NEW *hope*
for the poor

A perspective on the church in informal settlements in Africa

Pieter Verster

sb

New hope for the poor

A perspective on the church in informal settlements in Africa

Pieter Verster

sb **SUN**BONANI SCHOLAR

New hope for the poor

A perspective on the church in informal settlements in Africa

TABLE OF CONTENTS

CHAPTER FOUR

CHAPTER FIVE

CHAPTER SIX

CHAPTER SEVEN

CHAPTER EIGHT

CONCLUSION   123

BIBLIOGRAPHY   129

PROLOGUE

INTRODUCTION

Empowering the poor remains an essential part of the Christian Gospel. The way in which the absolute poor in informal settlements in Africa can be empowered by the message of the Bible, needs to be researched. Research conducted in informal settlements near Bloemfontein in the Free State Province of South Africa established that the churches present in the situation are best equipped to relate to the poor and interpret the message of the Bible to them. The responsibility of all churches to reach out to the poor is not diminished, but the presence of the churches in the informal settlements opens the way for a Biblical message that is relevant to their circumstances. Reaching out to the poor, the churches create the space for the Gospel of redemption to be preached. In koinonia with one another, the poor find the possibility to establish a network of help. Sharing even little means opens the way to fight poverty from a Biblical perspective. The Biblical message of brother- and sisterhood, even in situations of poverty, should be emphasised. It is the poor reaching out to one another that are able to bring about a new relation among themselves and by doing so, empowering even the poorest among them to create a new vision of hope in desperate circumstances. The church as community of love should also be present in the community to bring about a new society. The church can generate hope in this regard. Stories from Africa are often stories of despair. Social, economical and political problems are challenging the search for a better life for many in Africa. Signs of a new and better future are sometimes overshadowed by news of wars, droughts, floods, epidemics and political upheaval. Xenophobia also is rife among poor communities and should be challenged from the perspective of the church.

The challenge of poverty is made even more serious by the presence of the HIV/AIDS epidemic. The church's response to this epidemic is also of utmost importance.

It is as if the seriousness of the situation is too overwhelming for a positive solution. However, a Christian response to the challenges must not be and is not lacking. All over Africa, Christian churches, theologians and church members are involved in discussion and active involvement in the situation in Africa.

The Bible is not silent on the issue of the human predicament and a reply from Scripture is needed to the challenges of Africa. In informal settlements all over Africa and also in South Africa, the church's presence is of utmost importance. Taking her cue from the Bible, the Church should reply in an active and radical way. The church should respond to the challenges in these situations. The churches' reply can only be beneficial to the people themselves if the church itself is prepared to link the message of the Gospel to the needs of the people. The message of the Gospel has definite implications for the needs of the people. Looking at the message of the Gospel, the church can reply to the needs of the people and bring about a new situation in which new possibilities can be found.

CHAPTER ONE

1.   POVERTY IN AFRICA

1.1   THE PRESENCE OF POVERTY

Poverty poses a serious challenge. Effah (2006:71) explains that the definition of poverty should be made much broader. He refers to the fact that a human development perspective further expands the concept of poverty to include poor health, lack of good education, lack of a decent standard of living, denial of political freedom, lack of human rights, vulnerability, exposure to risk, powerlessness and voicelessness. To tackle poverty, he is of the opinion that these dimensions of poverty are interrelated and governments have to tackle poverty from different fronts. Van der Walt (2003:40) also mentions that all aspects of human life are touched by poverty such as the economic, spiritual, judicial and ethical life. Coetzee (2002:5) prefers the word 'vulnerability' to poverty because it allows for a larger framework and goes beyond the particular situational conditions:

> It recognises the processes involved in the construction of well-being.

Coetzee (2002:5) indicates that even though "vulnerability" and poverty are linked, it may indicate that someone is wounded, but not financially poor. It is, however, a useful term to indicate the general interdependency and the distress of people:

> A focus on vulnerability, therefore, allows for the development of a framework that goes beyond the particular situational conditions or status of individuals and households at any given moment. It recognises the *processes* involved in the construction of well-being.

> It acknowledges the 'multiple agents' and sites through which relative living conditions are re-negotiated in an ongoing way (Coetzee, 2002:5).

Poverty is, therefore, not an easy phenomenon to explain or describe. From the perspective of Dooyeweerd (1969b:80 ff) as developed by Van der Walt, the different aspects of poverty can be established. It is not just an economical issue. It is a psychological, ethical, religious, etc. issue. The economic aspect, however, has a clear influence on all other aspects. To grasp the level of poverty it is necessary to take into account different aspects of human need.

Burkey (2002:5) explains what aspects should be considered for evaluating levels of poverty:

For most development workers, estimates of levels of family income, food and nutrition, infant mortality, shelter, potable water, sanitation, indebtedness, etc. are adequate to identity those areas and groups of people who are most in need of development efforts.

Le Bruyns and Pauw (2004:203) raise the following questions: "How does one recognise the face of poverty?" and "How does one know who the poor are?" According to them, it is possible to assume an imaginary poverty line separating the poor from the non-poor. They ask whether one dollar a day, or a minimum wage of R3 000 per capita in South Africa income is such a poverty line. They (2004:204) state that to become a "church for the poor" requires a step beyond the quantification of poverty,

> ... it will require a personal acquaintance with the poor; knowing where they live and what lies behind their poverty. In addition, we need to ask what has been done about their situation, i.e. has poverty deepened over the past decade or are the poor becoming less poor?

They also view the need for entrepreneurship and show that job creation goes hand in hand with entrepreneurship (2004:209).

Frye (2005:6) criticises the notion of one US dollar a day as a measure of poverty. However, defining poverty is also problematic. Frye (2005:6) suggests the following definition:

> A participatory, relative definition of poverty would be an effective barometer of people's subjective experience and would, one would imagine, be invaluable in the development of policies that seek to address social inclusion and cohesiveness.

Landman (2003:4) also criticises the $1-a day poverty line. The previous authors are of the opinion that $1 in USA is totally different from $1 in Tanzania. They prefer the minimum living level (MLL) as the cut-off point. In 2000 this would have amounted to R1 489 per month per household of 4.7 people. In 2011 this could amount to R3 500. By using this level it appears that 46% of South Africans live in poverty.

Poverty is considered a lifestyle where people do not have the basics to cope with in their lives, to fulfil their needs: food, medicine and access to learning, proper accommodation, and access to other things that can assist them to develop themselves. Despite new economics poverty deepens. Akper (2005:478) writes the following:

> The point is that the poor are still poor if not poorer; human rights abuses are still rampant, the sources of ethnic wars, violence, HIV/AIDS and so on are still issues that our people have to live with daily. Those who live under such conditions cannot help, but keep silence; even if others do not silence them, they are silenced by their conditions.

De Gruchy (2003a:82) sketches a dark picture of continuing poverty. The daily reports of the impending food crisis in sub-Saharan Africa paint a dark picture.

The South Africa Human Development Report (2003:5) explains from their perspective that 48.5% of the South African population (21.9 million people) falls below the poverty line. The current social assistance system in South Africa also has limited effect. Fifteen million people fall outside the social security support system.

Twenty percent of the population find themselves in an even more serious situation of extreme poverty (according to the overview of Zegeye & Maxted, 2005:11; *cf.* also Aliber, 2002:2-5).

Van der Walt (2003:437) indicates the seriousness of the problem:

> The African continent has become more or less irrelevant in the world economy. It is not even any longer considered to be a cheap source of raw materials. Two thirds of the less developed countries in the world are in Africa. Investment in education has dropped by 25% in the last ten years and health care by no less than 50%. Approximately 10 000 children die daily because of malnutrition. Africa's foreign debt has increased faster than any other region in the 'Third World'; from US$6 billion in 1970 to US$300 billion in 1993. In South Africa – one of the rich countries in the continent – more than 40% of the people live below the poverty line.

Van Niekerk (2005:254) explains how development programmes often did not yield the intended results. Education, job creation and the prevention of HIV/AIDS worsened according to Van Niekerk (2005:254). The situation of the poor remains desperate.

Religion can play a very important role in dealing with poverty. Bhebhe (2006:6) refers to the influence of religion under utmost situations of despair:

> Despairing of politics, many Zimbabwean people are looking to religion to turn their fortunes around. Millions of Zimbabweans, bewildered by their ever-deepening impoverishment, are turning to religion to survive the multiple crises afflicting the country. With more than 85% of the population living on less than the equivalent of US$1 (R7) a day, 4 000 people dying of HIV/AIDS-related illnesses each week and inflation exceeding 1 000%, Zimbabweans see God now as the last hope for themselves, their families and for the country. (*At that time.*)

One must guard against religion becoming a soothing ointment with no real bearing on the need of people, but it must also be clear that it has definite implications for the poor.

Although there have been signs in the past years of more growth in Africa, it still remains a continent that struggles with the tremendous problem of poverty. In this regard, Randriamaro (2003:116) says:

> Indeed, Africa is now the second most unequal region in the world, with per cent of total expenditure accruing to the richest 20% of the population in 1998 compared to only 5% accruing to the poorest 20%. For the mass of the population, therefore, chronic poverty remains a daily reality, with 59% of the rural population and 43% of the urban population earning less than the internationally agreed poverty line of $1 per day.

Poverty in Africa, especially south of the Sahara, is endemic. Wood (2007:5) mentions that in 1998, the World Bank estimated that 291 million people in sub-Saharan Africa were living in absolute poverty. He explains that significantly, this was an increase from 217 million people just ten years prior, representing an increase of more than 34%. He mentions that by 1998 half of the people living south of the Sahara Desert in Africa were living in extreme poverty. More than ten years later, the picture is still dire. The Africa Progress Report of 2010 (2010:23) explains that to the detriment of hundreds of millions of Africans, the continent's strong economic growth over the past five years has not translated into social protection or widespread poverty reduction. The report continues that while there is controversy around both the method of computation and the actual level of Africa's poverty rate, most African countries will not reach their poverty-reduction goals by 2015 and that the global economic crisis is expected to add millions to the ranks of the working poor, with the International Labour Office (ILO) estimating that the rate of working poverty in sub-Saharan Africa has already increased from 58.9% in 2007 to as much as 67.9% in late 2009.

The Africa Progress Report 2011 (2011:28) explains:

> While poverty remains a predominantly rural phenomenon throughout Africa, rapid urbanisation is adding an increasingly important dimension. The continent already has the highest incidence of slums – over 62% of the urban population lives in such informal inner-city settlements – and accelerating rural flight is bound to swell the ranks of the urban poor. Increasingly volatile food prices, the uncertainties and effects of climate change and a range of natural-resource constraints will also complicate efforts to reduce poverty. At the same time, positive trends include increasing agricultural productivity, growing international interest in bottom-of-the-pyramid business and the spread of mobile and affordable technology. These offer new and exciting opportunities for tackling poverty.

Poverty is, however, endemic in informal settlements and this may be detrimental to entrepreneurship. Many people in these settlements do not have access to the necessary information and infrastructure to help themselves. Infrastructure such as roads, electricity and water is often very limited. Informal settlements are crowded. People neither have access to learning and development nor to funds. They have limited access to banks and other financial institutions to assist them to start with their own businesses and become involved in the financial sector. Therefore, it is important to ask how the circumstances of people in such situations can change.

Urban poverty is a worldwide problem and Tacoli, McGranahan and Satterthwaite (2008:39-40) are of the impression that this is frequently underrated because no provision is made for the urban situation such as the higher cost of living in the city or insufficient instruments for measuring the levels of sanitation, for example:

> Large sections of the urban population in developing countries are malnourished, have below poverty-line incomes, and face high infant and child mortality rates and large preventable disease and injury burdens.

Swanepoel and De Beer (2006:9) indicate a vicious cycle in which the mass population of Africa is trapped:

> In fact, the tendency exists for poverty to constantly reintroduce itself in new guises, thus ensuring that the equilibrium of ill-being continues.

1.2   DISEMPOWERMENT

The empowerment of the poor is a multi-faceted concept and includes support for development, partnerships, programmes and other forms of help. In Africa all of the previously mentioned approaches, as well as many others, have been implemented in practice at one stage or another. Even a quick overview of the current situation in Africa indicates that these forms of empowerment failed on many levels

(according to the overview of Van der Walt, 2003:41, *cf.* also UNCTAD, 2005:65). Support for development often disappears in a bottomless well without any signs of positive results. Rulers (of a country) enrich themselves and little or no support for development reaches the poorest of the poor. Van der Walt (2003:401) describes corruption as the biggest and most dangerous illness that plunders governments in Africa.

Partnerships concluded with Western companies often leads to these firms making enormous profits, without given benefit of these transactions to the communities or country wherein the multinational corporation functions (UNCTAD, 2005:26).

A variety of support programmes have been implemented in countries in Africa. But often these programmes are implemented from a Western point of view, which often means that these programmes are bound to fail (Baaz, 2005:151).

The Africa Progress Report 2011 (2011:14) describes the predicament of the continent in the present economical situation:

> Yet enormous risks remain. In the short-term, sovereign debt defaults in advanced economies could affect banking systems and economies worldwide and threaten the continent's fragile recovery. In the medium-term, insufficient economic diversification may thwart Africa's chances to move towards a path of sustainable, inclusive, and ideally green growth. In the long-term, accelerating climate change, environmental degradation and unsustainable pressures on finite resources may reverse economic and social progress.

The widespread occurrence of poverty on our continent and the concomitant social problems forces us to look for answers in an attempt to stop this wave of destruction.

1.3   ASPECTS OF DEVELOPING POVERTY

1.3.1   Poverty and governance in Africa

Due to problems in the political dispensation in Africa, the challenge still remains to find a way in which Africa can become truly democratic. At the moment, the challenge is to respond to the poverty of Africa by democratic governments who are determined to benefit and to uplift their people. In Africa itself, there are many serious challenges concerning poverty and epidemic illnesses.

Poverty in Africa in itself challenges the government and the church to respond to the issues at hand. Many issues are still unresolved. Sometimes the geographical situation and also the situation on the level of agriculture lead to definite challenges in alleviating poverty. Droughts, lack of infrastructure and lack of developmental aid are often the reasons for poverty in Africa. It must also be mentioned that globalisation

offers no viable solution to the problems of poverty in Africa. All the problems of poverty cannot be laid before the global north or the past colonial governments. Carnes (2005:38) views corruption as a serious problem and explains that the tragic reality of Africa's history is that help from the outside often does not help and that billions of dollars of new help, promised by the world's wealthiest nations, makes little difference and even makes things worse. He refers to William Easterly, a disaffected former World Bank economist, who has nothing except for doubts and numerous examples of rosy projections that were dreadfully wrong. He also refers to the central African nation of Zambia, heavily evangelised by Christians for decades, where one such forecast predicted the nation would have a per capita income of US$20,000, but that at this point in its history instead, Zambians languish at an average of US$500 per year. He explains that the country is as poor and corrupt as ever and refers to Nigeria where the situation is even more shocking because, although they are awash in billions of oil and gas dollars and US$3.5 billion in aid between 1980 and 2000, it remains a field of destitution with open sewers, foul tap water, garbage-strewn roads, tribal violence and corruption in both the state and the church.

Colonialism did much to plunder Africa and also did much to take away from Africa's own possibilities to feed its own people, but on the other hand, it is not possible to lay the claim that all the needs of Africa and all the problems of Africa are because of the Colonial past.

It is, therefore, very important that not only the church, but also the governments in Africa tackle these serious problems and seek solutions. Africa also needs to attend to the problems of government. The Africa Progress Report 2010 (2010:18) refers to the issue:

> Much of this progress has been overshadowed by recent setbacks and disconcerting trends. Chronic problems remain, including state fragility, corruption and widespread lack of basic freedoms. The most high-profile setback is the return of *coups d'état*– the last five years have seen violent and unconstitutional changes of government in Guinea, Guinea-Bissau, Madagascar, Mauritania, and Niger – despite the professed zero-tolerance policy of the African Union. This period has also seen the enforcement of shaky power-sharing deals in Kenya, Niger, Sudan and Zimbabwe, and the refusal of many African states to support the indictment of Sudan's President Omar al-Bashir by the International Criminal Court.

Often in Africa the rising shine of democratisation is blinded by the serious problem of military rule, one party states and dictatorships. To examine the problems of Africa from a clear perspective, it should be taken into account that these challenges should be met to come to a better solution. However, it is still also a severe problem that many solutions in Africa to certain problems are not well received by the global north. Sometimes the global north promised help to Africa, but very often this help did not materialise. This leads to a situation of gross distrust and broken promises.

This situation should be rectified. Meredith (2006:683) explains that many Western governments remain sceptical of Africa's ability to deliver its side of the bargain of development.

The Africa Progress Report 2010 (2010:6) refers to the fact that good governance and accountability will determine Africa's future because the quality of governance is a key determinant in political and social stability, equitable economic growth and poverty reduction (*cf.* also Meredith, 2006:678 ff).

1.3.2   Poverty, Colonialism and development in Africa

Concerning the problems of colonialism, Van der Walt (2003:10) mentions that colonialism should be seen from two different perspectives. The one perspective is that it did bring much oppression, but on the other hand, colonialism also did develop Africa in many ways. He (2003:10) refers to the negative and positive results of colonial rule in Africa. He refers to Khapoya who mentions negative aspects: Massive exploitation in terms of labour, resources, industrialisation, the blocking of inter-Africa trade, unfair taxation, introduction of fragile one crop economies, rivalries and the undermining of the traditional African authorities, and the creation of artificial boundaries for the new states of Africa. The destruction of culture in Africa was also to the detriment of people and the denial of political participation and excessive use of force in addressing political issues (Van der Walt, 2003:10-11). On the positive side Khapoya mentions the following benefits of colonialism: The introduction of Western medicine, the introduction of formal education, infrastructure of harbours, railroads, roads and water systems, electric power and telephones and an introduction of Western culture and Christianity (Van der Walt, 2003:11). Aspects of traditional culture were, however, changed as it was not positive and was not accepted in the prevalent situations. Much pain and suffering were also according to Van der Walt avoided because the colonial masters created boundaries between different countries shortening the process of state formation and also helping people to live with one another without destruction. Van der Walt's (2003:26 ff) main problem is that the wrong kind of Christianity was brought to Africa. A Christianity where it was important to live in a spiritual Christian way without taking into consideration that Christianity has to do with every aspect of one's life and had to do with the way in which you live in all the different aspect of life. Therefore, the dualism of this world and the world beyond was brought to Africa and Africa was not helped to develop the true deep Christianity in which this world was also seen as important for God's kingdom and development of this world in this sense (Van der Walt, 2003:36-37).

In his evaluation of colonialism, Axelson (1963:20) says that the coming of the Europeans brought a new security both to tribe and the individual and brought

paternal government and it also brought material development, but noteworthy were the completed artificial boundaries imposed by Europe which led to divisions among the same tribes, for instance as in the Congo or Mozambique and that future trouble in these parts could be attributed to the partition of Africa in this way.

Stokes (1976:193) explains how difficult the evaluation of colonialism is:

> African-centred historians will offer the criticism that such a symbiosis drains the life-blood from African history, and will emphasize that Islamic *Jihads* were a normal phenomenon of Sudanic history long before European influences were encountered, or that the political explosion which threw off powerful military states like those of the Zulu, the Basotho and Matabele, occurred independently of outside white pressures. They will argue that the European motivation is comparative triviality besides European actions, and that for the African the men on the spot completely overshadowed the distant and hesitant figures in the European chancelleries. Such views may be myopic, but they are levelled as an instinctual reaction to a theory that in subtle guise appears to have revamped the old nation of Africa's history as an extension of Europe's.

Speckman (2007:16) is very critical towards aid towards African development from the global north. He is of the opinion that foreign aid is not helping countries because it does not help them to become economically independent. He is of the opinion that Africa should take hold of its own possibilities and advantages to progress (Speckman, 2007:280-282).

Effah (2006:66) also refers to the challenges in this regard and to the fact that the belief that Africa's development will bring about a positive human factor on the continent failed and that on the contrary corruption costs Africa about US$200 billion a year. He explains that this amount is equivalent to the total value of Africa's external debt and that corruption and mismanagement are very pervasive in Africa.

1.3.3   Poverty and HIV/AIDS in Africa

Concerning the illnesses and epidemics in Africa, there is a serious challenge on meeting these problems and responding to it. HIV/AIDS is a terrible illness and the epidemic of HIV/AIDS in Africa sees no end. The Africa Progress Report 2010 (2010:28) describes the situation as follows:

> Despite a decline in the number of new HIV/AIDS infections, from 2.3 million to 1.9 million between 2001 and 2008, sub-Saharan Africa also remains the region most heavily by far affected by HIV/AIDS, accounting for 71% of all new infections in 2008 (*cf.* also Meredith, 2006:682).

Regardless of the close relationship between poverty and HIV/AIDS, it is apparent that the source of HIV/AIDS is not poverty, but the virus itself. The way in which the

virus is transmitted is well-known, namely sexual contact, blood transfusions, the use of infected needles and mother-to-child transfer. HIV/AIDS is a devastating disease. Even though, in medical terms, various measures can be implemented to improve the standard of living and prolong the life expectancy of the patient, it remains a disease that cannot be cured. In most instances it is also a preventable disease. Because of this statement, various ethical questions in the management of HIV/AIDS come to mind.

Regarding the relationship between poverty and HIV/AIDS, poverty is a multi-faceted issue with various approaches to describe it. Van der Walt (2003:40) opens a perspective where poverty is described more comprehensively than in other approaches. The complete width of human existence is set off. All aspects of the relationships in which humanity exists can be affected by poverty (Dooyeweerd, 1969b:80 ff). All the existing law circles are also affected by poverty. Even juridical and linguistic aspects are affected by poverty and the accompanying loss of existence possibilities. Thus, it is not only an economic matter. The economic aspect of poverty, however, has a decisive impact on the existence of people. When the most basic needs of people are not met, these people become very vulnerable. The need for food and clothing becomes an obsession. Basic continuance determines people's living conditions. Poverty has an impact on people's total view of living and the way in which the world is perceived. The struggle to survive becomes absolute and eventually has an impact on the moral existence of humanity. Not only does it direct the manner in which living resources are obtained, but it may also lead to serious ethical crises. Poverty must, therefore, be clearly distinguished from any illness or disease; then poverty possesses an own self-sufficiency.

Poverty	HIV/AIDS
Destructive social problem.	Destructive pandemic.
Frequently caused by outside factors; often caused by self.	The disease often is caused by outside factors.
Preventable under certain circumstances.	It is often preventable.
Affects the entire community.	Affects the entire community.
Consequences for close family.	Consequences for close family.
Consequences for person.	Consequences for person.
Needs radical intervention.	Needs radical intervention.
The church has a particular calling against the poor.	The church has a particular calling because it entails ethical aspects.

There are, however, indications that poverty plays an important role in HIV/AIDS and that weak economic circumstances is a breeding ground for this disease. There are bigger problems regarding the availability and use of antiretroviral medication. The economically poor person is more vulnerable towards disease and illness. This is also the case with HIV/AIDS. The fact that poor people are more vulnerable aggravates the effects and life crises that couples with HIV/AIDS. Getu (2003:55) explains the challenge as follows:

> It has been recognized that HIV/AIDS is basically an economic issue. The poor, the unemployed and the marginalized are the main targets of HIV/AIDS.

Stillwaggon (2006:36) expands this aspect when he indicates that poverty coupled with malnutrition is a breeding ground for immunity deficient illnesses. Although sexually transmitted diseases are not spread by poverty, the effects thereof are increased if malnutrition is present. Stillwaggon (2006:36) writes:

> It is important to reiterate that STDs (including HIV/AIDS) are not a special case; they are infectious bacterial and viral diseases that can be more easily be transmitted to a host whose immune system is weakened by malnutrition and by the synergistic effects of other infectious and parasitic diseases. STDs find their most fertile ground in the most nutritionally immune-suppressed population, such as we find in many countries in Africa and Asia. In particular, malnutrition that disturbs epithelial integrity promotes access for any disease, including genital ulcer infections that provide entry points for HIV/AIDS.

Southern African Development Community (SADC) countries are the most at risk for contracting HIV/AIDS and Chirambo (2008:18-19) describes the reasons for this as follows:

✦ The high levels of gender-based violence make it difficult for certain groups to provide resistance against exploitation.

✦ The poor levels of knowledge on HIV/AIDS and ignorance about the disease lead to inadequate prevention measures.

✦ High levels of sexual activity of young people increase the transfer of HIV/AIDS.

✦ The type of HI virus (type one) is more active than the type in West Africa.

✦ Women placed in subordinate positions due to social, legal and cultural practices can find it difficult to resist risk behaviour.

✦ The high mobility and migration patterns improve the uncontrollable spread of the virus.

✦ Political motivated conflict and violence leads to an increase of the disease.

✦ Various sex partners lead to an increase of the spread of the disease.

Hamoudi and Sachs (2002:690) indicate the deep-rooted influence of the disease on the community and the way in which the pandemic increases the vicious cycle of poverty and disease:

> The HIV/AIDS pandemic is not only causing cataclysmic suffering throughout Africa, it is producing manifold adverse consequences for economic development. HIV/AIDS impacts the economy at the level of households (reduced saving and investment, loss of skills, dissolution of families, descent into poverty), enterprises (worker turnover, reduced on-the-job training, loss of worker morale) government (fiscal crisis), and society at large (loss of trust, increased crime). The cost of HIV/AIDS morbidity and mortality alone may already reach around 20% of African GNP. These costs will be multiplied through a sharp reduction in economic growth in the coming years.

The economically poor person is on many domains vulnerable to disease. This is also the case with HIV/AIDS. The vulnerability of the poor person aggravates the effects and life crises coupled with HIV/AIDS.

1.3.4   Poverty and the economies of Africa

The 2010 Africa Progress Report (2010:13-15) explains that Africa's economies are far from trouble-free and remain burdened by enormous structural impediments, both domestically and internationally, that constrain productive potential and the scope for job creation and rising living standards. The report views the fact that the private sector continues to face greater regulatory and administrative burdens, and less protection of property and investor rights, than in other regions as a serious challenge. It states:

> Despite sharp improvements in revenue collection, 11 governments in sub-Saharan Africa still collect less than 15% of GDP in the form of public revenue, a level considered as a minimum needed to cover the state's basic functions.

Also in Africa, the needs of people without a voice are important. There are many people in Africa who do not have the ability to speak for themselves; the widows, the orphans, the children on the streets, the elderly, women in many instances and it is, therefore, a severe challenge to help these people to gain a voice.

1.3.5   Poverty, women and children

The 2010 Africa Progress Report (2010:25) emphasises the needs of women and states that awareness has grown over the last decade of the importance of women's empowerment. There are positive signs e.g. new national laws ranging from tackling violence against women to equal pay and the election of Ellen Johnson Sirleaf as President of Liberia as well as Rwanda's parliament who was the first in the world

in which women took over half the seats (56% including the speaker); two African countries (South Africa and Lesotho) feature in the top 10 of the World Economic Forum's (WEF) 2009 Global Gender Gap Index; both are sources of pride. The challenges, however, remain immense.

1.3.6 The challenges of xenophobia

Many people have flocked to South Africa from impoverished states. This in itself poses a radical challenge for a community. It became a brewing pot of discontent. Games (2005:9) refers to the fact that the reasons for the influx of people were because South Africa was regarded as a rich country offering a better life. According to him, this dream, however, has crashed for many and they are only still present in South Africa to raise money to return home.

Mkhwanazi (2008:6) refers to the report, *The perfect storm: The realities of xenophobia in contemporary South Africa* released the day before South Africans became increasingly intolerant of foreign migrants since 1994. This intolerance became a very serious danger. The South African society had to deal with the growing discontent. Gerardy (24 May 2008:19) explains that the message on the ground was anger at foreigners supposedly muscling in on jobs, girlfriends, crime and Reconstruction and Development Programme (RDP) houses, and others, most of which relates to service delivery. The situation worsened and xenophobia exploded in South Africa on 11 May 2008 (Mokoena, 25 May 2008:12). South Africans attacked foreigners in Alexandra, accusing them of taking their jobs and their women. The attacks were unexpected. According to an article in the *Volksblad* (2 April 2008) the UN Refugee Agency (UNHCR) stated that in South Africa 46 000 refugees wanted asylum. Only 5 879 of the 45 673 new applications were processed in 2007. There are approximately 90 000 applications from the previous two years that must be processed. According to Mr Ronnie Kasrils, the then Minister of Intelligence, it is the most difficult aspect of the accumulation of information to predict exactly where the 'triggers' would be that would cause a build-up of factors to explode (Gibson, 4 July 2008:4).

Lekota (4 September 2008:13) referred to the fact that it was the trend to blame the recent attacks on this "deluge of illegal immigrants" that settle in poor communities such as Alexandra, where the attacks happened. There are different opinions on the situation. Kgositsile (19 November 2003:11) states,

> Xenophobia in South Africa is an urban, petit bourgeois problem. I am a bit uneasy to call them a class, though, because they are more like a social formation that, had it been productive, might have developed into our national petit bourgeois elite with a sense of social responsibility. But they are strictly consumers, beneficiaries of crumbs, even at the level of ideas, from their masters' table.

Soyombo (2008:91) states,

> Concern about xenophobia can be attributed to the various negative consequences it may have for the victims directly affected, as well as national economies and bilateral/multilateral relationships. The build-up of xenophobia often leads to violent clashes between the dominant and the minority groups. Often times, many individuals (including victims, innocent people and perpetrators of xenophobia) get killed as a result of xenophobic violence while many others suffer various degrees/forms of injury. At the economic level is the destruction of valuable properties of victims, innocent people and public facilities and properties (e.g. houses, vehicles, and other valuables). Many people may also suffer severe psychological trauma as a result of xenophobic violence.

It is also clear that people in South Africa view xenophobia as a sentiment generally confined to individuals at the lower end of the socio-economic and educational spectra.

Vorster (2002:304) also refers to collective fear and subsequent aggression by a community against migrants as factors that came into play. He also mentions racism, ultimately resulting in prejudice, stereotyping, bias and discrimination.

Government did not come off scot-free and was often blamed. The *Sunday Times* (1 June 2008:40) refers to the fact that Bantu Holomisa stated that no one could deny the similarity between the xenophobic violence and the service-delivery protests and blockades of the past years. He continued that the common denominator between the recent violence and the unrest of the past years is the people's hatred, anger and violence. He partially blames government as it surprised many that the government seemingly did not want to know who was behind this violence or expose that group or those individuals.

Cronje (21 May 2008:132) is also of the opinion that government failed:

> The government's repeated failures to bring levels of violent crime under control contributed to an environment where people have resorted to violence without fear of arrest or successful prosecution.

Hudleston (26 May 2008:6) also mentioned that some blamed xenophobic practices by the police as a real problem. Gerardy (17 May 2008:5) explains that crime, job poaching and housing allocation have been cited as reasons for the violence. He refers to Cormsa who states that issues of poor service delivery, inadequate law enforcement and a lack of faith in formal structures to resolve grievances have contributed to the vigilante action. Osuntoku (2008:36) mentions:

> No one single explanation would suffice to explain this phenomenon. As we have seen in this paper, people of the same race and colour could have resentment and xenophobic reaction against one another and people of different races and religion could on purely nationalistic basis resent others not belonging to the same nation. Whatever explanation

will suffice to explain it, all we can say is that xenophobia is not in consonance with civilized ways of living and every effort must be made to teach the young about the sameness of all humanity.

Serrao (13 August 2008:5) warns that the target for xenophobia could conceivably shift to new targets at a time of social crises. Els (22 May 2008:16) also blames the present government totally. Cox (17 June 2008:3) refers to Hadland who said that the study uncovered the feeling that local and national government did not sufficiently acknowledge grievances over problems that led to the attacks.

The link between poverty and xenophobia is clearly established. Naidu (13 August 2006:13) states categorically:

> But poverty and unemployment, and the legacy of racism in South Africa, has shaped a xenophobic society that manifests itself violently.

Cronje (21 May 2008:13) links unemployment to the situation.

> With close on 40% of South Africans failing to secure a proper job it is not surprising that scores of youths have been able to conduct days and nights of violent campaigns in informal settlements around Johannesburg. Unemployment is, therefore, a direct contributing cause of the violence.

Ilevbare and Adesanya (2008:204) refer to the danger of xenophobia for economic development:

> There is a great implication of the phenomenon of xenophobia on the economic status and development in Africa. For any country, especially the third world countries to experience a remarkable economic growth and development, there is need for cooperation with other countries of the world especially in the process of both technology and human skills transfer. However, in a country where xenophobic phenomenon is prevalent, this cannot be actualized in its fullest.

Naidu (13 August 2006:13) links poverty, unemployment and xenophobia.

Gifford (13 May 2008:6) and Rabkin (17 May 2008:2) also refer to the challenge of poverty, which manifested in the lack of jobs for the poor. Rabkin is of the opinion that this is the reason why the hatred was focused on African immigrants, rather than on the large number of Europeans because African immigrants were perceived as being direct competitors for poor people's jobs and resources. Allan and Heese (20 May 2008:13) also refer to the fact that poverty in the areas most hit was high. They also refer to poverty as reinforcing common factors.

Hweshe (9 June 2008:13) even states more radically:

> Indeed, most poor South Africans have been left with little more than the crumbs of the cake of freedom that was baked in 1994.

Vorster (2002:309) also refers to the poverty of many and explains that South Africa finds it difficult to provide adequately for all its citizens because a large proportion of the population is unemployed. Many people are homeless, and the majority of the population lives in self-made informal housing. He states that a similar situation occurs in many countries, which experience the problem of xenophobia.

Crush and Pendleton (2007:77) explain that pessimism is a clear danger:

> The general pessimism about personal and national economic circumstances that prevails through much of Southern Africa does not provide a very positive environment within which to ply one's trade as a foreign citizen in another state.

