A CRITICAL EXAMINATION OF THE CONTRIBUTION OF AFRICAN ENTERPRISE'S EVANGELISM AND SOCIAL ACTION TOWARD RELIGIOUS AND SOCIAL TRANSFORMATION IN PIETERMARITZBURG, FROM 1962 TO 2015

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Submitted in fulfilment of the Academic Requirements for the Degree of

Doctor of Philosophy

Ministerial Studies

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June 2022

Pietermaritzburg

ABSTRACT

The thesis critically evaluates African Enterprise's work of evangelism and social action towards religious and social transformation in Pietermaritzburg from its inception in 1962 to 2015. AE's founder, Michael Cassidy's parents, had a European origin. The thesis traces personalities and factors that shaped Michael Cassidy's formative years, including the Billy Graham Evangelistic Association (BGEA) and the Lausanne Congress. Their theologies have had a vital influence on African Enterprise's theology. The study highlights that BGEA has not entirely positively impacted AE because they tended to prioritise evangelism over social action. Missiologically speaking, the study shows that there cannot be any dichotomy between the two because they complement each other. The study argues that AE would be more effective had AE contextualised to deal with social challenges in PMB. Thus, the fruit of Christian love, evangelism and social action could have thrived in PMB who live in a community. This thesis argues that AE failed because it did not integrate the Biblical principles of proclamation and *Diakonia* (social praxis). Despite the initial successes it experienced in the past, the most *kairos* critical challenge of social justice remains unaddressed. Lack of social action in the form of diaconal has militated against processes of social transformation in PMB.

The qualitative research study used in-depth interviews and questionnaires to draw data from the 14 participants interviewed, including AE's founder. Data were coded using the NVivo programme to ascertain the main themes before the data analysis. The thesis's key findings revealed that AE failed to be an effective catalyst in its mission in PMB. Therefore, AE has become irrelevant and ineffectual in its work to effect transformational change in PMB. The study proposes that AE change from its Western and non-African strategies and methodology to a context-based approach. The thesis recommends that the AE's leadership and Board rebrand and change in light of its context for purposes of engendering a relevant response to the felt needs of PMB's people. Secondly, the thesis recommends a deconstruction of warped operating mindsets that do not appreciate African traditions and customs that form the context of the intended audience.

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COLLEGE OF HUMANITIES

## DECLARATION - PLAGIARISM

I, Songelwayo Walter Yesaya Chibambo, declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.

2. This thesis has not been submitted for any degree or examination at any other university.

3. This thesis does not contain other persons' data, pictures, graphs or information unless specifically acknowledged as being sourced from other persons.

4. This thesis does not contain other persons' writing unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a. Their words have been re-written, but the general information attributed to them has been referenced.

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5. This thesis does not contain text, graphics or tables copied and pasted from the Internet unless specifically acknowledged, and the source is detailed in the thesis and the References sections.

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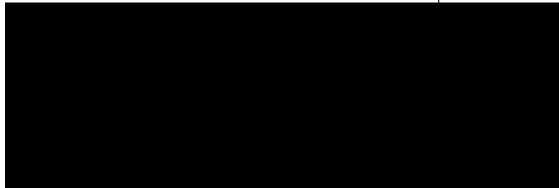
Songelwayo WY Chibambo   27/5/22
_____   _____   _____
Student Name   Signature   Date

_____   _____   _____
Supervisor   Signature   Date

DEDICATION

This thesis is dedicated, first and foremost, to my late parents, Mr Walter R. Yesaya Chibambo and Mrs Elteck Billy Chibambo (nee Msiska). You were incredible parents who gave your all to all of us. I will always treasure fond memories of the love, sacrifice, and commitment you shared with me and all my brothers and sisters. Thank you for teaching me to be disciplined to study and fear God.

I also dedicate this work to my wife, Dr Lucy Thokozile Chibambo and our three girls, Mandhlase, Nomusa, and Sibusisiwe, for your encouragement when the going got tough. I hope this final product will make you all proud.

Finally, I dedicate this work to my Lord and Saviour, Jesus Christ, who has been very faithful. I would not have made it if it had not been for His grace. I owe you, Lord Jesus Christ, my whole life.

