of development and their role as agents for change?

- What are the historic ideologies preventing greater societal impact from taking place?

- How could the Church and the state bridge the gap to meet objectives as stipulated in policies such as the NDP, IDP and URP?

1.6 Research design, methodology and theoretical framework

According to Mouton (2005), empirical research uses existing information and literary sources with an express purpose to answer descriptive questions. This aims to ascertain appropriate application subject to data that was collected. This proposed research, however, will take the form of a traditional literature review to critically analyse and identify gaps in existing knowledge on the subject matter moving from what is known to the unknown. In order to answer primary and secondary research questions, the principal resources used were that of academic books, journals, articles and the internet (websites), and secondary literature by the City of Cape Town's (CCT) Urban Renewal Program (URP) and the African Future Paper National Development Plan 2030 (NDP). A critical examination on divergent theories with an emphasis on their background and context will produce a better understanding of its origin and what is at stake (Jesson, J.K, Matheson, L. & Lacey, F.M. 2012: 11-14).

This literature review is conducted in the field of practical theology rather than public theology. Fahlbusch, Lochman, Mbiti, Pelikan, Vischer, Bromiley & Barret in *The Encyclopedia of Christianity*, highlights the progression practical theology has made from church activities (restricted to church leadership) towards its transformation that necessitates public engagement. Furthermore, according to Miles-Trebble (2017), public theology should be viewed as the practical applicative component of practical theology. Therefore, practical theology necessarily concerns itself with faith in practice which cannot be isolated from dealing with societal challenges.

The word "case" (marked in the title of the demarked areas) does not necessarily refer to the research methodology of a case study but is used linguistically to denote the context and state of affairs. A case study refers to a particular individual, program or event that is studied in-depth over a period of time. It is often done due to the researcher belief that the study undertaken accompanies a unique set of circumstances that is able to promote understanding. In contrast, an ethnography considers an entire group of people, often with a common culture over a lengthy period of time (Leedy & Ormrod, 2014: 143-144). The study later will show that much emphasis were placed on context in which people found themselves resulting from South Africa's historic disposition. In conclusion, this research paper will serve as foundation for my Phd.

Chapter 1 defines the research problem and provides an overview of the theoretical framework to be used in this study. This chapter also identifies related research and concepts in the developmental field to provide a basis for this study. The methodology will provide a way in which the research was conducted.

Chapter 2 presents a historic perspective of the nature of cooperation between Church and state. Furthermore, it highlights that current challenges faced are not new but has historic pervasiveness which requires reflective response. This section (although Vosloo and many other scholars were added, contributed tremendously), primarily draws on the work of Forrester and Kinghorn as reflection, which enabled concise and apt application relevant to this study without belabouring the historic context.

Chapter 3 analysis developmental theories in the attempt to eradicate poverty. It also considers both church and states role as key in reflection on its individual causes with more often than not, combined outcomes. Myers remains one of the most prominent development scholars and therefore provides unequivocal support when analysing development contributions and trends.

Chapter4 forms the basis of the literature review. It also assesses the nature of cooperation between Church and state along with digging deeper than the economics of consumption. It also considers both parties contribution within the development area with focus of a People-Centred Development approach.

Chapter 5 argues the importance that Christian hope plays throughout the development process along with providing a practical outline

Chapter 6 makes recommendations based on the study to improve the lives of those living in Mitchell's Plain and Khayelitsha

CHAPTER II

Church and state in history: Its past and apartheid dispensation

2.1. Introduction

The phrase "Church and state relationship" was historically considered synonymous. Similarly, during apartheid, its structure was to be considered as something that was instituted by God self and therefore should not be challenged. In this chapter, I look at ancient societies and their relationship with those who ruled over them. Notably said, I argue that these views remain prevalent today regardless of the modernity claimed by many. This ideology did not go unchallenged, as I highlight through an erupting philosophy of Socrates through which he challenged humanity with the acquisition of knowledge. The Church would agree that its government and ruling is theocratic, a fact I espouse as not an easy one when looking at the Israelite community.

Furthermore, I retrospectively analyse the relationship (between the Church and state) within a South African context. As the saying goes, "you cannot know where you are going, if you don't know where you come from". With white South Africans "Israelite ideology" filtering through personal adoption it would prove inevitable for what was to come once it found proper support. It was therefore important to work towards restoring the natural order as God intended and thereby creating a utopia for all within the walls of the republic, but this was not without its challenges.

Within the South African context specific emphasis will be placed on the Dutch Reform Church which was a forerunner in the advancement of apartheid. This system, which was substantiated on a theological thrust, was soon met with challenges from within which led to great sorrow that made way for a manifested dream in the form of South Africa's (SA) first democratic election. These elections did not only mark the end of an era but the start of a new one, where all those who had face the perils of apartheid could now have a better life. What this better life would mean for those at grass-roots level remains subjective today, regardless of SA's new democracy. I therefore consider the structural changes in the light of amenities within the suburbs of the CF and whether things have changed for the people in those areas. Furthermore, consideration was given to policies developed pre-1994 and the consequences of such policies,

i.e. the Group Areas Acts (1950) which has by-an-large gone unchanged and thereby eliciting societal challenges the state now faces.

2.2 Ancient world and politics: God or the state?

The need for a distinction between Church and state today has become imperative when considering it in the South African context. In less developed societies[32] (ancient societies) this endeavour became futile as these two aspects are often synonymous and separation thereof was not an option. After all, people were defined by the gods they worshiped, and these gods formed a key pillar that made up communal life and through it established a sense of belonging (Forrester, 1988: 1). When one denied the worshiping these gods, the life of the community itself was threatened by that individual and he/she may be excommunicated, was a form of death[33] for that individual. It was through these forms of socialisation that one learnt and earned your place in society[34] and formed part of its unique identity. Therefore, the community was regarded as a living organism; an interconnected body that if any harm should befall it, all other parts would be harmed. For ancient societies, the earthly and the political were linked to the cosmic order[35] in its totality and neither separation nor distinctions should be made (Forrester, 1988: 3-4). The king was majestic and therefore should be obeyed because he/she was a direct link in the heavenly hierarchy[36]. Forrester (1988) exposes the clear distinction of institutions with a "religious" overtone traced back to Ancient Greece, but these were simply varying forms of state departments where piety and patriotism was virtually the same thing and loyalty to the empire was commanded. One of the most notable figures in ancient times was the Egyptian pharaoh who was seen as one of the gods manifested on earth. This meant that he/she functioned as a mediator between the heavenlies and the earth and by extension, the political and cosmic. Thereby the rulers were placed on a different platform to the people and held by a different standard and law (Forrester, 1988:3).

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[32] Less developed societies refer to societal setup that would be considered primitive according to our standard; secondly these ancient societies go back well before the time of Christ.

[33] This form of death was more of a social death, being cut off from society through being cast out the city walls. No one was to interact with that individual as he/she should be viewed as dead.

[34] This denotes many similarities to that of traditional African traditions where a person can only be defined based on their relation to the bigger community. This notion is also defined as a pivotal aspect of Ubuntu.

[35] All of creation should be considered as interlinked and instituted by the God they worshipped. This has references to the stars and constellations, nature, animals etc.

[36] An example of this can be seen in the Egyptian mythology where pharaohs were viewed as gods, for example Re/Ra (sun god).

Forrester (1988) agrees with Riesman when he stated that traditional societies are often governed by the phrase "it's what our fathers did" and therefore their customs, laws and traditions gave them all they felt was needed for a good life. This mindset was soon challenged when interaction with other nations uncovered a gaping reality: that different nations subscribe to different virtues which, in turn, caused great conflict[37]. What remained, however, was the freedom of choice to either recognise that customs, laws and traditions differed from one another or agree that there is no such thing as "the good" which can function as a measuring stick for societal use. Others adopted a universal approach which could apply to everyone everywhere (the inspiration primarily came when the assessment of nature was done) and with this, moral and political principals were shown by the revelation of Gods unchanging will[38].

2.2.1 A dangerous philosophy

Socrates was one of the most influential philosophers that profusely challenged the norm of the political theology of the time, through his claim of knowledge of the good (Forrester, 1988: 8). As a result, he was subjected to ridicule from a variety of avenues, however, this illuminated inferior political principals which displayed their insufficiencies within their respective spheres of influence. Forrester (1988) highlights the point where Socrates termed himself as a "gadfly[39]": "I am that gadfly (irritant) which God has attached to the state, and all day long and in all places, I am always fastening upon you, arousing and persuading and reproaching you". Even though Socrates was a devout follower of the gods of the city and a formidable citizen, he was accused of misleading people by creating his own gods. Through his education, his followers learned how to question and think things through, and in doing so emancipating themselves from the state's hold. As a resultant of this, he implied that no one was above scrutiny; his philosophy caused considerable damage to the current political theology for which he was sentenced to death.

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[37] When people came into contact as a result of trade, the understanding came that different nations had different laws, morals and gods.

[38] This led to the development of natural law and the spark of Greek philosophy which accompanied a theory of natural law which operated in two distinct realms: natural and moral order which should be understood in teleology terms. Natural law was that hold over a society and it was the job of the legislator to appeal to the judgement of the ruler.

[39] This he referenced on the basis of not leaving them alone until things change.

2.2.2 Early Christianity

In the Old Testament Yahweh is the God of Israel and whoever was in power at the time was set there by God but was not considered to be God Himself. God was the supreme ruler over all things as depicted by His sovereignty. He (God) is the one that created all things, and this naturally implied obedience; therefore, punishment was not unwelcomed as everyone knew what was expected from them. Israel was a peculiar people as can be seen when they were delivered from pharaoh's oppression and moved into the Promised Land where they were allotted land according to God's promise. They received the law from God Himself, which made their government theocratic (Hughes & Bennett 1998: 28). Forrester (1988) believed that it was this type of counter belief which opposed the mainstream and which stated that the gods[40] only served the family, community or tribe. These outward expressions of denial were not directed to the ruler self but rather acted as a mechanism where they boldly refused to worship countless gods and goddesses and through this denying their legitimacy of theology subsequently giving rise to secularised politics (Forrester, 1988: 12-13). In this instance the state was freed up to operate outside of religion and its people were no longer expected to follow along blindly.

According to Hughes and Bennett (1998), the Old Testament (OT) affirms God's supremacy as Creator and ruler of all things. In the New Testament (NT), however, not neglecting the most important differentiating aspect is God's pre-incarnate Son made manifest, namely Jesus. Gods' reign and rule over earth was made manifest by His Son (Jesus the Messiah) as was the expectation since the OT. This was further solidified through the crucifixion, death and resurrection of Jesus Christ, thus ascending far above the rule and government of the time through being seated at the right hand of the Father in glory. It is through this sacrificial act that dominion and authority was given to Jesus which echoed in the time to come when the kingdoms of the world will become the kingdoms of God. These views remain a pivotal aspect within the Church today and therefore, as Bowers (2017) & Maggy (1994) would corroborate, there is a leaning toward a form of escapism from the public arena to spiritual as it appears to be more important.

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[40] Each tribe, community or family had their own gods that served in various areas of life. Many scholars believe that it was this aspect that made Christianity grow at the rate it did, as what was once a complicated and confusing plethora of gods was now reduced to "one".

2.2.3 Rise of Christianity and politics

Early in the New Testament (NT) Christians were accused of being atheists and this later opened them up to violent persecutions. The problem they faced was not that they did not show any loyalty to the emperor but rather the rejection of their gods. According to Forrester (1988) there remained a great need for Christianity to develop a political theology if it were to survive, however, this remained problematic as the leading figure for Christians (Jesus Christ) was humiliated through His suffering on the cross. Jesus would have served a greater function at his second coming rather than the beginning and therefore it was important to develop a more "plausible theology" that could function as basis of the political intent. It was through the later trinitarian doctrine that an uproar was caused that was both good and bad as it simply aided the status quo (Forrester, 1988: 20). Suggestions indicated a supportive nature between the empire of the day and the Church could only be possible when forgetting about Jesus on the cross, the trinity and His return. This would prove an inevitability where Christianity would develop a political theology in each age following the death of Jesus Christ which instances I list below:

Tertullian (c. 160-220 AD) saw the Church as being a counter culture called to separate themselves from the world of politics; an expression that was shown by Christ's rejection of the kingdoms of this world and which should be enough evidence that Christians belong to another kingdom (Forrester, 1988: 20-21). He furthermore says that this Church should not be involved in politics and should take a passive stance functioning juxtaposed to the world of politics. Christianity's belonging is rooted in a "*counter kingdom*":

"We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope… Your citizenship, your magistracies, and the very name of your curia is the Church of Christ… You are an alien in this world, and a citizen of the city of Jerusalem that is above."

Adopted from Hughes & Bennett, 1998:20
(Apologeticus 39, De Corona 13)

For Tertullian, nothing should be stranger to a Christian than politics as they were not considered citizens of this world, but merely in the world. The Christian community that functions alongside and in separation, live by their own standards founded on pacifism by awaiting the coming of Jesus. Good Christian citizens should be performing their basic

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required civic duty as is expected of them with the accompaniment of prayer for their fellow man without getting involved in altercations a of violent nature. Hughes and Bennett (1998) agree with Sheldon Wolin who stated that it was this kind of withdrawal from the political arena that enable Christianity to revive political thought.

Eusebius of Caesarea (c. 264-340 AD) pursued the development of a political theology after the establishment of a relationship between the Church and the empire during the Constantinian period, thereby making Christianity the official state religion.[41] It soon took over various spheres of power as Eusebius provided a basis for his praxis that changed the attitudes towards the empire. God's providence was viewed as the greatest blessing to mankind in the form of religion and the Christian emperor Constantine[42] (Forrester, 1988:22). Together they functioned in such harmony as he translated the pagan cult into Christianity. At this point Christianity evolved through a series of changes[43] so that it can fit into pagan religion and, as such, developed into a sort of political theology. Furthermore, Eusebius saw the role of the emperor as an extension of God and therefore rebellion against the emperor would be rebellion against God.

Many consider the work of St. Augustine (c. 354-430 AD) to be the greatest achievement as he developed a theology of history and politics, which caused him to abandon the religion of Rome. In his writing on *The City of God* he confronts paganism to such great lengths that it impacted Western Thought[44] (Jooste, 2013:132). Augustine believed that the Roman Empire was corrupt because of his emphasis placed on justice and due to the state abdicating this; they were to be considered demonic. Where the empire could do various good in ordering society, not all its justice was important for the establishment of human dignity. True justice had to take place based on the love that is in Jesus Christ, which can only be realised in the City of God[45] (Forrester, 1988:24). *Civitas Dei* (City of God) should be viewed as transcendent to the

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[41] Here we start to see that the occurrence of the apartheid system was nothing, however, it does not necessarily find its origins in this case. However, wherever these two met (state and Church) dire consequences often followed.

[42] Constantine took on the form of a messianic figure which was evidently shown in his conducting of great feasts for his bishops. Forrester expresses that it was no wonder that he was considered a new manifestation of Christ.

[43] Christianity functioned juxtaposed to other pagan religions of its time.

[44] It was important for people to understand how God viewed the state; based on the activity of the time and according to Augustine, was emphatically evident.

[45] The earthly city was seen as something that is fragmented and would not measure up to its own aspirational interests, therefore humanity should not blindly align to the earthly city, as human citizenship can only be attained in the City of God.

earthly city as it overcame all the limitations often linked to the empire through race and class.[46] One could only gain entrance through grace, thereby implying that the City of God cannot be an earthly one, but one centred in fellowship with God where members enjoy community with God Himself and each other. Augustine would go on to acknowledge that there are various forms of love, however, primary love is the love of God that sustains the City of God, which is the only place where true justice, peace and fellowship is to be found (Forrester, 1988: 24).

The Church should be viewed as an arrow pointing towards something which was yet to come, but in the same light functions as a partial kingdom of God. It is where its citizens rule with Him now, but not in the manner in which they will in the kingdom of God.[47] Due to the Church having a responsibility to uphold justice and peace, it inherently made the Church a political conscious body. Augustine had a political theology, but he refrained from giving sovereignty to any earthly ruler and this included the Church. He considered secular politics to be a serious matter, but which should at no time be transplanted to the City of God as it should be held sacred. Therefore, politics should be nurtured as well as challenged by the Gospel (Forrester, 1988: 25).

2.2.4 Separation from the political for personal

Historically everyday life occurrences placed many demands on the person, however, the cults fed people's primary need: to communicate with their god. This interaction primarily took place in the form of the personal and therefore had no bearing on the political. These moments of devotion were primarily centred on individuals, family or clans and more than often than not the broader society was not considered (Forrester, 1988:27). Here Christianity boldly refused to vacate the public realm. Therefore, the relationship that was reserved for the individual, family or clan was challenged as salvation was first to the Jews, but at the same time for everyone. Church leaders soon rose up in power to shepherd whole groups with its main agenda to shape society around Christianity thereby influencing economic systems, guiding political leaders, etc. There remains a strong thrust since the time of Constantine until

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[46] Forrester (1988: 24), expresses that Augustine implied that the City of God is one that functions on grace and is not limited to human fallibility and therefore one is able to have fellowship with God and others without subjugation. It is only through the love of God that true peace and justice can be attained.

[47] The City for God is to be considered eschatological and Forrester (1988: 24-25) indicates that the political Augustinianism that was used in the Middle Ages was used incorrectly.

recent times to shape society to be "Christian". Vosloo (2013), argues that this civil power declined resulting from the reformation and slowly separated over time.

2.2.5 Contributors in a fragmented Christianity and Reformation

The Reformation ignited a new focus on the individual (regardless of Christianity's division) with the implication that no one could have faith for another[48]. Martin Luther (1483 – 1546) was passionate about inwardness and was critical about religious institutions and its power. The Church's orders and instructions were not to be considered important, but rather salvation and fellowship with God through the nourishment of the Word and sacraments. Equally, Luther considered this an important salvific act that brought personal restoration as it relates to a relationship with God which extends to other people and therefore cannot be ritualised in a machinelike manner (Forrester, 1988: 30). Nothing could be more important than the individual destinies and purpose.

Furthermore, Luther believed it to be pertinent to de-politicise Christianity as the Church could not be reduced to a single institution but must be viewed as a spiritual fellowship. Consequently, the Pope along with the emperor (accompanied with their dispute) were out of place as there was not two swords[49] as believed at the time, but only one with a temporary occupancy in the hand in which it rests (Forrester, 1988: 31). According to Vosloo (2013), Luther saw Christ law as normative over all Christians and by extension they function under a spiritual government. Therefore, the Church did not need a separate domain as it would distort its true function when meddling in political activity.[50] There was no doubt in Luther's understanding that God ruled both realms but how He ruled varied respectively.

Luther held strong opinions about Aristotle, but despite this he became a forerunner in the secular realm which operated on reason and not on the Gospel:

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[48] During the Reformation period Luther nailed what can be considered a formal accusation to the Church against its door which challenged what was considered the norm. He had strong focus on the individual and thus the persons personal destiny is more important that the Church's structures.