Missiologically, a holistic approach to poverty could at least create new possibilities of humanity and brotherhood. Living towards a common future, the poor and the foreigner could at least become partners in seeking justice for all. In Christ they can live with God who promises redemption for this life and beyond.

The poor regard the foreigner as a danger to their own existence. Foreigners take their jobs and their livelihood, and thus the poor feel endangered by the foreigners. This situation leads to heightened occurrences of violence. In Christ, however, this can change.

1.4   WHY IS AFRICA POOR?

Why is Africa poor? This question is of utmost importance. More so, what Africans can do about it? Mills (2010:1) discusses these questions in depth. The reason for the predicament people find themselves in of poverty that is endemic in the continent of Africa South of the Sahara, must be established. Mills (2010:1) contented the following:

> The main reason why Africa's people are poor is because the leaders have made this choice.

Mills (2010:1 ff) then continues to say that the record shows that countries can grow their economies and develop faster if leaders take sound decisions in the national interest. He is of the opinion that this is also true of African countries that have performed well, and that a success in the global economy has not required a miracle. It has not demanded the world to provide special conditions for them to prosper in

the form of trade or aid preferences, but that in the flat world of globalisation where it is characterised by the frictionist movement of people, capitol service technology and goods emerging economies have had unprecedented opportunities for growth and development. Mills (2010:2) is of the opinion that this should also have been Africa's time. What is then the problem, why is it so that so many countries in Africa do not develop in a positive way? The reason for this according to Mills (2010:10) is that Africa's leaders made bad choices. He mentions that the world has not denied Africa the market and financial means to compete; they also did not try to persuade other countries not to be involved in Africa. It is also not because of the poor infrastructure or trade access. It is also not because the necessary development and expertise is unavailable; it is also not because the people are already poor. It is not because the people do not work hard, nor does Africa lack natural resources and it is not because the private sector does not exist or are unwilling to do good work and development work (Mills, 2010:11). He then continues to ask the question if it is true that Africa's dismal economic performance could be put done to bad choices by African leaders, the question: Why have they made them? (Mills, 2010:12). The answer given is that the international community allows them to make these wrong choices and also that African leaders did not receive incentives from their own people to do the right choices. Mills (2010:12) explains:

> That African leaders have been permitted to get away with ruinous, self-interested decisions can be attributed in large part to a relative lack of democracy (or to single-party dominance) in Africa. There has been little bottom-up pressure on leadership to make better choices, notwithstanding the encouraging growth of civil society in parts of the continent over the past two decades.

Africa's leadership is thus, according to Mills, to be blamed and the problem of development in Africa lays before the bad choices of the leaders of Africa.

1.5   THE NEED FOR SOLUTIONS

The problems of Africa are deep and serious and cannot be met unless a clear picture of all the different challenges are put forward and there are, from this perspective, the possible interaction with these problems to bring about new solutions. The 2010 Africa Progress Report (2010:4) views Africa's land and natural wealth as immense and increasing in value and calls on governments to use revenues to promote sustainable and equitable development.

Bisoux (2008:42) mentions that foreign investment may not be the only, or even the best, solution to the seemingly intractable problems that African countries face. The widespread availability of quality management education could be the key to ending years of political instability, poverty and pandemics.

Jones (2005:999) is of the opinion that Africa is at the receiving end of much oppression and that while the poor know that they are poor, and can describe their daily suffering, they will not necessarily be able to provide a fully adequate account of the causes of their poverty. He is of the opinion that this is especially so in the era of global capitalism, when conditions of local poverty in Africa and elsewhere are rooted in and reproduced by social relations which are globally extended.

The challenge is, however, to get involved in the situation in Africa dealing with all the problems and issues. All issues should be addressed, also those that are often not well received. To continue in truth the challenges call for positive involvement of the church. Suggestions or solutions should, however, be put in honesty and truth to be of any acceptable influence to the better of the community. This challenge should be met with all possible means of the church.

2.   RESEARCH INTO CHURCHES' ROLE IN POVERTY

2.1   THE CHURCH AND INVOLVEMENT IN SUFFERING COMMUNITIES

From the perspective of Dooyeweerd (1969b:86 ff) the church has a certain calling, which clearly differs from that of a political entity, non-governmental organisation or club. The church is a community of faith and must always be evaluated and respected from that perspective (*cf.* McGrath, 1994:405-426 for an explanation of the essence of the Christian Church). The church finds her essence in faith in Jesus Christ. The church is a faith community, but this faith comes from God who sends the church out into the world by Missio Dei to be the community with the people of the world. Kritzinger (1995:394-396), Swart (2003:417-424) and Nürnberger (1999) refer to the important role the church should play in the involvement in communities. Van Niekerk refers (2002:121) to the task to get involved in the dysfunctional situation of the interaction of traditional Africa, the modern West and the environment (2002:122). De Gruchy (2003b:36-39) is of opinion that the church should move away from evaluating the situation of poverty in communities to becoming involved in the situation (*cf.* Verster, 2008b).

2.2   RESEARCH QUESTIONS

Dooyeweerd (1969a:86 ff) in his book *A new critique of theoretical thought,* opened the way to a reformed Christian perspective on science and research. The reformed branch of Protestantism offers ways of involvement in science in which the creation of God is subject to research from the perspective of God's reign and kingdom. The main starting point is the acknowledgement of God as Creator, people as created in the image of God, but who have sinned, and redemption in Christ, the Saviour with

expectation of the future with gratitude. Science is possible because the creator God made humans in his image and they can research his creation with all the tools He has given them. The creation in Christ and the people in the world should thus be encountered in science. This leads to a more positive view of science as it guards against the excesses of modernism and postmodernism. In modernism rationality is all-important, the subject object scheme is present, positivism is accepted and language conveys ordered meaning. Absolutism is recognised, but not God. Humans are absolute (Taylor, 1984:19 ff). Humans are aware of their own spark of godliness (Taylor, 1984:19 ff). Critique against absolutism is relevant, but should not lead to relativism. Strauss (2002:115) explains the rationalism in itself is questionable and that the modernistic approach, therefore, is to be challenged from a reformed view, but adds that a radical theological view is possible. In postmodernism truth is subjective and grand narrative superfluous. Nothing can be absolute; not God and also not humans (Taylor, 1984:29-33).

In a radical reformed philosophy a radical approach from the creation in Christ makes it possible to expand rationality (Bosch, 1991:352 ff), but also views truth in Christ as absolute. Radical sin of humans is also accepted, although redemption in Christ leads to new possibilities. The way is, however, open to utilise different scientific possibilities in relation to the understanding that God is the creator. Science becomes a wonderful possibility in service of God.

The church is present in informal settlements. Can the church become involved in a positive way in these settlements? What role can the church play among the people in these settlements? How can the church become involved in their needs and how can the church inspire new life? What should the church do? What does the future hold for the church and the community in informal areas? These questions were asked in research in the Mangaung (Bloemfontein) area to establish the role of the church among the desperately poor.

2.3   METHODOLOGY

The methodology used is to put forward general research questions based on the problem encountered. The general background of the problems posed by the research questions is then established by means of a literature study. The churches' role in enhancing entrepreneurship and other means of alleviating poverty is explained and evaluated. Qualitative research opens opportunities to obtain overviews of certain aspects of the inputs by interviewees. Interviews with church leaders in informal settlements are informative on issues dealing with entrepreneurship and poverty alleviation in informal settlements. In interviews meaning and implication are evaluated (Henning, 2005:78). The process of the struggle to achieve real information

is present and in the interview process the interviewer is researcher, technician as well as listener (Henning, 2005:79). In this research, available church leaders working in informal areas were interviewed by referring each other (snowball). Rev. T. Maile, a Sesotho mother-tongue speaker with knowledge of IsiXhosa, conducted the interviews and transcribed them into English.

It is very important not to start the research from the perspective where the researcher is of the opinion that s/he has all the knowledge and that the subjects have no knowledge; or a situation where the subjects know it all and the researcher is ignorant. A situation where both do have knowledge is possible, but ultimately there must be progress to a situation where the researcher has knowledge and the subjects have knowledge on the issue, so that they learn from one another. In this mutual learning they can establish a new view of how this can be brought about (*cf.* Mukhala & Groenewald, 1998:5-6).

In this process the quadrate of knowledge plays an important role. In this research the researcher may serve him-/herself with the quadrate of knowledge. Mukhala and Groenewald (1998:5-6) refer to the significance of the four quadrates of knowledge in the participative action of research. The researcher and the community in which the research is done are not two opposite groups.

The point of departure determines the first quadrate:

✦ We know
✦ They know

The second:

✦ We don't know
✦ They know

The third:

✦ We know
✦ They don't know

The fourth:

✦ We don't know
✦ They don't know

Patton (2002:353) writes:

> Qualitative inquiry – strategically philosophically and, therefore, methodologically – aims to minimize the imposition of predetermined responses when gathering data. It follows that questions should be asked in a truly open-ended fashion so people can respond in their own words.

The research endeavours to make meaningful conclusions on central issues that come to mind without having to generalise it. Nieuwenhuis (2007:99) clearly indicates how the conclusions are deducted:

> Qualitative data analysis is usually based on an interpretative philosophy that is aimed at examining the meaningful and symbolic content of qualitative data. Phrased differently, it tries to establish how participants make meaning of a specific phenomenon by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of the phenomenon.

By means of qualitative research it is attempted to obtain an image of a few people's attitude towards the church and the mission of the church. Regardless of the fact that we cannot generalise, some apparent tendencies in the attitudes may be observed. These tendencies may be usefully explored for the church in order to determine how it may continue its service in the informal areas. The information obtained is not determined according to the size of the sample, but from the usefulness of the response. Patton (2002:245) explains:

> The validity, meaningfulness, and insights generated from qualitative inquiry have more to do with the information richness of the cases selected and observational/analytical capabilities of the researcher than with sample size.

This research becomes meaningful when it is placed within the framework of participatory action research. Altrichter, Kemmis, McTaggart and Zuber-Skerritt (2002:130) clearly indicate the point of departure of this research:

> Action research is enquiry with people, rather than research on people.

During this process not only the participators' attitudes are dealt with, but the researcher also changes during the process of action taken (Altrichter *et al*., 2002:131). It is transparent and accountable because the process has been revealed (Altrichter *et al*., 2002:131).

To do empirical research different methods may, however, be used in accordance with the philosophical background of the scientific approach from the perspective of the kingdom of God and respect for the humanity of the subjects. Mouton (1996:37)

regards the philosophy underlying various aspects of research as also defining the method and techniques of the research. It is, however, possible from the radical reformed view to respect the humanity of people and, therefore, to do empirical research where the person of respondents is highly regarded. A qualitative approach can be accepted and it is possible to gain understanding of the needs of people and the possible solution to their problems. The importance of a grounded theory in the use of qualitative method is clear. Interviews have encountering implications. Intensive interviewing is open-ended, yet directed, shaped yet emergent, and paced yet unrestricted (Charmaz, 2006:28).

Gray (2003:25) explains how important experience in cultural studies is and that it must be articulated in the research. Participation of communities in the research itself should be essential. The poor especially needs the research to be beneficial and this can only be achieved in participatory research (Collins, 1999:6). Action research has much to do with community. Senge and Scharmer (2006:205) put it as follows:

> At its heart, community action research rests on a basic pattern of interdependency, the continuing cycle linking research, capacity-building and practice: the ongoing creation of new theory, tools and practical know-how. We believe this pattern is archetypal and characterizes deep learning at all levels, for individuals, teams, organizations and society.

Altrichter *et al.* (2002:128) explain that action research consists of three parts. It is (a) about people reflecting upon and improving their own practices, (b) by tightly interlinking their reflection and action and (c) making their experience public to other interested people. It consists of four moments or phases (1) Planning (2) Acting (3) Observing and (4) Reflecting (Altrichter *et al.,* 2002:130). Spiralling circles continue the progress. It pursues action, change and research or understanding at the same time (Altrichter *et al.,* 2002:131). The realm of action research and learning is found in existential learning (Zuber-Skerrit & Farquhar, 2002:106). It moves away from the notion of an objective observer who analyses and studies objectively subjects, but rather a product of learning about learning. Action brings about change, improvement or implementation and the research consist of learning and understanding (Dick, 2002:160).

Burkey (2002:61) explains that this means that research should emphasise the humanity of the subjects:

> Participatory action research, however, starts from the principle that it is not possible to separate facts from values and social relationships. Instead of looking at human beings in the abstract, it tries to set them in a social and historical context (*cf.* also Robb, 2002: xxvi).

Action research should, however, be broadened to include a perspective on new life in future. Research of hope should, therefore, also include a spiritual perspective and a reference to the Kingdom of God. This kind of research does not stop when the main issues are evaluated and have been actively implemented, but expects more from the future implications of research.

In order to deal with the problems and challenges brought about by the crisis of HIV/AIDS and poverty, the importance of the approach of the church must obtain new meaning. In which way was the church involved and how must it be involved in future? Would a Christocentric approach with regards to the question of poverty and HIV/AIDS provide meaningful answers and if so, how must it be implemented? In which way must the church adapt to the new challenges that HIV/AIDS poses to people living in extreme impoverished situations? Are there certain constants that can be derived from an evangelistic approach that prevents new challenges? These questions must be asked to find a new approach that prevents the challenges offered by poverty and HIV/AIDS. The church plays an important role in the community and must increasingly use the resources in which it lives to avert the challenges of the community.

2.4   THE APPROACH TOWARDS HIV\AIDS

In order to analyse the question of the function of the church and HIV/AIDS, it is necessary to lay down certain points of departure. The specific challenge that poverty and HIV/AIDS poses must be considered. Thus it is necessary to define poverty in relation to HIV/AIDS. Meaningful literature towards this question must be evaluated. A theological approach also asks for a Scriptural evaluation.

Müller (2007:519-520) wants to follow a theological approach that approaches the crisis in an open manner. He says that it is only a theology that operates in-between and on this side that allows us to examine the bigger picture. We are able to meaningfully talk about this pandemic when we realise the socio-economic power discourses that provide the same opportunity possibilities as others.

There is no doubt that the socio-economic challenges are formidable and that various power discourses exist, but an in-depth Scriptural approach must imperatively be looked for. In this regard, Müller's approach does not provide adequate answers and the meaning of a Christocentric approach must be assessed.

2.5   CHALLENGES OF INFORMAL SETTLEMENTS

The question of the influence of different factors on the development of informal settlements in Africa is important. Informal settlements all over Africa are springing up like mushrooms, since the development of the big cities has begun. The influence of these different economic entities led to people flocking to the cities. Pull and push factors can be explained. The push factors are the factors that led people to leave their homes and their existence on farms and on rural areas to move to the cities. There are many such push factors. Droughts in Africa caused the loss of the livelihoods of many people; they could not sustain themselves any longer on the piece of land that they had. The terrible droughts drove them away from their land and they had to go to places where they could at least try to find some kind of existence. The population growth also had a profound influence. There are so many people trying to live on a small piece of land. It is later impossible to make a living. They have to leave the land and move to places where they can, in a certain sense, try to make a living. Population growth in Africa which rose to exponential figures after the introduction of Western medicine, led to rural areas being over-populated and those areas could no longer sustain the people living there. Thirdly, the possibility to compete with businesses and farming entities where modern techniques were used led to people not being able any more to exist on the farm lands. They were not able to compete on the level of the production of food by the big farms and the business entities. Fourthly, in many instances people had no future in the rural areas. They could not help their children to receive good education and they were driven from their land by the lack of good infrastructure. The pull factors, on the other hand, are also very important. First of all, many think that in the cities they will have a better life. They think that in the city they will be able to exist in a much better way. They have a notion that there will be a lot of work available and that they will receive high salaries in the cities. They also have the idea that the cities will be places of opportunity and development. Secondly, they think that their children will receive a much better education where they are near to educational facilities, like schools and later on universities and technical colleges and other colleges. They seek the opportunity to develop in this way so as to find themselves in a position for the benefit of the children. In addition people see the cities as places where they can develop their own skills and become more equipped to do better work. The cities are also drawing people towards them because they see the glamour of cities and think it will be better for them to deal in that glamorous existence in the cities. The exponential rise of the informal settlements around the cities in Africa and in South Africa is also linked to the new situation in which the people find themselves in the country They see themselves as trying to seize the opportunity of a new political dispensation and they think that they can seize this opportunity in a much better way in the cities. They are of the opinion that if they go to the cities they will also be able to look after themselves in a much better way

and also to receive the political benefits which they were promised. Many political parties, therefore, target the people in the informal settlements to tell them that they will receive a lot of benefits if they choose to vote for them. This sometimes leads to disillusion because many of the people think that they will receive many benefits from the life in the city and that these political parties will give them the opportunity to better possibilities, but in many instances that is not possible because too many promises are made and the promises cannot be kept. This leads to a rather difficult situation and a struggle in the cities, where people try to come to grips with this situation. Sometimes this even leads to riots and in quite a few towns in South Africa and cities rioting happened because people were disillusioned with the services rendered by the councils. The question then is, how can the people in these cities develop themselves to have a better life and in which way can this new and better life come about? In which ways can they enhance their lives and start anew, developing themselves and come to a new situation? In many of the cities this is not possible due to the lack of infrastructure in the informal settlements, and the lack of job opportunities make it very difficult for the people to develop themselves. On the other hand, in many instances, town councils and government try to develop the informal settlements as best as possible, therefore, in these situations help is given to people to try to develop them. Sometimes even small shacks are provided with with electricity. In many other instances, however, people are lacking the most basic services because so many flock to the cities and are living in the informal settlements. It is not easy always to look after all these people on the same level and it is, therefore, necessary for councils and churches to tend to the people living in these informal settlements.

2.6   INFORMAL CITIES

Informal housing areas close to Mangaung/Bloemfontein are multiplying similar to mushrooms. The challenges brought about by these areas in the Evangelism and the work of the church is immense. Research in these areas indicates that the church in all its different forms and relations is present and that it plays an important role. The relationship between members indicates that brother- and sistership in the church community are meaningful in these circumstances. But what do people think about the church and the presence of the church? The church does have a role to fulfil in the community. This role is very important.

The city has many challenges, but also has much to offer. Landry (2008:xxxiii) emphasises the creative aspects of the city and its inhabitants. The best should be made of urban assets.

The city can also be an urban success due to talent churn; creativity and innovation potential; connectivity; and distinctiveness that opens up the possibilities of life in the city (Landry, 2008:xxxvi).

Creativity in the city is very important and the cycle of creativity should be inspired by:

1. Helping people generate ideas;
2. Turning ideas into reality;
3. Networking and marketing ideas;
4. Delivering mechanisms such as cheap space; and
5. Disseminating results (Landry, 2008:224).

Wood and Landry (2008:324 ff) emphasise that the intercultural city is positive and should be developed. In the development thereof cultural diversity should not be shunned, but encouraged and intercultural help and development should be given. Successful cities often have a rich diversity of peoples.

The city is, therefore, not all gloom. Many challenges exist, but the city also offers new possibilities of hope and innovation.

The informal settlement city is, however, vibrant and lively. Cultures mix and people live on the edge. Poverty is often rampart. The struggle to survive is also immanent. Simone (2005:9) refers to the fact that cities are the conjunction of seemingly endless possibilities of remaking. Even the depleted structures open up to somewhere and the residents continuously resituate themselves.

The structures are not permanent, but the people try to establish the best possible homes in difficult circumstances. The question is whether it is possible to generate a community of hope and well-being, especially through the involvement of the church.

The way forward for the peri-urban interface is important according to McGregor, Simon and Thompson (2006:318) who state that strategies for development of the peri-urban interface should be community focused and informed, and where practical, by participatory action research (PAR). Strategies at community level should be affordable and based, where practical, upon self-help. The concept of self-improvement and self-involvement is a positive contribution, which also plays an important role in assessing the influence of the church.

2.7   INFORMAL AREAS IN MANGAUNG

Bloemfontein is the capital of the Free State Province in South Africa. Mangaung is the name given to the local municipality. East of Bloemfontein, many informal areas are sprouting up like mushrooms. The municipality accepts that informal settlements will continue to provide shelter for the poor for the foreseeable future (Mokoena & Marais, 2008:109). 32,263 erven in newly formalised areas have been created over the past 10 years. Bringing informal settlements into the orbit of formal planning is essential and the municipality tries to develop the areas in such a way that structure is given to these areas (Mokoena & Marais, 2008:109). People are flocking in from farms all over the Free State, but also from depleted mining towns and other African countries. The challenges in these informal settlement areas are vast. However, the church is present in many ways. Mainline churches erect more permanent structures while independent and initiated churches erect partial structures. The challenge for the church is to bring about new hope in the informal settlement city.

The current regime in South Africa is confronted with the reality that informal areas are still growing and that it will be present in the foreseeable future in the South African community. The municipality of Bloemfontein accepts that many people will find shelter and housing in informal areas (Mokoena & Marais, 2008:109). Mokoena and Marais (2008:111) further indicate that the *ad hoc* management of subsidies, many administrative problems and an emphasis on building 40-square meter units, places the local authorities under immense pressure with regard to long-term planning, local responsibility and financial feasibility. The large population growth leads to urban areas having a shortage of housing; many move away from the countryside to the cities and often find themselves in difficult circumstances. Urban authorities must, therefore, take the necessary precautions to cater to the inflow of habitants (Melao, 2003:91). On account of the high cost of housing the population density should also be kept high (Melao, 2003:91). The informal areas in Bloemfontein pose enormous challenges for the government, local authorities, as well as for the church.

2.8   CHURCH AND INFORMAL SETTLEMENTS

The church is present in the informal areas during the weeks and on Sundays. Very often people can be seen walking around in the cloth of their different denominations. They experience the presence of the church in their everyday lives. There are many churches in the informal settlement near Bloemfontein. They are the mainline churches like the Roman Catholic Church, Anglican Church, the Methodist Church, the Dutch Reformed Church in Africa, Uniting Reformed Church, the Apostolic Faith Mission, but there are also quiet a large presence of the Africa Initiated or

Independent churches. There are churches in which the doctrine of the gospel is accepted, but there is also a presence of other traditional rituals and beliefs. These churches are also present in the informal settlements near Bloemfontein. The most well-known church in this regard is the ZCC, The Zion Christian Church, with its well-known badge and a green material swatch attached to the badge.

3. EMPIRICAL QUALITATIVE RESEARCH TOWARDS THE ATTITUDES OF RESPONDENTS IN INFORMAL HOUSING AREAS IN BLOEMFONTEIN/MANGAUNG

3.1 INTRODUCTION

In informal settlements in Africa poverty is rampant and despair often reigns. In many countries in Africa there is an influx of people to cities and communities have to fend for themselves in these informal settlements. Africa south of the Sahara suffers much from poverty and Van der Walt (2003:40) mentions the effects of hunger, disease, low income, dehumanisation and injustice. South Africa also suffers much from unemployment, lack of food security for many and lack of good sanitation in some areas (Swilling, Van Breda & Van Zyl, 2008:287).

In qualitative research no final conclusions can be drawn, but clear tendencies can be suggested. These tendencies can help to apply remedies to certain challenges. When the main issues are evaluated and discussed, new ways forward can be shown. Fourteen (14) church leaders in informal settlements in Mangaung (Bloemfontein, South Africa) were interviewed in a qualitative manner with open-ended questions. Both the serious situation of poverty and the resilience of the poor to continue amid hardships became very clear. The church's role is also crucial, and the challenges posed to the church are clear. Focus groups were also interviewed, as well as people on the streets.

It is an interesting phenomenon that it is often possible for the poor to reach out to one another in a way in which the rich and the mighty do not reach out to others. The poor are often the people helping one another, building up a new community and

proclaiming the word of God in the new community. The poor are often the people who are willing to use the little means that they have and distribute it amongst themselves while they have many larger needs themselves. It is an interesting phenomenon that the poor do not keep to themselves what can be distributed to others.

3.2   THE PRESENCE OF THE CHURCH IN INFORMAL SETTLEMENTS

First of all, there are the challenges of informal settlements. It is clear that informal settlements pose very serious challenges for the people living there and for the community at large. In informal settlements, there are few permanent structures, there are often no proper services, few tarred roads, and therefore the people live on the fringe of the community.

Secondly, the church's challenges in these informal settlements are immense. The church must get involved to help people with very little to look after themselves. The church needs to become involved. The church needs to be there for the people in the informal settlements.

3.3   EMPIRICAL DATA: THE CHURCH IN INFORMAL SETTLEMENTS

In research in the informal settlements near Bloemfontein in the Free State Province in South Africa, it was found that the people in need also needed to understand how to reach out to one another. The dire situation in the informal settlements in research conducted in the Mangaung area, however, also highlighted the positive involvement of the church at grassroots level.

From October 2008 (*cf.* Verster, 2008a) to August 2011 research was conducted in communities in the Mangaung area in Bloemfontein, South Africa. Qualitative action research was taken further to hope perspective research. The method was to conduct interviews with church leaders in the informal settlements. A focus group of 15 church leaders was also convened (28 March 2009 at Mangaung University Community Project Partnership (MUCPP) in Mangaung). Through the perspective of the four squares of knowledge where both researcher and respondents learn from one another, the information was gathered.

3.3.1   The present situation

The situation in the informal settlements in Mangaung is indeed serious.

In interviews conducted in 2009, the concerns of the interviewees on the situation in the informal settlements were stated. One interviewee explains:

Most of the people are not working, we don't have money to buy food and clothes, and you can't work with an empty stomach. Because of the dust, we cannot have a healthy life; there are a lot of germs and bacteria. Our toilets are not in a good condition. This situation is there because of poverty. Even the school is too far from our houses.

Where do people obtain their food from in the informal areas?

Chart 1[1]. Obtaining food.

From the subjects' responses it is noted how serious the poverty situation is. Basic supplies are not available. In informal areas government grants are often the main sources of income. The subjects suggested the following:

Legend:
- Grants
- Sell cookies
- Beggars' dustbins
- Church and other gifts
- Small income jobs (piece jobs)
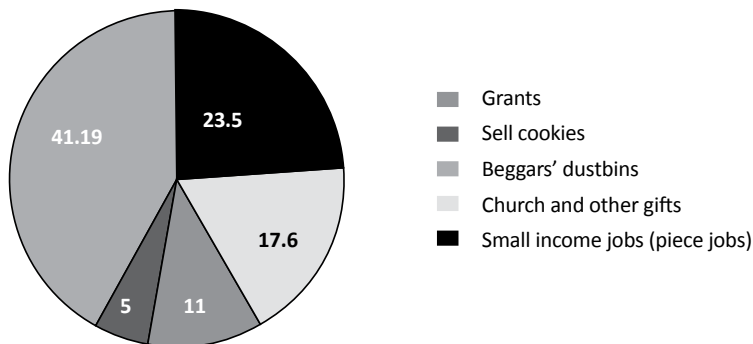
They used that money (grants) to buy food, although it is not enough for them. Furthermore it is not enough, because they have to buy food, clothes, pay for school fees and transport; sometimes they have to attend school by the foot. *(On foot.)*

They buy food with that small income they get when they have piece jobs; others live by grants for the old people.

They have to go out and look for the jobs, and young people (male and female) end up selling their bodies.

Yes, they do have something to eat, but it is difficult to survive.

Some are beggars and some get food by buying with the money they get from their piece jobs.

They buy food with the money they get from their jobs, poor people clean houses for the people who work in return of food.

Sometimes, it is difficult to eat, they have to go out and look for food from those people who are working. [...] if you can find someone who can give you a job for the day just to clean his house or washing blankets or windows, etc.

The importance of grants is clear. Without them many would be unable to exist. Job creation needs serious attention. From these replies a new way of the church getting involved is clearly needed.

In the focus-group dynamic discussion referred to the problems and the seriousness of the situation. Information on the serious situation in the informal areas was established. The first respondent started with the explanation:

Where I am staying, it is not a good place. Conditions are not good...

Water is insufficient and electricity is also a problem.

Another respondent took up from here and said:

The problem is as that the members of the church are poor; they don't have anything.

A third respondent stated:

We don't have anything; we are living in a bad condition (poverty). The government should help them to plough (and cultivate) food.

The need of people in the informal sector in Mangaung, therefore calls for urgent attention form the churches.

It is clear that governmental grants are the most important source of income. This is an unhealthy situation because the self-respect gained from work is lacking.

3.3.2 The church's present role
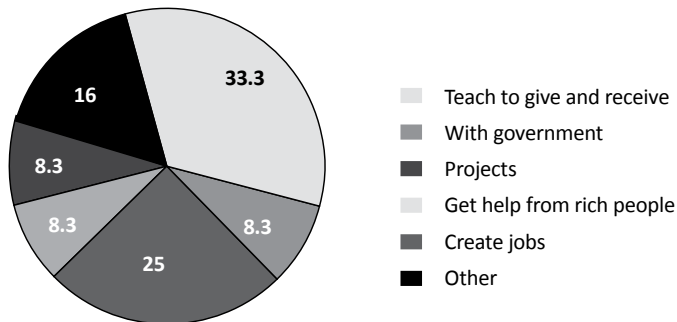
Chart 2. The church's present role.

There is generally a positive view of the church's role:

> Yes, the church helps a lot, we as the youth of the church have projects, which we are running. 'Adopt a child' is the name of our current project; we want to show the community that we as the youth church want to join hands in alleviating poverty. We adopt a child at Mafora, taking full responsibility in making sure that he/she gets everything, especially a school uniform and money for transport. If the school requires a journey, we pay the fare.

> Yes, it helps specifically my church (ZCC) has prayer meetings every day. Those who are not working, always attend these prayer meetings, even those who are sick. The services start from 09:00 in the morning to 12:00. There is also another session for those who are working in the evenings from 16:00 until 19:00. But with other projects, our church is not doing that. Normally our church merely encourages people to work for themselves, doing small jobs. They can even start to sell their products or food at the church. I think that is the way that our church helps.

> The church does help them; Romans 6 says 'give to others'.

> The church helps them by giving them jobs to do; they have projects, especially this one of forming bricks.

This was explained further:

> We are trying to help with clothes and sometimes others faint inside the church, when we arrived at the hospital, is not because they are sick, but it is poverty.

They want to help especially for the youth, but the problem is money.

Our church gives them permission to sell anything inside the church. The majority of our members sell sweets, biscuits. People with money make sure that they support those who are in need.

I can say yes, although it is not with money, but with material and food parcels.

Our church helps with food and is supportive always.

It (the church) also opened a crèche for our children, during the day we are busy looking for the Jobs, going for piece jobs, so the church is there to help.

3.3.3   The church's future role
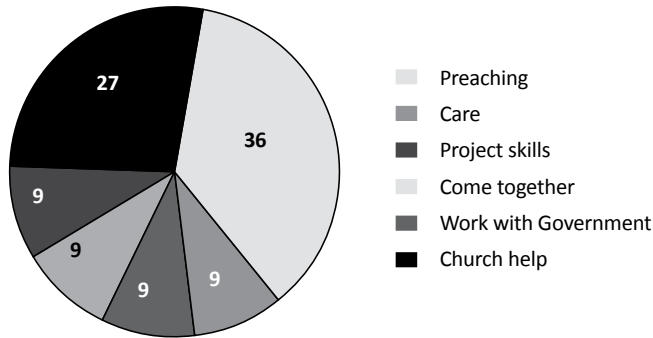
Chart 3. The church's future role.

The subjects clearly saw a new future:

Yes, only if the church can do pastoral work, they will understand the needs of the people.

The church of Christ, regardless of denomination or ethnicity, should work together. They should have debates on this issue and the government should be invited to these debates, then we can get a better perspective.

I think we expect to see the church caring and loving. The church should start or develop projects that can help members of the church, especially those who are poor or in need. We have talents; they can ask us what we can do. Churches must try to communicate with their members and society in order to hear their problems. They should provide us with money to buy food, or they can buy food parcels, blankets and deliver it to their members, especially those who are in need.

The role of the church was also discussed by the focus group. The question was put: What could the church do to change the situation?

> They are struggling to build the church because people are not working. In other words, they don't afford to donate for the church, in order to build; they need help to find their own stands.

Another respondent said:

> We are trying to do something, but is not enough, but the most problem is if we are trying to ask for donation, it's always failed because they don't have their site which is officially handled in their name, they must provide with letter head of the church, bank details such as account, so all that they don't have.

According to the subjects, the church has a definite role to play:

> It should try to teach its members how to give and receive.

> It should collect food and clothes for poor people.

> The church should work hand-in-hand with our government to create jobs through projects. The churches want to help more in this epidemic, but unfortunately the church is also poor.

> If we can have projects to run, we as the church will help people so much because people will learn how to do things for themselves, and can also sell these things for money.

> We can only change the situation if we can get support from rich people such as people who own a business.

> I think the church should create jobs for them, through projects.

> Through projects such as gardens and we are planning other projects.

> The church should preach this and try to encourage people to help each other especially those who are in need.

> The church can change the situation if only the government can help us with money and projects.

I think the church should go back to the book of Acts, and study it thoroughly in order to understand the work of the church. The work of the church is to bring good news to the poor people, is to bring good support to those who are in need, and is to bring peace to their family who are in need. Oh yes, Reverend, the good church, is the church that cares for the poor people, pregnant people, orphans people and widows.

The church, however, should become more involved and the respondents referred to new aspects of involvement.

I think the church should be close to the people so that it can listen to their problems; together they can come with the solution.

The people should have workshops, seminars, to be trained to know how they can deal or address the situation for themselves (*by the church*).

They also need skills to develop themselves, they need project, church should run all this to help this people who are in need.

The church should preach a spirit of sharing, caring, people know to give, give other jobs, food and clothes.