If GOD had not been for us (me),
All together now, Israel, sing out.
If GOD had not been for us (me)
when everyone went against us (me), we (I) would have lost our (my) lives (life)
In the wild, raging water (Psalm 124:1, 5).

ACKNOWLEDGEMENTS

Submitting this thesis as a final product has been a "long walk to freedom" because of the many writing challenges and obstacles. Had it not been for the grace of God, I would not have made it. That is why I owe this thesis to my Lord Jesus Christ, my Saviour who is faithful. I also want to acknowledge the support from many people who encouraged and wished me well when the going got tough. That is why the saying "it takes a village to raise a child" is very relevant in this context because it took many people who encouraged and urged me to continue writing this thesis. Therefore, it is appropriate to acknowledge them for the valuable support and encouragement they rendered to me. Since the list is long, I cannot mention all by name.

Secondly, I would like to thank my wife, Dr Lucy Thokozile Chibambo, who inspired me not to give up, and our girls, Mandhlase (Mandy), Nomusa, and Sibusisiwe, who gave me space to study. Thank you for your valuable support. I believe I have made you all proud by achieving my long-time dream.

Thirdly, I would like to extend my sincere gratitude to my supervisor, Professor Herbert Moyo, for his pastoral support and wisdom. Your professionalism is highly appreciated.

I thank Dr Martin (Tino) Malunda Kabange for his tireless time shaping my thesis, Dr Karen Buckenham, who edited my thesis; Dr Stella Sabi, who helped with the corrections, and Dr Rose Mboya, who initially edited my thesis. And finally, I would like to extend my heartfelt gratitude to all who participated in this study voluntarily. Your valuable time and openness to supply data are highly appreciated. Thank you for contributing so much to this thesis that will add value to academia.

ACRONYMS/ABBREVIATIONS

AE:	African Enterprise
AESA:	African Enterprise South Africa
AIDS:	Acquired Immunodeficiency Syndrome
ALDI:	African Leadership Development Institute
ANC:	African National Congress
BBC:	British Broadcasting Corporation
BBE:	Bridge Building Encounters
BGEA:	Billy Graham Evangelistic Association
CEO:	Chief Executive Officer
CCL:	Centre for Creative Leadership
CICCU:	Cambridge Inter-Collegiate Christian Union
CWME:	Commission on World Mission and Evangelism
ERA:	Evangelism, Reconciliation and Action
ETHOS:	The Evangelical Theological House of Studies
ESSA:	The Evangelical Seminary of South Africa
FBO:	Faith-Based Organisation
HIV:	Human Immunodeficiency Virus
IFP:	Inkatha Freedom Party
KD:	Kairos Document
LWF:	Lutheran World Federation
LOP:	Lausanne Occasional Papers
NIR:	National Initiative for Reconciliation
PAC:	Pan Africanist Congress
PACLA:	Pan African Christian Leadership Assembly
PMB:	Pietermaritzburg
PTS:	Parktown School
SACLA:	South African Christian Leadership Assembly
SAQA:	South African Qualifications Authority
TTL:	Together Towards Life
UBI:	Union Bible Institute

UK:	United Kingdom
UKZN:	University of KwaZulu-Natal
UNHCR:	United Nations High Commissioner for Refugees
USA:	United States of America
WCC:	World Council of Churches

LIST OF ATTACHED APPENDICES

APPENDIX 1:	Informed Consent Form
APPENDIX 2:	In-depth Interview with AE's Founder
APPENDIX 3:	In-depth Interviews with Local Pastors in Pietermaritzburg
APPENDIX 4:	In-depth Interviews with AE's Staff Members
APPENDIX 5:	In-depth Interviews with AE's Retired Staff Members
APPENDIX 6:	In-depth Interviews with AE's Board Members
APPENDIX 7:	In-depth Interviews with Contrary Voices in the Data Sample to put AE in Context
APPENDIX 8:	UKZN Ethics Committee Approval

