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Churches and Service Delivery in South Africa: The Black Charismatic Church Ministries (BCCMs), as Agents for Service Delivery in the Eastern Cape

By

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DECLARATION

I Nelly Sharpley (206524008) declare that

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<u>ACKNOWLEDGEMENTS</u>

ABSTRACT

The research presented in this thesis is both a qualitative and quantitative case study of two Black Charismatic Church Ministries (BCCMs) from semi-urban areas in the Eastern Cape Province; one in uMdantsane Township in Buffalo City Municipality, East London and the other in Kwa-Magxaki Township in Nelson Mandela Metropol Municipality, Port Elizabeth. The study examines how these ministries confront the socio-economic challenges of the communities within their areas of operation. It seeks to ascertain whether or not such ministries are current and potential agents for service delivery in the Province. The ministries' service delivery efforts are examined against the banner of civil society, as agents that can work with destitute communities, local government and other sectors of civil society for better service delivery.

The study was prompted firstly by the prevalence of socio-economic challenges, related to no or poor service delivery in the Province despite government's efforts and promises. Secondly, it was motivated by government's call for partnerships with churches and Faith-based Organizations (FBOs) in service delivery (see page 15 Chapter 1). The study is partly ethnographic and used observation, a structured questionnaire and in-depth interviews as data collection methods.

The findings suggest that while the BCCMs are willing to be agents of service delivery, their efforts are clouded by a number of challenges. Whereas a CSO is supposed to serve the society in general, the BCCMs discriminate against non-church members. As beneficiaries of service delivery, communities also are concerned that BCCMs efforts prove to be short-term rather than long term strategies for community development. Furthermore they are uninformed on partnering in service delivery. Local governments also do not have clearly defined operational procedures of this partnership.

This study presents a number of recommendations: the concept of partnership with churches and FBOs in service delivery needs to be revisited with clarity. Secondly, I suggest a *Community Indaba,* which will be a neutral community desk of equal participation on service delivery directed at community development through combined efforts of BCCMs, Communities, Local Government and Civil Society Organizations/Non-Government Organizations (CSOs/NGOs) in the Province for better realization of BCCMs' service delivery efforts (see page 179 Chapter 7).

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Chapter 1

Introduction and Background of the Study

1.0. Introduction

Chapter 1 presents the structure of the thesis and outlines the process that was followed to investigate the research problem. It outlines the methodology employed to research the service delivery contribution of Black Charismatic Church Ministries (BCCMs) to confront the socio-economic challenges experienced by the communities they serve.

1.1. Background and outline of research problem

This study focuses on civil society and service delivery by examining whether or not BCCMs (defined later in this chapter), as part of civil society in the Eastern Cape, are agents of social services for their congregants and surrounding communities in semi-urban and non-urban areas in the Province. The problem/question is tested in two case studies; therefore it is acknowledged that the findings may not have general applicability. The concepts of civil society and service delivery are discussed later in this chapter as well as in Chapter 3 of this study. At this point, it is important to address issues of possible terminological confusion. The term 'ministry', as it appears in the name of these congregations, is not used in its orthodox sense as referring to services or service departments from or within a particular institution or organization (as in 'ministering to the ill'). Rather, it is used to embrace the self-defined identity of BCCMs, whose leaders emphasize that their organization is not 'a church'. For the majority of these leaders, the term 'church' refers to traditional or mainline churches like the Methodists. In their messages from the pulpit, pastors from the BCCMs studied here will often say in Xhosa *"phuma ecaweni ungene enkonzweni, asicawi thina apha siyakhonza, asithethi ngonocawe thina, abantu abamkhumbula uThixo ngecawa xa kume umfundisi ngaphambili, kodwa ivenki le baphila kude no Thixo, ngoba kubo Uthixo ngowecawe hayi owabo ntsuku zonke."*[1] They refer to themselves as 'ministries' or 'the vision of God'.

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[1]"Get out of the church and get into God's work/ministry [referring to their type of congregations as explained], we are not churching here or church goers but we are in the Lord's service/ministry, we are not speaking about churching people or church goers, people who only remember God on a Sunday when the preacher stands in front and preaches, but for the whole week they live away from God, because to them God is a church God not their God everyday".

Generally, in the public eye, they are categorized as Christian churches under the grouping of Pentecostals/Charismatics.

At the services I attended and during the interviews conducted for this study, I was told of the distinction between, on the one hand, the 'old' way in which God's mission was given by 'traditional Christian churches like the Methodist and the Anglican churches and others of the similar kind, affiliated to the South African Council of Churches (SACC)'; and, on the other hand, the mission to 'minister', adopted by the BCCMs. This particular way of defining themselves exempts them from the traditional *structure* of Christian churches; this will be further explored later in this chapter.

The BCCMs' definition of what a church is compared with other religious concepts and practices, has to a certain extent shaped and influenced the way the general black public in the Province within the sphere of these ministries understand and interact with them. By way of illustration, I interviewed a person in the service delivery directorate in the Nelson Mandela Metropol Municipality in Port Elizabeth, which deals directly with churches and their contribution to service delivery and more specifically with BCCMs. He provided categories of religious bodies interacting with government, and I noticed a smile on his face when he drew attention to distinctions usually drawn by the leaders of 'born-again churches' (under which the BCCMs fall), to separate themselves from other leaders and bodies of different, 'traditional', religious origins. For example, they prefer to call themselves Pastors rather than 'Reverends'.

The Christian faith, whether Pentecostal/Charismatic or otherwise, has the highest membership of all religions in South Africa at 79.8%.[2] The Pentecostal/Charismatic churches are the fourth largest of ten Christian denominations in the country, namely Apostolic, Zionists, Methodists, Catholics, Dutch Reformed, Anglicans, Lutherans, Presbyterians, Baptists and

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[2] Alexander, M. (2001), The Land and its People: South African's Population, Religion [online] available at http://www.mediaclubsouthafrica.com [accessed 30.08.10]. the 2001 census data gives percentages of types religious affiliation like Christian and non-Christian whereas the 2010 census data on religion presents each different type within the cluster of Christianity. Only the 2001 census groups them.

Ethiopian Churches.[3] The 2001 Census found that Pentecostal/Charismatic churches are the fifth largest denomination in the Eastern Cape (Lehohla 2004: 23). The huge presence of these churches is an indication of their significant role in socio-economic issues in the Province; hence the need to examine the current and potential efforts of the BCCMs in community development and empowerment in the areas where they exist.

This study seeks to establish the contribution these ministries make or should be making to the delivery of goods and services, as well as to measure their potential contribution. Such contributions were investigated in terms of these ministries' contribution to welfare services, assistance in providing basic needs and services, and involvement in development projects centred on community empowerment and poverty alleviation. Community empowerment refers to a community-based development strategy aimed at avoiding dependency (Ferraro 1996:1-6; Bower and August 2004:419; Nieman 2006:595-600). It is used as the yardstick to evaluate the BCCMs' contributions, both in terms of self-description and of community evaluation.

The Eastern Cape is the third most populous and second poorest Province of South Africa (Census 2001, Molele 2009, and National Development Agency Report 2008). It presents extreme challenges that demand a response from civil society, including Christian organizations, as delivery agents. The total population of the Province is estimated at 6.9 million, 52% of whom are female. The overall unemployment rate is 55% (above the national average of 24.2% in 2009 and 25.3% in 2010); this provides some indication of the scale of the challenges confronting the Eastern Cape. Women are most likely to be affected by unemployment, because they are in the majority and are engaged in more menial jobs than the males. Not only are growing gender imbalances leading to women in the Province securing more menial jobs than men, or being paid less for doing the same work, but the Eastern Cape also leads the country in terms of 'out-migration' as skilled workers, mostly men, leave for greener pastures. Women's disproportionate economic burden and subtle forms of gender imbalances remain issues of major concern (Ndamase *et al* 26.07.11; Makiwane and Chimere-Dan 2011).

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[3] Lehohla, P. (2004). *Provincial Profile 2004, Report No. 00-91-02.* Pretoria: Statistics South Africa. [online] available at http://www.statssa.gov.za/publications/report-00-91-02/report-00-91-022004 [accessed 30.08.10].

A provincial government evaluation indicates that, "The Eastern Cape continues to be characterised by high levels of underdevelopment and unemployed, poverty, low average household income, poor availability of social infrastructure, huge service delivery backlogs and increasing incidence of HIV and AIDS"[4] (Eastern Cape Department of Social Development (SOCDEV) 01.04.06–31.03.07). Further challenges identified by the National Development Agency in its report on the Eastern Cape (NDA 2008) include a lack of appropriate skills and the brain drain to other provinces.

Poverty and poor service delivery could cripple the human and socio-economic viability of the Province. Being poor renders a person unable to interact with life progressively and productively. Therefore this study explores BCCMs' involvement in helping to redress and to improve the lives and living conditions of the population. Government has officially called for partnerships with the churches to confront the socio-economic challenges facing South Africa (Madyibi 2008; Mkhwanazi 2009). This relates directly to the core issues of this study.

The focus of this study is Charismatic ministries headed by black leaders, in black residential areas. The Charismatic philosophy emphasizes spiritual gifts and healing (speaking in tongues, emotional worship and laying on of hands),[5] and is independent and non-denominational (Robbin 1995:1/; Berger 2008:5). The definition of Charismatic in this study also embraces Pentecostalism, the belief in what is perceived as the leadership of the Holy Ghost (Yamamori and Miller 2007: 2-3; Meyer 2004:447-467; Anderson 2008:67-70; Berger 2008:5-21). The definitions seem to overlap and to the general public the division/difference is blurred.

The BCCMs are a group of budding churches;[6] each founded and headed by an individual charismatic leader. They embrace the religious philosophy of

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[4] Although the combination of HIV/AIDS is noted as confusing and stigmatizing by UNSIDS, the writer here tries to keep relevance with how this has not yet been infected by the current literature in the country and government documents used in the study.

[5] Not affiliated to the formal Christian churches' associations, but they relate to such denominations who are members of such associations.

[6] Also referred to as Spaza churches or ministries by the general public where these BCCMs exist (in Xhosa people call these BCCMs "Ovukengceni" meaning 'the newly sprung–up churches').

Pentecostal/Charismatic Evangelicals in the Christian religion. Internationally, these types of churches are referred to as 'Neo-Charismatic' or the 'Third Wave'; this suggests that they differ from what is traditionally referred to as the Charismatic church and are mostly categorized as new ministries (www.emeth.co.za/shepherdsch3.html   [accessed16.09.09]; www.absoluteastronomy.com/topics/Neo-charismatic_churches   [accessed 16.09.09].

Most research on Christian churches, whether Pentecostal/Charismatic or mainline has focused on different church structures addressing issues from a theological point of view. The present study focuses on issues from a sociological perspective by seeking to establish the BCCMs' efforts as 'delivery agents' and initiators of development strategies to alleviate poverty-related challenges. Nieman (2006: 595-604) and Swart's (2006:346-378) studies reflect on these issues; but their approaches differ from the present study. Swart (2006:346) examines churches in general as a "stock of social capital in promoting social development outcomes, in selected communities of Western Cape", while Nieman (2006:595), argues that "churches are to play a role in the communities they serve", especially communities with socio-economic challenges. However, both Nieman (2006:595) and Swart (2006) employ a generic approach, noting that religion is concerned with both personal and social wellbeing and the meaning of life, pointing to a social development approach, which involves churches and FBOs in economic and empowerment aspects of life.

The sociological analysis of Christian churches' contributions in their communities is achieved by drawing on understanding and knowledge of the core issues of this study (see the aims and objectives of the study). The current and potential contributions of these BCCMs are established, not only from the standpoint of the specific congregations but from the viewpoint of the communities serviced or purportedly serviced by these ministries. Chapter 4 presents more clarity on how this was achieved and Chapter 6 provides narratives of such views.

This study takes particular note of the self-described identity of BCCMs in order to understand their socio-cultural and language resources within their ascribed social status and their practical relevance in confronting the socio-

economic challenges facing the communities where they exist. The study is limited to the efforts of two different ministries falling under one religious category in a single Province directed to specific issues pertaining to service delivery. However, it is extensive in terms of the research methodology employed which provides an in-depth articulation of the research problem. Despite the limited scope of the case studies approach, the policy implications of the study's findings will be discussed, as well as clear indications of the need for further research.

The study focuses on unaffiliated, unregistered and mostly under-researched Charismatic church ministries, thereby filling a gap in the research field. These are predominantly black as opposed to the "West/White Pentecostal/Charismatic mega churches" (Anderson 2005:66), that have been the concern of most research studies in South Africa. Anderson (2005:66) emphasizes Black Charismatic/Pentecostal churches, rather than what he calls 'mega churches', and their role in reconstructing the country. His definition of Black Charismatic Churches includes Zionists and Apostolic Churches.

1.1.1. Research Problem, Objectives, Key Questions of the Study

Research Problem

Motivated by the socio-economic crises that characterize the lives of the majority of the people living in the Eastern Cape, this study is concerned with exploring whether and how BCCMs contribute as agents for service delivery to community development and empowerment. Against this background, the study's objectives are as follows:

Research Objectives

- To understand the social responsibilities of BCCMs.
- To identify the specific social issues demanding attention from civil society, including churches, of which BCCMs have made noticeable contributions.
- To explore the links between the social and the spiritual aspects of BCCMs.

- To evaluate the extent and type of the BCCMs' contributions as agents of service delivery for community development and empowerment.
- To investigate the connection between the contribution made by the BCMMs and the state's own attempts to deliver a range of services.
- To establish whether or not BCCMs' efforts qualify them as CSOs for the delivery of public goods.

Research Questions

The research questions for this study are grouped under BCCMs' socio-economic context, BCCMs and service delivery, and an evaluation of BCCMs as agents for service delivery in the Eastern Cape.

BCCMs

o What are BCCMs and why are they growing?

o Is there any connection between the growth of BCCMs and their commitment to and participation in service delivery in the Province?

o How do the vision and mission of these BCCMs address their social and spiritual responsibility to surrounding communities?

o What are the strengths and weaknesses of these new ministries and how can these enhance or challenge their service delivery efforts in the Province?

Socio-Economic Context

o What socio-economic challenges are the BCCMs responding to in the case study areas?

o What motivates the BCCMs to commit to being agents for service delivery in the Eastern Cape?

BCCMs and Service Delivery

o What practical contributions – in terms of welfare, assistance in meeting basic needs, basic services and development projects centred on community empowerment and poverty alleviation – have these churches made?

Evaluation of BCCMs as Agents for the Delivery of Public Goods

- o Which of the services offered by BCCMs overlap with services that the different levels of government are responsible for?
- o How do these Christian ministries and local government interpret service delivery and partnerships with government?
- o Can Christian churches (in the form of the BCCMs) be effective drivers of service delivery in the Eastern Cape?
- o What is the relationship between the BCCMs and other agents of service delivery in the area?
- o Could the BCCMs be recognized and accepted by the general public as effective service delivery agents that work with government to address issues of concern to communities?

1.1.2. Aim of the study

This study aims to explore the contribution of BCCMs in the Eastern Cape in addressing socio-economic challenges to promote community development and empowerment; this is achieved by examining whether or not BCCMs take on such social responsibilities and the reasons for this decision. The perceptions and experiences of the recipients of such services will be used to evaluate whether or not these BCCMs can be regarded as CSOs that work with government and other agents to deliver services in the Province.

1.1.3. Definition of Terms and Concepts

Certain key concepts and terms employed in this study require preliminary definition and clarification.

1.1.3.1   **Civil Society:** This study adopts a definition of civil society that embraces churches and FBOs as part of civil society movements. This is done purposely so as to investigate the current and potential efforts of these BCCMs towards community development, empowerment and poverty alleviation, within the context of religious institutions and service delivery in the country. Regarding the BCCMs as part of civil society allows me to refer to the rich literature on this approach. However, treating these ministries as CSOs is not unproblematic.

Scholars such as Clarke (2006:840-845), Saperstein (2003:1353-1355) and James (2011:109-117) have argued that the inclusion of churches and FBOs in civil society raises a number of issues, including those relating to government philosophy on such inclusion, legal matters, working with other partners in the civil society arena and those that emanate from churches and FBOs themselves. However, Ranchod's (2007:2) definition embraces the approach adopted in this study in stating that:

> civil society is the space of 'uncoerced' human association and also the set of relational networks formed for the sake of family, faith, interest, and ideology; that civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power, often populated by organisations such as registered charities, development non-governmental organisations, community groups, women's organisations, faith based organisations, professional associations, trades unions, self-help groups, social movements, business associations, coalitions and advocacy groups.

This definition endorses the image captured in this study of BCCMs, church organizations and FBOs as part of CSOs for service delivery. Wood (1990:63) defines civil society by giving an economic directive to such associations as follows:

> The very particular modern conception of 'civil society' - a conception which appeared systematically for the first time in the eighteenth century is something quite distinct from earlier notions of 'society': civil society represents a separate sphere of human relations and activity, differentiated from the state but neither public nor private or perhaps both at once, embodying not only a whole range of social interactions apart from the private sphere of the household and the public sphere of the state, but more specifically a network of distinctively economic relations, the sphere of the market-place, the arena of production, distribution and exchange.

My argument is that while the BCCMs specifically address the spiritual needs of their followers, material, welfare, and 'distinctively economic

relations' are also part of their mission.

1.1.3.2.   **Civil Society Organizations [CSOs]:** The United Nations Development Programme Strategic Plan (2008-11) (UNDP) recognizes CSOs as a crucial resource, constituency and partner in the development process, strengthening participatory governance, and fostering inclusive participation and national ownership. This definition of CSOs embraces the approach adopted in this research study to establish how participatory governance, as explained in the theoretical framework presented in Chapter 3, is or can be enhanced by these new ministries.

1.1.3.3.   **Faith based Organizations [FBOs]:** A faith-based organization can be broadly defined as an institution, association, or group formed by members of a religious affiliation or mission. This definition incorporates a variety of congregational groups, para-churches and civil society bodies, and national religious groups. In terms of global governance, the FBO is the religious expression of a Multilateral Organization (MO), which refers to organizations formed by three or more nations to take up issues that relate to all the countries in the organization[7], for example the World Health Organization (WHO) (Grills 2009:506).

Although this study examines the activities of a specific Christian church group, the BCCMs, contributions made by other religious groups, which the term FBOs represents, are also considered. This is done in order to assess the successes and weaknesses of faith-based efforts irrespective of religious affiliation.

1.1.3.4   **Black Charismatic Church Ministries (BCCMs):** As noted above, the BCCMs fall under a group of emerging churches;[8] each founded and headed by an individual charismatic leader. They embrace the religious philosophy of Pentecostal/Charismatic Evangelicals in the Christian religion. Internationally, these types of

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[7]Global Energy Network Institute   http://Geni.org/globalenergy/library/organizations/ [accessed 19.08.13]
[8] Also referred to as Spaza churches/ministries by the general public.

churches (ministries) are referred to as Neo Charismatic or the Third Wave [9].

1.1.3.5. **Local Government/Municipality:** As a general term, municipal government refers to local government operating at the level of a city, town or village. Municipalities consist of a group of people living in a defined area. This is usually an urban area, but surrounding rural areas may be included. In most countries, municipalities are special corporations defined under state law, and have specific rights and responsibilities[10]. Moreover, Holland (2003:3) notes that, "local government is a system of intergovernmental fiscal relations in South Africa". This study adopts all these definitions of local government (see Chapter 4 on the methodology adopted for the study and Chapter 6 on data presentation and discussion). As the aim of this study is to examine service delivery and how BCCMs are interacting with local government structures in making their contribution, the definition adopted presents local government as a municipality that services both urban and non-urban populations in a defined area. The study regards municipalities as the expression of national and provincial government's intention of service delivery, and as a link between communities and government in service delivery efforts and democratic participation. More information on the operations of local government and how BCCMs interact with their operational spaces and participation is presented in chapters 4 and 6.

1.1.3.6. **Service delivery:** According to Rakate (2006:18), service delivery can be defined as the paramount function of every government. In the same vein, Visser and Twinomurinzi, (2008) note that:

> The South Africa government has a working definition on service delivery, which is Batho Pele meaning 'people first', a constitutionally mandated public service delivery philosophy.

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[9]Book of Thinking Christians www.emeth.co.za/shepherdsch3.html[accessed16.09.09];
 Neo-Charismatic Churches www.absoluteastronomy.com/topics/Neo-charismatic_churches [accessed16.09.09];
[10] Word IQ. http://www.wordiq.com/definition/Municipal_authorities [accessed 12.01.11]).

> … The essence of Batho Pele is to transform the way of working of public servants from the lethargic style which was typical of the previous unpopular apartheid system of government into an inclusive and participatory model where citizens can hold public servants accountable for the levels of service they receive from government. … Batho Pele advocates nine principles to guide public servants: consultation with citizens, setting service standards, increasing access to information, ensuring courtesy, providing information, openness and transparency, redress and value for money[11].

This definition reflects the aims of this research study, as it examines both current and possible future contributions by BCCMs as agents for service delivery in the Eastern Cape in order to improve the lives of people within the areas of their operations. I link service delivery with citizen participation by identifying active models of such participation and linking them to the social responsibilities of BCCMs. Having said this it is important to say the term is borrowed from its unilateral role of being linked with public goods and therefore understood as a scope of government's operation. The term has been used to embrace the scope of services offered by the BCCMs in response socio-economic challenges of the studied areas. This is done deliberately as to keep consistence with the usage of the term from its first official document by the 2004 social development minister Sikweyiya (2004). Who linked welfare service delivery with the efforts of churches in response to welfare needs of the communities they service. As he describe these churches as possible service agents in partnership with government for the welfare needs of the communities

1.1.3.7. **Socio-economic challenges:** In this study the term 'socio-economic challenges' is used to refer to the following obstacles and of Social Development concerns, also identified in the annual report of the Eastern Cape Department of Social Development (SOCDEV)

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[11]Visser and Twinomurinzi, (2008) www.iiisci.org/journal/CV$/sci/pdfs/QP476DK.pdf [accessed 13.01.11]).

(01.04.06–31.03.07)[12]: "high levels of underdevelopment and unemployed, poverty, low average household income, poor availability of social infrastructure, huge service delivery backlogs and increasing incidence of HIV and AIDS", high fertility rates, land issues, and lack of appropriate skills. Some of these issues are also highlighted by the National Development Agency (NDA) (2008) with reference to the Eastern Cape. This study considers BCCMs' contribution to confronting challenges like service delivery and welfare, underdevelopment and unemployment, poverty and a lack of appropriate skills.

1.1.3.8. **Citizenship Rights and Obligations:** In this study, this concept refers to civil society activities in partnership with government to improve service delivery; I term such activities 'responsible citizenship'. Based on the idea of *"civil society, citizenship, rights and obligations"* advocated by Marshall in his *"social element of citizenship"* (expressed in Janoski 1998:5) this concept is discussed in Chapter 2. I link citizenship to rights and obligations. These are expressed in civil society engagements with government and communities towards service delivery, thereby enhancing the idea of participatory governance. I advocate such an approach.

1.1.3.9. **Participatory Democracy:** This is an approach advocated by the current government. For the purposes of this study, the following definition is adopted, namely, that participatory democracy involves:

governance as comprising of the mechanisms, processes and institutions through which collective decisions are made and implemented, citizens, groups and communities pursue their visions, articulate their interests, exercise their legal rights, meet their obligations and mediate their differences, where all men and women have a voice in decision-making (Adablah 2003:7).

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[12]Ministry of Social Development (2004) www.socdev.ecprov.gov.za/documentscentre/Reports/ [accessed12.04.11])

1.1.3.10.   **Christianity:** Giddens (1996:468) defines all the religions/churches that affiliate to Christianity as Salvation religions, meaning that while there may be different expressions of their faith in terms of activities or practices, they share a common lineage, awe of the supernatural God. He further defines the Christian religion as having a *revolutionary* aspect, which distinguishes it from the religions of the East that cultivate an attitude of passivity towards the existing order. This distinction is debatable, as passivity can also be observed in the Christian faith; I therefore do not take BCCMs' social responsibility for granted, but rather ask if they embrace it and how. This study's definition of the concept of Christianity concurs with that of Giddens and the views of the congregations under study as well as their surrounding communities on what Christianity is all about.

As is the case with the term 'church', BCCMs do not define Christianity as a religion but rather, as they put it, as 'a lifestyle', again separating themselves from the conventional structures and terms of mainline Christian churches. Although this definition is acknowledged in this study, it is presented in the form of the emerging culture of these BCCMs. For the sake of scholarly relevance, Giddens' definition is adopted as it presents a general view of what is termed Christianity in the modern world. The idea of Christianity as a 'lifestyle' as presented by the BCCMs is of major interest to this study as I seek to understand their involvement in service delivery to the socio-economically challenged population of the Province. Understanding their faith actions will enable me to determine their influence on the BCCMs' involvement in participatory governance and service delivery.

1.1.3.11.   **Charismatic Churches:** As noted above, these are churches that embrace a charismatic philosophy, that emphasizes spiritual gifts and healing (speaking in tongues, emotional worship and laying on of hands),[13] and that are independent and non-denominational (Robbin 1995:1, Berger 2008:5). The definition of

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[13] Not affiliated to formal Christian churches' associations [they relate rather than associate].

Charismatic adopted by this study also embraces Pentecostalism, the belief in what is perceived as the leading of the Holy Ghost (Yamamori and Miller 2007; Meyer 2004:447-467; Anderson 2008:67-70; Berger 2008:5-21). Loosely the definition seems to overlap in descriptions of both Pentecostal and Charismatic churches (to the general public, the division/difference is blurred). In www.victorylifechurch.org [accessed 13.01.11], a charismatic church is defined as:

A born again believing, Bible-based Christian church, it preaches that Jesus is Lord in resurrection power, manifesting gifts of the Holy Spirit to minister to the lost and edify the church. …It is called full-gospel and New Testament emphasizing the completeness of the gospel message and the practice of spiritual gifts for today.

1.1.3.12. **Pentecostal Churches:** These are churches that embrace Pentecostalism, the belief in what is perceived as the leading of the Holy Ghost (Yamamori and Miller 2007: 2-3; Meyer 2004:447-467; Anderson 2008:67-70; Berger 2008:5-21). As noted earlier, in this study Pentecostal and Charismatic beliefs are used more or less in conjunction when the issues discussed seem to reflect the need for such a blurring.

1.1.3.13. **Mainline Churches:** For the purposes of this study, this term is used to refer to Christian churches that are neither Pentecostal nor Charismatic; those not identified as *"born again believers"* but as *"traditional churches"* or *"ecumenical churches"*. In the South African context, the churches are associated with the South African Council of Churches (SACC). To name but a few, they include Anglicans, Methodists, Lutherans, and Presbyterians (Balcomb 2004: 10).

1.1.3.14. **Ministries:** As explained earlier in this chapter, this term is not used in its orthodox manner to refer to services or service departments from or within a particular institution or organization. Rather, it is used to embrace the self-defined identity of the BCCMs,

whose leaders emphasize that their Christian organization is not 'a church'. For them, the term 'church' refers to traditional or mainline churches like the Methodists and others that fall into the same category; they are keen to stress that they are different from such churches.

1.1.3.15.   **Social Development:** The present writer in the thesis here, aligns with the definition of the United Nations Research Institute for Social Development (UNRISD 2011) where in its research agenda for 2010–2014 presents a particular understanding of social development, which includes not only improvements in material well-being but also progress in relation to equity, social cohesion and democratic participation. Adopting a broad definition of social development that is concerned with processes of change that lead to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice. The definition emphasizes social relations, institutional arrangements and political processes that are central to efforts to achieve desirable development outcomes. It includes material achievements, such as good health and education, and access to the goods and services necessary for decent living; and social, cultural and political achievements, such as a sense of security, dignity, the ability to be part of a community through social and cultural recognition, and political representation. UNSRD (2011)

1.1.3.16.   **Social Responsibility:** the study talks of social responsibility in the same view "that people and organizations must behave ethically and with sensitivity toward social, cultural, economic and environmental issues; striving for social responsibility helps individuals, organizations and governments have a positive impact on development, business and society with a positive contribution to bottom-line results" [available online] (www. imasocialentrepreneurs.com/social_responsibility/. 22.02.2014.

1.1.3.17.   **Social Concern:** The present writer uses the concept in relation to social responsibility, social justice, and social policy in redressing socio-economic challenges or social problems of the communities in study.

1.1.3.18.   **Community Development:**   community development means that a community itself engages in a process aimed at improving the social, economic and environmental situation of the community

(Cavaye, J.(2011) www.communitydevelopment.com

1.1.4.   Conclusion

This chapter presented the background to the research problem, an overview of the Eastern Cape, and the significance of the research problem investigated. The research problem is expressed through the research questions in order to find answers to the problems implied by the title [and as defined in the broad concerns of this study]. The chapter also described the faith, language and culture of the BCCMs as a point of departure to capture the motivation and the efforts of these ministries in improving the lives of the people in the communities where they exist. Finally, the concepts and terms defined in this chapter provide information on the core issues of the study.

1.1.5.   Structure of the Thesis:

This thesis is made up of seven chapters:

- Chapter 1 provides an introduction and background to the research problem, the objectives and research questions and the definition of terms and concepts.
- Chapter 2 presents a comparative literature review.
- Chapter 3 deals with the theoretical framework of the study.
- Chapter 4 presents the research design and methodology of this study.
- Chapter 5 provides a socio-economic contextualization of the study area
- Chapter 6 presents the data, interpretation and findings, and discussion.
- Chapter 7 provides the conclusion, policy considerations.
- Chapter 8 provides appendices and references.

Chapter 2

Literature Review

2.0. Introduction

This chapter presents a critical review of the literature on the current and potential role played by faith-based organizations (FBOs), in particular Christian churches, as part of civil society in service delivery and community development. The review draws attention to the operational concepts defined in Chapter 1. It discusses the international and national circumstances of churches and FBOs operating as civil society movements. In order to contextualize the environment in which such roles are undertaken by religious bodies, the literature on the versatile phenomena of civil society and service delivery is reviewed. The concept of civil society is attuned to the goal of service delivery, while at the same time demands for service delivery stimulate the formation of civil society movements. The problems and prospects of such engagement are portrayed throughout the chapter and form the basis for an examination of the BCCMs' efforts. This chapter consists of four sections. The first examines different approaches to civil society and service delivery and the second participatory governance, churches and FBOs. The relevance of churches and FBOs as civil society movements for service delivery is discussed in section three and the fourth section examines interactions between Charismatic/Pentecostal churches and government, community-based organizations, non-governmental organizations and other Christian churches, with reference to being agents for service delivery.

2.1. Different Schools of Thought with Regard to Civil Society and Service Delivery

The concept of civil society and its link to service delivery is expressed in the different modes of governance spawned by political situations and ideologies in different countries. This study defines service delivery as the social responsibility of such civil associations, as well as their influence on what transpires in government and the economy. Social responsibility is examined as both the social element in the operational definitions of civil society as well as the inclusion of churches and FBOs in civil society activities at the global level. Broadly, this involves an examination of how civil society's role, as defined in Chapters 1 and 3 of this thesis, is realized in the operational

activities of churches, FBOs and, specifically, the BCCMs. It has been noted that the understanding of civil society adopted by this study links civil society movements and organizations to a service delivery responsibility, where CSOs - like the BCCMs - partner with government and other service delivery agents to improve socio-economic conditions. In the current study, service delivery is regarded as the core of the activities of civil associations, expressed in the idea of participatory democracy/governance, which is discussed in Chapter 3. For the purposes of this research, participatory governance is an approach that enables an understanding of the interaction between governments and CSOs, in this case illustrated by the BCCMs. The contributions made by religious bodies as agents for service delivery are also reviewed in terms of how they supplement government's intention to deliver public goods.

Marshall, Turner and Mann (1988, referred to in Janoski 1998:4) created a sociological theory of the political development of rights and obligations that incorporates social movements and group conflict. Janoski (1998:4-5) notes that these authors "assess how social and political participation is changing in the modern world, investigate the historical roots of citizenship and its development alongside the nation state and urban society, and relate it to issues of welfare and the market". Barbalet (1993: 36-37) concluded that the theory:

> distinguishes between parts or elements of citizenship in terms of specific sets of rights and the social institutions through which such rights are exercised. The three principal elements of citizenship identified by Marshall, Turner and Mann are civil, political and social rights. Civil element of citizenship is composed of the rights necessary for individual freedom and the institution most directly associated with it is the rule of law and the system of courts. The political part of citizenship consists of the right to participate in the exercise of political power. Such rights are associated with parliamentary institutions. The social element of citizenship is made up of a right to the prevailing standard of life and social heritage of society. These rights are significantly realised through the social services and the educational system. Therefore social citizenship has tended to reduce certain social inequalities. In so doing Marshall, Turner and Mann has developed the first sociological theory of citizenship by developing a theory of citizenship rights and obligations.

I am more interested in what Marshall, Turner and Mann (1988) call the 'social element of citizenship' described by Janoski (1998:5) as an "informative argument on the issue of civil society, citizenship, rights and obligations". This reflects on the anticipated space and impact of civil society investigated in the present study. Janoski (1998) connects citizenship and civil society to rights and obligations, proposing that the latter concepts should relate to the identities of citizens in the application of the range of behaviours and attitudes citizens may assume. Linking citizenship to rights and obligations that are expressed in the sphere of civil society engagements with government and communities for service delivery enhances the idea of participatory governance advocated in this study. Janoski (1998:5-6) argues that the development of citizenship rights and obligations needs to be formulated at macro- and micro-levels. This embraces the communal, private and political spaces of FBOs and Christian churches and thus, in my case, the BCCMs' operations as agents for service delivery. The *communal sphere* of such engagements by BCCMs refers, firstly, to the communities and the general public as recipients of such efforts. Secondly, it refers to the collaborating churches within the domain of Christian churches, other religions and FBOs, in proposed interactions. The *private sphere* refers to individuals and families touched by the efforts of these churches and FBOs. Finally, in terms of the *political sphere*, I consider the scope and activities of governments and markets in allowing participation through ideas and forums for service delivery.

This study assumes a direct link between civil society and service delivery; this assertion is presented in the work of many other scholars. For example, Walzer (2003:3-4) noted that:

> A democratic state, rooted in the association life of civil society will also be continually active in fostering, subsidizing and regulating the associations: so as to maintain a fair distribution of welfare and opportunities.

Ranchod's (2007:2) study on emerging social movements and the new democracy in South Africa argues that:

> The new dispensation has led to the formation of many new social movements opposed to what they see as further

entrenchment of poverty and inequality amongst South Africans because of government policy…They have been actively engaging the state through various modes.

Powell (2008: 49-58) also clearly states the link between civil society and its social and political purpose; while Schlemmer (2008:5) notes that "faith in the modern world is a reality, as pervasive and powerful as money, technology, procreation and social life itself."

As noted in Chapter 1, Section 1.3, the United Nations Development Programme Strategic Plan (UNDP) (2008-11) recognizes CSOs as a crucial resource, constituency and partner in the development process, strengthening participatory governance, and fostering inclusive participation and national ownership. This is pertinent to this study of BCCMs as civil society organizations for service delivery in the Eastern Cape Province.

Janoski (1998:5-6) packages the operational spheres of the concept of civil society and service delivery together to demonstrate their linkages and interdependence; this is also the case in this study. Powell (2008: 49-58) also provides support for the idea of civil society and service delivery, noting that "civil society is linked to the right to associate for social and political purposes".

From a broader perspective, De Santa Ana (1994:1) explains that "civil society may be seen as that sector of social reality in which human interests that are not rooted in the family or in economic power or in state administration seek to affirm themselves and defend their rights and prerogatives". Civil society is a set of intermediate associations which are neither the state nor the extended family; it therefore includes voluntary associations, firms and other corporate bodies (De Santa Ana 1994:1). Ranchod's (2007:2) definition of civil society deliberately included churches and FBOs, confirming this study's research approach in exploring the efforts of such organizations in light of their being part of civil society. The World Bank (2009) is said to "support the use of NGOs as 'sub-contractors' to deliver services to communities or certain categories of citizens such as the poor, parents". Schlemmer (2008:5) notes the relevance of religious institutions, like churches, in striving to achieve human development and

progress. This study examines the contribution made by BCCMs, under the broader category of Christian churches and FBOs in the country, to such development.

2.1.1. Views on Participatory Governance, Churches and FBOs

Grills' (2009: 507-508) study elaborates on the "growing willingness among Multilateral Organisations[14] (MOs), to engage with FBOs", irrespective of their specific religious background. Grills (2009:505), provides examples of such collaboration:

> According to the UN Children's Fund (UNICEF), FBOs and religious groups have become important partners in UNICEF's work with children across the globe. The UN Development Programme's (UNDP's) HIV AND AIDS Regional Programme in the Arab States (HARPAS) established the Religious Leaders' Initiative, which has recently convened the second Regional Religious Leaders' Forum in Response to AIDS, which brings religious leaders together to strengthen the response of FBOs to HIV AND AIDS. MOs have particularly engaged with FBOs through interfaith dialogue, for example, the World Bank assisted in creating the World Faiths Development Dialogue (WFDD) which, through research and workshops, sought to increase cooperation with faith leaders on the millennium development goals. The WFDD has been holding meetings facilitated by the UN on religion and development, and has facilitated dialogue between religious groups and other secular development agencies such as the International Monetary Fund (IMF).

Grills (2009:505) further states that "factors promoting this engagement have included the rise of economic neoliberalism and participatory paradigms, a realization that FBOs may enhance program effectiveness, and a need for greater cooperation to respond to HIV AND AIDS". This study examines BCCMs' readiness and potential to partner with government and such MOs for the delivery of public goods. It has been noted that "a number of MOs (for example UN Children's Fund below) are increasingly seeking to engage with FBOs to implement public health and development interventions" (Grills

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[14]These are organizations formed between three or more nations to work on issues that relate to all the countries in the organization, for example, the World Health Organization (WHO) http://Geni.org/globalenergy/library/organizations/ [accessed 19.08.13]

2009:505). This concurs with Bowers and August's (2004:419) assertion that it is time for the church to move towards community development.

Given the fact that they are standalone ministries, the challenge confronting BCCMs is how they cooperate and collaborate on social issues such as HIV AND AIDS, poverty, development, education, employment, health promotion, gender disparities, children and the youth and caring for the destitute. It is inevitable that governments and other agencies prefer working with organized forums (as is the case in the examples noted above), rather than individual organizations. This is due to the fact that service delivery efforts are not intended to promote a particular organization, but represent a united social intervention. The South African government has adopted this approach when working with churches and FBOs (more details in Chapters 5 and 6). The Department of Social Development (DSD) has noted that churches and FBOs are already involved in extensive welfare activities (Ministry of Social Development 2004; Hendriks *et al* 2004:382). This motivated the current study on BCCMs' efforts in welfare and beyond.

The issue is whether BCCMs can gain access to the knowledge and decisions emanating from platforms such as MOs, as they have bearing on how nations and governments set policy on participation and collaboration with non-state actors. Research on their roles can assist BCCMs to examine MOs and their collaboration with FBOs. This study also explores how BCCMs understand partnership and collaboration with government on issues of shared concern, based on the calls government often makes to all sectors of civil society, including churches, to assist in service delivery. There are a number of organized platforms in South Africa for religious responses to socio-economic challenges, through which BCCMs' efforts can be realized. For example, the Interfaith Forum was formed to link government with religious and traditional leaders in community development and moral regeneration (Mkhwanazi 2009).

This study introduces the notion of 'participatory governance', and argues beyond the traditional role of civil society in terms of which FBOs have been investigated. The notion of participatory governance is discussed in Chapter 3 of this thesis, as a desirable approach to the contributions of churches and FBOs to service delivery.

The issue of religious and/or church involvement in community development, social justice, empowerment and commitment to the well-being of the people has been well documented (Chavendish 2000:64; Dudley 1991: 196-206). For example, Baer and Singer (1992, in Barnes 2005:971) argue that in America the "Black [church] religion has emerged as a sometimes stormy mixture of diverse responses to oppression and heartfelt yearning for both spiritual and material salvation". Barnes' (2005:987) study tested prevailing theoretical assumptions regarding the influence of specific Black Church Cultural Tools on Community Action and noted the long-standing influence of the church in community action. The study revealed clear linkages between gospel music as a cultural symbol and community action, regardless of church and pastoral dynamics. This ties in, with the aim of the present study to unveil the social and spiritual connection and base of the Black Charismatic Church's move towards community involvement and participation. This type of participation, demonstrated by Barnes (2005:987), reflects on what Rose and Miller (1992:174-179) explain (see Chapter 3) as a "contemporary form of rule expressed by governmental technologies, meaning the different modes of governing", that incorporates non-state actors.

BCCMs' service delivery efforts and how such efforts embrace collaboration and partnership with the government and other sectors of civil society in the Province and thus the country are the focus of the current study. It has not previously been established whether or not BCCMs use connections with organized forums like the NRASD and the NRLF[15] to make their contribution to service delivery; this is also a focus of this study. Chapters 6 and 7 of this study present the observed data that addresses such issues.

Balcomb (2004:5-6) provides a vivid picture of how Christian churches, specifically the 'Evangelicals', have shaped the politics of South Africa 'from apartheid to the new dispensation':

> The Freedom Charter of 1954, the precursor of the present
> constitution, was compiled primarily by people who had gone

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[15]In 1997 the National Religious Leaders' Forum (NRLF) in partnership with the National Religious Association for Social Development (NRASD) was formed for the purpose of fostering the role of religious organizations in social development projects, operating through the Interfaith Forum. The forum was established to engage with the state and other role-players on policy issues on the serious social challenges that confront South Africa, such as poverty, and the HIV and AIDS pandemic. (www.nrasd.org.za/people-partnerships/partnerships/ [accessed 10.06.11]).

through mission schools and colleges, and it was this strong
Bible knowledge that informed them how to phrase, articulate
and put into shape the sentiments of many people who were
wanting a summary of the vision of the oppressed for a free
and democratic South Africa. Christianity features on almost
every page of the 1977 four-volume record of African politics
in South African history, records of speeches made at the
early establishment of the South African Native National
Conference, the forerunner of the African National Congress,
read like the charismatic sermons of evangelical preachers.
For example, 'The harvest is great', said Rev. John Dube, the
1st president of the African National Congress, 'but the
reapers are few'.

Balcomb (2004) draws attention to the way in which language and culture
determine the reasoning, influence and action of Evangelicals and the
BCCMs. The point is that what these ministries do or not do, in as far as social
responsibility is concerned, depends a lot on their self-defined identity
expressed in their discrete or collective culture and language. In order to
understand their contributions to community development, empowerment,
poverty alleviation, welfare and the spiritual uplifting of their communities, it
is important to observe how the self-perceptions and expressions of these
ministries explain their individual or collective mode of operation. Their
identity and tools of expression are used to point to potential activities without
overlooking the possible challenges emanating from their efforts. Since the
Christian faith shaped and influenced socio-political and developmental
outcomes in South Africa in the past (Balcomb 2004:5-6), and relative to the
positive efforts of Pentecostal churches in South Africa (Berger 2008:4-6), the
socio-cultural and language influences of the BCCMs' faith are very relevant.

A further objective of this study is to examine BCCMs' efforts in relation to
government, so as to establish whether or not their engagement supplements
or interferes with government and in what ways. Furthermore, the study aims
to determine platforms of interaction that are useful to both parties. It is useful
to compare earlier findings on the role and influence of Christian churches at
the time of the collapse of the apartheid government in 1994 with the role
played by the congregations in this study: Balcomb (2004: 5-6), for example,

points out that: "decades later, at the dawn of the new dispensation, Christianity's impact was as pervasive as ever". In his annotated bibliography of Christianity in South Africa, David Chidester (1999, referred to in Balcomb 2004:6) observes that "virtually all the major political parties, including the 'secular' African National Congress, laid claim to the message and authority of the gospel in their election campaigns in 1994". This demonstrates the understanding that even political leaders have of the 'persuasive power that religion has' over the masses in this country. It is argued here by the present writer that the current and potential contributions of BCCMs to service delivery could be improved if such efforts were part of a participatory governance approach. The current and potential contributions of BCCMs to service delivery are discussed further in Chapter 3.

Balcomb (2004:5) further argues that:

> All this demonstrates the profound importance and influence of the Christian message on the South African political scene, from the earliest rumblings of democracy in the nineteenth century to its achievement on 27 April 1994. That many of the early shakers and movers for genuine political democracy in South Africa were evangelicals, at least in their general theological orientation, is quite clear, that they associated Christian redemption with political freedom.

This study links this argument on political freedom with BCCMs as potential civil society agents. However, evaluations of the contribution of Christian organizations have not all been positive. In my own work, reported and discussed in Chapters Six and Seven, I found negative aspects. James (2011:109-117) has reported on the problems encountered in working with churches and FBOs as civil society movements. This study also investigates such problems and proposes possible solutions. The study examines:

- How participatory governance is understood by the churches under study;
- Knowledge and acceptance of the spaces of collaboration;
- Meanings and definitions that influence their contributions and the extent thereof;
- Understanding of the government's call to partner in delivery;

- Vision and mission of the BCCMs and how these ministries view social responsibility;
- The self description and image of these ministries in relation to what is generally assumed by the state, people and other NGOs and CSOs in terms of what is referred to as their moral obligation.

All the above speak to what qualifies and disqualifies these BCCMs as constituent elements within civil society.

2.1.2. The Relevance of Churches and Faith-Based Organizations as Civil Society Movements for Service Delivery

Nishimuko presents an African example of FBOs and community development in Sierra Leone[16], "where Faith Based Organizations contributed to building a democratic process through the provision of education". This notes the positive impact that churches and FBOs can have on social development. It is not surprising that churches and FBOs' community action in Africa has focused on social development with an emphasis on welfare, as these are the issues that most African populations struggle with.

In what situations have church ministries or FBOs involved themselves in issues pertaining to human welfare and social well-being? Two different examples were drawn from the literature where churches or FBOs stepped in to assist with welfare issues because the government either failed or because they thought they could offer a better service than government. While these cases differ from the current study in that they do not focus on church contributions to service delivery within the sphere of participatory government, they provide useful explanations of church/FBOs' involvement in service delivery. They reflect on some of the views held by church members in relation to 'whether the church supplements or interferes with government on service delivery and on the church's views about partnering with government in service delivery', as one of the challenges of faith-based contributions. The first example is that of Zimbabwe Assemblies of God Africa (ZAOGA), where the church stepped in because the government has failed citizens and the second is that of the First Baptist Church (FBC) of

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[16]Sierra Leone was ravaged by a civil war from 1991 to 2002. The large majority of the population live in poverty. While the government is in the process of rebuilding the nation, many forms of CSOs, including FBOs, have played a significant role in promoting social development in this country (Nishimuko 2008:172).

Leesburg, where the church believes in far less government involvement in society. In other words, in the first instance it is because of the failure of the state, and in the second, a rejection of state involvement.