[49] Due to the growing concern to protect the church's jurisdiction from being violated by the state, sharp distinctions were made between civil and ecclesial powers where each had to function in their own purpose. Furthermore, was the claim that there remain one body that has two authorities over it which functions complimentary to each other.

[50] He saw God as still operating in the public realm through princes and various people in power.

"God made the secular government subject to reason because it is to have no jurisdiction over the welfare of souls or things eternal value, but only over bodily and temporal goods, which God places under mans' dominion. For this reason, nothing is taught in the Gospel about how it is to be maintained and regulated, except that the Gospel bids people honour it and not oppose it. Therefore, the heathen can speak and teach about this very well, as they have done. And, to tell the truth, they are far more skilful in such matters than the Christians. Whoever wants to learn and become wise in secular government, let him read the heathen books and writings". (Forrester, 1988: 31)

Rulers should be considered as merely being representatives of God's work for justice in the world and therefore, when considering the Sermon on the Mount find it applicable to either the natural or spiritual realms (Vosloo, 2013: 147). When a ruler wields a sword, it is not simply the man but God that does by executing His judgements.[51]

John Calvin (1509 – 1564) held similar views to that of Luther's in that the Church became obsessed with the secular realm seeking power and thereby compromising the initial work.[52] Calvinists had a doctrine of two kingdoms but unlike the Lutherans, they did not separate it. Emphasis was placed on the "left" and "right" hand of God which sounded quite conflicting due to the impression of God's differing works. The initial workings of law and Gospel was not deeply conflicting, therefore it was important that one must seek understanding through revelation as to know how God works in the world and it is through this that Calvinism made Christian politics possible.[53]

Calvin and his followers believed that they were not politicising the Gospel but remained faithful in relating Scripture to the private and public realm as authentically Christian

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[51] This freed up the public realm from the Church and its theological control, and it is through this that Luther believed that those individuals served God. Luther has not denied political theology in his two-kingdom theory, but rather permitted it on the same basis as pagan political theologies.

[52] Calvinism had shared views where the spiritual and secular realm is concerned, however, when considering Luther, it may appear that he draws sharp distinctions regarding the "left hand" and the "right hand" of God that seemed conflicting.

[53] There are different reasons why theology moved out of the public arena post Reformation. Forrester (1988) states that Lutheranism developed into pietism and Calvinism along with other radical sects refused to acknowledge an autonomy in the political order. Many people were convinced that religion in its fragmented state caused more damage than good and if the states were to maintain peace it had to look elsewhere.

(Forrester, 1988: 33). They believed that Scripture laid out a political pattern: The state was to help the poor, build schools, create justice and bring about peace and it was the duty of the church to remind the state about these responsibilities (Forrester, 1988:33).

2.3 The Church and apartheid

When reflecting on Christianity and the Church's struggle in South Africa, one can immediately highlight the "hand holding" with the political sphere and therefore the two can be viewed as synonymous from the time of the first colonial settlers till recent times (some would argue).[54] De Gruchy (2004) argues that much of its history did not begin when the Portuguese arrived and therefore much research was done to correct this through consideration of the meta-narrative. Taking all of this into consideration, it is my belief that the Church of today should be at the forefront for societal change in a manner which can be adequately measured, however, this appears to be easier said than done. Johnathan Ball cites Villa-Vicencio (1983) when he raised the question of whether the Church has become the protagonist for change or an adverse supporter, especially where there are indications for elements in all, ranging from the Dutch Reformed Church DRC to the African Independent churches (AIC).[55] Much research has been done on the topic of apartheid, however, for the purposes of this paper I will be focussing on the DRC or Nederduitse Gereformeerde Kerk (NGK) simply for their religious contribution to apartheid and it being the most subscribed Church amongst white Afrikaners.

2.3.1 The beginning of Apartheid theology

In 1842 the NGK established its own small synod in the Cape which was the first independent one of its mother Church in Holland (Kinghorn, 1990: 57-58). This later led to the furthering of synods in various regions but was only unified under the umbrella in 1962. Kinghorn[56]

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[54] This might not necessarily be representative of the entire Church movement, however, nit-picking can be done as its' been argued for a particular agenda.

[55] AIC is one of the fastest growing movements today, making up more than half of the Christian growth in Africa. (Cochrane, J. (ed.) "Christian Resistance to Apartheid: Periodisation, Prognosis". The Macmillan Press Ltd, pp. 81-100

[56] Kinghorn, serves as spine of argument as De Gruchy, Ball and others adopts varying angles when approaching apartheid theology. Due to this paper not being an outright analysis of apartheid, information was selectively gathered to articulate and support the research.

(1990) argues that apartheid generally did not start institutionally in 1652; nevertheless, the class consciousness progressed along the lines of civilisation and education but there remained one Church for both black and white. First generation black converts did not fully understand Church tradition which inevitably led to friction on a more general basis including personal hygiene, language and culture. It soon evolved in form manifesting through separate practices (such as sacraments) and then later separate services and then to separate buildings.

These separated services significantly changed later developments as DRC high ranking theologians justified events taking place during 1857. This produced a model for social policies in SA which formed the basis for apartheid[57] and according to the synods was an anticipated grace of Gods will for the Church. It was soon promoted from being merely a consideration of strategy and function to tradition and therefore doctrine of which was not permitted to be challenged. Meanwhile, in a conference held in Bloemfontein in 1926, it was the expressed intention that the relationship between white Afrikaners and blacks was based on one race helping to uplift the other and that no deviation should take place at any given time.

2.3.2 Formulation and development of its religious theology

Various changes transpired and soon after new and younger members within the DRC echoed the following:

"The traditional fear among the white Afrikaner of 'equalisation' of black and white stems from his abhorrence of the idea of racial admixture and anything that may lead to it. On the other hand, the Church does not deny the native and the 'coloured'[58] a social status as honourable as they may be able to achieve. Each nation has the right to be itself and to attempt to develop and uplift itself. Thus, while the church rejects social equality in the sense that the differences between races are negated in the normal sense that the differences between races are negated in the normal run of things, the Church would like to promote social differentiation and spiritual or cultural segregation" (Kinghorn, 1990:61).

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[57] What started off as a separate cup during the Eucharist, moved to separated church meetings and was by extension theologically justified as Gods intension for all mankind. (Kinghorn, J. 1990 (ed.) *The Theology of Separate Equality: A Critical outline of the DRC's Position on Apartheid.* McMillen Press Ltd: South Africa. p. 59

[58] The use of the air quotes for the term is subject to the researcher's bias as it relates to its derogatory use and origin. The researcher will therefore continue to refer to this term in like manner.

The above statement is vastly different from the initial agenda indicated by these members and one can clearly see that this stage dawned the era of apartheid.

Kinghorn (1990) cites Van Jaarsveld as he highlights the plight of the white Afrikaner post Anglo-Boer War of 1899 – 1902 that led to the migration (Groot Trek) of "poor whites" to the inland provinces. White Afrikaners were extremely impoverished to such a degree that it sparked the debate of whether they can be integrated into the industrial culture since they were inferior. It was at this stage that an ideology was adopted from Western European perspective that accompanied a racist world view[59]. The Afrikaner condition was attributed to "sin mixture" where superior races denigrated themselves to the level of the lower culture and within less than three decades the poverty of the poor whites was subverted to one of power and affluence in all spheres.[60]

In 1948 the Transvaal Synod accepted a document entitled "Racial and National Apartheid in the Bible". Even though scripture affirmed the unity of humanity, this was more considered to be "unity in Christ" and not necessarily in the day-to-day as separation between nations was a gift from God. Furthermore, white Afrikaners associated themselves to that of Israel and therefore one nation is chosen under God to have the responsibility of taking care of another nation as they operate under Gods favour as His righteous people[61].

A second document was drawn up at a "Peoples Conference" in Bloemfontein in 1950 where many came from all over including the World Council of Churches (WCC). With various debates taking place, conclusions or solutions were submitted to government which entailed all spheres of socio-economic/religious issues. The resolution later was adopted under Dr H. F. Verwoerd and the term "separate development" was introduced (Kinghorn, 1990: 65; Loubser, 1987: 86). All people were to be considered as equal but within the confines of their

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[59] The British colonial legacy gave legitimacy to a so-called superiority; here blacks were not allowed to vote, and this was furthermore substantiated on a genetic basis.

[60] This process was forcefully implemented under the National Party (NP) during 1948. The Church here was no longer needed and therefore had more time to focus their attention on something other than tradition, therefore theology was needed to further solidify their intent and thereby making it more plausible. Kinghorn, J. 1990 (ed.) *"The Theology of Separate Equality: A Critical outline of the DRC's Position on Apartheid".* McMillen Press Ltd: South Africa. pp. 62-63).

[61] The above-mentioned report accompanied the term 'trusteeship' on which this ideology was based. It did not outright prove separation was in the bible but nevertheless provided a good basis for their reasoning.

respective nation and on this basis: God placed great responsibility on the "chosen nation" to take of the lower one.[62]

2.3.3 Ideology challenged

Nearly 100 apartheid laws were adopted by parliament with the understanding that all areas of non-whites should be ruled, from the cradle to the grave (Loubser, 1987:86). Similarly (as indicated above with relation to ancient communities), no one was permitted to challenge the Church or the state as this would accompany negative consequences as proved by Dr Beyers Naude (Loubser, 1987: 86). An important consideration needs to be given to what apartheid revealed about Christianity (which in most cases and for most Christians can become problematic) along with its ideology. Moreover, to simply "do development" and ignore the Church's role in the apartheid system being substantiated by its belief necessitates critical reflection and engagement if it is to truly fulfil its mandate. Therefore, I will consider critical questions whilst positioning it in the light of development as pointed out by Martin Prozesky in *Implications of Apartheid for Christianity in South Africa* what the Church/Christianity needs to deal with if it's to make any meaningful contribution. Simply put, the Church needs to first examine its past before it can be benevolent.

Firstly, Prozesky (1990) holds similar views to that of Morisy (1997) that the Church (to this point) did not make an adequate social impact as it could have due to society being underdeveloped. This is attributed to its theology not yet fully being translated to a sustained humanitarian effort. Many people act with a genuine belief that they are helping others with complete ignorance of their self-interest perpetuating through nationalist dominance and economic exploitation (Prozesky, 1990: 128-129). In addition, would be the message and power of Jesus Christ either not being fully utilized by His followers today or that it does not have real power, with the latter primarily being seen through a lack of engagement with socio-political powers to effect change. Secondly, would be the lack of ecclesial reflection within biblical hermeneutics where Scripture is translated literally (especially with reference to the OT) to enforce racist, discriminatory ideologies without seeing anything wrong with it (Prozesky, 1990: 129-131). This becomes especially evident against the backdrop of the

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[62] The concept of 'trusteeship' is important to mention at this stage as it was cloaked within this responsibility. This meant that the negative connotation of apartheid was removed, and no one could say that their intentions were bad.

Christian message of salvation as Prozesky argues against the exclusivist stance functioning within true love as all other religions would consequently suffer[63].

Furthermore, would be the outcomes of the credibility of the Church in perception (which is especially true with young black people) as it produces a people that do not believe in a God that loves them. This does not only have dire consequences on their faith but blocks the true transformative power of the Church's contribution in society (Prozesky, 1990: 136- 137). Moreover, should be the need to become conscious of being self-critical as in the light of prevailing thought within memberships, appears lacking. The consequences of these elements contribute greatly to the disunity of the Church which Prozesky (1990) argues reduces the persuasiveness of an effective witness in society. What is required to address these historic ideologies that prevents the Christian impact? The Church must assume responsibility by shaping its teaching and by doing so remove those elements that disfigures their beliefs and practices (Prozesky, 1990: 138).   To simply hold onto the apartheid legacy would be unintelligible as it is by a new hope[64] that an everlasting God who desires all of humanity to flourish takes centre stage in the light of His Son, Jesus, and in turn will effect change in South Africa. Thus, as Prozesky (1990), states, "what apartheid has destroyed, the destruction of apartheid would recreate".

2.3.4 Tides are shifting

One must ask that if today's mainstream definition of apartheid was defined based on an institutionalised system, the congress in 1950 had already rejected it. White Afrikaners saw themselves as saviours to the black communities; however, they were living a horrific reality. The reality is that those in power, believed that they succeeded in creating a just and peaceful society.[65] Sharpeville in 1960 could still be columned under ungodly provocation, but with the Soweto uprising they conceded that the events were due to political and material commotions (Kinghorn, 1990: 69 & De Gruchy, 2004: 144). Arch bishop Desmond Tutu called the changes that took place leading up to the 1994 election a miracle as the expectation was one where history repeats itself. Where apartheid on a micro level is extinct, on a macro we have

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[63] Later we will consider Forster's argument for a secular state.
[64] Christian hope more specifically will be discussed later in the paper.
[65] This was and remains at the heart of the church's response to societal challenges today, however, during the apartheid era it was directed towards white Afrikaners.

witnessed the desired maintenance of apartheid without racism through media (Sunday Independent, 2014). Placing the Western Cape under the magnifying glass, these so-called apartheid lines can be sharply drawn when looking at the Cape Flats and more specifically Mitchell's Plain and Khayelitsha[66] (Seekings, 2013: 5). These two (now amalgamated) suburbs are the biggest "coloured" and black African townships in the WC and even though various statistics and data are compiled each year, fine print alludes to inaccurate numbers[67]. Mackay (2006), in his paper analysing the URP specifically in MP would agree that these suburbs are plagued with poverty, unemployment, crime, etc. and even though various interventions on paper aim to address these challenges, its appropriation is found wanting.

Political leaders (even though differing in their party objectives) concede the need for local and regional development to create sustainable development which contribute towards meaningful societal change for local communities. This we see in the Constitution of the Republic of South Africa (Act 108 of 1996) along with Local Government Municipal Systems Act (32 of 2000) which instructs them to enhance local development growth, and by doing so, aid the redistribution of resources (Ngxiza, 2011:182)[68]. It was the expectation that Local Economic Development (LED) would work alongside NPO's and thus using local human resources. These aspirations remain no different to the romanticism discussed previously as most development that occurs in these areas often takes the form of building infrastructure such as governmental offices i.e. the Department of Home Affairs (DHA) which, in turn makes local state services more accessible to these areas.

My exposure to these areas becomes starkly evident with the booming of its retail sectors, however, in my personal view this does not radically transform the living conditions of this community. Twenty years after democracy most of the South African population expresses that most of their lives remain largely the same (Forster, 2015: 5). With various policies in place proliferated *vis-à-vis* municipalities, hindrances for substantial improved living conditions remain hampered. As indicated by special maps in chapter one, the CF have several nodes where living conditions differ even within the area itself. This, however, remains

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[66] Post the last national election (2014) the ANC placed Mitchells plain and Khayelitsha under the same banner. It can be considered as one for the purposes of this paper unless otherwise stipulated.

[67] Recently, political instability affecting economic positions are often to blame as the end user often bears the brunt of these occurrences.

[68] It was at this stage that local municipalities became responsible for service delivery – White Paper Municipal Structures Act (117 of 1998).

attached to the broader City which is considered one of the most recommended travel destinations.

2.3.5 A truncated corridor

The Western Cape along with its sightseeing views, can be considered one of the world's most beautiful tourism attractions. Conveniently located at the foot of Table Mountain and surrounding beaches suggests that it is Africa's "Riviera" to the outside world (Low, 2003: 223). Having said this, it remains one of SA's most racially segregated provinces, especially after 1994. There remains a fight for transformation and migration to the dream set by former president Nelson Mandela. It remains a reality for some where competition for scares resources, active racial discrimination etc. is worsened by the country's aspirations of a first world economy (Hughes & Bennett, 1998: 167). Mackay (2006), points out that this is mainly resulting from city officials lacking the adequate information that would lead to improved social conditions. More often than not these limitations further aggravate existing poverty conditions.

On the peripheries lies what is to be considered one of the largest "coloured" and black populations in the city: Cape Flats. Iain Low (2003), discusses the spatial reconstruction under the Municipal Spatial Development Framework (MSDF) as they attempted to meaningfully spatially reconstruct the apartheid landscape of the metropole. Along with the Reconstruction and Development Plan (RDP) the reconstruction should take place at four primary levels[69]: Metro urban nodes over and above the pre-existing; Metro urban corridors – with the addition of new corridors as it acts as critical linkages in balancing apartheid planning; Metro open spaces along with the accompaniment of proper management of such resources and Urban edges that monitors development (Low, 2003: 223-246).

Mitchell's Plain and Khayelitsha was originally planned for a population of 250 000 (coloured) and 350 000 (black) respectively, however, it has since far exceeded this number more than three times (Erasmus & Mans, 2003: 10). Its primary intent was to separate black and "coloured" people from the white people (Mackay, 2006:10). As a result, MP and Khayelitsha currently remain separated from the City of Cape Town's economic hub and residents must

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[69] It is important to note that some of his highlights have since occurred and many of these changes have since taken a different direction.

travel great distances to their places of work. However, things have changed considerably since Mackay's paper (2006), where he states the challenge of its transportation infrastructure. What remains largely unchanged are railway challenges as constant delays and theft are daily occurrence[70]. The researcher agrees with Mackay (2006) when he argues that MP is a place that is both loved and hated, however, the city leaders are optimistic that they can meet the social challenges through URPs.

2.3.6 More than dispossessed land

In 1653 the Dutch East Indian Company (VOC) arrived in what was then known as the Cape of Good Hope. The foot of Table Mountain was conveniently located and therefore served as a place for refreshment and replenishment of trade ships. Due to the ships lacking the capacity to deliver supply for the great demands it seemed natural to set up camp which spawned several farms along the coast[71]. This soon led to conflict between the Western settlement and the San/Khoi which led to forceful dispossession of not only their land, but culture and simple way of life in the interest of western economics (Low, 2003: 231).

With the completion of the Castle of Good Hope in 1679 emanated the permanency of the colonial occupants. Low (2003) states that this was produced in the interest of protection against the indigenous and it changed the spatial order of the city until today. Various boundaries were erected to keep the indigenous people out so that colonials may work together, this was soon followed with legislative and physical interventions. This set the tone for the next 350 years as each racial group fought for dominance of the Cape with each one accompanying a hierarchal spinoff where race and space determines your societal position (Low, 2003: 231). The Group Areas Act of 1950 was used for racial purification where many people of colour were forcefully removed from the inner city to the peripheries and with this the close community that once existed. It was more than dispossession of land but an uprooting of a way of life founded on Ubuntu (Battle, 1997: 4-5)[72].

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[70] Recent aspiring changes communicated through media indicates that railway police have been implemented by the city to make the commute safer, reliable and less susceptible to vandalism.

[71] 'Free-burgher' statuses were granted to employers

[72] I use this word here as it uniquely captures the unity of being South African and having the ability to care for your fellow man. Where no one pursue their individual agendas outside the greater good of humanity it is something has since been longed for as it echoes hollow in our current state.