Table of Contents

LIST OF FIGURES

LIST OF TABLES

CHAPTER ONE

GENERAL INTRODUCTION AND A BRIEF HISTORY OF AFRICAN ENTERPRISE (AE) FROM 1962 TO 2015

1.1 Introduction

This study critiques African Enterprise's (AE) missional or diaconal work of evangelism and social action toward religious and social transformation in Pietermaritzburg (PMB) from 1962 to 2015. The study focuses on PMB, where AE opened its office in 1962. African Enterprise is an indigenous, interdenominational, multicultural, Christian mission ministry committed to evangelise Africa's cities through word and deed in partnership with the church. Its missional or diaconal approach involves four essential ministries: evangelism; aid and development; reconciliation; and leadership development. Following Jesus' last commandment (Matthew 28:1-20 NIV), AE's missional or diaconal work involves working with local churches to empower them to meet their local communities' spiritual, social, economic, physical, and emotional needs. The original vision of AE was to seek and reach the influential urban people of Africa (Coomes 2002:87). It was believed that the most influential in Africa were untouched by the transforming message of the Gospel of Christ Jesus. African Enterprise intended to serve PMB, South Africa and Africa at a broader level. The strategy aimed to win over the continent and its leadership for Christ and, in so doing, influence millions of its people for good (Coomes 2002:87). The organisation was named African Enterprise after a ship that regularly sailed from Africa to the United States of America (USA) (Coomes 2002:82). However, the name changed to Africa Enterprise in the seventies, and its mission statement was "serving the church in Africa." In 1992, AE's vision changed to: "To evangelise the cities of Africa through Word and Deed in partnership with the church." The main reason for the vision change was the realisation of the many social and economic needs of PMB and other African cities. The other reason was contextualisation when apartheid was prevalent in South Africa. In this study, the name African Enterprise (AE) will be used throughout, even when it was then "Africa Enterprise"

The organisation's original vision was to become a unique Christian organisation that impacted people with the Gospel in PMB, South Africa, and Africa as a whole (Coomes 2002:81). Furthermore, AE's calling was to reach the masses through mass evangelism. Social action was an integral part of AE's ministry because there was a realisation that the evangelical Christians had failed because they presented an unbalanced message (Coomes 2002:81). The lop-sided

message overlooked the social implications of the teachings of Jesus. The organisation believed that the Gospel presented met the people's physical and spiritual needs. Furthermore, AE's missional or diaconal work intended to promote racial harmony among racial groups by organising interracial conferences, house parties, camps, and other events in PMB and South Africa (Coomes 2002:81). However, AE retracted from its initial mission and concentrated on evangelism as its primary calling over social action.

1.2 AE's Founder and the Choice of AE's Headquarters

African Enterprise was founded in 1962 in PMB by Michael Cassidy, who had finished studying at Fuller Theological Seminary in the USA. African Enterprise organised its first evangelistic mission in PMB from August 11–25, 1962 (Coomes 2002:97). Pietermaritzburg, the capital of KwaZulu-Natal, with a long-established church tradition, was a strategic choice of location for the organisation. The choice of Pietermaritzburg was based on the following two factors: the solid religious character, and the long history in which the Afrikaner nationalism was celebrated in the defeat of the Zulus in 1883. According to Van der Merwe (2014:142), the Voortrekkers' Vow in 1883 symbolised both past and future because the past liberated them from black domination, and the future provided a sign that they would be freed from the British Imperialists and be granted a nationalist government in the Republic of South Africa. Van der Merwe (2014:142) writes that the Vow and the Battle of Blood River "were used by Afrikaner political, religious and community leaders to explain the political, social and economic circumstances of Afrikaners and in the process fed the fire of Afrikaner nationalism." Pietermaritzburg, the capital of Natalia, the new Voortrekker republic, is where the Vow Monument was built (Kruger 1999:12).

Pietermaritzburg was also becoming a national centre for theological training. There were theological programmes representing diverse traditions and denominations conducted at the University of KwaZulu-Natal (UKZN), Union Bible Institute (UBI), Federal Theological Seminary of Southern Africa (also known as Fedsem), St Joseph's Theological Institute, also known as the Cedara Catholic Training Centre, the Evangelical Bible Seminary of Southern Africa (EBSemSA) currently known as the Evangelical Seminary of Southern Africa (ESSA), and the Evangelical Theological House of Studies (ETHOS). Having such institutions in PMB required AE to define its theological strategy relating to these institutions and the local church. African Enterprise's founder fundamentally believed AE was to serve, encourage, and mutually support the local church in its mission to reach out to the people of PMB (Coomes 2002:114).