Maxwell (2005:4-5) reports on the case study of Zimbabwe Assemblies of God Africa (ZAOGA):

> One of the continent's largest and most vital Pentecostal movements, demonstrating how Pentecostalism, as quintessential popular religion, was able both to satisfy deep existential passions and to aid those struggling for survival in the specific social conditions of neo-liberal Zimbabwe. Pentecostal communities provide believers with security in the face of state retrenchment, the capriciousness of global capitalism and growing levels of violence and crime. Also offers hope to those suffering from a sense of personal abjection created by the shattered hopes of independence and the elusive promise of modernity.

The above example shows church involvement when people are faced with socio-political and economic instability, like 'retrenchments, violence and crime', to mention but a few. While the impact of such efforts is acknowledged, this study investigates such efforts through partnerships with government and other agents of civil society.

The second case is presented by Ryan Messmore (2008) who argues that "while some look immediately to the government to provide solutions, local church congregations have enormous potential to meet people's needs and advance social welfare". He adds that one should "consider the case of one middle-sized church in Leesburg, Florida, in America, the First Baptist Church (FBC) of Leesburg":

> In the town of fewer than 25,000 people, many live in poverty, drug and alcohol addiction are rampant, and a quarter of the population lacks health insurance. In case after case, FBC's ministries have succeeded in mending broken lives and serving the public good. Their success is attributable to at least three characteristics embedded in FBC's approach. Members who provide help demonstrate:

- A deep sense of personal responsibility and love for those in need,

- Motivation rooted in an abiding sense of belonging to their community, and

- Faith that touches all areas of the lives of the people they serve.

By living out their faith in ways that directly shape and serve those outside the church's walls, volunteers at FBC demonstrate the difference that one church can make in the surrounding communities. In 1982, the congregation opened a rescue mission for homeless people. Several years later, it created a separate shelter for abused children. In 1987, FBC added a centre for crisis pregnancies, followed two years later by a shelter home for displaced women and their children. Today, FBC operates a "ministry village" called the Christian Care Centre, Inc., consisting of seven facilities on four acres of land. Over 500 volunteers from FBC's congregation help to operate more than 70 ministries, from large facilities in the ministry village to in-home services for the elderly.

Their motivation being the fact that they believe God has given them the responsibility and privilege of loving others. (Messmore 2008)

The South African term for this 'privilege of loving others' is 'Ubuntu', meaning 'Humanness'. 'Ubuntu' is encouraged by most religions in the country, including the BCCMs. It is at the heart of the contributions of the BCCMs, and is important in understanding their mode of operation in community action and development. The two cases cited above illustrate the potential and ability of churches and FBOs in relation to community development and empowerment and therefore service delivery.

Cavendish (2000:64) reports that in the US, "scholars have examined the role of black churches in initiating civil rights and social justice activities, community activities and rehabilitation projects and family support and community health outreach programmes"; and that "many social scientists and historians have documented repeatedly the prominent role of black churches in the community life of Black Americans". Cavendish cites the following

reasons for such involvement: "because of a long history of racial oppression and absence of a strong secular organization, African Americans have historically looked up to their church as their chief source of culture, music, values, community cohesion and political activism" (2000:65-66). This concurs with Ellis nd Ter Haar (2006:3) observation that South Africans join religious institutions for a variety of reasons and that social upliftment could be one of those.

Swart (2005:2) states that:

> In the international academic debate about the relationship between social capital and development increasing interest is shown in the role of churches and other faith based organisations as agents of social capital formation; in the proliferating corpus of literature on the theme strong empirically founded arguments are being presented about the strategic role that faith-based traditions and their associated organisations, such as churches are playing in mobilising the kinds of social capital that lead to communal actions of collective social outreach and caring.

By 'social capital' Swart means "created networks of people and entities that will strengthen civil society; social networks that include people who trust and assist each other". Swart's notion of social capital is relevant to this study's exploration of BCCMs as CSOs for service delivery and whether or not they have the potential to become a creative network of people working towards a specific goal with government. Chapters 6 and 7 present the findings in this regard.

Ellis and Ter Haar (2006:3) state that "many Africans voluntarily associate themselves with religious networks, which they use for a variety of purposes - social, economic and even political - that go beyond the strictly religious aspect". They argue that such associations need to be embraced by churches (like BCCMs) who are interested in responding to the government's call for them to act as agents for service delivery. In such a situation, "people have already set out the quest that is beyond religious faith in reaching out to the church as a trusted public association for their needs" (Ellis and Ter Haar 2006:3). This argument is supported by a Human Sciences Research Council

(HSRC 2000:1-2) study that found that religious organizations can provide a platform for the expression and realization of communities' human and social needs. This study examines whether this quest is at the heart of the BCCMs' motives for becoming involved in service delivery so as to determine whether it is possible for these ministries to embrace public needs that go beyond issues of faith in order to become relevant and inclusive.

The literature has established that church-based efforts have been relevant responses to socio-economic and development challenges. It also noted that such public needs call for an appropriate response that reshapes the religious world into definitions and meanings that direct FBOs' efforts. It is as though the church has been taken out of its religious location into the places of human life that require a human touch through social interventions. The ability to be both effective and relevant is assessed in the activities of BCCMs in the Eastern Cape. This examines whether their efforts go beyond the specifics of their faith and establishes whether or not BCCMs can adopt a generic approach that works in terms of being a civil society movement at both provincial and national levels. The study also seeks to determine whether or not the scope of the BCCMs' contributions has the communal axis desired of service delivery agents in the sphere of CSOs.

The World Bank's definition of CSOs includes NGOs, trade unions, FBOs and indigenous people's movements. Faith-based organizations are seen as part of civil society and therefore potential agents for service delivery. The discussion that follows examines why social involvement is expected of churches and other FBOs. This relates to the definition of religion.

Durkheim defined religion as a social institution that unites people in a community and gives them a sense of meaning and direction, contributing to social stability and cohesion (Giddens 1996: 466). Many other scholars, notably Kendall (2003:535), Giddens and Griffiths (2006:535) and Zuckerman (2002, in Nieman 2006:595) share this view. The fundamental role that the church, like other social institutions, plays in improving the lives of people in general, is observed by commentators such as Bower and August (2004:416-420); Littlefield (2005); Anderson (2005); Maxwell (2005); Le Bruyns (2006); Ellis and Ter Haar (2006:351-355); CDE (2008), and Berger (2008). Faith-based organizations in other countries, as well as in South Africa

have made a recognizable contribution to community empowerment and socio-economic development (Ellis and Ter Haar 2006:1-11; Kodia 2005:1-22; Littlefield 2005:687-692; Le Bruyns 2006:580-587; Ellis and Ter Haar 2006:351-355; Lough 2006: 6-45; Nieman 2006:595-603; Swisart 2006:346-352; Warehouse Newsletter 2008)[17].

Schlemmer's (2008:5) research on the 'social and economic potential of Pentecostal churches in South Africa' (a study conducted for the Centre for Development Enterprise in Johannesburg), points out that:

> One of the founding fathers of sociology, Emile Durkheim (1858-1917), was a confirmed atheist throughout his adult life, but he insisted that if religion did not exist, institutions would have to be created to fulfil the vital functions that it performs for society and for humanity. Durkheim's observation, like that of many other impartial analysts of religious behaviour that have followed him, was that religion provides society with the underlying concepts and categories of thought through which people understand the social world around them. For Durkheim, religion not only strengthens the bonds between the individual and society but also strengthens the human psyche – 'a believer'… who has communicated with his god is not merely a man who sees new truths … he is a man who is stronger. These views of religion as socially integrating, as a source of meaning and as a factor strengthening motivation for progress, are impossible to gainsay--organized religion continues to defy countless past and present predictions of its demise in the face of modernisation, rationality and secularization. Religious faith has larger numbers of voluntary and committed adherents today than ever before in human history. Political and social leaders, economists and the myriad other experts working for human betterment, whether they are believers or not, would be wise not to ignore religious faith as a key element in their calculations. That faith in the modern world is a reality, as

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Warehouse newsletter- The Difference one Church can Make.
www.warehouse.org.za [accessed 30.07.09]

pervasive and powerful as money, technology, procreation and social life itself.

Schlemmer provides examples from both the past and the present that illustrate the importance and positive impact of religion and faith-based efforts for human betterment. This research study investigates whether or not such claims are applicable to the BCCMs.

Hendriks *et al* (2004:1-2) note that the socio-economic and health problems confronting Africa such as poverty and HIV AND AIDS, are closely interrelated. They add that the Christian churches are some of the strongest and most influential NGOs that on average reach 63% of the Christian population in South Africa every week. South Africa is home to approximately 33,000 Christian faith communities (congregations) and the Church's infrastructure extends to all corners of the country; therefore, its leadership, human and organizational resources are far reaching. Congregations are value-based organizations with an effective infrastructure that is in touch with realities on the ground through their members and they are able to reach out to every household in the community (Hendriks *et al* 2004:1-2). This central role has been recognized by the government, which acknowledges that it cannot achieve its goal of a self-reliant society on its own and that it requires partners to serve as 'delivery agents'. The government's interest in the Church as service delivery sites is based on the Church's organizational infrastructure, its human resources and its credibility amongst citizens (Hendriks *et al* 2004:1-2).

Koegelenberg (2001:103) of the Ecumenical Fellowship of South Africa (EFSA) has estimated that the total financial contribution of the religious sector to welfare, relief and development programmes is approximately R1 billion per annum. In 2002 and 2003, former South African President Thabo Mbeki (referred to in Hendriks *et al* 2004:2) recognized the impact of the religious sector on welfare when he called on churches to play a role in the transformation of the country. Hendriks *et al* (2004:2) also note former Social Development Minister, Zola Skweyiya's comment during a men's march against violence against women and children in November 2001, that government was willing to form partnerships with business, labour, civil society, FBOs, NGOs and CBOs to put an end to violence. Moreover

Hendriks *et al* (2004: 2) refer to an study that found that, the South African public had the highest levels of trust in the Church out of all social institutions (74% in 2000), signifying that the Church enjoys significant credibility.

In an article titled 'Churches as the stock of social capital for promoting social development in the selected communities of the Western Cape', Swart (2006:346) argues that:

> In South Africa no other social institution can claim to command the same level of public trust as the Christian churches. This fact was highlighted in recent surveys by the Human Sciences Research Council of South Africa (HSRC 2002) and is frequently used by advocates of religion to promote an argument about this sector's social strength. In particular, it has been argued that churches and other faith-based organisations should be regarded as most strategic in contributing to the challenge of moral regeneration and reaching the South African population at large.

Erasmus and Mans (2005:141-142); Hendriks *et al* (2004:382); and Louw and Koegelenberg (2003:13) concur with Swart's point of view. My interest is in that reach that extends beyond the aspect of 'moral regeneration', but remains linked to such outreach. Moreover, Swart (2006:347) argues that:

> The perspective on social trust has also been extended to a wider debate on the strategic importance of churches and the faith-based sector in general as an agent of social development in post-apartheid South Africa. Prominent role players such as the National Religious Association for Social Development (NRASD), the Ecumenical Foundation of Southern Africa (EFSA) and the National Religious Leaders' Forum (NRLF) have in this regard promoted an argument about the extensiveness of religious social welfare networks in the country, their capacity to reach out to and serve the people most in need, and the value-laden nature of their social programmes.

Studies by Swart 2004, 2005 and 2006) and others present evidence of the churches' and FBOs' positive impact on social development; i.e., what is or has been done. This is important as it paints a picture of practical contributions by religious bodies. However, this research study goes further in examining *how* these organizations respond to the challenges observed in specific marginalized contexts; the involvement of other CSOs and government; how the BCCMs are operating in this field; and how communities are receiving such contributions.

2.1.3. Interactions between Charismatic/Pentecostal Churches and Government, Community-based Organizations, Non-Governmental Organizations and other Christian Churches, as Drivers of Service Delivery

Looking further at the collaboration between churches, FBOs and other agents for service delivery with government, I now turn to the relationship between church and state, a longstanding issue for debate. While this issue pertains to both the former National Party during the apartheid period and the current ruling party, the African National Congress (ANC) in South Africa, my focus is on the present ANC government. The historical development of the ANC and the work of scholars such as Balcomb (2004: 5-6) reveal the movement's connection with religious beliefs and how such beliefs have influenced its political activism. ANC President Jacob Zuma was recently said to have 'recharged' (meaning he has reiterated the movement's dedication to bettering the lives of the poor) the "Judeo-Christian narrative that has influenced the ANC's political outlook"; this refers to an ANC that spoke about God from the perspective of the poor, the oppressed and the indigenous peoples of South Africa (Mona 21.03.09)[18].

Government's call to churches to partner with it as service delivery agents is linked to this Judeo-Christian narrative. The 2007 discussions of the South African Parliamentary Monitoring Group (that had monitored South African Parliamentary Committees since 1996)[19] on the role of civil society in deepening democracy, accelerating service delivery and fighting crime,

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[18]Pastor Zuma vs Pastor Dandala. www.mg.co.za/article/2009-03-21-pastor-zuma-vs-rev-dandala [accessed 19.08.09]

[19] Recent Meetings for Public Service and Administration. www.pmg.org.za/minutes/20 [accessed 10.03.10]

embraced the notion of democratic citizenship and participatory democracy; the group agreed that "it is necessary to look at Parliament from outside in, not only from inside out". This implies that the domain of governing has to "involve non state actors as well" and that the voices of the public are expressed in shaping government policies. This supports the notion of participatory governance advocated by Steyn (2008:1-2), referred to in Chapter 3 of this thesis.

In South Africa the relationship between government and churches or FBOs dates back to the arrival of the missionaries (Korten 1990 in Kekana 1999). As new ministries are the focus of this study, this relationship will be traced from the apartheid era to provide the context for the empirical argument that follows. Kekana (1999:41-42) argues that the challenge facing post-apartheid churches is to participate in the reconstruction and development of South Africa. This is a new mission for the church. Reflecting on the ANC's Reconstruction and Development Programme (RDP) and noting that this process should be people-driven, Kekana maintains the church has the responsibility to inform, motivate and enable people to participate in this process to their own advantage and that the church should provide institutional capacity to enable communities to participate in their own development. Kekana (1999:49) also notes that the church should be both a social critic and a partner in building the nation.

The above discussion clearly shows the reasons why Christian churches like the BCCMs are seen as effective agencies for service delivery in South Africa and the Eastern Cape in particular. Le Bruyns (2006:584 and 581) expands on the desired path for FBOs in the country as follows:

> As ecumenical agencies forge an awareness of the contextual dynamics and significance of working for development in a globalising world, they must seek to contribute to local and global change for realising the development agenda through their constructive activities and strategic networks of advocacy and influence. While it is impossible not to participate in globalisation, the crucial question is 'hoe op een verantwoorde wijze geparticipeerd kan worden' '(i.e. how to participate in a responsible way)'. A high degree of unity of purpose, as was forged between the churches, coalescing most

visibly in the work and witness of the SACC, but also in many other local ecumenical and fraternal networks and organizations. Some of the most noteworthy examples of such ecumerical bodies include Beyers Naudé's Christian Institute, Allan Boesak's Foundation of Peace and Justice, and the SACC's Institute for Contextual Theology.

Since this study focuses on standalone ministries, it is important to investigate the BCCMs' working strategies.[20] Le Bruyns argues that most scholars expect that the church will do what needs to be done to meet the needs of the people in order to fulfil its social responsibility.

The leader of the Rhema Church, Pastor Ray McCauley emphasizes that the social significance of the International Federation of Christian Church (IFCC)[21] is the application of practical religion in order for communities to achieve socio-economic gains. This umbrella body enables IFCC denominations to redress the socio-economic challenges confronting South Africans, including poverty, unemployment, political unrest, illiteracy, crime and HIV and AIDS. The IFCC (2009) notes that practical examples of redressing poverty include daily soup-kitchens to feed the homeless, employment opportunities for the unemployed and schooling of economically disadvantaged youth. Their crime reduction strategies focus on youth through awareness campaigns and public presentations on anticrime behaviour and strategies. HIV and AIDS community programmes provide emotional and material support to people living with AIDS, while emphasising abstinence and faithfulness as a preventative strategy. These are all examples of the united efforts of a group of churches to respond to issues affecting society.

Having noted the joint efforts of other Christian churches in service delivery and community development, Swart (2004:328) advocates the following:

> A new approach in the endeavour of local congregations and the church in general to become meaningfully involved in the challenges of community development and social transformation in South Africa. Proceeding beyond a charity

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[20] It is doubtful for example that the 'unity of purpose forged between churches' (as with the SACC) is the working strategy of these ministries. Le Bruyns (2006:581)

[21] This is an association of Christian, Pentecostal and Charismatic Churches with headquarters in Randburg, South Africa under the leadership of Pastor Ray McCauley of Rhema Church.

mode of thinking and practice will mean that congregations and Christians first of all need to take a critical look at their own theology, worldview and values. Introspection should lead to a new double movement in which the imperative of transformation is no longer directed towards the poor exclusively and is as much directed towards the (capitalist) life world of the rich and powerful, of which congregations and Christians are very much a part. On the basis of such a double movement a new praxis should evolve in which congregations and Christians will become involved in the emancipatory struggles of the new social movements, exert themselves for local (or small-scale) economic alternatives, and engage in larger ecumenical, solidarity and research networks.

This could be regarded as a radical argument, especially as it views the relationship between the church and capitalism as a means for the new social movement. Swart argues the need for the church to use its position in the capitalist world to launch a social movement that would address class inequalities and benefit the needy in society. Striving for self reliance and community development cannot be the responsibility of a single sector or organizational structure as the Christian Church. However, such organizational structures can be expected to join with others like NGOs/CSOs and government to work towards desired goals.

Venter's (2001:230-231) study of church involvement in development in South Africa notes that the four generational strategies of development identified by Korten (1990 in Kekana 1999) are useful in assessing the role of Christian churches like the Methodist Church of South Africa. These strategies (Venter 2001: 230-232) are:

- First generation strategies: Involve direct delivery of services to meet needs such as food, health care, shelter and schools. Religious groups have commonly been at the forefront of these efforts. The benefits derived from such strategies depend on the financial, staffing and administrative capabilities of the NGOs concerned. The underlying assumption is that a little intervention

will help people to recover; thereafter the economy would provide the required opportunities.

Venter (2001:231) adds that "relief efforts remain an essential and appropriate response to emergency situations that demand immediate and effective humanitarian action", but points out that, "however, relief and assistance offered little more than a temporary alleviation of the symptoms of underdevelopment".

This study aims to explore the path beyond "relief and temporary alleviation" of the symptoms of underdevelopment, through the efforts of the BCCMs and other religious bodies. It therefore acts as a diagnostic and evaluation tool of the BCCMs' service delivery efforts.

- Second generation strategies: aim to develop the people's capacity to better meet their own needs through self-reliant, local action. The emphasis is on sustainability - that is, the benefits will be sustained by the community beyond the period of NGO assistance. Second generation strategies may follow from the realization that the needs are greater than the NGO's capacity to meet them; the community is viewed as a partner that is expected to be involved in decision making and implementation (Venter 2001:231).

As noted in Chapter 1, this study uses self-reliance as the yardstick to evaluate the BCCMs' contributions, both in terms of self-description and community evaluation.

- Third generation strategies: include attempts to change local, national and global policies and institutions. They are based on the realization that self-reliance strategies are likely to be sustainable only as long as they are linked to a supportive, national development system (Venter 2001:231).

This research study also examines the participatory platforms available to state and non-state actors for service delivery at international, national and provincial levels. These include organizations such as MOs, and the NRLF

and NRASD, as well as local government structures. It investigates how such structures can influence policies and procedures on community action and examines BCCMs' knowledge of such spaces of interaction, whether those are utilized by the new ministries and in what ways they are important (this is discussed in detail in Chapters 6 and 7).

- Fourth generation strategies: occur where an NGO engages in movement facilitation as a major programme strategy. Strategies that mobilize people's movements around alternative people-centred development are a core objective. Fourth generation strategies coalesce and energize self-managing networks over which they have no control through the power of ideas, values, and communication links (Venter 2001:231).

Venter's arguments present the community efforts of Christian churches beyond welfare as the strategy mostly desired for FBOs; I concur with this perspective. This study examines BCCMs' community efforts in order to establish whether or not they have long term goals, as expressed by Venter (2001: 230-233).

2.1.4. Conclusion

This chapter presented a review of the literature directly relevant to the research problem outlined in Chapter 1. The literature review provided perspectives that both support my approach and point in different directions. This review examined the literature on cases of church and FBO involvement in service delivery, the extent of such involvement and the desired strategy for current and potential efforts.

Chapter 3

Theoretical Framework of the Study

3.0. Introduction

This study's central concern is the socio-economic impact of the contributions made by BCCM ministries in addressing the socio-economic challenges confronting communities in the areas where they operate. Their strategies for community development and empowerment are measured by their involvement in addressing basic needs and services, spiritual needs, social welfare generally, and undertaking programmes directed at poverty alleviation and development. I tested whether or not and how these ministries serve as providers of services that may be seen as more properly the domain of the state; and how such service delivery may articulate with state efforts. This chapter outlines the theoretical framework that informed this study in its examination of the BCCMs' service delivery efforts. The theoretical framework encompasses issues of social concern and service delivery by religious bodies.

3.1. Principal Theories on which the Research Project is constructed

It is important to note at the outset that, as Wood (1990: 63) argues and as was mentioned in the previous chapter, the concept of 'civil society' is being mobilized to serve so many varied purposes that it is impossible to isolate a single school of thought. Globally, Neumann and Sending (2006: 651) speak:

> of 'governmentality', a conception of power developed by
> Michel Foucault, where the role of non-state actors in shaping
> and carrying out global governance-functions is not an
> instance of transfer of power from the state to non-state actors
> but rather an expression of a changing logic or rationality of
> government (defined as a type of power) by which civil
> society is redefined from a passive object of government to be
> acted upon into an entity that is both an object and a subject of
> government; the changing modes of governmental practices in
> late modern societies express a more horizontal network.

What Neumann and Sending describe as 'modes of governmentality' is conceived of in this study as 'participatory governance'. As noted in

previous chapters, the idea of civil society is investigated through the BCCMs' activities in order to establish whether or not these represent united efforts in working with government for service delivery.

Governing, especially towards service delivery is becoming a platform of interaction between state and non-state actors to ensure community development and empowerment. This is 'the horizontal network' which Neumann and Sending refer to and which is explored in this study. The contributions of these churches are investigated so as to establish whether or not they focus on service delivery and to determine if they can work with government and other service delivery agents. The purpose is to formulate a practical approach to coordinate, evaluate, improve and practise such efforts. Neumann and Sending (2006: 655-658) note that this represents a "changing institutionalization of political authority by looking at government as a process not as an institution". Rose and Miller (1992: 174–201) share this notion of "governmentality", explaining it as a "contemporary form of rule expressed by governmental technologies, meaning the different modes of governing", that incorporates non-state actors.

While I owe my argument on 'governmentality' to Neumann and Sending (2006: 655-658), the operational definition of this 'governmentality' is explained through participatory governance/democracy. What I have found most useful in this approach is that it is flexible and has the potential to embrace sectors of civil society, like churches and FBOs, which are not so obvious as agents that can work with government and other organizations on the governing platform of South Africa. Participatory governance is a notion of participation that invites civil society into what Steyn (2008:4) defines as a "dual role of collaborating, yet constituting a watchdog for diligence of the governance function". Linking such participation with citizenship and its influence is also a point of departure in evaluating the efforts of BCCMs as CSOs for service delivery.

Greenstein (2003:2) examines state and civil society in the context of local and global social and political developments, from a theoretical perspective that focuses on notions of power, participation and democracy. He defines power as a "set of practices, discourses and mechanisms that govern the interaction between social actors and has several dimensions of which three

are of particular importance in as far as state-civil society interactions are concerned" (Greenstein 2003:2). These dimensions are: "social power (access by individuals and groups to resources and control over their allocation), institutional power (strategies employed by groups and institutions in accumulating and exercising administrative and legal authority), and discursive power (shaping social, political and cultural agendas through contestations over meanings and determining terms of debates)". I am most concerned with social and institutional power as these—reflect on the anticipated sphere and impact of civil society in the country, including churches. Part of the challenge is to include BCCMs in this approach. Greenstein (2003:3) sees the state and civil society as spaces of power that create and shape rather than merely reflect pre-existing social interests and identities – the field is thus open to reinterpretation.

Greenstein (2003:3) argues that, "the notion of civil society has a radical dimension with the potential to challenge the practical dominance of the state in the political arena and the analytical dominance of state-centred approaches in political theory", thus reflecting on Neumann and Sending's (2006: 655-658) mode of governmental practices of contemporary societies, where "government is viewed as a process not as an institution". However, Greenstein also raises the radical dimension in opposition to the state; this is different from the collaborative approach and addresses the failure of the state.

In this study of BCCMs I look at the efforts of these churches in the context of "participatory governance/democracy" as a desirable "mode of governmental practices" in this era. Expanding further on "participatory governance" as a desired approach, it is important to note that the concept is very relevant to the study of BCCMs as CSOs for service delivery. This approach is supported by the work of Adablah (2003:7) in the definition of terms and by other scholars cited in this thesis. Steyn (2008:1-5) links "participatory governance with citizenship", noting that "the participatory drama of citizenship is performed not only in formal channels of participation but in the streets, neighbourhoods, the squatter camps, and any other spaces of everyday life as well, based on need, conditions and impact." This explanation of the "channels of participation" noted by Steyn encompasses the BCCMs' contributions to addressing socio-economic challenges related to service delivery as spaces for citizen participation. The study examines the efforts of these churches in both

dimensions of participatory governance which are 'challenging' the state and supplementing its role in service delivery as the condition for "participatory governance with citizenship".

Steyn's (2008:1-2) arguments are worth quoting at length as they indicate both the separate agency of civil society and the participatory engagement with state services where appropriate:

> Political participation in South Africa involves state provided forums and citizen-created spaces of participation. The participatory narrative identifies citizenship as the product of people's concrete political/social struggles against political and economic exclusion rather than an offshoot of formal democracy. ... South Africa illustrates the changing patterns of citizenship participation or shifting modes of political participation. In this new participatory paradigm citizens are using a mixture of direct and indirect forms of participation to engage the state, straddling invited and invented spaces. This new style of political action, not only changes the level of participation, but seeks to place more control over political activity in the hands of the citizenry. ....In this way, citizenship participation becomes linked to citizen influence. It captures the broader range of socio-political practices or expressions of agency that citizens use to claim/demand rights...... Firstly, citizenship becomes a product of political struggle/practice in civil society. Secondly, citizenship practice not only includes a more inclusive notion of rights, but extends to decision-making power over socio-economic rights. For example, people cannot realize their right to housing if they cannot exercise their democratic right to participate in decisions relating to the delivery of houses. Meanwhile, the process of rights claiming and making is itself a product of contestation and struggle among the politically and ideologically diverse actors who inhabit civil society.

While Steyn argues for greater agency, Greenstein advocates for opposition and challenge. The anticipated role of BCCMs as CSOs is the ability to embrace both of these participation standpoints. This means that BCCMs as

CSOs will be expected to extend the efforts of government as well as challenge (be a watchdog) it in as far as service delivery is concerned. This is illustrated by the fact that the desired political participation of civil society regards BCCMs as a movement that has the potential to enhance "responsible citizenship" as explained by Steyn (2008:4): "the direct participation of civil society in decision making processes constitutes one of the most crucial aspects in the redefinition of citizenship", that of "seeking to expand the political meaning of citizenship and to make it legible to the everyday political realities of ordinary people". In the same vein, Ranchod (2003:3-4) observes that "civil society engagement with the state can be viewed as part of 'political pluralism'; this implies tolerance and accommodation of diverse views, passions, interests and demands in the public sphere". This study presents an argument that FBOs, particularly BCCMs can move beyond the welfare approach in their service delivery efforts and beyond acting simply as an adjunct to the state. Steyn and Ranchod's work gives direction to the scope that needs to be acknowledged by BCCMs in moving beyond welfare.

"Participatory democracy as an approach on civil society and service delivery in the country also embraces the cooperative model", notes Greenstein (2003: 28). I combine this model with Habib *et al*'s (2003:30) 'notion of civic relations', and with Adablah's (2003:5-11) 'dual role of collaborating' yet constituting a 'watchdog for diligence' of the governance function. In this study I purposely move beyond the obvious perceptions of the role of churches and FBOs in providing welfare services and moral regeneration to their collaboration with government in order to meet the socio-economic needs of the population. While not discounting such a collaborative role, I explore if these religious institutions can be placed on the same governing platform with government as drivers of socio-economic development in the Province. I do this in order to determine whether or not, as Greenstein (2003:3) states, "the state and civil society are spaces of power that create and shape rather than merely reflect pre-existing social interests and identities". This implies that BCCMs as CSOs will be expected to redefine as well as to influence the socio-economic and political life of the population for better and more desirable outcomes. The study asks whether BCCMs are or can be civil society movements that can take on the dual role proposed by Greenstein and others.

To take the argument further, Habib *et al* (2003:30) expand on Greenstein's point, noting that the "plurality of civic life, which in many ways represents the normalization of South African society, results in a plural set of state civic relations that span a continuum defined by 'adversarialism' on the one end and partnership and co-operation on the other". These claims of a continuum from adversarialism to co-operation are investigated in order to determine how they play themselves out in the arena of participatory governance as an approach to BCCMs' service delivery efforts. The aim is to establish the current and potential efforts of these ministries in as far as working with government is concerned and whether they are able to challenge the state on issues that require such a response from civil society. Are these ministries able to establish a working relationship with government as well as being equal partners in participatory governance in order to address community development and service delivery?

Steyn (2008:7) argues that, the concepts of participatory democracy and civil society are an alternative approach to "legalistic and institutionally bound perspectives of civil society, which tend to limit the boundaries of civil society to those actors who enjoy the institutional recognition of the state". The flexibility that participatory democracy offers makes it an appropriate approach in examining BCCMs' service delivery efforts. Moreover, Adablah (2003:5-7) observes that:

> It has become increasingly clear in recent years that the effectiveness of efforts in developing countries to achieve their human development goals hinges largely on the quality of governance in those countries and the extent to which their governments interact with civil society organizations to accomplish these goals.

Although my argument reveals the failure, rather than the quality of governance and service delivery in the Eastern Cape, Adablah's point is important to note, as it illustrates how governments interact with CSOs as one strategy to achieve successful socio-economic development. According to Adablah (2003:5-7) governance is comprised "of the mechanisms, processes and institutions through which collective decisions are made and implemented; citizens, groups and communities pursue their visions, articulate their interests, exercise their legal rights, meet their obligations and mediate

their differences". Holland (2003:8) also notes that this new meaning of governance became dominant in NGO circles concerned with democratization and made some impact on government thinking from the mid-1990s. Participatory governance is also reflected in the agreement arising out of the 2007 discussions of the South African Parliamentary Monitoring Group on civil society activities in reducing crime and corruption (PMG 17.10.07). The Group noted that, "it is necessary to look at Parliament from outside in, not only from inside out". In other words, decisions should reflect the efforts of both civil society and elected governing bodies as their aim is to define the operational space of civil societies.

As McCarney (referred to in Holland 2003:8) notes, the meaning of governance denotes change and progress through engagement between civil society and the state in a number of ways:

> ....planning, decision-making and project initiatives around issues of land, housing and services; by involvement of citizens with local government in broader policy discussions on municipal budgets and taxes, or socio-economic questions of urban poverty, employment creation, enterprise support, and local economic development initiatives; by political participation in the form of voting; or by political action in the form of policy negotiation, public consultation.

This argument presents an approach that BCCMs can use to ensure that their participation in service delivery efforts is successful. This reflects all the aspects of participatory governance explored in this chapter. Since BCCM members have 'citizenship rights' as well as 'citizenship obligations', they become active 'political participants by voting' as well as demonstrating desired 'political action' as a CSO. (Holland 2003:8 and Steyn 2008:1-2) Observation of the BCCMs' service delivery efforts will establish whether or not these new ministries can be potential CSOs in these terms.

Adablah (2003:11) adds that "the continuing aim of African Charter for Popular Participation in Development and Transformation is helping civil society to contribute to the maturation of Africa's polity and economy". According to Adablah this Charter views popular participation as a

fundamental right of citizens to fully and effectively participate in the determination of decisions which affect their lives at all levels and at all times.

Having demonstrated the theoretical lines asserted with the realizations of the efforts of BCCMs addressing socio-economic challenges of the sites under study. It is important to note that the study is driving towards a presentation of a model of engagement for these churches if possible, with other sectors of civil society in the country including government on service delivery. The notion of civil society and participatory governance as expressed in the changing modes of governmentality, directing a more horizontal network practise is how BCCMs efforts are processed in this study (Neumann and Sending 2006: 651).

Most work done on churches and FBOs taking on social responsibility, addressing socio-economic challenges for community development, service delivery, meeting of basic needs and responding to welfare needs, do not necessarily address the issue of a model for such efforts. The work of most scholars on churches and FBOs rather focuses on what is done, where, how, challenges faced and the need for expanding such efforts to cover more promising and challenging areas (Nieman 2006, Swart 2006, Swart 2005, Anderson 2005, Berger 2008, Czegledy 2008, Ganiel 2007, Grills 2009, James 20011, Schlemmer 2008 and many more). Mostly what is lacking is what this study addresses, to classify the church/ FBOs efforts under the banner of civil society and to what extent. It shows the general scope of inclusion as well as the specific model that can be taken to operationalize the efforts under the given scope. The general scope of inclusion is demonstrated in the definitions of civil society operating in the country. Such definitions include FBOs and churches in the citizen created spaces of interaction with state, other sectors of civil society in addressing socio-economic challenges (Steyn 2008, Adablah 2003, Greenstein 2003).

The specific model/approach then provides a point of connection between faith, state, interest groups and communities at large. Participatory democracy through the notion of citizenship, rights and obligations as a model operationalizes the scope of churches and FBOs in this study, under the banner of civil society. Here instead of FBOs and churches contributing to and there on their scope; efforts will be united with other sectors of civil society

and government on service delivery as to have formalised engagements with clear delimitations and expectations.

This proposed model of operation, taken from Steyn 2008's notion of participatory democracy and supported by other scholars whose work is referenced here, speaks to spaces of operation outside the confinements of a particular denomination but rather Faith Based united efforts towards a common goal of community development. This approach/model then places BCCMs' efforts to a more socially based point of departure in dealing with community challenges. Being an organised entity that engages state and civil society in partnership and as well as a watchdog on community interests. The model is to collapses the standalone description of these BCCMs on community efforts, as well as the confinements that are there in expanding faith based efforts on development.

Instead of specific denominations, the model speaks to unified efforts on community engagements, whose description will be derived from the very actions expressed. In that case BCCMs' efforts on community development, can then, be explained on social grounds, with social grouping of such activities, hence the civil society grouping. Then the sphere of operation can then be taken outside denominational parameters on issues pertaining to community development. Setting a stage of equal participation and exchange of knowledge and efforts by all parties and the very recipients of such efforts, the people aimed at such engagements. United efforts on community issues by religious bodies/churches, has been witnessed to succeed in South African before, under the banner of the SACC (Le Bruyns 2006:583 and Swart 2004:328) although churches in such category of SACC are different from the ones on study as discussed in Chapter 1 and Chapter 2 of this thesis.

Coming to the BCCMs basically, the proposed approach will then formalize the efforts of these ministries as to be embraced by other sectors of CSOs on community development and partnerships and government as well. At the moments literature mostly speaks of denominational efforts which are mostly self-driven by a specific FBO or church and such mostly embrace the charity approach than a developmental approach (Swart 2004:328 and Venter 2001: 230-232). Furthermore the approach will open spaces of interaction that could not be realised by individual church efforts like the 'growing wiliness of MOs'

to engage with FBOs irrespective of their specific religions as discussed in Chapter 2 (Grills' (2009: 507-508)

Another area of importance with the approach embraced in the study is how it will expand the scope of sociology of religion as a discipline that analyses religion as a social institution; even though the aim of the study was not to address the theoretical scope of the discipline and the challenges therefore. The discipline has for a long time taken its point of departure from the classical sociologists. Mostly taking the functionalist approach that looks at the functionality of religion in society. Justifying and explaining its existence and necessity in society without necessarily presenting a critical view to its functionality. On the same view the conflict perspective on religion interrogates its existence and operations in society, as an 'opiate' of the people and therefore speaks to change to such processes. Weber on the other hand looks to religion as have contributed together with other social forces to bring about the growth capitalism in the West (Kendall (2003:535), Giddens and Griffiths 2006:535, Zuckerman 2002, in Nieman 2006:595, Berger 200, Anderson 2005, Maxwell 2005, Le Bruyns 2006).

In expanding the scope of analysis of religion in society, the proposed approach does not really look to explain the status-squo but to define the scope of engagement; taking the stage beyond denominational settings but to see the role of such an institution as a social institution to embrace a social responsibility of community development and redressing socio-economic challenges. In so doing the model now opens a more flexible interrogation of the institution and directs at possible partnerships on social drive.

3.1.1. Conclusion

This study sets out to discover new and current approaches in the study of Christian churches with specific reference to BCCMs, as social institutions, moving beyond their obvious definition as religious institutions. It identifies the current and potential community activities of these ministries in order to explore their social responsibility to become active civil society organs working for the social, political and economic transformation of the nation. My concern in this chapter was to establish rational explanations that reflect on service delivery by religious bodies like BCCMs under the banner of civil society. Including the BCCMs in the broader scope of work expected of CSOs

in South Africa extends beyond welfare efforts. The most important issues addressed by the theoretical explanations presented in this chapter are, firstly, how can the efforts of these ministries be taken out of the standalone stage to a stage of 'public contestation'(Greenstein 2003:2)?. Secondly, can the efforts of these ministries be formalized through theoretical narratives on which evaluation is based and progress measured?

Finally, through theoretical explanations of participatory democracy as an approach; 'political participation' is linked to the service delivery efforts of FBOs as a point of departure in the analysis of the scope of the BCCMs as CSOs. The concept of "participatory governance with citizenship" advocated by Steyn (2008:1-5) clarifies BCCMs' efforts as CSOs for service delivery. Therefore, BCCMs could become public interest as well as religious interest organizations through a joint community forum.

It was established in Chapter 2 that FBOs and BCCMs are already involved in the provision of welfare and other services. In this chapter, I sought to link such efforts to an organised CSO banner for participatory governance as an approach fitting to such efforts. A clear connection between the functions of government and the areas of interest to CSOs is deduced through the explanations of the notion of participatory governance. For example, I agree with Neumann and Sending (2006: 655-658) that, "Viewing government as a process not as an institution presents the changing mode of governmental practices of contemporary societies". Neumann and Sending argument suggests the path that could be followed by FBOs as CSOs in relating to government and state functions. In terms of the "changing modes of governmental practises" in this country, the theories discussed in this chapter suggest that participatory governance is an appropriate strategy in developing countries and thus contemporary South Africa (Neumann and Sending 2006: 655-658).

The role that the churches can play in the process of participatory government as CSOs is made clear. For example, service delivery in this study refers to welfare, development strategies, and political action to address socio-economic challenges. The BCCMs have to work with other sectors of civil society and government to achieve this. The efforts of BCCMs as anticipated CSOs can be measured, evaluated and endorsed within the parameters of

participatory governance. This is done in order to emphasize the idea of BCCMs' moving beyond welfare services that are not formalized with government and other non-state actors, thereby presenting a unified front that adopts participatory democracy as a rational strategy for their social responsibility and contributions.

Chapter 4

Methodology

4.0.   Introduction

The study combines three streams of social thought in the field of sociology that are expressed throughout its chapters, namely, the sociology of development, political sociology, and the sociology of religion. In combination these serve to present how religion impacts on society, in terms of development and redressing the disparities, imbalances and challenges that affect our communities. The research methods employed in this study were shaped by the way in which the project was conceptualized. The study was envisioned as a broad, introductory profile of the service delivery contributions of Black Charismatic Church Ministries (the BCCMs) in two district municipalities in the Eastern Cape Province towards confronting socio-economic challenges and the spiritual needs of the communities they serve. The focus was on church members, church elders, pastors, community members, local government service delivery directorates and civil society organizations (CSOs)/Non-governmental organizations (NGOs). The purpose was not only to capture the perceptions of the BCCMs on their service delivery efforts but to solicit the opinions of those who are the recipients of such efforts, as well those of the CSOs/NGOs and local governments that they collaborate and interact with.

This broad conceptualization meant that a range of data and information were required and this in turn necessitated using a variety of research methods. Every research method has specific strengths and flaws and there is increasing recognition that combining qualitative and quantitative research methods usually enhances a study as it increases the range and richness of the data obtained (Tashakkori and Teddlie 2002; Creswell 2002). The different research methods used included a review of primary and secondary material, a survey questionnaire, in-depth interviews, and limited participant observation; these are discussed in turn.

This chapter present the following:

- Research design and methodology
- Scope of the study
- Sample

- Data collection techniques
- Data collection instruments and data analysis
- Limitations of the study and problems encountered

4.1. Scope of the Study

The study was based on in-depth, partly ethnographic, case studies of two different ministries categorized as BCCMs, chosen from two municipalities in the Eastern Cape Province. These are Jesus Christ Family International Church (JCF) at uMdantsane Township in Buffalo City Municipality, East London (EL) under the Amatole District Municipality; and Good News Community Church (GNCC) at Kwa-Magxaki Township in Nelson Mandela Metropol Municipality, Port Elizabeth (PE). Choosing one ministry rather than a number of ministries per district was based on the finding that, there are satellite branches that relate to the one selected, therefore providing a fuller picture of the whole area selected. Consequently each study was justifiable and manageable, as a degree of homogeneity is provided by the over-arching congregation. By over-arching congregation I mean a branch of the same congregation under one administration in another area within the same district as the main one. Moreover, the study examined a range of issues in depth, as it spread over each area, targeting and unveiling realities that respond to the key questions of the study.

The study participants consist of church pastors, elders, members, community members, local government directorates, and NGOs / CSOs within the jurisdiction of the ministries in the sample. In addition secondary data in the form of previous, related studies were consulted and the case studies were located within their socio-economic context. The overall sample size for the questionnaire subjects was 200 of whom 100 were community members who belong to churches other than the ones in the study, and 100 members of the two church ministries selected for the study in both districts. In each district 50 members of the churches under study and 50 community members who were not members of the two churches under study were interviewed.

The data from the questionnaire survey were enriched by in-depth interviews and observations. The number of respondents for in-depth interviews was influenced by current structural and administrative settings at each site. For

example, in EL, I ended up conducting more than the targeted number of in-depth interviews with both church leaders and local government officials. This was due to the fact that the roles in each grouping were very diverse, based on specific individual activities, and could not be reported uniformly. For the JCF, in-depth interviews were conducted with six elders (equal numbers of men and women), eight senior pastors (the same number of men and women) and two female youth leaders. I intended to conduct one in-depth interview with a Buffalo City local government official (the municipal manager), but I ended up with 12 respondents as in-depth interviews were conducted with service delivery directorates in order to assess the current and potential impact of these churches on service delivery in the Province. The following were the different services directors interviewed:

1. Amenities, arts and culture, dealing with the following: community services, community facilities, sport, swimming pools, beaches, libraries, community and city halls, and environmental services.

2. Public health nursing section, which involves the following: liaising with ward councillors on public health, health programmes, in-service training, patients' rights, servicing 26 fixed and four mobile clinics.

3. Public health support services, which focuses on the following: pharmacy services, district health care, health promotion and awareness campaigns.

4. Environmental health, responsible for public health and safety, preventative health, water quality monitoring, food control for formal and informal business, chemical safety, disposal of the dead, pollution control and pest control.

5. Public safety, which covers areas such as taxi associations, hawker associations, interest groups and enforcing legislation on substance abuse and liquor.

6. Electricity, responsible for the provision and maintenance of electricity.

7. Housing: monitors implementation of housing projects and identification of beneficiaries of RDP houses, strategic planner for housing and preparing projects for implementation.

8. Water and waste, which ensures control of waste and guarantees the provision of clean water.

9. Roads: dealing with construction and maintenance of gravel and surface roads, the road network, new work and civil work, granting of funded projects and dealing with external donors.

10. Transport planning: responsible for planning and implementation, monitoring train stations and public transport and the taxi industry.

11. Local economic development, dealing with business development, servicing uMdantsane, Duncan village and King Williamstown's small, micro and medium enterprises, and cooperatives.

12. Development planning, which attends to city planning, settlement planning, land survey, proper description of property and extent of property.

The Municipal Manager (MM) advised that I interview each directorate as they were more knowledgeable about the services rendered and how each links with CSOs like the churches in the study. It was through observation that I realized that the current MM had just assumed office, after the previous incumbent was removed for political reasons. Talking to the different directorates was more fruitful in observing whether and how these local government service delivery departments in EL linked with the BCCMs as civil society and in determining possible areas of interaction for the potential impact of these churches on the delivery of public goods.

The process at the PE site was closer to the intended research plan for in-depth interviews, with less deviation from the aims and objectives of the study in terms of both local government officials and church leaders. For example, at GNCC church leadership level, I only interviewed four respondents as this was the total leadership at this level. This comprised of two pastors, one of whom was a senior pastor; two elders of whom one was a female - not the wife of the senior pastor, as I was told that she is not part of the leadership but fulfils some general service responsibilities like women's services and scripture readings and sharing in church home cell prayer meetings in the township. Three local government service directorates relating to civil society and service delivery were interviewed. These were:

1. Directorate public participation, which deals with the following subdirectories: public policy, special programmes and outreach programmes that work with community development workers and ward councillors.

2. Sub-directorate special services, responsible for the following: special centres development, directing its services to women, children and people with disabilities. Linking with all government departments for the realization of special services.

3. An officer from the Office of the Speaker - faith and religious platform, responsible for building bridges between the religious community and local government, and coordinating programmes for moral regeneration.

The setup at the manager's office in PE was different from that in EL. The officers interviewed were actually coordinators of the different services, demonstrating unity and uniformity in the structure.

Initially the proposed research plan was to study three different BCCM ministries, including the one in King Sabata Dalidyebo Municipality at Mthatha. After thorough inspection of the site and a pilot study, the third site was omitted due to the fact that it presented a very similar picture as the two other sites included in the study.

4.1.1. Sample

The study employed an eclectic approach required by the different research techniques employed. Kemper *et al* (in Tashakkori and Teddlie 2002:273-290) note that, that multiple sample approaches allow a researcher to study complex human behaviour. This requires flexible techniques that are relevant to collect data pertinent to the key questions of the study. For church members and community members within the areas where these churches exist, a simple random sample was used. This method was relevant as it allowed everyone in the chosen study area to have an equal chance of being part of the study. Secondly, it allowed a more flexible approach to capturing respondents, as the aim was to establish the social impact of these ministries through people's eyes and views. For pastors, elders, community development groups supported by the ministries and local government directorates a purposive sampling method was used as it allowed only the subjects fitting the qualities required by the study's aims and objectives to be included.