2.4 Summary

The chapter comprises of a reflection on Church history from its past to its apartheid and the aftermath thereof. The research found it important as it provided an integral basis for tensions between the Church and state, in showing that their relationship was not forged through mere allegiance. We have seen this as highlighted through what was nearly impossible separation, namely that of Church and state, in communities not only found their identity in it but believed that it was an extension of God's hand. This has virtually gone unchanged as many churches affirms this through scripture, "Let everyone be subject to the governing authorities, for there is no authority except that which God has established…" (Romans 13:1, NIV). Therefore, worship was not limited to a certain realm but many realms which remained interlinked with each other. Time however, indicated that this was not without its challenges as exposure to other communities called into question the things once held dear. Similarities can be drawn in the case of SA's culture being challenged as the expression, "it's what my father did" is being challenged daily in the quest for universality and development. Semantics elicited an indelible mark on theology as critical reflection became paramount to changing paradigms and therefore required substantiated theological authenticity as this gave direction to the day to day life. Christianity consequently needed to develop a political theology if it was to survive and through this, we have seen key figures such as St. Augustine, Eusebius of Caesarea and Tertullian. By and large the latter two held similar views as it relates to the public realm but differed on certain elements. Augustine's writing changed entire dynamics with a reflection on the empire likening them of a band of thieves that are incapable to adequately expediting justice God's way.

It was during the Reformation period that the Church received critique on its intentions. Luther's indictment to the Church drained the Church of its power shifting the emphasis back onto the individual and their relationship with God. Separation was important if one is to have a true relationship with God and therefore involvement with the state was not a priority. Calvin did not necessarily agree with this point of view as he believed that the only manner of engagement is through learning about the secular. Rulers are to be considered the hand of God wielding in the secular and this could only be understood by revelation.

We then turned our focus to the beginning of apartheid along with its roots, with a specific reflection on the DRC. What can be considered the norm today was not necessarily the norm in the past. Current privilege was a mere dream in light of things but there remained a hope.

This hope to be found in the Word of God, had dire consequences for those who were not considered "chosen". This led to various meetings, papers and debates on how to ameliorate the digression, but apartheid was soon law and was not to be challenged as in ancient societies. Land was repossessed, communities uprooted, "silent murders" transpired all appearing to be part of God's will, but this too came to an end or, so it appeared. With dawn of the first democracy and miracle took place and what was thought to be impossible now seemed possible; however, many would argue that not much has changed since then. Various policies serve people only on paper as infrastructural changes took place largely within the apartheid spatial frame. According to those in power much has been done in the name of development, but the question remains, what is their understanding of development? In the following chapter I will be looking at development theories both past and present to ascertain what role the Church and state play in it.

CHAPTER III

Development theories past and present: A call to reflection for Church and state

3.1 Introduction

Do we have a problem? Yes… Development agencies have been responding to the issue of human suffering for decades through its use of structured social interventions. What is not entirely clear is that development has become a big business[73], more concerned with its own growth than that of the people it professes to serve. Along with noble intentions, religious (at times), private and state entities rarely address the issues set forth in their respective policies. The reality is that poverty has not died out in any way, but merely intensified as meeting mere material needs proved insufficient in the grand scheme of things.

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[73] Refers to the fact that the power that lies in the state's hands are actually in the hands of multi-corporations. Decisions that are made affect the poor and, as much as third world countries desire to move out of the rut, they are kept subservient to more powerful countries. Kothari, U. &Minogue, M. & Dejong, J. (ed.), 2002. *"The political Economy of Globalisation"*. Palgrave: Hampshire. pp. 33-34.

Furthermore, there are many development thinkers that believe that development at rural level can only be aided by state intervention and discard the possibility that rural people themselves could play an invaluable role in their own growth. We then see "top-down" interventions persisting with great support, creating dependency rather than self-sufficiency. For this reason, this chapter will be examining what poverty entails along with its causes, as this is (based on its definition) a "silent" contributor against the "war on poverty". This is particularly important to the Church, as critical reflection aluminates the deep-rooted issue of why development has been failing. In addition, I will be following the origin of development thought as it grew over time, along with the results that accompanied it. Some would argue that it may or may not have been the best thing that could have happened to societies, but at what cost? I therefore find it important to analyse what poverty is and how it came to prominence for agents of change to respond. Treating the symptoms proves insufficient without understanding its effects on the complexity that is humanity. I therefore consider prominent development theories which were aimed at providing a basis for pragmatism, however, I conclude that only one, although manipulated later, truly provides an effective premise for development as transformation. Lastly, I seek to understand the development approach the state uses in relation to that of the FBO's in its response to poverty.

3.2 The war against poverty

The above title adopts a militaristic[74] approach, as this stance taken up by those actively involved in the eradication of poverty in many instances. But who can be defined as poor? Defining this is subjective and often contextually translated by someone active in a specific area. In today's context someone could be considered to be poor when they lack material possessions, but in certain African contexts the "poor" would be an individual who is wealthy but has no one to turn to for support and love – the "social orphan"[75] (Rist, 2010: 230). On the contrary, the Cape Flats (CF) community found differing ways of aiding themselves in this regard. Where the black African community (in the broad sense) pragmatically turned to their African heritage,[76] the "coloured" community had a trying time due to close-knit communities

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[74] This term is used seeing as those involved in poverty alleviation tend to speak of it in terms of it being a battle or fight.

[75] Referred to as someone that might have material wealth but is lacking relationally and therefore should be seen as poor.

[76] This is not true in all instances as in some cases both races find themselves increasingly caught up in criminal activities.

being ripped apart during the apartheid era which exacerbated an already fragmented identity (Low, 2003:231). The aftermath of this can still be felt today, as the "coloured" community identifies as a people in search of an identity.

Humanity, regardless of an individual's social standing has basic needs. These basic needs take the form of having access to clean water and air, sustainable food sources, physical and emotional security, physical and mental rest, and climate-appropriate clothing (Burkey, 2000: 3). According to Myers (2011) the acquisition of these essentials, however, does not necessarily bring about development as was so boldly accepted during the 1980s.[77] Furthermore, there is no one definition for poverty as it remains subjectively contextual, a point that Wilson and Ramphele would affirm in their book *Uprooting Poverty: The South African Challenge*. Therefore Burkey (2000) advocates poverty based on basic needs, two of which can be regarded as vital in a developing country namely, absolute poverty – (having an inability to meet their basic needs) and relative poverty – (where some needs are met but perceived needs and desires are not). This, according to August (2010) along with Wilson and Ramphele (1989), can be found primarily in rural areas, informal and peri-urban areas often termed "squatter camps". Consequently, the researcher sides with August (2010) based on his two-fold understanding of what poverty is namely, case and community poverty. August (2010) states that case poverty is where an individual or family does not share in the wellbeing of the community (i.e. affluent areas where people live almost exclusively in isolation) and community poverty where sharp contrasts can be drawn to those who are poor and those who are affluent. As in the case of the Western Cape specifically (due to remaining colonial spatial patterns) a line can be starkly drawn on the peripheries, and even though public expression against this took place, it remains unchanged. For those living on the CF (through the words echoing from the Department of Human Settlement and the Provincial party leaders, that there is no more land to build on), progression away from areas which are considered ungovernable would remain a dream, a fact that Mackay (2006) attributes to an inability of suitable appropriation of the URP.

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[77] The numbers decreased during the 1980's.

3.3 Theology and poverty: Developmental challenges

Hughes and Bennet (1998) speaks about a young development worker who started working in East Africa who spoke to an experienced missionary and was told that development is essentially a matter of theology. Many years later the young development worker (now much older) at the end of his service, asserted to the experienced missionary with great conviction that development is essentially theology.

The Church ecumenically made a great effort in the fight against poverty. De Santa Ana in August (2010) points out that poverty is an evil that cannot be considered a norm, especially in the case where the rich become richer and the poor become poorer.[78] This calls for the Church to become much more reflective on what is at stake of which would be the issue of sin, as it is both the cause and the effect of poverty.[79] It is this sinful nature of humanity that results in an inability to share personal wealth with those less fortunate. Challenges such as greed, corruption and injustice become a norm (as in the case of South Africa) with those in the "poverty trap" seeing little hope for any change.[80] Therefore, removing God and Jesus Christ from development to place of purely meeting material needs is a monumental error. People might become "developed" (according to the state's understanding) on economic, political and social level but without this most crucial aspect they would still not be truly developed. A community's daily activity, though not always actively reflected upon, is enforced by the supernatural and this helps shape the way they handle everything in life, including poverty (Hughes and Bennet, 1998: 134). Subsequently, we must ask, what causes poverty?

3.4 What are the causes of poverty?

Critical reflection on the causes of poverty is important, as subjective definitions and understandings produce a pragmatic springboard from which poverty is tackled. Providing one

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[78] This is still applicable today can be seen in the SA economic layout where the poverty gap increases with its changes. Little could have been done since as the hope of a trickle-down system remains intact. Economic aspirations remain just that, as SA economic growth remains a jobless one. (August, K.T. 2010. Equipping the Saints: Gods Measure of Development. Print Man: Cape Town).

[79] This is believed to be an emphatic truth since the Garden in the book of Genesis 2. (August, K.T. 2010. *Equipping the Saints: Gods Measure of Development*. Printman: Cape Town)

[80] Economists and political analysts advocate that the current deteriorating condition of the CF is a result of the city's leaders themselves lacking regard for justice. An expression that, at each election becomes more challenging to vote as what is professed for the sake of a vote does not automatically translate to action.

explanation for the causes of poverty (as previously stated) is impossible as it depends on the agent that defines it. Wilson and Ramphele (1989) would suggest that meeting needs (as a way of addressing the causes of poverty) does not necessarily provide a true solution as in the researchers' view it ignores the critical aspect of spirituality (more specifically in Christianity, belief in Jesus Christ as the Son of God). Hence, Myers (2011), aids the research through his analysis of prominent contributors of the field development such as Chambers, Friedmann, Prilleltensky, Christians and Jayakaran which enables a deeper understanding of poverty. The four causes put forward by these theorists have a direct bearing when considering the WC and more specifically the CF. Agents viewing different causes will have varying responses as indicated by **Table 1** below:

View of cause	Response
Poor as sinner	Evangelism and upliftment
Poor as sinned against	Social action; working for justice
Poor as lacking knowledge	Education
Poor as lacking material possessions	Relief/social welfare
Culture of poor is flawed	Become like us/ our way is better
Social system makes them poor	Change the system

Table 1 shows how each cause shapes responses. (Adapted from Myers, 2011.)

3.4.1 Physical causes

According to Myers (2011), Chambers categorises physical poverty as not having your basic needs met, such as clean drinking water and breathable air, a secure food source, money and land.[81] In addition to this would be an important contribution made by Jared Diamond, a

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[81] It is important to consider that similar factors are ascribed as tantamount for an individual's psychological needs.

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physiologist who emphasised the importance of looking at the biology of what surrounds humans. Geography (he writes) refers to the quality of land and climate; guns and capital, which enables exploration and supremacy; and gems carried by travellers who have more power for economic, political and cultural progress than the claim of racial superiority[82]. Each of these aspects, has contextual relevance to South Africa's past. In the case of MP and Khayelitsha income per household is less that R3200 per month (Seekings, 2013:2).   This restricts both mobility and accessibility to improved living conditions. As a result today, these areas are even more divided by race, politics, economics and by an-large religion[83] (Erasmus and Mans, 2003: 12-15). Justice does not serve the victim but those who have the most money. Consistent echoes to forget the past (apartheid along with racism) piles through media as shocking videos expose perpetuating conditions of racial (black and white) attacks becoming more evident (Umraw, A. 2018. Are attacks on white farmers really racially motivated? Here are the facts. Available from http://www.m.huffingtonpost.co.za/amp). Currently, the situation was worsened as water scarcity set in the WC, as those living on the CF question equitable distribution (based on geographic location) of resources for survival (Cilliers and Camp, 2013: 2-3).

3.4.2 Social causes

"Our life is empty, and we are empty handed.
We are above the dead and below the living".

(Parker, 2000)

The physical causes of poverty can be exacerbated by social causes as emphasised by Chambers and Jayakaran, and therefore it is important to consider the preventative powers behind these growth restrictions. For Myers (2011) deeper consideration needs to be given. People's outlook of themselves can restrict their personal development which is the determining factor for whether their living conditions improve. For the Church, this deception holds an inescapable truth as the deception in the Garden of Eden[84] (Genesis 3: 2-6) along with its principalities and powers is still applicable today. A triad of seductions emerge; firstly, the

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[82] I find these aspects particularly important considering South Africa's history. Many believe that these aspects still persist, but they remain powerless to change these perpetuating circumstances.

[83] Immigration has much to contribute here, as residents often captured in media, feeling threatened by foreigners coming in and starting businesses known as "house shops".

[84] This was when Eve was tempted in the garden to disobey God.

seduction that the poor deserve the way that they live due to a marred identity[85]; secondly, the rich, believe that they are chosen by God to lead those who are inferior to a life of salvation[86]; and lastly, the misconception (by the rich) that this order of superiority was instituted by God and should be maintained. Semantically this refers to (what today is argued) the vantage points of the white Afrikaner Church community[87]. Furthermore, the "coloured" and black African communities faced disempowerment at the hand of forceful removal and coercive influences which wore them down to the point of losing their identity. Therefore Myers (2011) cites what Christians call a *web of lies* (media and other forms of communication) which made the poor believe that their conditions cannot be changed and is normal.

3.4.3 Mental causes

Within the WC, the domination of political, economic and cultural powers are rooted much deeper than just in relocation WC. Andrew Sung Park with his notion of "*han*", states that the scars would run much deeper than that. Myers (2011) cites Park as he refers to this as a "wounding of the heart", which is a wounding to the *feelings* and *self-identity*. Furthermore, *han* extends beyond the individual to the community to such an extent that they believe that they are the cause of their poverty (Chambers 1983:107). Accompanied by this is a hopelessness that finds its roots in history.[88] As previously stated, this most recently can be seen through social commentary of the Democratic Allegiance (DA) leader Helen Zille as she was met with great ridicule for her support of colonialism, citing that we have colonialist to thank for our level of development as without them SA would be primitive (Daniels, A. 2018. Zille lets rip on colonialism again)[89].

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[85] People develop a marred identity through psychological and biophysical defeat brought on by poverty.

[86] This concept echoes in similarity that of the white Afrikaner community, along with all its theological attempts in justifying that it is an order God instituted to humanity that needs to be honoured and preserved.

[87] It is argued that apartheid reached its culmination at the dawn of democracy, and along with it, the abolishment of racism. I will in later in my recommendation argue that it proves more difficult than lip service and that fundamentally, its theology would have to change.

[88] Referenced on the basis that the past would determine or dictate the outcomes of various social conditions. Communities retrospectively reflect on situations and conclude whether anything can would change to improve their living conditions ("If nothing changed in twenty years, what makes it different now".

[89] http://iol.co.za/capetimes/news/zille-lets-rip-on-colonialism-again-14630739.)

3.4.4 Spiritual causes

With an increased focus on development (often considered economically), spirituality is often overlooked in the process. Thousands are spent on maintaining the balance of the spiritual with the physical, along with the refusal of improvements for fear of a reaction from ancestors (especially for certain cultures). What is needed is a deeper understanding that reflects on poverty from a theological perspective. Myers (2011), makes a compelling argument that this premise finds its roots in relationships. He believes that poverty exists as a result of unfruitful relationships. These relationships do not accompany *shalom* (in all its facets), which is consistent with the Hebraic worldview.

August (2010) would argue that it is because of sin that these broken relationships exist, and thereby are perpetuated by poverty. Sin distorts these relationships and as a result, God is left out of the equation that leads people to treat each other indifferently. With humanity being unable to love God, relationships become domineering, deceitful and selfish to the point that we are unable to love our neighbour (Mark 12:31). Therefore Myers (2011) argues, that there would be no plausible explanation for poverty without a strong theology of sin. This comes with both the good and the bad; the good being that Jesus Christ provides a way out of sin towards transformation, and the bad being that not everyone is willing to accept it.

Both Myers (2011) and Koegelenberg (1992) corroborate the researcher's stance that there remains something inherently ironic regarding the rich who have commonality with the poor. Both the poor and rich are made in Gods image and have fallen short of His glory (Romans 3: 23). It is more difficult for the rich to accept the good news due to their position of privilege over the poor. However, they themselves have a marred identity (like the poor) when they dominate the poor as they do not live in the manner for which they were created but assume the role of God.[90]

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[90] I find this crucial in the case of the Church's endeavour to combat poverty. Later I will highlight some important research done by Bowers that is indicative of the premise to which some churches do "development". Development is placed in air quotes as development in churches is often understood either as Evangelism or outreach programs.

3.5 Some statistics on the state's view of poverty

More often than not when the state anticipates tackling areas/nodes of poverty the reliance on statistics is paramount. The adopted figure below suggests the varying percentages of races within the WC living in abject poverty. Statistics South Africa (STATSA) in a report published on 27 September 2017, acknowledges that their statistics cannot possibly do justice in aiding policy makers completely when dealing with socio-economic challenges. Pertinent to this is the stress placed on the gap between policy and poverty alleviation due to political agenda. Notwithstanding, are the remarks of the Statistician-General, Dr. PJ Lehohla, that stressed the devastating consequences of policy makers furthering political agendas and the results after they left office as a contributing factor to this.

Percentage of each population group living below the lower-bound poverty line
Source: Stats SA

Figure 1

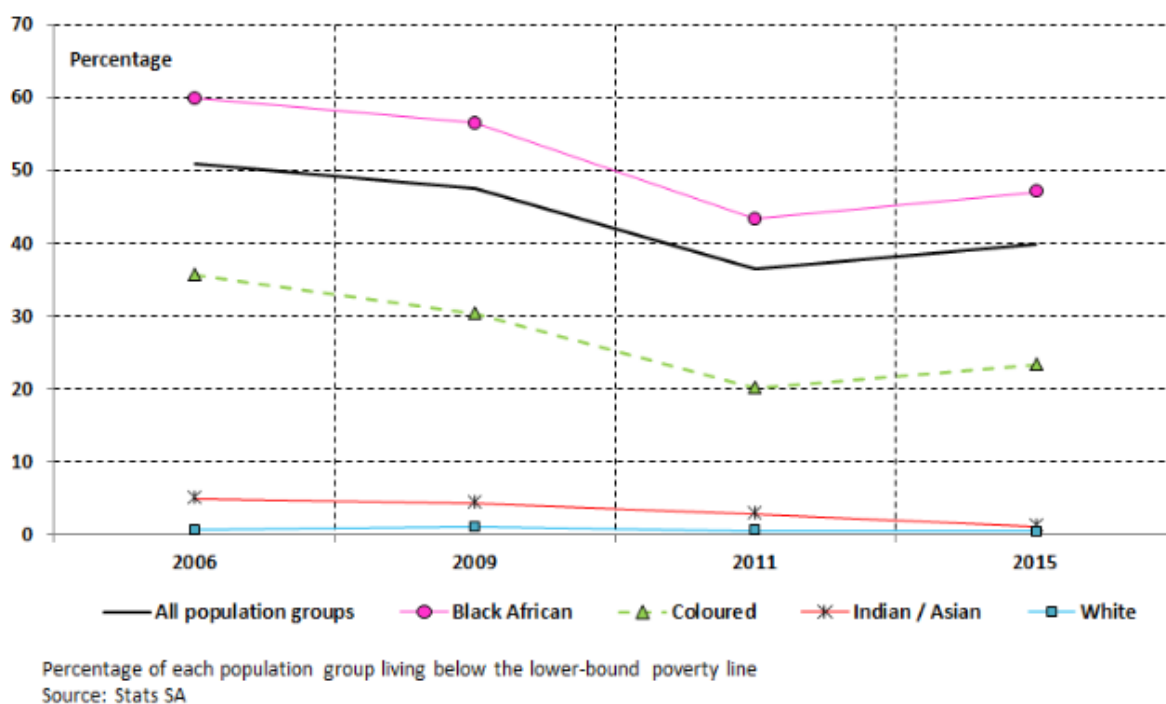*(Adapted from Statistics of South Africa, 2017)*

Figure 1 shows the population percentages of each race group living in poverty. Poverty amongst the White population is 0.4%, Asian is 1.2%, whereas Blacks are 47.1% and Coloureds are 23.3% respectively. STATSA (2017) also indicates that more than 40% of the population fell below the poverty line in 2015. This is regardless of the state's attempt in

alleviating poverty through social grants and low-cost municipal services.[91] Poverty according to the state in these WC regions can mainly be attributed to unemployment, poor health care and a lack of education.