Churches can put on the notice board the vacancies and they should announce inside the church, during the service when we make the announcements, that if other believers look for the people who needs jobs, they should start inside the church first. In this way we can alleviate poverty.

The church should also preach that people must be one as the body of Christ, to feel sorry for each other, remember him/her in your prayer.

They should try to ask institutions such as universities, in different departments that deal with that to train people in order to gain skills of how we can help our country in alleviating poverty. Even though is going to be difficult, but I think will be better situation. Our church members need seminars, workshops to equip them in developing skills for the church especially young people; they can do research pertaining this epidemic.

Nothing else than the gospel of hope and salvation.

Knock on the door of government and preach the gospel of tenderness and loving, caring and sharing to all people.

I expect the church to play a vital role like in the past, where the missionaries were planting and running projects in sustaining the lives of the people.

The church should preach a spirit of sharing and caring. People should know how to give. She should give others jobs, food and clothes.

The church should also preach that people must be one as the body of Christ, to feel sorry for one another and remember them in your prayers.

Through projects such as gardens and we are planning other projects.

The church should preach this and try to encourage people to help each other especially those who are in need.

Yes, only if the church can do pastoral work and they will understand the needs of the people.

The church can try to educate or teach its believers that the church is not rich financially, but it is rich spiritually... So if we are not working, meaning materially it won't help, but spiritually it will give you support. It should preach this to all people or believers to do for themselves. People have talent, if you remember what Jesus Christ shows in an illustration of the master who had those servants, give each its own talent, to expand it or to double it, one did, but the other was so lazy, didn't want to think how can he multiply his talent, what a shame or disgrace, for people who don't want to work with their talents, church should be there to support you with a prayer so that you can have energy to continue with your plans (Matt. 25).

I think we expect to see church caring and loving. Church should try to start or develop projects that can help members of the church especially those who are poor or in need. We have talent; they can ask us what we can do. Church it must try to communicate with members and society to hear their problems. They should provide us with little of money to buy food, or they can buy food parcels, blankets and deliver to its members, especially who are in need.

3.3.4 Future solutions
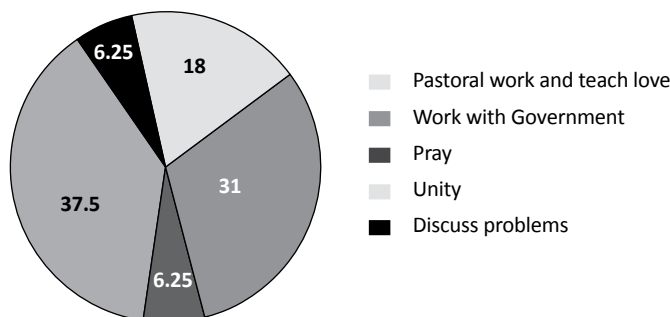
Chart 4. General expectations of the future.

For respondents of the focus group, the most important issue was the involvement of the government to recognise the churches, and provision of the food from the government. The land issue was also raised as very important. One of the respondents warned against handouts from government due to corruption. Government could, however, provide building material.

> If only the church, the government and the community can work together, and if only members of the community can stop giving birth to many children, knowing that situation is difficult.

From the qualitative research certain tendencies are clear. The interviewees strongly suggest that the church should be totally involved in the lives of people in the community. Poverty is a challenge that should be addressed. The way in which the interviewees suggest how the church should address these challenges differs. Many view cooperation between government and church as the answer. The danger of the church becoming a lackey of government must however be addressed. It is clear that no real distinction is drawn between the church and the government. Unity in the church's effort is also a very important issue. This unity appears to be distant, but in the meantime the challenge of poverty remains. A concerted effort by churches appears to be a better possibility. Preaching and teaching are also mentioned as crucial, and it is true that sound emphasis on the word of God calling people to give and to help the poor remains important.

The research was continued by asking people on the streets randomly about the church's role and the implications of the involvement of the church in the community.

3.4   THE CONCEPT: PEOPLE ON THE STREET

The street is a concept that coincides with the city. In the city people live on the streets. They move past each other on a daily basis. They move around between their homes or dwellings were they are at home in the community around them. On the street there is no means to distinguish between those that are religious and those that are unreligious, as would happen in a church. Everyone lives together and rubs shoulders with each other. There are no inhibitions on the street. People do not have to pretend that they are different from each other. They can be honest about their feelings toward the church, whereas in the church others' feelings must be taken into account. There is no limit to their opinion. For the church it is extremely important to take note of what people on the street think of the church.

3.4.1   Research on people on the street

For qualitative research, 18 people on the streets in the informal areas in Mangaung were interviewed at random. Rev. Tlali Maile conducted open-ended interviews in Sesotho, after which he transcribed and translated the interviews. Questions used as guideline had the objective to determine firstly how the respondents experience the situation in the informal areas; if they are part of a church; what the church does; what the church should do and lastly what the future in the informal areas holds for them.
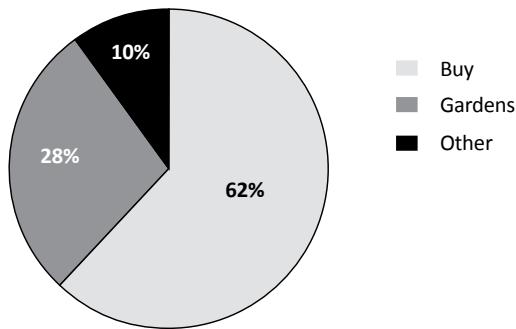
Chart 5. Obtaining food.

3.4.2   Responses of people on the street

The responses from the people on the street made it clear that the conditions in the informal housing areas are still precarious. People are still trying to support themselves with very little to none income.

3.4.3   The circumstances in the informal areas

In the investigation as to how they obtain their income, a big group of the respondents said that they receive their income from temporary work, and that many have no work at all. It is a situation that is not sustainable. The church should try to provide a special contribution in this regard. People that we have come across on the street indicate that they are not able to provide for themselves because they are unemployed.
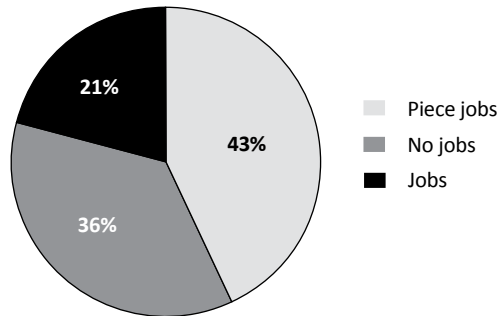
Chart 6. Income (how do they obtain income?).
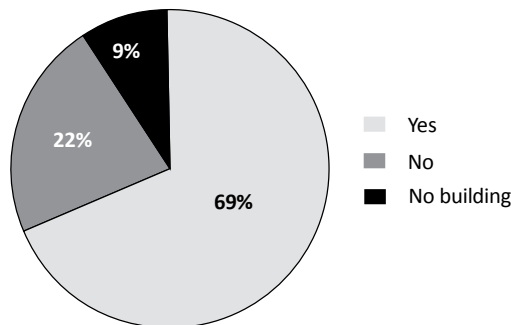
Chart 7. Allegiance (their allegiance to the church; do they have a church?).

3.4.4 Membership in the church

It is interesting that many of the respondents indicated that they belong to a church. It confirms that the church is present in different figures in the informal areas. On the ground level and at the most distant shacks in the informal areas, there are people that are a member of a church or that connects in one way or the other with a church. However, the respondents confirm that many of the smaller church communities and informal churches do not have buildings and are unable to conduct services. This means that the churches are unable to provide a service to the community. The question if the church is involved and if people in the church offer help, is equally important. Many of the respondents answered that the church is involved and provides help to the community. It confirms previous research, which indicated that irrespective of the fact that some said the church is not doing enough, many of the respondents, said in previous research that they would not leave the church if the church is unable to help them. This research confirms the positive attitude

towards the church and even towards the smaller informal churches in the informal housing areas.
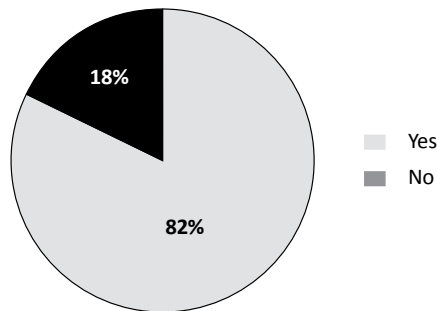
Chart 8. Church involvement (the church's involvement in the community).

3.4.5   The church's involvement

Respondents indicate that the church does offer support such as providing food. The respondents perceive the spiritual care of people as very important and indicate that in this way the church provides an important contribution. Many of the respondents think that spiritual care has an important meaning. With regard to the expectations from the church, different expectations were listed and various people think that the church should help with food and other projects. An interesting fact is that many want the church to establish groups in which people's spiritual needs are met and helped. In contrast to this there are a few who believe the church must change in order to provide more attention to projects. Projects are very important in these communities. The church must provide for this need. Respondents indicated that the church must educate the children and help the community so that children will go with their parents to church and that the church in this way will help the poor. A respondent explained that the church should not preach about the alleviation of poverty because of the following,

> No, if the church preaches about poverty, the people would think that they are inferior.

Others agree with this statement and say that the people would leave the church. A following respondent said that people are being helped

> by getting taxis to take them home.

A respondent said that people should be taught to bring their children to church. When asked what the church must do to help people, a respondent answered,

> Pray for the people to find jobs.

Another respondent thinks that the church must become involved by,

> [...] establish a group for the elderly that have no jobs.

Regarding the question: What must the church do? a respondent answered,

> They must create a group for adult men and also a group for the youth and they must talk to all the men in the area to improve this issue.

Again this respondent said that the issue of the alleviation of poverty should not be mentioned because it would prevent people from going to church. To what the future holds, the respondent said,

> If the youth could stop acting as older people, and learn to do things.

A respondent said that the church can help the situation if a soccer club is established and also stated that that the church should not preach about the alleviation of poverty, but that people must be taught on how to become rich. Another respondent declared that the church must talk to the youth.

What the church can do to bring about a better situation, include, according to respondents, that the church must stop taking money from the elderly. According to one respondent, children can be helped if their school fees are paid and jobless people can be helped to find work. The church must establish study groups to help people said one respondent. Issues such as preaching about love and to inspire people to develop their talents were also mentioned. Bible verses must be looked up that would inspire people to work together and to share. A respondent said that it is imperative to pray because people are dying of hunger and they must be helped. The wealthy must be helped to give their tithes so that the church can be helped, was another statement. It was also mentioned that soup kitchens must be established.
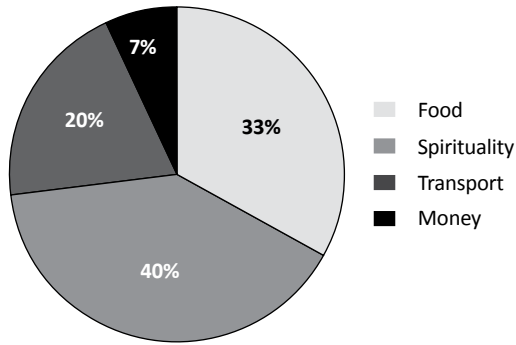
Chart 9. Present help of church (how the church helps).
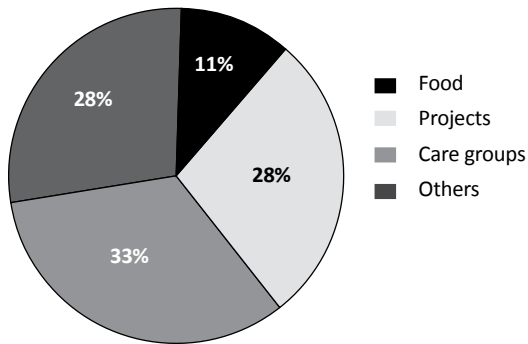
Chart 10. Expectations (their expectations of the church).
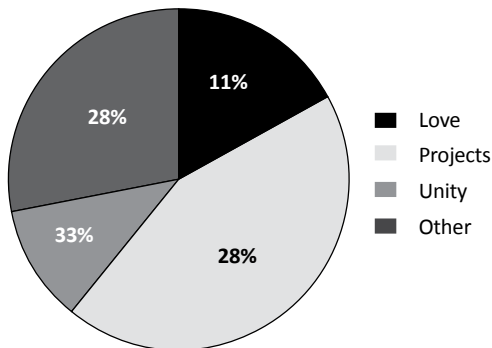
Chart 11. Expected change (what they expect to change?).
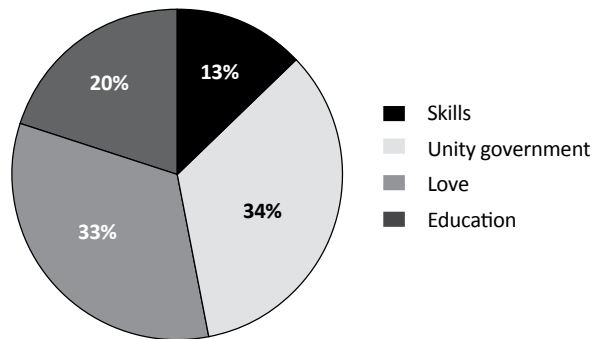
Chart 12. Future involvement (what should be done in future?).

3.4.6   The future

With regards to the future of the community, it is evident that the respondents think the government must become much more involved with the needs of people in these situations. People must be honest with God and with themselves to achieve a better future, says one respondent. People must be taught not to sit and wait for their future, but to do something about it and to work for a better future. There will only be a better future if the rich share their secrets of becoming rich and by helping others. Trusting in God will create a better future. Various respondents said that if the church and government were to work together, a new future can be created.

3.5   CONCLUSION

The church needs to get involved in the most serious human challenge at present: poverty and poverty-related problems and illnesses. The church has a calling to get involved. It can inspire people to be entrepreneurs. True vision is only possible if people have hope and get involved in their own situations. The church has the skills and message to empower people to start anew and change their future. The church's role connecting the government and the people on the ground level is very important. The church should be very careful not to become a lackey of the government or of the town council, but on the other hand, the church is present on ground level. Present with the people, understands the people's needs and can look after the people in their needs to help to sustain them and to develop them. The church is on the frontline in the informal settlements; in every small community in the informal settlements, some kind of church is present in the South African situation. These churches, being present in these communities, can be beneficial to the community, and help the community to be build up and developed. The church, therefore, needs to see the possibility to become involved in the lives of the people. It need not only to be there for discussion

and for other influences, but also to become involved and help the people and develop them in many instances.

ENDNOTE

1. No formal conclusions can be drawn from the percentages in qualitative research. It is merely given to explain various possibilities in the replies.

<div align="right">**CHAPTER FOUR**</div>

4. POVERTY AND THE BIBLE: THE CHURCH'S ROLE

4.1 THE CHURCH AND HER INVOLVEMENT IN THE SITUATION OF THE POOR

The church's involvement in the situation of the poor should lead to a better life for all. When the churches are involved in these situations, they must strive to better the situation of the people and to give them some kind of new future. This research established that churches want to help people in need, that the churches are involved in the needs of the people and the churches give people hope. That is a very important aspect that needs further development so that in the informal settlements people need some kind of reason to live.

Naidoo (8 September 2007:9) referred to Chikane who challenged the church that did not put up enough effort to change things by working together with other churches to seek out advocacy partners, the government, business leaders and to lobby against issues affecting the communities they serve.

According to researchers, religion, and the church in particular, can play an important role. Cilliers (2007:13) states the following:

> In this regard, religion can make a meaningful contribution; not, as unfortunately happens time and again, functioning as an agent that legitimises the status quo of cultural boundaries or separateness. Its dimension of spirituality should rather help to safeguard society from changing that which is only temporal into something permanent or eternal, giving that which is transient a rigid, stable value.

Cilliers (2007:13) explains that religion should serve the move from stringency to contingency, from *status quo* to status flux. The metaphor of a dance is used. Cilliers (2007:14) explains that religion should help to make people aware of others on the dance floor of society, not to be self-focused and engrossed with one's own movement, but to gracefully become part of the whole. He also explains that the second rule for neighbouring dancing would be to acknowledge or respect the others around you and to accept the otherness of the other. The third rule would be to respect the space and from time to time even create space between those with whom one is involved (Cilliers, 2007:14).

Ndungane (2004:199) shows first how the church should lead to a comprehensive policy; secondly the challenge is to ensure that all people are given the capacity to support their own existence; thirdly, the area in which the church can have a major input is that of HIV and AIDS, and the fourth major challenge for the church and civil societies is in the field of advocacy, policy development and implementation of equality and justice for all (Ndungane, 2004:200).

Le Bruyns and Pauw (2004:211) refer to the fact that it is more blessed to give than to receive. Job creation is essential and they refer to the fact that an act of receiving independence deeply affects one's personal experience of human dignity. Human labour will have to be redefined and re-evaluated. They (Le Bruyns & Pauw, 2004:214) propose that the ecumenicity of the church and ministries should provide a texture for offering a contribution, and the global church should continually strive to express its unity in Christ. This may be achieved by means of joint ecumenical endeavours.

Bowers and August (2004:425) state that the church should deal with poverty in South Africa by becoming involved in ethical aspects:

> Within a South African community increasingly pressured by both the effects of globalisation and scarred by the legacy of apartheid and their resultant effects such as the liberation of the economy, fragmented communities and growing inequality gap between the rich and the poor, religious organisation such as the church can 'create space' for the voices of the poor to be heard and addressed. The 'challenge within the challenge' of partnership is that while partnership could create a powerhouse for the mobilisation and distribution of sources in combating poverty and underdevelopment, it could also compromise the church's prophetic character and witness. It is within such tension that confronting these challenges must take place if the church is to confront the ultimate challenge of poverty, effectively.

August and Wyngaard (2004:465) state that there is the added advantage for Christians who are in the unique position to be guided by the Holy Spirit and who can ask Him to partner them in their awesome mission of being involved in alleviating poverty. These authors are of the opinion that currently the local church is unique in

its fight against poverty in that it engages in holistic human development that includes the spiritual transformation of people through the preaching of the good news and the life-changing power of the Holy Spirit.

Ndinda (2007:76 ff) explains that the church can become involved in the plight of the poor by playing an important role in providing housing. The church has experience and by involvement in the housing sector and executing housing projects, it can prove to be the most important factor in helping the government to develop solutions for the essential needs of the community:

> Over the years it has acquired the capacity to deliver housing using meagre resources. Neither the state nor local government have the capacity to meet the demand for housing on their own, but in most cases they have the finances. A partnership between the state and the church would bring together these strengths to help deliver low-cost housing to more people in an effective and efficient manner (Ndinda, 2007:90).

Erasmus and Mans (2005:154-155) also suggest that the church can become involved in the community in order to develop positive aspects of community life. They concentrate on the positive values, vision and services that the church can provide. However, they are also of the opinion that the church can play a role in development, especially in dealing with people's immediate needs. They also explain that the church needs to become involved in strategies to increase people's capacities to meet their own needs and to develop strategies for sustainable systems.

The church can even address social problems such as gangsterism in poverty-stricken areas. MacMaster (2005:287) writes the following:

> Since this is the case, faith communities in general and pastoral carers in particular will have to consider the entire picture or context, including individual, communal, socio-economic and political facets, in their attempts to play a meaningful role in trying to address and to eradicate gangsterism.

There is no doubt that the challenges posed by the alleviation of poverty require the radical involvement of the church. The church should not shy away from the responsibility, but become fully involved. The way in which this can be achieved must be investigated.

4.2   POVERTY AND THE BIBLE: A NEW CHALLENGE FOR AFRICA

Poverty and the Bible mean that we should look to people in the poorest areas from the perspective of the church being present there. In those very poor areas, the church is always present. The presence of the church in reaching out to one another

in brotherhood and sisterhood can become the frontline of poverty alleviation. Jayakumar (2009:157) explains this fully:

> We have drawn some specific lessons from the mission history. We have noted that the missionaries considered that ministry to the poor and the oppressed was not an option, but an imperative. They served the poor with the vision and hope of bringing change. The poor shared their vision and worked alongside and changes were taking place in front of their eyes. In the past, the approach of certain missionaries to the culture in which they worked helped the poor to overcome poverty and oppression.

Where the church is present, they should look after one another in brotherhood and sisterhood. The church should be present in looking after the poor and the ill. This does not mean that the responsibility of those churches that have much and can help those in need should not also be proclaimed. Concerning Mangaung, Krige (2008:166-178) makes the very important observation that churches should transform from local congregations into community-based resource centres:

> It is obvious that to change the mindset of church leadership, development practitioners and volunteers from both the poor and rich churches towards adopting a transformational-servant-community-outreach model will need an extra injection of grace and commitment.

Brother- and sisterhood in the informal areas are very important. In the empirical data, it was found that people often said that it was the people themselves, the poor, which looked after one another and looked after one another's needs. The poor in the informal settlements have certain structures in which they deal with the needs of people. For instance: The Bishop of a very small independent church in Mangaung's informal settlement has a ministry of healing and of helping the poor. Having a brick making business, she tends to look after the poor in that way. Linked with her healing ministry, she deals with the poor in different ways. People come to her to be healed and to be helped, and she helps them. Brother- and sisterhood are practiced in a new way in this situation.

New hope can only come about in such a situation in informal settlements if it is possible to inspire people to look beyond their present situation and to look to another situation in which it can be improved. It is not easy to come from outside. Often people expect government to bring about a new situation, but on the streets in the community of the church, the church is present among the people and the church, by being present, can help the people to get enough to feed themselves from the little means that they have by sharing with one another.

Bediako (1996:187) calls for a holistic approach wherein the church as primary agent of God's activity in the world is dealing with issues of faith and social questions with

integrity. The churches living outside of the informal settlements, usually mainline churches, with a lot of means, should be very interested in helping the people in the informal settlements with all that they can do.

Majawa (1998:269-270) proposes 10 recommendations for the church to get involved in Africa's poverty:

i.   Campaign against poverty and unemployment;

ii.   Create awareness about neo-colonialism;

iii. Denounce dictatorial regimes;

iv.   Spearhead integral development;

v.   Inculturate Christianity;

vi.   Develop a culture of morality among the people;

vii. Uphold Christian values to the youth;

viii. Initiate education programmes for all people;

ix.   Create a spirit of fellowship among people; and

x.   Press for the cancellation of the foreign debts to Africa.

The church can be instrumental in assisting with small business enterprises helping people to provide for themselves. The church can help by inspiring people in the community to start with jobs. The church can be present in the informal settlement communities by sending out teams to help the churches in the informal settlements and building them up. Africa has a serious challenge. The challenge can only be met if the church, in dealing with these challenges, is present and is willing to be involved with the people on the street. Concern for the weak and vulnerable is all-important and should receive full attention. Swart (2008:119) refers to the fact that the churches, acting as a catalyst for people-centred development, should initiate a prolonged process comprised of a complex and interrelated set of dimensions or components including a far more careful phase of collective planning prior to any form of engagement. An introspect into our motives, a more deeply grounded reflection on the complexities of poverty, a Biblical understanding of poverty and an identification of the role-players and potential partners in the community is necessary.

In general the influence of the church should lead to a better dispensation in Africa.

Nürnberger (1999:382) writes that human motivation must change to bring about a just and empowering society. Change from concern for justice to concern for the weak and vulnerable is necessary. Effah (2006:90) explains that human capital should be developed.

The sub-Saharan African region needs to address the human factor decay, improve health and education, and tackle economic issues to make progress in the effort to minimize poverty.

Carnes (2005:40) sees some hope, though not optimism:

Despite their massive problems, African nations are growing economically. Urban Africa is sprouting skylines like never before. Overall growth of gross national income for 2005 is expected to be 5.4%. In addition, African Christians are integrating faith and politics in new ways. Thirty years ago, Africa had only three elected heads of state. Today there are 30. In democratic states like Nigeria, South Africa, Kenya, and Zambia, corrupt officials are thrown out, often after massive church agitation.

Van Niekerk (2002:123) emphasises the importance of the household in combating poverty in Africa. He is of the opinion that the household should be re-established and strengthened to have a nucleus of sound and healthy relations and that the church should help in this regard. Slum upgrading may be a positive incentive for helping the poor in informal areas. Van Dijk (2006:196) is of the opinion that it helps the poor directly. In many instances, the poor are forcibly removed instead of being helped to upgrade their environments. The inclusion of the very poor in the upgrading of their areas is necessary for the improving of their living standards (Van Dijk, 2006:196). The future of Africa hinges on the alleviation of poverty and, especially so, in the informal settlement areas. All possible interventions are needed, also from the church.

The church in Africa south of the Sahara is present in the villages and towns, in the informal settlements and cities, in the rural areas and slums. The church can play an influential role in the alleviation of poverty. Being the church, it can, by brotherhood and sisterhood, in the most poor areas help to bridge the abyss of absolute poverty. The start is always to reach out to one another, then to those in the community and also prophetically to the church and community at large. In Jesus Christ the community of hope generates hope.

4.3   THE CHURCH'S RESPONSE TO THE CHALLENGES OF INVOLVEMENT IN THE SITUATION OF THE POOR

It is sad that the church often does not lead people to active and positive involvement in the plight of the poor. Statistics in a survey by Everatt and Solanki (2008:69) show that only three respondents replied that the poor should be helped because of God's command to help the poor while the absolute majority of 68 respondents replied that they should be helped because they have nothing/need/deserve giving. The church, however, should become involved in the situation by actively leading people to care.

First of all the church has knowledge of people in need. During 2003 a meeting of the churches in South Africa (Sacla) it was decided to attack the so-called seven giants namely HIV/AIDS, crime, poverty and unemployment, family crises, violence, racism and sexism (*Kerkbode*, 11 Julie 2003:1).

Ndinda, P. Abebayo and A. Adebayo (2007:76) refer to the implications of the active role the church can play:

> In post-apartheid South Africa, the church has taken its role in development seriously. Up to the present the church still continues to provide shelter particularly to the destitute, but with great variation across regions in South Africa.

> In Khayelitsha near Cape Town, the Claremont Society (of the Methodist Church) has helped people to build houses. The church has also been involved in providing shelter to inner city communities in Durban, Pietermaritzburg and Johannesburg through organisations such as the Ark in Durban, Ubunye, and Yeast Housing. These examples point to the role of the Church in housing provision in varied settings including rural areas, inner city and informal settlements.

Burkey (2002:212) explains in this regard how the involvement of a community from the perspective of action research can lead to a better situation:

> A true development process is based on a continuous series of analysis-action-reflection exercises carried out by the poor. Beginning with awareness and analysis, poor people must gain access to and mobilize their own human and material resources as well as link into sources of external credit and technical assistance in order to initiate actions. When these actions have taken place, the results must be reflected upon; these reflections should lead to a new analysis and new actions; and the development process will hopefully take another two steps forward.

Max-Neef (1992:212) shows how such a different approach can eliminate the vicious circle of poverty:

> If one opts for the systemic assumptions, the development strategy will favour endogenously generated synergic satisfiers. Needs will be understood simultaneously as deprivations and potentials, thus allowing for the elimination of the vicious circle of poverty.

Maqhina (2004:2) refers to the involvement of the church in radical community help:

> Ntshingwa said the church-land audit had enabled churches to identify pieces of land in various areas to start food security projects:
>
> ✦ In Middledrift there would be sod-turning ceremony on November 30 where the Methodist Church provided a piece of land to start a food security pilot project;

- ✦ The Moravian Church in Matatiele was working with Alfred Nzo District Municipality to find ways of enhancing tourism and food security on its land;

- ✦ In Buffalo City, Nkonkobe and Amahlathi areas have been identified for agro-tourism with historical buildings being identified as possible tourist sites;

- ✦ From next year Qaukeni churches and schools will work together on vegetable gardens; and

- ✦ Over the past years the ECCC has been encouraging vegetable gardens, and today awards totalling over R30,000 will be given to those who participated in the organisation's ongoing vegetable garden competition.

Secondly, churches can in their rituals and their liturgies inspire people to look beyond the present problems to a new way of living and to inspire them to look forward, to get involved and change the way in which they live. Churches can, therefore, be empowered and empower people in these situations. In the liturgies and in their rituals they can play out a new life, a new hope and the new hope of people can lead to new community even in informal settlements.

Goudzwaard and De Lange (1995:71) explain how essential the gospel regards the poor:

> Our society must, therefore, focus its lens on the poor. We think of those who live at or below poverty levels – of those, in other words, who live in life and death circumstances, such as children who die each day because of starvation and exhaustion. Those who live in affluent countries often find it difficult to imagine the oppressive grip of poverty. But consider again the heart of a renewed ethic and economic responsibility, namely, the injunction to love God and our neighbour. In the gospel, Jesus announces freedom to the poor.

Max-Neef (1991:111) summarises all implications of new life:

> This world probably requires something extremely simple to be together with it, and enjoy the magnificent diversity such an effort can bring about. But when I say 'be', I mean 'be', not be this or be that. This is in my opinion the greatest personal challenge each of us is faced with: to be brave enough to 'be'.

Thirdly, in the situation in the informal settlements many people suffer and even die. The churches can give people some hope even when a beloved person has died. Churches have a view of a new life. This view of new life should be established and should be given to people. This new hope of life everlasting should never be left behind. The churches should establish that and they should help people even in these desperate situations to look beyond the presence of death and destruction to a new life in Jesus Christ the Lord.

Fourthly, the churches should also work together with government. Government should realise that there is a large positive energy in the churches and that they should utilise this to build up the communities in which they work. These communities should establish positive links with government and non-governmental organisations so that the new situation can come about. This does not mean that the churches should be in the service of the government, it should be important that there is always a difference between the church and the government and that the church should never be only part of the government, but it should also be established that the churches can bring about a total new situation if they have enough funds and if they can get help through their structures to build up the community. The churches are those people that are nearest to the people in the informal settlements. Government officials are always far away from life in the informal settlements. Churches are present there. Churches are living with the people, they realise what those people experience every day and therefore are well equipped to help people in these situations.

Sometimes government must be reprimanded. Memela (1 July 2005:5) refers to the previous Anglican Archbishop of Cape Town, Njongonkulu Ndungane, who called on churches to become more involved in efforts to eradicate poverty and said:

> People do not want handouts; they have brains, hands and have the capacity to eke out their own existence. 'We as the church community' must also be advocates for policy changes by governments and institutions, which allow the poor the opportunity to change their 'circumstances themselves'. This is a global issue.

The plight of ordinary people are sometimes blinded by corruption of politicians, however, the quality of life of the poor must be all-important for governments and the church should hold them accountable for that (*cf.* Conroy, Blackie, Whiteside, Malewezi & Sachs, 2006:206).

The church, therefore, has an important role to play in the informal settlements in Africa and also in Bloemfontein, in South Africa. The research showed that people need the church and that the church can play a positive role in dealing with absolute poverty.

Finally, it is all-important to have a sound Christian worldview. Van der Walt (2003:109) explains that the gospel touches all aspects of life. Van der Walt (2003:541 ff) explains how essential a non-dualistic worldview with full acknowledgment of the kingdom of God and God's involvement in very aspect of our lives is. The church should be very mindful not to bring a gospel that is only referred to the church itself and not to God's reign over all aspects of life. This leads Van der Walt (2003:546-548)

to three questions on meaning, namely "Why are we here?" "Where are we going?" and "How should we live?" Van der Walt (2003:549) explains:

> To summarise the answer to the third question of meaning 'What are we doing, and how is it done?' the answer in brief is: God's will. In it He daily calls us to unselfish, self-forgetful service of love in obeying His will our lives will overflow with meaningfulness.

The church's role in informal settlements can hardly be overestimated. The church is present in the community. The church lives with other people in need. The church knows of God's love and care and reaches out to the persons in need. Christ is present it the community in the church. The full development of action research means that these conclusions should lead to involvement of the churches in the Mangaung area in the need of the people. The research will only be beneficial if the respondents themselves and the researcher can inspire the communities to have hope and share the possibilities of new life among themselves.

4.4   THE GOSPEL AND HOPE FOR THE DESPERATE POOR

There is the danger of the heavenly message with no bearing on the abyss of the crisis caused by poverty. It is also possible to tackle the challenge by explaining that the Gospel does give people strength for everyday crises.

The gospel of Jesus Christ opens up new possibilities for even the desperate poor. The gospel of Christ is not a gospel of a pie in the sky when you die, but it is a gospel of radical hope for the situation in which you live.

4.4.1   Christ and the poor

Christ is the one who is positively present in the situation in which people live. Christ is the one who changes the situation of people and brings about a total new way of living. This can only come about if the message of Christ is brought into the abyss of poverty by explaining that the gospel of Christ has to do with the problems of daily lives. Luke 4:16-28 is a very dynamic text in this regard. Christ proclaims himself as the Messiah who reaches out to the poor, to the prisoner and to the one in need (Guthrie, 1981:413). Wright (2006:309) explains this in more detail:

> Now if, as Jesus taught, this reign of God was already breaking into human history through his own coming, then even though its complete establishing lay in the future, those who choose to belong to it must live by its standards in the here and now. So followers of Jesus are those who 'seek first the kingdom of God and his justice' (Matt. 6:33, author's translation); a missional statement if ever there was one, and one that is entirely in line with the burden of argument in this book. For this prioritization of life makes our mission

> dependent on God's. His is the kingdom and his is the justice. Our mission is to seek both in all we do in our own life and work.

The Gospel must have something to say to people in this situation of poverty. The Gospel must not be something that has only bearing on the message of tomorrow, but also a message for today. Christ, the One for others, the One who gave Himself up for others is our reconciliation (2 Cor. 5:11-21) (Goppelt, 1981:97). Therefore, He can also be the One for the poor. Yielding Himself for the poor He opens up new possibilities of life for the poor and the foreigner. He is the one who is able to change life. In Him true reconciliation is possible. He became poor Himself for the sake of a world in a desperate situation. This, however, must always be seen in the light of the relation with Christ. In reaching out to the poor Christ always calls them to himself. In Him the poor can become new people because He is there for them. Bosch (1991:513) puts it in a profound way when he explains that the cross of Jesus is the place of 'expiation' where salvation is found, but also the place where He shows his identification with those on the periphery. The gospel has everything to do with salvation, but also with people in need.