The sample size was based on the church membership for both community and church members. Both of these church ministries had approximately 1,000 members from the sites studied, excluding subdivisions. Since the study concerned the social impact of these ministries as part of civil society and therefore as service delivery agents, the ministries' structure and size influenced the sample size for both church and community members. The total sample was 200 respondents. As indicated a total of 100 respondents were interviewed at each site; 50 were church members and another 50 were community members who were not members of the church under study. For pastors, elders, community development groups supported by the ministries, and local government directorates the number of participants fluctuated as it was influenced by the current settings and issues involved per site: for example, JCF church from EL has more leadership roles than the GNCC in PE. In terms of local government, EL had more fragmented responsibilities under each service director and the individuals employed seemed to have specific and specialized activities that needed to be studied separately. Port Elizabeth local government had a more unified approach to its delegation of services. For example the director who has staff working under him or her showed clear knowledge of all the activities his or her unit performs, the people responsible and the current challenges encountered. Interviewing the senior directors was sufficient; specific individuals were only called on to verify issues that they had specific knowledge of where necessary. Turning to the managers and directors of CSO/NGOs, the churches had little or no constant and direct interaction with these groups. If they do, it would be with one out of many. Even those that they work with have an organizational structure that was not conducive for a focus group discussion. Each category of respondents is listed below with the type of sampling method adopted.

4.1.1.1. Church Pastors/Leaders

A non probability purposive sampling method was used to collect data from this group. These were drawn from each of the two district municipalities based on the duration of their involvement with the church.

4.1.1.2. Church Elders

A purposive sampling method was also used to collect data from church elders.

4.1.1.3. Church Members and Community Members

Multi-stage sampling was used as it useful for community-based studies, in which people are to be interviewed from different villages, selected from different areas (Varkevisser *et al* 2004), as in this study, where 50 church members had to be identified from one BCCM congregation drawn from each of the two district municipalities and 50 community members from the same districts.

4.1.1.4. Community Development Groups (CDGs)

The CDGs within the areas where these ministries operate were identified through a snowball sampling method. This method is conducive to identifying potential subjects when initial contact has been made (Babbie 2010).

4.1.1.5. Local Government Representatives

A purposive sampling method was used to collect data from this group, based on the duration of their involvement with local government and their work relating to the service delivery issues with which this study is concerned.

4.1.2. Research Methods Employed

4.1.2.1. Review of Primary and Secondary Material

An examination of relevant primary and secondary material was essential to provide information on church contributions as civil society agents, as well as sketching the socio-economic context within which the study is located, namely the Eastern Cape.

Local and international related studies were reviewed and analyzed (see Chapter 2). The primary and secondary material gathered also furnished information or ideas for most of the other chapters as it reinforced much of the material gathered. Descriptive data were collected from subjects through relevant sampling methods discussed below. Data collection instruments comprised of observation, an in-depth interview schedule, and a questionnaire. Observed data were recorded in a separate diary and the material gathered from the survey has been blended with data from archival material, in-depth interviews and participant observation in the analysis.

The data were processed and analysed using the Statistical Package for Social Sciences (SPSS) where appropriate.

4.1.3. The Survey

4.1.3.1. Organization and Objectives of the Survey

The survey was conceptualized around three central questions: The first set of questions looked into the demographic data of the participants so as to provide the socio-economic context of the communities serviced or supposed to be serviced by BCCMs. The second category dealt with knowledge and activities of civil society agents and/or agencies in the area involved in service delivery. The third category of questions examined knowledge of socio-economic contributions made by the BCCMs as agents for service delivery in the communities under study. It also evaluated BCCMs as agents for service delivery in terms of the concept of civil society, in relation to partnerships and collaboration with government and other service delivery agents on site.

4.1.4. Data Collection Instruments

4.1.4.1. The Questionnaire

A semi-structured questionnaire[22] was used to gather data from respondents in the areas these BCCMs operate within. The respondents consisted of 50 church members and 50 community members who are not affiliated to the case study ministries. This instrument was useful in collecting data from both segments. It was chosen for its practicality in that it enhanced the collection of data from diverse groups of people at different times during individual sessions. It also allowed for the capturing of both verbal and non-verbal responses, as this study required both to guarantee the accuracy of the data collected. The open-ended survey questionnaire was conceptualized around the objectives of the study, listed in Chapter 1. Control over the environment was assured as the questionnaire was administered face-to-face by the researcher to respondents in order to ensure completeness (Bless and Higson-Smith 2000; Babbie 2010).

4.1.4.2. Piloting the Questionnaire

A pilot of the survey was viewed as essential so as to ensure that it was logically organized and that the questions were clearly expressed.

In 2010, a pilot study of 50 randomly selected respondents consisting of 25 BCCM members and another 25 community members was conducted in OR Tambo District Municipality in the semi-urban residential area of

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[22]See Appendix 13 for a copy of the questionnaire.

Imbongweni. Notes on each question asked were made so as to identify those questions which were problematic in any way. The administration of the questionnaire was timed to ascertain the practicality of administering it at its current length to prospective subjects.

The main problem noted during the pilot study was that some questions lacked clarity and that the questionnaire was too long as the maximum time taken was just over an hour. Respondents started showing uneasiness after about half an hour. Unclear questions were adjusted and corrections made. In order to deal with the time constraints, the number of questions was reduced from 100 to 65. Most of those removed were closed-ended, as open-ended questions allow for deeper expression of the issues from a respondent's perspective. Instructions were made much clearer so as to facilitate the interviewing process for the actual study. The maximum length of time required to administer the questionnaire was reduced to about 45 minutes. Once acquainted with the questionnaire and since the questions were now clear and precise, it was effectively covered within half an hour.

One of the important developments from the pilot study was that the study was initially planned for three district municipalities in the Province – OR Tambo, Amatole and Nelson Mandela Metropol Municipality. The study commenced in the more distant municipalities, Amatole for Buffalo City in EL and Nelson Mandela Metropol Municipality in PE, where the researcher had to find accommodation and gain entry to communities not familiar to her, unlike Mthatha, which is her home town. Mthatha was planned to be the final site. However, I realised that, in combination, the first two districts presented the picture of BCCMs and their service delivery operations captured in the pilot study in Mthatha. Mthatha was therefore omitted as a study site as it did not promise to yield any new information.

4.1.4.3. Administering the Questionnaire

The questionnaire was administered face-to-face to the respondents in their home for community members; and on the church premises after a Sunday service for church members until the required number were completed. This method was considered more advantageous than leaving the questionnaires for completion for a number of reasons. Bless and Higson-Smiths (2000) outline the following advantages of questionnaire being filled in by an interviewer rather than mailed: the response rate is guaranteed; control over the

environment to ensure completion; and clarity of questions is ensured, especially when the study is conducted in a townships with respondents who have limited formal education. The questionnaire being in English, questions often required translation and explanation in Xhosa. Observation of non-verbal behaviour allowed the interviewer to probe so as to reduce empty responses like "do not know". The interviewer was able to play the role of observer and capture important information that would not have been noticed without being present at the study site. Some crucial information observed while administering the questionnaire was addressed during in-depth interviews.

Each and every questionnaire had a covering letter on a University of KwaZulu-Natal letterhead, which gave clarity to the respondents on the study, its purpose and the status of the researcher. Once they had voluntarily agreed to be interviewed an informed consent form was signed by the respondents. Since the questionnaires were administered to church members on church premises, a letter requesting permission to conduct the research was also given to the relevant church authorities and written permission was obtained.

The survey was conducted from March to June 2010, with in-depth interviews conducted concurrently at each site.

4.1.4.4. Selection and Training of Research Assistants

As the study was conducted in two different towns in the Eastern Cape Province, East London (EL) and Port Elizabeth (PE), two research assistants were employed from each site. They were recruited on the following criteria: that they had lived in the area since their early teenage years; that they were tax payers with a property/house and family in the area at the time of the study; that they are knowledgeable about the areas of interests for my study and the history of the area; that they have a post matric qualification and that they showed competence in understanding and asking questions from the given questionnaire. If the person belonged to a BCCM congregation, I made sure that they were affiliated to a different congregation from the one under study. I conducted one-day training for these research assistants and worked hand-in-hand with them on site to ensure quality outcomes. This training covered a description of the study, and a thorough grounding on the questions contained in the questionnaire. Each question and the intention behind the question were discussed so that the research assistants would be aware when

respondents were not responding in a relevant manner. I also went through the various instructions in the questionnaire. Employing research assistants from each site proved to be effective as they were knowledgeable about the social context in their areas.

4.1.5. Challenges relating to the Survey

4.1.5.1. Problems encountered in East London

Access to both study sites depended on receiving permission from the church under study. After having communicated with the target church, Jesus Christ Family International Church at uMdantsane Township, I was given a date and time to formally submit my request for permission to conduct the study. On 10 January 2010 I was introduced to the congregation during their Sunday church service; on the same Sunday the leadership of the church was due to hold their first meeting of the year. I presented my request and explained the purpose of the study to 15 members of the leadership present at this meeting. My request was well received with the senior pastor stating that, *"whatever you want to do, you are welcomed and allowed to carry on with your research and every one of our people will be available to assist where you need".* The female pastor who heads the 'directorate of ministries' in this church was appointed my liaison officer. The church granted me written permission to conduct my study through her office (see appendix 14). My request to participate in church and service activities during the research period was granted.

While this level of cooperation instilled the hope that this would be a straightforward process that kept within my time limits, things did not go as planned. I had to be proactive and flexible and had to adapt to deal with disappointments and delays.

A.   Community related problems
• Challenge in securing male respondents

Problems were also encountered in recruiting respondents from the community in East London. Male community members were not interested in participating in church related studies as they regarded this as a women's domain. Indeed, some men who were approached asked if the researcher and her assistants were government spies and/or how the community would benefit from the study. The moment they learnt of our intention, they would

refuse and walk away while encouraging women nearby to part of the study. A typical male response was, "these are your things, and you are relevant to these people as religion is what you are best at, but for us we want work and politics". Inglehart *et al* (2004: 4) noted that "women are more accessible to religious issues than men".

- **Being regarded as a Government Agent or NGO Agent Responding to Hunger and Unemployment Challenges**

I also had to confront the problem of being assumed to be a government or NGO representative coming to offer something to improve people's lives. This was a common expectation. It was necessary to provide proof that I was a student with research assistants conducting research towards a PhD qualification with the University of KwaZulu-Natal (UKZN). I showed potential respondents the letter of consent they would be asked to sign and presented my student card. The aforementioned expectations demonstrate that service delivery and employment are desperately needed in this region.

- **Egocentrism**

Another problem encountered was the fact that my study focused on a particular church group; community members from other denominations felt that the study therefore intended to promote one religious group. One or two respondents stated that, *"you should be focusing on all churches rather than to promote one particular church as if it is 'the' church and others are nothing".* I managed this by explaining the intentions of my study as presented in the informed consent letter given to the respondents, as well as making it clear to subjects who had such concerns that the study did not intend to promote any church. Once this issue was clarified, respondents were more willing to answer my questions and to express their views openly.

I observed that the BCCMs in these areas have annoyed many community members by suggesting that other churches are not acceptable to God and presenting themselves as the 'right' church. Even where community members appreciated the BCCMs' efforts, this was a thorn in their flesh. This enabled me to understand why some community members were reluctant to participate in the study.

B. Church related problems

- **Time**

The delays noted above resulted in me spending two and a half months in East London rather than the anticipated one and a half months. The survey of church members suffered many interruptions for the following reasons. Based on my agreement with this church, I had expected to be allowed to talk with any member who had been with the church for more than a year. However, this proved not to be the case, as the church members who participated in the survey were selected by one of the senior pastors and presented to me. At first I thought my intentions were not clear, so I requested an appointment with the liaison officer. I did not receive a response in time, and continued with other aspects of my study in this town and with interviews with the church leadership. Secondly, I was asked to leave questionnaires for church members with an assigned pastor who would distribute them. This could not work as I needed to be present to monitor the situation and to respond to any issues that were unclear. I was then informed that an announcement would be made during the Sunday service and church members would be requested to avail themselves to respond to the questionnaires.

Three Sundays passed without the announcement being made. Church members were asking me when I would interview them, as the senior pastor had announced during my first visit that I was conducting research for my PhD and they were requested to participate. Members greeted me whenever they saw me around the church premises, as I was part of their daily activities as an observer. They made comments such as, *"we feel sorry that it has taken you such a long time to complete your work with us here"* (this was in response to the fact that during my first visit, the duration of my stay was specified) and *"we only wait for the word of our leaders to tell us what do to, and if we were already told to avail ourselves on such days and times for the research, definitely, you will have this hall full of people ready to respond to your questions"*. This confirms church members' assertion (see Chapter 6, point 26.1. of table 26) that *"they only do what their leaders tell them because they believe that their leaders hear from God for them"*. Some church members went on to say that I was not the first researcher to come to their church (they mentioned a doctor in Psychology that features in one of the Christian magazines on family and marriage issues who they said was given

far better access to members than in my case).   One member asserted that, *"he was allowed to address members on his own and had interview sessions with them freely"*. I kept wondering why was it so difficult for the church members to feel free to participate in this study, as my interaction with the leadership was open and warm. They gave me no reason to think that I was suspected of being there for reasons other than for the research study when the permission was granted. I knew that something was not right but was not sure what it could be.

- **Access to respondents**

Gaining access to church members was also a challenge. Apologies were often made regarding delays in making church members available, as had been agreed.   Apart from the issues raised above, external issues demanded the attention of the officer assigned to liaise with me, to the point that she handed me over to another pastor who reports to her. Even then, things did not move as fast as promised, especially those that needed her approval. However, working with the second pastor was much better and most of the matters that had been delayed were speeded up. After sending a message to the 'first lady', as the senior pastor's wife was known, I received an apology from the office of the directorate of ministries who then gave me a date to start my survey among church members. However, on the day, nothing was said to the congregation and people started to leave after the service. I asked the assisting pastor to remind the members of the promise made. This person apologized and asked church members to volunteer to participate. About 11 people were interviewed that day. The church member survey was finally completed, but took longer than scheduled.

Another problem was trying to finalize a time to interview the senior pastor and his wife; it seemed impossible to get time with them. I was informed by the liaison person that they needed to secure their work with the Cape Town branch that was threatening to split from the church in alignment with those who broke away from the uMdantsane branch. These experiences confirm a weakness that was identified among BCCMs, that *"they are characterized with internal fights leading to group divisions"* (see discussion in point 26.2 of table 26 in Chapter 6).

I had to resend the documentation that confirmed my authenticity as a researcher: proof of registration as a graduate student, the letter requesting permission to conduct the study; the letter of support from my supervisor, and a copy of my ethical clearance document. With these sent I tried again to arrange time with the church leaders.

All my communications were with the church liaison person and I never had direct contact with the founders. It was this office that would be able to advise the leaders to meet with me, but the pressing matters facing the church made this difficult. On the point of giving up, I tried to persuade the liaison officer that while it was to my advantage to interview the church leadership, it was also in their best interests since all the data gathered were about them and their church's vision and how it takes on social responsibility. If I was not given this chance to sit with them, it would mean that I would not be able to balance the information already gathered with theirs and the report would then be based on the data collected from people who commented on them. There were some issues that I would like to verify with them, which I learned of from their pastors; this referred to the contradictions I observed during my interaction with their team of leaders on restorative justice for uMdantsane Correctional Services (see discussion in Chapter 6, table 24 and point 26.6 of table 26). I was then granted the requested interview with the church leaders.

- **Suspicion and caution**

My first in-depth interviews with two of the female church pastors who also held administrative posts in the church posed challenges. I asked to meet with one person, but the one female pastor disregarded this request and the other enquired whether I would like to talk to them both at the same time. I made it clear that this was not a discussion but an interview and prepared to interview one person at a time. While waiting I noticed that they seemed to have a disagreement, when the second pastor made her way to the interview room (one of the church offices) uninvited. The first female pastor had an expression of discomfort on her face, as I had clearly explained to her that the interviews should be conducted separately. I realized that it would be a problem to insist to be left alone with her, so I proceeded to interview one person while the other kept silent and watched as we talked. This did not inhibit me as I was solely concerned with the study and there was no hidden

agenda; besides, each interview is shaped by the responses given as the interviewee responds to the research issues.

While I was preparing to record the interview, I gave the two female pastors the informed consent letter to read and sign. They read the letter and the pastor that had invited herself said *"We not signing anything until we go through the interview with you so that we can be sure that what you are asking is really what you requested permission for, meaning the research that you said you are doing".* This shocked me but did not distract me from my goal; I quickly adjusted to her demands as if it was planned, as long as whatever was demanded did not undermine the purpose and validity of my study. This also demonstrated feelings of suspicion and caution and I wondered why they did not trust the final decision of the senior pastor who openly granted me permission to do my study and assured me that all his church members would assist me and be available when needed.

Furthermore, the female pastor who had invited herself also responded to some of the questions meant for the other pastor. I managed this by conducting two interviews in one session, ensuring that each pastor only responded to the questions asked of her, without openly shutting the other one out. These female pastors had different responsibilities in the church administration, which was my key in directing my questions to each of them, even though there were some areas of overlap. Through this approach I managed to normalize a situation that was awkward and unplanned for as well as to ensure balance and relevance in the responses, without one interviewee dominating.

As I continued interacting with the church and interviewing the leadership I learned that I had arrived just after a traumatic split in the church; emotions were running high and trust had been eroded. Referring to the senior pastor and his wife, who are the founders and visionaries of the church, one church member said:

> Our parents are just recovering from a bitter betrayal and
> opposition caused by the very people they trusted the most,
> who were like family to them, and their crime is that they are
> so trusting and now we have to look after them and protect
> them and that is why the leadership seem suspicious and too

protective now. we still do not know who is against us from amongst the remained members because some people who are still here are working for the opposition, and with that we do not trust everybody to present us for they might use that opportunity to spread lies about us as the left members have done.

These made me better understand the actions of the female pastor who seemed aggressive by inviting herself to the interview, especially when she often said *"we have to protect the vision and guard it with our lives"*.

4.1.5.2. Problems encountered in Port Elizabeth

The problems encountered in Port Elizabeth (PE) were not as severe as those encountered in East London.

A. Community related problems

- **Challenge in getting male respondents**

Similar problems to those experienced in EL were encountered in recruiting male respondents (see discussion in 4.1.5.1 of EL community related challenges).

B. Church related problems

In comparison with the JCF church in EL, gaining access to the church members and leaders was not a problem in this church. The only problem was that although members were encouraged to avail themselves after Sunday church services, during the times I was there, most people who remained behind were those who depended on the church bus for transport. This limited equal access to all church members and also impacted on my desire to randomly select any member from the congregation to be part of the study.

In-depth interviews

In-depth interviews with key individual respondents such as church leaders and government officials allowed me to gain insight into their roles and perceptions in relation to the social impact of the BCCMs under study. As noted earlier, these interviews were conducted simultaneously with observations. Not only did the latter verify the information supplied, they also unearthed areas of relevance that could not be expressed in a questionnaire

(Babbie 2010). In-depth interviews were conducted with directors/managers of NGOs/CSOs. While the original intention was to conduct focus group discussions with this grouping, due to the reasons explained under 'problems encountered' below, this was not possible.

The survey yielded interesting, large-scale comprehensive data, but did not fully explain the underlying causes of the issues of interest. The in-depth interviews allowed me to supplement, understand and probe the survey data in order to obtain a sense of how BCCMs take on social responsibility as well as how such efforts are interpreted and understood by government and other agents of service delivery in the areas. Blending the information from in-depth interviews with data from the survey (presented in Chapter 6) also enabled the presentation of the views of those who are the recipients of BCCMs' community development and empowerment services.

A total of 35 in-depth interviews were conducted; the categories of interviewees are specified in the overview of the study at the beginning of this chapter. All the in-depth interviews were tape recorded and then transcribed; the data are blended with the survey data in the discussion of the findings.

4.1.5.3. Challenges of In-depth Interviews

4.1.5.3.1. Problems encountered in East London

A. Local government related problems

- **Time**

The interviews with Buffalo City local government officials presented me with a number of challenges. It was difficult to gain access and a response to my request to interview the municipal manager (MM). After many follow-ups, I was finally directed to submit my request for permission to the officer dealing with research studies who would then arrange my interviews with relevant service directorates as the MM could not avail himself. The officer in the MM's office responsible for liaising with the officer for academic studies and research failed to send a memo of such request to this office. As a result, I was refused access to the officer, who simply said *"I do not know you"*. I struggled to understand what she meant because the letter for my request for permission had been forwarded to her. I pleaded with her in Xhosa and appealed to her motherly nature as I had been informed that she is a mother

and a Xhosa woman. I was really panicking about time as this took more than a week. She did feel sympathy for me, but she was simply following protocol that I did not understand and no one was ready to explain to me. She then told me that for her to respond to my request she needed a mandate from the MM office. She advised me of the documents that would be required to grant such permission. These were: a copy of my research proposal; my request for permission; proof that I was a registered student at UKZN for the current year; and a supporting document from my supervisor.

The MM's office refused to accept these documents as they said they should be forwarded to the office for research studies. I then pleaded with the MM's office (using their terminology) 'to make me known to the officer for research studies'. That was done immediately, and I received an email from the officer for research studies acknowledging my request and directing me to forward the required documents to them. Having done that, I finally received the memo allowing access to 12 directorates for service delivery at Buffalo City Municipality, to whom the memo was also forwarded. I made personal appointments to interview them.

Arranging the times for the interviews with these directorates was also not easy, because they required the same proof already forwarded to their research officer; they also stated that they did not know me. To avoid the daunting process already experienced with their liaison officers discussed above, I simply forwarded my copy of the email regarding the arrangements sent to them by the office for research studies, as it was clear that they had not read their emails. They then confirmed that they had received the original mail. The second problem was that the interviewees did not honour the confirmed appointment times. I would show up, only to be informed that the officer was not available and I had to reschedule the interview. When this reoccurred with the same officer, I would request that I wait to see if he/she could accommodate me on the same day after the emergency meeting. This meant having to rearrange other appointments, which was possible in some cases. I would sometimes arrive for an appointment to be told that the person was not present; no one knew their whereabouts and no message had been left for me. To finally interview all the potential respondents was a challenge, but I managed to complete the task. My experience is an indication of what ordinary citizens face in dealing with public 'servants'. Even though I was in a

privileged position because my request did not have major implications, I experienced a great deal of red tape.

- **Racial tensions**

I also observed a problem of racial tensions within the municipality, with white officials feeling displaced while the growing number of black officials was rather more aggressive and intent on proving a point. In many cases the issue of being more educated than others was noted, and black officials felt that, as seniors, they should be accorded more respect by white officials. Coordination was a problem and the delays in my progress were also affected by this. Some black officials displayed all their academic achievements in their offices and would surely talk about them during the interview when asked how their office connects with others and whether or not their services overlap with those of the churches. If it happened that the head of the office in question is white, the response was often that, *"because of being undermined by these white people in our offices, a display of how educated you are, silences them, cause they know that you are not just a black person, but an educated and a knowledgeable one whom they do not have a choice but to respect cause they are not qualified as you and that's why we are in high positions, not because of the black government in power"*.

One official also added, *"White people in these offices have a problem because they feel intimidated by the rise of a black man, and the key is education for us"*. White officials who were part of the study displayed a sense of uncertainty and noted the uneasiness of working in these offices as they tend to be ignored on issues pertaining to their work profile. An official noted that *"we often as is now have to deal with personnel changes that affect our service delivery programmes, for example the changes in the MM office has affected us in the already approved plans for implementation; the present MM does not want the launching of the programme that was not approved by him even though there is nothing wrong with the programme, so we have to start afresh to redraft the programme with him"*. Both black and white officials concurred that, *"for political reasons, the present MM will not go for what the removed MM has approved as it is important to destroy the name of the political removed MM, so that there are no references to him on what is done; this is done regardless of the correctness and time limits of the programme"*.

- **Suspicion and mistrust**

I also realized that my surname was raising suspicions and uneasiness among the officers, because their first MM whose surname is also Sharpley had recently been removed from office due to reasons not explained to me, and I was often asked if I know him. However, the proof that I was a student quietened their uneasiness that I was there to spy for him. I was told that the MM that took over from him was also removed due to political reasons. The office was clouded with suspicion and uncertainty.

On occasion, before I could begin an interview with an officer, there would be a lot of background checking as to who had granted me such permission, authorized by whom. One officer phoned the directorate for research studies and asked if she knows me and who directed me to him. Having received proof from her that I was genuine, he then explained to me *"that due to the political unrest in the office, they were advised not to talk to anybody or journalists and those officers who violated that order have lost their jobs".* This did not only happen once; even at a later stage, some officers expressed this concern and one female respondent refused to be recorded and said tensely, *"if I say do not record me I expect you to honour that",* adding, *"being a scholar myself I know my rights and you have to abide by your research ethics, don't you?."* I agreed and requested to only record the first part of the interview, where she was outlining the responsibilities of her office. This was a general introduction that did not reflect her opinion on anything. After that, she seemed more relaxed. When I went to turn the tape recorder off as promised, she said, *"no I am fine you can continue to record".* She also related the same story of not being allowed to talk to journalists and the threat of losing her job if she was misquoted by people with questionable motives. In the end, this respondent provided me with valuable information about her office and the issues of concern to my study.

Although I was mindful of not exceeding the time she had set aside for this interview, this respondent said that she did not mind if the interview took longer, as she was interested in the issues I raised that touched a lot on the concerns of her office in working with civil society and FBOs to render services to communities. She also said that *"at first I thought you are coming to represent a particular church that thinks of itself as better than the others*

and therefore demanding better share of government's recognition and I have a problem of such churches like those who claim to be born again and present themselves as God over people but your study is not promoting any particular church that I can see".

B. NGOs/CSOs related problems

It was difficult to find an NGO or CSO in EL that works directly within formal engagement policies with the churches under study. Most organizations acknowledged BCCMs' efforts but they do not work with them. The Good Samaritan Child and Youth Centre, with which the JCF church claimed interaction, had a limited number of employees that did not meet the required number set by this study for a focus group discussion. Its personnel were either temporary or casual workers with only one permanent employee, who was a female director of the centre. I was told that other staff members could not participate in the study as they had just started, were not permanent staff and could leave if they received a better job offer. This forced me to abandon my plan to conduct a focus group discussion and instead conduct an in-depth interview. There were also problems in meeting with the South African National Civic Organization (SANCO) representatives as well as ward committees for uMdantsane Township. I was informed by Port Elizabeth SANCO officials that, nationally there were political problems with the SANCO offices, and as a result it had been disbanded with members inactive and no office activities. This explained why I could not locate SANCO in Buffalo City. Chapter 6 provides more clarity on issues relating to SANCO.

4.1.5.4. Problems Encountered in Port Elizabeth

A. Local government related problems

Access to relevant directorates was much easier in PE than the EL site. Problems of instability and suspicion were not witnessed. The only notable problem was poor coordination within departments and poor clarity on managerial duties. For example, it was not obvious who I should approach for permission to conduct the study. The MM suggested the officer responsible for research issues and studies, but this officer did not think she was the appropriate person, although I was informed that her job profile includes such matters. After struggling to get a response from her, she finally gave me the cell phone numbers of the officers heading two service delivery directorates in

the municipality. I was told to phone them myself and ask for permission to conduct the study in the sections under their authority; no introductions were done by their seniors. One having gained access, the interviews went much more smoothly than those in EL and the relevant officers were accessible within the allocated times.

My other frustration related to the fact that the document that PE local government noted as the guiding memo on how local government should start working with churches and FBOs as sites for welfare related services was not accessible. The objectives of that memo were said to have been realized within the service directorates of the municipality, but the very departments that claimed allegiance to it did not have a copy in their offices. Secondly, the documented profile and history of Kwa-Magxaki differs from the actual realities of the area and the information required could not be provided except through oral history captured from the residents. Chapter 5 on the background to the research sites elaborates further on this point.

B. NGOs/CSOs related problems

Finally, regarding NGOs and CSOs, the only problem related to SANCO, which could not be located for the same reasons as at the EL site. The church related-NGO was the Human Dignity Centre from the informal settlement in Walmer Township called Gqebera community. This NGO is situated in a different township from the one in my study as there were no NGOs that this church associates or works with in Kwa-Magxaki. Secondly, as was the case with the EL NGO associated with the church, I could not conduct a focus group discussion as planned, but instead conducted an in-depth interview with the manager due to the fact that he was the only person who had been with the centre for a sufficient period of time to be able to respond to the issues raised in my study.

- **Direct observation**

According to Mack and Woodsong(2005:13-15), participant observation is a powerful check against what people report about themselves during interviews and focus groups, in order to minimize the frequency of human inconsistency in the production of research data.

Participant observation enhanced the partly ethnographic nature of my research, as it allowed me to gain insight into the views and experiences of my

subjects in relation to the central questions of the study. The need to understand how BCCMs operate in their role of serving the socio-economic needs of their members and communities, necessitated direct observation of these ministries' contributions and activities. I found this method relevant and effective throughout the study as it provided data which could not have been captured by the other techniques used. Participant observation "allowed for insight into contexts, relationships and behaviour while providing information previously unknown to and crucial for interpretation of other data" (Mack and Woodsong 2005:15).

As I was an active participant in the churches under study, more inside information relating to the aims and objectives of the study was gathered. This exposed me to untold stories and occurrences that could not be covered either in the questionnaire or in-depth interviews. Detailed field notes were recorded in a field notebook. Such data also included maps, organizational charts and photographs. Observation was also done simultaneously with in-depth interviews in gathering data from church leaders, elders, CSO directors, and municipal service directorates in the study area. I had planned to visit church members and elders at their homes in order to provide a more relaxed atmosphere for the interviews. In both areas, these respondents preferred to be interviewed in the church halls or offices, except for the two church elders from Mdantsane, who were comfortable to be interviewed at home.

Participant and direct observation helped me validate what the questionnaire data presented; it also enabled me to experience the services that the ministries were offering to the community and government. For example, in EL, I was part of the weekly Restorative Justice programme conducted by the JCF for uMdantsane Prison. Here I observed how JCF worked with government on a programme proposed and funded by government; how they interacted with inmates and prison officials; the manner in which they confronted challenging and sensitive issues; and their interaction with the community, family and victims of the inmates in the programme. I also observed their service delivery efforts with the orphanage that they work with in uMdantsane and their youth development programmes and observed youth who joined the church after having being helped to abandon gangsterism, received training and owned their own businesses at the time of the study. For the three months I was in EL, I congregated with the JCF church and participated in their church

programmes. I had first hand observation of how they empower their members to be productive, how they educate congregants on topical issues like HIV AND AIDS; how members are encouraged to be effective community members; be part of self- help programmes; and be involved in helping the needy and poor. I also participated in church programmes like adopting a school for excellence and holding winter schools for the grade 12 learners in the area, where grade 12 teachers from the congregation assisted with challenging subjects like mathematics.

This participation provided data that responded to my research objective of identifying the BCCMs' service delivery efforts, particularly in terms of how these are expressed, thus enabling an evaluation of such efforts. The observed data were blended with in-depth interviews and questionnaires discussed in Chapters 6 and 7. I was also involved in church services and the church's community programmes in PE. For the two months I spent with the GNCC, I observed similar programmes such as empowering members to be productive and youth development programmes. I also visited the Human Dignity Centre that the church links with through their youth pastor. I was able to observe how this church-based centre is servicing the Qeberha informal settlement in Walmer Township. I observed their programmes that offer education and support to learners from this community, how they support families with no/low income and how they support HIV AND AIDS infected and affected people from the community. The Centre works with already existing NGOs for service delivery rather than being hands on in running the programme.

4.1.6. Time Frame

Data collection took three and a half months, with each district being allocated a number of weeks depending on the practicalities of the process per study site.

4.1.7. Data Analysis

The Statistical Package for Social Science (SPSS) was used to analyze data from the survey. The tape recorded in-depth interviews were transcribed and the data were blended with observations and survey data. The narrative presentations in the discussion of the findings in Chapter 6 come directly from the in-depth interviews and direct observation.

 The responses to the open-ended questions in the questionnaire were coded and summarized into manageable explanations, then arranged and presented in frequency distribution tables.

4.1.8. Conclusion

This chapter provided a map that guides the reader in understanding the research methodology and the different research instruments. It paves the way to understanding how the research issues were assessed, how the problems that were encountered may reflect on the outcomes of the study and what measures were taken to address such problems. At the same time, its content is the starting point for further investigation. Finally, the various methodologies employed allowed me to achieve the objectives of the research.

Ethical considerations were also discussed and it was noted that the study fulfilled important ethical requirements such as voluntary participation, honesty, confidentiality, and ensuring that no harm was done to respondents.

Chapter 5

Socio-Economic Contextualization of the Study Area and the Research Sites

5.0 Introduction

This chapter provides an overview of the two study areas in EL and PE, Eastern Cape Province. The reasons why this Province was chosen and the specific problems encountered at each site are discussed. The chapter also clarifies the differences and similarities between the issues and challenges faced by the population in the areas under study, especially those relating to service delivery. It also provides necessary background on historical and current view of Kwa-Magxaki Township which has been misrepresented and lacking from documented literature and this not the case with UMdantsane.

5.1. Map of the Eastern Cape showing Major Towns and Municipalities

(Map produced by Africon; www.africon.com 2001)
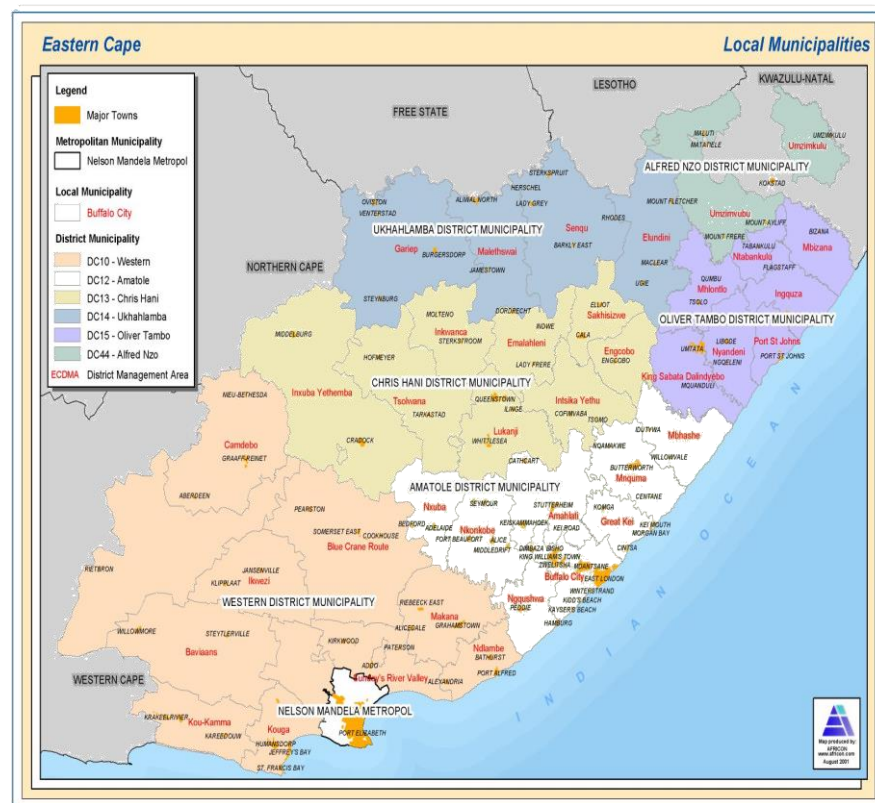
The white shaded areas on the map identify the Municipalities in my study: Buffalo City Municipality (in red typography with yellow shading) for uMdantsane Township in East London falls under Amatole District

Municipality, while Kwa-Magxaki Township, my second research site, is situated in Nelson Mandela Metropolitan Municipality.

5.2. Socio-Economic Contextualization of the Study Area

Nayoo (2006)[23] argues that the fight against poverty and socio-economic disparities in South Africa is an "effort that would need to take on a combined approach from both government and civil society formations". Nayoo adds that, "Therefore, civil society's role in poverty reduction in a post-apartheid South Africa was initially defined from its close association with the new government that was genuinely searching for solutions to the dilemma of poverty" (Nayoo 2006:2). This close association includes churches, whose role in the struggle against apartheid is well documented, for example by Nieman (2009: 595-597); Hendriks *et al* (2004:1) and Balcomb (2004: 1-8).

As stated, this study set out to identify the role of the BCCMs in helping to redress socio-economic conditions and to improve life and the living standards of two largely black communities in the Eastern Cape Province of South Africa. Government has officially called on churches to partner with it to address the socio-economic challenges facing the country (Eastern Cape Department of Health News (26.05.08)[24]. Swart (2005:9) provides a list of the social-economic problems facing South African communities with specific reference to the communities of Paarl and George in the Western Cape: "HIV and AIDS, unemployment, sexual and violent crime, and substance abuse". These problems confront many other communities in the country, including those where I undertook my study, and add to the problems highlighted in Chapters 1 and 6 of this study, that demand attention from government and civil society, represented by the churches in this research.

The Eastern Cape is the second largest province in South African in terms of land mass (13.9%), after Northern Cape (29.7%) (Lehohla 2004:8). The province is the third most populous after KwaZulu-Natal and Gauteng. The Eastern Cape is composed of six district municipalities: Western, Amatole, Chris Hani, Ukhahlamba, OR Tambo and Alfred Nzo and one metropolitan municipality, the Nelson Mandela Metropol (Eastern Cape Provincial Growth

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[23]Noyoo (2006:2) Civil Society and Poverty Reduction in South Africa, www.sarpn.org.za [accessed 20.03.11]
[24]Eastern Cape Department of Health News (26.05.08)www.ecdoh.gov.za) [accessed 25.09.09]

and Development Plan (PGDP) 2004: 17-20). Two of these, namely Buffalo City in East London, which is part of Amatole District Municipality, and Nelson Mandela Metropol in Port Elizabeth, were selected for the study.

These two municipalities were chosen for the following reasons:

- To be case studies to ascertain whether BCCMs contribute or should contribute to the delivery of public goods and services as well as to measure the actual or potential extent of such contribution.
- They are predominantly composed of semi-urban and non-urban populations.
- They have a noticeable BCCM presence whose social impact can be assessed.

Predominantly semi- to non-urban areas were chosen in order to assess the impact of the BCCMs in confronting the socio-economic challenges facing the population of the Eastern Cape in such areas. The Eastern Cape is predominantly rural, with 61.4% (above the national average of 57.2%) of the population living in non-urban areas in 2001 (Lehohla 2004:31). In 2001, the estimated poverty rate in the Province was 67.4% (PGDP 2004:38-40). This suggests that the largest proportion of the population affected by poverty and underdevelopment resides in non-urban areas. I had initially intended to focus on the rural population in the Province, for the obvious reason that large pockets of socio-economic challenges such as poverty and welfare problems were reported in the Eastern Cape Provincial Growth and Development Plan (PGDP 2004: 17-20) in such areas. However, having conducted a pilot study in Mthatha, I realized that while the area is characterized by these challenges, the type of churches that I wanted to investigate in relation to their contribution in redressing these challenges were not established in those areas. Mainline churches were mostly found in the rural areas of the Eastern Cape. Consequently I had to identify semi-urban/peri-urban areas with the same social-economic challenges and the types of churches of interest.

In 2008 the National Development Agency (NDA) estimated the total population of the Eastern Cape at 6.9 million, 52% of whom were women and 48% men. The unemployment rate in the province was estimated at 55%. The NDA (2008) lists the following challenges for the Province:

- High rate of poverty
- Lack of appropriate skills
- Brain drain
- Underdevelopment and poor infrastructure

Poverty and poor service delivery could be seen as the factors crippling the human and socio-economic viability of the province.

5.2.1. Challenges faced in the study areas

The Department of Social Development in the province outlines the socio-economic and development challenges in Buffalo City Municipality in East London under the Amatole District Municipality and Nelson Mandela Metro in Port Elizabeth.

For Buffalo City Municipality, the Department of Social Development (04.04.11)[25] reports that:

o 66% of the residents live in poverty; it is the second most poverty stricken municipality in the district. About a third of the district's population is younger than 15 years, while a relatively low 5.6% is 65 years and older.

o The district is reported to have the most acute problem of informal dwellings (shacks) in the municipality.

Services offered by the Department of Social Development in the district, are directed at the following challenges:

- Substance abuse
- Care and service to older persons
- Crime prevention
- Services to persons with disabilities
- Child care protection services
- Empowerment for victims of violence and crime, predominantly women and children
- HIV and AIDS
- Social relief directed to emergency needs identified in communities affected by disaster
- Care and support services to families

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[25] Social Development (04.04.11) www.socdev.ecprov.gov.za [accessed 04.04.11]

The above information relating to Buffalo City will help to explore and evaluate the efforts of the BCCMs' service delivery efforts.

The Department of Social Development reported the following challenges in Nelson Mandela Metropol Municipality in Port Elizabeth:

- o The municipality is home to more than 1.5 million people, making it South Africa's fifth largest city in terms of population and second largest in terms of area.
- o Levels of poverty and unemployment remain high although lower than the provincial average; this is expected as the Metro is an economic hub.
- o HIV prevalence is high.
- o There is a severe backlog in delivering services; this goes hand-in-hand with a large informal housing sector without sanitation.
- o 40,000 households are without basic sanitation.
- o 22,500 bucket toilets need to be eliminated.
- o 26,000 households are without piped water.
- o 16% of all households are headed by a single person.
- o The average household size is 3.86.
- o 28.2% of the population aged 15-65 is unemployed.

With reference to services offered by the Department of Social Development in Nelson Mandela Metropol Municipality (NMB), all the services offered in the Amathole District, with special reference to Buffalo City Municipality are also offered in NMB, with the addition of community development and research funding of projects related to youth development, sustainable livelihoods and women's cooperatives.

5.3. The Study Sites:

5.3.1. uMdantsane Township in Buffalo City Municipality, East London

uMdantsane Township in East London is made up of 18 residential units called 'native units' (NUs 1-18, even today) with a population of approximately 175,000 per 'native unit'[26]. The church and community studied were from the NU3 residential unit. The church also services people from other units and outside this township. The church bought and converted an unused cold storage building into a church auditorium, church offices, and printing and media spaces. This church was founded and established in 1996. Its leases its facilities to nearby communities for gatherings such as funerals and weddings. As the church is situated in NU3, the community members and the NGO, Good Samaritan Child and Youth Centre were from this unit.

Illegible

Spiropoulos (2010:1)[27] writes that:

> uMdantsane is the second largest township in South Africa, after Soweto, and was established in the early 1960s. During the 1970s thousands of families were moved from the East and West bank areas and were settled in uMdantsane by the East London city council with an aim to create a fully-fledged town but that never happened. uMdantsane suffers from high levels of unemployment, inadequate social and economic infrastructure, and challenges in the delivery of basic services, as well as poverty and unemployment contributing to a high crime rate in the township. uMdantsane is occupying approximately 92km², with an estimated population of 250 000 people, and over 60% of its population is children and youth below the age of 35 and over 99% of the population is made up of African isiXhosa speaking people.

5.3.2. Kwa-Magxaki Township in Nelson Mandela Metropol Municipality, Port Elizabeth

The second research site is Kwa-Magxaki Township in Nelson Mandela Metropol Municipality, Port Elizabeth, where the Good News Community

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[26] (www.socdev.ecprov.gov.za/SubUnits.Eastern [accessed 07.11.10]

[27] www.buffalocity.gov.za (01.01.10) [accessed12.11.10]

Church's (GNCC) efforts were studied. Kwa-Magxaki was established in 1985; it is mainly occupied by black African professionals, business people and civil servants and is the second highest income suburb in the municipality. The township presents challenges similar to those found in almost all black townships in the country[28]. It is surrounded by two informal settlements called Joe Slovo and Veeplaas. These appear to be part of the township or at least its extension, as the only dividing mark is the road.

Thomas *et al* (1999:25) note that:

> Service delivery in PE, in the era prior to 1994 was no different from any other South African local authority. It was race-based, inequitable, ineffective and inefficient. Government expenditure on services was along racial lines in terms of an 'own affairs' policy for White, Coloured and Indian groups and was subject to the provisions of the Black Local Authorities Act of 1982 for Blacks, towns and cities were divided into townships with minimal infrastructure for Blacks and well-resourced suburbs for Whites.

This neglect has continued:

> Stemming out of the oppressive era of Apartheid, when black, coloured and Indian residents were prohibited from living within the suburbs, townships earned the reputation of being poverty-stricken areas where clean amenities and facilities were lacking. Most of the townships particularly in Port Elizabeth are still made up largely of shacks – homes made by the inhabitants out of corrugated iron, wooden pallets, even paper and cardboard. Clearly, there remain economic challenges within these areas, which are usually located on the outskirts of a city's commercial and suburban centre. These townships include Motherwell, Zwide, Kwazakhele, KwaMagxaki, New Brighton, and Walmer[29].

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[28]www.nelsonmandelabay.gov.za/fifaworldcup/Content.aspx?objlD=56 (20.06.10) [accessed 05.05.11]
[29] www.port-elizabeth.org.za/town-ships.html, (2010) [accessed 05.05.11]

This profile and history of Kwa-Magxaki Township was not easily obtained, as the local government web page and other web pages yielded very little, and often contradictory information. The little information available was sourced mainly from tourism industry sites prior to the FIFA World Cup, which was more like an advert for the township.[30]

I therefore turned to residents who have lived in Kwa-Magxaki long enough to relate its history. The following is an oral history of the township:

> Kwa-Magxaki was established in 1985 for the purpose of creating a safer area to the black police population that was targeted and killed in the black segregated areas in the time of the struggle against apartheid. This was a strategy to protect the officers who were seen to be collaborating with the oppressors of the time. The township then was conceptualized to be a high class, private property area of the time, and it was said to be the first in a particular place established for this purpose for the black population then. Its establishment had dual outcomes for the initiators; firstly it was to keep their work force safe, secondly it was a sort of an incentive to attract the police force torn in between working for the regime that killed their own people and joining the struggle for survival and for liberation. The township was made to be accessible only to the civil servants especially the police force. Its private property nature was purposely done to control the influx of unwanted settlers.