3.6 Development origin

There are many who argue that since the 1800s not much has changed in relation to the human condition. Most of these conditions remained unchanged in relation to wealth, population and mortality rates (Myers, 2011:23). To live on less than R13 a day meant work was merely something one did to stay alive, rather than something that was liked (Myers, 2011: 24; Erasmus and Mans, 2003: 35). The idea for development as creating wealth through a market system was therefore revolutionary, as this massively changed the trajectory of humanity and its well-being.[92] Within less than 200 years wealth in the world increased by more than 50% and with this, the notion of a secular nation-state (Maddison, 2003:256- 259).[93] This led to two things: firstly, production of land and labour would increase through investment and innovation, and secondly, economic life no longer centred on a community and its culture but was soon over powered by a market system – "hidden hand"[94] (Myers, 2011: 24).

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[91] In recent times the CCT has come under fire due to its high charges of water charges during the water crisis of 2018. They managed to increase their revenue substantially which was consequently met with angry constituencies.

[92] The idea being where you sell your labour, land as capital etc. at the time simply didn't exist. (Myers adopts this view from Heilbroner 1999, 18-19).

[93] Europe was the first to move into this dynamic. Places like China soon followed as great success stories.

[94] This expressed was used to indicate that factors controlling the market cannot be seen and therefore people had very little power over it.
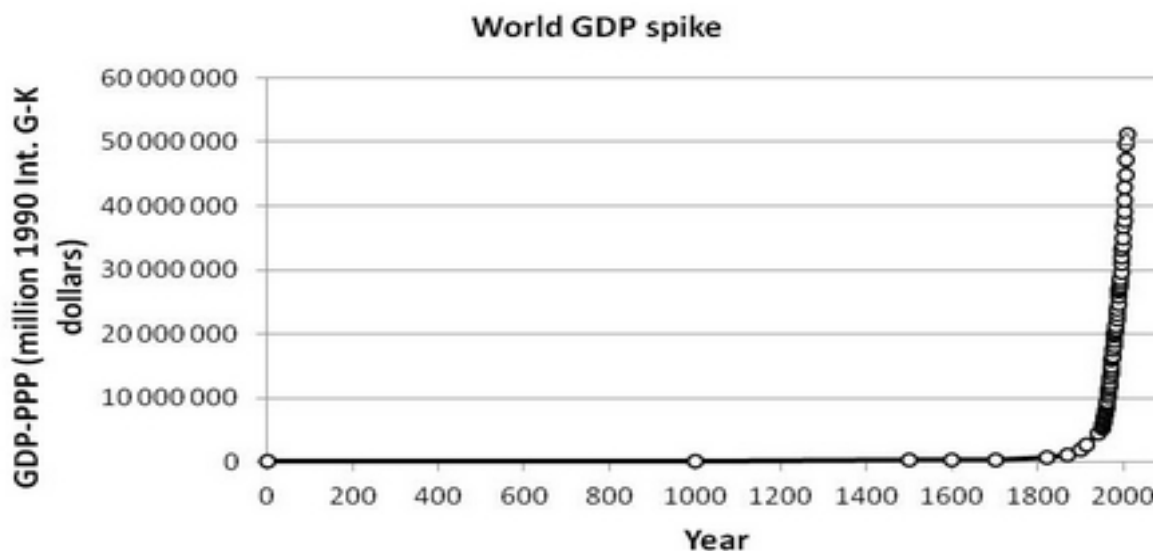
Figure 2: Global GDP estimates.

(Adapted from Myers, 2011.)

It would prove inevitable that changes in varying systems would soon spill over into how humanity understood their world. The reality of improving humanity's condition became a possibility as action was taken and soon differing classes emerged.[95] Ideological shifts constantly took place overtime which was important to development, specifically within the area of charity. This meant that for the first time helping others took on an institutional form.

"Modern humanitarian movements arose in the eighteenth and nineteenth centuries… to abolish slavery, cruelty to prisoners, animals and children; factory, sanitary and prison reform were organized during that time and continue today." (Sznaider 1998:120)

As these changes occurred, unevenness in wealth spread around the world, which in most cases meant a form of colonialism.[96] According to Myers (2011) Marxism grew as a contrasting force claiming the possibility of alleviating poverty but how exactly this worked was unknown, however, the possibility that a community could now *develop* became a reality.

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[95] Deidre McCloskey argued that the rapid changes in innovation were a result of people become actively aware.
[96] In the case of South Africa, missionaries came with the motif to spread the Gospel in the form of "benevolence". This soon changed when they discovered that the land which they entered had valuable resources. Spreading the Good News soon took a different approach as Archbishop Desmond Tutu states, "We bend down to pray together and were given a Bible and in exchange, I stood up without my country's resources."

3.7 Progressive development thought

I have previously mentioned that the term "development" was first used after World War II in the 1950s, inferring economic growth. Pressure soon grew for independence from previous colonialized countries which received overwhelming support. With soldiers coming home from all over the world, images of poor countries gained "popularity" through mass media exposure and, with this, the possibility of eradicating poverty became a reality (Myers, 2011:27). Walt Rostow's "Non-Communist Manifesto" along with five stages of development soon became the norm with its goal of modernisation.[97] What was now known as modernisation theory concluded that traditional cultures along with its value system needed to change, which was only possible through the introduction of educational implementation, exposure to the modern world and Western market integration (Myers, 2011:27–28). Western governments later established adjudicators to administer developmental aid in the form of departments such as USAID (established in 1961) and United Nations Development Program (UNDP – established in 1965).[98] Secular and religious organisation followed suit with a humanitarian approach through organisations such as CARE, Catholic Relief Service[99] and Oxfam. Where agreement regarding theories failed, development practitioners (in the 1980s) started enunciating what was known as people-centred development, a derivative of their experiences in the field, which later questioned development as pure economics.[100]

3.8 Development theorised

I have previously alluded to the development sphere with its various approaches. Each one mentioned in this research paper emerged on a contextual basis. I find it important to highlight them as South Africa's developmental approach and objectives, in some cases, would have to align with foreign aid donors. This also enables the researcher to identify how PCD would find appropriation against these approaches.

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[97] The only determinant to measure development was by a country's economy.

[98] There are many more but for the purposes of this paper I will only use a few that were prominent.

[99] We will be considering the Catholic Relief Service in much more detail later as their impact on poverty alleviation is considerable and their model, at least in practice, proves effective.

[100] Other theories were developed at the time by individuals such as Robert Chambers (who was a research fellow at the University of Sussex) and John Friedmann (professor of Urban Planning), which will be discussed in more detail below (Myers, B. 2011. *Walking with the poor: Principles and practices of Transformational Development*. Orbis Books: New York).

3.8.1 Amartya Sen – *Development as a freedom and rights-based development*

The 1990s saw an important migration away from standard development definitions which was normally defined on the basis of economics and consumption. While working as an economist at the UNDP, Sen created an index that moved away from economics to a more people-centred approach. He argues for the importance that people should not be understood based on their level of consumption, but rather their level of participation (he called this "functionings").[101] Furthermore, Sen expands on this by expressing the importance of human capabilities – people should have the freedom to choose and develop as God intended.[102] Myers (2011:29) states that for Sen, freedom would be both a goal and a means to human development. This freedom is attained though two means namely, the poor being actors within their own development and secondly, the required support which should be given to the poor while removing all hindrances (something Amartya called "unfreedoms"). This view might sound similar to Christian anthropology, however, Myers (2011) expresses that this is not the case due to the fact that Sen did not adopt a Christian view. Separation takes place where God permits humanity freedom – even to not believe in God if that's the choice. For the Christian development worker, their niche finds premise in the understanding that the freedom which is given up is for someone else, thus enabling one to better love their neighbour and God.

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[101] Functionings were focused on the basic needs of the human being that should be met and should not merely be regarded as the norm in society, but in the spiritual too.

[102] Sen argues that human capabilities are valuable acts that should be achieved and they should have the ability to function in their world as they understand it.
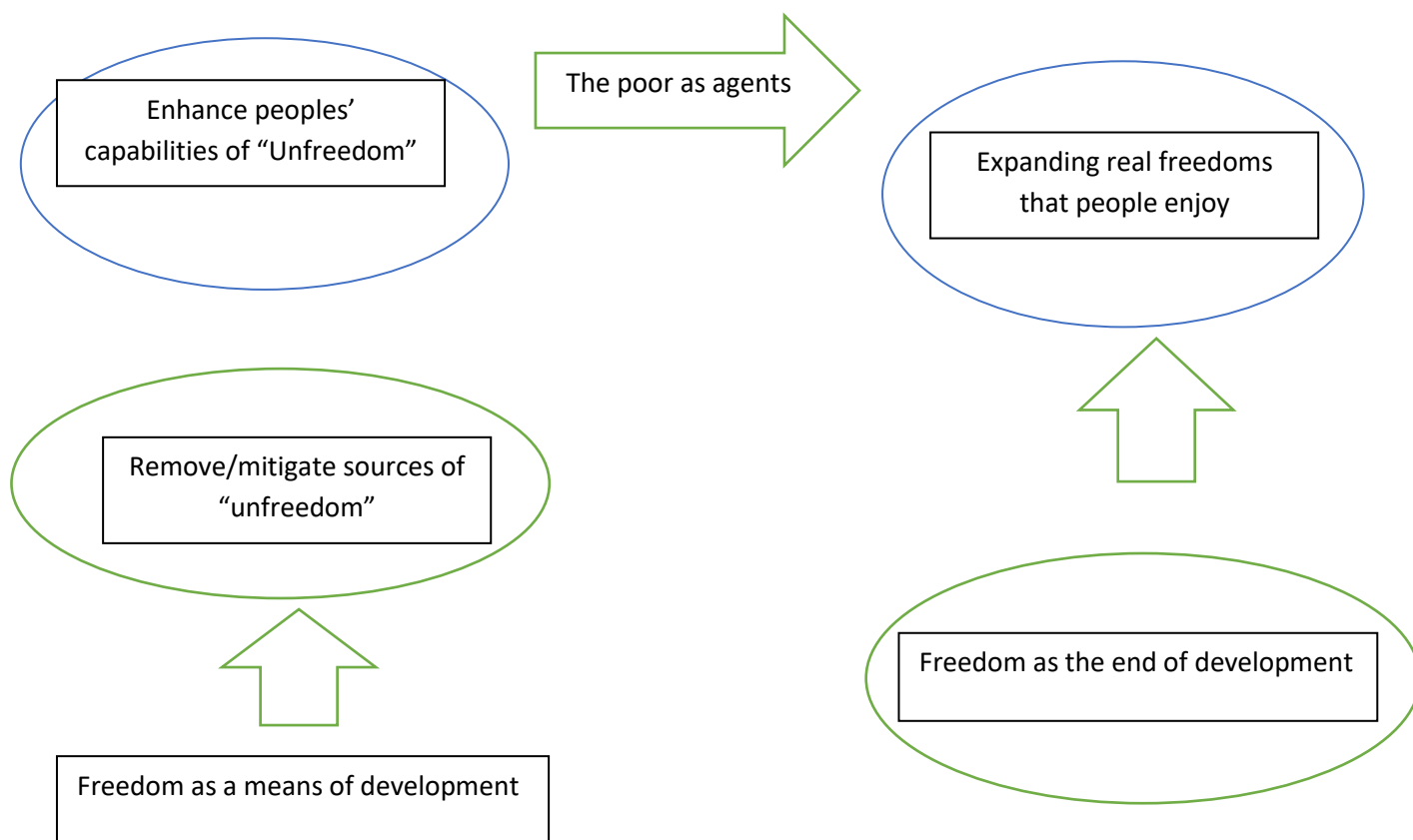
Figure 3: Development as freedom and rights-based development

(Adapted from Myers, 2011.)

The above-mentioned figure is indicative of Sen's understanding of development. Humanity should be enabled (empowered) to be active participators in their own development process without any external restrictions. Restrictions should not be placed on those that do not choose to "receive God" and should be aided regardless.

3.8.2 John Friedmann – *Development as expanding access to social power*

Myers (2011) states that Friedmann's understanding of development was primarily focused on the empowerment of communities through involvement in socio-political relevant actions. This empowerment placed emphasis on making decisions, participating in democracy, local self-reliance and social learning.

Friedmann believed that social power can only be expanded upon when empowerment and the building and nurturing of social networks and organisations take place. These social

organisations may take the form of churches, sport clubs, mother's clubs, tenant organisations, etc. Furthermore, he was also of the opinion that development should take place from the bottom up as this empowers people; an approach that the government and development agencies fail to implement.[103] This method of scaling up can only take place when it is household-centred, which takes the focus away from macro-economics and places it on micro-economic activity. It is important to note that Friedmann, however, does not acknowledge the importance of spirituality as people should merely be empowered to improve their living conditions (Myers, 2011:154–160). The figure below is indicative of his understanding of development as expanding access to social power. The transformational frontier focuses on grass roots, i.e. house-hold development that enables people to develop themselves through support structures.
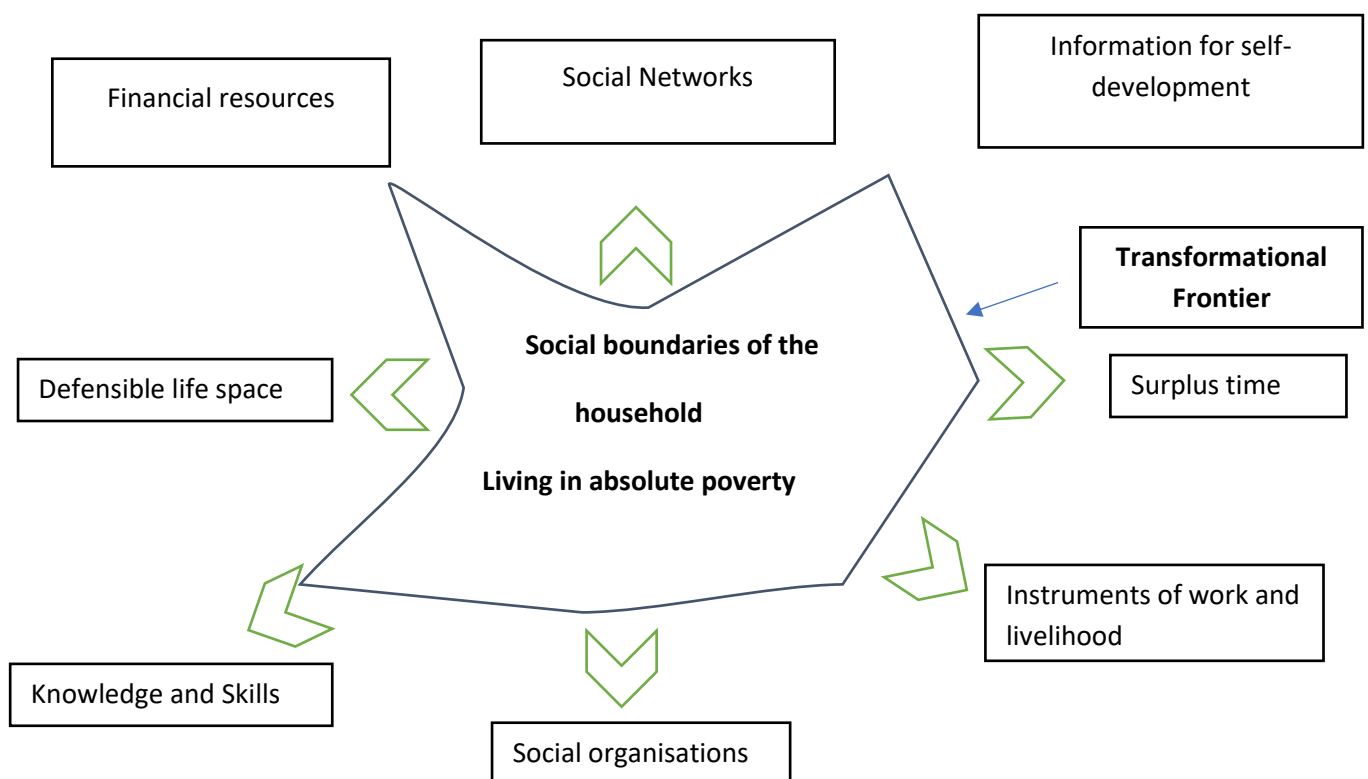
Figure 4: Transformation as expanding access to social power
(Adapted from Friedmann, 1992:67.)

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[103] It is important to note that Friedmann states that since the 20th century governments became obsessed with its neo-liberal view of global capitalism, free markets, free currency and free trade.