4.4.2   A Christian worldview and the challenges of poverty and xenophobia

Van der Walt (2003:109) explains that in a Reformed tradition the gospel of Christ is involved with everything that concerns our lives. The Gospel of Christ has touched every aspect of our lives and we have to deal with those aspects of our lives so that the Gospel of Christ can deal with all the different aspects in that situation:

> The Biblical worldview, unlike the organismic (Africa) or the mechanistic (the West), is not based on human imagination or speculation, but on divine revelation. Therefore, it simply accepts in faith that God exists. In addition, it teaches a clear (ontological) distinction between God and everything created. Nothing in creation is divine (a rejection of pantheism) and nothing of God is creational. At the same time a worldview based on God's revelation teaches a close (religious) relationship between God and his creation (a rejection of Western deism and atheism). God is good and He cares for creation and sustains it daily. God also did not leave us in the dark on the question of the direction of our lives. His will applies to all creatures, in the form of natural laws to matter, plants and animals and in the form of normative laws in the case of human beings. We can, therefore, know what is good or bad, right or wrong.

According to Van der Walt, this means that we should engage in this world in order to enhance God's kingdom in all aspects of life. Therefore, our worldview is important. The worldview of people should come into play when we talk about xenophobia and poverty. A worldview of the responsibility to the poor should be realised and the way in which the worldview of the poor can also be changed should also be taken into

account. The worldview of the poor can only be changed if they see themselves in a new light and realise that they can become new people in the situation in which they live. Therefore, we need a true positive Christian worldview in which we have respect for God and our fellow human beings. The freedom in Christ should shield us not only from African communalism where the individual is not open to new possibilities, but also from Western individualism where the individual shuns the community. The poor and foreigner can regard one another in the light of this new worldview of freedom and respect. Van der Walt (1994:227) explains that humanity and dignity must be acknowledged and that the Christian worldview opens these possibilities for us. The Christian worldview is really a liberating message leading all people to look at one another as image of God. From the perspective of Christ's love, others are also loved and respected.

4.4.3   New possibilities for the poor

Opening up new possibilities, the poor can understand how it is possible to realise the wonders of God and of living with God. This uncovers a new awareness of their lives and how they can deal with their poverty in a new way, if they understand that they are people before God and that God has called them to be in a definite relation with them can they become new people and understand how to live. If people see themselves and their circumstances in this new way, a total new understanding and a total new way of living can develop.

4.4.4   Creating new aspects of humanity and brotherhood

Liwanga (26 July 2008:11) calls for laws to enact a prohibition of xenophobia. This would not solve the problem. A new way of dealing with the problem is necessary. Omoluabi (2008:66) refers to ways of preventing xenophobia:

> The onset of xenophobia in an individual cannot be prevented because it is an unconscious and an insidious process. The individual does not know when, how, where and why he/she became a xenophobe. But what can be prevented is the social induction of xenophobic reactions into large numbers of people in the same community or location.

Missiologically, a holistic approach to poverty could at least create new aspects of humanity and brotherhood. If people understand poverty in a new way, they can also understand how to deal with their problems in a new way and also become new in a total new way. The foreigner can then also be regarded in a new light, not only as a danger to their livelihood, but also as a person who can enrich himself so that a new situation can come about and they can live in a new way with one another. The

foreigner can then be understood as a human being alongside other human beings. It is interesting that this concept of the human being next to human beings is entrenched in thinking. Du Plessis (2008:43) explains that the situation is dangerous. New ways of living are however possible in God. The Christian always sees new possibilities open up. Vorster (2008:30) refers to Scripture as being against xenophobia as it is against racism and ethnocentrism. The Old Testament refers often to the foreigner (*cf.* Deut. 24:5-25:4). In the New Testament references are made to the Good Samaritan, Christian love, even for enemies. Christians will even be judged according to their handling of foreigners (Matt. 25:35 ff). Van der Walt (2007:33) refers to 1 Peter chapter 2 when he states that we are in this world also foreigners and aliens. We are citizens of another world and our life here is temporary.

4.4.5 Christ and brotherhood

Missiology deals with the way in which we see and how we deal with one another. Living towards a common future, the poor and the foreigner can become partners in seeking justice for all, but also for living with God who promises redemption for this life and beyond. This is, however, not an easy solution to the problem. It is a solution where the missiological implication of a worldview and living with others must be entrenched in a Biblical view of people and seeing people in a different sense. People must be viewed from the Biblical concept and this must be relayed to people in the sense that they can understand in which way they have to see one another. It is, therefore, crucial that people be regarded in this sense as new people living with one another, understanding one another, and living into a new life with one another. Biblical concepts such as justice, responsibility, and living before God, and hope must all be viewed in a new way.

5. THE BIBLICAL MESSAGE

5.1 THE BIBLICAL MESSAGE OF BROTHERHOOD AND SISTERHOOD IN CRISIS

The Biblical message on the needs of Africa is clear. The Bible speaks of the message of God in a world of need. Humans rejected God, but God does not reject humans. In his turn towards human beings, God reaches out to bring about a new dispensation. The churches are the messengers of God in this world and they need to take hands with one another to bring about a community of brotherhood and sisterhood. With brotherhood and sisterhood the church can challenge the grave situation and also the problems of Africa.

5.1.1 Brotherhood and sisterhood in the Old Testament

If we turn to the Old Testament, we can see that the community of God, the people of Israel, had to look after the voiceless people. The main thrust remains that the community of people of God had to live in faith in narrow relation with God, but also with their compatriots. They were the people of God and had to look after fellow Israelites with compassion and love. In evaluating the implications of brotherhood and sisterhood, the role of the actors in the Biblical stories are important. How the people interact with one another is important in establishing the implications of the story for the theme under discussion.

In the story of Cain and Abel, it is made clear that God wishes brotherhood and sisterhood to be complete in honouring the relation among people. Van Wolde

(1991:39) is of the opinion that God called the brothers to live in harmony, especially in the sense that the needs of the struggling one should be attended to:

> YHWH does give attention to this so-called worthless one: he looks at his offering and he repeatedly confronts Cain with his failing to be a (good) brother. In this way, he implicitly expresses the value that Abel has for him. In this way, he also confronts the reader with the value of the human being who is written off by fellow human beings as worthless. YHWH, in his autonomous acting, looks at the weak brother, but not at the strong brother who fails to be a brother. He is very consistent in this because, at the very end of the story, when Cain himself has become an underdog and a fugitive, YHWH offers Cain, too, his support in the shape of a mark of protection.

It may well be that Van Wolde stretches the implications too far and that the relation of the two brothers must rather be evaluated from their relationship to God, but essentially the fact that God expects brotherhood, should be emphasised. Wenham (1987:117) emphasises the relation with God as the main aspect. He is of the opinion that the blood of the innocent victim pollutes the land (*cf.* his references to Gen. 6:11-12,18:20; 1 Kings 21; Exod. 20:13; Num. 35:9-34; Ps. 37; Isa. 5:7; Luke 18:7-8 & Rom. 6:9-10). The sacrifice towards God is, according to him, the main issue, but brotherhood also needed to honour God in this regard.

The story of Joseph relates how brotherhood is reaffirmed after a time of serious strain on relations. Joseph is rejected by his brothers, not in the least because of his own actions. However, they do the unspeakable to their own brother by wanting to kill him and then selling him as slave. The turning point comes when Joseph in Genesis 45 by the grace of God forgives his brothers and turns the relation around to one of brotherhood and compassion. This new relation teaches us that the community of brothers and sisters can be a new community in faith. This new relation can lead to a confession of the truth of God and his salvation. Wenham (1994:433) explains the implications of the Joseph story:

> Thus, not only does the story of Joseph offer just models of repentance, forgiveness, and reconciliation and illustrate the working of divine providence in human affairs, but it reports yet another stage in the story of God's saving purpose for the whole world.

In the Torah the relation of brothers and sisters is mentioned as the cornerstone of the covenant. The true Israelite should at all times honour brothers and sisters in faith. In Exodus 22:16-31, 22-25, the widow and orphan is helped by the Lord and should at all times be honoured, no rent should be taken from the fellow Israelite in difficulties, and the community should look after the most vulnerable individuals at all times. In Leviticus 19:13-17 and 25:39-46 this principle of brotherhood is again emphasised.

Hartley (1992:315) refers to Leviticus 19:14 and the fact that those who fear God seek justice:

> Everyone needs to keep in mind the fact that God looks after the disadvantaged and holds accountable anyone who takes advantage of them.

The negative reactions of Edom towards their own brothers in Numbers 20:14-21 stress again the need to live as brothers and not to despise one another.

In Numbers 27:1-10 the story of Zelophehad's daughters is told and again it is emphasised that God's righteousness include women and that they should also be honoured as family in the household of God. Budd (1984:302-303) explains the implications of the justice sought by Zelophehad's daughters:

> Theologically the section presses the rights of women to a clear and recognized legal position within the sphere of property law … The section also affirms the fundamental jubilee principle that the unregulated appropriation of landed property is harmful to the well-being of the community.

Olson (1996:167) also affirms the implications of the story:

> They may provide encouragement and direction for those in our own time concerned about issues of justice and gender.

Bordereau, Israel and Padre (1998:12) emphasise the element of justice in the story.

In Deuteronomy 24:5-25, the concept of brotherhood and sisterhood includes the alien and the slave. The community of faith should always be the community of love. Within this community there had to be a very important link between their worship of God and their provision for the needs of people among them. Kalland (1992:147) emphasises the corporate solidarity of the people of Israel in their relationship with one another. Lohfink (1991:47) emphasises the Biblical task:

> But poverty, which rises again and again, stimulates all brothers and sisters to react against it and eradicate it immediately.

Because of this reaction, which always calls forth divine blessing, and because of the functioning system of provisions for various groups in Israel, what we read in Deuteronomy 15:4 also remains true: "There will be no poor among you." Calvin was of the opinion that the generosity of God to the people of Israel also had to be bestowed by them on the stranger, the widow and the orphan. The stranger was thus

an important motif in Calvin's commentaries in which he emphasised the grace of God, but also the command to do justice and reach out to the people in need (Jacob, 2008:152).

The story of Ruth explains also the family values even to the foreigner and emphasises God's provision through the community of the destitute. In *Ruth: A new translation with introduction and commentary* (Campbell, 1975:138) God is presented in the story where responsible people are considered acting "as God to one another". The restoration of the fullness of life to Naomi by the son as guardian also emphasises the role of the family (Bush, 1996:264-265).

Masenya (2004:59) writes:

> A sense of maintaining human integrity and self-worth in our view enables victims of harsh circumstances not to give up, but to continue to struggle as agents of change even in the face of life-denying circumstances. The story of Ruth and Naomi in the Old Testament has reminded us that the powerless have a way of coping with hostile circumstances. The powerless, however, need to be reminded that in our struggle to maintain our integrity motivated by our sense of agency, we need to fight in such a way that our integrity as persons in our own right is not tampered with negatively either by circumstances or by those more powerful than us.

The people of Israel had to look after one another. Especially the widows and the orphans had to be the centre of the help that should have been offered by the people. It is clear in the Torah that God expected of his people to show mercy and to help others. Very important is that this mercy and help for the people had to be from the perspective of brotherhood and sisterhood. Being the people of Israel and being the people of God, they had to look after one another and seek the benefit of one another because of the presence of God in their midst. Looking at one another, they, from the perspective of brotherhood and sisterhood, had to link the power of salvation in God to helping one another and helping the community in that sense. Therefore, it was not possible to leave aside the challenge to come together and be a brother and a sister for the other person.

Gowan (1987:353) explains:

> Obviously, then, what the Old Testament says about wealth and poverty cannot be taken as prescriptive for any modern society. Precisely because of its emphasis on the widow, orphan, and immigrant as the classic examples of the powerless. The Old Testament material, however, has enduring value for descriptive purposes. The Old Testament's final criterion for determining how adequately wealth was distributed in the land and how much opportunity was offered the poor to better their position was diagnostic, and it can still be used that way. That is, no matter what the economic system may be, no matter whether the region is relatively poor or relatively prosperous, one can judge how good that system is and how well it is administered, by considering what becomes of people like the

widow, people who experience a sudden, involuntary change of fortune for the worse. One can observe what happens to people like the orphan, physically and mentally unable to take care of themselves and dependent on others for all their needs. One can study what it is like to be a foreigner in that society, how many opportunities there are, and just how unpleasant it may be to be foreign.

5.1.2   Brotherhood and sisterhood in the New Testament

In the New Testament, brotherhood and sisterhood are also very important and are mentioned in many instances. It is clear from the gospels, especially in the Sermon on the Mount, that God expected his people, the disciples of Jesus, to look after one another. Therefore, people who brought peace, love and mercy are the people that will benefit in the kingdom of God. The kingdom of God is not something far away, but something near to the people living in a special sense of unity with one another and linking one another to the glorious salvation in God, which he brought about. Brotherhood and sisterhood is then very important for living with God and living with one another. There are many references in the synoptic gospels to this kind of life with others. It is clear that it should be accepted and that one should live in this very near relation with each other. Again, those people on the fringes of the community are welcomed to become brothers and sisters in the new community of God. Tax collectors and prostitutes are invited to become part of this community. This community should also reach out to these people and help them to become new, so they live as new people in God's new community. This means that people in the New Testament and that the church in the New Testament should look after the needs of other people in the community and that the church should be there to look after the needs of those who have very little. The gifts in the church community should be to the benefit of the whole community, (1 Cor. 12:1, 14:39). The importance of mutual dependence and the concern of the various members of the body are emphasised (Mare, 1980:265). Hays (1997:215) also explains the interdependence of the members of the body.

A very clear example of this is that a church should also take responsibility for those in need. Paul listens to the call of the church from Judea where there was poverty and need and he made a collection to help them as brothers and sisters. In 2 Corinthians chapter 9, the church in this sense has the opportunity to become involved in the deepest need of the community and of people in the community. The church should look after the people in need in the community so as to help the community to be free of want. Martin (1986:288) writes:

> Then, as a second motif, the collection is shown to fit in to Paul's exposition of the Christian life, which falls into the pattern of 'grace/gratitude', a nexus that characterizes Biblical religion. God's gift (Gabe) is received by our giving back to God (Aufgabe) in the delightful duty of thanksgiving.

Nowhere is the positive relation of the community of love clearer than in 1 John chapter 2 verse 7-11, chapter 3 verse 11-17 and chapter 4 verse 7-20. Brown (1982:554) refers to the love that comes from God:

> The love of God incarnate in Jesus must become incarnate in Christians; and love, which is received in and with divine life, must, like that life, be active. One might have expected the author to say, 'If God so loved us, we in turn ought to love God.' But while divine love has an element of reciprocity (which the author may be assuming), it is primarily outgoing to others, in imitation of God Himself.

God is the God of love and should always be honoured for that. He expects love from his community and of the community of faith. Brotherhood and sisterhood in faith are, therefore, of utmost importance. The community of John should be acknowledged by their sense of belonging. Smalley (1984:213) mentions the relation with God and the community:

> He does this also by associating the life of faith and love with the reciprocal relationship between the Christian believer and the Father in the Spirit (verse 24). If this interpretation is correct, it draws attention to the importance and significance of the 'togetherness', which should characterize God's covenant people, and thus may have acted as a rebuke to those who were attempting to introduce division into the Johannine community (*cf.* 2:18-19, 4:1, 2 John 7).

5.2   KOINONIA IN THE CHURCH

To understand this, we should examine in more depth what the church does. Who is the church? First of all, it should be mentioned that a church is the people of God in Jesus Christ. It is Jesus himself, by giving himself up as the true salvation of people, who calls together a church to be his followers. The church lives by the one and only proclamation and that is that Jesus is the King of Kings and the Lord of Lords of the church. The church lives from the power of Jesus Christ.

The second important thing is that the church is the people linked to one another through the Holy Spirit in faith in Jesus Christ. Thus, the church is a community of people in a special sense and in special relation with one another. A church is this new community of people linked to one another. The church is the community of God being in a wonderful presence with one another in this wonderful new community. Waltner (2003:241) writes:

> In becoming the kind of Christian community 1 Peter envisions, the church is both witness and servant in the world. It becomes the sign of the reign of God. It speaks of what can be, of what God intended to be, and of what God, by grace has made possible.

It is then also expected of the church in this community to reach out to one another and to be a community of love. 1 John explains very clearly how the church should be a community of love and reach out to one another.

The third aspect of brotherhood and sisterhood in the church is that the church should also be an example of love and kindness to one another and to the world around them. Therefore, the church should reach out not only to the brothers and sisters within the community, but also to the brothers and sisters in the world outside the community. This means that a church should proclaim a new life and a new way of leading a life with God, reaching out to one another and alleviating poverty in that sense. Poverty should be alleviated because they are listening to the word of God and the message of God.

5.3   THE BIBLE AND THE FOREIGNER

The understanding of 'foreigner' is noted in the Old Testament where God calls upon his people to do right towards the foreigner. The weak, namely the orphan, the widow and the foreigner are frequently talked about. Deuteronomy chapter 5 verse 12-15 confirms that the Lord commands the people to rest on the Sabbath because the Lord brought them from Egypt where they were slaves and delivered them from sin; thus, that is why they and the foreigners among them should rest. This care for His people also includes the foreigner. Therefore, the Sabbath is a sign of the Lord's care for his people and of the calmness in which He had brought them from Egypt, where they were slaves, but the foreigner among them must also rest because he also observes the calmness of God. Kalland (1992:55) indicates that the care for subordinate groups in society are emphasised. It is about life and death and the children of God that must live obedient (they must observe His commandments) in the tension that lies ahead so that the redemption of God finds conformity (Miller, 1990:74).

Leviticus 19 confirms that the Lord is God of the entire assembly of Israel and that His people must be holy because God is holy. In verse 33 the issue is strongly emphasised that the foreigner who resides among His people in their land, must not be mistreated. The foreigners must be treated as 'native-born'; and must be loved as the Israelites would love themselves because they were once foreigners in Egypt. "I am the Lord your God," is emphasised. God connects the care for the foreigner with the fact that He is God whom delivered them from sin. God's love for the sinner is evident and according to the scripture of the Parable of the Good Samaritan it would not have been necessary for the expert in the law to ask Jesus who is his neighbour (Harris, 1990:609). Hartley (1992:322) impressively states:

> Since aliens are ignorant of local customs, standards, prices, etc., and since they have little recourse in a dispute except for the honour of the host people, they are subject to all kinds

of schemes devised to take advantage of them. Israelites, however, are to have special regard for strangers.

They must also love others as they would love themselves:

> This command to love is motivated by Israel's remembering that they have been resident aliens in Egypt. This motivation underscores the common human bond between aliens and Israelites (Hartley, 1992:322).

It is also confirmed in Exodus chapter 22 verse 21 that foreigners may not be mistreated or endure hardship because the children of God were also foreigners in Egypt. The children of God experienced the salvation of God in Egypt and they must acknowledge it. Also in Exodus chapter 23 verse 9 the foreigner should not be oppressed because the children of God know how it feels to be foreigners; they were foreigners in Egypt. It is evident that the foreigner may not be oppressed and that the people of God must keep it in mind as they also once was foreigners. Durham (1987:328) confirms:

> Concern for the underprivileged and humanitarian sensitivity are reflected throughout the OT (Old Testament), in every major dimension of its teaching.

In Ezekiel chapter 22 verse 7 it is confirmed that the father, the mother and the foreigner are oppressed and that the fatherless and the widow are mistreated. Because of this reason, the Lord will pass judgement. He cares for and watches over the lives of the poor, the foreigner and the person without rights. In verse 9 it is confirmed that the citizens of the country oppresses, robs and takes advantage of the poor in need and oppresses the foreigner as if no law exists. The person alien to the community may not be oppressed or mistreated, but must be helped and cared for. The test is how people with no voice are treated (Allen, 1990:36).

Also in Zechariah 7:10 it is confirmed that the widow and the fatherless, the foreigner and the poor may not be oppressed and we should not plot evil against each other. God still watches over the rights of his people, but he also watches over the rights of people outside of the community because His people also once were foreigners in Egypt. Righteousness and God who watches over the truth, love and care (Smith, 1984:225) is highlighted.

Malachi 3:5 also confirms that the Lord will act as judge and that He will put His people to trial if they deprive the foreigners of justice because this will show that they do not have respect for the Lord (Smith, 1984:330).

In the New Testament the Parable of the Good Samaritan (Luke 10:25-37) strongly indicates that care is very important for the church of Jesus Christ. If a person wants to follow Jesus, it must be done in a way that is visible to the way in which you live your life with Him. To follow Christ means that you must be a neighbour to others and that you will try to help your neighbours. In that parable the different actante is very clear and the importance of it all is the foreigner that cares for the wounded person. In this parable the roles are reversed with the important message that the foreigner can also be in God's favour. For the people on the street it is very important that the idea of care is strongly emphasised.

Also in Luke 4:16-32 the various *actante* in that event are emphasised that Jesus as Saviour brings salvation, but is not recognised as such. How does He act as Saviour? He cares for the person in need. Liefeld (1984:867) states as follows:

> In summary, Luke presents the quotation and Jesus' ensuing comments as a programmatic statement of Jesus' ministry. As prophet and Messiah, he will minister to the social outcasts and needy, including Gentiles, in the power of the Spirit.

The announcement of freedom for the prisoners, sight for the blind and by reaching out so that the gospel can be taught to the poor, makes caring a very special issue that is emphasised in the teachings. Guthrie (1981:512) says that this part holds the key to Jesus' behaviour of teaching and healing. Nolland (1989:197) indicates that Jesus advocates the principle of caring:

> The Lukan Jesus is no social reformer and does not address himself in any fundamental way to the political structures of his world, but he is deeply concerned with the literal, physical needs of men (Acts 10:38), as with their directly spiritual needs.

It is also important for Paul that even though he called the people to be saved from a distorted generation and that they are saved in order to serve the Lord, he also calls upon them to spread the gospel in the communities that they live in. The gospel is the message that should be taught so that the people can hear and experience the gospel. Schreiner (2001:451) says,

> Paul does not expect life in this world to be heaven on earth, but he does expect believers to be good citizens, to give generously to the poor, to live in society in such a way that features their Christian faith and to have families that are pleasing to God. Paul does not endorse a private Christianity, where one's individual salvation does not affect public living. New life in Christ embraces and touches every dimension of the life of believers. The blessing promised to Abraham is worked out in new relationships and new attitudes in the social sphere.

The gospel is die spiritual salvation that needs to be brought to the community so that they can live together in a community of salvation. God's righteousness is not strange in comparison with the Roman Empire (Elliott, 1995:195). For Paul, the righteousness of love in Jesus Christ is important. This includes self-denial. Cassidy (2001:187) explains it as follows:

> Certainly Paul's writings testify to his conviction that faithful Christian discipleship inevitably involved a dying to self.

Reconciliation is essential in this regard. Kim (2002:217) indicates how it is God that restores the life human beings:

> … it is not God who needs to be reconciled to human beings, but it is human beings who need to be reconciled to God; and it is not by repentance, prayers, or good works on the part of the human beings that reconciliation is brought about between God and human beings, but it is by his grace that God reconciles human beings to himself.

This reconciliation is stamped on the entire gospel. It also means that the full spiritual salvation of God can reach every one.

5.4   CONCLUSION

Brotherhood and sisterhood, compassion for the foreigner, love and koinonia in the church are essential for reaching the poor from the perspective of the church. True community is when the poorest of the poor know that the church is the community of love. Present in the informal areas the church should live according to the Gospel of love. This also means taking hands with the poor.

CHAPTER SIX

6.   EMPOWERING THE POOR WITH SELF-EMPOWERMENT

6.1   SELF-EMPOWERMENT

Muller (in Tshenye, 1996:11) describes self-empowerment as follows:

> Self-empowerment is the ability of individuals to equip themselves with achievement motivation tools that they can apply for the rest of their lives.

Self-empowerment goes with the conviction that human beings have the ability to improve their circumstances. In this relation J.A. Lewis, M.D. Lewis, Daniels and D'Andrea (2003:132) refer to the possibility that a human being's cognitive and behavioural skills can be developed by self-empowerment.

The narrative operating procedure, which is used for community development, highlights the value of self-empowerment in the writing of the new story of the subjects. Du Plessis (2004:89) says that in practice this method tries to empower people so that they can become their true selves by means of the development of new alternative stories to which they can freely express.

Self-empowerment focuses on especially the activation of a person's own intelligence, experience, intuition and creativity in order to improve the organisation or the community to which they belong or their own circumstances (according to Lloyd & Berthelot, 1992:3).

Narayan (2002:14) states that the capabilities of the poor, their "assets and capabilities", could lead to the developing of new possibilities that could be advantageous.

The question of self-empowerment also has an anthropological dimension. The question is whether a person can be self-empowered to move by means of his/her own abilities to take responsibility for his/her circumstances. Is it really possible for a person to unequivocally say he/she accepts responsibility for the world he/she lives in?

6.2 THE CHURCH AND SELF-EMPOWERMENT

From the perspectives of people such as Kritzinger (1995:394-396), Swart (2003:417-424) and Nürnberger (1999), the church receives the necessary relevance from its social participation. When the church functions as a social instrument in the community, it is able to handle problems such as poverty and social issues. In this way people can be empowered and the church can receive new meaning. Kritzinger (1995:394) says that the church obtains meaning as spiritual community when it participates to the person as a whole; this can be done by reaching out to the person as social being.

Swart (2003:417-424) indicates the tension between the church, theology and development. His biggest concern is against the presumption that the church can reach out to the powerless from a position of power. According to him it is the rich and their rich churches that must be brought to new insights. A symbiosis must exist between the rich and the poor, in order for the problem of poverty to be attempted on a new, imaginative way. This attempt can only become a reality when the rich and their churches develop another type of conscience.

Swart (2003:421) says,

> The pragmatic debate's problematisation of a project approach to development suggests the need for the churches' closer affiliation with the NGO sector in development rather than the opposite position of continued separation upheld in mainstream theology and theological church circles.

Swart (2003:424) further indicates that an absolute preference must be given to the poor and that the current world systems must be refused. Against this background, the church must fulfil a social function with its participation to social issues. The political and social implications of the above-mentioned approach are evident, but it does not contribute to a new consideration of the profound problems in Africa. Social participation in the community is very important, but it is just as important to educate the individual to take personal responsibility for his/her circumstances. One of the biggest challenges in Africa is, where social programmes have failed, to take part in a new way to overcome poverty. It is within this context that people should be led in responsibility to God. The social and economic participation of the church

towards the community is not wrong, although the question, however, is how that participation must be understood. The empowerment of people adversely affected by poverty establishes new demands for the church. The substantial nature of the service of the church may however not be abandoned. It includes the connection to the gospel and the call to responsibility before God. If the church only becomes a socio-economic tool, it would lose its relevance and would not be able to really contribute to the salvation of Africa.

Van Niekerk (2002:121) indicates the complexity of the situation. He indicates that the mutual relationship between various factors and systems plays an important role in the phenomenon of poverty and the way in which it is dealt with. According to him, poverty in Africa is the result of the dysfunctional interaction between especially traditional Africa, the modern Western world and the environment (2002:122). He warns that the church will aggravate the complex promblematics by making simplistic remarks about processes that the church does not understand (2002:122). He believes that the church is able to facilitate a process where in the big role players actively participate to the problem (2002:123). He also thinks that the church can make a difference on the level of the family by inspiring people to pursue a healthy family life according to the principles of the Scriptures (2002:123-124).

Even though De Gruchy (2003b:36-39) also believes that the church must socially participate, he indicates that the individual must become self-empowered. The fact that we have been created according to the image of God, places us in a unique relationship with God and our neighbours. De Gruchy (2003b:36-39) is convinced of the fact that the church in its theology must move away from its judgement/ condemnation of the situation of poverty towards a more participatory view.

6.3   HUMAN RESPONSIBILITY

The theological question is if there is any human responsibility and if we can talk about self-empowerment if we acknowledge that people are sinful beings (Jonker, 1989:21 ff and 34; Köning, 1983:77 ff; Heyns, 1978:164 ff). The reformed approach that people are sinners and that they cannot contribute to their own eternal salvation is a fact (Jonker, 1989:77). People, however, have never been deprived of their humanity by means of sin. God has already appointed humanity in the time of Creation to rule over the world and this calling and task have never disappeared. Therefore, the potential rehumanising of the poor that live in extreme circumstances is able to keep or find their humanity (Le Bruyns & Pauw, 2004:207).

God appointed humanity as the responsible beings over His creation. Heyns (1978:125-126) says that we are created in the image of God and human beings

received a certain status and destination in this world. This is obviously not only a static situation, but also a dynamic event; meaning human beings must also become what they are ... This is why the whole person, the way in which he lives and acts is the image of God. In what He is and in what He does, provides a view of God.

This responsibility did not disappear with the fall of humanity. God still requires responsibility from people (Jonker, 1989:198). The question now is: What role can self-empowerment play in performing this responsibility? The fact that humans are anthropologically the image of God implies that they have a responsibility to take part in the development of the community and the activities of the world around them. Kirk (1999:176) indicates how God appoints great responsibility to humanity. It confirms the value attached to the individual, as rightly indicated by Roscam Abbing (174:118 ff).

Thus, in theological terms self-empowerment is not a strange concept; it completely corresponds with the idea that humanity indeed is placed accountable before God. Nel (1994:95) indicates how the true believers receive talents and tasks from God. This responsibility towards God includes that he/she must act responsibly towards him-/herself. Furthermore, there is another important element that comes to mind: According to the New Testament, the redemption of God in Jesus Christ has universal meaning. The redemption in Christ is not limited to a few; the redemption is spacious and all-embracing. It is evident, though, that this redemption in Jesus Christ should not be comprehended as universalism, but it should be recognised as an offer of universal spiritual salvation for the whole of humanity. The redemption in Christ wants to redress the accountability of humanity, so that self-empowerment from Christ can flow naturally from this.

Van de Beek (1996:280 ff) indicates that humanity should realise that they must live before God in the space He has created. Humanity is created in the image of God, but is still the creations. Van de Beek (1996:320) explains it by stating that it is difficult to analyse these people in what they are, what they must be in their relation to God and God's relation to them and in their final destination. However, these people are creations of God, the produce of his hand, called by his word, living through the Spirit we are people from God, these people are at the same time always responsible for each other and to God.

Humanity must realise what their limitations are, and also must also be aware that he/she reflects God in the world.

The concept 'incarnation' also plays an important role in the comprehension of this plan in which humanity stands before God (Musasiwa, 1996:203). The incarnation of Jesus Christ emphasises the 'yes' of God. The 'yes' of God for humanity means that people can live anew with new accountability before God. The negative is overcome by the incarnation of Christ, which in turn rectifies humanity before God.

6.4   SELF-EMPOWERMENT AND HUMANITY'S RESPONSIBILITY

Self-empowerment viewed from this (Christian) perspective, means that people will accept responsibility for their lives (including their work circumstances) and that they will do something about it. But now one wonders about the reasonability of this statement? Can people who live in the most extreme form of poverty do anything about their circumstances?

There is the illustrative example of the person that is too poor to buy a fishing rod in order to learn how to catch fish. The person is so poor that he/she must first find a fish in order to appease his hunger (Van der Watt, 1992:24). The problem, however, is not solved; we have no guarantee that this person will learn how to catch fish if he finds a fishing rod, and rise above his circumstances.

The calling of the Christian community is to participate in all communities in order to radically change the situation. Also, the communities outside of the church must be involved by means of empowering the church. The person that is not at ease in the church should not be excluded from the empowerment of people in order to improve their circumstances. This is why the primary alleviation of poverty will still be the main objective in the church's involvement with the community, but urgent attention must be given to self-empowerment to lead the community to total self-development.

6.5   THE PLACE OF SELF-EMPOWERMENT IN EMPOWERMENT INITIATIVES

Empowerment initiatives are, as already mentioned, important in Africa: Africa cannot be left to fend for itself. But on the other hand there must also be self-empowerment initiatives. These initiatives in Africa must lead to the fact that people accept bigger responsibility for their own lives. Empowerment initiatives must thus play a role in the idea that people must be helped in order to help themselves. These programmes often fail because the people for whom it is meant do not participate in the planning or application thereof. Those that need help urgently, do not feel part of various aspects/phases of the programmes. Self-empowerment is when a person makes a contribution to his/her own change for the better.

6.6   CAN SELF-EMPOWERMENT SUCCEED IN AFRICA?

6.6.1   Are there any expectations that it will succeed in Africa?

This is a difficult question to answer, and one must take certain issues into account with the formulation of an answer: the various cultures in Africa; the level of development in various places in Africa; the willingness of Africans to participate in upliftment work; and their capability to make cultural changes/leaps in order to empower people. The answer to the above-mentioned question will vary according to the circumstances to which it applies.

6.6.2   The danger of fatalism

Van der Walt (2003:39) indicates the danger of fatalism within the African context. This fatalism is fed by a cultural belief that there is no possibility to take part and to improve your own circumstances. Van der Walt compares the Christian life- and worldview with fatalism, namely that transformation/transendering of the cultural world is possible and that it could lead to people being empowered.