Such an approach helped AE engage with both the mainline churches and the Pentecostal churches because its approach was not to build AE churches but to enhance the work of the local churches concerning evangelism, AE's core calling and competence. Figure 1 below shows the location of Pietermaritzburg in KwaZulu-Natal.

The following is a map showing the Msunduzi Municipality in which the city of Pietermaritzburg is located.
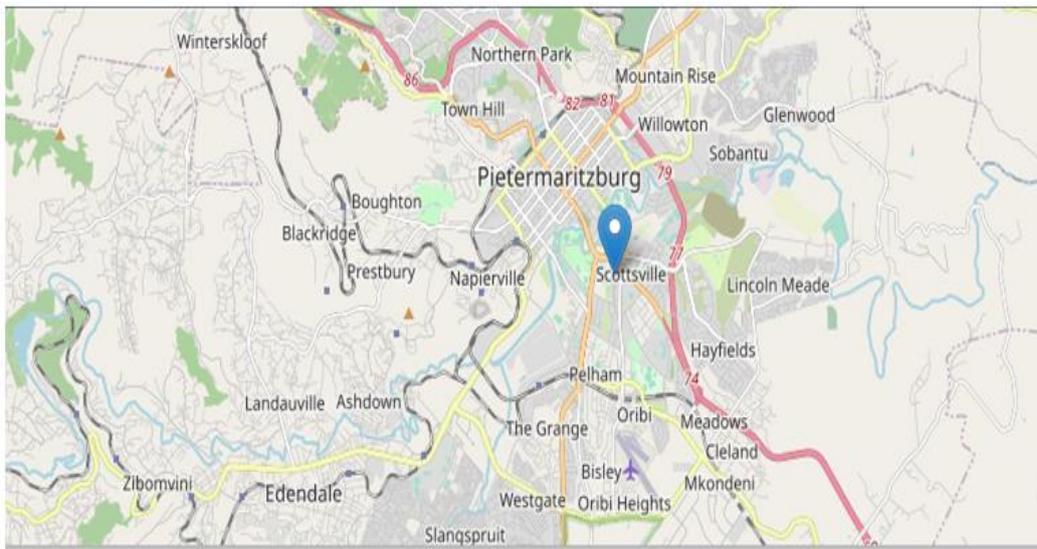
Figure 1: The location of Pietermaritzburg in Msunduzi Municipality in KwaZulu-Natal

Source: ttps://zhujiworld.com/za/519505-pietermaritzburg/

1.3 The People behind the Formation of AE and AE's Influencers

People like Michael Nuttall, who later became the Anglican Bishop of Natal, Father Trevor Huddleston, who wrote *Naught for Your Comfort*, and John Reeves, whose father was the Anglican Bishop of Johannesburg, had a significant impact on AE's theology. Being all South Africans and Anglicans studying at Cambridge with Michael Cassidy in 1956, they stressed the need for an organisation that balances politics and evangelism (Cassidy 1989:67). Their convictions and actions against racism were brought to the fore at a time when the South African Government practised Apartheid. The three, namely, Michael Nuttall, John Reeves and Michael, wrote a letter to the editor of the *London Times* denouncing the policies of Apartheid in South Africa in May 1956 while studying at Oxford University. They wrote:

> Nothing seems more rooted in the average white South African mind than the capacity for self-deception. We deceive ourselves into thinking that Apartheid will work even though we know deep down that it will require large land grants to the Africans and that the European farmer upon whose vote we depend will not give up his land (Cassidy 2019:92)

Father Huddleston was an Anglican priest and a member of the Anglican monastic order, the Community of the Resurrection (CR). He served as parish priest of a church in Sophiatown from 1944 to 1956, during the time the National Party came into power, implemented apartheid, and forcibly removed black people from Sophiatown – which he opposed (Vandiver 2018).