3.8.3 Robert Chambers – *Development as responsible well-being*

Chambers (1983) aimed his objectives to what he called *responsible well-being* for humanity, which focussed on the quality of life that should be had by the person or community. His concept removed the limitations from a purely economic basis and emphasised the importance of how humans experience life on a social, psychological, material and spiritual level as wealth by itself cannot constitute well-being. Furthermore, Chambers (1983) sees the role that the rich play as equally important, as they have the ability to change the manner in which the poor are viewed (this is only achieved through self-criticism and the contributing role they play affecting the poor's well-being) (Myers, 2011:164–165).
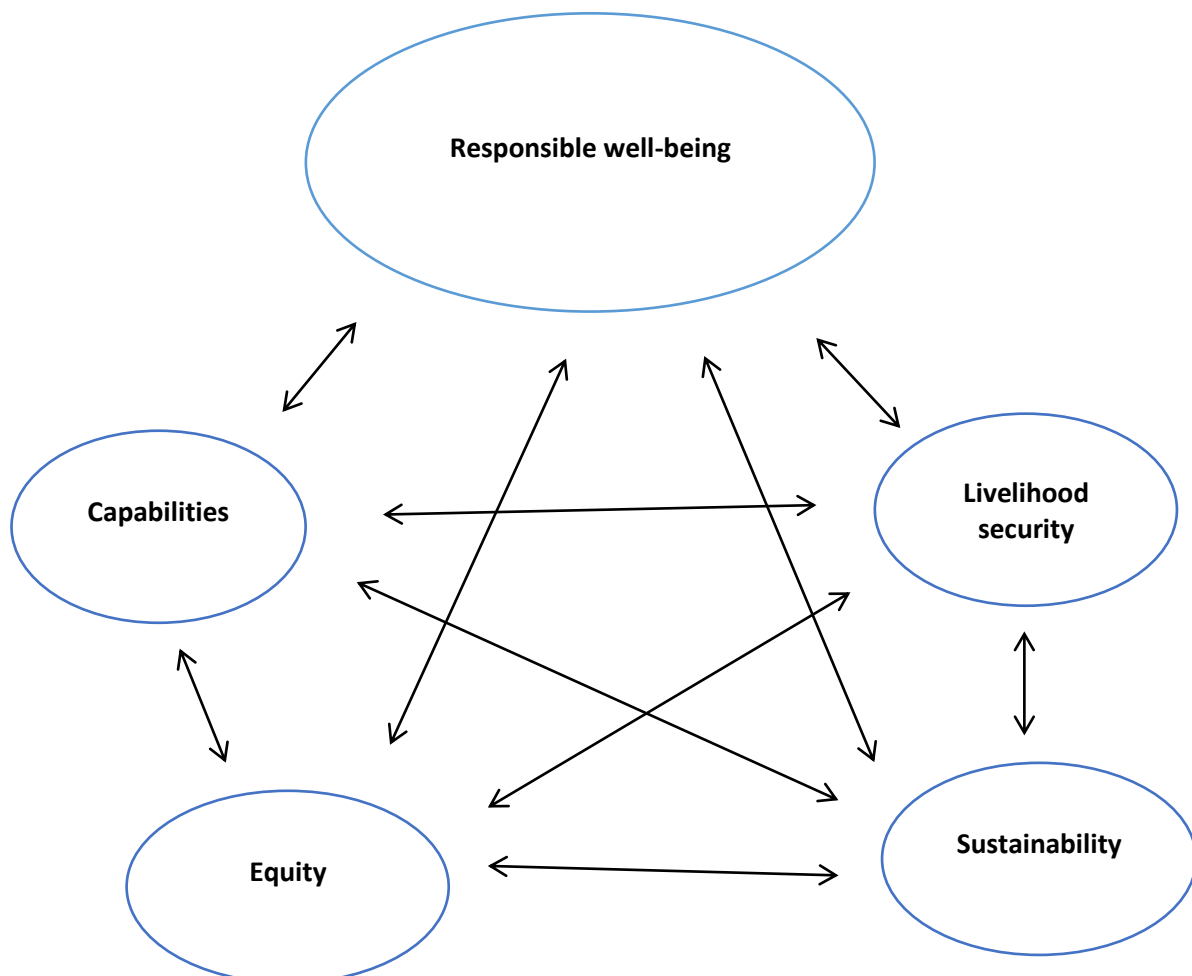
Figure 5: Transformation as responsible well-being
(Adapted from Chambers, 1997: 10.)

In addition to the above-mentioned figure are the equally important aspects namely, *livelihood security* and the *capabilities* through which well-being can be achieved (Myers, 2011:165). Chambers (1997) defined security as being "adequate stock and flows of food and cash to meet the basic needs and to support well-being. Security refers to secure rights and reliable access to resources, food, income and basic services. It includes tangible and intangible assets to offset risk, ease shock and meet contingencies." Accompanying this is his adaptation of equity and sustainability which are contributors to livelihood security. This should be considered as equity on the basis of human rights, intergenerational and gender equity in which the poor should be considered first. Although there is acknowledgment of the spiritual not much attention is given to it by Chambers.

3.8 David Korten – *People-centred development*

Korten (1984) worked as a development practitioner and was a leading critic on globalisation whilst working for the Ford Foundation, which he later left to work for USAID. In his book *Getting to the 21st Century* he challenged the economic growth-centred or production-centred development system with what he called "people-centered development" (Myers, 2011:154). The figure below truncates the core differences between these applications (further discussion below).

Growth-centred development	People-centered development
Material consumption	Human well-being
Wants of the rich	Needs of the poor
Corporation of business	Household
Competition	Community
Export markets	Local markets
Absentee ownership	Local ownership
Borrowing and debt	Conserving and sharing

Specialisation	Diversification
Interdependence	Self-reliance
Environmental cost externalised	Environmental cost internalised
Free flow of capital and service	Free flow of information

Figure 6: Two visions of development
(Adapted from Korten, 1991.)

Korten (1984) believed that the industrial era was fast approaching extinction along with its predominant goal of production-centred development. This came from a strong focus on mass consumption and exploitation through which bureaucracies organised society into an efficient production unit. Yet a persistence remained regardless of its limitations; political leaders relied solely on the resources they had at their disposal. The repercussions of this would indicate why efforts exacerbate the problems they seek to resolve (Korten and Klauss (ed.), 1984:299).

Furthermore, he emboldened development agencies (NGOs and/or FBOs) to be more reflective about their involvement in poverty alleviation which necessarily implies a specific development logic that informs strategic thinking (Swart, 2006). Lacking this, Korten would not consider it not to be development and by extension, lose its effectiveness marked by an inability to link their development efforts to larger processes and structures. I have stated in chapter one that I find Kortens definition of PCD invaluable to this study when he cited, "Development is a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations".[104] Swart (2006) consequently affirms the value-orientation within this definition which focused on justice, sustainability and inclusiveness as the goal would be realised through human potential. Subsequently, Swart (2006) states that Korten believed that PCD represented an alternative development paradigm which at its very core is what is referred to as a "territorial" perspective. In short, it stands directly opposed to what is termed "functional perspective" focused in the pursuit of new profits and market share in the name of economics.

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[104] This definition of Korten was conceptualised in his own writings but also spans further in edited editions of which can be found in People-Centered Development: Contributions toward Theory and Planning Frameworks, edited by David Korten and Rudi Klauss and published in 1984. Rather than simply arguing from one perspective, this research draws from a number of sources focused on Kortens work which supports the argument.

Also of importance is the indication of having little regard for neither the people or the place, which contradicts the territorial view of local self-reliance being important (referring to people, places and self-sustaining human ecology) (Swart, 2006:106; Korten and Klauss, 1984:307). This is at the heart of a PCD framework, of which Swart (2006) cites Korten's belief as it is the only solution to escalating poverty, violence and environmental degradation. People should be at its centre and therefore PCD goes beyond decentralisation of economies and political structure. Instead great emphasis should be placed on local decision-making and control where local people are empowered to meet their own needs (Korten and Klauss, 1984:307). This should not be confused with self-sufficiency as it "seeks to build a global system that are interlinked with diversified economies that will be largely economically and ecologically self-reliant as people meet their own needs but also contribute on a global scale (Swart, 2006:107).

3.8.1 People-Centered Development in a South African context

Given South Africa's history of colonialism and apartheid, the incumbent dawn of democracy consequently led the newly elected government to adopt a PCD approach through its adoption of the socio-economic policy framework: the Reconstruction and Development Plan (RDP) (Davids, Theron and Maphunye, 2005:18). During apartheid, development was far from people-centered as the history of the country reflects a divisive system and abuse in the name of development. The term "separate development" enabled white prosperity to take place against black and coloured poverty. Thus, PCD was crucial if it was to unravel the country's historic taints of injustice.

After more than twenty years of democracy, SA has witnessed an uphill battle in the attempt to overcome social, economic and political devastation resulting from separate development. According to Davids, Theron and Maphunye (2005), PCD has become core to government policy (White Paper on Reconstruction and Development, 1994) through its promotion of a *democratic, non-racial and non-sexist society*, which comprised of decision-makers from private, public and voluntary organisations. In effect it stressed the importance that all people should be developed.

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3.8.2 *Development in a post-apartheid South Africa*

"Public participation" was first used during the 1960s and 1970s but was not always welcomed, due to the accompaniment of a perceived threat. Today, however, development and participation cannot be separated from PCD. In relation to the RDP (Davids, Theron & Maphunye, 2005), development principals such as public participation, empowerment, social learning and sustainability functioned as building blocks. Referencing the RDP in current SA development, the following statements can be delineated:

Participation: The RDP is well aware that the birth of a transformed nation can only succeed if the people themselves are voluntary participants in the process towards the realisation of these goals they have themselves helped defined … continue to encourage organisations within civil society to take responsibility for the effective implementation of the program" (RDP White Paper, 1994:7). This form of participation cannot transpire in a simple question and answer format, but should entail aspects such as decision-making, involvement in implementation, monitoring, and evaluation and active benefits (Davids, Theron and Maphunye, 2005:20). This lead August (2010), when he cites Burkey (2000), to conclude that it is multi-dimensional and complex as it entails human growth that gives people charge to solve their own problems.

Empowerment: "Development is not about the delivery of goods to passive citizenry … the government commits itself to maximum transparency and inclusivity" (RDP White paper, 1994:8). August (2010) and Davids, Theron and Maphunye (2005) agree that the term "empowerment" requires epistemological consideration as "power" in the rational sense ignores the holistic nature of development which opens the door for manipulation. In effect, they agree that power should primarily be a mechanism through which people are able to achieve what they are capable of.

Sustainability: "We require an integrated and sustainable programme" (RDP White Paper, 1994:8). Due to PCD necessarily being concerned with people's environment, sustainability indefinitely becomes important. Davids, Theron and Maphunye (2005) and August (2010) agree that there are many ways to define it, however, the researcher agrees with Davids, Theron and Maphunye when referring to the World Commission on Environment and Development with their definition: "Sustainable development is development that meets the needs of the people without compromising the ability of the future generations to meet their own needs."

Social Learning: "It will foster the concept of lifelong learning…" (RDP White Paper, 1994:9). PCD enables people to learn how their environment works and, in turn, meet their own needs.

3.8.3 From policy to practice

"National government will set the broad objectives of the RDP and with provincial and local governments will provide a policy and regulatory framework to facilitate its implementation at provincial and local level" (RDP White Paper, 1994:12).

This quote from the RDP White Paper is a clear demonstration of the interconnectedness of the national, provincial and local government. Programs such as the RDP, LED and URP necessarily refers to public participation, self-reliance, empowerment, capacity building and sustainable development (Davids, Theron and Maphunye, 2005:151). Each of these programs is plainly articulating the importance of a management system that is efficient and transparent. Moreover, is the pragmatic process (through which it is executed) called "development administration"[105] or in the case of SA public administration, which serves as the vehicle to improve efficiency and effectiveness by supporting development agendas both locally and nationally. However, according to Davids, Theron and Maphunye (2005), it recognises the set activities and interventions to advance the status quo at the expense of others.

Programmes set out by national government require mechanisms through which it can be effectively implemented within SA on a provincial and local level. MacKay (2006), in his paper *An Analysis of the Urban Renewal Programme of the City of Cape Town: A Study of Mitchell's Plain*, argues that in the case of MP, the business plan set out by the CCT (in line with the RDP white paper) in the form of the URP could be the most suitable when implemented correctly. MacKay (2006) states this is due to the primary focus of dealing with inequalities of the past and ameliorating socio-economic challenges through poverty, education, unemployment, etc. Like the researcher, MacKay (2006) acknowledges that this programme is primarily top-down and is not people-centred in its entirety. Nonetheless, he motivates that this could be addressed through participation in community meetings relating to

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[105] Davids, Theron and Maphunye argue the preference of the latter as it refers to the decisions that are made by others. However, they argue this should be seen as dynamic and entrepreneurial in nature even though this might not always be the case.

the URP and IDP. In short, people should become active citizens. It could be argued that non-attendance to said community meetings is not necessarily apathetic as Davids, Theron and Maphunye (2005) and Loubser (1987) cites it as being a form of not believing that the state could change resulting from its historic track record. On the other hand, the URP (in the case of MP and Khayelitsha) has delivered successful developmental efforts through examples such as My-Citi transport and the building of local state departments, i.e. the Department of Social Services and the like.

3.9 Participation in Development

There are some who agree that the term "participation", like development creates an almost hopeful feeling, however, others like McGee (2002), alludes that it is either "glorified" or "vilified". August (2010) states that Participatory Action Research (PAR), Participatory Rural Appraisal (PRA) and Participatory Learning Action are basically the same processes. He furthermore states that it is a philosophy of life as much as work. PLA in its ideological basis is where people in abject poverty are mindful of the fact that they need to change their living conditions, which is something that has been done over many years regardless of not having resources at their disposal (August 2011:3).

The central component in development has shifted considerably over the many years, moving away from the simplicity of building roads and amenities but to the people themselves (August 2011: 9). Conceptually, participation can be viewed from two perspectives: The first would be where community members play an active role in their own development and thereby empower themselves through the development of their skills as they are given decision-making ability that focuses effectively on their requirements (August 2011:10). It is upon this understanding that many agree that participation is a complex process. According to Davids, Theron & Maphunye (2005), it is because those who have managed to live with nothing possess valuable knowledge, which is constant with the Reconstruction and Development Programme (RDP), Integrated Development Plan (IDP) and Local Economic Development (LED).

The second aspect focuses on development planning. August (2010) refers to Conyers and Hill cites planning as "a continuous process which involves making decisions about alternative ways of using available resources with the aim of achieving particular goals sometime in the future". Theoretically, it should be impossible for any development planning to occur without

the involvement of the community in question. August (2010), states that the study of participation should be considered as both a means (the ability of serving as a catalyst) and end (permitting the community to control their own reality). McGee (2002), believes that this might be utopian in theory seeing as it has often gone without critical reflection. What is required is a refinement of the divisible assumptions of a means an end in the name of development. McGee (2002) is of the belief that locals are not really afforded the opportunity of consultation and therefore are exploited as a lack of participation becomes evident. Projects are presented under the illusion of community consultation and participation; however, the projects' central progression comes solely from the state.

The basic tool of PLA according to Davids, Theron & Maphunye (2005) is communication which opens an exchange of honest ideas between the investigators and the community. Researchers demonstrate this through Burkey (2000), in the following manner:

➢ *Participation*: Removes distinctions of the researcher through communication effectively, nevertheless they draw their own conclusions

➢ *Learning*: Refers to learning about the poor's understanding of their own situation which tends to be different than those of the outsider. This brings about understanding that would only be possible though continuous dialogue.

➢ *Action*: Occurs when the perception of the poor and the outsider merge result of effective dialogue.
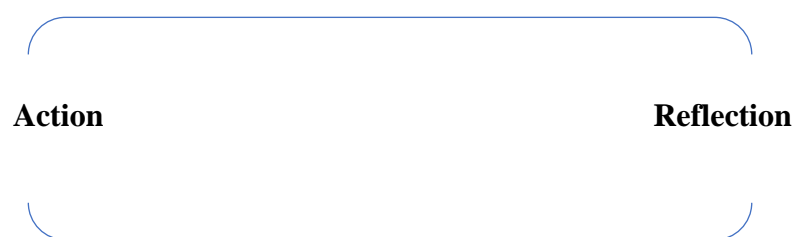
Action   **Reflection**

Figure 7: Action-reflection-action
(Adapted from Davids, Theron & Maphunye, 2005: 159)

Individual attitudes can change through dialogue; therefore, it is important for the change agent or organisation to respond with empathy and to understand that the community they are aiding comes with a wealth of knowledge (Davids, Theron & Maphunye, 2005: 159). In the case of MP and Khayelitsha, programmes are derived from the outside, which is based on what the

state believes is needed. The question of whether they are consulted finds no response as the state in a myriad of computational statistics prescribe ways for them. However, their individual contexts are widespread and post-1994 have still not found any prominence in the spotlight of a changed SA. Although the DSS are hopeful in their endeavours, addressing social challenges cannot be placed in one man's hands, as when considering their policies indicates the opposite.

3.10 Summary

We started off by considering those at "the frontline" battling for the alleviation of poverty. The reality is that defining poverty is subjective which contributes greatly to the way it is addressed. No one definition will do, as contextual consideration is required along with those who are viewed as poor to become key role players to change the condition they find themselves in. Poverty has varying factors often perpetuated by the rich and, therefore, a deeper analysis from a Church perspective indicates that poverty cannot be merely material but also spiritual. Dealing with material needs alone will not suffice as it does not deal with the deep-seated root of sin. Sin taints and diminishes humanity's ability to aid others less fortunate than themselves as greed and selfishness runs rampant.

Much consideration has been given to how development thought came into existence as it changed the way people, communities and countries interacted with each other. Some consider these escalations in economic conditions to be a good thing, because for the first time talks of helping others come to the forefront (notwithstanding its colonial implications). With the aid of the media, the poor came into plain sight as people were exposed to the harsh realities of the third world. Developed governments soon responded through the establishment of organisations which were responsible for delivering aid to these nations.

This, however, was propagated on a Marxist premise known as modernisation, where the belief was that poverty can be eradicated based on increased consumption. Development agents and theorists soon called this into question as pragmatism did not align with the policies put forth and therefore required a different approach and understanding.

We then looked at main development contributors such as Sen, Chambers and Friedmann (each making and invaluable contribution at the time), but for the purposes of this paper my focus lied with David Korten and PCD. As previously stated, my motif for using Korten's PCD is firstly, establishing what was at the heart of it (transformational aspect) and secondly, his

acknowledgement of the role that religion plays. As a result, people will not solely be defined as developed when their material needs are met if their spiritual needs are not. It is with the acknowledgement that humanity can never be truly whole (developed) if their spiritual needs are not tended to. Even though Korten understands the role religion can play, he tends to remain neutral on the matter which I believe to be an important aspect. This being said, PCD in the case of the CF is clearly marked in programmes such as IDP, RDP and URP. However, these crucially lack an amalgamation of Church and state through its broad definitions and subjective pragmatism. Therefore, the following chapter will explore how each of them understands their role along with the potential of bridging the gap between Church and state.

CHAPTER IV

COLLABORATION BETWEEN CHURCH AND STATE ON THE CAPE FLATS – REALITY OR NOT: CHALLENGES AND POSSIBILITIES

4.1 Introduction

In the previous chapter we looked at poverty along with its various aspects. To deal with people's needs based purely on economics becomes vague as poverty extends well beyond the physical. Furthermore, insinuating that the state could deal with humanity's deep-seated issue namely, sin would be an error. Therefore the Church, despite its questionable past, serves as a much more suitable candidate for this task. This does not take place based on anything they have done, but rather though Jesus Christ dying on the cross for all humanity and it's this qualifying aspect which we will consider in much more detail.

The Church is not simply a building; it is also a community – God's family – of which He calls to Himself in renewal. Geography does not join this community together; it is rather the work of Jesus and the members of this community are therefore connected on a much deeper level than social standing. Consequently, everyone is interdependent and not self-sufficient, and as

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the community awaits the Parousia[106], it will be one bride (Ephesians 5:2–33). But what is this particular community? How is it defined by the state, development academics and the like?