I was also told that publicity and media activity were discouraged in order to secure the area for the police force. This explains the lack of documentation on the area. However, the question remains as to why the situation has not changed under the present government. In order for local government to take up the challenge of service delivery, it requires information on the area and its population. When I asked the Kwa-Magxaki councillor, who had indicated that the churches work with them in service delivery and awareness campaigns, how many churches there are in the township, she indicated that she did not know. She could also not provide information on the size of the area or the ward she is servicing. I discovered that involving churches in local

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[30]www.nelsonmandelabay.gov.za/fifaworldcup/Content.aspx?objID [Accessed 29.09.11]

government activities in the township came about by chance; it was never a formalized activity. It might even involve individual church members as community members. This disputes the claims by national government that there is formal collaboration with these churches. Despite such claims and calls my observations revealed that the churches, including the BCCMs, operate within their own competencies and in response to their own members' needs. As noted earlier, Kwa-Magxaki faces similar challenges to those encountered in uMdantsane. It fitted the characteristics I set out to investigate in the study and it also has the appropriate types of churches, i.e., BCCMs.

Adding to the description of Kwa-Magxaki Township, I have provided a photographic presentation of the area in order to justify its selection as a study site. This reflects the unreported socio-economic challenges confronting this township as, unlike uMdantsane, there is little documented proof of these challenges. The following photographs contradict the description of the township on the FIFA[31] website as a 'prestigious, high class residential area'. Instead, I observed that, while the structure of the houses, as in pictures 1.0 and 1.1 shows what could be termed 'high class' standards of building, this is all that is promising about this area. The lifestyle and living standards do not meet urban expectations of a 'high class' residential area. Kwa-Magxaki has more of a township lifestyle, in common with uMdantsane and many other South African townships. The pictures below illustrate the basic service delivery challenges confronting the people of Kwa-Magxaki. Picture 1.0 also shows poor waste management, livestock, and no management of open spaces near the residential areas and in-between living space/houses. Picture 1.0 illustrates that there are no clearly demarcated streets in some areas within the township.

These photographs illustrate that basic services like housing, sanitation, waste management, public space management, and health and safety call for better and faster service delivery in this township.

Unlike the JCF church in uMdantsane Township, the GNCC in Kwa-Magxaki does not have a church hall but leases the community hall near the main road.

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[31]FIFA (*Federation Internationale de Football Association*) is the international governing body of football. www.fifa.com [accessed 19.11.13]; South Africa was the official hosting country of the FIFA 2010 world cup.

The church offices are in the PE CBD. Unlike JCF church members from uMdantsane, who can walk to their church offices for assistance and consultation, GNCC members have to travel by taxi to town in order to see their leaders during week days; some indicated that they cannot afford to do so. Secondly, as the Church is not visible in the community, this brings into question whether it is an appropriate service centre. I observed that basic community work and assistance is not really undertaken by this ministry as it does not confront the basic challenges of people's everyday lives. Furthermore, the GNCC runs its community services only in Walmer Township outside of Kwa-Magxaki, its jurisdiction.

Picture5.4.: **The** **Outskirts** **of** **Kwa-Magxaki** **Township**

Although Kwa-Magxaki is described as a prestigious place picture 5.4 above a contradictory reality of a non/semi-urban area and with degraded lifestyle.

Picture 5.5.: Evidence of Sanitation Challenges at Kwa- Magxaki Township:

1. Picture 5.5. Above shows no proper fencing behind the residential area, to separate it from public spaces.

2. It shows illegal waste dumping sites in all the open/public spaces near/around the residential area.

Picture 5.6.: Unmanaged public spaces near houses

1. Picture 5.6. shows open space that is unmanaged and also used as a illegal dumping site.

Picture 5.7.: **Visible illegal electricity connection.**

1. Since the township is surrounded by two informal settlements which are Joe Slovo and Veeplas, of which the only separating point is the main road illegal connections are likely to happen in that regard.

Picture 5.8.: **Showing: Challenges of safety, sanitation and lack of waste management.**

Picture 5.8. shows the following;

1. Electricity lines running very close and in front of the houses and active connection directly from the electricity poles.

2. Illegal waste dumping and unmanaged public spaces.

3. Unfenced houses and no visible security measures.

Picture 5.9.: **Showing: Kwa-Magxaki surroundings**

1. Kwa-Magxaki with the overlap of the informal settlement

2. Street roads with no drainage system.

3. Unmanaged still water on the streets.

Picture 5.10: Main road into Kwa-Magxaki Township with informal structures

Picture 5.11: **Kwa–Magxaki Township with the neighbouring informal settlements:Joe Slovo and Veeplaas.**

Picture 5.11 shows the following;

1. A view of Kwa–Magxaki Township with the neighbouring informal settlements: Joe Slovo and Veeplaas.

2. The informal settlement stands alongside Kwa-Magxaki with only the public road separating them; from what I observed life in the informal settlement and the township overlaps to the point that you would think that everyone lives in one township. This challenges the township's limited sanitation services.

Picture: 5.12: **The Unmanaged Back View of the Township**

Picture 5.12 shows the unmanaged public space at the back of the township with still and rain water, pollution and no sanitation.

5.13. Conclusion

This chapter provided a descriptive picture of the study areas. This justifies the need for socio-economic intervention in these areas advocated by this study. It gives a clear view of the type of areas in the province that require the services offered by the BCCMs to address the socio-economic challenges of the communities under study. While there was sufficient documentation to describe the setting, population and socio-economic challenges in uMdantsane Township, photographs and oral history were used to supplement the limited documentary material available on Kwa-Magxaki. The visual presentation justifies the assertion that Kwa-Magxaki in PE is one of the Eastern Cape townships confronted by socio-economic challenges.

Chapter 6

Data Presentation, Interpretation and Discussion

6.0. Introduction

In this chapter I present, interpret and discuss the findings of this study. The chapter has five sections. The first section, 6.1, presents the respondents' demographic characteristics from the two case studies. The last four sections, 6.2 to 6.5 present data and findings in relation to the research problem expressed in the research questions. This presents the findings on the contributions made by BCCMs with particular reference to the two case studies, namely Jesus Christ Family International Church (JCF) at UMdantsane Township in East London and Good News Community Church (GNCC) at Kwa-Magxaki Township in Port Elizabeth. This chapter discusses all the data collected from the respondents targeted through the methods and techniques discussed in Chapter 4. Both positive and negative indications are presented as they explain the possibility and impossibility of such interactions. Therefore a descriptive and exploratory approach is used to examine and discuss the findings. The core issues of the study are addressed in the discussion of the findings.

Data discussion also reflects differences from each case, due to the different ways each ministry applies itself to the concept of community development and redressing of social needs and problems pertaining to socio-economic challenges. Meaning each site is interrogated in the study as its involvement to community development. To a certain extant the sites present similarities, differences and omissions to some efforts observed from its paring site. This speaks to the question of how service delivery is done by these BCCMs. Lastly Since the thesis has direct words from the authors used and the narratives from collected data. It was important that, for consistence and emphasis narratives from primary data be in italics.

Section 6.1

The Demographic Characteristics of Interviewees: BCCMs and Communities

This section covers the demographic characteristics of those interviewed in uMdantsane and Kwa-Magxaki Townships in the Eastern Cape. This distribution is based on the 199 questionnaires from church members and community members only, excluding respondents from in-depth interviews and open discussions (see section 4.4, Chapter 4: Methodology). However, in the discussion, the data from in-depth interviews, open discussions and observations are blended together with the data from the questionnaire surveys.

One of the aims of the study was to explore the views of church members and community members on the welfare functions of the churches under study. Respondents are classified according to the two research sites, East London and Port Elizabeth. In each site 100 respondents were drawn and divided into two groups of 50, namely, church members and community members, but in the analysis one questionnaire from the East London church was missing and I ended up with 199 respondents. In East London, church members were drawn from JCF and community members from uMdantsane Township, whereas in Port Elizabeth church members were drawn from GNCC and community members from Kwa-Magxaki Township. The total number of respondents for the study was influenced by the membership of the churches under study. Therefore, community members were drawn in the same proportion as church members. In that way, the study remained controllable and manageable. Finally, most of my respondents were South African with only four Zimbabweans (see appendix 2 Respondents' Nationality, and appendix 1 Classification of Respondents).

Figure 1: Gender of Respondents
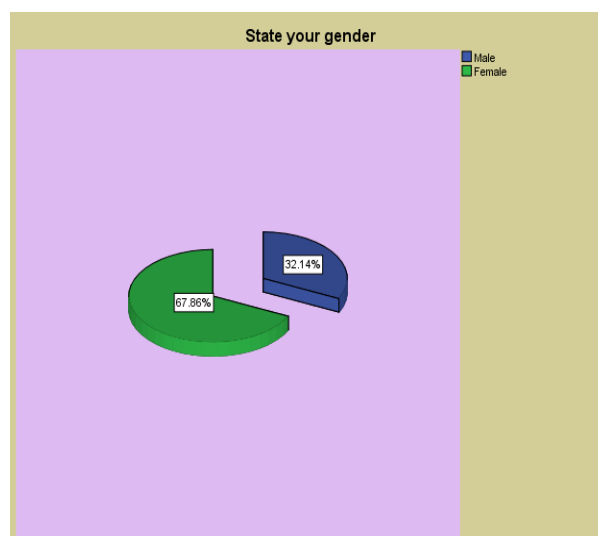
As this was a simple random sample based on voluntary participation, figure 1 reflects the willingness and availability of female respondents from the church and community to be part of the study; hence there are more female than male respondents. However, in East London, the situation with the JCF was different. The total number of male respondents was 23 whereas there were 24 female respondents (see appendix 3: on class of respondents against gender). I was allowed to be part of these churches' activities during my study. I observed that the JCF church in EL had a visible number of males in their congregation whereas in the GNCC in Port Elizabeth, the congregation was predominantly young women. The fact that these two separate church congregations in two different cities present such different membership demonstrates that, while going to church is an individual decision, in some areas women seem to form the majority of church goers. Furthermore, I observed that the GNCC church had a young/youth leading pastor the same age as most members compared with JCF's very mature leadership and all age groups represented in the leadership. This was also reflected in the age structure of the church members.

Turning to the community members, at both study sites, the majority of respondents were women. As noted earlier, this reflected women's willingness to participate in church or religious matters. I observed that as soon as most male subjects in the communities realized that the study was about churches, they were not interested in participating. On hearing what the study was about, a number of married men would shake their heads. For example, a man

from East London said *"eyi sisi just talk to my wife about this, she will be of better assistance to you".* Some men also thought that the study might involve something political or that maybe I was from the government and intended to introduce something that the authorities wanted to know about. Nonetheless, most men I met in the community were of the view that women are best suited to participate in a church related study and they refused to be part of the study. Furthermore, as the study was conducted during the day, women were more available than men because most women in these areas do not work.

It is interesting to know why men associate church related issues with women. The reasons range from traditional mothering duties to the tendency of men to take risks, in this case the chance they might not go to heaven (Britt 2009). Inglehart *et al*'s (2004:4) study of human beliefs and values in over 80 societies worldwide, including South Africa, found that women remain more religious than men. They add that, "we do not find a single society in which men place more emphasis on religion than women". This explains why men refused to participate in the study while expecting women to do so. The feminist perspective offered by Trzebiatowska and Bruce (2012:79-80) explains that studies of women in conservative religions globally show that patriarchy in religious settings can be shut out, pushed aside and comfortably ignored; that women can acquire power in an essentially male-dominated organization.

An example given is that gender set-up of a congregation allows women to run a wide range of women-only programmes which empower women and provide support.

Figure 2: Age of Respondents
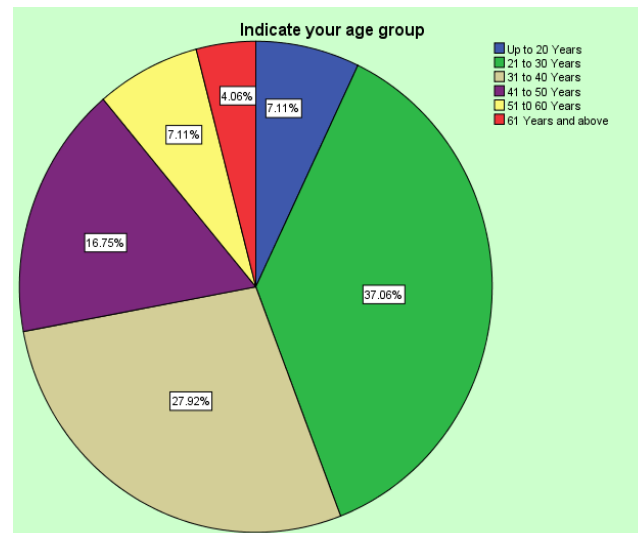
As can be seen in figure 2 above, the majority of people interviewed from both research sites are young adults of working age ranging from 21 to 40 years. This reflects the broader population trends in these areas. The question is therefore, how the welfare functions of these BCCMs are perceived by this young generation in the areas of the study. Moreover, in both the questionnaire survey and the in-depth interviews, a number of respondents argued that, *"the BCCMs tend to attract younger people than pensioners or old aged people"*. One granny from uMdantsane township, not affiliated to a BCCM gave a number of reasons why these ministries tend to attract young people: *"these churches do not have the acceptable Christian laws that govern them as we know from our mainline churches like the Presbyterian church; for example young men preach about God while they are not dressed in a proper way, like covering their arms with a coat during preaching and women wear pants and do not cover their heads"*. She continued, *"these to us are not easy to 'swallow' as it is totally against what we have known for all our lives"*. Secondly, *"it's undermining our culture and tradition"*. Thirdly, *"it is too difficult to develop a personal relationship with the leadership as the likelihood is that with their big numbers it is not easy to have a personal contact with everyone in the audience"*. She added that, *"it is important for them as old people to have a good relationship with your pastor, as this will assure a proper burial when you have died, because the church Bishop will be the one passing you on"*. Having said this, she did express her appreciation for the BCCMs in the community as they tend to have a good impact on the youth. She said, *"these BCCMs can talk openly of some issues that these little*

ones need to hear from us but we are not comfortable to talk to them on such things like sex, drugs and gangsterism".

The respondents from the communities fell into the same age groups as church members. One question that needs to be answered is why, as in this study, the majority of people in the townships are from the younger generation and there are fewer pensioners or senior citizens from ages 51 to 60 and 61 and above. It is evident that there is a significant relationship between age group to church affiliation and township dwellers in both of the areas researched (see appendix 4).

Posel and Casel (2003:455-479) argue that, in times of ill health and labour market insecurity, rural areas may continue to provide a refuge for migrants as well as being a place to retire to. Lehohla (2006:7) of Statistics South Africa reported that "*labour migration, presently has the most promising job-hunting strategy for young people from rural areas"*. This probably explains the influence of age amongst township dwellers in this study as most respondents were in the working age group. This pattern is also presented in the Agincourt research briefing (2011:15).

Figure 3: Respondents' Ethnic Group [self-defined]
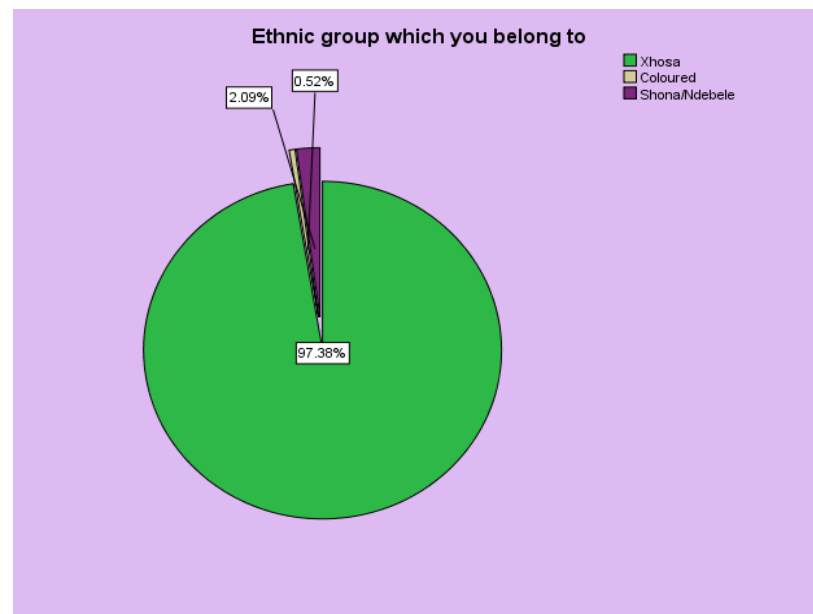
As figure 3 shows, the study was conducted in predominantly Xhosa townships with only five people who did not define themselves as belonging

to the Xhosa ethnic group. Moreover, appendix 2 shows that almost all respondents were South Africans with the exception of Zimbabweans. This demonstrates that racial segregation, although abolished, has left a legacy of racial separation, with a specific group of people, based on race and ethnicity, being dominant in a specific social space. Referring to the former black and coloured townships and issues of inequality in post-apartheid South Africa, Landman (2006: 4-5), points out that *"the apartheid legacy has been carried into post-apartheid era largely intact, and that despite many efforts to address the past, the spatial patterns are to a large extent still visible and in place today"*.

Figure 4: Respondents' Employment Status
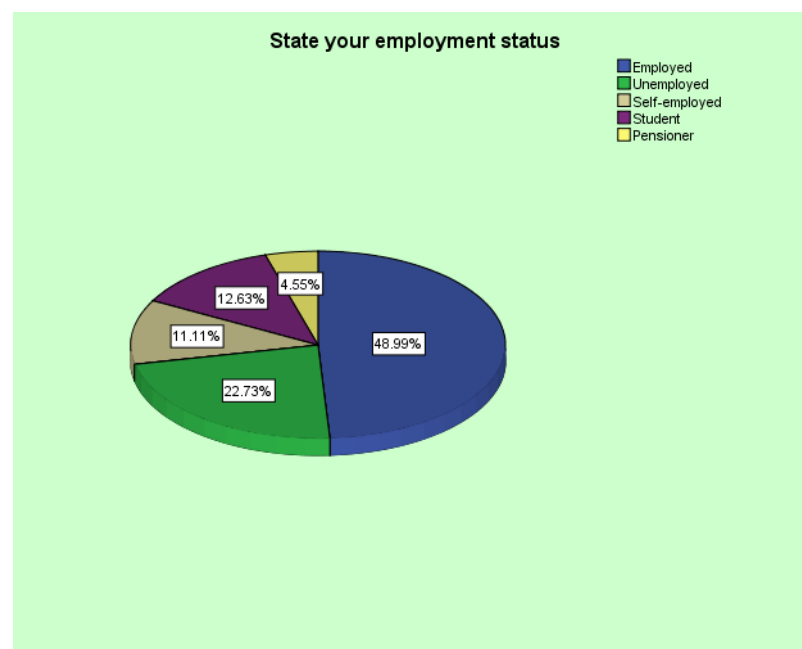
Figure 4 above shows that the majority of respondents are employed (48.99%), 11.11% are self-employed, and 22.73% are unemployed, while 12.63% are students and 4.55% are pensioners. When this employment status is verified by the church or community, the cross tabulation provides more specific information of relevance to this study. For example, appendix 5 shows that the majority of people with formal employment are church members rather than community members. Even in the category of self-employment the proportion from the churches is still higher than that from the communities. The worst off community in terms of employment is the Port Elizabeth one, although both are challenged with regards to employment.

This enables an understanding of respondents' comments on why the BCCMs in their areas commit to service delivery. One of the reasons given is that *these churches exist in areas faced with socio-economic challenges that they cannot ignore,* meaning that their efforts are expected, as they present a visible image of hope (see discussions on tables 15, 20 and 24 below). A local government official from East London stated during an interview that, the commitment of these churches was *"the expected moral obligation of a church towards the community".* This suggests that these two communities face indisputable socio-economic challenges and that the efforts of these churches in providing relief are desirable. In line with this conclusion, the economic profile of the Province shows that there are 74 persons in the dependent ages for every 100 persons of working age, with unemployment ratio of 27.7 in 2010 (Makiwane and Chimere-Dan 2010:109-112).

Table 1: Respondents' Monthly Income and No Income

Monthly Income	Frequency	Percentage
R 0 – 500	14	7.0
501 – 1000	10	5.0
R 1001 – 2000	9	4.5
R 2001 – 3000	17	8.5
R 3001 – 4000	5	2.5
R 4001 and above	82	41.2
Not Applicable	62	31.2
Total	199	100.0

The study found more employed people in the churches studied than in the communities where the churches exist (see appendix 5 Employment Status against Class of Respondents), an indication of income gaps between non-church goers and church goers (see appendix 6 Monthly Income against Class of Respondents). This suggests that the members of the BCCMs are better off in terms of monthly income than those who do not attend. The Province's household income profile shows that Africans are in the majority when it comes to having no income (21.4%) and Amatole District Municipality, which Buffalo City local government falls under is one of the districts with the highest levels of no income (Makiwane and Chimere-Dan 2010:114-115). This study's findings are therefore in line

with the latest available demographics of the Province in terms of income disparities. This demonstrates that these communities are confronted with socio-economic challenges and justifies this study's objectives of establishing whether or not the BCCMs' efforts address such challenges. Finally, the variable 'not applicable' in this table (31.2%) represents the number of respondents who either stated that they are not employed or that they are students.

Figure 5: Respondents' Marital Status
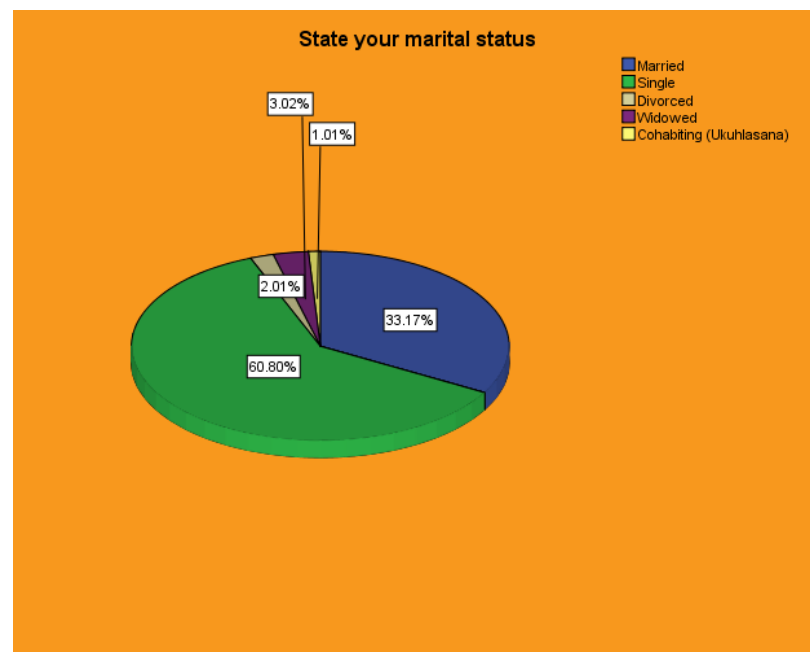
As figure 5 above shows, the majority of respondents are single (see Appendix 4 Age against Class of Respondents). Moreover, it is important to note that in both study sites most respondents are single. This is in line with the Province's profile on marital status, in that only 30.2% of people aged 15 years or older were married in 2007 and in the same category, 54.7% had never been married (Makiwane 2010: 42).

Figure 6: Respondents' Residential Area
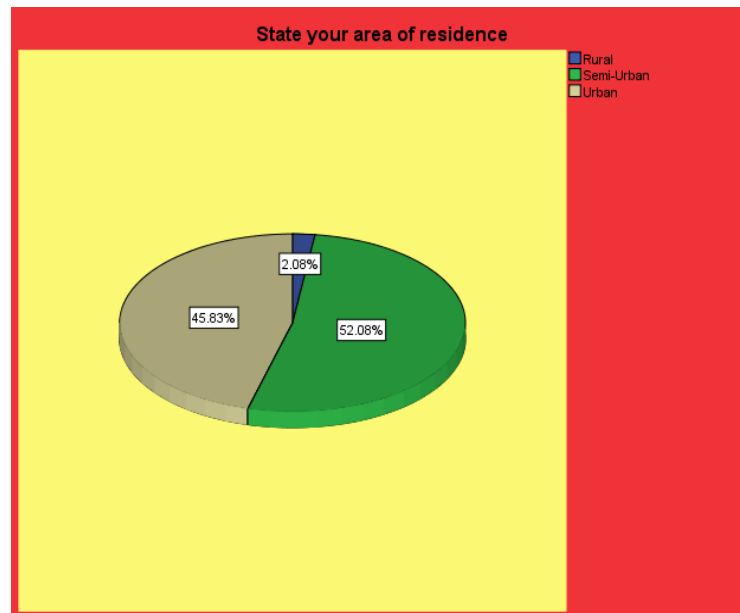
The study was conducted in two Eastern Cape townships, namely Mdantsane in East London and Kwa-Magxaki in Port Elizabeth. These are classified as semi-urban areas. However, some respondents (45.83%) insisted that they reside in an urban area and were captured as such (see Figure 6 above). This raises the debate as to what should be regarded as urban, rural and semi-urban and the general public view on this issue. Half (52.8%) of the respondents described their residential area as semi-urban.

Figure 7: Number of Dependants
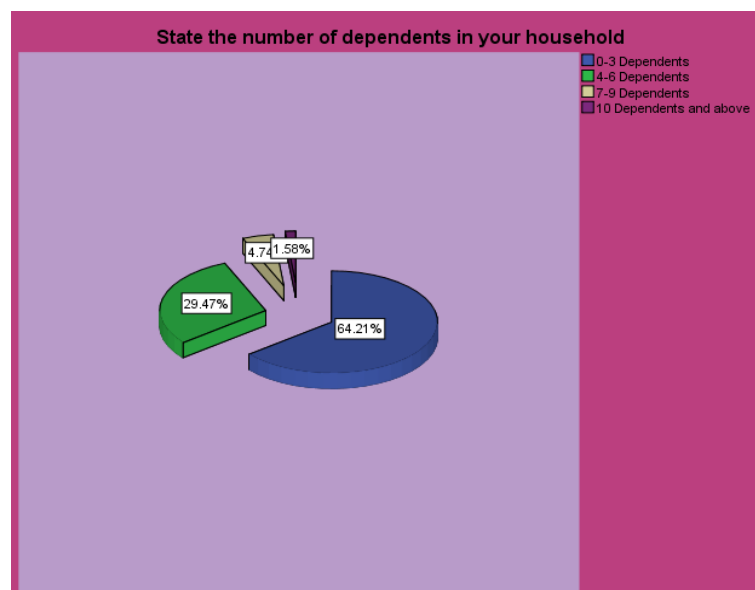
Figure 7 above illustrates that the majority of the respondents had no, or fewer than four dependants (64.21%); followed by those with 4-6 dependants

(29.47%). It was further established that, church members and community members have a roughly equal number of dependants (see Appendix 7). Single people face more severe socio-economic challenges than married people. It was established earlier that the community members studied are more socially and economically challenged than church members from the same areas (see Table 1 and Appendix 6). In terms of dependants, Jonas (2010) notes that the Eastern Cape has a youthful population, where the "age distribution indicates that children in 10 to 19 years age cohort constitutes the largest proportion of the provincial population". Makiwane and Chimere-Dan (2010) provide reasons for the dependency ratio which go beyond age; for example, unemployment, which is also a consequence of lack of education. This means that a few will have to feed many. Table 2 below presents the educational status of the study respondents.

Table 2: Educational Status

Educational Status	Frequency	Percentage
Never been to school	3	1.5
Grade 0-7	11	5.5
Grade 8-11	26	13.1
Matriculation	57	28.6
Certificate	28	14.1
Diploma	48	24.1
Degree	18	9.0
Post-graduate Degree	8	4.0
Total	199	100.0

Most respondents' highest educational qualification is matric (28.6%), followed by people with a diploma (24.1%). Respondents with certificates comprise 14.1% while 13.1% have completed grades 8-11 and only 9% of respondents have degrees, while those with post-graduate degrees constitute a mere 4.0%. This is not surprising as the Province has been identified as producing a "poor quality of results in the national senior certificate examinations" (Makiwane 2010:169). Looking at level of education across the class of respondents, most respondents who hold the highest qualifications, for example, a certificate, diploma, degree and a post-graduate degree are from the churches, rather than from the communities within which these churches exist (see appendix 8). As will be clarified later in the discussion, there is an

expectation from both the congregations and the general public that the BCCMs should assist less well-off fellow citizens.

It was noted earlier that these churches exist in communities with socio-economic challenges and that they provide a sense of hope to people who do not have the qualifications that would enable them to increase their incomes and thus secure a better lifestyle. Moreover, when looking at educational status against the number of dependents in the household, people with a matriculation certificate as their highest educational qualification, mostly from the communities, have the highest number of dependants (see appendix 9). A matriculation certificate is not sufficient to secure a well-paying job or even employment itself. This increases the dependent population of needy people in these communities, who are likely to welcome these BCCMs' contributions to welfare and poverty alleviation.

This claim is based on a significant difference between the two locations – church and community – and the consequent comparison and 'welcome'.

Does religious affiliation influence the expectations (discussed later in this chapter) that community members have of BCCMs' service delivery efforts? Figure 8 shows the religious profile of the respondents.

Figure 8: Respondents' Religious Affiliation
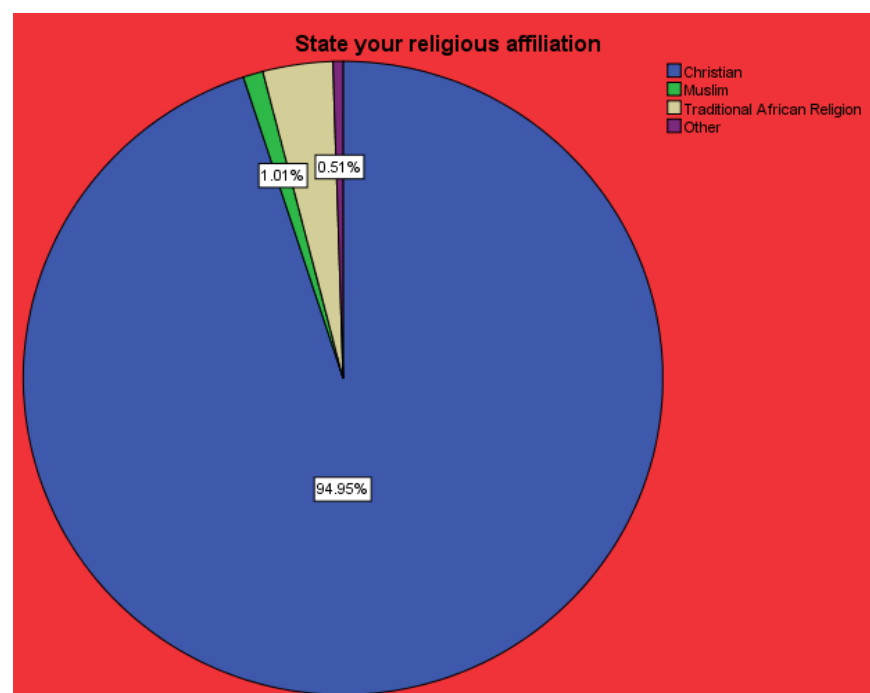
Figure 8 shows that the overwhelming majority of the respondents are affiliated to the Christian religion (94.95%) which the BCCMs align themselves with. This means that most respondents are familiar with the general expectations of the Christian faith, and how such faith can take on social responsibility. Table 3 below gives clarity as to what stream of Christian religion these respondents are following.

Table 3: Church Affiliation

Church Affiliation	Frequency	Percentage
Not Applicable	11	5.5
Anglican	3	1.5
Methodist	22	11.0
Roman Catholic	5	2.5
Evangelical Pentecostal	9	4.5
Evangelical Charismatic	141	71.0
Evangelical Non-Pentecostal	2	1.0
Other	6	3.0
Total	199	100.0

Of the 199 respondents, 71% belongs to the Evangelical Charismatic churches, within which the BCCMs fall. This is the highest percentage of all affiliations presented in table 3 above.   This makes sense because 100 respondents in this study were drawn from the two BCCM churches falling into this category, whereas 99 respondents were community members with diverse religious affiliations and those belonging to BCCMs other than the ones surveyed.

When looking at church affiliation across employment status, members of the Evangelical Charismatic churches under which BCCMs fall, have a higher employment status than members from other churches in the same communities (see appendix 10). Swart (2006) found that the "Christian church in the country forms the part of the life world of the rich and powerful".

Section 6.2

Knowledge, Attitudes, Perceptions: Research Results

This section presents the data, findings and discussion in relation to the research problem. The questions addressed in this section are; whether the respondents know about the BCCMs, what they know, perceptions of their growth, and whether such growth includes any efforts to address the socio-economic challenges confronting the communities under study. This relates to one of the core issues of my study: do BCCMs qualify as CSOs for service delivery in the Province?

This data presents the findings on the contributions made by BCCMs with particular reference to the two case studies, namely Jesus Christ Family International Church [JCF] at uMdantsane Township in East London and Good News Community Church [GNCC] at Kwa-Magxaki Township in Port Elizabeth. It should be noted that all the sections from 6.2 to 6.5 where respondents have given multiple responses to one question are a summary of what is presented and discussed.[32]

Table 4: Awareness of BCCMs' Existence

Awareness about BCCMs	Frequency	Percentage
Yes	189	95.0
No	10	5.0
Total	199	100.0

Table 4 reflects that the BCCMs are known in the communities that were researched. However, there is more to it than that: I observed that these BCCMs are numerous, and the possibility of finding more than one in a single street is very high. Secondly, it was observed that being numerous does not necessarily imply cooperation and collaboration. These churches do not work together and are not affiliated to any of the umbrella Christian organizations; nor do they have their own umbrella body within their areas. Consequently, they do not share welfare efforts in these communities and, as a result, there

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[32]These responses are summarised into specific points that capture the most prominent or emphasized reason/explanation given by each respondent. For manageability of data, one reason mostly emphasized by a respondent was taken as the most important one above the others used to explain the major point. The additional points are then used in the discussion to provide clarity on each of the noted reasons/explanations. This is mainly done by adding them in the form of narratives from respondents to the discussion.

are imbalances, based on the fact that there might be disparities in the ability to afford such efforts. Furthermore, competition for members and income as well as 'scriptural' distinctions were observed as impinging on collaboration. These issues will be revisited later in the discussion as more evidence on such is presented.

The fact that they are standalone churches impinges on the BCCMs' potential and effectiveness in many areas, especially in their community welfare and empowerment efforts. For example, as many respondents noted, the BCCMs duplicate contributions in one area because they do not know what the other church next door is doing and do not seem to mind about their existence either. Earlier, in Chapter 1 of this thesis, it was indicated that these churches are non-denominational, and are not affiliated or accountable to any umbrella Christian organization, such as the IFCC, but relate in various ways to such structures. In the field, it was observed that the extent of this relationship is, in most cases, with churches outside the country, especially from Western and African countries. Such relationships are mainly based on external issues like styles of dressing, presentation and preaching.

These comments are based on observations at both study sites made by local government directorates on service delivery, church members, community members, NGO directors and some church leaders, especially from PE. Responses and discussion reflected in tables 18, 19, and 26 also support this assessment. Table 26, in particular, reflects on the weaknesses of these churches. Furthermore, a number of people from both communities reflected on what one respondent from the service delivery directorate of Arts and Culture in the Buffalo City Municipality asked: '*why is it possible to have so many of these BCCMs in one area that do not work together?*' He added: *"it is easy to start them if you have following and unlike mainline churches, BCCMs can use whatever space to have church gatherings, it might be a community hall, school, tent, open ground and their homes or houses"*. This reinforces one of the weakness of these churches noted in table 26 below, i.e., that *"they do not have church buildings and like to use temporary structures like tents"*. People associate this with poor church administration and a lack of good planning. One old woman from the community in EL added, *"A church structure to us represents visibility and stability"*, to explain her answer.

The Christian platform presented by these BCCMs would appear to resemble a political set-up, with the survival of the fittest, internal fights, competition, fighting for members and being territorial. These churches should seriously consider the following questions in relation to their community efforts: what does it mean to be a standalone; do they have a way of dealing with the unintended results of such a description and mode of operating; and how such a description impinges on their community welfare efforts? These concerns arise when one examines the present and potential impact of these churches in being a civil society agent for the delivery of public goods in the Province. It is clear that they are not united in their service delivery efforts. Moreover, they do not seem to realize this as a need; rather, the emphasis is on what this or that particular church can do. Having established the respondents' knowledge of BCCMs and the extent of that knowledge in relation to them being a desirable CSO for service delivery and community development, the next question, the responses to which are shown in table 5 below, seeks explanations for their growth.

Table 5: Reasons that Contribute to the Growth of BCCMs

Reasons	Frequency	Percentage
A desire for people to know God	27	13.5
Powerful churches with miracles	21	10.5
Attractive and interesting to young people	25	13.0
Place where people get help and assisted holistically	28	14.0
Amiable and liberal churches; openness, loving, welcoming and a sense of family-hood	25	12.5
Church evangelism	14	7.0
Community involvement	21	10.5
Belief that they are custodians of God`s purpose and plan for mankind	4	2.0
Integrity	4	2.0
Money Making Opportunity – Scam	1	0.5
For a religious burial	4	2.0
To get life partners; husband/wife	2	1.0
Do not know	23	11.5
Total	199	100

The views/reasons presented in table 5 are summarized into specific points that capture the most prominent or emphasized reason given by each respondent (see endnote 31; page 103: Chapter 6) These views are important as they present broad explanations for why people join these churches, or are seen to be joining, so as to be able to understand the social impact expected of them. These explanations show whether or not the reasons for joining these churches have anything to do with their involvement in community issues pertaining to welfare and service delivery in the areas under study. The explanations also reveal whether or not people are joining these churches in the same manner as citizens would, for example, joining a political party in the hope of better services and service delivery and a brighter future. The reasons given in table 5 above are grouped so as to present a summary of what respondents said.

Establishing the reasons why people join BCCMs helps to establish the expectations of and assumptions that people have about these ministries, and whether these reflect the potential for service delivery and community development.

Firstly, these churches are said to present the spiritual aspect that those joining associate with. For example: *"the desire to know God; believed to be custodians of God's purpose and plan for mankind; church evangelism";* and *"viewed as powerful churches with miracles such as healing of the sick people."* (See table 5 above). Some respondents added, *"Sick people get there and come out healed, so most people go there with the hope of getting healed too".* The spiritual aspect that these ministries present is seen as the reason for their growth in these communities. This means that people who associate with such a church style and spiritual aspects are likely to be attracted by these BCCMs. This does not answer the question of their relevance to service delivery but only the possibility that they can attract and have influence over a reasonable number of people from the communities where they exist.

Secondly, they are seen to be *amiable and providing a platform for social and individual esteem.* A number of respondents said: *"These churches are attractive and interesting to the young people and that they are liberal, loving, welcoming with a sense of family hood and openness"* (table 5 above);

Explaining what they meant by liberal and open, some respondents in the community survey from both study sites expressed a similar point first captured from an elderly woman in uMdantsane township who said:

"you can dress in whatever way and still be accepted, there are no restricting laws, and they are open and free to talk about sexual matters to the youth of which we as elders are unable though we know we should, with all 'okukulalana kwabantwana' (the sleeping around and young people being promiscuous) these days."

This point captures what is investigated in this study, that of determining whether or not the growth of these BCCMs has any link to community development and service delivery.

On a similar point, some respondents from both the EL and PE study sites ascribed the growth of the BCCMs to the fact that they *help and assist people holistically through community involvement, burial rights and marriages.* A number of respondents from both study sites further explained the kind of help that people get from BCCMs by giving a list of services offered as *"visiting the sick in their homes, giving people hope and courage to face the future";* *"Telling people that they are loved by God and are acceptable in the eyes of God and thus making them feel good about themselves and about life in general".*

It is evident from these responses that the BCCMs provide emotional support and services that are dependent on human efforts and presence rather than infrastructural and development-centred services based on monetary value or material improvement. This answers the question on the type of services likely to be offered by these BCCMs, which also explains their growth. The question of whether or not they have the potential to deliver as a CSO is yet to be answered through further discussion of the findings.

A number of community members from both sites endorsed the opinion of some church leaders and the majority of the members from the studied BCCMs that these ministries are, *encouraging people to do something and be*

productive in their lives. This point presents BCCMs' role in human development which in turn speaks to community development. Respondents also noted that the BCCMs have a positive impact on the community through community involvement.

In the in-depth interviews, most of the leaders of these BCCMs as well as some local government officials in EL, noted that that BCCMs' community impact can be seen through involvement in community programmes such as *HIV AND AIDS awareness programmes; youth development programmes; education and educational programmes; feeding the poor; playing a role in the welfare of the elderly and orphans; and being involved in prisons and crime eradication programmes.*

In terms of crime eradication, a male respondent from uMdantsane Township in East London said *"the JCF church has completely eradicated gangsterism in uMdantsane zone 14 area where the church exists, and the youth that was involved in such is in the church participating in church programmes and some have even started their own businesses through church assistance, and that the church has created employment opportunities for them as well".* I was able to verify the validity of these claims as I was a part of these churches during the period of my study. Through observation and questions I asked leaders and elders during interviews how the JCF church has contributed to eradicating gangsterism in uMdantsane. This question was often answered by showing evidence of those who were once members of a vicious gang in the area, telling their story of change through being helped by the church and how they are working in the church now.

Two young men I met there used to be the most feared members of the gang, but now they are amongst those saved by the church and are working as partners running their own carpentry business which the church helped them start. Their story/evidence was published in church magazines that were sold to the broader East London community. This exposition answers the question of whether the growth of these ministries has any link with community development and empowerment. It is an indication of a direct contribution to youth development and job creation; however, the challenge observed is that the BCCMs' efforts lack a generic approach. It is often just one story in a very large community.

The BCCMs have the potential to assist communities, but only if some adjustments and changes, as suggested in chapter 7, are made. Their efforts cannot be assumed to represent those of CSOs involved in full service delivery.

In reflecting on the conduct of the ministries' members and leaders, some think that it is because they have *integrity and are therefore reliable to their constituency that they accepted*. Contradictory perceptions were also noted; some respondents from both study sites claimed that these churches are just a "*scam[33], a money making opportunity*". These respondents' explanations were extremely interesting. Some community members in EL made the point that there are so many BCCMs, they are riven with competition and their leaders are enriching themselves. Similarly a Buffalo City local government official in EL said: *"the fact that these BCCMs are so many in one area and yet they do not interact or work together, but each one for its own and even competing to the point of quarrelling about members shows that their interest is to have large numbers so that leaders can secure their source of income".*

If these churches are to provide service delivery to communities it is important to understand how they are perceived by the general public in order to establish whether or not they should be granted such official status. Table 5 above shows that even though there are perceptions that BCCMs make positive contributions, there are issues that disqualify them as agents for service delivery, such as competition, being viewed as money making scams, and so forth. Public perceptions of the efforts of BCCMs are important in order to evaluate the activities of these churches in improving people's quality of life and to determine whether or not they are welcomed by the general public. If they are not viewed positively, what do they need to do in order to prepare themselves for a public platform of engagement?

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[33] Questionnaire data has been blended with in-depth interviews where most issues are broadly interrogated by interviewees hence such attention is given to those like the point of taking these churches as a scam.

**Figure 9: Bar Chat on the Differences in Opinion on why People
Join the BCCMs against Location of Respondents**
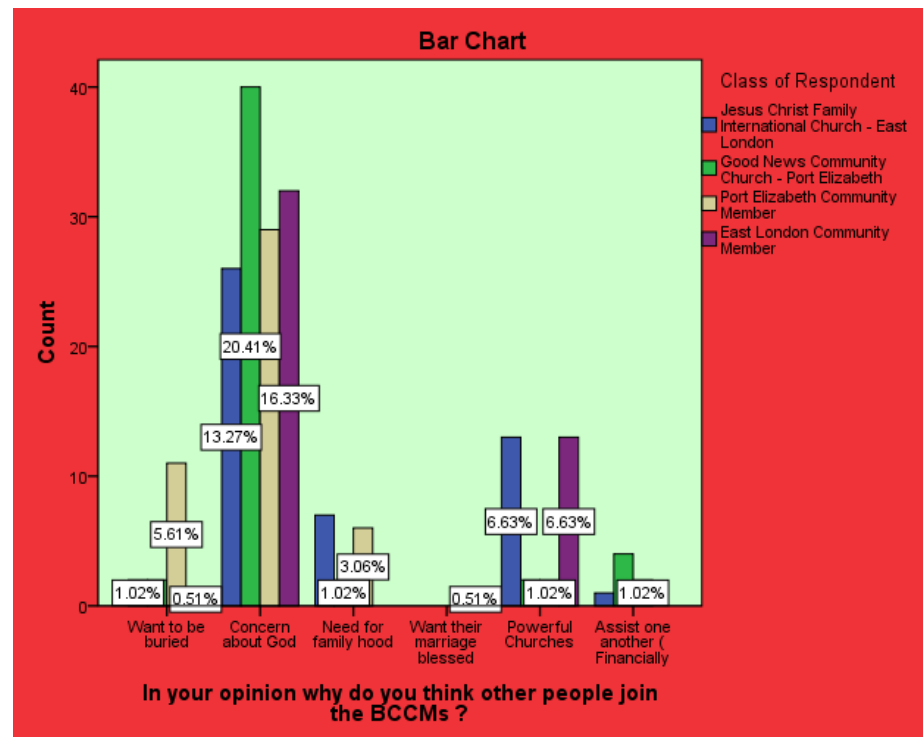
The dominant opinion on why people join BCCMs is that it is thought that people who join are *concerned about God* (See figure 9 above). Furthermore when the opinions are crossed against location of respondents it is established that this opinion was shared by both church members and members of the community. It is most interesting that the second most frequent opinion is that these BCCMs are seen as *Powerful Churches*. While community members from EL uMdantsane, and JCF church members in the same area and town, believe that people join the BCCMs because they are Powerful churches, a few community members in Kwa-Magxaki in PE also think that people join the BCCMs because *they want to be buried*. Overall, these opinions indicate that the respondents view the BCCMs primarily as catering to people's spiritual needs. This tallies with the fact that, after all, these are religious ministries and not CSOs in the first place or even at all.

Even if BCCMs provide welfare services, figure 9 shows that the respondents are more aware of their spiritual responsibility than anything else. The

challenges anticipated in BCCMs confronting socio-economic issues in their community would be:

- It might take time for people to accept that their role is anything else but a spiritual one.
- The need for clear guidelines on how these ministries can embrace service delivery that is not what the respondents usually expect from them.
- How will they be accountable to the general public as a CSO since people mostly view them as spiritual service providers?

While it is still too early to make conclusions, questions are raised while examining the data further in order to address the objectives of the study.

I now turn to the specific issue of service delivery and the growth of these ministries. The question posed is whether or not there is any connection between the growth of the BCCMs and their commitment to delivery of social services in the Province from the perspective of the study respondents. Table 6 below provides responses to this question.