The theology of evangelism of AE was shaped by the evangelist Billy Graham, founder of the Billy Graham Evangelistic Association (BGEA), which mentored Cassidy, the founder of AE. However, the point of AE's departure from the BGEA method of evangelism was social action. The primary focus of BGEA was the church's responsibility to the salvation of souls. In contrast, AE catered to the people's physical and spiritual needs (Coomes 2002:81). Charles Fuller, the other mentor, founded the Fuller Theological Seminary in Pasadena, California, USA. He provided Cassidy and his colleagues with counsel on forming an organisation such as AE. Cassidy and his colleagues studied at Fuller Theological Seminary from 1959 to 1961. Charles Fuller helped form the first AE board in the USA to raise ministry funds (Coomes 2002:78).

Apart from BGEA, AE's theology was also inspired by the Rev John Stott, whose biblical faithfulness and theological balance gave the organisation a theological edge (Coomes 2002:526). Stott, a long-time friend of Billy Graham, became the Church of England All Souls' Rector in 1970. Stott co-chaired the Lausanne Congress with Billy Graham in 1974 and drafted the Lausanne Covenant Statement. The Lausanne Covenant Statement has been AE's constitutionally enshrined statement of faith, one of its core values and non-negotiable commitments (AE IPB Minutes 2007:2).

The late Rev. Dr Calvin Cook, a Presbyterian Church Minister in PMB, also impacted AE. Cook invited AE to conduct its first mission to PMB when he became the Chairman of the Minister's Fraternal in PMB from August 11-25, 1962 (Coomes 2002:113). Cook ended up being the longest-standing friend of AE and counsellor to the AE team and board.

One of the effective strategies AE made in 1969 was to extend its work to other parts of Africa. It recruited Rev Festo Kivengere, an Anglican Bishop from Uganda, to head the AE East African teams. This development occurred as part of AE's expansion after realising that AE was a white male-dominated team with limitations regarding reaching out to all the cities of Africa. Having a male white-dominated team in South Africa hindered fulfilling AE's missional or diaconal work. After joining AE and establishing offices in East Africa in 1971, Bishop Festo's joining AE proved to be a significant appointment, especially during Idi Amin's reign in Uganda. Bishop Festo provided leadership during the crisis when most Christian leaders were either killed or silenced. In addition, he helped shape AE's ministry to balance evangelism and social action. The organisation's work in East Africa developed exponentially because Bishop Festo had already established himself as an international speaker and was well-respected in East Africa, Africa, and worldwide (Cassidy 2005:27; Williams 2006:195-196). Bishop Festo made an enormous impression on AE due to his experience with the East African Revival in the 1930s and 1950s. African Enterprise's missional or diaconal work was tremendously enhanced by Bishop Festo, who understood the problems of Africa as a whole. His wisdom helped shape AE's future ministry to balance evangelism and social action in East Africa.

1.4 The Ideological Underpinnings for the Formation of AE

African Enterprise is an itinerant evangelistic organisation that has grown from a national team based in PMB to an international team operating in nine other African countries, namely

Ethiopia, Ghana, Democratic Republic of Congo, Kenya, Malawi, Rwanda, Tanzania, Uganda, and Zimbabwe. All the teams are autonomous even though they are partly accountable to the Head Office, which currently is in Nairobi, Kenya, where the Chief Executive Officer (CEO) is based. The organisation's headquarters were in PMB from 1962 until 2005, when Cassidy led it as its CEO. Apart from the national teams, AE has international support offices in Australia, Belgium, Northern Ireland, the UK, the USA, Canada and Germany, which help raise funds for AE.

1.5 African Enterprise's Missional or Diaconal Focus on Cities

African Enterprise's vision to start a ministry for the cities of Africa arose from the founder Michael Cassidy's attendance at the BGEA's ministry at Madison Square Garden, New York, in 1959 and his interest in how the mission was run. African Enterprise focused on African cities because most missionary works were done in rural areas.

As suggested by Tooke (2010:63), AE's founder identified cities as the natural focus for evangelism because of the following suppositions:

- There is a demographic advantage because there are many unchurched people in cities.
- Cities also have strategic value as places where the influential and elite can be found and possibly influenced to change social contexts.
- This assertion supports the age-old understanding that you influence his/her followers and underlings if you win a leadership.
- An ecclesiastic motive is also present. A city is a place where cooperative evangelism can be fostered among churches that would partner with the organisation conducting evangelism, and further evangelism will be encouraged through training laity and the incorporation of new converts into churches.