Even the Church itself cannot agree on how it should be viewed and defined, however, this does not prevent state engagement. Similarly, donors who aid FBOs do so often with strict objectives as to remove elements of individualised agendas and misappropriation of funds. I therefore find it important to reflect on the work of Avery Dulles in his book *Models of the Church* to draw attention of this enormous movement back to grass-roots level for critical reflection. Not only does this become paramount when engaging in an arena with other organisations with similar objectives but enables a clear premise which serves as the distinction when engaged with societal challenges. Tensions are to be expected, however, it is important for the Church to know that they are not representatives of themselves but the people they serve and therefore, critical engagement with policy makers is imperative. In conclusion, I will present Korten's fourth generation approach as a means of bridging and enhancing the relationship between Church and state.

4.2 Defining community

> "*A self-sufficient human being is subhuman. I have gifts that you do not have, so, consequently, I am unique—you have gifts that I do not have, so you are unique. God has made us so that we will need each other. We are made for a delicate network of interdependence. We see it on the macro level. Not even the most powerful nation in the world can be self-sufficient.*"
>
> **Desmond Tutu, "God's Dream" (1992)**

The word "community" refers to either individuals or a group residing in the same geographical area that is not necessarily homogenous in nature[107] (Burkey, 2000:40–42). August (2010)

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[106] Refers to the second coming of Jesus Christ.

[107] This is often an assumption made by development theorists and workers which, at a policy level, is deemed valuable information but not in the case of a South African historical context. Under the Group Areas Act people were forced to live in certain communities and thereby scattered their families in various ways. People now being forced to live in areas and communities that they are not familiar with, was more problematic than originally thought.

cites Burkey by stating that the harmony model was adopted without any categorical analysis and thereby illuminates its definitive complexity. Furthermore, is the inextricable reality that communities exited well before any development entered the arena and should therefore be respected.[108] Thus, when aiding impoverished communities (often in the third world) the medium, by extension, falls under the banner of *community development*[109] which further complicates things.

A community has a history and a story that acts as a guide through which life was navigated to overcome various societal challenges. Myers (2011) reminds us that we do not study history to find out what had happened, but rather to find out who we are. Therefore, it is important to appreciate the community's story as this enables us to understand them and the road which they have travelled. This appreciation opens those who desire to develop to the recognition of God's activity within that community. Myers (2011) indicates that this takes place whether a community is Christian or not, religious or not, due to our own theology telling us that God has been performing a redemptive work in the lives of that community.

Furthermore, these stories, although "historical" in nature, often accompanied pain (as historically witnessed in the WC) with an aftermath that remained prevalent and pervasive today still. An example of this would be the SA political party Economic Freedom Fighters (EFF) who strongly advocates this, which more often than not is accompanied by violence[110]. These persistent stories within SA communities are remembered differently by varying racial groups. Therefore, development agents need to remain cognisant before any attempt for development can take place as it determines the degree and success of any intervention (Myers, 2011:205–206). Moreover, Myers (2011) corroborates the views of Hiebert, Shaw and Tienou, where listening goes beyond the immediate context and extends to the unseen, whether Christian or not, and thereby establishing what they believe in. These complex questions find expression within their existing structures as indicated in the table below:

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[108] Change agents tend to ignore indigenous knowledge of those that they aim to help, forgetting that these communities have been surviving and navigating their circumstances well before any "aid" entered their respective regions.

[109] Community developments focus primarily on a method that will produce the desired outcome and is often top-down.

[110] http://m.huffingtonpost.co.za/2017/02/09/in-pictures-scene-of-violence-from-sona-2017_a_21710836/

• Ultimate questions • Which God? • Purpose • Origins	Formal religion	• Religious leaders • Formal theology • Formal institutions • Answering big questions
• Existential questions • Spiritual power • Protection • Good and moral life	Folk religion	
• Existential questions • How do things work? • How should we live?	Folk science	

Table 2: The three-tiered story of community

(Adapted from Hiebert, Shaw and Tienou, 1998.)

4.3 What is meant by the Church?

Defining what the Church is, has always been problematic for those who provide funding in the name of development. This is especially true as some argue that even the Church community themselves cannot agree on this matter. Development funders find this problematic as clarity on exactly who they are giving money to remains unclear (Swart, Rocher, Green and Erasmus (eds.), 2010:75). In the case of SA the state requires that all religious institutions register as non-profit organisations or non-governmental organisations regardless of existing state-NGOs.[111] Many of the organisations believe that this is not scriptural (Pentecostal and Charismatic institutions) and therefore should not be adhered to (Koegelenberg (ed.), 1992:348–350). Others feel that registration only becomes beneficial due to the monetary potential which will enable them to help more people in their communities.

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[111] The Department of Social Development (DSD) has its own state-NGOs that it funds outside the "partner" NGOs that was referred to. This is due to the state prohibiting departments from deriving direct benefits from outside funders, thus requiring compliant structures as channels.

Swart and Venter (2001) agree with Ben Turok that there remains clear overlapping in appropriation between NGOs and the Church regardless of the views that they hold. This purely finds premise on its voluntary nature, while the state is non-voluntary which gives a reason for the tensions that exist. These tensions are primarily concentrated around issues of power and economy, whilst the Church is often concerned with moral and spiritual renewal as it relates to the kingdom of God. In addition, post-World War II, the Church's presence was strongly felt as first responders to the societal condition as they functioned on the frontlines amidst another NGOs. Their pragmatism was strongly felt as they functioned juxtaposed to the state as was witnessed in SA's struggle for liberation, being both the hero and the villain. It is for this reason that Swart and Venter (2001) are of the position that the Church and NGOs cannot be understood in differing contexts.[112] Bowers (2005) substantiates this view through her research example done on the CF in an area called Lavender Hill. Their involvement as local congregation (Uniting Reformed Church) started off as a soup kitchen primarily concerned with the spiritual needs of the people but later expanded their development engagement through housing and political needs through the receipt of foreign funding. Most of its workers were Christian but due to their scope, it did not become overly Christian (Bowers, 2005:182).

Moreover, as previously mentioned the complexity of the term "church" as its historical reference was defined collectively, institutionally and communally. Bowers (2005) cites August and Smith when identifying six illustrations to aid clarification of its definition which include, "the Church as believers in their involvement of voluntary organisations," "Church as worshiping community," "Church as local congregation," "Church as denomination," "Church as ecumenical body" and "Church as believer in daily lives". These methods have active roles and influence the community on different levels. Therefore, renewal of the Church would only be possible when consideration and praxis takes place on a grass-roots level (Bowers, 2005:20). It is the Church as worshiping community that draws in those who have been marginalised through the proclamation of the Word and administering of the sacraments. August (2003) states this as being a place and space where people receive healing through love and acceptance. Local congregants also serve as aiding the moral fibre of society by helping conscientise their members regarding societal justices (Bowers, 2005:21). Churches cannot afford to act in

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[112] This position is held due to the challenges presented for these organisations are similar in demand and therefore, they are seen as the same as it relates to the state.

isolation, but as August cites in Bowers (2005), unity and cooperation could strengthen their endeavours through public action.

4.4 Models of the Church

Many scholars would agree that the Church does not have the best track record historically, and this is especially true within the context of SA. Nonetheless, the researcher believes that the Church remains the best candidate for renewal within SA as it tackles pervasive societal ills still entrenched today. It is thus important to consider Gleeson's (2008) rendition of Avery Dulles' *Models of the Church* and through this, he aims to highlight its strengths and weaknesses for critical reflection. The research will later demonstrate that the state expressed concern to the Church for losing its way. He identifies 6 models of the Church, namely, the Church as *institution*, *community, sacrament, herald, servant*[113] *and the Church as school of discipleship* which we will consider below:

4.4.1 The Church as institution

The Church is viewed as the "perfect society" and often tended to function alongside other governments (Roman Catholic). Here, the focus falls on giving rather than receiving and is primarily reserved for those already active in institutions than those outside. This model finds its strong endorsement through Church documents for centuries with a robust corporate identity. Liabilities, however, are its limited Scriptural affirmation of structure, along with a lack of emphasis on charismatic and prophetic role, as well as the exclusion of those that are not catholic-Christians.

4.4.2 The Church as community

This model focusses on the personal and interpersonal where emphasis is placed on fellowship with others and God. Drawing from the Church in the book of Acts, they remain a small

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[113] I have purposed to leave church as servant out from the subsections. This is primarily attributed to the its primary function being to serve (or serving others) a point that sits at the heart of this paper. The Church's involvement with development necessitates service to the poor and marginalised.

number (±40) and their interaction is one of intimacy and covenant relationships. They are to be considered the "body of Christ" (Romans 12) or "people of God" (1 Peter 2:9) who's identity is exposed to the world. There remain weaknesses to this model in that it tends to isolate itself, coupled with no clear understanding of the Church's identity and mission as Christ intended.

4.4.3 The Church as sacrament

Identity within this model comes from the understanding that Christ was the sacrament of God and so the Church is the sacrament of Christ. The challenge here is put to the Church to interact with people as Christ did. What is needed is prayerfulness and liturgy to the world, calling it to "table fellowship". Furthermore, the Church is to be saintly (it is not yet where it should be) but at the same time is encourage not to seek what is not quite available and therefore should be considered holy, not by their own work but by the grace of God through sanctification. This model aids in the Church's job description, having the ability to operate. A major disadvantage, however, is that the Church's Apostolic mission is not clear.

4.4.4 The Church as herald

The primary focus of this model is God's Word and the intrinsic mission to proclaim the Word to the world, calling all His people to be family – brothers and sisters. This should not be considered as being arrogant as the same person proclaiming the Gospel stands in need thereof. It also brings about an identity that we do not yet poses. There remain disadvantages to this model in that by claiming revelation as the only truth, it ignores tradition and the myriad of wisdom it brings. Another disadvantage is that this model tends to neglect linking action to what is being said.

4.4.5 The Church as school of discipleship

Dulles states that here the Church has become institutionalised, communal, holy, serving and evangelical, and it encompasses pedagogy as this entire process does not only inform but transforms. The danger in this model lies in the inability to identify and differentiate each

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learner's learning ability.[114] Furthermore, rituals can lose its importance and, by extension, its impact, and simply become a formality to superstition.

I have previously stated that the term "church" can inherently by definition be regarded as being problematic to which August (2010) would agree. Therefore, they are generally considered a community that shares in a common faith, tradition and commitment; however, they are no ordinary group of people. Being highly organised, they can function on local, regional and national levels (August, 2010:43). This community is instituted by God Himself through the work of Jesus Christ and therefore finds unequivocal foundation on the work of the cross. It is through this salvific act on the cross where all aspects that plague humanity can be abolished and restored in its fullness. For August (2010) the Church forms an integral part in God's new creation as it embodies the Gospel's message of salvation. This should not only be regarded as merely spiritual, but the fundamentals that change lives, relationships and living conditions and therefore is able to change the condition of the world. Where sin has distorted humanity and all that it entails, the Church functions as the best conduit working to bring about this new creation which encompasses an eschatological thrust.

4.5 When community becomes Church

In previously mentioned in chapter one, more than half of people living in the Republic of South Africa (RSA) can be considered Christian. If this is the case, when the state engages with communities on any level it should take place with the Church (or a form[115]). De Gruchy (1995) would agree that the Church cannot be reduced to a physical structure, *vis-à-vis* a building, but rather the actual believer/person. With this understanding, separation from Christ Jesus[116] cannot take place and therefore dealings with humanity on any level should find new meaning (1 Corinthians 12:27). The community, regardless of its socio-economic condition, should be more than a number in the name of development, but one who Christ resides in and

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[114] It is important to know where each individual's learning ability lies, and thus some distinguishing needs to take place – pedagogy (children's education), andragogy (adult education) and evangelism (receiving and spreading the Good News) (Gleeson, B. 2008. *Images, Understandings, and Models of the Church in History: An Update*. Vol 12, No1).

[115] This is mindfully stated that an individual or group of people is not always necessarily a reflection of the church, however, it remains consistent with Christian beliefs.

[116] This I use as indication where the Apostle Paul makes the distinction of word usage pre-and post the death of Jesus Christ in the New Testament.

on that account should be highly regarded (Philippians 2:3). This does not mean that they are perfect in any way, but merely that they act as a signpost pointing to a direction – eschaton.

Furthermore, August (2010) traced the Church as community back to the Judean-Christian context due to its historical biblical heritage which defines community as it relates to Feuerbach's "universal human psychology", Schleiermacher's "religious organisational" and Kaufman's "philosophical-theological and comparative religious" model. He furthers reflection with consideration of the Greek word *Ekklesia* as it references a people called out of a community to become a perfecting community unto God, thereby showcasing the redemptive acts of God in the world. This community is built on the compassion and righteousness of God which brings about an identity free from bondage and ushers in God's peace on earth (August, 2010:44). It is this identity that is ever-changing (to be made perfect) as it aligns to the vision of God, working to restore the broken relationship through the Christian message of salvation.

The Church in its current context, although diversified, finds its identity anew in their vocation and devotion to God and, by extension, healing and reconciling all differentiating factors distorting humanity as it acknowledges God's leadership (August, 2010:45). It is this perfecting community whose identity is made new through a more dynamic positive sense of purpose as it responds to those who do not have a voice. August (2010) mentions that this is only possible when the contemporary faith community adjusts their institutional systems to that of their confession and mission so that societal conditions can change. Only with the accompaniment of this knowledge would it be possible for the development worker to aid the community on a developmental level as they acknowledge their participation in God's divine plan.

4.6 The need for a secular state

I have previously mentioned that, historically, a Church state is not necessarily a good thing. Even though the idea may be noble, the pragmatics tend to cause more damage than good Forster (2012:73). Most Christians may have noble intentions but did not necessarily consider all the accompanied optics. How then should the state be viewed? Forster (2012) espouses the need for a secular state, a point the researcher agrees with. Similarly, Prozesky (1990) argues that a secular state does not refer to an atheist or anti-religious state as it fosters religious freedoms and practices that would otherwise be non-existent. Such a state ensures that all religious organisations are equal before the law with no preferential treatment.

Moreover, religion finds its basis when a person believes certain things to such an extent that it shapes their lives, therefore it has to be true and sincere in its practice. When the state becomes religious, these sincerities become obscured as freedom of choice becomes detached (Forster, 2012:77). Forster (2012) continues by affirming that one cannot be born into Christianity nor be one simply by association as the true walk is a sacrificial one, often costing one's life. Additionally, as in the case of South Africa, when religious leaders were drawn into positions of power, the prophetic voice became silent.

4.6.1 Representations of the Church and state relationship in present-day Christianity

When considering the type of the relationship between Church and state, Forster (2012) cites SA theologian Jaap Durand's four ways (models) in which their relationships can exist. Short consideration will be given to each of them as follows:

> *Roman Catholic nature-grace model:* This model originates during the Constantinian period where Christianity became the official state religion and society was the congregation. Moreover, it is the responsibility of the Church to establish the kingdom of God whilst the state enacts and upholds social justice, equity and freedom (Bentley and Forster (eds.), 2012:83). If the state cannot facilitate this, the Church has the responsibility to penetrate society. Evidently, history is indicative of the extent to which this happened, along with its tragic results.

> *Lutheran two kingdom model:* Martin Luther believed that Church governance, family life and politics all fall under God's sovereign rule (Bentley and Forster (eds.), 2012:85). Christians function within both governmental spheres that he believed will produce harmony. There is no such thing as a Christian political party but merely Christians that serve within it. This is a life that is challenging and requires sacrifice, and through this model Christianity could transform from within.

> *Reformed Christocratic model:* Within this model Christ rules over both the spiritual and natural kingdoms (Bentley and Forster (eds.), 2012:84). Here the Church governs itself under the Word and the Spirit and has the responsibility to prophetically proclaim God's kingdom in both spheres. It is through this rule that we witness God's grace and His transformative work of salvation of the individual, which in turn should transform society.

> ➤ *Revolutionary-eschatological model:* This model was mainly developed in direct opposition to state powers as theologians such as Gustavo Gutierrez and John Baptist Metz, as mentioned by Forster (2012), became increasingly unhappy with the compromise of the Church. As a result, this model created tensions between Church and state.

These models, as discussed by Foster, provide critical consideration of the *type* of relationship the Church and state could contextualise. What Forster, Swart and Koegelenberg make clear is the importance of the Church being engaged with the state as it works toward transforming society to bring about justice and peace. For this reason, I will be turning my attention to answer why it is important to deliberate Church and state relationships in the following section.

4.6.2 The importance of Church and state relationships

According to Swart (2010), the Church and the state express the need for meaningful cooperation in development. It would only seem obligatory considering that 85% of the SA population profess themselves as Christian. In addition to this is their considerable welfare impact amounting to R1 billion as indicated by the Ecumenical Foundation of Southern African Institute for Theological and Interdisciplinary Research (EFSA). To substantiate my argument of this relational importance, I consider Swart's analysis of EFSA conferences on development.

In the attempt to enhance the Church's role in the development debate, Swart draws two comparisons. On the one hand he argues that the Church strove for the promotion of development as a new active social agenda in post-apartheid SA and on the other hand he expresses the importance of remaining faithful to it. Similarly, he follows the reality of a development that, at its root, remains consistent to that of the colonialised African mindsets leading to unachieved goals (Swart, Rocher, Green and Erasmus, 2010:16). Originally development had to be understood along the lines of liberation theology as it fought against the apartheid system and its defined empowerment. The only way PCD could be materialised in SA is through opposing privatisation and neo-liberal policies such as that of the International Monetary Fund (IMF). Furthermore, Swart's (2010) argument falls within the RDP as it enabled EFSA Institute to find momentum due to its articulation of PCD principals. EFSA Institute considered the RDP as a roadmap for SA towards transforming society. Emphasis was placed on whether the Church should not only play an active role in restoring land but also

give up their own as they worked towards redressing the past. Moreover, Swart (2010) highlights that the Church could not be viewed as separate from NGOs and civil society sectors. This was related to the important role NGOs play in the PCD agenda and therefore could not be ignored. It was through this understanding that churches could become more effective in their roles. Nevertheless, Swart concludes that EFSA Institute has never really effectively dealt with the development debate along with the challenges that it posed, however, through a later conference was able to substantiate its argument through a book, *Welfare in America: Christian Perspectives on Policy in Crisis* which stated the following:

"Assessment of the value of the contribution of the religious sector to welfare and community development was part of the focus of a three-year research project on the crisis in welfare in America by the Centre for Public Justice. Some of the interesting contributions in this study found that the non-profit sector, and specifically the religious communities, is probably the largest service providers of welfare-related services in the USA … This and similar studies were instrumental in legislative changes to the federal welfare law, which was adopted in 1996 to encourage states to involve community and faith-based organisations in providing federally-funded welfare services to the poor and needy. At the same time 'charitable choice provision' was designed to protect the religious character of faith based organisations that choose to co-operate with state and federal structures"[117] (Swart, Rocher, Green and Erasmus, 2010: 23).