Table 6: There is a Positive Relationship between the Growth of BCCMs and their Contributions to Service Delivery:

Positive Relationship	Frequency	Percentage
Strongly agree	42	21.1
Agree	82	41.2
Do not know	51	25.6
Disagree	18	9.1
Strongly disagree	6	3.0
Total	199	100.0

This question sought to determine whether or not the BCCMs' growth has any positive effect on their contribution to *welfare, community empowerment and development* in these areas. As reflected in table 6, most respondents were of the view that there is a strongly positive relationship between the growth of these ministries and their contribution to delivery of public goods, as explained in chapters 1and 2. Those who agree make up a total of 63%. It was important to verify the claim of a positive relationship between BCCMs' growth and service delivery with explanations such as those provided in table

7 below. This is done in order to establish the current and potential efforts of these ministries in service delivery and community development. Swart (2006:347) argues that the general public trust and expect that churches and FBOs will contribute to improvements in people's quality of life:

> Prominent role players such as the National Religious Association for Social Development (NRASD), the Ecumenical Foundation of Southern Africa (EFSA) and the National Religious Leaders' Forum (NRLF) have in this regard promoted an argument about the extensiveness of religious social welfare networks in the country, their capacity to reach out to and serve the people most in need, and the value-laden nature of their social programmes.

Swart's argument demonstrates that what is being asked of the respondents in this study is not new or unique but a general expectation.

Table 7: One Single Important Explanation Given by each Respondent on the Positive Relationship between the Growth of BCCMs and their Contribution to Service Delivery

Explanations	Frequenc	Percentage
7.1. Their growth is people centred and makes it easy for people to receive their help	45	22.5
7.2. BCCMs present a spiritual power over all social "evils"	10	5.5
7.3. Church members are also community members whose expressed intentions are to rebuild their communities	19	9.5
7.4. As these churches grow, there are desirable improvements in the communities	36	18.0
7.5. Have a promising stand on social responsibility that needs government to involve them even more on bigger projects	19	9.5
7.6. BCCMs' growth in my area has little or no positive relationship to service delivery	31	15.5
7.7. N/A	39	19.5
Total	199	100.0

These explanations in table 7 above are discussed in more detail below:

7.1. Their growth is people centred and makes it easy for people to receive their help

Explanations received from respondents include the following: *they work together with people in the community.* One elderly woman from EL used the example of funerals, saying, *"they participate even if the deceased is not a member of their church".* Other respondents explained that, *when you are unemployed these ministries try to help by providing you with some assistance toward basic needs, like cleaning and painting of people's houses, bringing groceries, giving them clothes, blankets, assisting with job hunting and just life necessities.* Furthermore, some of the respondents went on to say

BCCMs search for the needy people in the community and help them; A respondent from uMdantsane community provide a practical example: *"I know of a neighbour from these BCCMs who are helping some people from our community with clothes and food and they buy from their own pockets".* Moreover a number of respondents from uMdantsane Township in East London pointed out that *people from the BCCMs have become agents to help people and communities, as people know these churches as organizations that can help them with their needs free of charge.* This is in line with Nieman's (2006:595) assertion that religion should be concerned with both personal and social wellbeing and the meaning of life.

It was also said by some respondents that *BCCMs are supportive and offer their assistance, people feel comfortable and free around them; they visit the sick and help and thus have a heart for people.* It is clear that, to a certain extent, BCCMs are promising agents in dealing with people and assisting with welfare-based needs; the reported positive interaction with people enhances reliance on them. The people-centeredness noted in relation to these ministries provides them with the potential to become agents for service delivery in the Province.

7.2. BCCMs present a spiritual power over all social "evils"

This point was mostly made by respondents who are members of the BCCMs and as well as some of the leaders, especially from the JCF in EL. In support of this point, a JCF church pastor stated that, *"poverty is a 'mental' issue but being in lack is a 'physical' issue, so the teaching of the word of God transforms people from the poverty mentality".* A respondent from Kwa-Magxaki Township in Port Elizabeth also said, *"people I met are out of poverty not because of cash in their pockets or bank accounts but because of positive thinking that led to positive actions".* On this issue, Barker (2007:415) states that:

> The prosperity gospel interprets health and material prosperity as evidence of faith - that is, health and wealth are viewed as gifts of the Spirit and as central to charismatic worship. Based on the interpretation of certain passages of the Bible, the Word of Faith movement holds that health and material prosperity are the rightful rewards for the Christian faithful, but that these need to be claimed.

> Through faith and the naming of what is rightfully theirs, Pentecostals undertake a confession that becomes energizing and effective, resulting in receiving [what they have claimed] from God. When people do not receive what they have confessed, it is usually because of a negative confession, unbelief, or a failure to observe the divine laws.

Some respondents, especially members of BCCMs, have a general understanding that these ministries *are perceived as churches who believe that their God given mandate is to improve the standard of living for all; they come with the 'supernatural' power to overcome and be successful in that mandate.* Church leaders, especially from the JCF, were observed to have the understanding, captured during in-depth interviews, that *all social evils like crime, teenage pregnancy, poverty, sickness, HIV and AIDS and such, emanate from spiritual causes, hence through prayer these get addressed and through spiritual practices these get eliminated.* Martin (2008:12) writes that "Pentecostals/Charismatics all over the globe believe they are empowered by the Holy Spirit to overcome the spirit of poverty". This partly answers the question of how the mission of these BCCMs takes on social responsibility. Their emphasis on the spiritual dimension of social problems could result in the neglect of practical means to address the socio-economic plight of their communities. If a balance is not achieved, this could undermine their potential as CSOs for service delivery and community development. Once again, however, it should be noted that the spiritual emphasis is at the core of who these BCCMs are.

7.3. Church members are also community members whose expressed intentions are to rebuild their communities

The respondents, especially community members in both towns, provided further clarity on point 7.3, namely that these *churches are a good ground for service delivery because they are where people are; they are aware of the social problems that surround them in communities; that their members are part of the community too; that in these BCCMs people are thought to do something for themselves and not to wait on the government; and then the members apply this in their communities where they live.* A senior pastor from GNCC in PE provided this rationale during our one on one in-depth interview

session: *"as people in the community grow and develop so will the churches because their members come from the community"*.

One can identify a mindset that could work towards formalizing the role of these BCCMs as CSOs for service delivery and community development. Is the BCCMs' growth due to the fact that they have taken on social responsibility? To answer this question, it is necessary to understand these churches' mission and their conception of social responsibility. The fact that church members are seen to be committed to rebuilding their communities is a positive attitude that promotes a self-reliant society. This approach to community development is advocated by Coetzee *et al* (2001) in South Africa.

7.4. As these churches grow there are desirable improvements in the communities

The improvements observed by respondents are as follows: *moral regeneration, decline in the crime rate, more awareness of HIV AND AIDS, community becoming more knowledgeable about their citizenship rights, job creation and skills development, youth who are responsible, life appreciating and productive; decline of youth involvement in gangsterism, jobless and hungry people being fed from church based community soup kitchens, improving the welfare of the elderly and orphans, and a decline in xenophobia and discrimination.* The following responses were specific to EL and the JCF church: *"Involved with the uMdantsane prison on restorative justice programme, assisting in rehabilitating inmates and reconciling them with society and their victims; improvements in education through donations on uniforms, stationery and fees and as well as winter schools to assist grade 12 learners towards their matriculation examinations"*. Moreover, a church elder from Kwa-Magxaki, said, *"We use community halls for our activities then we help to maintain them so that they are always functional for community activities as well."*

Such activities and approach support functionalist sociologists' definition of the relationship between religion and society. For example, Durkheim defines religion as a social institution that unites people in a community and gives them a sense of meaning and direction, thus contributing to social stability and cohesion (Durkheim 1971; also Coser 1997).

Giddens (2006:535) notes that sociologists often view religion as a major source of social solidarity, as it provides believers with common sets of norms and values that are important for social solidarity. Religious beliefs, rituals and bonds help to create a moral community in which all members know how to behave towards one another (Coser 1997).

7.5. Have a promising stand on social responsibility that requires government to involve them   more, even in bigger projects

One respondent from EL illustrated this point when he said *"what BCCMs are doing supplements government which is even a valid reason for the government to work with them".* Some community members said that *BCCMs have a potential to handle even bigger projects with or for the government but need financial support from government.* However other church members, leaders and local government officials from both study sites, do not support this view. The church leaders, especially the senior pastors (also referred to as the visionaries of their ministries) argued that churches *do not need to ask for money from government but they have to do what they are doing till the government sees it and decides to work with them, because they have found them to be a relevant platform to administer services intended for the communities.* This opinion was dominant even during church services; members were taught this approach by listening to recordings of church teachings in previous services.

 A senior pastor from Kwa-Magxaki Township in PE identified the reason why BCCMs cannot ask government for funds for the community services that they provide: *"How can you start asking for help from the very people you intend to affect, they can never buy into what you offer because you need them more than they need you, in that you are not making any difference".* It is clear that he felt that the church should play a leading role in providing welfare services and that government should acknowledge that they need the support of these ministries. The uMdantsane senior pastor was observed telling church members that *"as the vision of God we will not ask for money from government and from churches from Western or European countries because if it is the same God that we serve as them, then He has to do with us as he has done with those Western countries; I do not believe God made Africa to depend on other countries who also believe as us".*

Local government officials' reasons for not supporting these churches differed from those stated by church leaders. At both study sites, government officials said that *Government is for all people and cannot be seen to be aligned with a particular group of people over the rest.* A local government official from Buffalo City Municipality in East London added: *"since these churches market for members, they will use such interaction with government to manipulate people because they will present themselves as 'the' government approved church in the area, as if government expects people to be members of such churches in order to have access to services rendered by government".*

In summary, most community members believe that BCCMs should receive financial support from the government, while church leaders do not feel that they should ask for such support. Finally, local government officials are of the opinion that providing financial support to the BCCMs would violate the ethics of government; government has to represent the interests of all people rather than a particular group or organization. This is coupled with fears that the government might be used by the BCCMs as a means to 'market for members'.

While the BCCMs have not formalized their community development and service delivery efforts, this study has shown that they do play a role. It is therefore important to determine how such efforts can be achieved as CSOs for service delivery and community development. This will require interaction and collaboration between government and these BCCMs. This study seeks to recommend a feasible platform for such interaction.

The idea of FBOs and churches partnering with government does not originate with this study; the government has made this call for some time (see Chapter 1). What this study seeks to explore is whether or not these BCCMs have embraced this social responsibility and, if so, how is it done and whether their efforts could be formalized in a CSO platform in collaboration with government and other service delivery agents. The study explores the current and potential contributions of the BCCMs and evaluates them in order to qualify or disqualify them for the platform of a CSO. This is achieved by examining the explanations and perceptions that these ministries hold towards social responsibility in the form of community development. This clarifies the

BCCMs' level of awareness of the demands and expectations of a CSO involved in the delivery of public goods and services. Chapter 7 of this thesis addresses these issues and provides recommendations.

7.6 BCCMs' growth in my area has little or no positive relationship with service delivery

Some respondents from both study areas expressed disappointment that, BCCMs have no voice or contribution towards service delivery except concentrating on helping their members only. *This perception is crucial for this study. Some community members from both sites added that they did not see much contribution except for HIV AND AIDS awareness. Others felt that these churches have not stepped outside their boundaries to become involved in community development. A respondent from uMdantsane Township pointed out that* "most of the times community members complain about the noise that these people make when they have gathering, it disturbs peace in the area and that they always keep people busy for longer hours and tend to have no time for other activities, either at home or in the community". *A young man from uMdantsane echoed the feelings of other respondents from both sites when he said that* "young girls get into these churches and walk out pregnant, they refuse to date us in the community but date guys from these churches because they drive expensive cars and can afford to spoil them with expensive gifts and dining them in expensive restaurants". *He added:* "our girls ditch us and say they are Christians and that they abstain from sexual relations before marriage, but few months down the line you see the same girls pregnant by guys from these churches". *This young man and some other community members expressed a dislike for these churches in their communities.*

At Buffalo City Municipality in East London a local government official from the department of health and health promotion also expressed dislike for BCCMs. She noted that "*these churches interfere with government activities in areas of health and health promotion, by discouraging people from taking medication when they are sick, as they claim that they have healed them through laying on of hands and that if they continue to take medication it is a sign of being faithless and they will not be cured by God's power*".

The local government official gave examples of people with HIV and AIDS, TB, diabetics, people suffering from high blood pressure and asthma, noting that "*such people depend on continued treatment and these churches undermine government efforts in bringing awareness to people of how to manage such illnesses to reduce the prevalence of deaths related to such*". Such perceptions will make it difficult for BCCMs to become agents for service delivery.

While the information gathered presents conflicting points of view, current contributions by these ministries are acknowledged. Such conflicting views will enable an exploration of how these BCCMs can take on social responsibility, while collaborating and partnering with other service delivery institutions, especially with government. Finally, it should be noted that some respondents did not know whether or not there is any positive relationship between the growth of these churches and their contribution to service delivery.

Table 8: The Growth of BCCMs in the Area is appreciated by Community Members

Growth appreciated by Community Members	Frequency	Percentage
Strongly agree	83	41.7
Agree	83	41.7
Do not know	18	9.1
Disagree	5	2.5
Strongly disagree	5	2.5
No Response	5	2.5
Total	199	100.0

As table 8 above shows, nearly all respondents indicated that the growth of these ministries is welcomed and beneficial to their communities. Some respondents supported this claim by indicating that there are no conflicts between them and community members;

They are part of the communities and people from the community look to them to find solutions and help them with their problems. An elderly woman, who was the ward councillor for Kwa-Magxaki and, as she specifically

indicated, not a member of these BCCMs, pointed out that, *"most people now in the community especially the youth go to these churches"*.

It was a positive sign that, generally, respondents from both study sites indicated peaceful coexistence with these mushrooming ministries in their communities.

This presents the possibility of collaboration with community members if these ministries assume the responsibility of being agents for service delivery in these areas. However, this begs the question of whether or not these communities would accept the BCCMs taking on such a role. This issue will be considered later in the study.

The discussion now turns to respondents' perceptions of the manner in which BCCMs take on social responsibility and if it is expressed in their vision and mission. Table 9 below presents the responses on this issue.

Table 9: Explain the Motives of BCCMs in the Area

Motives	Frequency	Percentage
9.1. To have a bible-based vision for all in all spheres of life	42	21.0
9.2.To encourage moral regeneration	25	12.5
9.3.To give back to the community through welfare programmes	36	18.0
9.4.To preach the gospel	45	23.0
9.5.To bring change for the better	20	10.0
9.6. Marketing for members	24	12.0
9.7.Do not know	7	3.5
Total	199	100.0

The responses presented in table 9 above demonstrate how the vision and mission of these BCCMs impact on social responsibility. This enables an evaluation of the BCCMs' potential to act as agents for service delivery in their areas. These explanations are blended with the data collected from in-depth interviews with church leaders. The respondents provided the following responses:

9.1. To have a bible based vision for all in all spheres of life

It was felt that BCCMs represent a *community centred and purpose driven vision in the communities.* This is said to be done through *empowering people to be the best they can be spiritually, emotionally, physically and economically, while at the same time being involved in community based and church driven programmes towards welfare* (see discussions for tables 5, 6, 7 and 8). Similarly, other respondents noted that through bible-based teachings, people are taken out of spiritual slavery, thus making them free, which leads to social, economic and mental freedom.

Schlemmer (2008: 32) states that, for Pentecostal/Charismatics:

> The essence of our message is freedom from mental slavery. The church is situated in informal settlements where people feel that they are third class citizens. This is why we need to preach the message of freedom from mental slavery. Teach youth to go beyond perpetual dependency. They must be free from the idea that they should be employed by white men. We are trying to teach the young people to do things for themselves. This makes people to be self-reliant and then become a solution to their communities.

Schlemmer (2008: 31) adds "... We offered hope, assurance, healing, - they came to us as though they were coming to a hospital – therapy, counselling, healing. Because of the many testimonies, it has grown..." This point was supported by the leadership of the JCF church in uMdantsane East London. Asked if the vision of their church includes social responsibility and in what ways the church leadership individually responded, they stated that they expressed their community-based vision and mission through their established ministry programme called 'Intlangula Bantu', meaning 'The Rescue of the People'.

The pastor who is the project leader of 'Intlangula Bantu' explained that through this programme the ministry gets involved in the community with the aim of providing assistance while at the same time encouraging self-reliance. For example, in the Adopting a School for Success programme, the ministry

interacts with local schools to identify a needy school. The principal provides the profiles of learners and the church provides uniforms, stationery and school fees. They sometimes become involved with the learners' family in order to provide assistance to the whole family.

Through observation I was able to validate these claims through church DVDs and magazine articles on past and current programmes. The JCF has a monthly magazine named after its community vision, 'Intlangula Bantu'. Other community-based activities include the church's involvement in the Restorative Justice (RJ) programme with uMdantsane Correctional Services Department; youth development programmes; and offering solutions to issues that challenge their communities like HIV and AIDS as well as criminal activities associated with gangsterism. The youth development programmes include educational programmes on morality and acceptable behaviour, which are done through youth services, young women's meetings and men's meetings for boys; HIV AND AIDS awareness; motivational programmes on being productive in life, business skills and starting a business; being effective in the community and positive about life, through appreciating prosperity and desiring to prosper in life; youth recreational programmes like sport; allowing the youth within the church to host beauty pageants that involve youth in the community, and working with schools, other churches and business. The ministries' activities in old age homes and orphanages are intended to provide for people's spiritual needs, emotional support and love. These efforts demonstrate how these ministries' social responsibility is expressed through their vision and mission.

9.2. To encourage moral regeneration

The responses from the church and community members as well as the church leadership at both study sites can be summarized as follows: *BCCMs are acting as the consciousness of the community by encouraging morality, good values, integrity, discipline and enhancing Christian values especially among the youth*.

The JCF elder added that, *"the church is needed by every community in order to awaken the human conscious of knowing right and wrong"*. It was observed that the general understanding is that every community needs both government and the church to balance its existence. Blackman (2007:43) comments that "Church leaders carry influence, even in secular environments;

in many countries they are recognized as having a legitimate role to speak out on moral issues". The awakening of the moral fibre of our societies is a role that is obviously assigned to the faith world (See table 7 and the discussion in point 7.4; table 14 discussion 14.1; Coser 1997; and Giddens 2006:535).

9.3. To give back to the community through welfare programmes

As indicated in table 9, above, respondents from the communities (as well as the church leadership interviewed) pointed out that giving back to the communities *is expressed through involvement in community programmes* such as those listed under point 9.1 above. For example JCF in EL is involved in the restorative justice programme, that aims to *rehabilitate prisoners by telling them who they are in the eyes of God, what their purpose is in life and how to change from what they are.* The church holds workshops with inmates with the aim of helping them to become better citizens. This has resulted in inmates realizing the wrong they have done and the reason why they are in jail and to seek forgiveness from their victims and communities, while becoming better and more accountable citizens by becoming involved in community programmes that are monitored by the church such as cleaning community open spaces, schools and church yards.

While this is a positive contribution, there are issues that need to be considered by all the parties involved. Most of these issues were captured during my observations when I was allowed to be part of the church's team for restorative justice. The issues include how this church-based programme interacts with government structures within the prisons in the realization of this government designed programme. What are Government's expectations in involving civil society organisations like churches? Are those expectations met by this church? Do churches interact in order to achieve the programme's objectives? If so, what form does such interaction take? What tensions are observed in the process? What areas can undermine the goals of such a programme and how does this church evaluate its impact?
Can this interaction be long-term and what can shorten its life span? These issues are listed in table 26 on the weaknesses of these ministries.

The GNCC at Kwa-Magxaki in Port Elizabeth (PE) also presents a clear picture of how BCCMs can give back to the community through welfare programmes. The leadership of the church believes in working with already

existing structures that are known to both government and NGOs, instead of inventing spaces for such interaction. For example, the senior pastor pointed out that *they donate to organizations like Hands of Compassion and the Institute for the Blind*. Asked how much is donated to such programmes, he responded, *"well it depends, not sure about the actual figures"*. This demonstrates an inconsistency in the efforts of these ministries (see recommendations in Chapter 7). Asked whether the church verifies that the money donated is used for what was intended, his response was *"well though we not that strict in asking for the reports but we do get a thank you feedback from the organization we gave donations to, indicating that they have received our donation"*.

I observed that while the GNCC in PE is committed to supporting welfare services, there are no formal arrangements whereby they make a commitment to specific organizations each year. Furthermore, their giving is often not specifically directed at the Kwa-Magxaki community where church gatherings take place. The senior pastor also pointed out that through their church-based project called 'Beauty for Ashes' they collect food and clothing to donate to children's homes within their reach as well as to support church members in need. Secondly, 'Beauty for Ashes' is also said to be a platform for mentoring; training and developing young adults and learners to be purpose driven. The senior pastor is the driver of the mentoring programme that started with 100 young people, mainly youth associated with the church, but now caters for all who want to be part of it irrespective of their affiliations. The mentoring programme interacts with specialists and professionals in youth development and career realization; this is also done through the pastor's involvement with the Nelson Mandela Rhodes Foundation for Life Skills. Thirdly, this church encourages its members, mostly from the Kwa-Magxaki community, to be responsible citizens and people are encouraged to respond to community needs on an individual basis.

Some problems were observed with the GNCC's welfare efforts. First, due to the fact that their welfare driven contributions depend on voluntary action from their members, their efforts are inconsistent. Second, their efforts are not long-term due to manpower or resource constraints. Finally, there is no united effort as there is no formal plan of action with stakeholders and the beneficiaries of such efforts. This addresses the question of whether or not

BCCMs can be CSOs for service delivery in the Province; the evidence does not yet support this possibility.

In response to whether there are partnerships and collaboration with other CSOs/NGOs in service delivery, the following was established in PE. One direct involvement is with an already existing NGO that serves the Walmer informal settlement. This is a Christian NGO from the Jerusalem Ministries (one of the Evangelical Charismatic Churches, the category to which the churches/ministries in this study belong), the Human Dignity Centre (HDC). It focuses on the children of the Walmer area, specifically the Gqebera informal settlement, by providing them with education, food and clothing. The centre runs various projects in partnership with crèches in the area. Apart from donations to the centre, the GNCC female elder said *"we have moved one of our church youth pastors, studying towards community development to assume duties with the Human Dignity Centre and that it is through this pastor that the church gets involved with the centre"*. The pastor is in the fulltime employ of the centre but still performs his duties with the church youth on a voluntary basis.

The Human Dignity Centre provides the following services to the Gqebera community; the youth pastor coordinates and facilitates these projects: Children in Crisis Centre which is an orphans and vulnerable children care programme that provides full care to 200 children from 70 families and a further 150 children with food only. Food parcels are handed out once a month to the various families and parents are encouraged to offer their services at the centre in lieu of the parcels.

This centre also provides volunteer mothers on call who are appointed to various families, become 'mothers' to the children; assist with the challenges the families may face and liaise with HDC.

The School and Aftercare Project provide schooling for learners from the Gqebera informal settlement and Walmer Township. The learners are taught the foundations of languages; maths and basic skills. The project also runs a free aftercare service that provides nutritious meals for both children schooling with the centre and from other primary schools in the township.

The HDC also has a training centre called the 'Kwasa Project' that aims to create income for HIV positive parents and caregivers of the children in crisis. Parents and caregivers are given sewing lessons and are able to sell their goods at the HDC's Museum and Tourist Centre. They also attend literacy classes. The Centre also assists the Gqebera community to acquire identity documents and birth certificates through an established link with Home Affairs officials who visit the centre. When I asked the youth pastor who now works with the centre how they identify beneficiary families in this extremely challenged socio-economic environment, he answered, *"our decision is based on a survey we conduct to identify families who have no income or are earning less than R1200.00 a month and those become beneficiaries; but the need is so big that for now the centre can only afford to accommodate what it can manage".* The GNCC youth pastor involves young people from his church as well as senior members in the work of the centre. This interaction is based on the willingness and availability of church members; while awareness is raised during church services, there is no organized church action in relation to the centre.

The GNCC strategy differs from that of the JCF church in EL, in that the latter sees itself as the initiator and the forerunner of such programmes; the senior pastor stated that, *"being hands on with these programmes is what we do".* Church leaders from both sites explained their rationale for the approaches they have adopted. The senior pastor at PE said *"the fear I have on church based programmes is that we do not have the required skills to organize and run the programmes, accountability is always a problem, and that most black pastors tend to be not reliable to their word or promise".* He added that, *"we are always faced with incapacity to deliver as promised".* He used the example of church members organizing community-based programmes like a soup kitchen, or organizing donations of the goods needed by orphanages or old age homes.

These efforts quickly lose steam as there is little control of the donations already collected. He concluded, *"those occurrences, they bother me and I think it's better to work with already existing organizations that are well known, professional and accountable to the government because though we have the passion we lack capacity".* This touches on issues of poor administration and finance, addressed under the weaknesses of these churches

later in this chapter. This poses a challenge to perceiving BCCMs as potential CSOs for service delivery.

On the other hand, by being *"hands on"* the JCF church in EL sees itself as representing a solution to the problems of corruption and poor service delivery by government officials in their area. They emphasize that they are the vision of God to free people from social evils, such as poverty, crime, immorality, corruption and sickness while showing the government how to do it right in producing a self-reliant community. The involvement of the BCCMs under study in community welfare programmes presents two differing scenarios. The GNCC ministry feels that working through well established agencies and organizations for welfare projects is the most reliable approach, while JCF ministry sees itself as a force to be reckoned with, even by government, as they see themselves as responding to the shortcomings of government. The emphasis on being a stand-alone church extends even to the welfare efforts of the JCF ministry. This is in conflict with the approach of participatory democracy advocated in this study, which embraces collaboration and partnerships amongst CSOs, FBOs, NGOs, and churches and with government.

Chapter 7 of this thesis presents suggestions as to how BCCMs can take on social responsibility; these suggestions respond to the questions and concerns observed regarding their current efforts.

9.4. To preach the gospel

This is seen by both church and community members and the church leadership as the primary function of the church in the community. The respondents captured this in the following manner: *BCCMs are bringing the knowledge of God to the nation and show the love of Christ through deeds, while converting people to Christianity.*

The fact that BCCMs understand their primary function as preaching the gospel which is expressed in showing love for the people through deeds, links their social responsibility with their spiritual mission. It is this social connection that this study examines in order to establish how it is done and also to identify the most appropriate approach for such action.

9.5. To bring change for the better

A fair number of respondents from both communities and churches, echoed by church leaders and local government officials from both study sites, see the motive of these churches as being, to change and affect the community positively. By change, they mean that the church plays a significant role in moral regeneration, and by community impact they put emphasis on welfare, community development and empowerment programmes. Local government officials from both study areas pointed out that if the churches are to play their role, they have to understand that governing is the role of the government, and that citizens should work with government to assist in the realization and implementation of government's intentions for all people. This point is questionable when one considers the approach of participatory government advocated for the country. For example Greenstein (2003:3) sees "the state and civil society as spaces of power that create and shape rather than merely reflect pre-existing social interests and identities". He further argues that, "the notion of civil society has a radical dimension with the potential to challenge the practical dominance of the state in the political arena and the analytical dominance of state-centred approaches in political theory".

Coertze (2005:55-74), representing the voices of South African theologians, says "the church cannot divorce itself from political issues or leave all political issues to government to take care of". Moreover Giddens (1996: 466-467) argues that "one still has to discover how religion in this present era has enhanced the humanist and political values such as freedom, equality and social cooperation".

One local government official offered the following advice: *"these churches should assess their motives of why they need to participate in community issues? Are their efforts towards community welfare and development genuine?"*

This official also said *"we have to guard against manipulation of government's platform by churches whose aim is to use their interaction with government to market for members".*

Most of the Buffalo City local government officers highlighted this issue. One said:

" it is and will be very wrong for these churches to give false promises to people; by saying if you join us you will get the one, two, three, from government as if they are representing us; no we have government representative for the people towards service delivery; if churches get involved, it is based on good citizenship and they have to also work with and through government set structures of citizen participation".

When I asked about these 'citizen participation structures' and whether the churches are aware of them and working with then; I was told of two, Ward Committees and South African National Civic Organisation (SANCO).

The problems with structures created by government for citizen participation are another issue of concern in realising the efforts of these BCCMs for service delivery. I experienced problems in trying to meet with SANCO representatives as well as Ward Committees of uMdantsane Township. I only realized when I was in Port Elizabeth, the second study site, why I couldn't find SANCO representatives in East London. I was given directions that led to a dead end and the very officials that told me they are working with SANCO representatives for service delivery failed to organize a meeting with the people they say they work with daily. I could not understand how a structure that is entrusted by government to be a platform of interaction between government and interest groups or people on the ground was not posible to find. Government officials insisted that if churches are to work with government, they need political representation, which are SANCO and the Ward Committees. Even Ward Committees were said to be working (or supposed to be working) with SANCO.

I learned from ward 14 committee members and their councillor who cover all of the New Brighton residential area that nationally there are political problems with the SANCO offices and as a result it had been disbanded, with members inactive and no office activities. It was emphasized by the councillor for ward 14 in New Brighton PE that, *"SANCO is a space for citizen participation irrespective of political affiliations but now this platform has been usurped by the opposition parties for example Congress of the People (COPE) to undermine government's efforts towards service delivery".* The councillor added: *"now SANCO has become a stage for power struggle*

between political parties and that is why 'We' as government have decided to cut our involvement with the organization, till these issues are solved."

When asked if civil society like the churches under study had been given an alternative stage for participation, since SANCO was no longer active, the response was that government deals directly with the people through ward representatives for different services. For example the municipal office has representatives that deal with services like health, education, the elderly, disabled people, children and orphans, youth activities and recreation and infrastructure. Others are elected to liaise between the people and the government.

The local government officials at Nelson Mandela Metropol Municipality in PE also emphasized that the link between government and interest groups on the ground is supposed to be SANCO that works with 'uceba', meaning the ward councillor who works with the ward committees. They also pointed that the political problem with SANCO had delayed Government's plan to make SANCO 'wardist', with street and area committees to promoting citizen participation in service delivery. They added that this depends how active and well informed the elected representatives are; if they are incapacitated, the area they oversee will lack services. This lack of citizen participation in local government in the areas under study, presents an imbalance in government's effort towards service delivery. A public representative who referred to herself as a political councillor, from ward 30, Kwa-Magxaki also noted the problems relating to the government channels for service delivery in the township: *"In addition to the national problem on SANCO, there are no ward committees yet due to payment issues and now it is hard to liaise between government and people and this impinges on service delivery"*.

Furthermore she also noted something very significant for this study, that, *"there has to be interaction between churches and government because churches have people and some people do not attend community meetings but will always is present at church times, and that is a guaranteed audience too for us to affect communities"*. She ended on a sad note, saying that, *"churches in this area are rather passive or neutral to community issues"*. While SANCO was said to be the space where these churches can interact with

government, the BCCMs had no knowledge of this platform as they seem to undertake their welfare activities in their own capacity without involving government defined spaces for such action. This study aims to determine possible approaches to interaction between the churches involved in supplementing government's service delivery efforts.

9.6. Marketing for members

One of the objectives of this study is to determine how the general public view and understand the efforts of these ministries, and whether or not they would be accepted as agents for service delivery. Point 9.6 presents the views of community members on this issue. Table 9 above presented similar concerns, previously elaborated on in table 5 above, where some respondents saw these churches as a 'money making scam'. Local government officials expressed concern that these churches focus on marketing for members. The reason often given for this concern is that *leaders market for members in order to secure their income.* It is important for this study to establish the views and concerns of community members who are the beneficiaries of the efforts of these ministries and how they perceive and receive them. Even though BCCMs are said to be involved in community issues and welfare, some respondents are suspicious of this involvement as they feel that these welfare efforts aim to lure people to the church. One of the issues observed which might contribute to this suspicion is the fact that these ministries are said to be *mostly helping people who are members of their fellowships and cutting off their assistance once a person is no longer an affiliate.*

Section 6.3

Socio-Economic Context: Conditions and services requiring attention from all sectors of civil society including churches and thus the BCCMs in the Eastern Cape

This section examines development and welfare projects currently undertaken by BCCMs in these communities in order to establish their commitment to service delivery as well how knowledgeable people are regarding such efforts.

Table 10: Socio-Economic Project Undertaken in the Community by BCCMs

Projects Provided								
Sanitation Project	**Employment**	**Housing Project**	**Income Generating Project**	**Disability & Child Welfare Project**	**General Community Welfare Project**	**HIV AND AIDS Project**	**Street Cleaning**	**Community Policing and Security**
Yes= 9 4.5% No=190 95.5%	Yes=26 13.1% No=173 86.9%	Yes=13 6.5% No=18 6 93.5%	Yes=17 8.5% No=182 89.4%	Yes=26 13.1% No=173 86.9%	Yes=41 20.6% No=158 79.4%	Yes=35 17.6% No=164 82.4%	Yes=17 8.5% No=182 89.4%	Yes=22 11.1% No=177 88.9%

Table 10 above shows that the most dominant projects are welfare-related, such as community welfare and HIV AND AIDS projects. In addressing this narrow scope of congregational involvement in community development and social transformation, Swart (2004:328) writes as follows:

> For local congregations and the church in general to proceed beyond a charity mode of thinking and practice, will mean that congregations and Christians need to take a critical look at their own theology, worldview and values. A new praxis should evolve in which congregations and Christians will become involved in the emancipatory struggles of the new social movements, exert themselves for local (or small-scale)

economic alternatives, and engage in larger ecumenical, solidarity and research networks.

Coertze (2005: 55-74) provides the following list of social issues that require the church's attention as part of civil society: moral fibre, health issues, especially HIV AND AIDS, reconciling different racial groups, political issues, economic issues, child abuse, racism, sexism and violence against women.

This means that, like NGOs, these churches supplement government's efforts to a great extent in such programmes (see discussions on tables 11, 13 and 14 below); the issue is how involved government is in the BCCMs efforts. Furthermore, how public and united are their community activities to enhance service delivery? The evaluation of these ministries' efforts is discussed under section 6.4 below. The evidence relating to these issues will determine whether or not BCCMs can be regarded as CSOs for service delivery.

Table 11: Services that overlap with government and where

BCCMs have contributed positively

Positive Contribution to Government Services	Frequency	Percentage
11.1. HIV AND AIDS awareness	20	10.0
11.2. Educational projects	12	6.0
11.3. Youth development, sex education and recreation	34	17.5
11.4. Encouraging "Ubuntu", meaning caring for one another	9	4.5
11.5. Moral regeneration of our communities	7	3.5
11.6. Assisting with basic needs such as shelter and sanitation	19	9.5
11.7. Eradicating crime especially "gangsterism"	13	6.5
11.8. Job creation and skills development	8	4.0
11.9. Community support programmes on old age welfare, hospitals, hospice, orphanages, prisons, child welfare and burials	33	16.5
11.10. Poverty eradication projects	7	3.5
11.11. Encouraging a Christian-based society	10	5.0
11.12. Do not know	10	5.0
11.13. None	17	8.5
Total	199	100.0

Respondents highlighted the areas listed in the Table above where they feel BCCMs have contributed positively to service delivery. The different responses have been grouped under specific categories that summarize them for manageability of the given information.

From the list these contributions can be categorized as follows. Firstly those that respond to a person's wellbeing in the community, for example contributions to health, education, security, development and welfare. Secondly, those responding to human values and emotional stability such as moral values, 'Ubuntu' (caring for one another) and religious values.

One respondent noted that *the community needs both government and church to be a healthy entity,* while others were of the view that, the government makes laws but the church plays an important role in awakening the conscious of the people to adhere these laws. Creating a sense of responsibility amongst citizens takes more than government to achieve; the church, together with other agents of socialization like the family, is said to be an important influence. The church as one of the agents of socialization is well documented in Sociology (Kendall 2003; Giddens and Griffiths 2006; Barker 2007; and Berger 2008).

Table 12: Conditions of Service Delivery Participation are Conducive for the Adequate Delivery of BCCM Services to the Communities

Conditions are Conducive	Frequency	Percent
Yes	126	63.3
No	53	26.6
Do not know	20	10.1
Total	199	100.0

Tables 12 shows responses on whether or not BCCMs are regarded as potential agents for the delivery of public goods and services in partnership with government. The majority (63.3%) of respondents said that they felt that conditions are conducive for the adequate delivery of BCCMs' services to their communities. This is in light of the challenges facing these communities and what these churches can do. However, this study goes beyond this to examine whether or not these churches have taken on social responsibility; if so, how they have done this, and, if not, why this is the case?

Section 6.4

Establishing BCCMs' Efforts for Community Development and Service Delivery towards Welfare Challenges and Pressing Social Problems like HIV and AIDS

This section presents the current efforts of BCCMs identified in responding to specific welfare challenges in the communities under study in order to measure their social relevance and potential for service delivery and economic development. The BCCMs' social responsibility is measured by their involvement in addressing basic needs and services, spiritual needs, social welfare generally, and undertaking programmes directed at poverty alleviation and development.

Table 13: Whether BCCMs are contributing in any Way to Reducing the Prevalence of HIV and AIDS?

Reducing HIV and AIDS Prevalence	Frequency	Percentage
Yes	171	85.9
No	28	14.1
Total	199	100.0

The majority of the respondents (85.9%) agreed that these churches are contributing to reducing the prevalence of HIV and AIDS (see table 13 above). A respondent from JCF church in EL said, *"they teach against adultery, fornication, promiscuity, and encourage faithfulness to one's spouse and abstinence to the unmarried and the youth, while making people aware of HIV AND AIDS and how to prevent the spread of it"*. Similar responses were observed from most church members from both JFC and GNCC and as well as community members in both towns. In order to verify the reliability of such responses, respondents were asked to explain why they say these churches are contributing to reducing the prevalence of HIV and AIDS. Table 14 below presents the given explanations. FBOs' involvement in programmes to combat and manage HIV and AIDS is not new and is therefore expected and

welcomed (Blackman 2007; Eastern Cape Department of Health News[34] 25.05.08; and Religious Reflections on the Millennium Development Goals 311, 2005).

Table 14: Explanations for BCCMs playing or not playing a role in reducing the Prevalence of HIV and AIDS

BCCMs' Role in Reducing HIV and AIDS	Frequency	Percentage
14.1. These churches teach morals, discipline, faithfulness and abstinence, as they teach openly about sexual matters	86	43.5
14.2. BCCMS support victims and encourage disclosure and acceptance	20	10.0
14.3. Awareness programmes are done and the youth is involved in the programmes	37	13.5
14.4. BCCMs pray for HIV positive people and believe in God for the healing	22	11.0
14.5. They have the relevant people for the needs of society	12	6.0
14.6. This is something BCCMs should do, but at the moment they have done nothing	10	5.0
14.7. They are based in areas affected by the disease so they cannot ignore the need	9	4.5
14.8. They are just causing confusion by discouraging people from taking medication	13	6.5
Total	199	100.00

In order to understand the practical contributions of these churches, their efforts in reducing HIV and AIDS prevalence was assessed in both study areas and the responses from all the targeted units of analysis were captured (see Chapter 4, methodology). Makiwane and Chimere-Dan (2010:93) report that, "data for 2008 show a substantially higher rate of prevalence among women in both 15-19 and 20-24 age groups, and 41.9% of estimated HIV and AIDS related deaths in 2009". This makes HIV AND AIDS a social problem that calls for intervention.

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[34]Eastern Cape Department of Health News http://*www.ecdoh.gov.za* [accessed 15.07.09]

The reasons why respondents felt that these churches are doing something to combat HIV and AIDS are explained as follows:

14.1. These churches teach morals, discipline, faithfulness and abstinence, as they teach openly about sexual matters

Most respondents highlighted the following in support of 14.1: that the BCCMs talk openly about such issues in their services and they also host workshops on HIV and AIDS. In these workshops and in pulpit teachings they speak openly about sex in order to minimize exposure and vulnerability to infection; they also preach abstinence before marriage, and encourage marriage and being loyal to your spouse. Respondents also noted that these churches teach a lot about morality (which to them meant encouraging good behaviour, decency, honesty and integrity) and 'ubuntu' (caring for others). Even elderly people whose views were captured as well as local government officials agreed that these churches have an impact on combating HIV AND AIDS. They are also able to talk to young people effectively on such topical issues (see discussions 13 and 15).

14.2. BCCMS support victims and encourage disclosure and acceptance

Respondents noted that BCCMs provide support and counselling to people living with the virus in the following ways: community-based centres at which to stay; providing utensils, clothes and food; and people from the church working as voluntary home based care givers to provide treatment and care. They also organize support groups and encourage people to disclose their status and seek help. On World AIDS Day they invite speakers from relevant departments and NGOs to create public awareness and to discuss how to live with the virus. The churches provide counselling on how to live a productive, positive and healthy life with the virus, for example married people with the virus are advised to 'condomize' and remain faithful and people are encouraged to join or start community projects like sewing and farming in order to earn an income and remain physically active.

14.3. Awareness programmes are conducted and the youth is involved in these programmes

Awareness programmes target both youth and adults in the areas under study. Youth gatherings are held in the community and at church, while adult workshops are organized and elderly people from the communities are encouraged to attend. At the JCF church in EL, congregants noted that relevant people, organizations and health professionals share the platform with church people at these gatherings and talk to people about HIV AND AIDS, how to prevent infection and the spread of the virus and how to manage it when infected. The respondents from PE also noted that the awareness programmes are conducted every year by the church.

14.4. BCCMs pray for HIV positive people and believe in God for healing

Community and church members noted that the BCCMs hold healing sessions and prayers to support those infected and affected by HIV AND AIDS. From my observation during healing services in these ministries, pastors always say that God heals every disease, even HIV and AIDS and people believe that prayer heals HIV and AIDS. Church members from both study sites highlighted this point. Furthermore, church leaders noted that they offer a holistic approach which addresses the problem at a social, personal and spiritual level. As noted earlier, the BCCMs believe that they have supernatural power to overcome all social evil and that prayer unleashes the power to deliver and heal people.

Although it would be interesting to follow up evidence of claims that prayer heals HIV and AIDS, this is a question for another study as it outside the scope of this study.

14.5. They have the relevant people for the needs of society

Respondents from the BCCMs noted they have people from all walks of life in their congregations, some who are employed in professions relevant to combating HIV and AIDS, thus providing an effective platform for awareness and support. They also noted that members of the community that attend these churches can be educated on HIV and AIDS and that the BCCMs invite counsellors and health professionals to address their services.

14.6. This is something BCCMs should do, but at the moment they have done nothing

In contrast, some respondents indicated that, while BCCMs ought to be responding to the HIV and AIDS pandemic, they have done nothing. These respondents argued as follows, *"This is what we expect from the people of God but in 'my' area they do nothing, they only care for their relatives and friends"*. Others stated that the BCCMs are too spiritual, are always in church praying and are not involved in community issues; they claimed that the BCCMs had either not spoken about the subject in their church, or only mentioned it briefly; is still an uneasy topic. In responding to this question, a respondent from the PE church simply said, *"oh help us God"*. This expressed people's despair at the passiveness of some of these churches on this issue while much help is needed. Finally, there were those who felt that the churches need to do more on this issue as their current efforts are selective and are not felt by all who live in the communities where these churches exist. The above exposition answers the question of how BCCMs handle their social responsibility and how their efforts are perceived by beneficiaries. These issues are addressed in chapter 7.

14.7. They are based in areas affected by the disease so they cannot ignore the need

Some respondents indicated that it was inevitable that these churches make such a contribution as they are based in areas severely affected by the disease. The National Department of Health of South Africa (2012:6-7) indicated that the HIV AND AIDS infection rate in Buffalo City was 34.1% in 2011. The respondents provided the following reasons for the churches becoming involved: the death of economically active people and parents due to the virus has caused poverty to escalate in the area and such challenges cannot be ignored; Christians should be touched by those who suffer and therefore they are part of the solution; BCCMs are run by people from these communities who are acquainted with the challenges facing communities and families; hence they assist government in fighting the spread of HIV AND AIDS.

Apart from the explanations provided by the respondents, it is clear that these BCCMs exist in areas confronted by challenging socio-economic problems.

The promising efforts they have made thus far prompted me to explore whether their efforts could be extended to the platform of a CSO and how this could be done. The fact that these ministries have a visible following in the communities under study further motivates an examination of whether or not they could be agents that work with government for service delivery. Since they are already involved in their own capacity, could their efforts be formalized with government and other agents for service delivery in order to guard against the unintended problems that emerge when social organizations work for people without public accountability? The suggested approach to such a partnership is presented in Chapter 7 of this thesis.

14.8. They are just causing confusion by discouraging people from taking medication

Some respondents argued that in some of these churches, when you are prayed for, they tell you to confess that you are healed and if you continue taking medication after you were prayed for then you are told that you do not have faith and you will not receive your healing, but remain sick and then die. Buffalo City local government officials expressed similar concerns (see point 7.6 and table 7) when they noted that BCCMs interfere with government's efforts to reduce the spread of HIV AND AIDS as they undermine the message put out by health promotion workers. They also claimed that the BCCMs discourage people with chronic illnesses from taking their medication. This is just one example of the observed problems that undermine these ministries' social responsibility; such problems can be addressed by considering alternative approaches such as those suggested in chapters 3 and 7 of this study that would enable the BCCMs to achieve more desirable outcomes from their efforts.

Table 15: Rating the change in HIV AND AIDS stigma (discriminating   and labelling) in the area after the intervention of BCCMs

Change of HIV AND AIDS Stigma	Frequency	Percent
Going up fast	26	13.1
Going up slowly	30	15.1
Do not know	46	23.1
Going down slowly	76	38.2
Going down fast	15	7.5
No change	6	3.0
Total	199	100.0

Stigmatization of those infected and affected by HIV AND AIDS is a nationwide problem. Table 15 above shows that the largest group of respondents felt that the BCCMs' efforts resulted in the reduction of stigma, but at a slow rate. An elderly female respondent from uMdantsane community in EL said that, *"besides the fact that these churches teach against sexual immorality they also show support for the infected and care for them through their home based care efforts".* The JCF elder for the youth indicated that, o*n Youth Day (June 16), the church hosts an HIV AND AIDS awareness campaign for the youth and invites health workers, social workers and motivational speakers who teach and guide the youth on purposeful living and humanness.* This, he says, *has helped their young people not to despise those infected but to understand them as children of God and to befriend them.*

In similar vein, an elderly Presbyterian woman from uMdantsane Township said *"the support and care that these ministries show for 'abantu benculaza' (meaning HIV AND AIDS infected people) in the community, has removed the fear and seclusion that use to be for the infected; now we know that with love and care we can coexist with these people without fear of being infected as we are informed on how to care for them and ourselves too".* She added that "*one infected young girl who lost too much weight and had no support and food, was taken by the JCF ministry and has been attending services, and now she looks pretty and dresses nicely; no one can tell by appearance that she is*

living with the virus, she is just like all the other children who are not disadvantaged".