6.6.3   Successful self-empowerment in Africa

A typical example of self-empowerment is the "Helpmekaar-" movement [literally means to help each other] established in the Afrikaner nation. The "Helpmekaar-" movement consisted of poor people that wanted to change their own circumstances. After the Rebellion of 1914 various Afrikaners, especially in the Free State, were left impoverished due to the effects of the rebellion (Van Schoor, 1960:29 ff). A national movement was established with the objective that impoverished people (including those that were adversely affected by the Anglo Boer War) would take responsibility for each other (Van Schoor, 1960:32 ff). People, who had no chance to become a part of the major economy made very special contributions. Kestell (1918:11) mentions that a political judgement about the Rebellion would not be fitting, and that a deeper neighbourly love rose from the impoverished circumstances; people supported each other in order to solve the problem. They managed to increase the level of education by means of donations, and with the improvement of their education they managed to find a place in the economy.

Students were generously supported (Van Schoor, 1960:57). According to the following:

+ 1928   156 students at £26,004
+ 1938   480 students at £45,803
+ 1943   802 students at £65,835

The "Helpmekaar-" movement managed to mobilise the population, via a strong emotional calling, to contribute to successful upliftment work. However, the question is whether the potential for upliftment had already exited and that the "Helpmekaar-" movement only realised its goals. This indeed must be acknowledged.

6.6.3.1 Dutch Reformed Church in Africa (DRCA) Rehauhetswe Mangaung

Some do suppose that the communities living in informal housing areas are not capable of self-empowerment. There are, however, examples of church communities in these areas that were able to empower these communities in order to do something about their impoverished situations. One of these examples is the compassionate commission of the DRCA-community Rehauhetswe, which reached out to the impoverished and helped the community to become mobilised and take part in upliftment (Verster, 2003:260). During this process, families that were living in the most extreme form of poverty were visited. Help in the form of food, as well as other means were supplied and the church also raised funds for the poor. This came from the church (Verster, 2003:260). Various problems were encountered during the implementation of the project, but the initiative indicated that self-empowerment is possible.

6.6.4 Demoralisation of self-empowerment

Self-empowerment is extremely difficult to conduct in countries where dictatorship such as Marxism-Leninism, where it is imposed how people should act, occurs. These people cannot do much about their circumstances because this type of oppressive system removes any initiative. Extreme excessiveness of globalisation could lead to dehumanisation and deprive people from the opportunity to take part in the change of his/her circumstances (Botman, 2004:319). The pursuit of self-empowerment is, however, always worth the effort: people that have been uplifted in this way become productive citizens and pillars of strength in their communities.

Before the Second World War, the opportunity existed in South Africa to take part in a market economy that was at least free to some extent. With the help of the "Helpmekaar-" movement and its emphasis on education many people utilised this opportunity and in this way many were empowered.

6.7   ABSOLUTE POVERTY AND SELF-EMPOWERMENT

6.7.1   Empowerment and fate

We should however also take a closer look at absolute poverty in which there is no hope. When people have been reduced to total helplessness, one might question if they can help themselves. Then it is postulated that a helping hand must first be offered to help them get on track. In this regard, we can refer to the gripping novel called *Fateless* by the Hungarian writer Imre Kertész. In his review of this novel, Eben Venter (2006:4), firstly writes an introduction about the tragedies experienced by many people. He refers to a 16-year-old mother that lives in the Prince Albert Valley together with her mother and her 'bybie':

> Even now, after 1994 with its so-called opportunities to be empowered, will change nothing for Doreen. She will age in the same house, will become even poorer and will eventually die.

The reviewer then moves his attention to the work of Kertész. In this work it is indicated that people can end up in situations where fate cannot be prevented, e.g. for the Jews during the Second World War; nothing can be done and the misery increases until you are helpless and trapped.

This novel investigates the way in which a person would react in this type of situation: If you take responsibility for yourself, would you be able to change the way in which fate will determine your life? Would you be able to change your predetermined destination by means of your humanity? How to experience true freedom and how to determine your own 'fate' underpins this novel.

The main character, a young Jewish boy that ends up in a concentration camp, perceives his fate very differently to what he would have anticipated. The key to this for him is the concept of time (Kertész, 2006:250). When time is measured in seconds and again in minutes and hours, life becomes bearable (Kertész, 2006:250).

The boy also wants to deal with his 'fate' differently than the other Jews did:

> It had not been my own fate, but I had lived through it, and I simply couldn't understand why they couldn't get it into their heads that I now needed to start doing something with that fate, needed to connect it to somewhere or something; after all I could no longer be satisfied with the notion that it had all been a mistake, blind fortune, some kind of blunder, let alone that it had not even happened (Kertész, 2006:259).

At the end of his review Venter (2006:4) asks himself if the above-mentioned 16-year-old mother would be able to put her dreadful existence aside and determine her own fate. The reviewer concludes that he is not able to answer this question.

An interesting correlation can also be linked to the work of Viktor Frankl (1987). The 'to give meaning to' in extreme circumstances of misery also indicates to the possibility that people are able to rise above their circumstances.

From a theological perspective, the question on self-empowerment can be answered. A Christian believes that God would never leave the religious person, even in the worst of circumstances, over to fate. Self-empowerment and changing your fate will always be a possibility. By the grace of God through Jesus Christ, the Lord will take action in our lives and will change our existence positively.

The question, however, is whether the person outside of the church community can also be empowered by means of self-empowerment. As previously mentioned, we as human beings are able to improve our circumstances from our own humanity from the empowerment from God. Precisely the point of common humanity allows the church to play a role in the larger community. Humanity can be inspired to take responsibility for their future. From a Christian perspective the preaching of the gospel would not keep away from placing the person as a new person in Christ before God.

6.7.2   Empowerment and self-respect

Bruwer (1994:66) indicates how important self-confidence is towards the eradication of poverty. Although the overemphasis of the individual may be dangerous in Christian terms, it is in fact self-confidence and self-empowerment that opens the door for transendering poverty.

Bruwer (1994:66) writes:

> Self-reliance is the way out of dependence.

Arigbebe (1997:86) puts it as follows:

> Self-reliance is thus not merely a nice attribute that a people might or might not cultivate as they struggle to develop. It is an absolute precondition for those who seriously mean to achieve self-transforming development.

Herbinger (1999:12-13) indicates how perspectives such as development of participation could create the possibility to empower communities. When empower-

ment is a possibility, the community must become part of the development. Self-empowerment plays a very important role in this.

The perceptivity of the poor will not only lead to a better understanding of their circumstances, but will also lead to more effective provision of help and further development (Robb, 2002:xxv). The potential role that the impoverished play in their upliftment must not be underestimated (Baaz, 2005:176). People offering help and money should take notice of this because they may become aware of things that previously might have been ignored (Chambers, 1997:217).

6.8   NEW PERSPECTIVES IN AFRICA

6.8.1   Guidelines for the creation of hope in Africa

In truth it is possible to suggest certain projects of self-empowerment in Africa.

6.8.1.1 *Economic self-empowerment*

Stokvels are examples of economic self-empowerment. Communities with limited resources can use Stokvels to financially empower themselves. Kritzinger (1996:109 ff) indicates in an interesting article that Stokvels are indeed the way in which various communities combat poverty. Not only does it enable the poorest of the poor to obtain certain goods that would otherwise have been impossible, but it also enables communities to buy e.g. wholesale groceries in order to save more and survive financially (Kritzinger, 1996:117). Trust and support are characteristic of these savings clubs. Kritzinger (1996:119) also indicates the dangers that are accompanied by the parties held at some of these meetings. It remains, however, to be a positive way in which impoverished people can survive. Kritzinger (1996:121 ff) is of the opinion that the church must participate in these Stokvels in order to promote the principles of sharing and togetherness and to keep a watchful eye that the movement is not engulfed by greediness.

Kritzinger (1996:123) suggests the following:

> The development of mutual banks and other community-based initiatives in which Stokvel members retain control of the institution should be encouraged. That could prevent the hard-won gains in self-reliance and personal empowerment from being lost, as Stokvels get co-opted by equity-controlled institutions and thereby lose their accountability to their own contributing members.

The foundation for self-empowerment is hidden in Stokvel groups and can be positively utilised.

6.8.1.2 Education

Kamper and Mapuru (2006) indicate how education may become instrumental in self-empowerment, There are a few schools that function properly in the poor communities and the learners are empowered to rise above their circumstances. The schools that were investigated in their research were reluctant to indicate success factors. Two themes are highlighted, namely inspiration and consultation. If the principal of a school inspired and consulted, the school would signify positive outcomes (2006:572). The centre of success is called a partnership.

Kamper and Mapuru (2006:574) come to the conclusion that it seems that *partnership* can be such a theme. Partnership entails communal vision, planning, expectations, ownership, participation, teamwork, commitment and accountable, as well as mutual respect and trust – all of which are core elements in the factors that can be identified in the present literature and empirical research that may be important for school success in a poor community.

Education most definitely can serve as a tool for inspiring self-empowerment. The church would have to take this challenge further.

6.8.1.3 Partnerships

Partnerships are not only an important element in education, but are also an important element of alleviating poverty (*cf.* Kamper & Mampuru's, [2006:574] reference to Kritzinger). Partnerships can lead to the empowerment of groups and people on multiple levels. Partnerships could lead the impoverished to self-empowerment. The industrialist Anton Rupert (1981) has managed to empower communities for the creation of a better future by means of a dynamic programme. He indicated that opportunities must be created to enable the poorest of the poor to share in the riches of the bigger community. It would eventually lead to the fact that people would realise ownership and fully make use of their opportunities (Rupert, 1981:83). The principles are still, however, relevant. It is depended on the creation of new job opportunities. Where partnerships empower people, the positive creation of various opportunities will follow. The church could inspire the community to take part and become involved and to manage poverty in this new way.

It probably has no meaning to try to change Africa from the outside without input from the inside. This approach has been followed up many times without success. Although it is clear that help from elsewhere should come, it does signify that a new approach is needed. The only hope lies in the fact that we should get involved in projects in Africa, we should try to experience the circumstances in which people conduct a survival battle, we should try to change the destiny of people's lives from

within by teaching them to empower themselves. This can only be done if people realise who he/she is before God, and how the grace of God in his/her life can be seen. Put another way: People should realise how much potential he/she has if God is allowed to play a vital role in his/her life. For the broken person on this continent it means that the culture of Africa must in a sense be transformed.

Van der Walt indicates in this regard the transformative power in the Gospel. The emphasis should not be on the Western understanding placed on anthropology, but on the evangelical understanding of it, namely that God intervenes and brings salvation for the people. Van der Walt (1999:41) says that the churches and Christians in Africa have an urgent need for a deeper and broader understanding of the Gospel that could give to the Christian testimony a pervasive influence over the length and breadth of human life.

To succeed, we need to aspire to hope, self-worth before God and a new life in Christ. Verster (2002:271) says 'hope' that could change people's attitudes must be created. Once people start hoping they will find new courage to participate in the macro-economy and will exert influence. They will assume that they own their own circumstances as people of God. It offers new hope for a better life – regardless of misery and suffering.

6.9   GUIDELINES FOR THE CREATION OF HOPE IN THE INDIVIDUAL

In the narrative approach the creation of new stories is extremely important. New stories can help the individual to see his life in a new, fresh way. Such a story may give another perspective on the life, especially if his/her inherent self-worth is emphasised. Very important: hope can be obtained when self-worth of the individual is restored and the meaning of the individual's life is confirmed before God.

Du Plessis (2004:104) indicates how perspectives of self-empowerment in rewritten stories of the communities can lead to growth and development. The problem can then be looked at and reinterpreted anew. The individual is not only created according to the image of God, but is also the accountable being before God. This means that the individual can become part of the creation of hope. It is of significant importance to initiate this aspect and to expand it. In Jesus Christ, the incarnation becomes the model according to which the new responsibility is accepted and executed. People that live from these new responsibilities, can also be guided by the process of growth.

6.10   EMPOWERING THE PEOPLE ON THE STREETS

The religious communities will have to endeavour together with the local authorities to apply for certain areas in the informal housing areas where certain structures can be built and that they can use together. Working together would, for example make crèches, education opportunities and even certain means of tertiary education possible and even literate people could receive further education. The great need in the informal areas is that the communities could really be helped to build structures where they not only can hold Sunday worship services, but that they could also look after people who need care during the week. This means that in informal areas various church denominations must be willing to join hands and become involved in the community by asking how their community can be served best. Douglas (2006:26) writes:

> Careful analysis is required to ascertain the complex social, economic and political controls of peri-urban life and environmental change. Often the influence of the rich and powerful is only part of the picture. Subtle intra-group dynamics among the deprived and powerless can be significant in deciding if projects, whether locally inspired or externally supported, succeed and become sustainable.

The weakest person in the community would need the most attention. When approaching people on the street, the church must keep in mind that many of them suffer from serious illnesses such as HIV and AIDS. When reaching out to these people, it must be kept in mind that HIV/AIDS has a disastrous effect on people and that the church must care for them. In handling this, the church would in cooperation with other societies manage to identify people who are sick at home and who need help. Signs of God's love will have to be erected.

Cell groups should be formed that can reach out to people in need to take care of them. The deep distress of people can only be addressed if they are helped in this way. This is the only way in which the church can truly bring healing in this broken world.

The church will not be able to impose structure on society from a top-level position, but will rather be able to look for ways from within the community in which they can be helped and how the different structures can work together to build the community.

Regarding projects, if the different churches and fellowships can find a place of common ground, the handling of projects, including the MUCCPP in Bloemfontein (Mangaung University of the Free State Community Partnership Programme), is of particular significance. Smaller congregations would be able to participate in these projects and the community would receive help on a larger scale.

In that way the community could be helped and further upliftment work can be done. Such projects should primarily be directed at people that live on a very basic level in their community, in order to help them to become self-sufficient by performing amongst other things agricultural projects, chicken breeding projects and other projects that could be done on a very small scale in a small area.

Another issue that arises from the respondents' answers in this research is the question of whether the community can be helped to communicate with the government. The government and authorities have a big responsibility towards the people living in informal areas. It already became apparent that informal areas are not going to vanish overnight. On the contrary, these areas are expanding. The authorities must give attention to participation in the communities and informal areas. Mukhija (2003) writes:

> I believe that there is a more imaginative way of conceptualizing housing improvement and squatters as developers. It is difficult for the slum-dwellers in Mumbai, or in any other city, to be developers, in the narrow sense without merely being co-developers in a misleading nominal manner. Squatters should be the developers in the sense of controlling decision-making, deciding the housing improvement approach, and capturing a key share of increased value of land.

Development must be humane and the individual must be taken into account (Hazel & Parry, 2004:187). Swanepoel (2002:3) writes:

> No physical development can be divorced from the person and no human development can be divorced from the physical. All development must have a single focus. The focus is the human being.

The community in the informal housing areas must also be guided towards welfare:

> 'Livelihood strategies' used by an individual or household that have positive outcomes will mean that 'vulnerability' to outside shocks is reduced. An individual or household will then be more resilient to changes in the external environment. The term 'well-being' is used as a relative measure of how vulnerable or resilient people are within the urban environment. Therefore, vulnerability and resilience are at opposite sides of the measure for well-being (Nomdo, 2002:196).

6.11   SOME SUGGESTIONS ON ENTREPRENEURSHIP AND THE CHURCH

How can the church help with entrepreneurship? First, the church must help people to realise their own potential, to have hope in themselves, to realise that they are new people and that they have hope. This new situation of people in their lives can change it totally so that they can realise that they have hope and now they can realise that they are people of great value before God. Because they have value before God, they can also have value for the community. In this sense, entrepreneurship means that the church can develop people to start anew and to develop in a totally new way. This can be achieved by making people aware of their relation among themselves. The church can also help in this abject poverty to influence people to start working themselves into a better situation. A person must get involved in the situation, and the church can help people to understand that they can get involved in the situation and change it. A new realisation of this involvement is, therefore, very important. The main task of the church is to 'inspire' people to become entrepreneurs in their own right.

Van Niekerk (2005:260) suggests the following:

> Where the prophetic voice of the church was prominent in the struggle against apartheid, and remains important, there is also a need for Biblical wisdom, in the sense of mastering the practical art of living. Such wisdom would have to make full use of Western science and technology as well as indigenous African knowledge and experience. Reconciliation between people and nature can perhaps take the form of sustainable development and new technology; reconciliation between cultures could perhaps produce a modern African culture and a suitable form of the African Renaissance; theology could perhaps contribute to reconciliation by promoting interdisciplinary synergy in the academic community, and between the scientific community and the poor.

Van Niekerk (2003:1305) also explains that in a Christian worldview where the power of chaos, sin and death is never underestimated, the church can warn against over-optimistic development programmes. On the other hand, the kingdom of God as proclaimed by Jesus Christ gives hope and leads to new possibilities in communities.

However, the church can never become an NGO or governmental organisation. The church is the church of Christ and it is tasked to be church in fullness, bringing hope in desperate situations through the living word in Christ and the Holy Spirit.

The challenges remain to be particularly cumbersome in informal areas. Even the people on the street are looking towards the church for guidance to alleviate poverty and to manage their spiritual needs. On the ground level, church communities will have to act together to handle the extreme circumstances. The church has to be faithful followers of Jesus Christ.

7.   THE CHURCH'S REACTION ON HIV/AIDS

7.1   QUESTIONS ABOUT THE CHURCH'S CONTRIBUTION

From the earliest times it appeared that the church has a special mission to alleviate poverty. Acts chapter 6 verses 1-7 indicate that the widows and orphans are looked after. In following Jesus, the impoverished people are seen as neighbours to whom the love of God must be shown. The missionary history displayed in a unique manner the special contribution that the church has made through the centuries to the alleviation of poverty and solving other rendered social crises (*cf.* Webster, 1982:765 ff). The contribution of the church was sometimes flawed and not enough attention was given to the comprehensive needs of people; the church placed more emphasis on repentance. The urgent need of people was still in sight of the church.

7.1.1   The church's reaction to HIV/AIDS

The church's contribution to the crisis is often questioned. P.J. van Dyk and A.C. van Dyk (2007:683) indicate that the church not always played a positive role in managing HIV/AIDS. The actions and behaviour have been described as indifferent, resistant towards people offering help to sufferers and even negative. The negative reactions include the emphasis that HIV is the effect of immoral behaviour that could cause discriminative actions against sufferers. Religious communities sometimes promote stigmas about HIV/AIDS. P.J. van Dyk and A.C. van Dyk (2007:694) explain:

> The results of this study have further emphasised the fact that negative attitudes towards HIV-positive people and condom usage often exist among religious workers and members

of the congregation who are most active in the church. Negative attitudes are also most often associated with people of lower educational levels, rural people, black members and men.

Mageto (2005:295) refers to the negative reaction towards HIV/AIDS:

> The church's response to HIV/AIDS has been slow and mostly coupled with judgmental and exclusivist spirits. In fact, with a few exceptions of either congregational ministrations or individual Christian associated with the epidemic have either been declared a natural punishment from God or said to be the outcome of witchcraft.

There are also indications of reactions in which the church recognises the severity of the crisis and wants to offer an answer from the Bible. Responses to the challenge of poverty and HIV/AIDS also include the provision of assistance. The Pentecostal churches that traditionally had a negative view of social involvement, now show greater empathy with social problems. Attanasi (2008:206) indicates that there are strong indications that they also seriously contemplate the social aspects of the Gospel:

> As such, South African Pentecostals may be slightly more likely than the broader South African population to see working for justice on behalf of the poor as their duty and less likely to say that AIDS is a punishment from God.

7.1.2   Observations on the role of the church

Ayers (1995:210) believes that the church should be the salt and light in the darkness (Matt. 6:13-16), love thy neighbour as thyself (Luke 10:25-37), to forgive as God has forgiven us (Col. 3:13), to love mercy (Micah 6:8), care should be promoted (Col. 3:12), not to judge (Luke 6:37-38) and to allay fears (2 Tim. 1:7) because God asks us to correct the crisis of HIV/AIDS with a living faith.

Allen, Cox and Matlock (2002:86) refer to Jesus' reference to healing testimony and come to the conclusion that it spells out the task of the Church:

> Such healing manifestations were a testimony of the Messiahship of Christ. Tending to the sick is one way in which, as followers of Jesus, our love is translated into action.

Mageto (2005:297) points to the teaching task of the church. The church must take the lead in giving information and exposing people to various aspects of handling of the epidemic. The promotion of a healthy family life is also emphasised. Getu (2003:59) stresses the positive aspects of a healthy, ethical sexual life.

Haddad (2006:88), however, indicates the brokenness of the service:

> Treatment, I know, can save lives. But of course this is not enough. We need to continue wrestling with our faith and the resources it offers to grant liberation and life to those who suffer. Now is our moment of grace and opportunity.

Karamera (2004:80) indicates that the church has various resources available to bring about change:

> The church has a lot of resources to win this battle. The community of believers, using God's Word can rekindle hope and cause spiritual and emotional healing to the broken-hearted. They need to carry Jesus' invitation to those '[...] who are weary and heavy laden [...]'. Many Christians and clergy who have experienced Jesus' healing power are already involved as healers as they share their experience. Our task is better to equip them and encourage them to be more effective. We need to look out for gaps and plan to fill them.

The pastoral aspect of the church's work is actively of importance. Kiriswa (2003:97) indicates how it can happen on the first level:

> Apart from establishing homes for orphans and health facilities for persons living with HIV/ AIDS, the Church is also challenged to review and strengthen its approach to the pastoral and spiritual care of the sick with special attention to persons living with HIV/AIDS. This can be done through Small Christian Communities in conjunction with the affected families and their infected members.

Mwaura (2008:47) indicates the ecumenical participation of the church. The networks of leaders in Africa brought about ecumenical relationships. Mwaura thinks that the main focus of the church should be on changing relationships, e.g. where women are degraded. It can, according to him, take place where seminars and workshops are organised to make the youth sensitive to gender issues and to promote the respect for women so that households can carry the burden of caring for the sick together, to tackle education to cultural practices that are detrimental to women, the promotion of human rights and active actions to alleviate the promotion of human rights and active measure to alleviate the burden on women and girls.

7.2   PRACTICAL INTERVENTION

The social erosion of morality has radical consequences. This is why it is imperative that the church becomes holistically involved. The danger of a superficial message must be indicated. Mombo (2005:64) expresses strong critique on the prosperity gospel. It is mainly the sick that develop a false impression. God only becomes the One

who performs miracles. The prosperity gospel, according to him, affirms the life of the rich and provides little comfort for those that remain ill:

> The prosperity gospel shifts blame from the tangible factors that make so many people poor to the poverty-stricken themselves...

Mombo (2005:65) indicates that the gospel is much more inclusive:

> The Christian message's implications, however, extend far beyond our immediate society, promising a fullness of liberation neither attainable nor imaginable in our present world. It is not a message detached from society, but a message of involvement and concern; for all of creation in its wholeness.

Poverty and the challenges posed by HIV/AIDS are drastic and need to be dealt with. Poverty has to be treated with all the capabilities of the church, with the understanding that the thriving diseases need their full attention.

7.3   A CHRISTIAN-ETHICAL APPROACH

A Christian-ethical approach must be deduced from a theological life- and worldview. This must be confirmed anew that God is the Creator who created humanity in His image. Humanity, therefore, has a responsibility to live before God as image of God. Humanity is also the total in-sin-fallen people and would not be able to experience salvation without the redemption of sin. The redemption in Christ brings about the total recovery of humanity determined by the life of gratitude. In this context, Heyns (1982:192) makes some important points. The ethical actions of humanity are addressed to human beings. People's view in ethics is very important. Humanity, according to Heyns (1982:192), is fundamentally determined by the once spoken word of creation and the word of providence. But only from the Scripture can the ontic quality of humanity be understood. Heyns writes (1982:205) that the relationship with God is certainly the main or root ratio in which he stands, and is constitutive of our essence as a person. Entirely apart from the question of whether we consciously recognise this relationship and accept God as the Source of our life, be thankful for it, praising and worshipping, people outside this relationship cannot exist.

It is indeed crucial for dealing with the issue of poverty and dealing with HIV/AIDS in this regard. The salvation in Christ is crucial.

The Christian ethical approach should be followed and requires a Christocentric approach. The question must be asked whether a Christocentric approach opens the door for a full ecclesiastical response where the church has a clear and

complete formulated answer. Would a Christocentric approach open the door for full engagement? A Christocentric approach creates the opportunity for people to approach the perspective of a favoured because Jesus Christ as true God and complete being determines the fullness of life. If the matter is approached from a Christocentric viewpoint, the meaning of life and hope will be more clearly expressed. This includes the problem of poverty and HIV/AIDS.

7.4 WHAT IS THE MEANING OF THE CHRISTOCENTRIC APPROACH?

The good testimony of Jesus Christ creates true humanity. He is the One for the other, which creates possibilities to truly stand before God as human beings. True humanity is found in Jesus, who gave Himself in death. Life can be found in Him where He as a perfect person and true God brings us fully before God. The most displaced are in fact found in Christ. He is the One who brings unity with God.

Christ himself is the One that creates the possibility of humanity, even for those who have fallen deeply into sin. It is true that Christ conquered death and that He can give life. Precisely in Him life becomes possible for the poor or HIV/AIDS-infected person because the emergency/illness and the effects and causes thereof are transcended. The church would never approve a simple humanitarian approach, but basically follows an approach where the relationship with God in Christ is created.

It is expressed in Romans 5 where God acts against people who stand in enmity against Him. Schreiner (1998:257) points out that the wrath of God is taken away.

Moo (1996:307-308) puts it as follows:

> Paul accentuates the love of God manifested in the cross of Christ by reminding us that the pinnacle of human love is the giving of one's life for a person one is close to – a spouse, child, or combat buddy – whereas God sent his Son to die for people who hated him (verse 8).

Harrison (1980:59) explains:

> It was for 'sinners' Christ died, for men who were neither 'righteous' nor 'good'. The contrast is between the tremendous worth of the life laid down and the unworthiness of those who stand to benefit from it.

The radical acceptance in Christ is radical and complete. Precisely in the acceptance of humanity in new relationships with God creates hope. This hope is completely

determined by the second Adam in His abundant grace, much more abundant than the first Adam's sin. Schreiner (1998:285) puts it as follows:

> The depth of Christ's grace is revealed by the undoing of Adam's sin, for grace would not shine as brilliantly if it did not involve the conquering and subduing of previously existing sin.

Jewett (2007:389) also refers to the meaning of the Christ-event and shows that the overwhelming victory includes the end of sin and that a new rule comes from grace. Dunn (1988:300) puts it as follows:

> As sin and death encompass the whole of the old epoch, so grace encompasses the whole of the new. As grace became present in its overflowing abundance as the gracious act of Christ, so the rule of grace will continue on into the future into life eternal.

Also Fitzmyer (1993:422) confirms that Jesus' obedience brings salvation to others:

> The many will be constituted righteous through Christ's obedience because God has in Christ identified himself with sinners and taken upon himself the burden of their sin; hence they will receive as a free gift from God that status of uprightness, which Christ's perfect obedience alone has merited.

Especially in the second Adam the possibility exists for the church to bring salvation to humanity. This creates new opportunities for pastoral salvation.

In 1 Corinthians chapter 15 the resurrection of Jesus Christ is described as the foundation of hope. Conzelmann (1975:249) emphasises the salvation in the resurrection:

> Christ is not merely the first to be raised, but is constitutive for our being raised; the dead will be made alive 'in him'.

The church that lives from the hope in Jesus Christ's resurrection sets itself on people with hopeless expectations of eschatological salvation, but also a life of uncertainty, and lack of restrictions because people find the hope of life with God in Christ. In addition to this faith in Christ must be confirmed.

The universal meaning of Jesus as Lamb of God in Revelation 5 makes it possible to bring salvation and hope of the new expectation to everyone. Aune (1997:337) shows the relationship between the Lamb's glory and Daniel 7. The teophany of Daniel 7 is here confirmed in the 'investiture of the Lamb'. Also Mounce (1998:138) confirms that salvation comes through the Lamb.

> By his sacrificial death the Lamb has taken control of the course of history and guaranteed its future.

The paradox between Jesus portrayed as a lion and lamb shows the victory he achieved, but as the crucified (Boring, 1989:111). Johnson (1981:468) also stressed the theme of the wounded Messiah:

> Symbolically, the one on the throne thus authorizes the slain messianic King to execute his plan for the redemption of the world because in and through the Lamb, God is at work in history for the salvation of humanity.

The suffering of the Lamb for the cause of justice broke the power of the powers and dominions (Kovacks & Rowland, 2004:74). The Christology is raised despite of the image of the wounded Lamb. The Deity of Christ is emphasised throughout (Osborne, 2002:266).

This universal message of the salvation of the Lamb has profound meaning for those who suffer from HIV/AIDS and for all people living in poverty. This does not exclude anyone. The rallying point for the reconciliation in Christ to find remains unchangeable.

The rallying point to find reconciliation in Christ remains unchangeable.

Richardson (2006:49) refers to the meaning of the cross:

> Once it is realised that Christian ethics is rooted in a community, which remembers the crucified Christ, and that those who make up that community are shaped by their discipleship to that Christ and their belonging in his community, it can be seen that such ethics must be different from other ethics.

7.5   THE FUTURE FOR THE POOR AND THE PATIENT

7.5.1   Approach to the poor

With regards to the poor, the church has to, more than ever, approach humanity as a whole. From a deep Christocentric approach must there be aspired to comprehensive salvation for all people. Knowing the claims that poverty alleviation sets to the Gospel, the church has to reach out from the full humanity of Christ issued to the neighbour, while from the divinity of the Son of God strive to help people in their totality to be reconciled with God.

One of the most important aspects is to see those in need. The church will have to be the tool that focuses the community on those who have little and are deeply vulnerable. This allows the church to inspire the community. The church will, therefore, continue to engage with the people who are least esteemed in the community.

7.5.2   Approach to the patient

Concerning HIV/AIDS, the church needs to ask itself more than ever what the best way would be to get involved. The church must not only deal with the problem of poverty, but should also get extensively involved in the social and medical problems that arise around poverty.

In what practical way will the patient be approached? Getu (2003:55) points out the assistance that must be provided so that people may be able to care for patients themselves and to initiate preventative action. Stillwaggon (2006:196) believes that the treatment of HIV/AIDS should not occur in isolation. The reasons, which he supplies, are the following:

✦ Sex and sexuality should not be separated from a healthy attitude towards life.

✦ Clinics should not stigmatise people by specifically being called HIV/AIDS clinics.

✦ Programmes offered to grow healthy lifestyle habits should be moved to broader borders than only HIV/AIDS.

✦ Several workplace and community programmes that deal with HIV/AIDS do nothing to change the circumstances under which people live, which brings about specific conduct. This needs to be addressed urgently.

Pharaoh (2005:21) indicates that three essential elements must be present in the management of HIV:

✦ The prevention of new infections;

✦ The treatment and care for people living with HIV/AIDS; and

✦ The tempering of the current and future impact of the epidemic.

De Jong (2003:138) warns against a uniform approach where the various challenges are not taken into account. Different organisations with different starting points should also have different approaches. This may also carry some meaning for the church. The church's own nature must be set off.

Dickinson (2007:34) stressed the great danger that myths about HIV/AIDS are still being spread and that education is essential to combat these myths. Desperate people mistake the myths for solutions. The church should be able to help desperate people with sound information.

7.5.3   Overall approach

The church can by means of the following directly become involved with the extreme demands of poverty and the epidemic involved:

✦ Creating hope in the life with the second Adam in the abundance of grace in Him;

✦ Providing clear guidelines for an ethical life and how to responsibly respond to the demands of modern life;

✦ Holding Christian clinics for counselling to follow immediately after testing;

✦ Providing food to combat the primary deficiency that sometimes causes the diseases and the patient to pass unto extreme poverty;

✦ Promoting koinonia to catch and to assist people in the church so that in spite of their sin and misery they can experience salvation in Christ; and

✦ The development of processes to alleviate poverty by means of partnerships.

The church is the new community on this earth. The church must create hope for the poor, sinners and the ill.

7.6   CONCLUSION

The challenge to deal with HIV/AIDS and poverty simultaneously is a tall order and very important, but must also be undertaken with humility. The church can never boast itself. The church is broken, but rejoice in the Lord who surrendered Himself for the people. The church is a beacon of hope in the brokenness of others by also being broken. The church, however, indicates to someone that offers more than the church itself can offer, namely the Lord Jesus Himself.

The church's contribution to the crisis is often questioned. P.J. van Dyk and A.C. van Dyk (2007:683) indicate that the church not always played a positive role in managing HIV/AIDS. The actions and behaviour have been described as indifferent, resistant towards people offering help to sufferers and even negative. The negative reactions include the emphasis that HIV/AIDS is the effect of immoral behaviour that could cause discriminative actions against sufferers. Religious communities sometimes promote stigmas about HIV/AIDS. P.J. van Dyk and A.C. van Dyk (2007:694) explain:

> The results of this study have further emphasised the fact that negative attitudes towards HIV-positive people and condom usage often exist among religious workers and members of the congregation who are most active in the church. Negative attitudes are also most often associated with people of lower educational levels, rural people, black members and men.

The Church was, from the earliest times, involved in the crisis of poverty and disease. Often the response was judgmental. Mageto (2005:295) refers to the negative reaction towards HIV/AIDS:

> The church's response to HIV/AIDS has been slow and mostly coupled with judgmental and exclusivist spirits. In fact, with a few exceptions of either congregational ministrations or individual Christian associated with the epidemic have either been declared a natural punishment from God or said to be the outcome of witchcraft.

There are also indications of reactions in which the church realises the severity of the crisis and offers an answer from the Scriptures. Responses to the challenge of poverty and HIV/AIDS also include assistance. The Pentecostal churches traditionally had a negative view of social involvement, but now show greater empathy with social problems. Attanasi (2008:206) shows that there are strong indications that the social aspects of the Gospel need to be seriously considered:

> As such, South African Pentecostals may be slightly more likely than the broader South African population to see working for justice on behalf of the poor as their duty and less likely to say that AIDS is a punishment from God.