This strengthened their argument that there exists a need for an improved quality in Church and state partnerships in development. It also alluded to an assessment of current deficiencies within the system and thus providing alternative ways of action. Moreover, Swart (2010) states that irrespective of current post-apartheid migrations of some toward seeking partnerships with the state to further development, an alarming resonance of voices are rising resulting from the widening gap between the rich and the poor. Conversely, Swart makes it clear that the need exists for a sensitive church (this he calls conscientious) that is able to be critical of the status quo; to call those that are rich to reflection of self-seeking enrichment at the expense of the poor. In the case of SA, a Church that is conscientious and critically minded as they engage constructively should equally place expectations on the poor to take responsibility through changing their own prejudice (Swart, Rocher, Green and Erasmus, 2010: 26-27). These views are similarly held by Bowers (2014) when dealing with wealthy churches responding to socio-

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[117] Swart expresses the understanding that this book was not solely written about partnership, however, this statement enabled a renewed debate around its importance.

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economic challenges. We therefore see the need for the Church to regain credibility through rigorous advocate on the levels of empowerment.

4.7 Development from a Pentecostal perspective

Pentecostalism has always found criticism in time past and more so in recent years due to the lack of vocalisation regarding socio-political ills in society due to their apolitical approach. This results in the persistence of poverty (specifically in the communities they serve), injustices which greatly proliferates especially on the CF. The researcher finds this inclusion most invaluable, not only because of the respective bias but because Pentecostalism is one of the fastest growing denominational strands of Christianity with a percentage of 14.2% in Mitchell's plain and Khayelitsha (Erasmus and Mans, 2001:10). Moreover, is their personal view that God has ordained them. I find it important to consider their respective ideology regarding the notion of development[118]. Furthermore, is the concept of suffering, which for the Pentecostal lies at the heart of their walk with Christ. To simply suffer is something Jesus did and therefore should be accepted as carrying your cross, however, the opposite of that has also been true when it advantaged them personally, it would be accepted uncritically (Koegelenberg (ed.), 1992:384).

Due to Pentecostalism being evangelical, their members consist of converts who associate by choice. This makes things difficult as people might not always agree with certain involvements. In this instance, Clark in Koegelenberg (1992) states that it becomes very difficult for the state to engage individuals whose relationship is based in Jesus Christ and therefore politicians find it threatening as this will influence their agendas. This Clark (1991) in Koegelenberg (1992) argues to be integral as the personal financial management of the Pentecostal believer enables them to better manage their funds (which is important in the case of development) versus the individual that would simply do as they are told. Similarly, this can be transcribed to their work ethic, due to the prescription of not necessarily working for "the boss" but for God (Koegelenberg (ed.), 1992:352). This translates to the individual working harder regardless of circumstances, and not complaining and waiting for liberation. Consequently, even though it has been argued that Pentecostals are not entirely socially

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[118] I have mentioned my personal bias regarding the subscribing to Pentecostalism. This becomes tricky as not all Pentecostal doctrines are the same, however, pragmatics tend to be similar. With all the negatives regarding their track records, my focus is to highlight the good and not the bad.

minded, their community ethic, along with the way they deal with community living as a whole, is completely different. If one person lacks anything that would empower them to go forward, this can be found through the believer – do good to all, especially the household of faith (Koegelenberg (ed.), 1992:354).

4.8 Generational Framework of David Korten

According to Swart and Venter (2001:487), Korten's (1990) four generation framework enables the identification of two paths; one tracking the road with which the Church's strategy evolved over time and second is the sophistication of these activities. It is with this model that the Church can assess activity to engage how to move from one generation to the next. These strategies find a basis on previously formulated ones and Korten acknowledges that its uses are grouped into a package based on context and, therefore, often exist as a compilation of all four generations (Swart and Venter, 2001:487). I, therefore, find indication of Korten's main characteristics meaningful as it provides an invaluable guide to the Church, not only to assess its activity *vis-à-vis* other organisations to ascertain their unique contribution but enables them to meaningfully participate in development through the generations. These "generations" do not only form the pragmatism of the development debate in a SA context, but I argue that through its use can serve as the bridge through which both Church and state can meaningfully engage in development. Therefore, the summary table below provides us with an overview of Korten's four generations theory:

	1st Generation	2nd Generation	3rd Generation	4th Generation
	Relief and welfare	*Community development*	*Sustainable system development*	*People's movement*
Defining the problem	Shortage	Local inertia	Institutional and policy restrictions	Insufficient mobilising vision
Time frame	Immediate	Project life	Ten and twenty years	Unspecified future
Scope	Individual or family	Neighbourhood or village	Region or nation	National or global

Main actors	Church/NGO	Church/NGO plus community	All relevant and private institutions	Loosely defined networks of people and organisations
Role of the NGOs	Doer	Mobilizer	Catalyst	Activist/Educator
Management orientation	Logistics	Project management	Strategic management	Combining and energising self-managing networks
Development education	Starving children	Community self-help	Constrained policy and institution	Spaceship earth

Table 3: Strategies of development-orientated churches: Four generations
(Simplification: Adapted from Swart and Venter, 2001:487.)

4.8.1 Generation one: Relief and welfare

Drawing from the table above, Korten asserted that it grew primarily out of the traditional response to meeting the immediate needs of the poor often resulting from wars and natural disasters. The direct focus is on delivering services to individuals and families such as food, healthcare, housing, etc. who are considered victims (the poor). This can only be considered based on available resources in its variation which an organisation has at its disposal (Swart and Venter, 2001:488). Any aid, regardless of its size, can help people and is often followed by vivid media images and fundraising which aims to create public awareness and involvement. Swart (2006) admits that Korten acknowledges that immediate relief will always be a part of humanitarian assistance and therefore cannot be ignored. While a lot of efforts goes into this, there should be no confusion regarding the element of sustainability that this generational stage lacks. It assumes a lack of theoretical framework of why the people that are being assisted do not become self-sustainable (Swart, 2006:98). As a result, the recipient of aid remains a receiver and the responder (FBO) remains a doer. This stands in direct contradiction to the SA RDP White Paper statement previously mentioned in this paper. Suffice it to say that clarity on how these statements will be appropriated is reserved for provincial and local government.

4.8.2 Generation two: Small-scale, self-reliant local development

Within this generation strategy, there is anticipation of the deficiencies of generation one. According to Swart (2006), those functioning in this generation have been doing so since they began, however, also found it important to work with those in generation one, although their experience is limited and therefore minimal critical reflection is done. In addition, second generation strategies place emphasis on the people themselves through which they are able to meet their own needs rather than through external dependence. Here, people are encouraged to become self-reliant and, through it, the community is able to sustain itself long-term due to the acquisition of skills. It is within this generation that the notion of empowerment becomes important as local people can meet their own needs. The challenges that can be found at present are that the needs of the people far exceed the Church's ability to help. In this instance the community is viewed as a partner that helps with change and thereby tends to mobilise against political powers (Swart and Venter, 2001:488). Second to that would be where political power is used as a means to exploit, which Korten calls "exploitative relationships at the local level" (Swart and Venter, 2001:488). In the case of the WC, this was found to be most common as the country moved towards local election. The WC is the primary ground for circumstantial manipulation as the two main parties, namely the Democratic Alliance and the African National Congress fights for control over the province. No stone is left unturned as peoples' vulnerabilities are used for political votes. This is currently being witnessed on social media as CF communities' campaign against voting for either party.

4.8.3 Generation three: Sustainable system development

In the third-generation strategy the focus falls on change through policies on a local, regional and national level (Swart and Venter, 2001:488). This generation spawns from NGOs becoming frustrated with second generation limitations. Existing structures are not often in favour of self-reliant processes and therefore it is important that these need to be changed as its success is dependent on national support. For Korten (1990) the underlying assumption is that structures keep essential services away from the poor through maintained corrupt systems. Furthermore, this requires development agencies to move away from merely aiding communities toward an engagement with those who control resources and policies that directly affect those whom they serve. When this happens, the NGO can move away from responder to influencer with the following considerations: Firstly, is the acquisition of an in-depth

understanding and knowledge of the system it functions in; secondly, is the building of a relationship with key individuals which aids its credibility (Swart, 2006:102–103). Accompanying this is the needed skill to function and work alongside other organisations and, more specifically, with the state to which they often stand in tension with. Lastly, is upskilling which leads to efficient resource management where it's most needed for changing systems.

4.8.4 Shared volatility between Church and state

Regardless of the Church's desire to aid communities through various programs, there remains controlling mechanisms from the state that are restrictive, and this limits their operational ability (Swart and Venter, 2001:489). These restrictions severely hamper development activities as the limited space available find reservation to a private, secular and organised space that does not permit outside intervention. Therefore, the Church finds itself in a sphere that is highly skilled and organised, contrary to what they have available to them and in some cases, find little favour and appreciation. Swart and Venter (2001:489) expresses that these kinds of spaces are characterised under apartheid development and could be heading there again.

According to Graaf and Louw (1992:29–30), this type of space breeds hostility and conflict where varying interests and agendas come into contact in the name of development as representatives of the state and the Church. They therefore predict that this could lead to further marginalisation or removal from the arena altogether. In some instances churches become ineffective as they isolate themselves in their daily operations from the state and thereby limit their political influence. While this might have a basis for third generation strategy, it does not necessarily apply to fourth generation strategy as the space of interaction focusses on a global scale. Swart and Venter (2001) states that development in this sphere places emphasis on the politics of ideas which accompanies values and transform relationships where the community can be built at a national scale. Here churches are encouraged to participate as the focus moves away from the state and donors for development activity takes centre stage. Furthermore, third generation strategy plays an important role to the fourth generation as it requires a constant refocus and assessment so that policies, and structural and organisational changes can be made (Swart and Venter, 2001:499).

4.9 Fourth generation development: Where Church and state meet

I have previously stressed the importance of the ecumenical development debate, along with its concluding factors of creating a just society that necessarily includes relationships. In addition, with the use of Korten's PCD approach was the acknowledgment of the role that religion plays in development and through it, seeks to answer my primary question whether this approach could contribute to an improved quality in relationship cooperation between Church and state. To substantiate my argument that PCD could aid this, we have delineated Korten's fourth generation approach (where the first three were discussed) which proves invaluable to this argument. Simply put, the overall perspective of the fourth generation development orientation accompanies a shared societal vision of the third generation which includes alternative skills to realise this vision (Swart, 2006:189). Through the help of Swart's analysis of this approach, I will be arguing the invaluable contribution the Church can make and by doing so, improve cooperation.

In the fourth generation development, priority comes through transformation, technology and institutions, however, should not be creating a new pattern in the endeavour to bring about justice, growth, sustainability and inclusivity (Swart, 2006:142). The focus falls on transformation, rather than growth, that becomes most important to the global crisis. Korten (1990) provides us with seven keys that lies central to the fourth generation transformation namely, *reconciliation and demilitarisation; lifestyles and technology; spiritual development; family; political democratisation; economic democratisation; and trade and investment relations* (each discussed below):

➢ *Reconciliation and demilitarisation*: Korten in Swart (2006) argues that there is no greater contributor to human suffering and blockades to development than violence within societies. Demilitarisation is therefore important if any meaningful change is to come about. This transcribes into rerouting of military efforts to those in need and through a commitment to the upholding of democratic civilian rule.

➢ *Lifestyles and technology*: Encourage the rich to radically transform their respective lifestyles through becoming more ecologically conscious through moving away from overconsumption and material gain. This should lead to a redirecting of energies that

contribute to the well-being of the poor along with managing the rapid population growth (Swart, 2006:144).

➢ *Spiritual development*: Swart (2006) affirms this as the most important element in development (as is the view of the researcher). Within this, the Church could excel and become pivotal to the fourth generation approach. Here Korten sees the issue of power as central and specifically steers the power holders of this world to a more stewardship responsibility.

➢ *Family*: Swart (2006) states that Korten does not attempt to romanticise the family unit, but rather understands its function as an integral organisation.

➢ *Political democratisation*: Swart (2006) cites Korten's statistics whereby more than 50% of the South functioned without elected governments. This stagnates developmental efforts considerably. He further states that where there remain non-elected governments, aids should be channelled through non-profits to prevent people from suffering. Furthermore, he calls for assistance where democracy is found lacking.

➢ *Economic democratisation*: Due to economics and politics fitting into the same realm, Swart (2006) states that there are many aspects that support democratisation, i.e. land reform. He does not, however, call for an alternative economic ideology, but rather an inclusive patriation along with a strong support for employees.

➢ *Trade and investment relations:* Here Korten (1990) focuses on foreign financial resources, however, for this to happen resources should be diverted to meeting the needs of other countries rather than its own. Consequently, Swart (2006) points out the importance of transforming international trade and investment through territoriality.[119] It is through the PCD values of justice, sustainability and inclusiveness that people can become self-reliant in meeting their own needs, manage production and deal with their own waste.

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[119] See 3.8 on territoriality

4.9.1 Possibilities of Church participation

The fourth generation strategy is strongly focussed on People-Centred Development and its main objective is what Korten calls an "inadequate mobilising vision". Korten (1990:124) advocates the need for a bigger vision on a global scale where organisations function independently with a shared ideal, notwithstanding the consideration that should be given to the real world where it is still ruled by the state and other actors of global capitalism which necessarily requires the fourth generation strategy. At this level exists the need for reigning sophisticated policy, and managerial and organisational application for actors involved in PCD to make an impact. Furthermore, fourth generation strategy requires the skill functioning within the third generation, which embraces the use of technology to enable them to achieve set transformational and developmental goals (Swart, 2006:190).

According to Swart (2006), the Church faces reassessment resulting from the modern era, along with the role that it can play. This statement holds true for the Church in SA today when considering its historic implications. Drawing from Korten and other authors, one of these involvements could transpire within reconciliation where the individual's inner spirit and consciousness can be nurtured through a sense of caring relationships against past structural injustices. In this we see the distinct nature of the Church appropriated, which moves away from charity projects. Through this medium, Swart (2006) states that Korten's seven keys comes into play as the Church has the ability to contribute meaningfully on each of these levels. Within this we witness the essence of the Church at its best, a voluntary organisation (VO) that operates based on faith and moral commitment, and a people's organisation (PO) due to it being owned by its members (Swart, 2006:192). Evidently, the Church is being challenged through a third and fourth generation development accompanying new scientific insights and skill of participating in a new solidarity praxis. In conclusion, special consideration should be made with complimentary disciplines within theology itself in order for deeper engagement in the fourth generation approach.

4.9.1.1 New beacons

> *"First of all we must realise that all over the world, many people have actually got*
> *together in new social, environmental and democratic movements: women's*
> *movements, homeless movements, farmer's movements, indigenous movements,*

environmental movements, peace movements, and so on. Some have already formed international networks. They often work in close cooperation with the old social movements – workers' movements and trade union movements … as was the case with the prophets and the (peasant) farmer's movements [in the biblical tradition] – churches and communities must convince their members of the need for this political struggle on the basis of their faith. If they expressed dissent, symbolic difference and a clear identification with the social movements, churches and congregations would gain credibility, and so enjoy untold opportunities to prophetically challenge the power structures … Only when the churches participate in a double strategy, and go about it seriously, by say 'no' where necessary and offering alternatives, thus participating in the creation of social counterforces, can their 'dialogues' take on a limited meaning within the strategy as a whole." (Cited from Ulrich Duchrow in Swart, 2006:197–198).

The abovementioned further articulates new ways in which the Church would meaningfully participate. According to Swart (2006), the Church has always been good at the level of what he calls resistance identities[120] and has been excelling in this regard. The Church has lent its symbols and facilities during times of democratisation in different contexts and through its active support it gave rise to a new kind of revival birthed from struggles (Swart, 2006:199). In the same way it opened new expressions in a form of feminist religion, an important expression of the feminist movement. Coupled to this, Swart (2006) highlights the important contribution liberation theology plays in the role of the Church, which is an unconditional option for the poor and destitute at the grass-roots level as through the power of the people that manifest in economic, political, cultural and religious life. It can be said that transforming economics and building larger networking relationships are challenging, however, to achieve an alternative, PCD cannot be done from the bottom only. Therefore, Swart (2006) cites Duchrow when stating that these grass-roots initiatives can contribute from a micro to a macro level.

"We know that religions cannot solve the environmental, economic, political and social problems of Earth. However, they can provide what obviously cannot be attained by economic

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[120] Resistance Identities refers to the Churches action in history against injustices, verbalising those things that otherwise would have caused communities harm.

plans, political programmes or legal regulations alone: a change in the inner orientation, the whole mentality, the 'hearts' of the people, and a conversion from a false path to a new orientation for life. Humankind urgently needs social and ecological reforms, but it needs spiritual renewal just as urgently. As religious or spiritual persons we commit ourselves to this task. The spiritual powers of the religions can offer a fundamental sense of trust, a ground of meaning, ultimate standards, and a spiritual home" (Cited in Swart, adapted from Parliament of the World's Religions, 1993:22).

With the aid of Swart's (2006) analysis of the document *Parliament of the World's Religions*, it's clear to understand that religion is not reserved for the mythical realm but calls for a new human consciousness in a relational manner. Furthermore, it touches on all human aspects of caring, protecting and ecological preservation which constitutes the continuity of humanity. Swart (2006) furthers the transformation through with what he calls "soft culture" (as a beacon) of how religious contribution can be enhanced in bringing about an alternative society in the following ways:

➢ develop through care, respect and tolerance for others regardless of their race, gender or religious beliefs (Swart, 2006:208)

➢ development of a spirit of compassion for those who suffer (Swart, 2006:208)

➢ to build a sense of modesty and moderation by replacing greed and consumption (Swart, 2006:208)

➢ cultivate a spirit of truth in relationships, instead of dishonesty (Swart, 2006:208)

➢ create a spirit of mutual concern and tolerance, being ready to reconcile and love (Swart, 2006:209)

Furthermore, people here are encouraged to voluntarism as effective utilisation takes place through media, education, study groups and networks. This paradigm primarily is reserved for non-religious organisations, however, less than one percent of churches (i.e. Roman Catholic Church) truly functions here.

For the Church to create an effective and responsible theological response as it relates to PCD, it must understand that the transformative aspect is the understanding that no intervention can be considered as "once off" but is a continual engagement on all levels. This includes (but are

not limited to) active listening to their stories[121], identification of challenges, inclusion in development of programs, partnerships in development, etc. (Swart, 2006:119). From a Church perspective, any development that does not focus on mobilising people to become active role players in changing the conditions of their lives would simply not work. When this is done, the Church cannot remain politically isolated as any sustainable change would not fall in maintaining the status quo.