Section 6.5

Evaluation of BCCMs as a Service Delivery Agent in the Eastern Cape

This section presents the respondents' assessment of the BCCMs' service delivery and community development efforts. This assessment is presented through four different topics: where respondents evaluate the efforts of these BCCMs in working with government, other agents of service delivery, the level of satisfaction and finally, areas for improvement.

This assessment will enable me to answer the question of whether BCCMs are seen by the public as effective drivers with other service delivery agents and how these ministries express their social responsibility in order to explore the current and potential efforts of these churches and determine the possibility of them becoming CSOs for service delivery in the Province.

6.5.1. BCCMs Working with Government on Service Delivery

Table 16: BCCMs operating in the areas Collaborate with Government Departments in service delivery

BCCMs collaborate with government in service delivery	Frequency	Percentage
Strongly agree	27	13.6
Agree	74	37.2
Do not know	61	30.7
Disagree	13	6.5
Strongly disagree	16	8.0
Somewhat or to an extent	8	4.0
Total	199	100.0

Table 16 above shows that although a number of respondents agreed that the BCCMs collaborate with government departments in delivering socio-economic services, just over 30% percent of the respondents stated that they

did not know the answer to this question, even though they live in the same communities as the others respondents.

Although 37.2 % of the respondents agreed that the BCCMs collaborate with local government in service delivery, I observed that these churches' involvement in local government's efforts in Kwa-Magxaki was almost by chance (this is discussed further in Chapter 7). Even then, it was never a formalized activity. This speaks to the core of this study, especially since, as has been noted, national government has expressed the need for formal collaboration. Despite this, the churches, including BCCMs operate within their own competencies and mostly in response to their own members' needs.

Table 17: BCCMs interfere in or supplement government programmes

BCCMs interfere in or supplement government programmes	Frequency	Percent
Interfere	23	11.6
Supplement	112	56.3
Do not know	34	17.1
Not sure	30	15.0
Total	199	100.0

Table 17 shows that the majority of the respondents (56.3%) felt that the BCCMs supplement government service delivery programmes in their communities; however, 11.6% felt that they interfere and the remainder either did not know or were unsure. In order to understand the reason for such different responses, respondents were asked to explain their responses (table 18 below). Table 7 shows that concerns were raised regarding health issues and health promotion. I present suggestions that could minimize interference while enhancing cooperation and collaboration between BCCMs and government for improved service delivery. This would determine whether or not BCCMs can become CSOs for service delivery in the Province.

Table 18 Explanations for BCCMs' Interference in Supplementing Government's programmes:

Explanations for BCCMs' Interference/Supplementing Gov.	Frequency	Percent
18.1. Every community needs both government and churches for its balanced existence	27	13.5
18.2. Advance Government's intentions by filling the gap in service delivery	61	31.0
18.3. By presenting alternative solutions that draw people's reliance away from government	23	11.5
18.4. Present a platform for citizen participation in service delivery	32	16.0
18.5. Have not witnessed any interaction between them and government	28	14.0
18.6. Not Applicable	28	14.0
Total	199	100.0

18.1. Every community needs both government and churches for its balanced existence

 Some respondents felt that BCCMs provide what the government cannot in the form of moral regeneration and a self reliant society. On the issue of moral regeneration, some respondents argued that government makes the law, but the church awakens people's consciousness of that law and they become law abiding citizens. In some aspects of service delivery, such as community welfare, BCCMs are said to be providing the same range of services as government (see tables 13 and 14 under section 6.4 and point 18.2 and the discussion on table 18 above). Others see the BCCMs as the spiritual power of the nation; this was mostly captured by BCCM leaders and congregants. A JCF elder from EL expressed it in this way "*a praying nation have both the natural and spiritual weapons to fight all social evils and work towards the perfect society"*. Finally, many local government officials and community members felt that the BCCMs are needed irrespective of whether the government delivers services or not, and that they have a moral obligation towards both government and communities.

18.2. Advance Government's intentions by filling the gap in service delivery

In explaining this point, most respondents were of the view that BCCMs are not there as a substitute for government but to make the work easer for the government; this is expressed in their cooperation with government. This way of working was noted in education. The JCF church adopts schools for success, and has a learner support programme that provides for school fees, uniforms and stationery, as well as feeding schemes and tutorship programmes. In terms of security and crime prevention/reduction, BCCMs encourage moral regeneration in communities which produces governable people. The respondents noted a reduction in corruption and 'gangsterism', especially in uMdantsane Township where JCF operates. Turning to health, BCCMs are involved in HIV AND AIDS and TB programmes. This was witnessed in both study areas (see 9.3 of table 9 discussions and table 15 discussions). In the area of community welfare, these churches are involved in and assist with prison programmes, orphanages and old age homes, and provide relief for the poor and the hungry.

In community development and job creation, BCCMs are said to have opened up a platform for public participation towards the goal of a self-reliant society; for example, they employ people from the communities to serve in the church as well as for their community programmes. Their efforts to produce productive people in the community are seen as making people more creative and initiating their own development instead of waiting for government. A community member in uMdantsane said that, *"their community development initiatives are also directed to the youth and now our young people are more focused to life and appreciative to prosperity"*.

Finally, some respondents were of the view that the BCCMs are doing what government is supposed to do. The BCCMs are therefore filling the gap. This demonstrates the challenges confronting the government in service delivery and is the reason why government has called on FBOs like churches to partner with it for improved service delivery. Hendriks *et al* note that, "government has realized that alone it cannot fulfil the goal of a self-reliant society" (Hendriks *et al* 2004). At the time that this study was conducted, local government officials were still referring to the sayings and initiatives of Minister Z Skweyiya who was the minister of Social Development in the

Province during 2001, regarding the involvement of FBOs and churches with local government in service delivery (see Chapter 1). In the public eye there are activities that should be assigned only to government, such as policing, and infrastructure such as housing, water supply, etc. Some respondents felt that if other sectors have to become involved, then government has failed. This means that government's intention of public participation in government issues has not been realized in these communities. There seems to be suspicion among the general public regarding the motivation for the BCCMs' service delivery efforts. This is due to the fact that their intentions are not clearly defined. This relates to whether or not these ministries qualify to be CSOs that can work with government in service delivery.

18.3. By presenting alternative solutions that draw people's reliance away from government

Some respondents feel that BCCMs interfere in government, by presenting alternative solutions that draw people's reliance away from government to them. The explanations of this point are as follows: Most people who are members of the BCCMs listen to their leader and this introduces a different perspective of the community. This tallies with the views of church members presented in point 7.5 of the discussion on table 7, that they will do whatever their leaders tell them because they are not subject to government but to God's law if government conflicts with that law. Church people see the BCCMs as the voice against ungodly laws, while some community members say that they are undermining the human rights of gay partners and sex workers as well as stopping people from practising their reproductive rights of abortion, yet they are not going to support the babies.

Finally, the BCCMs present a threat to how government is viewed by people; for example, it is said that BCCMs like to challenge government in the hearts of people through sayings things like, the government has tried and failed but we are here to do what they could not do, the only hope for now is a godly government; and Christians work with integrity which makes the nation productive, while government is characterized by corruption and setbacks in development and service delivery.

Respondents from the communities highlighted that instead of working and cooperating with government, BCCMs capitalize on government's faults and

failures in order to lure people away from supporting government. This does not bode well for government's intention to work with churches as part of civil society; rather it presents a competing platform as in the political arena, where political parties oppose each other in order to govern the nation.

18.4. Present a platform for citizen participation in service delivery

This was explained as encouraging people to participate in government and community programmes. The respondents who are church members noted that they are encouraged to be good citizens, to be independent and not depend on government's grants, and motivated to do something for themselves. The youth is motivated to be active, go back to school and be skilled. In the long term, this would result in the 'self reliant society' desired by the government. BCCM members said that *they will do whatever their leaders tell them ......* because for them, *their leaders are God's voice and tell them what is right....* (See 18.3, table 18 and 7.5, table 7).

18.5. Have not witnessed any interaction between them and government

Some respondents said that they had not witnessed any interaction between the BCCMs and government. They stated that the government and BCCMs acted independently in assisting communities and that they had also not witnessed any interaction between the BCCMs and other CSOs/NGOs in terms of service delivery.

Table 19: Movements such as BCCMs should Receive Government Approval for their Service Delivery Efforts

BCCMs granted Government's Approval	Frequency	Percent
Strongly agree	68	34.2
Agree	74	37.2
Do not know	28	14.1
Disagree	16	8.0
Strongly disagree	13	6.5
Total	199	100.0

Table 19 looks at whether BCCMs are seen and accepted as an effective agent for the delivery of public goods and services that can partner with government. This is measured by the respondents' answers on whether they think BCCMs should be granted government's approval for their service delivery efforts. This is related to the question of whether or not conditions of service delivery participation are conducive for the adequate delivery of BCCM's services to communities. Table 19 shows that most of respondents agreed that movements such as BCCMs should receive government approval for their service delivery efforts (34.2% strongly agreed and 37.2% agreed) This is also supported by the majority of respondents (63.3%) in table 12 above who stated that conditions of service delivery participation are conducive to the adequate delivery of BCCMs' services to their communities. Tables 12 and 13 provide a positive view on whether BCCMs could be accepted by the general public as agents for service delivery in their communities.

Even if these ministries are of the opinion that they could be effective drivers for such a responsibility, this cannot be assumed and it needs to be established whether or not potential beneficiaries share this viewpoint.

6.5.2. BCCMs Working with other Service Delivery Agents

Table 20: The Relationship between BCCMs and other Service Delivery Agents in the Community

Description of the Relationship	Frequency	Percent
Very Good	35	17.6
Good	46	23.4
Do not know	84	42.0
Bad	9	4.5
Very Bad	6	3.0
In between	19	9.5
Total	199	100.0

It was alarming to note that most of the respondents were not aware of any relationship between the BCCMs and other service delivery agents, since all CSOs have been called upon to collaborate. Explanations for this include these churches' tendency to isolate themselves from other churches, government, CSOs and NGOs and the fact that they are standalone ministries that have readymade packages of community support with no particular plan for service delivery whose efforts are *ad hoc*. Table 21 below provides explanations for the responses in table 20.

Table 21: Explanations of the Relationship between BCCMs and other Service Delivery Agents

Relationship between BCCMs and other Service Delivery Agents	Frequency	Percentage
21.1. Good working relationship based on partnerships without conflict	31	15.5
21.2. No relationship yet but promising	6	3.0
21.3. Relationship is good but with challenges	17	8.5
21.4. Negative relationship	4	2.5
21.5. Collaborates well with other agents to bring positive changes for communities and individuals	41	20.5
21.6. BCCMs are selfish and lazy; they interact with other parties for their interests and intentions only	13	6.5
21.7. BCCMs focus only on their people, not the whole community	32	16.0
21.8. Do not relate at all	19	9.5
21.9. Do not know	36	18.0
Total	199	100.00

In order to understand these descriptions of the relationship between BCCMs and other service delivery agents, respondents were asked to explain their responses in table 21 above. This verification is important to measure the actual and potential extent of BCCMs' service delivery efforts, as well as to understand the channels of cooperation used by these churches.

21.1. Good working relationship based on partnerships without conflict

In explaining this point, respondents noted that they had never witnessed a quarrel between BCCMs and other service delivery agents, when they happened to come across each other in rendering services to the same community. They sometimes serve together in community-based programmes, such as welfare and they do not quarrel. Although this is a positive reflection, it is clear that this interaction is by chance; there are no defined forms of interaction and no set goals for combined efforts. I observed at both the study sites that the BCCMs have no formal action plan for service delivery and thus have no policy on how to work with other service delivery agents in the area. The local governments and NGOs/CSOs included in the study do have

policies on interaction with all sectors of civil society including churches or FBOs, but, as observed at the study sites, the BCCMs have not used these channels of cooperation, nor do they seem to mind their presence. They work on their own in their own space on what they regard as demanding their attention. Some respondents from the church in EL concurred with a JCF pastor, who said that, *"the relationship is good because wherever we go they know we are not competing with them but we are there to complement them"*. A senior pastor from the GNCC church in PE said, *"other agents in our area have come to realize that joining their efforts with BCCMs give them a broader approach to achieve their goals"*.

Finally, community members from both sites felt that these BCCMs work well with community-based organizations on community development. A respondent from the PE community even indicted that, *"whenever the 'stokvel' members come together for a meeting in our area, they always ask one of the BCCMs' members to bless their meeting"*. A business person from the PE community stated: *"business trusts the church to disseminate their contributions accordingly and the community understands that the church is a solution, so they know where to run for help"*.

21.2. No relationship yet but promising

Most respondents from both communities and the church were of the view that, there is hope for a positive relationship because of the extent of these churches' contributions; their effort is welcomed and desired. Some respondents, especially church members and church leaders were of the view that if BCCMs were given a chance and support to connect more with other service delivery agents, this would bring much-needed relief of community needs. Respondents made suggestions on what should be done to encourage such a relationship. These included: that communities involve local churches in programmes in their areas; public awareness campaigns to introduce such interactions, BCCMs should formalize their interaction with other service delivery agents and they should adopt a partnership approach to service delivery.

21.3. Relationship is good but with challenges

Some respondents felt that the level of cooperation was still limited and small-scale; for example, it is mostly witnessed when there is a burial. A local government official in EL felt that, "*improvements still need to be done as some departments do not trust the church anymore because of previous mistakes of other churches.*" The readiness of BCCMs to work as a CSO for service delivery also requires the readiness of other service delivery agents such as NGOs to welcome interaction with these ministries.

21.4. Negative relationship

Other pointed to a negative relationship between these churches and other service delivery agents. Respondents at both the study sites said that they had noticed that the interaction between BCCMs and other service delivery agents has the following characteristics: misunderstanding and mistrust, undermining and little love between BCCMs and other service delivery agents. An elderly woman from the PE community said, "*other agents reject BCCMs because BCCMs have a tendency of not keeping promises*".

21.5. Collaborate well with other agents to bring positive changes for communities and individuals

In contrast to the responses in point 21.4, there were indications that there was good collaboration between BCCMs and other service delivery agents in bringing about positive changes for communities and individuals. Their explanations of this point reflect those given under point one of table 7 above, with the addition that BCCMs are not yet fully accepted but are slowly making inroads into the community. The different responses allow for an assessment of the present and potential interaction between BCCMs and other service delivery agents. This is done to measure the readiness of BCCMs, the service delivery agents with whom they interact and the general public to achieve consensus on their modus operandi.

21.6. BCCMs are selfish and lazy; they interact with other parties for their interests and intentions only

The respondents who subscribe to this point of view felt that BCCMs focus mainly on their own members; do nothing for others; discriminate against non-church members and will only help if one joins the church.

This concurs with some of the explanations given in tables 5 and 9 above that, *"their efforts are selfish and based on marketing for members"*; some local government officials in Buffalo City Municipality also expressed the fear that these churches would use interaction with government to market themselves and to manipulate people; and that they would present themselves as the government approved church in the area, as if government expects people to be members of such churches in order to have access to the services it renders (see discussion in point 5 of table 21 above).

21.7. BCCMs focus only on their people, not the whole community

Respondents' explanations on this point were that they had not witnessed any church contributions which cover the whole community. A community member from EL noted, *"we only hear testimonies of their own members when they preach to us that the church such and such for them"*. Additional explanations given concur with those discussed under point 6 of table 21 above. This shows that this platform is not yet developed and needs conscious action on the part of the parties towards better service delivery.

21.8. Do not relate at all

The fact that some respondents felt that the BCCMs and other service delivery agents had no relationship at all, shows that there is a need to consciously work on channels of interaction between these parties. The respondents did feel that BCCMs and other service delivery agents share a common goal and need one another. Others felt that such interaction was impossible, as BCCMs are religious organizations and service delivery agents are social organizations. A local government official in EL sais that, *"BCCMs and other agents for service delivery, like NGOs are like two different people with two different views on one goal, which is to better people's lives"*, adding that, *"at the moment to both parties, it seems less complicated to work without the other, as a result it is rare to hear an instance where these churches are working directly with service delivery agents in communities"*

21.9. Do not know

It is also relevant to note that some respondents from both study areas were unable to respond to this question as they did not know if there was any such relationship. As observed, these ministries offer their services without prior consultation with the community members who benefit from them. Secondly, their services are not directed at the whole community but a few individuals, mainly from their congregations. This demonstrates that at the present moment these ministries are not yet ready or qualified to take on the role of CSOs for service delivery. I observed that their efforts do not yield the long term goals of community development and empowerment[35].

6.5.3. How Satisfied are People with BCCMs as Service Delivery Agents?

Table 22: Movements such as BCCMs are Effective Service Delivery Agents in the Eastern Cape Province

BCCMs Effective Agents	Frequency	Percentage
Strongly agree	40	20.1
Agree	84	42.2
Do not know	54	27.1
Disagree	11	5.5
Strongly disagree	10	5.1
Total	199	100.0

The majority of the respondents agreed that these churches are effective service delivery agents in the Province (see table 22 above). However, a fairly large number of respondents (27.1%) said that they did not know whether this was the case or not.

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[35] See recommendations, Chapter 7

This reflects the fact that the majority of South Africans put more trust and confidence in their church than the government. An HSRC study (2000:1-2) found that the church was rated highest out of all South African social institutions in terms of trust in its public responsibility (74% in 2000). The Independent Electoral Commission (IEC) was second, signifying that churches enjoy significantly more credibility than government institutions.

Table 24 below shows that similar views are held by members of the communities in which BCCMs are seen as having the potential to act as service delivery agents. The BCCM's contributions outlined earlier (tables 18, 19, and 29), show that these ministries have a role to play in the promotion of child and old age welfare in their communities as well as in the promotion of HIV AND AIDS awareness and knowledge (see tables 13, 14, 15 and 30). Having noted this, it is important to qualify this exposition by measuring respondents' level of satisfaction with the BCCMs in their areas. This is in order to ascertain whether or not these churches can be effective drivers of service delivery in the Province.

Table 23: Explanations on the Level of Satisfaction with BCCMs as well as suggested areas for Improvement

Explaining Satisfaction	Frequency	Percentage	Explaining Dissatisfaction	Frequency	Percentage	Room for improvement	Frequency	Percentage
23.1.Agents of change for community development	30	15.0	23.5.Focus on money	10	5.0	23.11.On Commitment to community Development	17	8.5
23.2.Improvement of people's lives	16	8.0	23.6.Contradictory lifestyle	6	3.0	23.12.If BCCMs can work together even if they have different names	20	10.0
23.3.Accommodative to everybody	20	10.0	23.7.Competition, divisions and poor organization	20	10.0	23.13.To present a nation building vision	10	5.0
23.4.Give attention to the youth	29	14.5	23.8.Lack of cooperation with other churches	10	5.0			
			23.9.Too spiritual	6	3.0			
			23.10.Not believing in these churches	5	2.5			

Table 23 above presents respondents' explanations for being satisfied or dissatisfied and suggestions for improvements. Further discussions on the areas of improvement by BBCCMs are interrogated in Chapter 7 where data is blended together to make substantial argument.

23.1. Agents of change for community development

Some respondents see these churches are agents of change for community development. The respondents noted that BCCMs attend to the needy and hungry by giving food parcels and clothes, by bringing hope to HIV AND AIDS victims, playing a vital role in crime reduction, being key players in

family reunifications, healing the sick, assisting with funds for school and assisting the unemployed.

23.2. Improvement of people's lives

The BCCMs are seen to be improving people's lives socially, spiritually, behaviourally and financially. This is witnessed through people's development of a personal relationship with God which then impacts positively on other spheres of their wellbeing. Most church members, as well as the church leaders believe that BCCMs' preaching of the gospel presents a holistic approach to a person's general wellbeing.

23.3. Accommodative to everybody

Respondents who supported this argument felt that the BCCMs are amiable, encouraging, uphold unity, and loving, caring and supportive. The all-inclusiveness of these BCCMs can be seen as a good way of gaining rapport for their desired role of meeting people's needs through service delivery and community development.

23.4. Give attention to the youth

Finally, some respondents felt that the BCCMs give attention to the youth and address their challenges, through youth development programmes dealing with sexuality, education, employment/unemployment, HIV AND AIDS and crime. Swart's (2005) study of two communities in the Western Cape, Paarl and George found that, "In both these communities, which are similarly characterised by the population's dominant affiliation to the Christian faith and a dense distribution of churches the residents in general appear to be highly satisfied with the role that religion as a sector has been playing in their communities and in their own lives".

In contrast to the above, some respondents expressed their dissatisfaction with these ministries. Table 23 shows that some respondents felt that BCCMs:

23.5. Focus on money

Here these ministries are labelled as 'money making schemes' at the expense of their congregants. Community members as well as some church members stated that BCCMs' pastors call for money constantly and have luxurious

lifestyles while they have no education or jobs. Local government officials in EL also emphasized this point. Furthermore, local government officials from both study sites observed that BCCMs do not work together even when they operate in the same area and that they market themselves and compete for members in order to ensure their income (See discussions on tables 5 and 9).

23.6. Lead lifestyles contradictory to their preaching

The most common issues noted under this heading were greed, being a money making scam (table 5), competition, undermining other churches and religions, disrespecting culture and the elders, manipulation, poor organization and poor financial management. Such characteristics do not support the idea of BCCMs acting as agents for the delivery of public goods because, unlike government, they do not demonstrate public representation and interests (see discussions on tables, 5, 6, 7, 9 and 26).

23.7. Competition, divisions and poor organization

This is also noted in table 26. These issues do not present BCCMs as having the required characteristics to represent public interests. They will therefore not qualify as CSOs for service delivery in the Province unless these issues are addressed.

23.8. Lack of cooperation with other churches

Since these are standalone ministries, they lack cooperation with other churches. This is a huge disadvantage, as this study examines their viability as a community platform for service delivery. As noted earlier, government cannot cope with service delivery on its own; hence the call for all social institutions, including CSOs, NGOs and churches to work together. It is not only impossible but somewhat presumptuous and unrealistic for any ministry to think they can handle this social responsibility alone. Reference was made earlier in this study to mainline churches who have successfully worked together and with other social forces and institutions to influence democracy in South Africa, resulting in the 1994 democratic elections.

23.9. Too spiritual

BCCMs are perceived to be too spiritual, tending to turn a blind eye to real life issues. This causes them to neglect people's earthly needs. An local

government official in EL observed that, *"BCCMs only talk of a better tomorrow in heaven while maybe justifying what they term 'troubles of the present moment' which can never be compared to the glory and joy awaiting in heaven"*. This attitude is not conducive to the BCCMs addressing the socio-economic challenges of the present, as they approaches such challenges from a spiritual rather than a practical perspective.

23.10. Not believing in these churches

Some respondents said that they do not believe in these BCCMs, that they lack the historical dignity of a Christian church, that they are too noisy and that they have a tendency to hold very long services that do not cater for family needs. The indicators of people's dissatisfaction shown in this table tally with the weaknesses of these churches presented in table 26 below.

Finally, some respondents expressed a measure of satisfaction with the BCCMs and pointed to the need for the following improvements:

23.11. Commitment to community development

This agrees with points 6, 7, and 9 above that BCCMs' efforts do show a level of commitment to improving people's quality of life. However, such commitment is undermined by the fact that their efforts are often limited to a few individuals rather than targeting the whole community that needs the services they offer. These efforts are evaluated in this study in order to establish how they take on social responsibility and whether or not their methods qualify them to become CSOs. In this instance, even if there is evidence that the BCCMs are making an effort to improve people's quality of life the way such efforts are expressed does not justify CSO status for these ministries.

23.12. BCCMs should work together even if they have different names

This is seen as the most effective approach to community development. However, the BCCMs fall short of achieving this target. Table 26 lists this as a weakness of these ministries. Even local government sees this as the only possible strategy for a partnership with these ministries as it does not want to be seen to be promoting a particular church over others.

23.13. Present a nation-building vision

Some respondents at both study sites expressed concerns that these BCCMs are self-centred and that they need to adopt a nation building vision that does not only focus on their congregants. This requires a united effort, but the nature of BCCMs as standalone churches makes it difficult to guarantee such a vision.

Table 24: Observations on BCCMs as Service Delivery Agents

Observations on BCCMs	**Frequency**	**Percent**
24.1. Attend to welfare issues in communities	46	23.0
24.2. Sometimes BCCMs and government differ in their ideas and this results in a lack of cooperation	38	19.5
24.3. BCCMs are promising but their resources are limited	29	14.5
24.4. Assist the government in promoting moral regeneration	40	20.0
24.5. BCCMs are not effective in service delivery in the Eastern Cape	20	10.0
24.6. Empower people	10	5.0
24.7. Do commit to service delivery but their contribution is not satisfactory	3	1.5
24.8. Not applicable	13	6.5
Total	199	100

In order to determine how BCCMs are perceived as service delivery agents, respondents were asked to provide their perceptions of BCCMs as service delivery agents in their communities. Table 24 presents these observations. The question the following data address is: are the BCCMs seen and accepted

by the general public as effective delivery agents that can work with government to address issues of concern at community level?

24.1. Attend to welfare issues in communities

Respondents pointed out that the BCCMs are involved in the following activities: HIV AND AIDS and crime awareness campaigns in communities; assistance to schools, prisons, hospitals, orphanages, and old age homes; solving family problems and issues; youth development and recreational programmes to produce purpose driven young people; fighting poverty and providing food parcels, care for the poor and hungry and creating jobs; moulding citizens to become responsible; giving shelter to people and assisting with housing, and encouraging 'Ubuntu' (meaning caring and sharing your world with others) and moral regeneration.

24.2. Sometimes BCCMs and government differ in their ideas and this, results in a lack of cooperation

BCCMs operate by themselves, based on their own resources and means. This is due to what I observed as the lack of a formal platform with government in their efforts. A local government official in EL pointed out that, *"since BCCMs have no command to government they lack its support although these churches are rendering services that are a responsibility of government, to ease the indispensable load to government"*. Moreover, local government officers from both municipalities in the study noted that for these churches to have a say or to work with government, they need 'political representation' (see discussion on point 5 of table 24); BCCMs do not have such representation and are not working towards it. When they do work with government it is more by chance than as part of a platform.

24.3. BCCMs are promising but their resources are limited

Respondents' made the following observations: if the BCCMs were to receive proper training and support, they would be more effective; their efforts need to be coordinated and they need to unite for service delivery purposes; and their efforts are promising because they work with people at grass-root level. Swart (2004:329) states: "Generally speaking, I believe that the churches and their congregations find themselves locked in what we may call *works of charity*, works of social relief, Christians and their churches are locked within a charity

mode of thinking and practice and they do not know how to go beyond such mode". He adds that, "this is what the churches have always done best and what they continue to do best, but this is not responsible community renewal". Swart (2004:329) also observes that, "our attempts to reach out to our fellow human beings in need, to relieve social need, are not changing this world for the better, they cannot, because they are only works of relief, works of charity". It is clear that the BCCMs are still developing their service delivery efforts and that they have potential to have a greater impact if they address the current challenges.

24.4. Assist the government in promoting moral regeneration

These churches promise to deliver not only consumable services, but people's consciousness of what is socially defined and accepted as right and wrong. Respondents felt that BCCMs are helping the government to promote moral regeneration in the following ways; discouraging bribery, favouritism and corruption, helping government to promote morality by passing godly laws, and being vocal in their opposition to abortion, and 'ukuthwala'[36]. Furthermore, they are loyal and trustworthy, thereby serving as an example to others.

Even in this era, community members and government officials still look to the churches to protect the moral fibre of our society and to promote morality. However, there is a contradiction in that, as shown in tables 5 and 9, BCCMs are also perceived to practice favouritism and as using their welfare efforts to market for members.

24.5. BCCMs are not effective in service delivery in the Eastern Cape

The respondents who were of the opinion that BCCMs are not effective in service delivery in the Eastern Cape provided the following reasons: most of the BCCMs do not care about people; and they focus on teaching people about God and do not really play a role in service delivery. One respondent said *"they do scripture but silent about other things that pertain to being involved in community welfare and development"*. It was also noted that these ministries have no forum to serve as a platform for their efforts in

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[36] Forced marriage, mostly practiced by the Xhosa ethnic group in the Eastern Cape

communities. The respondents highlighted areas for improvement. These include building and sponsoring home based centres for people suffering from chronic illnesses and for physically challenged people and working together with social workers in these projects; hosting awareness campaigns that teach community members to care for the environment; more public participation; being more visible and accessible service centres that work with government for better service delivery; influencing political decisions; participating in workshops and training in order to become service delivery agents; introducing sport-related activities for youth; obtaining financial support and sponsorship from the business community to finance their community efforts; building orphanages and old age homes; creating more community projects and strategies to fight poverty; and, finally more youth development programmes.

24.6. Empower people

It was noted that BCCMs have a promising track record in assisting communities with service delivery and for motivating individuals to be positive and productive and not to wait for government. A JCF congregant explained that they *"have seen BCCMs as the best agent, because they are inclusive by having children, youth, adults, educated and uneducated all under one roof"*. A community member from EL said, "*I have observed BCCMs as the agent that delivers in the Eastern Cape because the Province has been so much blessed with great church ministries, making people to believe in themselves and go out there to occupy space in work, business and schools; they believe in the power of prayer towards whatever is desirable for the Province and God answer"*.

24.7. Do commit to service delivery but their contribution is not satisfactory

While respondents acknowledged that BCCMs try to assist needy church members, they are not reliable. It was noted that there seems to be a tendency for these ministries to not honour their promises. Some respondents from both the churches and the communities as well as some church leaders explained that the BCCMS depend on church offerings. They do not raise sufficient funds for all that needs to be done and they are therefore sometimes unable to deliver what was promised.

Despite some dissatisfaction with the services offered by the BCCMs. respondents also noted that BCCMs have strengths that attract people to them. These are presented in table 25 below.

Table 25: Observed Strengths BCCMs have that make them preferred over other Existing Christian Churches by Respondents

BCCMs' Strengths	Frequency	Percent
25.1. Ability to attract diverse groups of people and unite them	16	8.0
25.2. Amiable, flexible and liberal	18	9.0
25.3. Accommodative to the youth and can talk openly on issues that were considered irrelevant for a church platform	29	14.5
25.4. Supernatural power to perform miracles	19	9.5
25.5. Producing purpose driven people	38	19.0
25.6. Family and community support	47	23.5
25.7. Appreciating prosperity	2	1.0
25.8. Teach Christian values and Morals	20	10.0
25.9. Preaching the gospel to the people is the priority.	10	5.5
Total	199	100

In order to understand the reliability of these new ministries' welfare and community development efforts as well as their impact, respondents were asked to identify their strengths and weaknesses. Tables 25 above and 26 below present the responses. Starting with the strengths of these BCCMs, the following were identified.

25.1. Ability to attract diverse groups of people and unite them

This point was expanded as follows: membership is composed of all age groups, congregants dress as they please, there are no strict religious rules, the churches are not judgmental but believe in you no matter who you are, they do not discriminate because of your background, are disciplined, present new strategies and different styles of worship which are attractive to the youth, are relevant, vibrant and popular, have financial stability with members

owning assets like cars, property and equipment, are approachable, have an open door policy where people feel a sense of belonging and do not feel out of place, and there is team work amongst congregants. These are favourable qualities for service delivery agents.

25.2. Amiable, flexible and liberal

In explaining this point respondents included almost all given explanations provided for the first point, but added the following:

These churches are seen to be encouraging a personal relationship with God with no religious arrangements or rituals and no demands except a relationship with God; one's financial giving is not forced but by grace. Their members speak the faith language, for example, they do not say they are poor, but that they are rich and they do not say they are sick, but that they are healed. This power of positive thinking and the ability to see oneself better has the following positive results: it enables one to do something in order to change the undesirable state to what one aspires to be. The BCCMs are also seen as being flexible and appreciating prosperity, moving with the times, offering freedom of choice; are youth centred, give people the ability to express their feelings and emotions and assist them with their material and spiritual needs. However, this amiability was also regarded as one of the weaknesses of these ministries, especially by those respondents who were not members of BCCMs but affiliated to mainline churches like the Presbyterian Church.

25.3. Accommodative to the youth and can talk openly on issues that were considered irrelevant for a church platform

The following explanations were provided for this point: BCCMs understand this generation and can talk openly on topical issues like sex, HIV AND AIDS, crime and substance abuse. This was a common point of view among the respondents. BCCMs were said to provide a platform where young people could discuss and learn about such issues.

An official with the health promotion service directorate in Buffalo City Municipality, EL, *"one thing I like with these BCCMs though I am not a member to any of them, is that in dealing with topical issues like sex and HIV*

AND AIDS prevention as government, it is easy to work with them than our mainline churches, for example in their gatherings I can freely do a visual demonstration of how to use a condom; showing this by fitting a sample of the condom to a banana and explain on effective condom usage, but to my own Anglican church I can never stand up and do such thing as this would be offensive and a violation of the church platform as such topics are still considered to be sinful and irrelevant to a church platform".

The official added, *"in this office we work more often with Youth for Christ, which is a church based NGO in town and is one example of these charismatic churches, we share a platform with them harmoniously as we go around to schools and communities with them with the aim of raising young people's awareness on HIV AND AIDS and it is nice cause these are young pastors of their ages and the youth can easily listen from them when they emphasize the need to abstain and be faithful".* Respondents also noted that the BCCMs focus on youth development and skills, empowering the youth and influencing them to practice 'Ubuntu'.

25.4. Supernatural power to perform miracles

The explanations on this point include: the BCCMs believe in the power of the Holy Ghost and heal the sick through the laying on of hands; people were said to have been healed. They are also seen as giving people breakthroughs financially and in their marriages, fighting the spirit of poverty and casting out evil spirits or demons through spiritual deliverance. One granny from EL community said in Xhosa that, *"hayi bo mntanam ezi zinkonzo zamandla ngoba ziyathandazela futhi zikhuphe imimoya emibi ebantwini"*[37]

25.5. Producing purpose driven people

It was noted that: the bible teachings offered by the BCCMs make people purpose oriented, vision driven, work oriented and committed. Their congregants are self-disciplined, persevere, have good hearts and are humble. That BCCMs change people's mindsets and their congregants have a sense of

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[37] Hey my child these are churches of power because they pray and cast evil spirits out of people

direction in life. They recognize their individual gifts and talents, are motivated and independent, and appreciate prosperity and financial stability. This concurs with Weber's theory on the protestant ethic and the spirit of capitalism, where it is argued that the religious beliefs of the Protestants expressed in the drive to succeed was prompted by the desire to serve God; this was one of the drivers of Western economic development (Weber 1976 in Giddens 1996:467; Berger 2008: 12).

25.6. Family and community support

It was noted that the BCCMs are mainly located in areas where communities face socio-economic challenges and that they offer solutions through community welfare projects. It was also noted that the BCCMs have female pastors who play significant leadership roles and preach in church; this encourages communities to promote gender equality and the empowerment of women. BCCMs are seen as a support base for families and children, promoting family values, morality and 'Ubuntu'. They provide marriage counselling and are always willing to assist. They provide a support base for street children, orphans and the elderly. They have the ability to work with communities and their welfare efforts make these ministries a beacon of hope in the community. The BCCMs' availability; their efforts to improve the standard of living; their work on HIV AND AIDS; and the fact that they do not depend on government for their efforts were also noted by some respondents.

25.7. Appreciating prosperity

The respondents stated that the BCCMs teach people how to invest and remain debt free, encourage them to prosper and have assets, and motivate them to do something about their life and further their studies in order to prosper. Gifford (2007:20-23) argues that "Africa's various and growing Pentecostal churches have one thing in common, a focus on success". Phiri *et al* (2007) concur and observe that Pentecostal/Charismatic churches in Africa appreciate prosperity and have slogans like, 'it is not a sin to desire to be wealthy', while cars in many African cities have bumper stickers like 'unstoppable achiever', 'with Jesus I will always win' and 'your success is determined by your faith'.

25.8. Teach Christian values and morals

The following explanations were provided on this point: the BCCMs have good values and teach wisdom and integrity, they improve morals and teach people to be good leaders, to love people and not to speak empty words but practice what they preach. A respondent from the PE community gave this example, *"if they preach against drinking alcohol, you do not see them doing so privately"*. The BCCMs also instil Christian values and 'Ubuntu'.

25.9. Preaching the gospel to the people is the priority

Some respondents noted that in these churches, the preaching of the gospel is the priority and this is seen through their evangelist efforts. The BCCMs hold tent crusades, conduct open air preaching on the streets and door to door witnessing, enjoy strong evangelical outreach with spiritual impact and social effect and preach that God's word is the answer.

Having presented the strengths observed by interviewees, of these BCCMs in the areas under study, their weaknesses are discussed in order to balance the evaluation of the impact of these new ministries compared with already existing Christian churches in these areas through the eyes of the respondents. These weaknesses are presented in table 26 below.

Table 26: Observed Weaknesses of BCCMs in Comparison with other Existing Christian Churches

Weaknesses	Frequency	Percent
26.1. Finances	20	10.0
26.2. Internal fights leading to group Divisions	13	6.5
26.3. Competition with each other and other churches	26	13.0
26.4. Disrespect for tradition and culture	10	5.0
26.5. Too liberal and youth based	26	13.0
26.6. Isolated and not interacting with other churches	47	23.5
26.7. Imitating/adoring overseas churches/Pastors	10	5.5
26.8. Tend to display behaviour not in line with God's word/ what they Preach	7	3.5
26.9. Lack church buildings and sound Administration	21	10.5
26.10. Do not know	19	9.5
Total	199	100

26.1. Finances

Respondents stated that the BCCMs are perceived to make excessive demands for money. Financial issues were observed across the study sites and were of concern to almost all the categories of respondents, including some church leaders.

It was noted that the BCCMs do not manage church funds well, lack financial management skills, lack knowledge of budgeting, investing and living within your means, have no professional support like accountants or auditors and depend on the instructions of one person, the leader (the leader in this case is the founder, also referred to as the visionary).

Church elders and pastors in the EL church indicated that they were concerned about financial management. The issues include poor administration, lack of financial management skills, and employees who do not have the training or skills to do their jobs. This was observed in both the JCF and the GNCC. During the interviews, the pastors and elders were asked who decides what to do with the collected church funds. It was clear that the senior pastor who is the leader of the church is the only person who makes such decisions.

A JCF church elder explained as follows; "*for those who are responsible for managing church funds do that in as far as collecting of offerings and tithes, counting and recording of such on church books but the person who decides what should be done with finances is the leader of the vision*". The GNCC pastor said "*anything that has to do with finances is the responsibility of the senior pastor*". The senior pastor from GNCC agreed that, *"If there is money needed for whatever I get to verify and approve the budget before I allow finances to be used, but if their proposal of requesting funds is not speaking to me, I cannot give such money"*. The pastor added that, *"when church people come up with a project they should also know from which fund is that project going to be supported and know if there are funds for such in place, otherwise to me if those are not addressed there is no way I can support the idea"*.

One can see that the pastor is using his managerial skills to ensure accountability from leaders on church finances, but the question is whether the pastor is accountable to any senior body above himself. From my observations church members or followers perceive their pastors as 'custodians' of God, as people given to them by God who are supposed to know best. Most people do not question their decisions but do what they are told to do. The sentiment expressed in the following statement was common among church members from both sites: "*whatever our leaders in church tell us we will obey it because we know that they hear from God for us*". Expanding on this point, different respondents noted that if their leaders tell them to 'condomize' as this is right in the eyes of God, they would do so. A BCCM member from EL said, *"I tell you, we will all gladly do it because it is acceptable and right in the eyes of God, but if they say it's wrong, no matter what the government says we will not do it, cause we are not subjects to government but to God's law when government conflict with that law"*.

As noted in Chapter 1, the BCCMs under study are independent, non-affiliated, standalone ministries, each led by one charismatic leader. The founders of these churches insist in being standalones as they believe that this is the vision of God for this era. It was noted that the BCCMs would rather relate than affiliate because affiliation raises the risk of being subjected to the vision of the dominant partner in the affiliation. This is a valid fear in light of the 1995 split in the largest body of Charismatic churches, the International Fellowship of Christian Church (IFCC) under the leadership of Pastor Ray McCauley of Rhema Church, South Africa and Pastor Ed Roebert of Hatfield church. The split was based on ideological disagreements between the leaders and ended with Pastor Roebert and his supporters leaving the IFCC, founded by Pastor McCauley (Anderson 2005:86).

The fact that the BCCM leaders are not accountable challenges the possibility of a partnership with government, as government is accountable to its constituency, yet these churches seem to be above that rule. An elderly woman, who is a member of the church in EL said, that, *"though we give as an expression of our faith and obedience to God's law, you become grieved in heart when after you have given out of nothing then you see pastors being so extravagant and boast about their luxurious living and yet you still have no reward to your giving as promised"*.

A female official in Buffalo City local government pointed out that, *"in these churches you are told to give all you have for you to receive more from God, with that I do not have a problem, but if people do not get the promised reward when that is done, then I have a big problem with that"*. She added, *"any law of prospering practiced equally by those who believe it should have the same results for all, besides it is God who rewards after people have given, then we have been told that God is no respecter of persons, so why would it work for some, mostly the pastors and not the rest?"* She suggested that, *"church members are like students in a class, if as a teacher you see that some are not getting what you saying or do not have the desired results, you should as a genuine leader look closely to them as to see what is it that they are missing. This has to work equally for all, do not just be happy in taking their money and counting your income without seeing if what you teach is working for them"*.

She ended by saying, *"give them back their money till they are able to receive when they have given, if that is what is preached 'to give in order to receive', you cannot keep saying give, give, without seeing if this profits people or not, unless really this is not real but a scam to rob us."*

A community member from Nelson Mandela Metropol Municipality in PE said that, *"these churches have a tendency of selling what they term to be God's help to people by saying 'if you give, God will help you or heal you', that is asking for money before they help or pray for you"*. These statements speak to the question of how the general public view these churches. How are their motives or actions understood by people? This will impact on whether or not the BCCMs will be accepted as service delivery agents that work with government to deliver public goods and services. As this chapter unfolds, more of the respondents' views are expressed in order to evaluate these BCCMs' potential as CSOs for service delivery.

26.2. Internal fights lead to group divisions

Respondents linked internal fights to issues pertaining to finances, church positions, communication, team work, administration, membership, reliability and biases. Many cited finances, poor administration, poor or lack of financial management and misuse of funds as reasons for internal fights. It was noted that BCCMs' members fight for high positions and recognition and that there was no team work as each person wants to be recognized and there is no training in communication skills and transparency. The church members are perceived to be power hungry and this leads to divisions and cliques due to favouritism and not always telling the truth. Finally, it was noted that there is a lack of unity amongst the churches in the same category as those under study. Such explanations were offered by both church members and community members. It was observed that each BCCM wants to be seen as 'the best church' in the area; this has led to fighting and a lack of cooperation amongst these ministries.

In view of the above exposition, the evaluation of BCCMs potential as CSOs for service delivery has to consider both their strengths and their weaknesses.

The question is whether or not this is possible and what steps need to be taken to achieve it. Some government officials, members of the general public and church members support the idea of these churches working together with government for better service delivery in the Province. From my observation, churches, as in their members and leaders, are easily assumed to be above reproach and therefore have the potential to be better service providers. However, as the respondents' opinions have illustrated, they are vulnerable to the same human challenges as everyone else. Their involvement in service delivery therefore requires a more realistic diagnosis of such engagement.

26.3. Competition with each other and other churches

Respondents explained this point as follows: church members undermine and are jealous of one another and doubt the leadership order in the church; and they compete with other churches and have a tendency to criticize other churches and pastors, presenting themselves as the only godly church. Acting as agents for the delivery on public goods would require these churches to act without bias or favouritism, serving all irrespective of affiliation, race, gender, educational status, culture and many other differences. The question is whether or not these BCCMs are or will be able to embrace such an approach.

Maxwell (2005:18) observed that these Charismatic/Pentecostal churches have a tendency to present themselves as the 'the only Godly right church'. He cited a speech presented at a large Sunday celebration for the Zimbabwe Assemblies of God, Africa (ZAOGA) in the northern suburbs held at the University of Zimbabwe in October 1995 and attended by about 350 people. Church overseer, Christopher Chadoka, the third most powerful member of the church after Apostle Guti and his wife, began by recounting how he had just purchased the former Dutch Reformed Church in Waterfalls on behalf of the movement, and was now in search of a building in the city centre. He said: *"We will choose which building we need and not waste time, God said we are going to move the names of other churches and put ours in their place".* He added, *"We have already bought two in Que Que, and one in Mutare, most of you will see giants but don't forget the vision for it said we are going to get rich for silver and money is of God."*

Chadoka praised the prosperity achieved by the church;

> How many churches can buy 17 trucks in one day and two
> Lorries? If you look at our pastors you won't see them with
> patches on their backs. They move in cars . . . which other
> churches have youth choirs? . . . Other churches only have old
> people in the choir and . . . in our church we have youth in choir
> and the old sitting. . . . A lot of churches are going to join our
> organization and a lot of business people. We have nearly 14
> millionaires in our church meeting in town. The God you will
> see in this organization is different. Others come to our Big
> Sundays to take what we teach to their churches . . . this is the
> royal family in the Kingdom of God.

A similar scenario was observed in the BCCMs in this study. This presents a
challenge in regarding these ministries' role as service delivery agents, in that
their emphasis on being the only godly organization will not encourage
partnership with other agents of service delivery. Undermining other churches
will make it impossible to work with them. While there is evidence that the
BCCMs have financial and other resources to support projects, the
management and reliability of such resources could be a challenge as these are
sourced from congregants. Point 26.2 also shows that these churches are
characterized by disputes, conflict and divisions, which may result in income
dropping when members leave the church. Such divisions and conflict were
witnessed at the church in EL at the time of the study. The church was said to
be recovering from a split, where the pastor who was second in command to
the senior pastor left with some members to start his own church.

26.4. Disrespect for tradition and culture

This explanation was mainly offered by respondents who were not members
of these BCCMs. While people might want to join these BCCMs, the problem
is that their rules of affiliation disallow people from following their own,
previous, non-Christian, ethnic traditions. The BCCMs undermine tradition
and culture that most people hold dear. They are accused of taking children
away from their Xhosa customs. A female community member from EL said,
*"they say Sangomas and traditional healers are wrong yet to a certain extent
they do go to medical doctors who practice modern medicine as if to be
Xhosa/African is not Godly acceptable but to be Western is"*. This would

obviously affect the BCCMs' potential as service delivery agents. The government has conceded that "alone it cannot achieve its goal of a self-reliant society and that it requires partners like churches to serve as 'delivery agents' (see Hendrick *et al* 2004:1-2; Renier Koegelenberg 2001:103; President Mbeki (2002:2; 2003 in Hendriks *et al* 2004; Minister Z Skweyiya 2001:1 in Hendriks *et al* 2004) Although this platform is said to be part of local government, most local government officials employed by directorates in both Buffalo City and Nelson Mandela Metropol Municipality Municipalities who were interviewed indicated that, while the concept was promising, as the churches are already involved in social development issues like welfare, it is difficult to achieve.