8. POVERTY, EQUITY AND A RECONSIDERATION OF ECONOMIC EXISTENCE: A CHRISTIAN-ETHIC APPROACH

8.1 INTRODUCTION

Because of the profound gap between rich and poor, and the incredible poverty in Africa it is often claimed that equality would be possible by pulling some people down or lifting some people up. There is the belief that the equalisation of human goods and the elimination of class difference can bring about a state of equilibrium to the community. The important question remains how poverty can be overcome. If poverty is not eliminated, the idea still exists that equality can lead to the equity of the distribution of resources and the elimination of any difference between people.

8.2 RESEARCH QUESTIONS

Does equality in hand, which is supposed to be brought about by certain measures, lead to an equal existence? Would this equality, which often must be reached by depriving certain groups of their possessions, be the salvation of society? Can economic equality eliminate poverty? What would a theological-ethical answer to the question mean and how would such a meaningful answer in missiology be accounted for? How must poverty in a country where it is endemic be overcome? How can a profound Christian response be formulated? Would a Christocentric approach to poverty and poverty alleviation be the key to solving the profound difference in financial means?

8.3   POSSIBLE SOLUTIONS FOR THE PROBLEM OF POVERTY

8.3.1   Marxist approaches

Marxist approaches try to achieve equality through revolution and by achieving the radical equal linking of people.

8.3.1.1 Marxism-Leninism

Marxism deals with the problem of poverty from the perspective of different classes. The Hegelian principle of thesis, antithesis and synthesis on the economic field is applied, but Hegel is turned on his head. Precisely in his criticism of Hegel Marx (1977:108) writes:

> But atheism and communism are no flight, no abstraction, no loss of the objective world engendered by man or of his faculties that have created his objectivity, no poverty-stricken regression to unnatural and underdeveloped simplicity. They are rather the first real emergence and genuine realization of man's essence as something actual.

The dialectics of historical materialism leads to the implication that radical change must take place where the communist by means of the revolution and the empowerment of the proletariat as culmination point of history is reached. In essence, the different classes lead to the destruction of the bourgeois class and the equality of human groups. It culminates in the victory of the proletariat united and the oppressive forces that work against it. Shaw (1978:155) writes:

> Class conflict need not always play midwife to a socio-historical transformation; anymore than it is the *sine qua non* of every alteration of the relations of production. On the other hand, the causes of revolution do not entirely coincide with a discrepancy between the productive forces and their relations. Class relations, and thus antagonism and struggle between classes, are a function of society's relations of production, and the normally latent conflict of classes may well materialize in open battle as a result of specific, local issues.

It plays the decisive role in the revolution. In the Communist Manifesto Marx emphasised the power of the proletariat as the revolutionary class (Marx, 1978:43 ff). The requirement to accumulation in capitalism must be countered by the salvation revolution. Marx (1976:742) shows that the accumulation of capital is the foundation of capitalism:

> Accumulate, accumulate! That is Moses and the prophets!

Leninism takes it further by the party becoming the equalising means of the revolution. Absolute control becomes essential and Marxism-Leninism culminates

in totalitarianism of the worst kind. Maoism also points to this starting point in the radical control of the economic life in the Cultural Revolution conducted to extremes. Communism could not help but promote the cruellest forms of direct equality imagined, but it resulted that inequality, especially in the totalitarian control, is confirmed by the party functioners. Brzezinski (1990:7 ff) shows how Lenin and Hitler maintained the same radical approach that the absolute control of morality is determined by the principles they themselves laid.

8.3.1.2 Neo-Marxism

The neo-Marxist movement, of which Bloch and Marcuse are important exponents, provides incisive criticism of the Western consumer's mentality. For Bloch, the principle of hope offers a way out of the economic circle of addiction. The hope is not created by religion, but by pulling the cause of the future on the present descent. This principle is however embedded in the Marxist principles of equality. The hope that is so created leads to insight into a life where consumer attitudes are eliminated.

The principles of 'eros' and 'thanatos' are crucial to Marcuse. The creation of life and the threat of death are created by forcing the question of the ongoing revolution to real life. The plastic society, focusing on the empty content of prosperity, deprived humanity of her very true self. Humanity must be levelled to make sense of the circle of economic control in order to escape. The community is a one-dimensional society and the community must be freed (Marcuse, 1986:256). There are in the developed industrial society clear signs of totalitarianism. The revolutionary resistance to the community creates the new permanent revolutionary spirit that is essential to free the community. Marcuse (1986:256-257) explains how the marginal figure challenges this community:

> They exist outside the democratic process; their life is the most immediate and the most real need for ending intolerable conditions and institutions. Thus their opposition is revolutionary even if their consciousness is not. Their opposition hits the system from without and is, therefore, not deflected by the system; it is an elementary force, which violates the rules of the game and, in doing so, reveals it as a rigged game... The fact that they start refusing to play the game may be the fact, which marks the beginning of the end of a period.

8.3.1.3 New Marxism

New Marxism remains complete and conscious of power. Marx's principles are pursued, but certain economic adjustments are made due to the untenability of the Marxist starting points made. The free market is embraced in an effort to overcome the economic failures of Marxism. The market economy results in growth, but the balance attempt between classical Marxism/Maoism leads to confirmation of

totalitarianism. *Cf.* Brzezinski's (1990:150 ff) treatment of the Chinese experiments with Marxism, Maoism and a new economy.

Wealth will be created, but the community remains under pressure because total freedom is not created. Absolute control is essential and is still emphasised by the authorities.

8.3.2   Recent approaches

Some recent approaches seek to recognise human individuality, but also to enable equality.

8.3.2.1 Populism

In response to the excess of capitalism and the collapse of high capital in the recent past, but also the failure of the state of welfare, Schoeman (2010:1 ff) proposes populism as an alternative to the failure of the state of welfare. Schoeman (2010:13) explains the implications of populism as follows:

> Populism is unequivocally committed to the principle of respect, and is, therefore, in direct opposition to the liberal state of welfare with its politics of compassion and pity. It is extremely sceptical about a policy based on moral indignation and complacency that still wants to acquit everyone – especially the historical disadvantaged – of responsibility and blame by ascribing the existing injustice to an impersonal source such as institutionalised racism or similar systemic evils.

In the populism there is recognition of the moral meaning of hard work, respect for authority, the opposition to established privileges, the refusal to be impressed by the jargon of so-called experts and the desire to speak up and keeping people responsible for their actions (Lasch, 1991:68 in Schoeman, 2010:13). Lasch (1991:68 in Schoeman 2010:13) shows that the liberal critics bring criticism forward about the movement, such as the dangers of racism, anti-Semitism, nativism, anti-intellectualism, etc. Populism is opposed to the state of welfare, but wants to empower people who act responsibly just like the use of non-bureaucratic solutions that the resources of the state apply.

8.3.2.2 Development

Poverty in Africa, especially at work, is considered essential to follow a policy of development. Casper (2004:46) refers to the various aspects of development and indicates that the ethical considerations of the meaning of development are multifaceted. The Western world has tried to manage Africa's poverty problems by means of development. These development efforts have largely failed.

Van der Walt (2003:437) describes the failure of development as follows:

> Development can be regarded as one of the greatest obsessions of the last fifty years of the previous century. For Africa it became a magic word. But we may at the same time call development one of the greatest failures of the twentieth century. Seldom has so much effort produced so little. Most of Africa and the rest of the South remain underdeveloped. Poverty and deprivation are ubiquitous.

New roads to development are sought. Development is still pursued as a starting point, but now in a different way. Accountability remains a large and important aspect of development. There are several sides to the case since the large corporations often speak the language of responsibility, but the situation of Africa is still denied (Fairhead, 2004:301). The control over development projects remains in the hands of the power or the company responsible for development.

8.3.2.3 Partnership and upliftment

Several attempts at partnership and elimination also occur. The starting point is that partnerships can lead to the elimination of groups, while a degree of self-responsibility is reserved. Abrahams and Botes (2008:119 ff) point out that several definitions of partnerships, especially the pursuit of a common purpose becomes the point. The parties share a common vision and want to achieve it through joint action in which the different parties are recognised as equal partners. Abrahams and Botes (2008:122) show that there are indeed challenges and problems of the effort to partnerships. Obstacles on the way to successful partnerships include issues ranging from the institutional character of the partners to the socio-cultural background and technical and logistical challenges. This is not a magic formula for all the problems of underdevelopment and poverty (Abrahams & Botes, 2008:123). The challenge according to them is to emphasise respect and compassion from Christian background partnerships. The relationship between God and humanity is expressed in terms of a partnership and is a deeply spiritual matter (Abrahams & Botes, 2008:123). Abrahams and Botes (2008:123) suggest the following approach:

> These Christian perspectives on ethical imperatives like love, trust, respect, fairness, and justice provide the ethical framework and moral obligation to pursue development initiatives in order to reduce spiritual and material poverty by means of partnerships.

True partnerships would move further than mere agreements. Botes and Abrahams (2008:131) explain:

> The main aim of true partnership is linking – bringing people and institutions together in mutually beneficial relationships and in building networks of trust and strengthening

> relationships of reciprocity and responsiveness – not only for a joint cause, but also for one another's.

A way must be sought where individual responsibilities and contributions are joined to pursue a common goal (Abrahams & Botes, 2008:131).

8.3.2.4 Africa communality

Where Western society places great emphasis on individuality, the emphasis in Africa is on communality. Attempts to recognise the principle of communality in Africa was of great importance. Van der Walt (2003:133) writes that Africa and the West differ on this point:

> In spite of the fact that we are all human beings, African and Western culture are different. African and Western ontologies (understanding of reality), their anthropologies (views of man), views of society, theories of knowing (how knowledge of reality is obtained) and axiologies (norms and values) are often diametrically opposed. One of the outstanding differences between the two cultures which will immediately be noticed by the careful observer, is that the one (Africa) stressed human community while the other (the West) emphasises the individual as the most important.

Van der Walt (2003:145) warns against the over-appreciation of communalism:

> An over-appreciation of the community must of necessity imply under-appreciation of the individual.

From the Western approach of individuality it is aimed to assist Africa. The respective African communalism is distinguished from communism. African communalism means that things are shared, but from the principle of group values.

8.3.2.5 Upliftment through globalisation

Globalisation is unstoppable and there is disagreement on how it should be structured; there are few who believe that the process can be reversed (Peters, 2004:3-5). Globalisation means that world population and involvement is sucked into each other. An own independent existence of the individual or of certain countries is no longer possible (Peters, 2004:36-39). Proponents of globalisation believe that it leads to greater responsibility towards each other, and in turn leads to greater equity and to the joint elimination of poverty (Peters, 2004:54-58). Opponents claimed in turn that the globalisation process really made the playing field very uneven, with the concomitant exploitation of the poor and poor countries (Peters, 2004:150-153). Peters (2004:192-208) would actually indicate that the quest for a prosperous life indicates different aspects and that the decisions of the very fortunate are also

embodied in what happens to the people in two-thirds of the world. Peters (2004:208) states as follows:

> While the vision of the good life as reflecting democratized forms of power, intentional care of the planet, and the social well-being of people offers one way forward, we must acknowledge that there is one simple 'solution' to the problems that have accompanied globalization in our world. The devastating inequality and environmental degradation wrought by the dominant forms of globalization make it clear that a healthy and sustainable life on this planet requires a transformation of dominant ideologies as well as unsustainable habits and lifestyles of the global elite. As we continue to examine the globalizing trends and practices of our world, we must strive to ensure that many peoples and voices participate in the conversation that moves us towards a new future. In our search for the good life, we must make sure that we envision a future that offers justice for all God's creation.

The problem of democratic government to autocratic and military regimes is also discussed. Good government should continue to lead to greater benefits. Responsibility to one another is crucial. There is a danger that globalisation may result to greater inequality and that it may result in concomitant injustice. Kline (2005:244) writes in this regard:

> Does globalization portend the evolution of a global society where shared basic values link the welfare of people throughout a diverse word community? Or will the forces of globalization simply serve competitive interests defined by national boundaries or corporate objectives and asserted by political and economic strength? The script for this play, already under way on the world stage, is still being written.

8.4   CHRISTIAN-ETHICAL STARTING POINTS

8.4.1   Starting points

For Christian ethics, there are certain points of great importance. Markham (2007:199) writes in this regard:

> What is needed then is to recover a culture of belonging. In many ways, the community demands of religion can be helpful. The basic religious impulse sees the mystery beyond the immediate.

Also Goulet (1995:215) stresses the importance of religious values for the full development of human potential. Of particular significance is Heyns' (1982:89) approach to ethics: In our opinion we can talk about the Father as the Principle of Creation, the Son as the Principle of Recreation and the Spirit as the Principle of Completion of ethics. Thus it is clear that the ethical in its three basic aspects of *origination*, *repair* from his lapses, and maximal *deployment* of its nature and structure

that is radically and totally depended on the Triune God. Van der Walt explains that a Christian way must be found between the extremes of individualism in the West and communalism in Africa. A reformed attitude towards life where there is no dualism in the life before God is important. Van der Walt (2003:542) writes:

> Contemporary Reformed Christianity has lost a great deal of its saltiness. One of the major reasons is the unnoticed infiltration of dualism into a worldview that ought to be integral and holistic. What we badly need in South Africa, in Africa and in the entire world, is a genuine, integral, Reformational worldview to inspire Christians again to be fully present in a suffering and groaning world. We urgently need a salty Christianity, which is again capable of healing a wounded world and preventing its increasing decay.

The economy must be transformed to emphasise God's involvement in his creation. How difficult the true Christian ethical life is, is indicated by Mackey (2005:204) when he pointed out that non-Christians sometimes outdo Christians when it comes to ethical life. There must always be referred to Christ himself. This left open the possibility to find balance in the level of economic differences between people. Sen (1990:78-79) shows that the ethics and economics are very dependent on each other if a wholesome life is sought. *Cf.* also Etzioni (1988:239) who points to the motivation of workers by economic incentives.

Money is important to establish fixed economic principles that lay down the law and justice according to Biblical tenets. The principles of the Bible in this regard are significant. Goudzwaard (1972:47-56; 1975:70-71; 1981:99 ff) in this regard also made very significant contributions. He considers that in the direction of an economy of care should be moved. It would open a way for an alternative and a solution to the tensions between capitalism and socialism. Goudzwaard thinks that the current economic principles in many ways are driven by greed. While this is the case, idols are served and not the living God. The foundation of the economy changed from greed to compassion.

Goudzwaard, Van der Vennen and Van Heemst (2007:192) write:

> Let us adopt a different, richer vision of society and of the growth our society requires; a pre-care economy. A pre-care economy places our needs first rather than last on its list of priorities and only then addresses the scope of production. Let us take first steps down the viable, realistic path of promise.

An earlier work of Goudzwaard and De Lange (1995:134-161) spells out their principles as they would in an economic recovery. Matters such as the review of the international monetary systems, review of wage and labour, the care of communities, review of price and production, financing of social security, conservation of the environment, and control over economic growth and other matters are suggested:

It involves the realization that because of our collective drive for more and more, we directly damage our *own* well-being. We require another vision of life, a vision in which the word 'enough' plays a positive role. The implementation of such a vision will create new possibilities for '*neighbourliness*', for demonstrating *care for our surroundings*, and for having more '*time'* available in our hurried lives. Such a vision will help to liberate not only the poor, but also the '*rich'*.

The question is how to aspire to justice and the position that is held by this book is that it just cannot take place in a 'Christian' system where equality is enforced and initiative and freedom are restricted; thus we will engage Goudzwaard in the following evaluation.

Edwards (1999) asks the question: How can humanism change capitalism so that it can become more positive and bring about a positive way? Edwards (1999:144) writes:

People everywhere dream of better days to come, when poverty is no more, discrimination and violence have been banished for good, the air is clean and all free to enjoy life to the full. Of course, we all wake up to a very different reality, but that has never stopped us from trying to change it for the better. Utopians apart, we know that we can never have a perfect world, but why can't we find a better balance between economic growth, political freedom, social cohesion and the preservation of what we care for in ourselves and the world around us? In theory this is an easy question to answer, but in practice we have not been able to demonstrate a viable non-capitalist route to sustained economic growth. There is nothing in history to suggest that capitalism is anything, but disruptive, dirty and unequal, however, many material and technological advances it brings. Yet the alternatives we have tried have turned out even worse (like centrally-planned economies), and the others we still talk about (like cooperative self-reliance) lack of constituency to put them into practice. So we are left with the task of humanising capitalism, that is, preserving the dynamism of the markets, trade and entrepreneurial energy while finding better ways to distribute the surplus they create and reshape the process that produce it.

Edwards (1999:147 ff) refers to some interesting aspect of this new way of thinking and emphasises the importance of redistribution, transformation systems of power, a new way of doing business with people, helping them to become part of the developmental process, and then also caring for one another in a caring way so that the capitalism can have a human face and people can be helped.

Edwards writes (1999:160):

Civil society is the common denominator in all the innovations described thus far, whether organising collective responses to welfare, pressuring business to be more responsible, or creating a counterweight to vested interests in decentralised politics. This is not surprising, since civil society is traditionally the repository of the social virtues, the prime source of social energy, and the strongest advocate of the benefits of cooperation. But it does mean that any weakening of civil society, any co-option, erosion or distortion, is likely to make the task of humanising capitalism much more difficult.

Edwards (1999:162) continues to describe capitalism that offers gains and losses for poor people and the question is how far these forces can be resisted or how far it should be accepted to bring about a society of equity efficiency, and sacrifices sustainable development demands. Therefore, basic level of economic security is very important. The logic of competition should mix with the logic of cooperation. The solution according to him, emmerges from this process, shows that progress is possible in all three areas that needs to be changed. The distribution the surplus economies creates, using fair trade to increase producer prices for example, and the process that produces it by finding better ways to combine people's market and non-market roles and the values and attitudes that underpin these changes by using dialogic politics and cooperative management. He says that these innovations use market mechanisms, but they do not capture them. What is left to markets which are socially regulated and information gathered through the market is only one source of knowledge in decision-making. He continues to say that as the language of economics gradually shifts and markets provide their own incentives, increased demand for renewable energy technologies, it is possible to change the situation and bring about a total new situation in the markets. Edwards (1999:164) concludes that the only solution to that dilemma lies in international cooperation on a global level, just as firms, neighbours and local politics, won't take root without concrete incentives that reward contributive behaviour and penalise selfishness. That raises a huge question mark about the future of global governance, especially in the world of such unequal powers. Edwards (1999:203) describes the problem of the failure of NGOs and other constituencies for the rise and fall of charity and is of the opinion that charity did not work in the developed world. He says that it can only be overcome by enthusiasm and he describes foreign aid and charity in the developing world that does not provide a new vision. The vision of a cooperative world can start with ourselves by building outward to embrace the whole of humanity.

Edwards (1999:203) writes:

> True freedom is attainable only through relations with others, since in an interconnected world I can never be safe until you are secure; nor can one person be whole use unless others are fulfilled.

The principle of justice also means that both the poor and the economically prosperous' rights should be recognised. It is important to note the progress of Christian ethics regarding equality, poverty and wealth. Gordon (1989) shows how the problem of lack and poverty is already mentioned in the first pages of the Bible. The Yahwehist is, according to him, of the opinion that the problem is resolved by faith and wisdom (Gordon, 1989:1-10). The belief that the pursuit of the law is the solution follows later (Gordon, 1989:11-20), but it is pursued further by captivity

through mediation and the apocalyptic solution (Gordon, 1989:21-32 and 33-42). In Ecclesiastes the demand for the right looms and Gordon (1989:43-35) believes that the Ecclesiastic viewpoint stands against the prevailing wisdom of the solutions and adopts the law. In the New Testament, the perspective of the kingdom of God looms. Gordon (1989:45-46) writes:

> The Solution by Seeking the Kingdom, it is clear, involves: trust in the Father; a willingness to recognise personal dependence; and low valuation, in the present, of possible future personal utilities. Also, it involves rejection of one's own material welfare as the focal point of activity. Satisfaction of needs, in that regard, comes as a by-product.

Paul takes this further (Gordon, 1989:51-58). Gordon (1989:85 ff) also refers to Clement's view on active involvement in the economic community (Gordon, 1989:129-132, see also Keeling, 1980:95) and Augustine that may have provided economic growth and progress. Trust in God is meant for the early Christians, only then follows economic activities. Yet earthly blessings are not excluded when Jesus assured his followers that "all these things shall be added unto you". Although a definitive ethic is not drawn from the early church, it is nevertheless clear that the principles of life with God in the faith have also captured the meaning of life, including economic life (Meeks, 1993: 216). Keeling (1990:142 ff) points out that the reformation is unjustly accused of economic individualism where someone like Calvin rather focuses on restoring the image of God and self-denial must be adhered to. Faasen (1985:272) believes that Calvin would promote some aspects of capitalism: Although Calvinism is not the root cause of capitalism, it cannot be denied that the austere lifestyle, combined with energetic and dedicated work would gradually encourage the 'capitalist' development of the company.

Marxsen (1993:310) shows that the foundation of ethics is determined in the New Testament by the fact of that which happens in the church, namely where love emerges. It is essential that both are carried on. The recognition of humanity, but also differences in abilities and the use of divine talents to building the community are important. To achieve this, true dualism should be avoided. Van der Walt (2003:537) explains the difference between a dualistic and a Christian worldview:

> God's word assists us in replacing the false antitheses in dualism, between nature and grace, with the real antithesis. Because grace is an attitude of God, which intends to renew (rather than stand opposite, above, or alongside) nature, the nature-grace antithesis is wrong. The grace of God is not even the opposite of sin – the work of man – but the opposite of God's wrath against sin. The real biblical antithesis is between man's obedience to God's will (a result of God's grace) and man's disobedience (earning God's wrath).

The economic system that limits human possibilities and the potential for different levels of income achieved by radical totalitarianism must be countered. Jones, Parker

and Ten Bos (2005:139) write that the business ethics will always be unrealistic and practical for better future endeavours. An economic system should function without exploiting others, but rather create life opportunities for others. The total current crisis in world markets is accredited to free markets. Apel (2008:150) indicates that a very clear ethical approach regarding globalisation is essential:

> But a conception of universal ethics as a response to the globalization process should be more than merely an agreement on a certain enumeration of words for values (or even norms) that can be made the subject of a declaration, although such a declaration could be very useful and even politically influential, as has been shown by the UN Declaration of Human Rights in 1948. Hence we should indeed have a similar declaration of moral duties or responsibilities, in order to provide a counterweight to the rights talk, which has been accused of being an expression of Western individualism and egotism.

Therefore, there must be measures to send it into the right direction, but the alternative of Marxism and extreme socialism is very restrictive on human existence.

Borsch (2005:11) explains:

> During the past two centuries some Christians and others concerned for the common good have advocated for more communally-based economies in which, for example, the natural resources of a country would be considered commonly owned and so developed by communal means for the benefit of all. Such efforts have, however, come to be seen by many as failures. Communism, in particular, was seen to bring on totalitarianism and produce inferior economic results. Socialism, even in some of its milder forms, was deemed to have similar tendencies. Central planning and ownership, bureaucracy, lack of fiscal discipline, too much regulation and taxation inhibited the rights and incentives of individuals in a world of increasingly complex and dynamic markets. Capitalist and free market economies, on the other hand, it was held, led to the overall common good for the greatest number. Private ownership and corporate growth were among the valued and necessary conditions for such economies. While they may have some dangers and downsides, the accumulation of capital for business investment and the need to treat labour as a commodity seemed to many to be necessary constructs for such development… The benefits of such free-market economies can be sizable, especially to some, but the costs in terms of human livelihoods and lives can be considerable as well.

There can also in this regard be referred to the implications of religion. The contradictions in religion may also include the positives that can lead to salvation on an economic level of the community, according to Cochrane (2009:30):

> Yet religion not infrequently also enters into violence and its preconditions from the opposite side; with capacities to heal, to open up new possibilities, to enhance emancipation. Indeed, this is not a trivial basis for the appeal of religious experience and religious faith to so many people in our time as they struggle with the world we live in or seek to understand and reflect upon it in ways that promise to overcome that which threatens to defeat them. Under conditions of globalization, as at other times in human

> history, the ambiguities of religion come home to roost. What is bred in the process offers profound clues to contemporary existence.

Despite serious problems with a free market economy, there is always human freedom when everyone has access to free economic activities, in contrast to a totalitarian economy with absolute control over the individual (*cf.* the difference between North and South Korea). In this regard, we can refer to Beckley's (2005:377-378) position that a good economy also increases human dignity. Casper (2004:229) warns, however, against economic growth as final starting point.

Whether there is an alternative where there is room for care without downgrading to socialism must be asked. Goudzwaard *et al.* (2007:192) think that such an alternative exists in an economy of care. The reality in which communities function means that measures within the free market will bear better fruit, in which the community would be able to thwart things like excessive taxes in which to enforce the so-called justice should be enforced through the deprivation of liberty and initiative. As democracy reveals several gaps, but by far remains the most acceptable form of government in the fallen world, so does the free market systems with salvation measures that can be applied to the whole community still be the best form of economic existence.

8.4.2   A Christocentric approach

A Christocentric approach emphasises the aspect of reconciliation on economic grounds. When the reconciling work of Christ is placed centrally, this means that economic differences are assessed against the background of the restoration of relationships. Christ is the One that brings true reconciliation with God. This reconciliation means that people, whoever they may be and what their economic situation may be, are brought before God to live in Him. They also live in new relationships with each other. Poverty in all its many appearances and uniforms calls for repair. This recovery is found in Christ. The cosmic work of Christ makes it possible for the poor to be placed anew before God. The compassion of Christ also causes more grace. This compassion does not lead to elimination of differences, but to more respect. In this way the economic life receives the right place in the spectrum of existence.

The balance between economic prosperity and the elimination of poverty is found in Christ. The full development potential is possible in Christ and prosperity can be obtained, but it is always brought into balance by compassion and recognition of the neighbour. Borsch (2005:22) explains that a serious questioning of premises, greater

transparency, free enterprise coupled with cooperative efforts and the desire to build the economy, could be fruitful:

> Maybe, I am arguing, more people than we realize have such faith-based economics. If so, there are good reasons frequently to undertake as honest and careful a look at our reasons and values as we can, and then to apply the best critical thinking and economic wisdom we can muster. An economy that is based on concerns for the common good can be the best way to achieve a sound long-term bottom line for companies and a country. An economy that is part of an *oikonomia* of living and working together to 'provide enough for those who have too little' is a vision and a good that is worthy of the best of us as a people of God and a nation together.

The poor will be uplifted when the person who has fully developed uses his/her abilities to uplift the poor.

Christ makes things new and creates a new life in the creation of opportunities for people to live a new life for Him. This coincides with the glory of Christ as the Lord of creation. Colossians 1's song about the glory of Christ was confirmed in no uncertain language. Dunn (1996:98) points out the radical implications of the resurrection of Christ to all creation. Also see Standhartinger (1999:205-206) and Lohse (1982:86-87). Christ's glory also affects the economic life. Through the recognition of glory, we are able to place the economic life in relation to the right relationship. Of great interest is that Christ heals the person as a whole. This means that we fully receive our humanity in Christ, which includes initiative and freedom. Because Christ can heal humanity, people can now use opportunities and approach new business. The norms of justice and love that Christ Himself passes on create opportunities for humanity. True humanity has always respected the abilities of people and the use of their opportunities. Equality, therefore, cannot abolish poverty, because it denies people's humanity. Poverty is lifted where people have the opportunity to use initiative and freedom to create opportunities for many. In Christ it is possible precisely because He heals the whole person.

8.5 PRACTICAL GUIDELINES

Recovery is essential. This recovery will not be obtained by replacing one injustice with another. It will also not be obtained by pulling one down in order to uplift the other. By uplifting everyone, the community can dynamically bring itself to recovery, as well as those who otherwise lack economically. Regarding equality, Van Wyk (1988:77) illuminatingly writes that it must be assumed that justice is also compatible with inequality, under certain conditions. First, the privileged position of some benefits the entire community and not only extends to their own. Furthermore, the privileged position of some contributes to the reduction of suffering, deprivation

and poverty. It should, therefore, be part of a direction in which society is moving to reduce suffering.

Cf. also Casper (2004:88) who distinguishes between 'equity' and 'equality'.

It is not true that the economy only has a limited scope and those who developed their own talents and initiative only rely on others, and take their shares. Even at the level of utilisation of energy, it is not true, since there are inexhaustible sources of renewable energy if it is developed.

Development can only be obtained by a particular form of the free market, but with the proviso that measures be built in which forms of exploitation and privilege may be eliminated and that the playing field for all are levelled.

Sachan and Jaiswal (2008:187-192) make some policy recommendations towards a practical project and the way in which it should be approached. They are of the opinion that in order to promote employment opportunities among the project affected persons, government, as well as project authorities, should insure institution delivery of training facilities. They suggest that the availability of credit on easy terms and the establishment of industries and other economic activities should be made available. They further emphasise the selection and development of resettlement sites and emphasise the universal policy of rehabilitation. They recommend that the government should insure proper functioning of the employment guarantee. According to them the project authorities should insure purchase and development of agricultural land and there should also be evaluation of existing physical facilities. In addition, involuntary population displacement should be avoided and displaced person should be able to reconstruct a land-based, employment-based productive existence.

Sachan and Jaiswal suggest that social and gender justice should be achieved by helping men and women to develop to their full potential. It is urgent to understand the impact of policies promoting globalisation, privatisation of displaced people. There is a strong analysis on gender sensitivity. A panel of experts should be established for the preparation of resettlement and a system for preparation, reviewing and approval of settlement, identifying the precise scope and extent of the impact on their lives, based on a detailed survey of the impacts.

The objective of the resettlement programme should be to improve and restore. Resettlement should be acceptable to all, and institutions should be multi-sectoral, such as land taking impact measurement, physical relocation and job provision. All resettlement related programmes activities should also be realistically costed. Progress must be monitored according to benchmark indicators. The selection of resettlement

sites is very important and the resettlement colony should be well managed. Regarding the displacement of people, the authorities should ensure discussions with the people before any decisions are made. The authorities should also provide suitable accommodation to the displaced persons. The guiding principles should be that people should always be consulted on the way displacement will take place.

Concerning the challenges in Africa Mills (2010:30) gives possible solutions:

> What countries need to do to be competitive, however, does not demand technological or policy rocket science. East Asia, in an earlier era, had managed a similar economic and social revolution. A basic formula worked there: good, efficient government 'committed to popular welfare' coupled with a hard-working, increasingly skilled and educated labour force.

Therefore, to develop Africa it is absolutely necessary to understand that sustainable enhancement of the material well-being of people can only be achieved if there is productive investment in productive capacity. The private sector must play a very important role in this, which includes the guarantee of effective functioning of all government at all levels, across all agencies (Mills, 2010:32). Mills (2010:32 ff) refers to the difference between Africa's economies, where there is a lack of development and positive growth and those of China and India where the opposite is taking place at present. China and India opened up to the global world, they made it possible for many people to invest, they continued to develop their own people and they chose policies in which capital could be used to enhance the lives of their people. Due to the policies of the leaders in Africa, it is very difficult to develop the people in such a way that they can become partners of their own future. There are many instances in Africa where the development of the people and the development of the country are hampered by the policies of the government and also by corruption and other problems in this situation. Mills (2010:93-94) refers to high growth economies like Costa Rica, El Salvador, Panama and Columbia which shows the following typology that can be discerned: First of all accept the differentiation. They have to work out their own future in their own situation. Secondly, security is a critical first step. It is very important to secure the economic and cultural environment for people to achieve what they want to achieve. Thirdly, invest for the long term. It is not necessary to look only at the short term, but it should be done with the long term in mind. Social cohesion is important. The social cohesion of the whole population is important; politics matter (Mills, 2010:95). Economic problems are sometimes political. But the political will to change these is very important. Economic solutions require better policy incentives and institutions. Helping people to develop is very important and in the case of the countries mentioned this was done so that the countries could develop. They were, according to their business clients, responsive and pro-active in everything, from visas to after-care (Mills, 2010:95).

Big ticket investors are symbolic – and important.

Mills shows that growth can only be achieved if there is the possibility of foreign investment. Populism is no solution. The infrastructure is not the first step, but can be developed and the devil is in the detail where smaller instances of development should be discussed and continued. Leadership is the key (Mills, 2010:97) and success has an international dimension, and the common theme of competitiveness is prevalent in all these situations. Mills (2010:129) concludes that common ingredients for success should be identified. The fundamental rule that countries get rich by making and selling things that others want to buy is one of the things that he clearly states. This also needs better organisation and greater efficiency to improve competitiveness, therefore, the need for productivity and growth is ongoing and although the state plays a crucial role in setting the conditions, growth is driven by entrepreneurs, not the state. He also mentions that strong macro-economic fundamentals are required, including a balanced budget and low inflation. Therefore, security problems and especially conflict can derail the economy, stunting potential and reigning resources, but he adds that economic growth begets stability. Essential, according to Mills, is the development of a united and determent leadership.

Mills (2010:131-132) mentions a dozen principles central to the success of countries. Those states that have done more reform have generally done better; war and conflict are bad for growth. The executive, and especially the chief executive, usually the president, must grip economic reform and make it his priority, it is not about a zero zoom relationship between state and market, but requires both more state capacity and much more market freedom. Therefore, the need for reform never ends and new lessons are to be learned continuously.