Why should the Church get involved? Swart (2008) points out the concept of "the Church as a community of faith" as it provides the Church with a unique role when involved with PCD. He espouses that it there exists an inherent call to justice, love and compassion, which is consistent with the biblical message. This enables its members to embrace development more holistically as it aims to deal with the spiritual aspects that fosters and prevents complete development. Furthermore, he considered the transformational aspects that does not discard other principles, however, creates a developmental framework in which enhances greater effectivity when churches are involved in development (Swart, 2006:122). This is primarily due to their reach going beyond the normal focus of non-religious NGOs, this being when dealing with the issue of sin and how it distorts humanity. Therefore, development becomes more effective with lasting change within society. Suffice it to say that Korten's PCD did not come without its critics. According to Coetzee, Graaf, Hendriks and Wood (2001), his theory was criticised with historic examples that did not function effectively as expected, i.e. women's political rights and anti-slavery movements. Notwithstanding, Coetzee, Graaf, Hendriks and Wood (2001) concede that Korten's generational approach yields greater fruit due to its ability of being operational in more than one structure simultaneously, as seen in their study of a South African Methodist church.

4.10 Church and development in South Africa

We have seen that with Korten's generational model there is an express direction of where the Church can get involved in development.   Notwithstanding, the Church is experiencing changes as the communities they serve require responses that are befitting to their respective challenges. It would be fitting to consider some pragmatic examples of the Churches impact

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[121] See Participation in chapter 3.

in society especially considering the potential power they have in voice and resources (Swart, Rocher, Green & Erasmus, 2010: 37).

Furthermore, the view that religion plays an important role in development led to the formation of an international and South African body with a focus development. This understanding that there exists a relationship between faith and development led to the establishment of the World Faith Development Dialogue (WFDD) in 1998 which aimed to establish development policy and practices based on a religious background (Swart, Rocher, Green & Erasmus, 2010: 41). Similarly, in South Africa the National Religious Association for Social Development (NRASD) was established in 1997 with the expressed purpose to network with religious institutions to interact and communicate with the state regarding social development programmes (Swart, Rocher, Green & Erasmus, 2010:41-42).

Another initiative established within SA was the Ecumenical Foundation of Southern Africa (EFSA), whose primary agenda was articulating the role of the Church in development. As previously indicated, the organisation held multiple conferences based not on development but, on building a relationship with the state and other religious organisations (Swart, Rocher, Green & Erasmus, 2010: 41). According to Swart, Rocher, Green & Erasmus (2010) these are but some challenges focused on fighting the war on poverty and injustice, however, as Swart previously stated, the problem with these entities lies in the lack of meaningful engagement in the development field. Ana Nieman in her article, *Churches and Social Development in South Africa* highlights a study done in the CF on the important role that religion and spirituality plays as it provides the residents with hope (of which I will later argue, a Christian hope) that brings about emotional and physical well-being.

4.11 Summary

In this chapter we looked at the complexity of what constitutes a community. They are a group of individuals both connected yet separated with the accompaniment of knowledge and insight that enables them to navigate the vicissitudes of life. Therefore, it is important to understand their stories before the introduction of any developmental aid. As in the case of the Western Cape, due to the forceful removals under the Group Areas Act, they lost more than just land but a close-knit identity inherently built up over years. These challenges remain to address concretely as the status quo remains firmly entrenched in the country.

Furthermore, I have argued that when development agents interact with these communities, they are dealing with the "Church" (however loosely apt) and therefore requires a deeper understanding, not only for the community itself but also for development workers. Therefore, consideration was given to models of the Church according to Avery Dulles. In my opinion this provides a reflective platform in which all parties are able to identify the stages of their work for effectivity when linked to David Korten's generation strategy. My belief is that the Church serves as the best conduit for effective change, a point corroborated by the state, hence I use insights from Ignatius Swart to help identify pragmatically how to navigate these areas. Therefore, in the following chapter I will argue that hope is an imperative when considering the role of the church in development.

Chapter V

Theological springboard: Christian hope as foundation

5.1 Christian Hope in Context

There can be no doubt that things have drastically changed after the 1994 elections, however, the question remained: What does the future hold for S) and more specifically the CF as it relates to development? For many the "knee jerk" response would be bleak at best, however, this would simply not suffice given the road which SA walked. Davis (2007) reminds us that finding meaning in trying times proves difficult especially in so far as it relates to MP and Khayelitsha. With more than twenty years having passed since the dawn of democracy, residents (in MP and Khayelitsha) feel betrayed as they express their frustration through violent protesting. Foster (2015:1) would concur that to simply look back for future planning proves inadequate as what at one time was a dream, today has become a reality (in so far as it relates to being liberated from the apartheid system) and therefore needs a weighty response. To simply desire a better life as it relates to materialism proves hollow as history categorically laid out through its various development interventions. What started off with noble intent, gradually undergoes a metamorphosis as soon as human ambition becomes the subliminal

driving force and therefore must be open to critical reflection.[122] This would not only apply to the state but the Church especially, despite its history in SA, remains the best conduit for meaningful change within SA and its people.

Foster (2015:2) referencing John de Gruchy (his book called *Led Into Mystery*), reminds us that Christians cannot operate on certainties pertaining to the future, especially where those certainties are our own reason. To simply draw from scientific data for concrete answers are in direct opposition to our faith, as it is our faith that helps us to navigate historical uncertainties towards the future. This future is not embedded on what is, but what can be, and therein lies a hope which is not misplaced. For the Christian it is not merely hope in and of itself that things can change. I therefore find Jurgen Moltmann's words apt which states

"One cannot gain a future unless one is prepared to search one's past and to acknowledge and accept one's present, however distasteful that may be. To forget the past and to suppress its memory brings into being neither a future nor a fresh hope. Even hope has its memories, for hope too is rooted in the past" (Foster citing Meeks, 1974: ix).

In addition, hope necessitates understanding and differentiation between despair as a way of life and as a moment in life which requires the latter (Davis, 2007: 40). Therefore, during moments of despair meaning becomes important and hope enables an individual, family or community to take it one day at a time with an assurance that their existence regains importance.

5.2 Towards a Christian hope

What is Christian hope and what would the starting point be for such a hope? I have started off by alluding that the church is the best conduit for dispensing such a hope. Similarly, dealing with social challenges can be very difficult as the immediate response when dealing with these issues are often done the basis of dealing with *the problem on the basis of the problem*. This

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[122] In the publication of Martin Prozesky, *Implications of Apartheid for Christianity in South Africa* in 2012, he calls Christianity to critical reflection on their exclusivist viewpoint at the expense of others. I draw on his opinion that often when humanity ignores crucial Christian aspects and takes on the role of God, it often goes unchallenged. It is no longer God that is professed as being in control, but human agenda. This is a dangerous reality and because the Church is founding its rule on a theocracy, all other views are ignored.

Foster (2015: 3) referred to as the "proximate cause"[123].   Equally, when dealing with challenges such as poverty, gangsterism, corruption, injustice etc. it often does not lie in the sphere of focus and thereby symptoms tend to be treated rather than the cause.

According to de Gruchy (2012), hope is contextual and is subject to what the requirements are in each context, however, the message will remain. In the case of SA, it was the outright rejection of the then apartheid system on all levels. Foster (2015), reminds us about a message sent out to the SA community by the South African Council of Churches (SACC) with the affirmation of faith commitments, stating in its latter part:

- God is one that rules of this world and He is the only one that we owe our commitment to as declared through the message of the Gospel and Jesus Christ

- The Kingdom of God was present in Christ and it's because of this that our obedience is commanded

- The Gospel of Jesus Christ gives hope and security for the whole life of man, not just man's spiritual and ecclesiastic relationship but all human existence.

This message should draw the attention in two ways: firstly, in the case of SA and more specifically WC, hope is to be found in the work of Jesus Christ on the cross; secondly, the Church cannot demarcate itself to its building without critical public and political engagement as it will lose its very nature. The Church (regardless of its manifestation) exists for the sake of society and therefore for the sake of the kingdom of God. A church in separation of the world loses its relevance and by extension the essence within which it is set. The Gospel cannot be limited to salvation for a specific race, clan or geographic location but expresses God's desire to draw all things to Him (ecological, cultural, etc.).

Furthermore, Foster (2015) and Davis (2007) indubitably points out the clear relation between hope and eschatology. In a world that proves harsh and unforgiving after all human effort has been exhausted, it naturally calls for a reality beyond the current. This Davids (2007) attributes to the inherent nature of Christian eschatology through its affirmation of liberation.   Therefore

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[123] Foster makes the example of a small child standing with a toy hammer in his hand over a baby crying. More than often the assumption is that the small child caused harm to the baby and this might not always be the case. Hence the focus requires further assessment before concluding a cause and effect.

Forster (2015) concurs with Hauerwas (2013) when he says that it is this relationship that clearly qualifies the reason for the Church being in this world and that this makes it inherently political in its mission - an alternative to the politics of the world.

5.3 Redressing apartheid theology: A step towards healing

What must the Church do in order to fulfil its authentic advocacy in the Cape Flats, the Western Cape and South Africa? I am convinced that the Church is ready to turn over a new page in its history book as, in my opinion (being an exclusivist), I believe despite its shocking past it can only be found in the Gospel of Jesus Christ. Notwithstanding, I agree with Prozesky (2012) that the Church has a need themselves which is the need to become self-critical/reflective, not just about its actions but its faith narrative. The Kairos Document in 1985 serves as prime example to this, but more interestingly would be the ascertainment of what finds its way to pulpits, as these things permeate through to its development agendas. In addition, the Church has a real responsibility in shaping their religion and, through it, removes all those aspects retained from its past.[124] Aptly, the word "transformation" continues to be at the forefront of CF discussions as its significance in speech of both the Church and state provides a sustained hope to reconcile societal injustice (Davis, 2007: 45).

5.3.1 Guidelines to the development of a renewed Advocacy

I use the term advocacy with regards to August (2010) who refers to ministries who gravitate towards a systematised solution to problems, not those who are only focused on individual solutions. He further states that it is the use of power and love that leads to the seeking of justice in society. The state by nature should remain a secular entity, however, as expressed previously, I believe that the Church remains the best conduit for sustainable and meaningful change. The expectation of the researcher to provide a concrete solution would be a fallacy as to accurately project what the future for South Africa holds is much harder than one would

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[124] Referencing Apartheid theology that may have started in the Dutch Reformed Church (DRC) but might not have stayed there. I am of the opinion -after visiting several churches of different racial groupings and denominations- that some of its views proliferated into these churches. Messages of hope are communicated with a subliminal expression of "it's their fault, but God will avenge". Some has articulated in media that SA is experiencing what is today known as 'reverse Apartheid' but never state where it comes from. This I serve as caution to the church to not be guilty of this perpetuation as hope in the light of pain could take the wrong form if it is not dealt with correctly.

think – a viewpoint that Foster would agree with. I therefore find inspiration from the work of both August (2010) in his work *Equipping the Saints: God's Measure for Development* and Arigbebe's (1997) *History and Culture as Foundations of Sustainable Development and Self-Reliance.* The list compiled should not be limited to the Church of the "poor" but of the "rich" as previously espoused that the rich have a need as well. Furthermore, is that the list merely serves as a recommendation and should not be considered static, however, finds a dual nature both pragmatically and spiritually.

Guide to the spiritual:

1. It is of utmost importance that the Church constantly finds its progression and experience in the work of Jesus Christ and the work of the cross. This means that it (the Church) is always reborn and by extension is always in a state of becoming and therefore can never "arrive".

2. There needs to be a migration away from dealing with symptoms that people face but a focus on the relevant social challenges that people face in their daily lives. Arigbebe (1997:82) espouses Jurgen Moltmann when he quotes: "For Christian hope the world is not an insignificant waiting room for souls' journey to heaven, but the arena of the new creation of all things and the battleground of freedom. Christian hope dares not evacuate the future; nor may it compensate for an empty present by dreaming about the future."

3. It is important that the Church holds the state accountable without becoming seditious.[125] The Church therefore should be a breeding ground for the prophetic voice. Here Arigbebe (1997) reminds us that the comfortability of the historic Church and state relationship does not generate newness, but rather fosters the status quo.

4. The Church should never refrain from the proclamation of the Gospel. People are being renewed through the word of God and in so doing they can help others[126] (John 10:10).

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[125] The minister advocated this himself, however, it may not necessarily be the view of all in the state as previously mentioned. This does not retract from the Church's responsibility and ability to speak out on behalf of those who have no voice. This should be done in a cautious manner as co-opting has left those in leadership of large movements to compromise and thereby making it difficult to speak what they themselves are a part of.
[126] This might not necessarily be the view of Martin Prozesky in his writing *Implications of Apartheid for Christianity in South Africa* (2012), as he argues from an inclusivist premise. To him all religions provide some

5. There needs to be a natural progression away from "spiritual beggary" towards one that is built on self-sacrifice. Theological assessments need to be made that is contextually appropriate to God's way of development.

6. Westernised Christianity should be re-evaluated along with its prescriptive supremacy. It has created dependence rather than freedom; however, the work that was started within the South African Church needs to continue to its completion, which is a painful process when redressing apartheid theology, yet remains of utmost importance if the communities they serve are to change and grow.

Guide to the pragmatic:

1. It is important that communities are consulted and involved in the development process from the start as this will enable them to start helping others. There should be a clear assessment of what the Church can get involved with and to avoid being "all things to all men".

2. I have previously mentioned that all communities have a story that accompanies an array of methodological approaches (although rudimentary at times) that enabled them to navigate their lives. Therefore, it is important that a listening process is created where these stories, along with all its scenarios, are truly heard and understood.

3. Within the appropriation of any development plan, it is important that time should be made available for congregations to reflect on their ministries. This will enable them to become and remain relevant and, by doing so, renew their advocacy in the process.

4. According to August (2010), all Christians should be encouraged to not only use but understand their power as it is often avoided in church talks. This, he says, can only be possible if it is done in and based on love. Any congregation desiring an advocacy ministry must understand that it is essential to the life and mission of the Church and that any long-term sustainability can only take place when church leadership gets involved.

All and any enduring vision should find foundation on spirituality. Nothing that will be tackled changes through a single engagement but over a period of time, therefore one needs to be

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form of salvation one way or another and argues that it is this missing element that gave Christianity the grounds for apartheid.

committed to the process. It is then clear why August (2010:110) cites Dudley when he says that it needs to be a lifetime walk with God. Thus, the work cannot be once off but requires continued efforts which enables a lifetime impact on society.

CHAPTER VI
CONCLUSION AND PROPOSED WAY FORWARD

6.1 Conclusion

In this chapter I give a summary of chapters two to five concluding the findings of the attempted studying in order to answer the research questions stated in chapter one. This chapter also offers recommendations which aim to be a possible way forward, acting as a bridge and to enhance the quality of the relationship between the Church and state in development.

Primary Question:

➢ Theologically-speaking, could the application of People-Centered Development lead to an improved quality of relationship for cooperation between Faith Based Organisations and the government on the Cape Flats post-1994?

Secondary Questions:

➢ What were the past results of church and state cooperation?
➢ What are the historic ideologies preventing greater social impact?
➢ Does the Church have a comprehensive understanding of development and their role in it?
➢ How could the Church and state bridge the gap to meet objectives stipulated in policies?

The phrase "*you cannot know where you are going, if you don't know where you come from*", proves apt when laying the foundation of this paper. I thus started articulating societal relations

with the state etymologically as it serves as a reminder that things were not all that different in times past. These relationships were synonymously volatile and never quite truly functioned in the best interest of all its citizens. In time, the state faced a constant uphill battle through prophetic voices such as Tertullian, Augustine etc. which led to separation in their relationship.

In the case of South Africa these mutually beneficial relationships took the form of the apartheid system, similar to the picture painted in chapter one. Here the Church and state relationship was synonymous (only for the state church, the Dutch Reformed Church) and any religious engagement was as though the state-itself was doing it. Theologies were developed to create its credibility, but this was met with both challenges and casualties; however, at the dawn of 1994, apartheid as a system was abolished. After taking this historical analysis into account, it was clear that the Church and state relationship was more complex. The aftermath (structural, psychological, emotional, physical, economic etc.) that proceeded from here left indelible scars that remain pervasive today. I found that various interventions on both sides (state and Church) were created to address and redress these circumstances in my area of focus namely the CF, however, with little to no measurable results. Any improvements were primarily economically and structurally focussed and the community in these areas did not derive benefit from any of the interventions.

What seemed obvious in my historic analysis was that the Church and state relationship was one that was not beneficial to the communities they served; however, my conclusion might have been premature as I needed to understand what their development approach was. If the fight against poverty (in all its forms) is the agenda of both parties, there should be unity in its execution, however, this is not the case. We saw the impact that poverty has on society, which is often extended beyond just material gain. Naturally, the response was *development*; however, this ended up serving a specific interest and required adaptation relevant to each context. Realising that development and, more specifically, PCD necessitates people at its core and removing this would (and has) render any developmental efforts futile in alleviating human suffering.

Special consideration was given to the state's approach in redressing societal challenges in South Africa and, by extension, Mitchell's Plain and Khayelitsha. State interventions such as RDP, IDP and URP aimed to undo the effects of the apartheid era, however, I found these programmes lacking in PCD. Regardless of its desired statements and agendas, today, it proves to be much harder to implement as politicians, development workers etc. tend to serve the

interests of the funders. Mackay (2006), argues for improvement of URP implementation and execution along with the espousing for the inclusion of people, however, I am not entirely convinced that this has happened in recent times. Consequently I argue, with the help of Korten's PCD approach, that the Church can be an invaluable contributor to poverty alleviation. In order for this to happen, the Church requires a renewed understanding of their role in relation to development as highlighted by Korten. This does not mean that the work done was not good, but rather encourages the Church to empower people to move beyond dependency and toward healing and self-reliance.

With the church historically being both the hero and the villain in the story, I call for a renewed understanding of the Church with the help of Avery Dulles. Finding their way back through critical self-criticism and reflection is of the utmost importance. Only when this is done, are they able to meaningfully contribute. Redressing its theology cannot be ignored and becomes equally important as understanding their role in development. Furthermore, Korten's generational approach, in my opinion, should be where they ultimately meet; however, most religious institutions rarely move past generation one and two. Here both state and non-religious organisational partnership are important to aid the Church in moving toward generation four.

This cannot be done without Christian hope as it provides communities and change agents with the desire to do today what is not yet seen tomorrow. This means that any change to take place on the CF will not happen overnight and it's because residents living in these areas have lost hope that violent protests occur. I drew inspiration from the work of Dion Foster (2015) in his article titled, *What hope is there for South Africa? A public theological reflection on the role of the Church as bearer of hope for the future.* Leaders such as Archbishop Desmond Tutu and the late President Nelson Mandela constantly communicated this throughout the years, especially after apartheid, so there must be something important to this. Coupled to this would be the Gospel of Jesus Christ which extends beyond the here and now, however, concurrently provides comfort that things will improve.

This should not detract from the possibility of a better future for all as it is vital, if anything. Neither does it mean that all developmental work should grind to a halt as from a church

perspective this is not possible. I do believe that a conscious continued effort to co-exist should be made as what is at stake is more than their respective agendas, but the lives of the communities they serve.

6.2. Recommendations

1. This study recommends critical self-reflection for the Church theology that fosters inclusion and tolerance towards all religions.

2. This study recommends PCD and specifically Korten's four generational approach to development to serve as vehicle for an improved quality of relationship between Church and state.

3. This study recommends that inclusion and participation from the community is paramount if anything is to change on the CF.

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