Problems identified by both local government officials and some church leaders included the following: firstly, church members do not understand or support their pastors' or leaders' involvement with government as they still harbour hold fears about such involvement. Secondly, church members seeing government as a secular structure that a Christian church as a godly entity cannot associate with. Thirdly, church leaders that are part of the government's religious platform tend to pursue their individual interests rather than the intended purpose of such a platform. They are said to be 'pestering' government to finance their 'standalone' churches. Fourthly, the churches fail to interrogate and engage government on issues of public concern as a civil society structure in government. Fifth, church leaders use such platforms to promote the interests of a political party they support. Finally, their ineffectiveness is also observed in the fact that they fail to work together; each church leader tries to impose his or her denomination's rules and ideas on this government-based platform. They do not see eye to eye on the ideas and procedures of engagement, turning their engagement with government into the 'the survival of the fittest'.

A local government official from Buffalo City Municipality in EL felt that, *"these BCCMs should learn from the mainline churches that they seem to replace in our areas now, on how they dealt with civil mattes during the apartheid era in South Africa and had effective results, they stood together for a common cause and they were the consciousness of the freedom fighters especially when issues of morality were undermined, today these new churches are passive to such matters and their effort in not felt as they do not*

act as a united force to such matters". The discussions on point 21.6 of table 21 above, point 26.3 of table 26 above and points 28.7 and 28.8 of table 28 below endorse the above claims. Pinn (2002:48) also shows that in the US, the 'Black Church', through denominational cooperation, launched church activism that ushered in socio-economic and political change that benefitted African Americans. A united effort would allow the churches to engage government and produce improved community development outcomes both here and abroad.

26.5. Too liberal and youth based

It was clear that most respondents regard the BCCMs as allowing too much unnecessary freedom and as being youthful and youth appeasing and pleasing. As a result, their members are regarded as engaging in undesirable conduct such being careless, disrespectful and not considering a person's age; having a poor dress code and appearing half naked in church and allowing women to preach while wearing revealing clothing. It was stated that the BCCMs impose no rules on the youth and bail them out whenever they are in trouble, and that they lack consistency and order. Although being open and liberal is one of the observed strengths of these churches, it is also a weakness as they are said to be more youth centred and too much freedom tends cause problems with young people. One of the issues that come to mind is whether this image of being youth centred creates negative impressions in the public eye in terms of the BCCMs eligibility as service providers of public goods.

26.6. Isolated and not interacting with other churches

BCCMs were described as having the tendency to be critical of other churches and not respecting other religions or regarding themselves as better than other churches. Some of the respondents pointed out that despite the fact that these churches have no history and are fairly new, they are isolated and judgmental towards other churches, self righteous, ignorant of and silent on important and relevant aspects of life, government and community; focus on their own members and practice discrimination. A respondent from Buffalo City Municipality put it this way: *"they think they are Mr. know it all"*.

When church a leader from JCF church was asked if they associate or interact with other churches especially with regard to community welfare and development, he responded:

"we have tried to work with other churches around, but they have shown no interest into being involved with us, they do not respond to our invitations and do not accept us and tend to be jealous of our success; due to such a negative feedback from other churches we just decided to work alone till they see the good we do and join us if they want".

My observations revealed that this church believes that it is the only vision of God for East London and the province as a whole, meaning they are the only Godly approved and ordained church in the area and the rest will be 'swallowed' into it once they realize who this church is. I asked some of the leaders of the same JCF church: 'What if another church in the same league as you also holds the same belief of being the only God given vision for the area and expects your church and others to surrender and submit to it?' From the responses, it was clear that most of the JCF leadership is of the view that there can never be another church such as theirs. A JCF pastor said that, *"we are the only church that has been given apostolic strategies to govern the nations".* This raises the question of the ability of these churches to collaborate with other agents of service delivery in the area.

Government have stated through the Department of Social Development in the Province that, *"local government have to work with churches in as far as community welfare projects are concerned",* without pointing to one particular church. If churches are reluctant to cooperate with each other on such issues, it will be very difficult to achieve this vision. Some local government officials from the same district municipality as the JCF church spoke about the BCCMs' uneasiness about working together. One said, *"the problem these churches have is that there is a lot of disagreement between them on 'semantic' and thus making them not to accept each other as each one of them holds different beliefs, rituals and practices that are unique and have different meanings to each particular church".* He added, *"They may disagree on dress code, some would say you not a Christian if you wear jewellery while those who wear such might say the same to those who allow females to wear trousers".* He ended by saying *"things like that are use to categorize whether you are a Christian or not, and therefore refuse each other a platform or audience; and on that basis they do not work at all with each other cause they differ too much on what describes them".*

Would these churches be able to separate their 'semantic' issues from the platform for community welfare and development? Can they act as civil society agents for the delivery of public goods without being sensitive to their modes of belief? These issues need to be considered by both government and churches.

26.7. Imitating/adoring overseas church/pastors

Respondents explained that: the BCCMs appreciate the European lifestyle and adopt the Western church style; they preach in English, forgetting that some congregants are not familiar with this language. An elderly woman in the uMdantsane community in EL stated that, even though some old people might wish to join the BCCMs, the feeling is that old and illiterate people would be lost in their midst as they are said to hold their services in English and not Xhosa. Community members from both sites suggested that elderly people feel undermined and ignored by the youth in the BCCMs, as they are assumed to belong to the 'olden days' and are not 'moving with the times'.

This is an interesting point, as I have observed, that, in the mainline or traditional churches like Methodist, Anglican, and Roman Catholic Church, young people often say they do not feel they have any space as these churches are old fashioned and relevant to the older generation. The youth present mainline churches as *boring*. The new churches such as the BCCMs are more accommodating of the youth, but elderly people often say *'they feel lost in them'*. The government hopes that both categories of churches will partner with it for improved service delivery in the Province.

Can the BCCMs close this generational gap in their efforts as a civil society agent for improved service delivery of public goods in the Province? The concern is whether these churches can have a positive impact on all generations. How do they interact with communities where they exist and are they aware of their audience? Can they be an agent that is relevant and welcoming to all in their jurisdiction? When one talks of public goods, one must of necessity consider the recipients of such goods, irrespective of who they are. These are issues of relevance to civil society that these churches should consider before they are assumed to be relevant in service delivery in the Province.

26.8. Tend to display behaviour not in line with God's word/ what they preach

A respondent, who is a member of the JCF church, stated that, "*Leaders in these BCCMs can control, manipulate and abuse respect and love given to them by their followers*". Moreover, it was a common view across the sites that there is a tendency for young girls who attend the BCCMs to fall pregnant at an early age and abort the pregnancy because they are ashamed to face the pastors and congregants and that the teenage boys tend to be users of illegal substances. Other explanations were that: they can be too spiritual and too involved with church business and neglect taking care of their families. As a result they have dysfunctional homes with children who do not want to hear about God or church as these have robbed them of a normal upbringing and a stable family.

Some respondents felt that these churches discriminate against and undermine the poor and want to be associated with the rich people in their congregations; they market for business people and give them recognition in the church; and their pastors are not educated and disrespect their wives and elderly people. All these observed weaknesses provide insight into the status of these churches among the general public. Having also identified their observed strengths, it is clear that although they have an impact in communities, there are issues that require consideration if they are to realize their potential as CSOs for service delivery in the Province.

26.9. Lack of church buildings and sound administration

Finally, another observed weakness is that the BCCMs lack church buildings and sound administration. The explanations of this point address it from the perspective of both church activities and community welfare projects that are administered. I first present the responses that focus on the running of church activities and then those that address the churches' community welfare efforts. It was noted that since these churches are relatively new, there are no clearly defined programmes and operational procedures in relation to service delivery; no sound administration; they are mainly one man's show that is intermingled with his family life and managed like a church in a family, no team work, people come and go and most people are not active and do not know one another.

Community members and church members stated that the BCCMs do not give financial reports and that they are plagued by break-ups and church splits and do not have proper buildings. There has been a rapid growth in these churches without planned internal capacity to support such growth. Furthermore, the BCCMs lack leadership qualities, some do not have offices and money and depend solely on offerings, and they lack order and wisdom. This, points to the need for skills development and training; as one respondent noted under point 26.8 above, *"Their pastors are not educated"*. This also impacts on the BCCMs' readiness as civil society organizations to undertake grass roots service delivery in collaboration with other agents and government.

Turning to the second point on community welfare projects, respondents provided the following explanations: one of the shortcomings of the BCCMs' community welfare efforts is that they have very few qualified people to administer these projects; as a result their activities are inadequate and inefficient, and they lack the necessary equipment and personnel to run the projects. Furthermore, there is no well-defined vision and mission for community programmes; they rely on 'primitive' and 'piecemeal' methods of handling community projects; there is no proper planning in terms of what is needed and what they can offer; and the projects lack a realistic diagnosis of the situation due to their lack of interaction with government, communities and other civil society agents. Finally, a respondent from EL highlighted that; *"their people in such projects can easily lose interest because there are no incentives and feedback is very poor; they are lazy sometimes, short sighted and not engaging enough, have no commitment"*.

If these BCCMs are to be effective in their efforts, it is clear from the responses of the people in communities already serviced by them that improvements and professionalism are required. At the same time, working alone without formal channels to connect with other service delivery agents, the general public and the government undermines their potential and existing community welfare efforts. Any project directed at improving people's situation has to be reliable and able to identify and connect with its lifeline for long term effectiveness. This is not observable in as far as these churches are concerned. One of the observed obstacles is their descriptive mode of existence which can be termed their mission statement, 'that they believe and

insist on being standalones' having no affiliations or relations with other organizations. This belief system seems to have influenced every aspect of their activities. This might work in terms of their spiritual church life, but a community platform may require a different approach that enhances civic interactions and interrogation. A respondent expressed an opinion that was common to both study sites: *"if these BCCMs can learn from their weaknesses and improve, their effectiveness can be better realized as in reality they are already doing much towards community life".* In order to learn, they also need exposure and interaction; these are observed to be lacking in these BCCMs. In most cases observed they offer assistance where they think it is needed in a way they think it should be offered, in their own capacity.

One observed example that supports the above point is the JCF church's interaction with uMdantsane Correctional Services in East London (see point 9.3 in the table 9 discussion). The church has partnered with uMdantsane Correctional Services in the prison's Restorative Justice (RJ) programme. The programme aims to rehabilitate inmates so that when they are released they do not fall back into their old ways but become better citizens. I will not present the activities that the church offers, as these have been discussed under table 24 above. Instead, I will focus on issues of concern observed during my participation with the JCF church in this programme. These reveal their method of engagement in community programmes. Issues of concern include:

- How did this church-based programme in partnership with the government, form structures within the prisons in order to achieve the objectives of the RJ programme that was designed by government? The JCF regard themselves as running the programme, as the current officials are not willing to add the programme to their already heavy workload. I was told by the church pastors involved in the programme it was not implemented at this prison even though a prison official was reported to have been trained by government to oversee the programme. He felt that, as a white person in a predominantly black Xhosa speaking area, he was not acquainted with the people and the surroundings.

- To be effective, the community structures like 'Ooceba' (ward councillor), ward committees, CSOs, NGOs, FBOs, other government structures such as protection and correctional services, government

departments and community members should be involved in this programme. Those running the programme should be acquainted with the issues confronting the local community and should network to link this programme with effective and relevant structures in each community, as the programme aims to rehabilitate inmates and prepare them and the community to work together when they are released either on parole or by completing their sentence. Given these challenges, the trained official handed over the running of the programme to an African officer acquainted with the area and its people. This information was provided by the two prison officials who are working with this church on the RJ programme. The church views itself as partners with uMdantsane Correctional Services in the programme. The JCF runs workshops for inmates with the aim of rehabilitating them and preparing them ready to re-enter society/community space.

Interaction with the government structures in the prison is restricted to gaining access to inmates and inviting them to the workshops. It was observed that although the church is involved in this programme, there were other structures within the prison that the church did not interact with. An example is the social workers linked to the parole section for the pre-release and parole of inmates. The church issues certificates of attendance after the workshops. These influence decisions on parole and pre-release. It would therefore make sense for the church and social workers to work together; instead it was observed that there is tension between these groups.

Furthermore, social workers offer certain professional services that could be of value to the programme. Their assistance would be very valuable when inmates meet their victims to confess to their crime and ask for forgiveness. This is challenging moment for both victims and inmates and the social workers could provide professional assistance. The JCF members working on the RJ programme were of the view that social workers are not ready to embrace the programme because it added to their already demanding work load. The two prison officials responsible for running the programme also indicated the unwillingness of the social workers to avail themselves for this part of the programme run by the church. I say this 'part' because the programme is fragmented.

I observed the social workers during an overall prison tour arranged by the church group working on the programme. They felt that they needed to be acquainted with the ins and outs of the place they are servicing and to understand the inmates' living conditions. This tour gave me an opportunity to observe the prison officials interacting with the church people.

In the case of the social workers, we happened to reach their offices while on the tour. They were busy with inmates referred to the parole office. They were implementing their part of the programme, but without the involvement or knowledge of this church group. When asked why they do not work with the church people, they wanted to know which structure of the prison the church people represent or work with. The prison's senior social work officer indicated that, *"for them to be involved in any activity inside for the requirement of their services there has to be an official call from their senior managing body on such request received and action forwarded"*. Having said this, they indicated that they did not know about this church initiative and also pointed out that any church that brings services to the prison must go through the religious table set inside the prison. It was clear that this church has not done that. I followed this up with the two officials working with the church and was informed that the religious table of the prison is not part of the RJ programme but is solely concerned with preaching and religious rights.

One prison official observed added that, *"there are no remunerations for all the people involved in this programme, for us and for the church people as well, and this becomes a problem for other people; because here you have to have a heart to go the extra mile without looking at your working hours and payment but being there 24/7 when needed by these inmates"*. He added that, *"this programme is challenging and demanding like a baby to a mother, for example when you have to take hours to facilitate the outcome of peace between inmates and victims, between inmates and their families and communities, how can one measure time and money to that?"* As indicated earlier, the lead official in the part of the programme that involves the JCF took responsibility for the programme voluntarily.

Turning to the prison's parole board, which is also responsible for workshops that prepare inmates for pre-release and other issues for the implementation of RJ, it was indicated that they had never seen or worked with this church

before, although they had heard that the church runs workshop for inmates. They blamed church officials for not connecting with the necessary structures like the parole board so that they could unite their efforts. On the day of the tour, 9 March 2010, the parole board was in session and we were given space to talk with them. This board was made up of three community members and one prison official who does the administrative work for the board. The parole board indicated that the following matters should be considered when working together in the RJ programme: that the decision on the placement of inmates has to be made in liaison with community interest groups, that the church group should work with the parole board on awareness campaigns, and that the churches should work with the parole board. They also emphasized that all participants in the programme to assist inmates must work with government officials and official structures in the centres, as this is official procedure in working with the parole board. Finally, one parole officer said, *"to avoid imbalances, the church based programme should balance recommendations for prisoners with recommendations from the victims in the parole process"*. It was indicated that most recommendation letters forwarded by the church group for an inmate parole lack the input of the victims, meaning that they present a one-sided story.

- What are the expectations of government in involving civil society organizations like churches? Are those expectations met by this church? My observation was the expectations are realized to a certain extent, but there is room for improvement. Churches are regarded as centres for moral regeneration in the community and with government. Among other factors, their involvement is based on this assumption. Secondly, churches are community structures made up of community members who want to improve their lives and reduce crime in their areas. The church reported, and I observed, inmates who have been changed by the programme, who are part of workshops with other inmates, who admitted the wrong they had done and have reconciled with their victims. Some inmates have become responsible members of the groups organized for community services.

Finally, there are former inmates who have been released through the programme and have been placed with community structures for employment. They are constantly monitored by church people.

Two inmates were released during my research with this church; the church secured them jobs at the Total garage in East London Southernwood. The church spends its own time and money to run its part of the programme and government structures do not monitor its efforts. The united effort called for by government is thus lacking. Thus, in the eyes of the church at least, a government programme becomes a church-initiated programme. The question is whether these churches are able to work with government in both their own created spaces and those that are public and government created spaces. Does being standalones impinge on such interaction? The fact that they are comfortable to work alone and pleased to have their own space and plan that cannot be disputed or challenged will hamper their potential to act as CSOs for service delivery. Their perception that they are the 'vision of God for the nations' as they put it, is both good and bad. Good in that it encourages excellence as they have to meet the standards set, but bad in the sense that they might tend to alienate other social and church organizations whose cooperation they might need for the realization of their social responsibility.

- Is there any interaction with churches in the RJ programme? When I enquired whether other Christian churches on the ground had been invited to participate in this programme, I was told that no church was willing to embrace the responsibility and that the JCF church was headhunted after a non response to a general call to Christian churches . The official that works with JCF from uMdantsane Correctional Services confirmed this. When the JCF church people were asked if they try to involve other churches, they explained that churches in the area do not want to share a platform with them as they tend to envy their church's progress. On the other hand, I noticed that the church is working very hard to prove itself as capable and able without any assistance from whomever *"accept God's help",* as they would say.

  Government has called on churches to work with it: "as government they cannot work alone but need all sectors of civil society and business together, towards the outcome of a self-reliant society" (Minister Z Skweyiya 2001:1 in Hendriks *et al* 2004). This requires a united effort that was not observed in the JCF's involvement in the RJ programme in uMdantsane.

- What are the observed tensions in the process? As noted earlier, there are tensions based on the fragmentation of the programme, the lack of clarity on the working relationship, the isolation of the structures involved and required in the programme and the failure to observe prison protocol. Tensions were also observed between members of the church team working in the programme. These related to whether or not the programme should have support systems such as social workers, psychologists, counsellors and others in such fields. Although this is a good idea, my concern is whether or not such support would come from within prison structures. If not, it might once again violate prison protocol. Why does the church decide alone on such matters? Is it a good approach to have the church working alone in this RJ programme?

Finally, tensions between church members were also based on their belief system. Some saw the programme as a good platform to evangelize inmates, while others insisted on being sensitive to the requirements of the programme. Churches that participate in the programme are not permitted to mention their faith preferences or talk about their church to inmates as this might alienate inmates who do not subscribe to such beliefs; the programme is intended for all. It was not easy for church people to separate their church platform from their social responsibilities. This is important as it talks to the desired interaction of all social parties with government for improved service delivery. The JCF leader noted during our interview that he was concerned that the workshops are more of a motivational platform than an evangelical one, which is the primary function of the church. He added, *"we were called to work with this prison not based on our motivational speaking but based on our preaching and the change it brought to inmates"*.

- What factors can undermine the goals of such a programme and how does this church evaluate its impact? As noted above, working alone can undermine the set goals. Tensions between prison officials and the church people and within the church group itself, poor communication of intentions and expectations and the lack of coordination with all structures involved in the programme do not suggest that the objectives of the programme have been fully embraced. Church leaders and prison managers do not appear to be monitoring the work

to ensure that the provisions of the RJ programme are being adhered to. Finally, the promise centred approach adopted by church members when inviting inmates to join the programme workshops undermines the objectivity and reliability of the process. For example, church people were observed to be using the possibility of guaranteed pre-release and parole and finding them a job when they were released to encourage inmates to attend their workshops.

Although these are possible benefits of the programme, some inmates who attend the workshops with the sole intention of being released might not be rehabilitated through the programme. Inmates are issued with a certificate of attendance of the RJ programme and a pre-release certificate (see appendix 12) after they have attended for a reasonable period of time. They are also told in the workshops that these certificates are evidence that they have been in the programme and therefore can be considered for a parole and pre-release. This could challenge the effectiveness and longevity of this church driven programme.

Sharland's (2004:121-122) study of rural development activities through churches in Nairobi, Kenya, listed the potential and limitations of these churches. His findings concur with the strengths and weaknesses of the BCCMs identified in this study (see table 25 on strengths and table 26 on weaknesses of the BCCMs Chapter 6).
Sharland's (2004: 121-122)[38] list of the potential and limitations of rural development activities through churches in Nairobi, shows that the challenges as well as the potential observed from the BCCMs are not unique to this study but general issues with FBOs and churches' involvement in service delivery.

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[38] **Appendix 21: Potentials and Limitations of Church Partnership on Rural Development in Nairobi, Kenya, by Sharland (2004:121-122)**

As discussed earlier, in identifying the observed weaknesses of these churches, it is important to note that some people from the communities do not know about the BCCMs and are therefore not in a position to comment on them, even though they exist in their areas. A number of reasons were observed for this ignorance, such as the fact that the BCCMs' efforts do not really embrace the community as they do not have a generic approach and their efforts are scattered and are mainly for their members. They could also be invisible since they mainly relate to providing consumable benefits such as food, prayer, emotional support etc.

Table 27: **Rating improvements in quality of life after the intervention of the BCCMs**

Improvements after BCCMs' Intervention	Frequency	Percent
Very High	25	12.6
High	33	16.6
Average	99	49.7
Low	26	13.1
Very Low	7	3.5
No Response	9	4.5
Total	199	100.0

Table 27 above shows that most respondents rated the changes resulting from the efforts of these churches as average (49.7%). This suggests the need for improvement. Studies have shown that BCCMs do have a positive effect in terms of welfare services and, to a certain extent, community development (James 2011; Kodia 2005; Le Bruyns 2006; Hendrick *et al* 2004; Berker 2007; and Berger 2008).

Table 28: Areas that BCCMs can improve if involved in Service Delivery

Areas in which BCCMs can Improve in Service Delivery	Frequency	Percent
28.1. Advertising, marketing, printing and electronic media	2	1.0
28.2. Assist in creating employment	5	2.5
28.3. Provide bursaries and improve education	7	3.5
28.4. Be more involved in community programmes and development	82	41.0
28.5. Presenting an unbiased approach to service delivery	9	4.5
28.6. Build, equip and unite people	6	3.0
28.7. Working together with other churches	22	11.0
28.8. Working hand in hand with community leaders	12	6.0
28.9. Not to make empty promises to gain members	5	2.5
28.10. Get more financial assistance so as to increase their existing participation	34	17.0
28.11. Get training and be equipped with skills for service delivery	10	5.5
28.12. Provide programmes assisting those with alcohol problems	5	2.5
Total	199	100.0

Table 28 above presents respondents' views on areas they think BCCMs can improve if involved in service delivery. These represent the views of the respondents on what the BCCMs are able to handle. Further discussions on the areas of improvement by BBCCMs are interrogated in Chapter 7 where data is blended together to make substantial argument.

These are:

28.1. Advertising, marketing, printing and electronic media

Respondents who highlighted this point were of the opinion that these BCCMs are already involved in print and electronic media as they produce their preaching and outreach material. They could therefore train and recruit and even provide such services to communities at affordable prices. This could benefit youth development programmes and create a more self-reliant Province in the long run. Makiwane and Chimere-Dan (2010:44) state that, "The number of people in young ages is among other things, a marker of progress of demographic change". "Depending on one's perspective, it could also be indicator of potential bonus or liability in the labor force in the near or

distant future". In 2007, young people constituted 21.4 % of the Eastern Cape's population. Proper planning is required to absorb them in the labour force when they reach working age. Training is the key to job creation for the youth, especially since young people are involved in electronic media in these BCCMs,

28.2. Assist in creating employment

This point relates to the previous one and also illustrates that the respondents feel that the BCCMs should move from welfare to a more development-centred approach to service delivery. This concurs with Swart's (2004) point of view. In mid-2010, the unemployment rate in the Province stood at 27.7% (Makiwane 2010:112). This reinforces the need for a more self-reliant society.

28.3. Provide bursaries and improve education

School education is already a challenge in the Eastern Cape; there is a real need to address socio-economic challenges by dealing with challenges in education.

Makiwane and Chimare-Dan (2010) state that:

> Measured by performance of learners in senior certificate examinations, the quality of education in the Province is poor. Matric pass rate has fluctuated at a very low level since 1996. It declined from 49.7% in 1996 to 1999 when it recorded the lowest level ever (40.3%). Although it has picked up since that year, on average, the matric pass rate in the Province remains among the lowest in the country. The highest rate recorded for the Province was 60.1% for 2003. It declined to 53.5% in 2004 and improved to 59.3% in 2006. The provincial pass rate declined to 50.6% in 2008. The most recent pass rate (for 2009) is 51%. When placed in a national comparative picture, the poor quality of results in the national senior certificate examinations is fully highlighted.

The JCF church was observed to be involved in school education. They host a 'winter school' where grade 12 learners, mainly their members, are given classes during their June school holidays to upgrade their performance in

critical subjects like Maths, English and Science. Church members who are teachers offer these classes free of charge. The church also provides books and uniforms for identified needy learners in the schools in the area. They identify these learners through their 'rescue of the people programme' that has the 'adopting a school for success' project. The only challenge to their efforts is that they are not standardized and are piecemeal to the point of not being visible to community members. This is due to fact that the BCCM's services are not community embracing as such but centre on individuals and mainly benefit their congregants.

28.4 – 28.11.

In addition to the areas discussed above, the respondents also noted the following areas where they feel BCCMs could be involved: community programmes and development, adopting an unbiased approach to service delivery, build, equip and unite people, working together with other churches, not making empty promises to gain members, getting more financial assistance so as to increase their existing activities, getting training and being equipped with skills for service delivery.

28.12. Provide programmes assisting those with alcohol problems

The fact that the respondents were able to provide a varied list of recommendations on how BCCMs can improve their service delivery indicates that even though people have issues with these churches in some areas, they are still believed to be a haven for communities, especially in dealing with social problems like health related, and behavioural infrastructural-related issues. This emphasizes the behavioural approach to health which medical sociologists embrace.

Table 29: BCCMs have a role to play in the promotion of Child and Old Age welfare in the community

BCCMs have a role to play	Frequency	Percent
Yes	165	82.9
No	34	17.1
Total	199	100.0

The BCCMs are clearly responding to welfare issues. Table 29 shows that, 82.9% of the respondents felt that the BCCMs have a role to play in the welfare of children and the elderly. The same point was made in relation to community members' satisfaction with the services offered by these ministries as well as the projects provided by BCCMs to communities to help them improve their quality of life (see tables 5 and 10 above). The Eastern Cape is characterized by a population dominated by women in the age group 65+ and youth (Makiwane and Chimere-Dan 2010:44-50).

Chapter 7

Conclusion and Policy Considerations

7.0. Introduction

Having presented all the findings of this study, I now turn to the major findings that enable me to make recommendations regarding the steps that could be taken to enable the BCCMs to become CSOs for service delivery, which I argue is a necessary step. These recommendations are made in line with the broad issues investigated and discussed in Chapter 6.

7.1. Conclusion

This study presented the views of the BCCMs, community members, local government officials and CSOs/NGOs in the study areas on the current and potential contributions of these BCCMs to service delivery. These contributions comprised the efforts made by these ministries to confront the socio-economic challenges facing communities in the study areas. These efforts were reviewed in order to establish whether or not they qualify to be regarded as CSOs. The findings indicate that much remains to be done in terms of the BCCMs' realizing such a public responsibility. National government's call through the Office of the President for all sectors of civil society, churches and FBOs to work toward a self-reliant society (Chapter 1) seems to be based on the assumption that these churches and ministries are already involved in such work and that uniting such efforts will not be a problem. This study has investigated how BCCMs take on such social responsibility. This was done by examining the efforts of these ministries through the eyes of the communities, congregants and CSOs/NGOs as beneficiaries as well as local government in partnering with them.

While the findings present evident of positive efforts, there are also undeniable challenges. Recommendations are made with reference to the noted challenges. This study concurs with Ellis and Ter Haar 2006: 3) that:

> Religion is of great importance in Africa in that most people
> engage in some form of religious practice from time to time,
> and many profess membership of some formal religious
> organization, traditional, Muslim, Christian or otherwise.
> Many Africans voluntarily associate themselves with religious
> networks, which they use for a variety of purposes - social,

economic and even political: that go beyond the strictly religious aspect. Religious ideas typically govern relationships of people and can govern relations both of one person to another, or of one person to a community, but also of people to the land they cultivate.

In examining the prospects for churches and FBOs acting as CSOs for service delivery, James' (2011:109-117) major concerns about faith in development and the potential value added of FBOs are taken into consideration. The recommendations emanating from this study acknowledge the realities of this engagement as revealed though my research, directing these to suggestions for a workable approach that can be applied by all parties involved in service delivery. These suggestions are made in light of the central questions investigated in this study. Therefore resulting to a proposal of a 'Community Indaba'[39] as a workable strategy (the policy considerations below elaborate on the proposed strategy).

7.2. Recommendations

The recommendations emanating from this study reflect on the ongoing challenges faced and imposed by churches and FBOs as agents for service delivery within the sphere of CSOs. These are addressed by examining the current and potential contributions of churches and FBOs reflected in the efforts of the BCCMs under study (presented in Chapter 6 above). Practical suggestions are made to help shape the issues that have challenged our present democracy, like service delivery and fruitful civil society activities emanating from FBOs in a working platform that unites all relevant stakeholders in our nations' democracy. The recommendations are presented in three parts: firstly, suggestions that refer to the activities of the churches studied, secondly, suggestions relating to the relationship between government and FBOs as a civil society movement for service delivery in the Province and the country and thirdly, suggestions that speak to communities and community structures, which encompass FBOs in the Province and thus the country. Since what is

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[39]By 'Community Indaba' (Community Dialogue Desk) I mean a neutral community desk that is detached from the specific religious expression that each group upholds; an apolitical and non-denominational platform of equal participation on service delivery directed at community development through combined efforts of BCCMs, Communities, Local Government and CSOs/NGOs in the Eastern Cape.

envisaged is a working relationship, all possible parties in the interaction need to be considered and we need to establish how each participant can enhance public participation for improved socio-economic development and better service delivery.

The activities of the ministries considered as FBOs for improved service delivery in the Eastern Cape were explored as to understand their current and potential efforts. It is important to note that both ministries under study showed evidence of contributing to the improvement of the quality of life of their congregants and, to a certain extent, the communities where they exist. However, I observed that these efforts are clouded by a number of issues and challenges that need to be addressed and resolved.

The following challenges were identified and recommendations are provided to address them:

7.2.1. BCCMs and Service Delivery

Establishing the link between the growth of BCCMs and their efforts to address socio-economic challenges in the studied communities

As presented in table 4 (Chapter 6:102), BCCMs are obviously known by the people in the study areas; furthermore, they are numerous and there is often more than one in a single street. Schlemmer (2008:24) noted the rapid growth of Pentecostal/Charismatic churches to which the BCCMs belong: "The number of people in South Africa who have joined Charismatic or Pentecostal Christian churches appears to have grown rapidly; Pentecostal and Evangelical Christianity are the fastest growing faiths in South Africa according to the censuses".

I personally observed that these BCCMs are numerous, and the possibility of finding more than one in a single street is very high. It was also observed that these ministries do not work together for community development and empowerment. This is mainly because they are standalone churches with no affiliations.

7.2.1.1.   Results of being Standalones against being Agents for Service Delivery

- **Imbalances and Duplication of Efforts**

Most of the study respondents felt that BCCMs duplicate contributions in one area because they do not know what the church next door is doing and do not seem to care about their existence.

Secondly their efforts are based on their own competencies; neither the government nor the communities who are the beneficiaries of such efforts are involved. This impinges on their effectiveness and potential. While the BCCMs are involved in some community programmes, it was felt that they could do more if they united with other role players and it was noted that their current efforts are more inclined to offer support rather than income generating programmes. For example, table 11 (Chapter 6:134) shows that the BCCMs are involved in HIV AND AIDS awareness programmes; youth development by motivating young people to do something for themselves; feeding the poor; promoting the welfare of the elderly and orphans; and crime reduction through their emphasis on moral regeneration, 'ubuntu' and motivating for a purpose-driven younger generation. It was noted that their efforts mainly target their members rather than the entire community, that has similar needs and problems (See discussions on table 7 in point 7.6 of Chapter 6:118-119).

This reflects imbalances and what some respondents refer to as discrimination. In order to become CSOs for service delivery, the BCCMs will need to adopt a community-centred approach in which church ministries and communities will be equal partners in the development process, rather than readymade strategies that reflect these ministries' preconceived ideas that do not analyse the actual socio-economic problems faced by such communities.

The BCCMs' community projects do not seem to have a formal platform; even when they do it appears that processes and procedures are altered to suit the needs of the present moment or the interests of whoever is in charge at the time.

This can create major problems in a partnership with government and other service providers as they will insist on formal guidelines for interaction in order to establish predetermined action and efforts for an expected outcome.

The BCCMs' social responsibility lacks a generic approach. These churches need to embrace the model expected of a CSO that does not discriminate against or exclude anyone when they take on issues of community welfare. They churches will need to face this reality before they commit to responding to government's call to act as service delivery agents. Some community members within the areas of such church efforts either stated that they did not know about the BCCMs' activities or that these churches mainly help their own members. As a specific religious group or congregation, it might be impossible to separate their faith issues from what they do if they take on social responsibility; but they could work with a neutral structure, such as the one I term a 'Community Indaba' that is loyal to the communities assisted rather than any specific church that is part of this platform. Such a community-centred effort would include church ministries, communities, government and CSOs/NGOs as equal partners in service delivery in order to promote development.

The proposed neutral body to administer community-related services (which this study refers to as a 'Community Indaba') is one of the reasons for the success of the mainline churches in fighting apartheid and ushering in a democratic society. For example, the South African Council of Churches (SACC) is a unified platform that does not undermine the religion or the faith of different churches. The SACC remains a social voice yet its base consists of different churches like the Methodist, Anglican and Roman Catholic Churches and others in the main stream. Although these churches have unique and different styles of worship, they present a united social voice to social services. Perhaps the newer ministries need to learn from this example of SACC (see arguements presented by Le Bruyns 2006:583 and Swart 2004:328 in Chapter 2).

- **Poor Church Administration and Lack of Good Planning**

Most of the BCCMs have no visible church structure and when they do it is only after operating for some time without one. Community members regard this as an indication of a lack of stability and reliability.

This speaks to the issues of accountability in partnerships and service delivery. For example, accountability and collaboration can be encouraged by a visible identity and stability. It is easier to work with a partner that is traceable and has a specific address. For community members, the fact that most of the BCCMs use temporary structures like tents indicates a lack of sound administration and poor planning. This is one of the reasons that elderly people do not take these ministries seriously and associate them with the youth. Their flexibility in being able to congregate anywhere, be it a home, school or open space is advantageous to the long term goal of being CSOs for service delivery in the Province (See table 4 discussions in Chapter 6:102-104).

Poor administration and planning speak to the fact that many see these ministries as a money making scam, who market for members (See table 9 discussions Chapter 6:120-131 and table 26 discussions in 26.1-26.3 Chapter 6:170-174. Furthermore, BCCMs are also said to lack financial management (table 26 discussions in 26.1 in Chapter 6:170-173). The respondents stated that BCCMs have a tendency to continually ask congregants for money and that their income does not translate into visible church growth and progress. This is due to poor management of church funds, insufficient financial management skills, and a lack of knowledge of budgeting, investing and living within one's means.

The fact that these BCCMs have no professional support like accountants or auditors and depend on the voice and instructions of one person, their leader (the leader in this case is the founder, also referred to as the visionary) in terms of how funds are used, is a major problem. This financial management style is not acceptable in an agent for service delivery, as this platform requires collaboration with government, communities and CSOs/NGOs; accountability and reporting are prerequisites for such partnerships. Even some of the church elders and pastors from JCF in EL admitted that *one of their challenges is poor administration, lack of financial management skills, and employees who do not have the training or required skills for what they are supposed to do.* It was also observed that many of the senior leaders of BCCMs do not have formal education, or any prior training for such leadership positions.

The BCCMs have to address this concern before being assigned a public responsibility such as partnering with the government for service delivery.

7.2.1.2.   BCCMs provide Spiritual rather than Social Services

This issue was raised as a concern by both community and church members. The BCCMs are seen to only be providing spiritual services and are not linked to social services other than burial rights, marriages and emotional support.

Even when these ministries deal with social problems, they are viewed as custodians of God's plan for the people. This implies that in addressing social problems, their interpretation of the scriptures will be observed by their members and followers (Figure 9 in Chapter 6:109-110 and Table 7 discussions in 7.2 in Chapter 6: 113-114).

Local government officials at both study areas emphasized that government cannot be seen to be promoting the interests of a particular group and is more responsive to a collective voice. These ministries seem to desire to be seen by government as the right church to work with; this is contrary to the reality. See discussions in 26.6 and 26.7 of table 26, Chapter 6:177-179 on church competition and people's attitudes to these ministries', as one respondent put it, *"thinking they are Mr. know it all"*. Moreover, the observation that the BCCMs disapprove of other churches and feel that they have to outdo them impacts negatively on their efforts as well as jeopardizes their potential to cooperate with government and other institutions in service delivery.

7.2.1.3.   Evaluation of BCCMs as Service Delivery Agents in the Eastern Cape

- **Understanding Partnership with Government**

The BCCMs need to understand what is required in order for them to partner with government. For example, this study found that congregants and pastors at both study sites view interaction with government purely as a means of receiving financial support from government for the current welfare services they offer (See discussions in 7.5 of table 7, Chapter 6:116-118).

Table 7 shows that the respondents are of the view that the BCCMs could handle bigger projects were they to receive financial support from government. However, the ministries themselves felt that, "*churches do not need to ask for money from government but they have to do what they are doing till the government sees it and decides to work with them, because they have found them to be a relevant platform to administer services intended for the communities*" adding that, *you cannot start asking for help from the very people you intend to affect, they can never buy in to what you offer because you need them more than they need you, in that you are not making any difference".* Although this is a narrow interpretation of partnering with government, it is also necessary in the sense that providing services will require a combined financial commitment, as one organization alone does not have the capacity to provide the required level of services.

At the same time, local government officials noted that, *these churches should assess their motives in becoming involved in community issues? Are their efforts geared towards community welfare and development?* They added that *government has to guard against the manipulation of government's platform by churches whose aim is to use their interaction with government to market for members.* Furthermore, it was noted that government wants *citizens to participate in service delivery; if churches get involved, this should be based on good citizenship and they have to work with and through set government structures for such participation (*See 9.5 discussion of table 9 in Chapter 6:128-131).

- **Interfering with Government Efforts**

Although tables 11 and 18 (Chapter 6) illustrate that BCCMs supplement and support government in service delivery, table 11 provides evidence that there is overlap in the services provided. However, point 7.6 of table 7 in Chapter 6: 118-119 shows evidence of interference which makes government wary of interacting with these BCCMs. For example, local government officials noted interference in health promotion and the BCCMs' healing strategy. These ministries emphasize their spiritual power to heal, rather than reliance on medication. It was noted that, *if people have had hands laid on for healing and they continue to take their medication, BCCMs see this as a sign of being faithless and that they will*

not be cured by God's power. Local government officials gave examples of people with HIV and AIDS, TB, diabetics and people suffering from high blood pressure and asthma, noting that *such people depend on continued treatment and these that churches undermine government efforts to make people aware of how to manage such illnesses in order to reduce mortality rates.* This is an issue that the BCCMs need to address especially since congregants noted that they see their pastors as the voice of God and obey them without question (See 26.1 of table 26 in Chapter 6:170-173)

- **Working with other Agents of Service Delivery**

In all their service delivery efforts, the churches should acquaint themselves with other service delivery organizations, so as to know and understand them and the types of services they render. These would encourage effective citizen participation, if not on the part of the entire community, at least for their congregants. Swart (2004:329 in Chapter 2) observes that the churches " need exposure to the ideas, wisdom, knowledge and experiences of others outside of their own confined traditions, especially those in the world of secular ideas and practices, who are as committed to the ideals of an alternative, more inclusive and better world as they as Christians claim to be". In order to avoid the limitations of church-driven development programmes identified by Sharland (2004:121-122 in Chapter 2), churches should increase their knowledge and apply such knowledge in a relevant manner.

- **A Europeanized Image**

As organizations that offer both spiritual and social services, BCCMs have to remain relevant and effective. Point 26.7 of table 26, Chapter 6:179 shows that some members of the general public disassociate themselves from these ministries as they feel that they discriminate against people, and undermine them and keep their distance. It was indicated that *BCCMs appreciate the European lifestyle and adopt the Western church style; they even preach in English forgetting that members of their congregations might have little or no knowledge of the English language.* Elderly people felt *lost, undermined and ignored by the youth as they are assumed to be of the olden days and are therefore not 'moving with the times'.* Any public organization entrusted with

the responsibility of serving the community must be seen to be relevant and people-centred.

7.3. <u>BCCMs Proving their Effectiveness Through Enhancing Government Policies</u>

How can FBOs like BCCMs play a vital role in supporting government policies? The government has noted that the churches could play a very positive role in moral regeneration, particularly among the youth. Respondents also noted the need for the existence of both government and churches in any society. A JCF elder stated that, *"government puts the law and the church awakens the consciousness of the people to that law and they become law abiding citizens"* (See point 24.4 of discussions in Chapter 6: 163). Moreover, it was observed that respondents are generally of the view that these churches offer an alternative way to deal with life's challenges such as poverty and unemployment, instead of people resorting to crime.

Turning to local government, this study found that there was a somewhat artificial and intangible relationship between the BCCMs and this level of government. The following issues were noted:

- **Local Government Ambiguity**

While local government has created a platform to relate to religious organizations, it is not clear how effective this platform is in addressing issues pertaining to churches' activities as a civil society movement. For example, in Buffalo City Municipality, all the service directors who were interviewed indicated that they had never worked with these churches, but only with SANCO representatives; even then, there was not strong liaising platform that really represents the needs of uMdantsane communities. I was informed that, if the BCCMs are to work with government, they need political representation, which was noted to be SANCO. At the time of the study, SANCO was non-operational (See point 9.5 in table 9 discussion of Chapter 6:128-131). The BCCMs had no knowledge of such a requirement as they do not seem to be aware that they should partner with government in their community efforts. This indicates the lack of awareness of the bigger picture of their community socio-economic efforts noted by Swart (2004:329). While it was noted that, in Nelson Mandela Metropol Municipality, religious bodies have a recognized

platform for engagement, their activities have had little effect due to the fact that the roles and responsibilities of such a partnership have not be defined.

- It is recommended that a contract of engagement be drawn up that clearly stipulates what is expected of both parties and the procedures to implement the partnership. Awareness and training workshops should be conducted for both parties in order to facilitate joint service delivery efforts. Ongoing monitoring of such engagements is necessary as human needs are dynamic and subject to change, thus requiring updating.

- Collaboration and engagement between the government and these churches should be public and transparent, so that these ministries are clear about how to work with government.

- Government seems to prescribe a narrow platform for BCCMs' efforts as CSOs. For example, local government representatives from both study sites seemed to feel that these churches would be an extended arm of government, administering what government has already decided on in the delivery of public goods. It was reiterated that these churches must understand that governing is the role of the government, and that, like all citizens, they should realize and implement government's intentions for citizens (9.6 of table 9 in Chapter 6:131*).* This does not open a platform for engagement on issues such as policy formulation and seems to disallow CSOs' role of acting as a watchdog and as active agents of transformation. Habib *et al* (2003:30) observe that, "plurality of civic life, which in many ways represents the normalization of South African society, results, in a plural set of state civic relations that span a continuum defined by 'adversarialism' on the one end and partnership and co-operation on the other".

In terms of issues relating to the community and other CSOs/NGOs, the recommendations provided here are of more of a predictive nature than cooperation. For example:

- As noted, if the BCCMs could present a united voice in their community efforts, it would be easier for community members and other CSOs in the areas to associate and identify with them. People find it difficult to associate with a specific church for the sake of gaining welfare support but they do not hesitate to make use of an

organization that has community representation for the delivery of public goods. Communities are made up of individuals with diverse religious beliefs and values. Bearing this in mind, BCCMs can only be effective as CSOs if their community efforts are directed through a neutral community desk called 'Community Indaba' that is detached from the specific religious expression that each group upholds. The general public would then not regard the effort as directed at a specific group affiliated to the church rendering such support. This would minimize allegations of discrimination and exclusion that community members expressed concerning the delivery of public goods executed by these ministries (See 9.6 of table 9 in Chapter 6:131).

Respondents noted that these churches care only for their members and those who promise to join them. Some added that their efforts do not cover the whole community; some areas do not receive help because they do not associate with these churches' belief systems. For these community members, the assistance granted has a price, that of affiliating oneself with the church (See point 7.6 of discussion of table 7 Chapter 6:118-119 and point 9.6 of discussion of table 9 in Chapter 6:131). Community members who feel this way will influence others to adopt a negative attitude to the BCCMs' efforts. Furthermore, each ministry is doing its own thing in order to prove the superiority of its faith over that of others. Community efforts are therefore directed at gaining members rather than helping the community for the sake of the community. Comments like the following were often heard during church gatherings; *"who else can do this for you? What church out there can match our standards? Come to this church and you will be better off than staying with a church that cannot help you"*.

Finally, although the service delivery efforts of these ministries have been noted, how such efforts are executed is a challenge. This study investigated the current and potential service delivery efforts of these ministries in order to determine whether or not they could become part of a public civil society platform for service delivery that adopts a participatory governance approach. The study examined the identity of these ministries; their contributions; the population targeted by such contributions; the socio-economic profile of the communities and populations in their areas of jurisdiction; the social and government structures that they could work with and the limitations of their

currents efforts. The views of the communities targeted by these ministries' efforts as well as local government service delivery officials from both study sites and NGOs/CSOs as potential partners in such efforts were established. Recommendations have been provided to enable these churches to become part of a platform of CSOs for service delivery with the readiness to embrace the goals and objectives of participatory democracy discussed in Chapter 3. 'Community Indaba' as a comprehensive participatory strategy presented in these recomendations, will embrace the goals and objectives of participatory democracy desired for the social responsibility efforts of BCCMs under the banner of a CSO in the Province.