What is absolutely important is openness to international economy. The emphasis on poverty reduction and growth strategies should always be aligned. Short-term incentives and long-term development policies need to be addressed. Money is never the key problem, but governance, government capacities, skills and the right policy are more important according to Mills. Especially important for some African countries is the comparative advantage they possess in this regard. Natural resources are very important and should be managed well. A country should also examine its currency and it should avoid over-evaluated currency. Countries should keep ahead of the game in the global economy by doing things in a novel way. There is a need for a comprehensive reform vision from the top down to the individual citizen (Mills, 2010:131). Mills (2010:131) continues that one cannot blame colonialism for all the problems in Africa, because there were other countries suffering from colonialism that rose above the predicament of their past to become highly successful countries, on a positive and a future road, he mentions Vietnam and other Asian tigers.

Mills writes (2010:247):

> And although few of the continent's development challenges are distinctively African, they appear to have combined with greater destructive effect in Africa than in any other region. This may be because Africa's governments 'taught' each other bad lessons. It may be because tyranny and brutality were excused because of colonial guilt, and race, like tribalism, wielded as the tool of the victor and the means of the distributing and patronage, rather than equitable and transparent systems of government. And it is partly because Africans have invested so little in their people and their own political and physical infrastructure.

He mentions that Africa enjoys a number of tremendous advantages and with the right policies it can make globalisation work for it (Mills, 2010:343). The first advantage he refers to is the people of Africa, while the second Mills (2010:345) refer to is the relation of the elephant and the dragon. The development of greater China is possibly the most significant economic event and Africa can learn from this and also develop in a positive way. Africa can be involved in the burgeoning global economy especially by those well-managed natural resources endowments which will feed the hungry elephant and dragon of the world (Mills, 2010:351). Africa's advantage is that it can free itself to accellerate growth. Africa can develop, it can maximise comparative advantages and a competitive model for Africa can be developed. In this development of an effective model for Africa, Mills (2010:355) lists the important aspects: Macro-economic and political stability, skills, transparencies, rule of law government efficiency, suitable infrastructure, honesty, harmonies, relationship with unions and meritocracy. In addition, Mills (2010:356) refers to aspects such as targeting specific sectors and multinationals embracing and championing globalisation. Liberalising access (2010:357), aligning government to the unions and businesses in a shared growth formula tax reform, food security and diversity, public service, reform deregulation, (2010:358) empowering labour incentives, keeping the currency competitive, financial inclusion (2010:359) and holding leadership accountable, are essential.

The danger is that the likeness of professed socialist or socialist-inspired systems can lead to major depression. This suppression is often radical and complete.

Excesses in the free market must be combated. This means a review of the extreme exploitation of other communities and of leaders who do not exercise control over the income of certain functionaries so as not to cause total imbalances. There are precautions to be taken to combat the extreme high capitalism without working against the principle of initiative.

By uplifting everyone, new opportunities can be created, ensuing in new possibilities. The farmer who creates work in a decent manner, the factory boss who creates jobs and the industrialist who creates new opportunities, must be encouraged and can also be uplifted. Measures against exploitation are essential and will and should be initiated, but imbalances cannot be corrected by loading the burden on those who take the initiative and bring about growth.

The main contention of Goudzwaard *et al*. (2007) is that in human endeavours, the aspect of ideologies and that ideologies are prone to destroy the outlook into a positive future are present. In the past ideologies linked up with myths and ideologies thus were formed by these ancient myths. This changed in the modern world where contemporary ideologies tend to work with identity, material progress and guaranteed security. Thus the main emphasis in ideologies is that identity should be preserved, that material progress and prosperity should be pursued with everything possible and that security should be guaranteed. These aspects of ideologies emphasise that it is sometimes possible to work with ideas that seem to be good and for the benefit of the people, but which in the end bring about terrible consequences. Contemporary ideologies are linked, according to Goudzwaard *et al*. (2007:39), to idolatry. Technology can become an idol and that ideology can become the matrix from which contemporary idols emmerge. Goudzwaard *et al*. (2007:42) explain:

> And the existence of relationships of this nature leads us to formulate a hypothesis; if myth is the matrix from which traditional idols appear, then ideology is the matrix, the meaning-framework from which contemporary idols emerge.

On essential ideologies linked to the aspect of identity, Goudzwaard *et al*. (2007:83) write the following:

> The heart of it – the decision to protect one's own identity at any expense – touches more than just national identity. The goal of self-preservation can infiltrate any human group or organization. The ideology can be cherished by ostracized groups of people, political parties, businesses, or even churches that strongly desire to protect their identities. The opportunity for pursuing the identity ideology, therefore, lies extremely close to home, even literally within the home; playing with fire, we permit violence in the media, including television, movies and computer games, to implant the idol in the hearts of all of us, particularly children. We all belong to various, social, political, religious and racial groupings. Feelings of threat, superiority, or pride can creep into them at any time. We may use the assumed 'inferiority' of being poor, black, non-Christian, or uneducated as a demonic instrument for assuring the 'superiority' of being rich, white, Christian or educated.

Therefore, in the present day situation security is one of the most important issues explained and emphasised by many to proclaim that in this world security is necessary and that it may lead to ideological idolatry in many instances. Goudzwaard *et al*. (2007:127) explain that there are two paths before us: The first is to commit lives to God-given ways and that is

> [...] to live justly, to love our neighbours, and to take care of God's creation as good stewards. This is the path of obedience, the way of God's law, the torah. It does not mean that we renounce all personal and societal goals. But as soon as our goals do not square with these deepest life principles, then we must either let our goals fall by the wayside or else drastically readjust them.

The second path is possible where people redefine God's given standard and determine for themselves what freedom and justice are and then try to accomplish their purposes by using their own methods, and then to embrace them in their own way. In this instance people will justify themselves and their behaviour because of an over-arching goal that hangs in the balance.

Goudzwaard *et al*. (2007:128) write:

> For Christians, a great tension, therefore, exists in our day between the gospel and the ideology, between following Jesus and serving idols. The contrast is razor-sharp. There was only one way that Christ could conquer the powers of this world and make 'a public spectacle of them'; he did not seek his own well-being, he distanced himself from every pursuit of power; and he preferred to obey God's commands rather than to look after his own identity as the Son of God (Phil. 6-11; Col. 2:15).

They (2007:139) further explain that globalisation plays a very important role in this new liberal capitalist, new colonial world. Globalisation plays an important role in the formation of ideologies. Direct confrontation is, therefore, sometimes necessary to explain the problems of globalisation and the influence it has. Indirect confrontation is also possible because they interact with each other indirectly.

Goudzwaard *et al*. (2007:172) write:

> Our sense of the reality of hope in today's world is inspired by three themes: The active of presence of the Spirit of God in our time; the sign of the cross as an antidote to the closed circles and spirals of our age; and the concrete implications of the 'morning star' as a Biblical image of hope.

Therefore, they also emphasise the move towards brotherhood and sisterhood and where the spirit changes things so that the new possibilities emerge. Secondly they (2007:175) refer to the circle and the cross. Sometimes we doubt that there is any way out of the encircled world, but the cross is the power of Jesus, the cross where

he has healed himself and renounced the earthly power in the abandonment of his divine identity. They are of the opinion that the cross is therefore the mortal blow to all powers of the others, in which Jesus explains the wonders of his presence. The morning star is the reference to the biblical hope and the brightly shining light of the kindom coming in the world.

Goudzwaard *et al*. (2007:183) explain how it can have practical value and significance. First of all, it is possible to financially assist impoverished countries, but such intervention does not prevent a deepening of their poverty. Justice must prevail between rich and poor countries. And therefore the rich countries must reach out to the poor countries. Instead of piling up their debt, they must try to transfer the debt in such a way that the poor countries can have input in the global markets. Secondly, protection and safety are legitimate national needs, but they refer to the fact that it can become a duty and that on the other hand people must be helped to bring about peace as primarily a way or path for us to walk done in a responsible governments of the world. Furthermore they (2007:183) explain that it seems to devote technology, conserve energy and resources, but in itself becomes a dangerous way. Instead of requiring economic good, stewardship should be developed. They (2007:184) finally refer to the fact that there is nothing wrong with financial markets operating on a global scale, but the conditions of freedom must always be used in such a way that the word 'freedom' is not misused. Freedom should rather be used with the consequence of the entire world increasingly subjecting itself to the will of God rather than to the tyranny of the volatility of financial markets. Goudzwaard *et al*. (2007:185) also refer to a macro-level proposal where the Torah has the consequence that every intervention by God, not least the year of jubilee, where people were freed from their debt and their original land restored to them, should be acknowledged and on the other hand the desire of many poor people to be saved from the destruction of debt should be realised. The International Monetary Fund must be instrumental in writing off of debt. Goudzwaard *et al*. (2007:205) write:

> Viewed through the lens of Scripture, the widening ways of God – justice, peace, stewardship, love, truth, freedom – challenge us with a desperately needed, life-awakening appeal today. They urge us to do genuine justice to the poor; to integrate a living practice of peace building into our acts of justice, stewardship, and mercy; and to build an economy of care, an economy of enough.

Entering into discussion with Goudzwaard *et al.* (2007) it is impossible not to notice that the premise of which they depart is acceptable. We should in every instance try to lay down the foundation of biblical aspects of life so that the community in which we live can all the more show signs of love, justice and peace. This means that we have to enhance that sort of living conditions among people, both in the first world and also in the global north global south. It is necessary for the development

of people and is necessary for pursuing a just and equal society, not a society in which it is all-important to have at any cost the ideology of economics and idolatry of security. However, one should also mention a few things that is of importance in the discussion of the views of Goudzwaard *et al.* (2007). It is also important to take notice of the following: there are a few instances in which the idea of initiative and self-empowerment, joy in the gospel of Christ, getting involved in the life in which you are living to bring about a total new situation are sometimes not fully recognised. Inevitably we have to examine the importance of dealing with one another in such a way that we can become instrumental of the life and of the glory of Jesus Christ and show that mercy in the world, but on the other hand Jesus Christ in his resurrection helped the person to become totally new and whole again. This means that initiative and hard work and positive worldviews should be beneficial to people, and that they should be inspired to use their initiative and their entrepreneurship and their power in a positive way.

Entrepreneurship means that we can come about with a new situation in which we proclaim this positive worldview. The warning must be sounded that it is dangerous to dapple with aspects of socialism and to think that it is the Christian way of doing things, while Mills (2010) mentions that it is exactly the reason why many African states are not developing in a new way. They do not see the positives of being involved in a new positive way, empowering people to use their initiative and the global markets to their own benefit. Mills explains very carefully that many of Africa's problems have to do with very unsound principles of their leaders, which led to distraction and poverty in many ways. We should, therefore, be positive towards a new way of dealing with this problem and with developing a new situation in which people can become part and parcel of this new positive way of living. In this sense the leaders of Africa should be aware of the fact that it is positive to get involved in the markets of the world and to enhance positive economic principles in their countries so that the economies of the country can grow and new situations can come about for the benefit of the people.

Therefore, although it is very beneficial to talk about love, peace, justice, it is always very important to ask the question: What is it all about? When do we have in a certain situation love, peace and justice? It may become words that are used not in a positive way if we are not taking into consideration that it will have to bring about specific consequences.

Again the question should be asked: What practical things must be taken into consideration for changing the ways of poverty in Africa and the informal settlements? Sound economic principles of macro-economics are extremely important. It should be enhanced in the lives of people so that these positive things can bring about

development and also the need for justice. This can only be done if we take into consideration that the world is a global world. It is not possible any more to cut up the world in small absolute own parts. It is part of a global entity and interrelatedness should be emphasised positively. Interrelatedness does not mean that is impossible to seek for justice and a new situation in which justice can come about, but it should be done in such a way that the positive enhancement of people's lives and their well-being are linked with initiative and freedom.

One must be careful to use things like debt scratching or alleviating of debt and think that that will bring about the new possibility for people to live in a new relation with one another. It is not so that by bringing into this world a kind of jubilee, where all the debts of many countries are suddenly removed, ensuing in a new situation in which they can live in a positive way. How people are living in this world and can become positive towards their own betterment, that they can be able to change the situation and bring about such a new situation, should be taken into consideration. This is necessary for the upliftment of the people and for the enhancement of the general well-being of the people. The future of these countries lies, however, not in the hands of the great so-called imperialistic countries, but in the hands of those that can develop on their own and bring about a new situation by looking at their own problems and changing the old problems in such a way that it can bring about a new, better situation.

In conclusion, it is necessary to clearly signify that the economic life has relative meaning. The Bible warns against the rich fool and shows that those who are poor, but also simultaneously poor in God, are in fact rich. Economic life does not determine the whole existence of humanity. People should experience the fullness of life in all their relationships and livelihoods with God. This is achieved where true humanity is found together in God through Jesus Christ.

8.6   CONCLUSION

Humanity's life before God reaches heights of service and community if humanity acknowledges reconciliation in Jesus Christ. Humiliating people, depriving them of existence or to force them to lose their culture and condemn them to a solitary existence, do not achieve this. Christian ethics will always be created from the principle of love for God and love of thy neighbour and lead to a new life in God.

CONCLUSION

Jesus made people whole so that they can live new lives and be positive. Nowhere in the Bible is this more evident than in Luke 8 from verses 26 to 39. In this instance, Jesus healed a demon-possessed man when he came to the region of Gerasenes, which was across the lake from Galilee. In verse 28 it is stated that when he saw Jesus, he cried out and fell at His feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" For Jesus had commanded the evil spirit to come out of the man. It is very clear that Jesus entered the life of this man, changed his life and brought about a complete new situation. Jesus then reprimanded the demons and sent them of in a herd of pigs which then fell into an abyss. The people then came out and they saw that the demon-possessed man was healed and that he was sitting at Jesus' feet. He was dressed and in his right mind; at the sight of this the people became afraid. Luke concludes (verse 38):

> The man from whom the demons have gone out begged to go to with him, but Jesus sent him away, saying 'Return home and tell how much God has done for you'. So the man went away and told all over the town how much Jesus had done for him.

Jesus did the most amazing thing for this man who was living without any hope. He was possessed by demons and he lived among the graves in the area across the lake from Galilee. Jesus helped this man and made him whole again, He changed his situation and made him a new man. The different actors in this story are very important. First of all, there is Jesus who came to this man across the lake. Jesus went to him, he served him and he changed his life so that he could have a new life in Christ. Then there is the demon-possessed man who lived in a terrible situation without any hope in the world; he had no possibilities. And then the third actor is the people of the village and the herdsmen. They did not like what happened because they thought that Jesus would also change their way of living, but in the end Jesus saved this man and sent him back to the town so that he can tell them what Jesus had done. It is amazing how the influence of the gospel in this sense of healing and saving people

is all-important. The way in which Jesus looked at the people and the way in which Jesus brought about justice, peace and reconciliation is thus emphasised in a very important way. Jesus did not turn away from this man, he is turned towards this man so that he would be able to understand that Jesus is the One that brings about new hope. This is very important for the way in which we view poverty-stricken people. Poor people should not be considered as people without potential, as people without initiative or as people without the possibilities of becoming totally new. Jesus brought about total newness to this person, he was brought back into the covenant with God and in this covenant Jesus Christ the Son of God is the person who reached out to him and changed his situation. Concerning the poor, Jesus reaches out to them to bring about a new situation in their lives. He is the One who can make it possible for them to live in a new situation. He can make a new situation possible in every instance of life. The poor should then understand that Jesus is the One that brings about this new situation. In the economy it should also be understood that Jesus could give a person the full potential to live according to his possibilities. Jesus opens the way for people to understand that He is the One that makes everything new.

This is the essence of the church's role among poor people. The church can bring about hope; the church can re-establish the self-esteem of poor people and give them new hope. The church can help these people to understand how they can honour God and live towards God and serve Him and be with Him. Jesus can give the poor hope for the future and the church should bring this future hope to them. But this can only be done when the possibilities of the poor are accepted, and where the poor is also seen as people before God. They should be accepted as poor people who have the potential to become new people and to live as new people. This new situation also asks for the church to bring about the possibility of initiative among the poor. The church should inspire people to see their own initiative as the possibility of how to change, and how to become new, and how to bring about a new situation. The poor should look forward to changing their lives and the lives of others so that they can use their full potential and be reborn. This means that policies of economics should be pursued in communities where the initiative of people can fully come about. Where policies are implemented that do not bring about a new situation where people cannot be inspired to do their best and be placed in a new situation, those policies should not be followed. But policies in which people can come about and change their own situation and bring about a new life and a new situation in which they can come before God and live before God is very important.

In Luke Jesus also mentions that it is beneficial to, when you give a luncheon, invite the poor, the cripple, the lame, the blind, and that you will then be blessed if you do so. They cannot repay you, but you will be repaid at the resurrection of the righteous

(Luke 14:13). It is then very clear that Jesus asks people to live in such a way that they can reach out to the poor, the cripple, the lame and the blind. The poor should be helped in many instances to develop positively towards the future. It is the task of the church to develop their potential in every instance. The church should then examine all positive means to get involved in the lives of the poor. The church should be present for the poor, invite the poor, and look after the poor. The church should be there to invite the poor to come into the fold so that they can be helped to be empowered. In many instances this needs to be done in a positive way so that they can also help themselves. The positive empowerment of people should be done with the emphasis on the people's lives, their hope and initiative.

Paul in 1 Cor. 3 also mentions the grace of God that called him to be a builder. He mentions that Jesus Christ lays the foundation and that someone else is building on it. He emphasises this in verse 11-17:

> For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is because the day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames. Don't you know that you yourselves are God's temple, and that Gods Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

Again it is very clear that a church cannot build on any other foundation except for the one that was laid by Jesus Christ. The foundation of the church can be seen as the truth, namely Jesus Christ. All members of the church should pursue, with everything that he/she has, to build up the church, namely the truth of God. The truth of God will be revealed with fire, those who have built with silver, costly stones and gold they will shine forth in the last day. But those who have built with straw or hay will lose everything that they had done. In the church the emphasis is on building towards the grace of God, towards the building of endurance. However, the church in this world, when it reaches out to the poor should take into consideration that in reaching out to the poor should always emphasise this new way of life and these new possibilities for the poor. It is for the Christians among the poor also possible to build with gold and precious stones even in their situation in which they find themselves. Again it is very important that the economic policies must help people to enhance their way of life as Christians, to be positive in the church and build towards the truth of God. This will spill over to their normal everyday lives and in turn they will be able to build their life. The church does not take people away from their life, as it is important for them to live in relation with other people and in relation with others that are poor. Reaching out to all others establishes a new life for all.

Paul also mentions in 2 Cor. 4 that a treasure is sometimes hidden in clay pots. The treasure is the gospel of God that should be shared with all people. Paul is an apostle who does not preach about himself, but about Jesus Christ as the Lord. Paul is but a servant of Jesus. It is therefore important that the church, in following Jesus Christ through the words of the apostle Paul, should always seek to bring about the most positive things possible in the situation in which they live. In verses 16-18 he writes:

> Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but what is unseen. For what is seen is temporary, but what is unseen is eternal.

Thus, again it is very clear that although there are many hardships in the life of the apostle and in the church they do not look at the hardships among themselves for they look towards a life with God and the positive things they can bring about in this life living with God. Living with God means that positive things can be achieved, but that is not the end towards which we are living. The end towards which we are living is the new life with God in the unseen eternal world.

Concerning the macroeconomic policies, Revelation also raises two very important issues. Firstly there is the danger of God's wrath against Babylon and the whore who sinned against God. In Rev. 17:4-5 it is said the Angel carried the apostle away in spirit into a desert. There he saw a woman sitting on a scarlet beast that was covered with blasphemous names, had several heads and ten horns.

> The woman was dressed in purple, and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and filth of her adulteries. This was written on her forehead: Mystery Babylon the great the mother of prostitutes and of the abominations of the earth.

The woman sinned and also did economic wrongs, therefore, in Rev. 18 it is also mentioned that she will be destroyed. The merchants of the earth will also weep and mourn over her because no-one buys their cargo anymore (verse 11). Terrible is the plight of those who exploit others.

It does not mean that God is against positive economic development because it is important for the world. Therefore, the New Jerusalem in Revelation 21 is also a place of new economics, with streets of gold, a wonderful city, and a city in which God is present and good economic policies also exist.

The church, however, must explain that the new hope in Christ, a new hope for people always has an end goal, which is the life everlasting with God. Therefore, the church also has the opportunity to explain to people in dire circumstances that living with

God has installed a wonderful future for them in which they will live in the presence of God. But only if they believe in the reconciliation of Jesus Christ, the Son of God. In Revelation 22 this is explained: The Angel showed the apostle a river of water full of life, the throne of God, a lamb, the great street of the city, and on each side of the river stood the tree of life annually bearing twelve crops of fruit. These trees yield fruit every month and the leaves are there for the healing of the nations. This is an explanation of the hope that the church can bring to people even in the most terrible situation:

> The throne of God and of the Lamb will be in the city, and the servants will serve him (Revelation 22:3b).

And then also there will be no more night and there will be no need for light, because the light from the Son of the Lord will provide sufficient light. This is an explanation of a future with God and the church can bring this wonderful promise to people even in the most desperate of situations. As explained earlier in the research, it was found that many people say that the church must reach out to people to help them, to accept the situation in which they find themselves so that they can be helped and come to terms with the situation. The church should provide support for people in need. The church should be present for people longing for a better life. The church also makes it possible for people to come to terms with their present situation. This current situation can be approached and dealt with enthusiasm and new hope. Accepting the situation brings about new hope and a new future. This means that the church should become involved in what people are experiencing in their lives. The church should be present among the people so that the lives of the people that live in the church are evident to others and so instil the future of a new life. This can only be done if the church experiences the presence of the Lord. People without hope cannot deal with their present situation and look forward to a new situation. God will provide the future in which people can live and explain to people the wonders of His presence. The God of the future is also the God of the present. And God who promises a new life in the future is also the God who promises new life in the present, in His presence one can experience new life. The church is a church for the future if it grasps that the future is a reality in which the promises of God will be fulfilled; the church is a church for the present if the church brings the gospel of Jesus Christ to people, so that they can experience his present and future promises.

For the poor the presence of the church means that they can have a glimpse of the promise of the future. They need not be overcome by the lack of food, the lack of housing, the lack of jobs. With the help of the church tending to their immediate need and the promises of God they can start by doing whatever they can to change their present situation where possible. This new situation can come about, and can be

found in the love of God and in the fellowship with the Holy Spirit. This is what God brings about; this new situation and the new dispensation in which the wonders of God and a new life in God can be experienced. This does not mean that the problems of the poor are taken lightly or that the problems of the poor are not deemed serious. This means that the problems are dealt with in a new way. The problems are not overwhelming because the problems of the world and the problems of the poor can be changed into a new situation in which the future of the poor can become the future of a new life – a life eternal in God. This also means that the church in this situation looks forward towards a new situation where the future of the people in this world can improve if they look towards the resurrection of Jesus Christ. In this world very often we see the cross and the reality of the cross, but when we look beyond the cross, we see the wonders of Jesus Christ and the resurrection of Christ. And this promise of resurrection is a promise that can give even the most desperate person some hope in this world. Hope for the desperate having HIV/AIDS, any other disease or illness, a lack of food, and other problems. The hope of the resurrection of Jesus Christ empowers people to live in a new situation.

BIBLIOGRAPHY

Africa Progress Report. (2010). *From agenda to action: Turning resources into results for people.* Geneva: UN. Available from: http://www.africaprogresspanel.org (5-10 June 2010).

Africa Progress Report. (2011). *The transformative power of partnerships.* Geneva: UN. Available from: http://www.africaprogresspanel.org (13-16 May 2011)

Akper, G.I. (2005). A decade of democracy in South Africa and the vocation of the South African and Nigerian theologian at the beginning of a new millennium. *Scriptura,* 89:470-481.

Aliber, M. (2002). *Poverty eradication and sustainable development.* Cape Town: HSRC.

Allan, K. & Heese, K. (20 May 2008). Violence in Gauteng. *Business Day,* page 13.

Allen, L., Cox, G. & Matlock, R. (2002). Family dynamics when a member of the family has HIV/AIDS. *Transformation,* 19(1): 82-87.

Allen, L.C. (1990). *Ezekiel 20-48.* (Word Biblical Commentary 29.) Dallas, TX: Word Books.

Altrichter, H., Kemmis, S., McTaggart R. & Zuber-Skerritt, O. (2002). The concept of action research. *The Learning Organisation,* 9(3): 125- 131.

Apel, K-O. (2008). Globalization and the need for universal ethics. In: A. Cortina, D. Carcia-Marza & J. Conill (Eds.). *Public reason and applied ethics: The way of practical reason in a pluralist society*, p. 135-154. Aldershot: Ashgate.

Arigbebe, M. (1997). History and culture as foundations of sustainable development and self-reliance. In: J.N.K. Mugambi (Ed.). *The church and the future in Africa: Problems and promises.* Nairobi: AACC.

Attanasi, K. (2008). Getting in step with the Spirit: Applying Pentecostal commitments to HIV/AIDS in South Africa. *Political Theology,* 9(2): 193-208.

August, K. & Wyngaard, J.G. (2004). Congregations and communion with the poor*. Nederduitse Gereformeerde Teologiese Tydskrif,* 45(Suppl. 2): 452-465.

Aune, D.E. (1997). *Revelation 1-5.* (Word Book Commentary 52.) Dallas, TX: Word Book.

Axelson, E. (1963). *The partition of Africa 1875-1891. A series of four talks.* (2nd ed.). Johannesburg: SABC.

Ayers, J.R. (1995). The quagmire of HIV/AIDS-related issues which haunt the church. *The Journal of Pastoral Care,* 49(2): 201-212

Baaz, M.E. (2005). *The paternalism of partnership: A post-colonial reading of identity in development aid.* London: Zed Books.

Beckley, H. (2005). Christians and economics. In: G. Meilaender & W. Werpehowski (Eds.). *The Oxford handbook of theological ethics,* p. 360-380. Oxford: Oxford University Press.

Bediako, K. (1996). Theological reflections. In: T. Yamamori, B.L. Myers, K. Bediako & L. Reed (Eds.). *Serving with the poor in Africa: Cases in holistic ministry*, p. 181-192. Monrovia, CA: Marc.

Bhebhe, N. (2006). Zimbabwe Economic Meltdown. Hoping for divine intervention. *The Herald* (EP): 6 November.

Bible. (2001). *The New International Version*. Cape Town: South African Bible Society.

Bisoux, T. (2008). All eyes on Africa. *BizEd,* 7.3 (May/June): 42-46.

Bordereau, P., Israel, F. & Padre, D. (1998). King's command and widow's plea: Two new Hebrew Ostrava of the Biblical period. *Near Eastern Archaeology,* 61(1): 2-13.

Boring, M.E. (1989). *Revelation.* (Interpretation: A Biblical commentary for teaching and preaching.) Louisville: John Knox.

Borsch, F.H. (2005). The common good and the invisible hand: Faith-based economy. A *Anglican Theological Review,* 87(1): 5-22.

Bosch, D.J. (1991). *Transforming mission: Paradigm shifts in theology of mission.* New York: Orbis.

Botes, L. & Abrahams, D. (2008). Noka e Tlatswa ke Dinokana – A river swells from little streams: Responsive partnership-building approaches to development. In: S. De Gruchy, N. Koopman & S. Strijbos (Eds.). *From our side: Emerging perspectives on development and ethics*, p. 117-134. Amsterdam: Rozenberg.

Botman, H.R. (2004). Human dignity and economic globalisation. *Nederduitse Gereformeerde Teologiese Tydskrif,* 45(Suppl. 2): 317-327.

Bowers, N. & August, K. (2004). Engaging poverty: The church as an organisation for change. *Nederduitse Gereformeerde Teologiese Tydskrif,* 45(Suppl. 2): 416-427.

Brown, R.E. (1982). *The Epistles of John: A new translation with introduction and commentary.* London: Geoffrey Chapman.

Bruwer, E. (1994). *Beggars can be choosers: In search of a better way out of poverty and dependence.* Pretoria: IMER.

Brzezinski, Z. (1990). *The grand failure: The birth and death of communism in the twentieth century.* New York: Collier.

Budd, P.J. (1984). *Numbers.* (Word Biblical Commentary 5.) Waco, TX: Word Books.

Burkey, S. (2002). *People first: A guide to self-reliant, participatory rural development.* London: Zed.

Bush, F.W. (1996). *Ruth, Esther.* (Word Biblical Commentary 9.) Dallas, TX: Word Books.

Campbell, E.F. (Jr) (1975). *Ruth: A new translation with introduction and commentary*. (The Anchor Bible.) New York: Doubleday.

Carnes, T. (2005). Can we defeat poverty? Unless Africa tames corruption, new aid efforts will fail. *Christianity Today,* 49(10): 38-40.

Casper. D. (2004). *The ethics of development.* Edinburgh: Edinburgh University Press.

Cassidy, R.J. (2001). *Paul in Chains: Roman imprisonment and the letters of St. Paul.* New York: Herder and Herder.

Chambers, R. (1997). *Whose reality counts? Putting the first last.* London: Intermediate Technology Publications.

Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis.* London: Sage.

Chirambo, K. (2008). *The political cost of AIDS in Africa: Evidence from six countries.* Pretoria: Idasa.

Cilliers, J.H. (2007). Religious and cultural transformation and the challenges for the churches: A South African perspective. *Practical Theology in South Africa,* 22(2): 1-19.

Cochrane, J.R. (2009). On identity and faith in the global political economy. *Journal of Theology for Southern Africa,* 134: 14-31.

Coetzee, E. (2002). Urban vulnerability: A conceptual framework. In: C. Nomdo & E. Coetzee (Eds.). *Urban vulnerability: Perspectives from Southern Africa,* p. 2-27. Cape Town: Periperi.

Collins, K. (1999). *Participatory research: A primer.* [s.l.]: Prentice Hall.

Conroy, A.C., Blackie, M.J., Whiteside, A., Malewezi, J.C. & Sachs, J.D. (2006). *Poverty, Aids and hunger: Breaking the poverty trap in Malawi.* Hampshire: Palgrave Macmillan.

Conzelmann, H. (1975). *1 Corinthians.* (Translated by J.W. Leitch.) Philadelphia: Fortress.

Cox, A. (17 June 2008). Report identifies causes of violence. Hard-working migrants showed up locals in women's eyes'. *Star*, page 3.

Cronje, F. (21 May 2008). Violence springs from government failures. *Cape Times,* page 13.

Crush, J. & Pendleton, W. (2007). Mapping hostilities: The geography of xenophobia in Southern Africa. *South African Geographical Journal*, 89(1): 64-82.

De Gruchy, S. (2003a). Biotechnology as 'cultural invasion': Theological reflections on food sovereignty and community building in Africa. *Scriptura,* 82: 82-93.

De Gruchy, S. (2003b). Of agency, assets and appreciation: Seeking some commonalities between theology and development. *Journal of Theology for Southern Africa,* 117: 20-39.

DeJong J. (2003). *Making an impact in HIV and AIDS: NGO experiences of scaling up.* London: ITDG.

Dick, B. (2002). Postgraduate programs using action research. *The Learning Organisation,* 9(4): 159- 170.

Dickinson, D. (2007). *Talking about AIDS: A study of informal activities undertaken by workplace HIV/AIDS peer educators in a South African company.* Johannesburg: Wits Business School.

Dooyeweerd, H. (1969a). *A new critique of theoretical thought. Vol. 1. The necessary prepositions of philosophy.* (Translated by D.H. Freeman & W.S. Young WS.) [s.l.]: The Presbyterian and Reformed Publishing Company.

Dooyeweerd, H. (1969b). *A new critique of theoretical Thought. Vol. 11. The general theory of the modal spheres* (translated Freeman DH and De Jongste, H.) [s.l.]: The Presbyterian and Reformed Publishing Company.

Douglas, I. (2006). Peri-urban ecosystems and societies: Transitional zones and contrasting values. In: D. McGregor, D. Simon & D. Thompson. *The peri-urban interface: Approaches to sustainable natural and human resources*, p. 313-325. London: Earthscan.

Du Plessis, J. (2008). As die damwal wil breek … Diskussie. *Die Kerkblad,* 110(3216): 42-44.

Du Plessis. R. (2004). Die narratiewe werkswyse in gemeenskapsontwikkeling. *Acta Academica,* 1(Suppl.): 88-112.

Dunn, J.D.G. (1988). *Romans 1-8.* (Word Biblical Commentary 38a.). Dallas, TX: Word Book.

Dunn, J.D.G. (1996). *The epistle to the Colossians and to Philemon.* (NIGTC). Grand Rapids, MI: Eerdmans.

Durham, J.I. (1987). *Exodus.* (Word Biblical Commentary 3.) Waco, TX: Word Books.

Edwards, M. (1999). *Future positive: International co-operation in the 21st century*. London, Earthscan.

Effah, K.B. (2006). Diminishing poverty and hunger in Africa: Human factor dynamics of minimizing extreme poverty and hunger in Africa. *Review of Human Factor Studies,* 12(1): 65-90.

Elliott, E. (1995). *Liberating Paul: The justice of God and the politics of the apostle.* Sheffield: Sheffield Academic Press.

Els, F. (22 Mei 2008). Die eintlike derde mag. *Finweek (Finansies & Tegniek),* bladsy 16.

Erasmus, J.C. & Mans, G.G. (2005). Churches as service providers for victims of sexual and/ or violent crimes. A case study from the Paarl community. *Acta Criminologica,* 18(1): 140- 163.

Etzioni, A. 1988. *The moral dimension: Toward a new economics.* New York: The Free Press.

Everatt, D. & Solanki, G. (2008). A nation of givers? Results from a natural survey of social need giving. In: A. Habib & B. Maharaj. *Giving and solidarity: Resource flow for poverty alleviation and development in South Africa*. Cape Town: HRSC Press.

Faasen, J. (1985). *'n Teologiese ondersoek na die grondlyne van 'n Christelike arbeidsetiek.* Stellenbosch: Universiteit van Stellenbosch. (PhD proefskrif.)

Fairhead, J. (2004). Achieving sustainability in Africa. In: R. Black & H. White (Eds.). *Targeting development: Critical perspectives on the millennium development goals*, p. 292-306*.* London: Routledge.

Fitzmyer, J.A. (1993). *Romans.* (The Anchor Bible.) New York, NY: Doubleday.

Frankl, V.E. (1987). *Man's search for meaning: An introduction to logotherapy.* (Translated by Ilse Lasch.) London: Hodder & Stoughton.

Frye, I. (2005). *Constructing and adopting an official poverty line for South Africa: Some issues for consideration; a discussion document.* [s.l.]: NALEDI.

Games, D. (19 September 2005). SA fast becoming the meeting place of Africa. *Business Day*, page 9.

Gerardy, J. (24 May 2008). Tutu told you so, Mr President. Xenophobic attacks may be the powder keg the archbishop warned of in 2004. *Saturday Weekend Argus, page* 19.

Gerardy, J. (17 May 2008). Xenophobia nothing new, government accused of fuelling raging animosity. *Saturday Star*, page 5.

Getu, M. (2003). Christian microenterprise development and HIV/AIDS*. Transformation,* 20(1): 55-60.

Gibson, E. (4 Julie 2008)*.* Xenofobie: 'Ons kon dit nie voorspel'. *Beeld*, bladsy 4.

Gifford, G. (13 May 2008). When fear and hate turns deadly. *Star*, page 6.

Goppelt, L. (1981). *Theology of the New Testament Volume 2: The variety and unity of the apostolic witness to Christ.* (Translated by J.E. Alsup.) Grand Rapids, MI: Eerdmans.

Gordon, B. (1989). *The economic problem in biblical and patristic though*. Leiden: Brill.

Goudzwaard, B. (1975). *Aid for the overdeveloped West.* Toronto: Wedge.

Goudzwaard, B. (1972). *A Christian political option.* Toronto: Wedge.

Goudzwaard, B. (1981). *Genoodzaakt goed te wezen: Christelijke hoop in een bezeten wereld.* Kampen: Kok.

Goudzwaard, B. & De Lange, H. (1995). *Beyond poverty and affluence: Toward an economy of care.* (Translated by M.R. van der Vennen.) Grand Rapids, MI: Eerdmans.

Goudzwaard, B., Van der Vennen, M. & Van Heemst, D. (2007). *Hope in troubled times: A new vision for confronting global crises.* Grand Rapids, MI: Baker Academic.

Goulet, D. (1995). *Development ethics: A guide to theory and practice.* New York, NY: Apex Press.

Gowan, D.E. (1987). Wealth and poverty in the Old Testament: The case of the widow, the orphan, and the sojourner. *Interpretation,* 41: 341-353.

Gray, A. (2003). *Research practice for cultural studies.* London: Sage.

Guthrie, D. (1981). *New Testament theology.* Leicester: InterVarsity.

Haddad, B. (2006). "We pray, but we cannot heal": Theological challenges posed by the HIV/AIDS crisis. *Journal of Theology for Southern Africa,* 125: 80-90.

Hamoudi, A.A. & Sachs, J.D. (2002). The economics of AIDS in Africa. In: M. Holme (Ed.). *Aids in Africa.* (2nd ed.), p. 676-694. New York: Kluwer.

Harris, R.L. (1990). *Leviticus.* (Expositor's Bible Commentary Volume 2.) Edited by F.E. Gaebelein. Grand Rapids, MI: Zondervan.

Harrison, E.F. (1980). *Romans*. (The Expositor's Bible Commentary Volume 10.) Edited by F.E. Gaebelein. Grand Rapids: Zondervan.

Hartley, J.E. (1992). *Leviticus.* (Word Biblical Commentary 4.) Dallas, TX: Word Books.

Hays, R.B. (1997). *First Corinthians.* (Interpretation: A Bible commentary for teaching and preaching.) Louisville: John Knox.

Hazel, G. & Parry, R. (2004). *Making cities work.* Chichester: Wiley-Academy.

Henning, E. (2005). *Finding your way in qualitative research.* Pretoria: Van Schaik.

Herbinger, W. (1999). Beneficiary participation in context: Practical experiences from a food-aided project in Ethiopia. In: J. Mullen (Ed.). *Rural poverty, empowerment and sustainable livelihoods*, p. 1-13*.* Aldershor: Ashgate.

Heyns, J.A. (1978). *Dogmatiek.* Pretoria: NG Kerkboekhandel.

Heyns, J.A. (1982). *Teologiese Etiek. Deel 1.* Pretoria: NG Kerkboekhandel.

Hudleston, S. (26 May 2008). Racism under the colour of law enforcement. *Business Day, page* 6.

Hweshe, F. (9 June 2008). We need to stick together as Africans and not breed hatred. *Cape Argus*, page 13.

Ilevbare, F.M. & Adesanya, A.A. (2008). Away with xenophobia and lessons for sustenance of brotherhood for Africa development. *IFE Psychologia – Special issue: Xenophobia: A contemporary issue in psychology,* 16(2): 199- 206.

Jacob, G. (2008). *The motif of stranger in Calvin's Old Testament Commentaries*. Apeldoorn: Instituut voor Reformatieonderzoek.

Jayakumar, S. (2009). Transforming the Indian culture of poverty and oppression. *Evangelical Review of Theology,* 33(2): 139-157.

Jewett, R. (2007). *Romans.* (Hermeneia: A critical and historical commentary on the Bible.) Minneapolis: Fortress.

Johnson, A.F. (1981). *Revelation.* (The Expositor's Bible Commentary Volume 12.) Edited by F.E. Gaebelein. Grand Rapids, MI: Zondervan.

Jones, B.G. (2005). Africa and the poverty of international relations. *Third World Quarterly,* 26(6): 987-1003.

Jones, C., Parker, M. & Ten Bos, R. (2005). *For business ethics.* London: Routledge.

Jonker, W.D. (1989). *Uit vrye guns alleen: Wegwysers in die dogmatiek (6).* Pretoria: NG Kerkboekhandel.

Kalland, E.S. (1992). *Deuteronomy.* (Expositor's Bible Commentary Volume 3.) Edited by F.E. Gaebelein. Grand Rapids, MI: Zondervan.

Kamarera, F. (2004). Ministry and Pastoral Care in the Context of HIV/AIDS: The Rwandan experience. *Transformation,* 21(1): 78-80

Kamper, G.D. & Mampuru, M.E. (2006). Kernaspekte van 'n model vir skoolsukses in arm gemeenskappe. *Koers,* 71(2,3,4): 557-582.

Keeling, M. (1980). *The foundations of Christian ethics.* Edinburgh: T&T Clark.

Kertész, I. (2006). *Fateless.* (Translated by T. Wilkinson.) London: Vintage.

Kestell (1918). Die Helpmekaar. In: *Helpmekaar gedenkboek: 'n Geskiedenis van die grote reddingsbeweging van die Afrikanervolk met statistieke van die Helpmekaar-beweging*, bl. 5-41. Kaapstad: De Nationale Pers.

Kgositsile, K. (19 November 2003). Writer's Corner/ What time is it? *This Day,* page 11.

Kim, S. (2002). *Paul and the new perspective: Second thoughts on the origin of Paul's Gospel.* Grand Rapids, MI: Eerdmans.

Kiriswa, B. (2003). Pastoral care and counselling of persons living with HIV/AIDS. *African Ecclesial Review,* 21(Dec.): 95-98.

Kirk, J.A. (1999). *What is mission? Theological explorations.* London: Darton, Longman & Todd.

Kline, J.K. (2005). *Ethics for international business: Decision-making in a global economy.* New York, NY: Routledge.

König, A. (1983). *Heil en heilsweg.* Pretoria: NG Kerkboekhandel.

Kovakcs, J. & Rowland, C. (2004). *Revelation.* (Blackwell Bible Commentaries.) Malden: Blackwell.

Krige, S. (2008). Transforming Christian churches into community-based resource centres, with reference to Bloemfontein. In: L. Marais & G. Visser (Eds.). *Spatialities of urban change: Selected themes from Bloemfontein at the beginning of the 21st century*, p. 155-181. Stellenbosch: AFRICAN SUN MeDIA.

Kritzinger, J.N.J. (1995). Studying religious communities as agents of change: An agenda for missiology. *Missionalia,* 23(3): 366-396.

Kritzinger, J.N.J. (1996). African Cultural resources in the struggle against mammon: The challenge of *stokvels* to the mission of the church. *Mission Studies,* 13(1,2): 109-129.

Landman, J.P. (2003). *Breaking the grip of poverty and inequality in South Africa 2004-2014: Current trends, issues and future policy options*. Pretoria: Unisa.

Landry, C. (2008). *The creative city: A toolkit for urban innovators.* (2nd ed.). London: Comedia.

Lasch, C. (1991). *The true and only heaven: Progress and its critics.* New York, NY: WW Norton.

Le Bruyns, C. & Pauw, C. (2004). Looking in two ways: Poverty in South Africa and its ecclesiological implications. *Nederduitse Gereformeerde Teologiese Tydskrif,* 45(Suppl.2): 202-213.

Lekota, I. (4 September 2008). Xenophobia deepening: survey shows South Africans are against illegal immigration. *Sowetan*, page 13.

Lewis, J.A., Lewis, M.D., Daniels, J.A. & D'Andrea. (2003). *Community Counselling: Empowerment strategies for a diverse society.* Pacific Grove, CA: Thomson.

Liefeld, W.L. (1984). *Luke.* (Expositor's Bible Commentary Volume 8.). Edited by F.E. Gaebelein. Grand Rapids, MI: Regency.

Liwanga, C. (26 July 2008). SA punishes illegal xenophobic acts, but xenophobia itself should be a crime, by Roger. *Cape Times*, page 11.

Lloyd, S.R. & Berthelot, T. (1992). *Self-empowerment: Getting what you want from life.* Menlo Park, CA: Crisp.

Lohfink, N.S.J. (1991). Poverty in the laws of the Ancient Near East and of the Bible. *Theological Studies,* 52(1991): 34-50.

Lohse, E. (1982). *Colossians and Philemon.* (Translated by W.R. Poehlmann & R.J. Karris.). Philadelphia: Fortress.

Mackey, J.P. (2005). *Power and Christian ethics.* (New studies in Christian ethics). Cambridge: Cambridge University Press.

Macmaster, L. (2005). Social and economic emasculation as contributing factors to gangsterism on the Cape Flats. *Scriptura,* 95: 278-289.

Mageto, P. (2005). A silent church = death: A critical look at the church's response to HIV/AIDS. *Currents in Theology and Mission,* 32(4): 295-298.

Majawa, C. (1998). The Church's prophetic role in the struggle against poverty in Africa. *African Ecclesial Review,* 40(5,6): 258-270.

Maqhina, M. (19 November 2004). Churches discuss land use*. Daily Dispatch,* page 2.

Marcuse, H. (1986). *One dimensional man.* London: ARK.

Mare, W.H. (1980). *1 Corinthians*. (Expositor's Bible Commentary Volume 10.). Edited by F.E. Gaebelein. Grand Rapids, MI: Zondervan.

Markham, I.S. (2007). *Do morals matter? A guide to contemporary religious ethics.* Oxford: Blackwell.

Martin, R.P. (1986). *2 Corinthians.* (Word Biblical Commentary 40.). Waco, TX: Word Books.

Marx, K. (1976). *Capital. Volume 1.* (Translated by B. Fowkes). Middlesex: Penguin.

Marx, K. (1977). Critique of Hegel's dialectic and general philosophy. In: D. McLellan (Ed.). *Karl Marx: Selected writings*, p. 96-108. Oxford: Oxford University Press.

Marx, K. (1978). The Communist manifesto. In: L.S. Feuer (Ed.). *Marx and Engels. Basic writings on politics and philosophy.* London: Fontana.

Marxsen, W. (1993). *New Testament foundations for Christian Ethics.* (Translated by O.C. Dean.). Edinburgh: T&T Clark.

Masenya, M. (2004). Struggling with poverty/emptiness: Rereading the Naomi-Ruth story in African South Africa. *Journal of Theology for Southern Africa*, 120(Nov.): 46-59.

Max-Neef, M. (1991). *Human scale development: Conception, application and further reflections.* London: Apex.

Max-Neef, M. (1992). Development and human needs. In: P. Ekins & M. Max-Neef. *Real-life economics: Understanding wealth creation*, p. 197-214. London: Routledge.

McGrath, A.E. (1994). *A Christian theology: An introduction.* Oxford: Blackwell.

McGregor, D., Simon, D. & Thompson, D. (2006). The peri-urban interface in developing areas: The research agenda. In: D. McGregor, D. Simon & D. Thompson. *The peri-urban interface: Approaches to sustainable natural and human resources,* p. 313-325. London: Earthscan.

Meeks, W.A. (1993). *The origins of Christian morality: The first two centuries.* New Haven: Yale University Press.

Melao, L.N. (2003). *Guidelines that determine low-income housing plot sizes and layouts: A case study of Mahpikela (Batho Location), and Bloemanda in the Mangaung Residential area.* Bloemfontein: University of the Free State. (MA dissertation.)

Memela, M. (1 July 2005). Help fight poverty, churches urged. *Sowetan*, page 5.

Meredith, M. (2006). *The state of Africa: A history of fifty years of independence.* Johannesburg: Jonathan Ball.

Miller, P. (1990). *Deuteronomy.* (Interpretation: A Bible commentary for teaching and preaching.). Louisville: John Knox.

Mills, G. (2010). *Why Africa is poor, and what Africans can do about it.* Johannesburg: Penguin Books.

Mkhwanazi, S. (17 July 2008). Simmering xenophobia 'was ignored since before 1994', by Political Bureau. *Cape Times*, page 6.

Mokoena, M. (25 May 2008). Timeline of bloody attacks. *City Press*, page 12.

Mokoena, M. & Marais, L. (2008). An evaluation of post-apartheid housing delivery in Mangaung: a view from local government. In: L. Marais & G. Visser (Eds.). *Spatialities of urban change: Selected themes from Bloemfontein at the beginning of the 21st century,* p. 97-114. Stellenbosch: AFRICAN SUN MeDIA.

Mombo, E. (2005). Missiological challenges in the HIV/AIDS era. *Theology Today,* 62: 58-66.

Moo, D. (1996). *The Epistle to the Romans.* (The New International Commentary on the New Testament. Rev. ed.). Grand Rapids, MI: Eerdmans.

Mounce, R.H. (1998). *The book of Revelation.* (The New International Commentary on the New Testament. Rev. ed.). Grand Rapids, MI: Eerdmans.

Mouton, J. (1996). *Understanding social research.* Pretoria: Van Schaik Academic.

Mukhala, E. & Groenewald, D.C. (1998). Experiences and perceptions of black small-scale irrigation farmers in the Free State. *Suid-Afrikaanse Tydskrif vir Landbouvoorligting*, 27: 1-18.

Mukhija, V. (2003). *Squatters as developers: Slum redevelopment in Mumbai.* Aldershot: Ashgate.

Müller, J.C. (2007). Lente in die Teologie: 'n opwindende ligstraal van hoop vir die kerk. *Verbum et Ecclesia,* 28(2): 509-522.

Musasiwa, R. (1996). Missiological reflections. In: T. Yamamori, B.L. Myers, K. Bediako & L. Reed (Eds.). *Serving with the poor in Africa*, p. 193-212. Monrovia, CA: MARC.

Mwaura, P.N. (2008). Stigmatization and discrimination of HIV/AIDS. Women in Kenya: A violation of human rights and its theological implications. *Exchange,* 37: 35-51.

Naidoo, A. (18 September 2007). At the service of the poor. *Daily News*, page 9.

Naidu, E. (13 August 2006). When a life of hell is better than home. *Sunday Independent*, page 13.

Narayan, D. (Ed.). (2002). *Empowerment and poverty reduction: A source book.* Washington DC: World Bank.

Ndinda, C., Adebayo, P. & Adebayo, A. (2007) The role of the church in housing provision: Implications for South Africa. *Africa Insight,* 37(1): 76-83.

Ndungane, N. (2004). Poverty and the church. *Nederduitse Gereformeerde Teologiese Tydskrif,* 45(Suppl.2): 197-200.

Nel, M. (1994). *Gemeentebou.* Halfway House: Orion.

Nieuwenhuis, J. (2007). Analysing qualitative data. In: K. Maree (Ed.). *First steps in research*. Pretoria: Van Schaik.

Nolland, J. (1989). *Luke 1-9:20.* (Word Biblical Commentary 35A). Dallas, TX: Word Books.

Nomdo, C. (2002). Conclusion. In: C. Nomdo & E. Coetzee (Eds.). *Urban vulnerability: Perspectives from Southern Africa,* p. 195-207. Cape Town: Periperi.

Nürnberger, K. (1999). *Prosperity, poverty and pollution: Managing the approaching crisis.* London: Zed.

Olson, D.T. (1996). *Numbers.* (Interpretation: A Bible commentary for teaching and preaching.). Louisville: John Knox.

Omoluabi, P.F. (2008). Psychological foundation of xenophobia. *IIFE Psychologia − Special issue: Xenophobia: A contemporary issue in psychology,* 16(2): 53-71.

Osborne, G.R. (2002). *Revelation.* (Baker Exegetical Commentary on the New Testament.). Grand Rapids, MI: Baker Academic.

Osuntoku, A.A. (2008). A panoramic historical discourse on xenophobia state. *IFE Psychologia —Special issue: Xenophobia: A contemporary issue in psychology,* 16(2): 23-38.

Patton, M.Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). London: Sage.

Peters, R.T. (2004). *In search of the good life: The ethics of globalization.* New York, NY: Continuum.

Pharaoh, R. (2005). *Not business as usual: Public sector responses to HIV/AIDS in Southern Africa.* Pretoria: Institute for Security Studies.

Rabkin, F. (17 May 2008). Frustration boils over into violence. *The Weekender,* page 2.

Randriamaro, Z. (2003). Outlook for Africa: Debt, AIDS, and the feminization of poverty. In: A. Pettifor (Ed.). *Real world economic outlook, the legacy of globalization: Debt and deflation,* p. 116-122. New York, NY: Pelgrave Macmillan.

Richardson, N. (2006). A call for care: HIV/AIDS challenges the church. *Journal of Theology for Southern Africa,* 125: 38-50.

Robb, C.M. (2002). *Can the poor influence policy? Participating poverty assessments in the developing world.* Washington DC: IMF.

Roscam Abbing, P.J. (1974). *Kleine etiek van de inkomsteverdeling.* Deventer: Kluwer.

Rupert, A. (1981). *Prioriteite vir medebestaan.* Kaapstad: Tafelberg.

Sachan, A.K. & Jaiswal, B. (2008). *Development induced displacement and rehabilitation,* p. 187-192. New Delhi, India: Alpha.

Schoeman, M. (2010). Die liberale welsynstaat-demokrasie of meritokrasie. *Tydskrif vir Geesteswetenskappe,* 50(1): 1-14.

Schreiner, T.S. (2001). *Paul: Apostle of God's glory in Christ. A Pauline theology.* Downers Grove, IL: InterVarsity.

Schreiner, T.R. (1998). *Romans.* (Baker Exegetical Commentary on the New Testament.). Grand Rapids, MI: Baker Academic.

Sen, A. (1990). *On ethics and economics.* Oxford: Blackwell.

Senge, P.M. & Scharmer, C.O. (2006). Community action research: Learning as a community of practitioners, consultants and researchers. In: P. Reason & H. Bradbury. *Handbook of action research,* p. 195-206. London: Sage.

Serrao, A. (13 August 2008). 95% of SA kids say SA's getting worse. *Star,* page 5.

Shaw, W.H. (1978). *Marx's theory of history.* Stanford: Stanford University Press.

Simone, A. (2005). Introduction: Urban processes and change. In: A. Simone & A. Abouhani (Eds.). *Urban Africa: Changing contours of survival in the city.* Dakar: Codesria.

Smalley, S.S. (1984). *1, 2, 3 John.* (Word Biblical Commentary 51.). Waco, TX: Word Books.

Smith, R.L. (1984). *Micah-Malachi.* (Word Biblical Commentary 32.). Waco, TX: Word Books.

South Africa Human Development Report. (2003). *The challenge of sustainable development in South Africa: Unlocking peoples creativity.* Oxford: Oxford University Press.

Soyombo, O. (2008). Xenophobia in contemporary society: A sociological analysis. *IFE Psychologia —Special issue: Xenophobia: A contemporary issue in psychology,* 16(2): 85-103.

Speckman, M.T. (2007). *A biblical vision for Africa's development.* Pietermaritzburg: Cluster.

Standhartinger, A. (1999). *Studien zur Entstehungsgeschichte & Intention des Kolosserbriefs.* Leiden: Brill.

Stillwaggon, E. (2006). *AIDS and the ecology of poverty.* Oxford: Oxford University Press.

Stokes, E. (1976). Imperialism and the scramble for Africa. In: W.M.R. Louis, (Ed.). *Imperialism, modern scholarship on European history, Robinson and Gallagher controversy, new viewpoints, a revision of Franklin Watts,* p. 173-195. New York, NY: The New View.

Strauss, D.F.M. (2002). Filosofiese onderstrominge in die kontemporêre teologiese debat; van "ewige waarhede" tot "gekontekstualiseerde metafore." *Tydskrif vir Christelike Wetenskap,* 41(1,2): 2-18.

Swanepoel, H. & De Beer, F. (2006). *Community development: Breaking the cycle of poverty*. (4th ed.). Lansdowne: Juta.

Swanepoel, H. (2002). *Community development: Putting plans into action.* (3rd ed.). Lansdowne: Juta.

Swart, I. (2003). Church, mission and development. Revisiting the pragmatic debate. *Missionalia*, 31(3):405-426.

Swart, I. (2008). Meeting the challenge of poverty and exclusion: The emerging field of development research in South African practical theology. *International Journal of Practical Theology*, 12(1): 104-149.

Swilling, M., Van Breda, J. & Van Zyl, A. (2008). Contextualising social giving: An analysis of state fiscal expenditure and poverty in South Africa, 1994-2004. In: A. Habib & B. Maharaj. *Giving and solidarity: Resource flow for poverty alleviation and development in South Africa*, p. 281-325. Cape Town: HRSC Press.

Tacoli, C., McGranahan, G. & Satterthwaite, D. (2008). Urbanization, poverty and inequity: Is rural-urban migration a poverty problem, or part of the solution. In: G. Martine, G. McGranahan, M. Montgomery & R. Fernández-Castilla. *The new global frontier: Urbanization, poverty and environment in the 21st century,* p. 37-54. London: Earthscan.

Taylor, M.C. (1984). *Erring: A postmodern theology.* Chicago: University of Chicago Press.

Tshenye, N. (1996). Self-empowerment: A path to success. *Publico,* 16(3): 11-13.

United Nations Conference on Trade and Development (UNCTAD). (2005). *Economic development in Africa: Rethinking the role of foreign direct investment.* New York: United Nations.

Van de Beek, A. (1996). *Schepping: de wereld as voorspel voor de eeuwigheid*. Baarn: Callenbach.

Van der Watt, G. (1992). Die gemeente en missionêre diakonaat. In: P. Verster (Red.). *Sendingprobleme opnuut bekyk.* Bloemfontein: UOVS.

Van der Walt, B.J. (1994). *Liberating message: A Christian worldview for Africa.* Potchefstroom: IRS.

Van der Walt, B.J. (1999). *Visie op die werklikheid: Die bevrydende krag van 'n Christelike lewensbeskouing en filosofie.* Potchefstroom: PU vir CHO.

Van der Walt, B.J. (2003). *Understanding and rebuilding Africa: From desperation today to expectation for tomorrow.* Potchefstroom: Institute for Contemporary Christianity in Africa.

Van der Walt, P.C. (2007). Onwettige immigrante, misdaad en xenofobie. *Die Kerkblad*, Mei: 32-33.

Van Dijk, M.P. (2006). *Managing cities in developing countries: The theory and practice of urban management.* Cheltenham, UK: Edward Elgar.

Van Dyk P.J. & Van Dyk, A.C. (2007) Does the church deliver? Perceptions amongst South Africans about the role of the church in die HIV/AIDS field. *Verbum et Ecclesia,* 28(2):682-694.

Van Niekerk, A. (2002). A strategy against poverty in South Africa. In: D. Kritzinger (Ed.). *No quick fixes: The challenge of mission in a changing South Africa,* p. 119-128. Pretoria: IMER.

Van Niekerk, A.S. (2003). Tegnologie en sinvolle bestaan in Afrika. *Hervormde Teologiese Tydskrif,* 59(4):1287-1305.

Van Niekerk, A.S. (2005). Reconciliation as the functional integration of complex systems. *Verbum et ecclesia,* 26(1):244-262.

Van Schoor, M.C.E. (1960). *Die Vrystaatse Helpmekaar: Die ontstaan van die helpmekaar-beweging in Suid-Afrika en sy besondere ontwikkeling in die Oranje-Vrystaat.* Bloemfontein: Sentrale Pers.

Van Wolde, E. (1991). The story of Cain and Abel: A narrative study. *Journal for the study of the Old Testament,* 52:25-41.

Van Wyk, J.A. (1988). *'n Christelike etiek van die arbeid.* Pretoria: NG Kerkboekhandel.

Venter, E. (7 Mei 2006). Die blydskap van die konsentrasiekampe. (Resensie.). *Rapport,* bladsy 4.

Verster, P. (2002). Die bemagtiging van die armes in informele behuisingsgemeenskappe in Mangaung. *Acta Theologica,* 22(2): 262-274.

Verster, P. (2003). Aktiewe gemeente-betrokkenheid by die missionê re diakonaat – 'n ondersoek in 'n gemeente van die NGKA in Mangaung. *Acta Theologica,* 23(2): 254-267.

Verster, P. (2008a). Entrepreneurship and innovation for poverty alleviation: The church in informal settlements. In: R. Munga, J.P. Grundling & L. Steynberg. *6th International Conference: Entrepreneurship and Innovation,* p. 177-185. Nov 5-6, Maputo, Mozambique.

Verster, P. (2008b). Selfbemagtiging as instrument in die bestryding van armoede. *Tydskrif vir Christelike Wetenskap,* 44(3,4):115-129.

Vorster, J.M. (2002). Racism, xenophobia and human rights. *Ecumenical Review,* 54(3): 296-312.

Vorster, J.M. (2008). Die vreemdeling in ons midde, Fokusartikel. *Die Kerkblad*, 110 (3214): 30-31.

Waltner, E. (2003). Reign of God, missions, and peace in 1 Peter. In: M.H. Schertz & I. Friesen (Eds.). *Beautiful upon the mountains: Biblical essays on Mission, Peace, and the reign of God,* p. 235-248. Elkhart, IN: Institute of Mennonite Studies.

Webster, W. (1982). The messenger and mission societies. In: R.D. Winter & S.C. Hawthorne. *Perspectives on the world Christian movement: A reader*, p. 763-769. Pasadena: William Carey Library.

Wenham, G.J. (1987). *Genesis 1-15.* (Word Biblical Commentary 1.). Waco, TX: Word Books.

Wenham, G.J. (1994). *Genesis 16-50.* (Word Biblical Commentary 2.). Dallas, TX: Word Books.

Wood, P. & Landry, C. (2008). *The intercultural city: Planning for diversity advantages*. London: Earthscan.

Wood, P. (2007). African economic development. *Ecodate,* 21(1):5-8.

World Economic Forum (WEF). (2009). *Global Gender Gap Report 2009.* Available from: <http://www.weforum.org/WEF_GenderGapReport_2009.pdf> (Accessed: 10 May 2011).

Wright, C.J.H. (2006). *The mission of God: Unlocking the Bible's grand narrative*. Nottingham: IVP.

Zegeye A. & Maxted J. (2005). *Our dream deferred: The poor in South Africa.* Pretoria: UNISA.

Zuber-Skerritt, O. & Farquhar, M. (2002). Action learning, action research and process management (ALARPM): A personal history. *The Learning organization,* 9(3): 102-113.

INTERVIEWS

ANONYMOUS People on the street randomly interviewed by Rev. Tlali Maile in Mangaung in March 2010 to August 2011. Original translation Sesotho.

INTERVIEWS 2008

FANGA, M. Church affiliation: Faith Mission Apostolic church. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

GIDO, N. Church affiliation: St Mary's Methodist Church Voices of Joy Wesly Guitty. Interviewed in Mangaung on 06-09-2008 by Rev. T. Maile on tape.

LEBOYA. Interview with Rev. T. Maile on 10 October 2008. Mangaung. [Cassette recording in possession of Rev. Maile]

LEPOTA, M. Church affiliation: Faith Mission. Interviewed in Mangaung on 06-09-2008 by Rev. T. Maile on tape.

MACHELI. Interview with Rev. T. Maile on 10 October 2008 Mangaung. [Recording on tape in possession of Rev. Maile]

MAJOBO (Mr). Church affiliation: New Jesus Apostolic Church. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

MAJORO (Ms). Church affiliation: Presbyterian Church in South Africa. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

MAPHASA, J. Church affiliation: St John Apostolic Church. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

NYELELE, E. Church affiliation: New Church in Southern Africa. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

PHAMA, W. Church affiliation: First Apostolic church in Zion. Interviewed in Mangaung on 07-08-2008 by Rev. T. Maile on tape.

SETLABA, L. Church affiliation: African First Apostolic Church in Zion. Interviewed in Mangaung on 05-08-2008 by Rev. T. Maile on tape.

THWALA, T. Church affiliation: Zion Christian Church. Interviewed in Mangaung on 07-08-2008 by Rev T. Maile on tape.

MAGAKATHO, D. Church affiliation: Zion Christian Church. Interviewed in Mangaung on 09-09-2008 by Rev. T. Maile on tape.

MOTSAPI (Rev.). Church affiliation: AME (African Methodist Episcopal Church). Interviewed in Mangaung on 06-09-2008 by Rev T. Maile on tape.

PHAKAMILE (Rev.). Church affiliation: New Jesus Christ Apostolic Church in Zion. Interviewed in Mangaung on 26-09-2008 by Rev. T. Maile on tape.

SHOMAELE, F. 2008. Interview with Rev. T. Maile on 12 October 2008 Mangaung. [Recording on tape in possession of Rev. Maile]

SIBUWENG 2008. Interview with Rev. T. Maile on 12 October 2008 Mangaung. [Recording on tape in possession of Rev. Maile]

SOTHONDOCHE (Rev.). Church affiliation: New Jesus Christ Apostolic Church in Zion. Interviewed in Mangaung on 26-09-2008 by Rev. T. Maile on tape.

INTERVIEWS 2009

DLAMINI, D. (Mr). Church affiliation: Baptist Church (Youth Movement). Interviewed in Mangaung on 05-03-2009 by Rev. T. Maile on tape.

MALEFETSANE (Rev.). Church affiliation: New Life Fellowship (Freedom West Congregation): Interviewed in Mangaung on 05-03-2009 by Rev. T. Maile on tape.

MOCHAINA, M. Interview with Rev. T. Maile on 12 October 2008 Mangaung. [Cassette recording in possession of Rev. Maile]

MOKEJANE, M. (Ms). Church affiliation: Zion Christian Church (Lephoi congregation). Interviewed in Mangaung on 05-03-2009 by Rev. T. Maile on tape.

THAELO, (Mr) (Church Member). Church affiliation: Lutheran Church. Interviewed in Mangaung on 05-03-2009 by Rev. T. Maile on tape.

DIEKO, E. (Ms). (Women's movement). Church affiliation: Church of Sabbath. Interviewed in Mangaung on 05-03-2009 by Rev. T. Maile on tape.

FOCUS GROUP

MAKAE, L. (Mr). Holiest Church in Zion.

MALAKU, M. (Ms). Five Mission Church.

ANONYMOUS. (Ms). St Stevens Church.

MAPHASA, J. (Ms). Zion Church.

MOKOMELA, T. (Mr). Assembly of God.

ANONYMOUS. (Ms). Assembly of God.

SETLABA, L. (Ms). The First Apostolic Church.

MVULA, PM. (Ms). First King Apostolic Church.

NGOGODO, E. (Ms). First King Apostolic Church.

NOGWINA, A. (Ms). Holiest Church in Zion.

PHAMA, W. (Mr). First Apostolic Church of South Africa.

PHAMA, S. (Ms). First Apostolic Church of South Africa.

KALI, L. (Pastor). His Will and Grace Ministries.

MOKHUTSANE, J. (Bishop). Faith Mission.

NONTWANA, Z. (Rev.). Faith Mission.

"A book of this nature has been long overdue, and contributes to the field of community development, and does this specifically within the scope of Missiology. This pertinent theological perspective on poverty and community makes the book unique."

Prof JH Cilliers
Professor in Homiletics and Liturgy, Stellenbosch University

ABOUT THE AUTHOR

Pieter Verster was born in Heilbron, Free State Province, South Africa on 22 October 1954. He went to school at Vrede Primary, Willem Postma Primary in Bloemfontein, and Grey College Secondary in Bloemfontein. He studied at the University of the Free State and the University of Pretoria. He holds two doctorates from the University of Pretoria (in Missiology and Religious Studies and also in Dogmatics and Ethics). At present he is Head of the Department of Missiology at the Faculty of Theology at the University of the Free State. He is a member and ordained minister of the Dutch Reformed Church. In 2008 his book: A Theology of Christian Mission: What Should the Church Seek to Accomplish (New York: Edwin Mellen Press) was published. He is also a graded researcher of the National Research Foundation of South Africa (C3). He is married to Ernéne (a librarian). They have two daughters, Wanda and Frida, and a son Pieter.

sb SUNBONANI SCHOLAR