LIST OF APPENDIXES:

Appendix 1: Classification of Respondents According to Church and Community per Study Site:
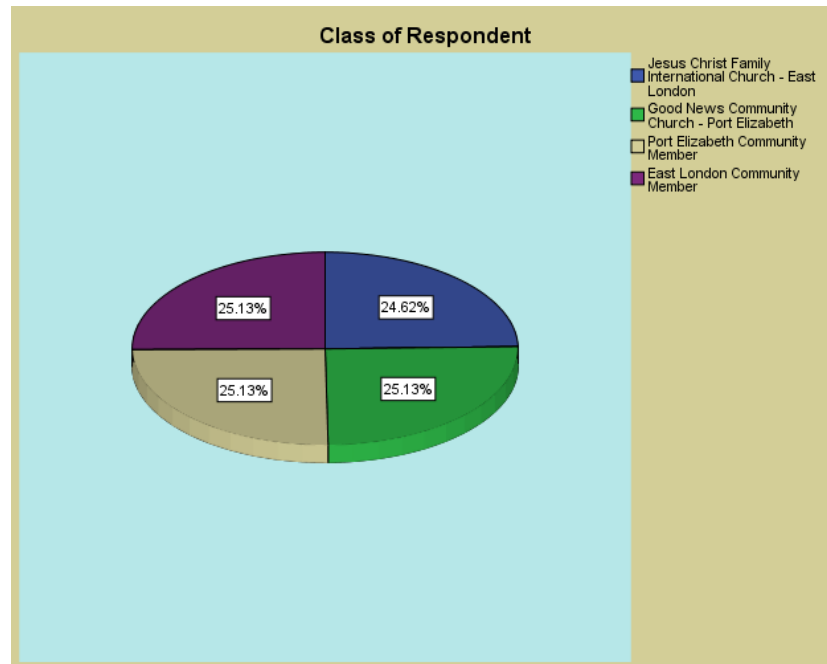
Appendix 2: Respondents' Nationality:
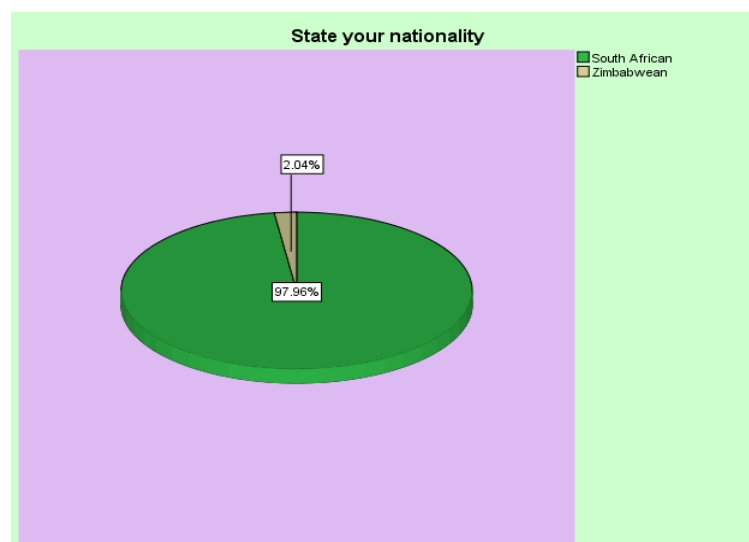
Appendix 3: Bar Chart of Gender against group of Respondents:
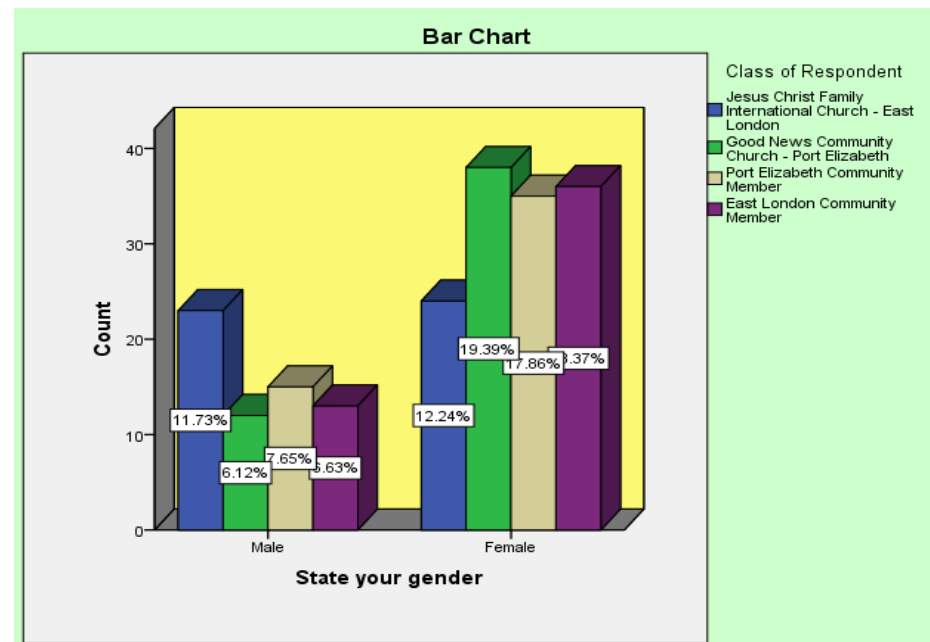
Appendix 4: Bar Chart Showing Age against grouped Respondents:
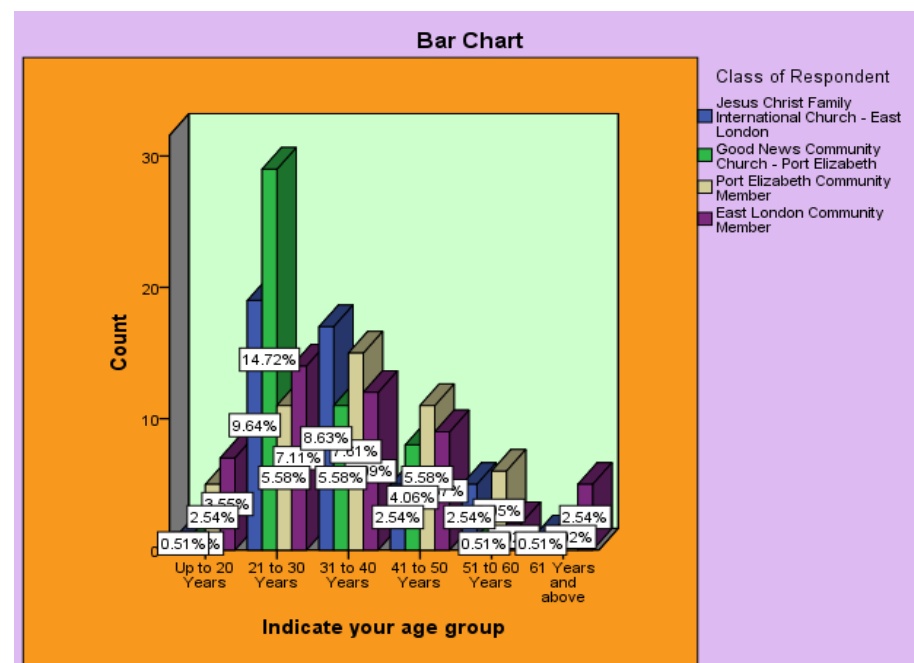
Appendix 5: Bar Chart Showing Employment Status against group of Respondents:
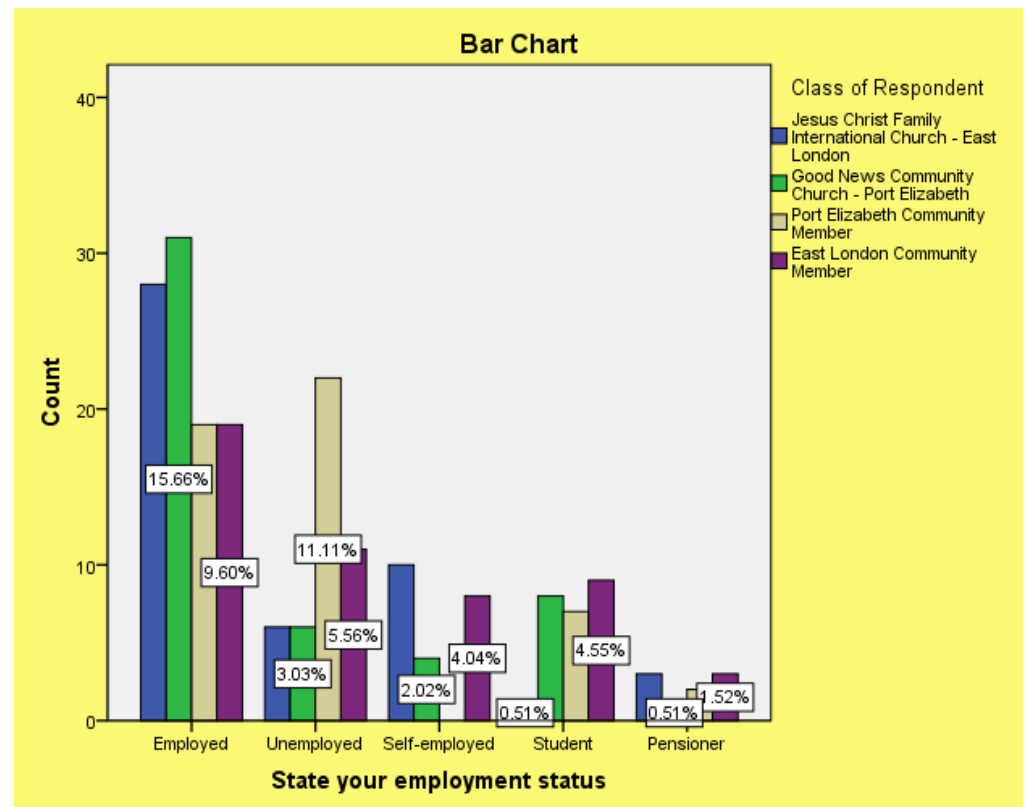
Appendix 6:Bar Chart of Monthly Income against group of Respondents:
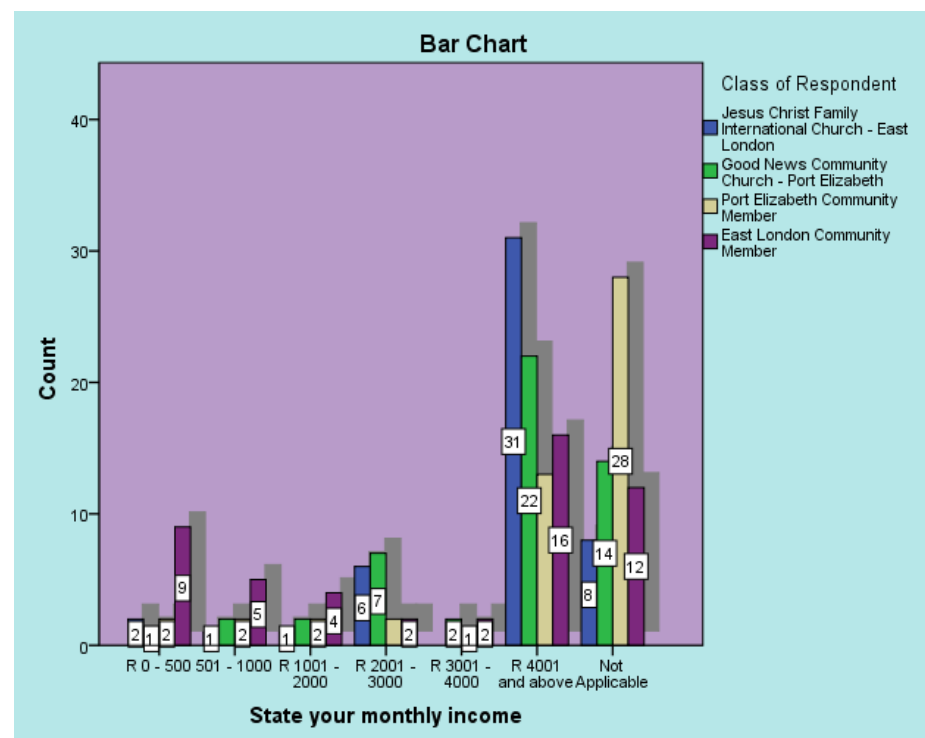
Appendix 7: Bar Chart Showing Number of Dependents against group of Respondents:
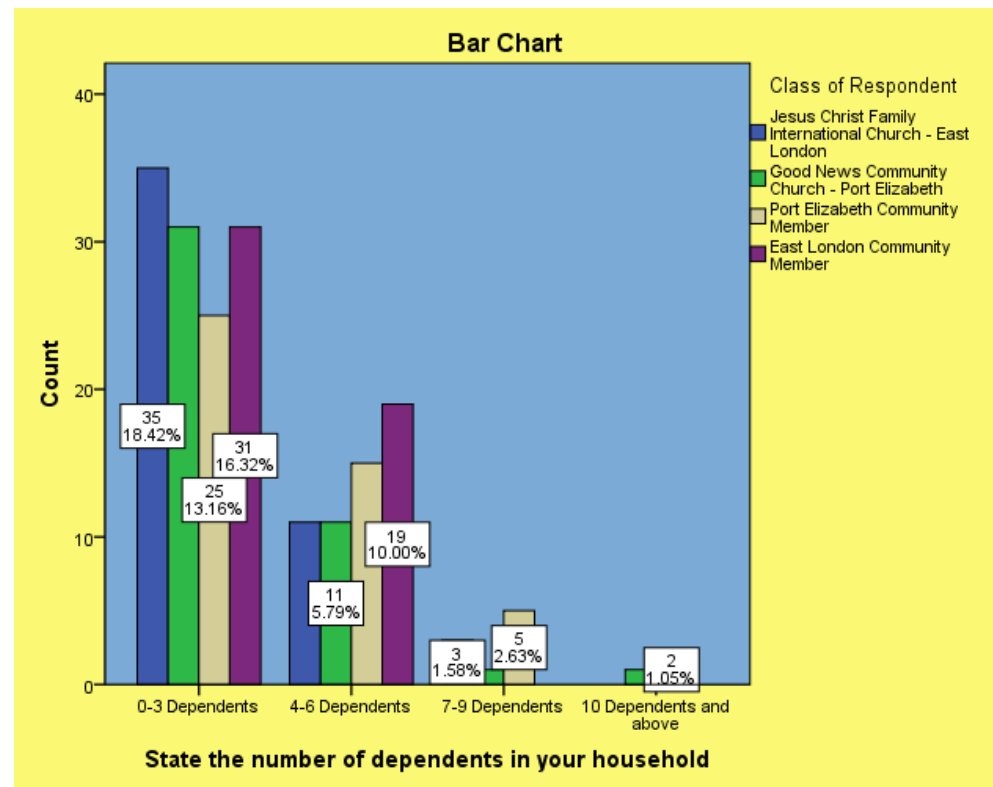
Appendix 8: Educational Status against group of Respondents:
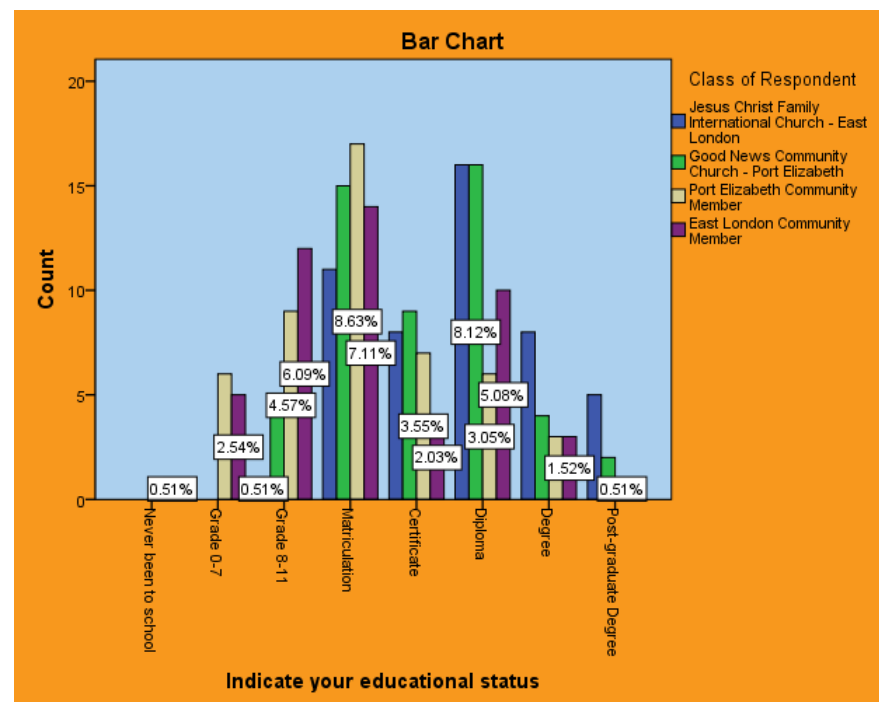
Appendix 9: Educational Status against number of Dependants:
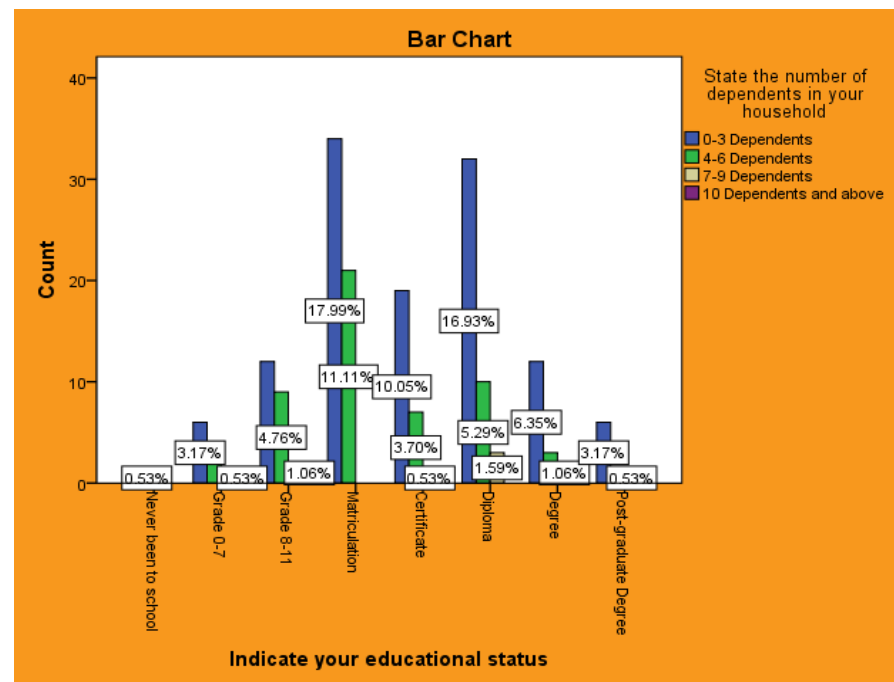
Appendix 10: Employment Status against Church Belonging:
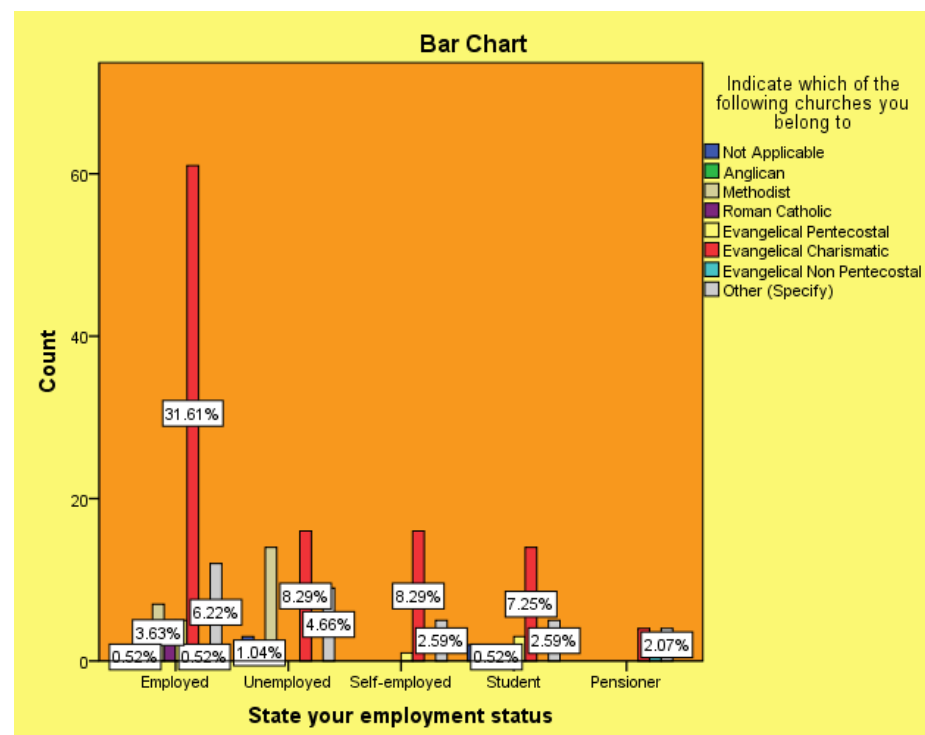
Appendix11: Opinions on BCCMs Contributions towards the Creation of a Solution to HIV AND AIDS against group of Respondents
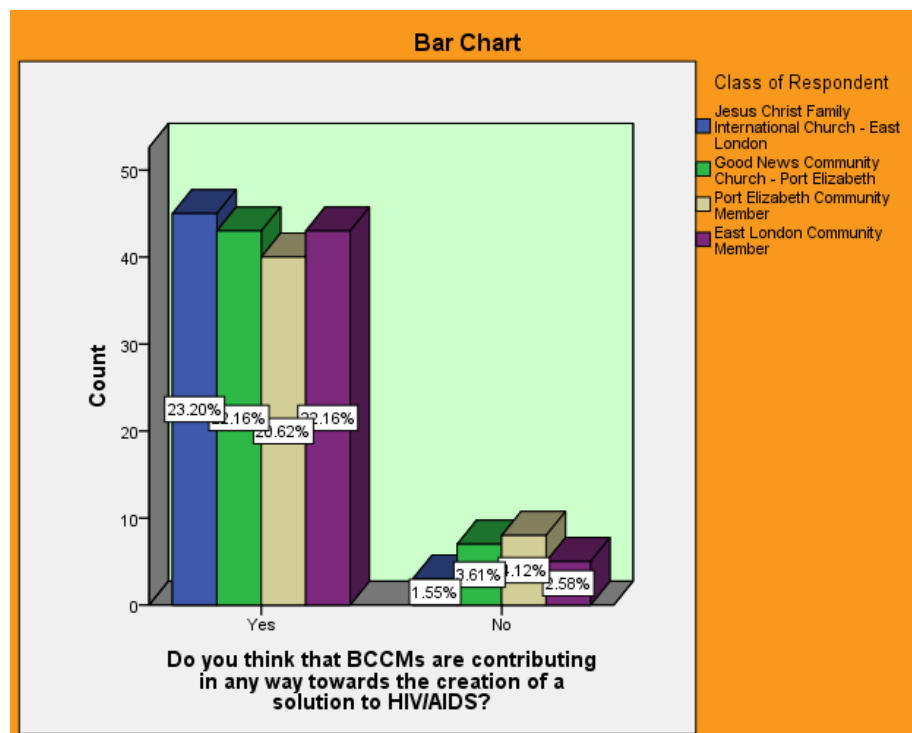
Appendix12: Restorative Justice Certificate and a Pre-Release Certificate:

DEPARTMENT: CORRECTIONAL SERVICES
REPUBLIC OF SOUTH AFRICA

JESUS CHRIST FAMILY
international

MDANTSANE CORRETIONAL SERVICES

RESTORATIVE JUSTICE

CERTIFICATE AWARDED TO

_____

HEAD OF CENTRE

CHARPERSON   DATE   FACILITATOR

....

"The Program That Brings

Change"

DEPARTMENT: CORRECTIONAL SERVICES
REPUBLIC OF SOUTH AFRICA

MDANTSANE CORRETIONAL SERVICES

PRE-RELEASE

CERTIFICATE AWARDED TO

_____

HEAD OF CENTRE

....

CHARPERSON   DATE   FACILITATOR

....

"The Program That Brings Change"

UNIVERSITY OF KWAZULU-NATAL

SCHOOL OF SOCIAL SCIENCES

COLLEGE OF HUMANITIES

Research Instrument

Interviewer: --

Date of Interview: --

Place of interview: (House, street, yard etc.) -----------------------------

Starting Time of the interview: --

End Time of the Interview: ---

The Questionnaire:

An Interview Schedule Constructed To Understand The Situation Pertaining To: Churches and Service Delivery in South Africa: The Black Charismatic Church Ministries (BCCMs), as Agents for Service Delivery in the Eastern Cape

Definition of some Key Concepts:

1. Civil Society= "space where people come together to advance their socio-economic and political interests",

2. Service Delivery= "service delivery is the implementation of services (Public Goods) and making sure they reach those people and places they're intended to".

3. BCCMs= Referring to the "Evangelical Charismatic Churches or Ministries that believe in the existence of the Holy Spirit, Spiritual Gifts, layingon of hands, spiritual healing and worship; Non denominational, led by a black charismatic leader in a predominantly black residential area".

4. CSOs = Civil Society Organizations/Movements.

5. **NGOs=** Non Government Organizations**.**

General Instructions:

Use a tick to identify chosen responses on listed items per question and write clearly responses on spaces provided for own opinion type of questions.

SECTION A

Instructions: Tick the right answer and where applicable use the space provided for explanations and discussions.

BIO-DATA INFORMATION

1) **State your gender**

   1. Male
   2. Female

2) **Indicate your age group**

   1. Up to 20 Years
   2. 21-30 Years
   3. 31-40 Years
   4. 41-50 Years
   5. 51-60 Years
   6. 61 Years and above

3) **State Your Nationality**

   _____

   _____

   _____

4) What Ethnic Group Do You Belong to?

5) State your employment status?

1. Employed
2. Unemployed
3. Self-employed
4. Student
5. Pensioner

6) If employed, state employer and position of work

----

7) If self-employed, state type of self-employment

----

8) State your monthly income
1. R 0 – 500
2. R 501 - 1000
3. R 1001 – 2000
4. R 2001 – 3000
5. R 3001 - 4000
6. R 4001 and above

9) What is your marital status?

1. Married
2. Single
3. Divorced
4. Widowed
5. Cohabiting (Ukuhlasana)

10) State your area of residence
1. Rural
2. Semi-Urban
3. Urban

11) State the number of dependents in your household

1. 0-3 Dependents
2. 4-6 Dependents
3. 7-9 Dependents
4. 10 Dependents and above

12) Indicate your educational status

1. Never been to school
2. Grade 0-7
3. Grade 8-11
4. Matriculation
5. certificate
6. Diploma
7. Degree
8. Post-graduate Degree

13) State the local municipality in which you live

1. Nelson Mandela Metropolitan Municipality
2. Buffallo City Local Municipality
3. King Sabata Local Municipality

14) State your religious affiliation

1. Christian
2. Muslim
3. Traditional African Religion
4. Other

15) Indicate which of the following churches you belong to

1. Not Applicable
2. Anglican
3. Methodist
4. Roman Catholic
5. Evangelical Pentecostal
6. Evangelical Charismatic
7. Evangelical Non Pentecostal
8. Other (Specify)

16) Are there members of your household who do not belong to the same church as you do?

1. Yes
2. No

17) If yes to the above, State the church/churches

----

18) In your opinion why do you think other people join the BCCMs?

      1. Want to be buried
      2. Concern about God
      3. Need for family hood
      4. Want their marriage blessed
      5. Powerful Churches
      6. Assist one another (Financially)

SECTION B

Instructions: Tick the right answer and where applicable use the space provided for explanations and discussions.

CIVIL SOCIETY AND SERVICE DELIVERLY IN THE EASTERN CAPE

19) Do you know of the existence of any civil society organization in your area?

      1. Yes
      2. No

20) If yes to the above question, state the name(s) of the civil society organization(s)

_____

_____

_____

_____

21) Do you understand the functions of a Civil Society?

      1. Yes
      2. No

22) If you understand the functions of civil society organizations, what are the functions?

_____

_____

23) Which of these functions mentioned in the question above are applicable in your area?

----

24) Are you satisfied with these functions?

1. Yes
2. No
3. Somewhat

25) If you are not satisfied with the functions rendered by civil society organizations, state your reasons

----

----

26) State what should be done to improve functions of civil society organizations.

SECTION C

Instructions: Tick the right answer and where applicable use the space provided for explanations and discussions.

<u>Black Charismatic Church Ministries and Service Delivery</u>

27) Do you know what BCCMs are?

    1. Yes
    2. No

28) Are you aware of the existence of BCCMs in your area?

    1. Yes
    2. No

29) If yes to (28), what are they known as?

----

30) State reasons that contribute to the growth of BCCMs in your area

----

----

31) Indicate your level of satisfaction with BCCMs in your area

1. Very satisfied
2. Satisfied
3. Not sure
4. Dissatisfied
5. Very dissatisfied

32) Explain your answer to question (31)

----

33) What do you think are the reasons for motivation of the BCCMs' commitment to service delivery in your area?

----

34) Explain your answer to question (33)

----

35) The growth of BCCMs in your area is to the pleasure of community members

    1. Strongly agree
    2. Agree
    3. Do not know
    4. Disagree
    5. Strongly disagree

36) Explain your answer to question (35)

----

37) What are the socio-economic challenges being realised by the efforts of these BCCMs in the areas studied. The table below shows different types of development projects undertaken in response to community development and improved quality of life. Indicate the one(s) that exist in your area and of which BCCMs contribute towards.

Socio-economic project undertaken	Applies to your area (Yes or No)	SPONSORED By BCCMs
WATER PROJECT		
ELECTRICITY PROJECT		
SANITATION PROJECT		
ROADS PROJECT		
HOSPITAL/CLINIC PROJECTS		
TRANSPORT PROJECT		
HOUSING PROJECT		
INCOME GENERATING PROJECT		
FARMONG PROJECT		

INDUSTRIAL DEVELOPMENT PROJECT		
EMPLOYMENT		
GENERAL COMMUNITY WELFARE PROJECT		
DISABILITY & CHILD WELFARE PROJECT		
HIV AND AIDS PROJECT		
STREET CLEANING		
COMMUNITY POLICING AND SECURITY		

38) **Do you feel that BCCMs have a role to play in the promotion of child and Old Age welfare in your community?**
   1. Yes
   2. No

39) **Explain your answer to question (38)**

   ----

40) **The BCCMs have a role to play in the promotion of HIV AND AIDS awareness/knowledge in your community? Which of the following answers is closest to your views?**
   1. Yes
   2. No
   3. Do not know
   4. Not sure

41) **Do you think that BCCMs are contributing in any way towards the creation of a solution to HIV AND AIDS?**

   1. Yes
   2. No

42) Explain your answer to question (39)

----

43) How would you rate the change of HIV AND AIDS stigma in your area after the role played by BCCMs?

1. Going up fast
2. Going up slowly
3. Do not know
4. Going down slowly
5. Going down fast
6. No change

44) What is your rating of the general Socio-Economic situation prevailing in your area after the intervention of the BCCMs?

1. Very High
2. High
3. Average
4. Low
5. Very Low

45) How would you rate the level of poverty in your area after the role played by BCCMs?

a. Going up fast
b. Going up slowly
c. Do not know
d. Going down slowly
e. Going down fast
f. No change

46) There is a positive relationship between the growth of BCCMs in your area and their contributions towards service delivery. Check the answer that best applies to your level of agreement

1. Strongly Agree
2. Agree
3. Don't know
4. Disagree
5. Strongly Disagree

47) Explain your answer to question (46)

----

48) Explain the motives of the BCCMs in your Community.

----

49) State at least five strengths you feel BCCMs have over other existing Christian churches?

- ----------------------------------
- ----------------------------------
- ----------------------------------
- ----------------------------------
- ----------------------------------

50) State at least five weaknesses you feel BCCMs have over other existing Christian churches?

- ---------------------------------------
- ---------------------------------------
- ---------------------------------------
- ---------------------------------------
- ---------------------------------------

51) State areas you believe that BCCMs can improve in service delivery

----

----

52) Do you believe that the conditions of service delivery participation are conducive for the adequate delivery of BCCM services to the community?

- a. Yes
- b. No

53) Mention activities where you feel that BCCMs have contributed positively to service delivery in your area

----

----

54) With reference to effective service delivery, movements such as BCCMs are effective drivers in the Eastern Cape Province

1. Strongly Agree
2. Agree
3. Don't know
4. Disagree
5. Strongly Disagree

55) Should movements such as BCCMs receive government approval in their operations in your area?

     1. Strongly Agree
     2. Agree
     3. Don't know
     4. Disagree
     5. Strongly Disagree

56) BCCMs interfere or supplement government programs. Check the answer that applies to your views

     1. Interfere
     2. Supplement
     3. Do not know
     4. Not sure

57) Explain your answer to question (56)

----

58) BCCMs and other churches operating in your area collaborate with government departments in the cause of Socio-Economic service delivery

     1. Strongly Agree
     2. Agree
     3. Don't know
     4. Disagree
     5. Strongly Disagree
     6. Somewhat or to an extent.

59) Give an example to show the level of BCCMs' collaboration with government.

----

60) Briefly state your observations about the BCCMs as Service Delivery Agents in the Eastern Cape Province

----

----

61) State other agents of service delivery in your area

----

62) Which of the responses below best describes the relationship between BCCMs and other service delivery agents in your community.

1. Very Good
2. Good
3. Do not know
4. Bad
5. Very Bad
6. Inbetween

63) Explain your answer to the above question here below

----

64) Which of the following responses support the statement "*The BCCMs is seen and accepted by the general public as an effective service delivery agent that can work with government in addressing issues that are of concern to the community*"

1. Strongly Agree
2. Agree
3. Don't know
4. Disagree
5. Strongly Disagree

65) Is there anything else you would like to tell me which was not mentioned about Civil Society Organizations, BCCMs and Service Delivery?

Thank you for your time and cooperation!!

UNIVERSITY OF KWAZULU-NATAL

COLLEGE OF HUMANITIES

SCHOOL OF SOCIAL SCIENCES

DISCIPLINE: SOCIOLOGY

Researcher: **Nelly Sharpley:**   *Contact No: 0824952859*
Supervisor: **Professor Gerhard Maré:**   *Contact No: 0312603904*
At the UKZN you can contact the Research Office, Ms Phumelele Ximba, at 0312603587 – Westville Campus.

Informed Conscent Letter

PROJECT TITLE: Churches and Service Delivery in South Africa:

The Black Charismatic Church Ministries (BCCMs), as Agents for

Service Delivery in the Eastern Cape

To Whom It May Concern:

NOTE: Please read, understand and question the information given before

giving consent.

Dear Participant

As the above mentioned researcher I request your voluntary participation on this worthwhile
project as described by the title above. The study is aimed at discovering ways by which the Black Charismatic Church Ministries as part of civil society, are or can be a positive tool towards service delivery aimed at development and poverty eradication in our communities. As a member of your community and/or your congregation, or as the pastor/leader or elder, or as a community development group member in your area, you were identified as a potential participant.

If you agree to participate in this project, you will be required to do either one or some of the following;-
- Respond to questions asked around the topic as outlined above.
- Participate in group discussions on issues as outlined above.
- Share your views on church/community partnership in bettering the lives of people.

- Lastly signing this declaration of consent to participate.

The duration of your participation will only be thirty minutes of your day for a single meeting.

The meetings will involve audio recording and writing down of your verbal and non verbal responses. The information you provide will only be used for the purpose of this study and will be treated anonymously and confidentially. If you should agree to participate in focus group discussions all participants will be requested to maintain confidentiality on what is discussed – the researcher, however, cannot assure that each participant will abide by such agreement.

This project is conducted by the researcher as a requirement to fulfil her doctoral studies in the Sociology discipline. Therefore the interaction we will have does not involve any direct personal reward.

Your participation is voluntary, and you are free to withdraw at any stage for any reason. The decision not to participate will not result in any form of disadvantage to you.

For further interest in the outcomes of this project, the findings on the data given will be made public and available on university libraries and databases.

Your co-operation is highly appreciated.

Yours Faithfully,

Mrs Nelly Sharpley (Maiden Name: Vuyokazi Kolisa; Research Candidate for PhD UKZN)

DECLARATION

I……………………………………………………………………………
………… (Full names of participant and position) hereby confirm
that I understand the contents of this document and the nature of the
research project, and I consent to participating in the research
project.

I understand that I am at liberty to withdraw from the project at any
time, should I so desire.

SIGNATURE OF PARTICIPANT………………………….
DATE………………………

UNIVERSITY OF KWAZULU-NATAL

COLLEGE OF HUMANITIES

SCHOOL OF SOCIAL SCIENCES

DISCIPLINE: SOCIOLOGY

Researcher: **Nelly Sharpley:**   *Contact No: 0824952859*

Supervisor: **Professor Gerhard Maré:**   *Contact No: 0312603904*

RE: Requesting to Participate in a Research Study on: Churches and Service Delivery in South Africa: The Black Charismatic Church Ministries (BCCMs), as Agents for Service Delivery in the Eastern Cape

The Acting Municipal Manager
Buffalo City Municipality
East London
Dear Sir/Madam

I request your permission for the above research study to be conducted during the month February 2010 for one day in your area. The study will be conducted by the above mentioned researcher as part of the requirement for the completion of a Doctoral Thesis in Sociology through the University of Kwa-Zulu Natal, Durban, South Africa.

I appeal to your support towards the success of this worthwhile project. Such support includes granting permission for the study to be conducted in an area under your leadership or management, identifying potential interviewees, allowing and encouraging subjects to participate. **The study requested to you is on service delivery in relation to the above topic. I request to have a recorded in-depth interview with the relevant people in the four sections of service delivery in this municipality. Such an interview will take only 15 to 20 minutes of their time.**

In line with the ethical requirements of social research, the information that will be obtained will be used only for purposes of this study and will be treated anonymously and confidentially. At your agreement to grant the request, a written informed permission response will be expected from your institution as to formally allow the researchers' interaction within your site/area.

Your co-operation is highly appreciated.
Yours Sincerely,
Mrs. Nelly Sharpley (Maiden Name: Vuyokazi Kolisa; Research Candidate for PhD UKZN)
February 2010

UNIVERSITY OF KWAZULU-NATAL

COLLEGE OF HUMANITIES

SCHOOL OF SOCIAL SCIENCES

DISCIPLINE: SOCIOLOGY

Researcher: **Nelly Sharpley:**   *Contact No: 0824952859*
Supervisor: **Professor Gerhard Maré:**   *Contact No: 0312603904*

RE: Requesting to Participate in a Research Study on: Churches and Service Delivery in South Africa: The Black Charismatic Church Ministries (BCCMs), as Agents for Service Delivery in the Eastern Cape

The Municipal Manager
Nelson Mandela Metropol Municipality
Port Elizabeth
Dear Sir/Madam

I request your permission for the above research study to be conducted during the month March 2010 for one week in your area. The study will be conducted by the above mentioned researcher as part of the requirement for the completion of a Doctoral Thesis in Sociology through the University of Kwa-Zulu Natal, Durban, South Africa.

I appeal to your support towards the success of this worthwhile project. Such support includes granting permission for the study to be conducted in an area under your leadership or management, identifying potential interviewees, allowing and encouraging subjects to participate. **The study requested to you is on service delivery in relation to the above topic. I request to have a recorded in-depth interview with the relevant people in all sections of service delivery in this municipality. Such an interview will take only 25 to 30 minutes of their time.**

In line with the ethical requirements of social research, the information that will be obtained will be used only for purposes of this study and will be treated anonymously and confidentially. At your agreement to grant the

request, a written informed permission response will be expected from your institution as to formally allow the researchers' interaction within your site/area.

Your co-operation is highly appreciated.

Yours Sincerely,

Mrs. Nelly Sharpley (Maiden Name: Vuyokazi Kolisa; Research Candidate for PhD UKZN)

March 2010

UNIVERSITY OF KWAZULU-NATAL

COLLEGE OF HUMANITIES

SCHOOL OF SOCIAL SCIENCES

DISCIPLINE: SOCIOLOGY

Researcher: **Nelly Sharpley:** *Contact No: 0824952859*
Supervisor: **Professor Gerhard Maré:** *Contact No: 0312603904*

Prepared for Pastors, Chiefs/Counselors, NGO/Project Managers and Municipal Managers.

RE: requesting to Participate in a Research Study on: Churches and Service Delivery in South Africa: The Black Charismatic Church Ministries (BCCMs), as Agents for Service Delivery in the Eastern Cape

Dear Sir/Madam

I request your permission for the above research study to be conducted during the month of March 2010. The study will be conducted by the above mentioned researcher with the assistance of two fieldworkers (who will be introduced to you during the fieldwork process) as part of the requirement for the completion of a Doctoral Thesis in Sociology through the University of Kwa-Zulu Natal, Durban, South Africa.

The researcher appeals to your support towards the success of this worthwhile project. Such support includes granting permission for the study to be conducted in an area under your leadership or management, identifying potential interviewees, allowing and encouraging subjects to participate.

In line with the ethical requirements of social research, the information that will be obtained will be used only for purposes of this study and will be treated anonymously and confidentially. At your agreement to grant the request, a written informed permission response will be expected from your institution as to formally allow the researchers' interaction within your site/area.

Your co-operation is highly appreciated.
Yours Sincerely,
Nelly Sharpley (Maiden Name: Vuyokazi Kolisa; Research Candidate for PhD UKZN)

February 2010

PO Box 34844
NewtonPark
6055

24 Albany Road
Port Elizabeth. 6000

Tel/Fax 041-582 3315
Email: goodnewscc@gmail.com
Web: www.goodnewsmetro.co.za

GNCC

Good News Community Church

24 October 2011

<u>To whom it may concern</u>

Dear Sir/Madam

This letter serves as a confirmation that the Good News Community Church granted permission to Mrs Nelly Vuyokazi Sharpely who is a sociology PhD student at the University of Kwa/ulu- Natal. student number 206524008 to conduct her research on us as a church.

Yours in His service

Afrika Mhlophe
PASTOR

Apostolic - Prophetic - New TestamentChurch

JESUS CHRIST FAMILY international

Residential Address: 9650 N.U 3 Mdantsane
Postal Address: Postnet Suite 45, Private Bag X3, Beacon Bay, 5205
E-mail Address: admin@jesuschristfamily.com
Website: www.jesuschristfamily.com

Telephone: 043 760 0462/ 043 721 3346
Facsimile: 043 760 0462/ 086 615 4292
Mobile: 073 285 3132 /073 094 1560
Reg. No.: 2002/031748/08

10 January 2010

University of KwaZulu Natal
Faculty of Humanities, Development & Social Sciences

As Jesus Christ Family International, we grant permission for Mrs. Nelly Vuyokazi Sharpley; who is a Sociology & Social Studies student at the University of Kwazulu Natal (student number 206 524 008), to conduct a research on Civil Society and Service Delivery in South Africa.

We have allowed some of the members within our church to participate in interview sessions with her. These members vary from the leadership to the congregants of the church.

We endorse that the information we provide will only be used for the purpose of this study and will be treated anonymously and confidentially. We are also aware that the findings of this research will be made public and available on university libraries and databases.

Yours faithfully,

N. Sisilana

Sign.: _____
Directive of Ministries

Jesus Christ Family International

The Vision of God to Unite the Body of Christ

GENERAL OVERSEERS: Andile & Pumza Myemane
DIRECTORS: Pakamisa Jonas, Nombuzo Sisilana, Sithembele Jack,
Velile Nkosiyane, Siviwe Sneli

Nelson Mandela Metropol Municipality Response for Research
Granting Permission

Copy of Emailed Response

17 Mar 2010

To: Equity Employment Unit 5
  EQUITY@mandelametro.gov.za

Please assist this lady (Nelly Sharpley) with her research in accordance
to policy

Kate Zondane
kzondane@mandelametro.gov.za
Tel. 0415061911

Buffalo City Municipality Response for Research Granting Permission

Copy of Emailed Response

Hi Jack

Pls action ASAP as Ms Sharpley has met all necessary requirements. She wishes to conduct interviews with the following service delivery departments/directorates.

Chief Operations; Community Services; Public Safety and Health'Development Planning and Economics and Engineering Services.

 Trusting that you will find this in order.

Dr Thembi Norushe

Manager: Knowledge Management and Research

Gonubie Municipal Offices

1st Floor Building

Main Road East London, 5200

Republic of South Africa

Tel: +27-43-705-9705

Reception: +27-43-705-9706

Fax: +27-43-740-2132

Cell: 0828958923

E-Mail: thembisan@buffalocity.gov.za

Website: http://www.buffalocity.gov.za

Good Morning

Thank you, Ms Nelly Sharpley for providing us with all the necessary documentation regarding your request. Your request for interviews has been forwarded to the relevant General Managers concerned with the functions identified, at BCM, stating that you have met all the institutional requirements. You can contact these relevant officials directly to set up interviews and to obtain further information at the following contact numbers

Engineering:

Water and Waste Water: Graham Cowley (043 705 2084

Roads: Luyanda Mbula (043 705 2004)

Electricity: Sy Gourrah   (043 705 9602)

Development Planning:

Local Economic Development: Vuyani Mbatha (043 705 1534)

Transport Planning: John Davies (043 705 2880)

Development Planning   Siphiwo Bam (043 705 3361)

Community Services:

Amenities, Arts and Culture and IEMP: Kholekile Tapile (043 705 2953)

 Chief Operating Officer:

Housing: Devan Govender (043 705 1010)

Health and Public Safety:

 Health: Dr Mkhululi Nkohla (043 705 2906)

Public Safety   Steve Terwin   (043 705 9035)

If any further assistance is required, please do not hesitate to contact me.

Regards

Jack Fine

Research and Policy Practitioner

Buffalo City Municipality

1st Floor

Gonubie Municipal Building

Main Road

Gonubie

Tel (043) 705 9742

Fax (043) 740 2132

Cell: 0827012806

Email: Jackf@buffalocity.gov.za

RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : sshrec@ukzn.ac.za

**UNIVERSITY OF
KWAZULU-NATAL**

2 DECEMBER 2009

MRS. V SHARPLEY (206524008)
SOCIOLOGY – SOCIAL SCIENCES

Dear Mrs. Sharpley

PROTOCOL REFERENCE NUMBER: HSS/0693/09D
PROJECT TITLE: "Civil society and service delivery in South Africa: The question of Christian churches as presented by Black Charismatic Church Ministries (BCCMs) as agents for service delivery in the Eastern Cape".

EXPEDITED APPROVAL

This letter serves to notify you that your application in connection with the above has been granted full approval through an expedited review process.

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. Please use the above reference number for all correspondence/queries relating to this study. Enquiries can be send to sshrec@ukzn.ac.za

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years

Best wishes for the successful completion of your research protocol.

Yours faithfully

....
PROFESSOR STEVEN COLLINGS (CHAIR)
HUMANITIES & SOCIAL SCIENCES ETHICS COMMITTEE

cc. Supervisor (Prof. G Maré)
cc. Prof. T Balcomb
cc. Mrs. S van der Westhuizen

Founding Campuses: ▬ Edgewood ▬ Howard College ▬ Medical School ▬ Pietermaritzburg ▬ Westville

Appendix 21: Potentials and Limitations of Church Partnership on
Rural Development in Nairobi, Kenya, by Sharland
(2004:121-122)

Potentials	Limitations
God-centred	Administrative structure
Bible-based	Expertise
Motivated and committed membership	Management of money
Teaching valued	Accountability
Holistic	Maintenance of capital
Distinctive absolutes to teach from	Material resources
Reaching to the grassroots	Vehicles
Local information	Physical infrastructure
Respecting the marginalized Loving Care / compassion Counselling	Political power

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