An article by Van Engel, Gilliland and Pierson (1993:97) entitled "Good News of the Kingdom" asserts that the missiological view focused on cities in the two decades from 1973 to 1993; the missiology view remains the same today for the following reasons:

- Cities need our attention because of population growth. Today, the number of people living in cities is more than the entire world population 150 years ago.

- Christian integrity demands new links between justice and compassion and evangelism for anguished people in urban areas of the world's cities. How does one proclaim the reconciliation of Christ, for example, in places like riot-torn Los Angeles, a city that is polarised by racism, oppression, and violence?

- The city is the global stage on which the world religions, once isolated by origin or ethnicity, now merge increasingly in dialogue.

Greenway (1974) explains that urban evangelism is a biblical concept that began with Jonah's mission to Nineveh. Paul became an apostle and evangelist in the cities where Christianity grew exponentially in the New Testament. The growth is more evident in the Pentecostal Churches than in the mainline churches (Greenway 1974). Urban areas are strategic because they offer more social and economic advancement opportunities. Major decisions that affect the whole populace are made in the cities, such as a better way of life concerning health care facilities and schools for children. For the above reasons, AE focused on the cities; AE filled a gap for evangelism and social action when most evangelistic works were done in rural areas (Tooke 2010:36).

1.6 The Four AE Essential Ministries

1.6.1 Stratified Evangelism

AE's main aim and passion are to win over people in Africa's major cities and bring them to faith in Jesus Christ. Over the decades, the organisation has done much work to develop strategies for effectively reaching Africa's cities through evangelism, but there has been little development in social responsibility.

African Enterprise's methods of evangelism were adopted from the BGEA, which focused on stadium-type evangelism. However, AE's methodology is complemented by stratified evangelism that offers people a chance to preach the Gospel in their surroundings or environment. African Enterprise developed stratified evangelism in 1969 when they organised an evangelistic campaign in Nairobi, Kenya (Coomes 2002:152-153). Stratified evangelism is a strategy that aims to reach people in their locality or strata, for example, in government offices, homes, universities, schools, hospitals and clinics, farms with businessmen and

women, prisons, bus terminals, and places where people live naturally. Since its inception, AE has used stratified evangelism as the hallmark strategy of its ministry. Stratified evangelism can be more effective than stadium-type meetings where people are invited to come and attend the meetings because it provides a platform for reaching out to people where they are. Stratified evangelism helped AE develop other missional or diaconal strategies to address the oppressive Apartheid rule. AE's methods include youth evangelism through the Foxfire Youth Team, child evangelism, ministry to the disabled through DisAbility Connexion, and the media, especially radio, which is still one of Africa's best-loved mediums, and Evangelism, Reconciliation, and Action (ERA) Missions.

1.6.2 Evangelism, Reconciliation and Action (ERA) Missions

In 1988, AE developed a model called ERA missions that holistically addressed Apartheid and its other social injustices. An ERA mission was a short-term mission generally focused on townships (Coomes 2002:274). The ERA model, which was holistic in its approach, was meant to address the vast divisions that existed racially and denominationally during the peak of Apartheid in the 1980s (Coomes 2003:282-283). According to Williams (2005:211), ERA missions, which were much shorter missions that ran from Thursday to Sunday, were aimed to be relevant to the racially polarised South African context (Williams 2005:211). The ERA missions helped break down racial barriers and create a dialogue between different congregations. In most cases, one or two churches teamed together to reach out to their congregations, primarily through evangelism and reconciliation. As a result, an understanding was created because people realised that Apartheid, which created separate development, was an evil system.

The ERA missions allowed same-denomination churches to team up, although divided, across racial groupings. They were encouraged to meet in an open forum to discuss reconciling ways. The ERA missions were a microcosm of a holistic approach to evangelism and social action. The ERA model holistically addressed the challenges of Apartheid at the time by engaging evangelism, reconciliation, and action programmes. As a result, some churches, especially among the coloured and white communities, were attracted to the ERA model because it addressed the issue of reconciliation between blacks and whites in their communities. However, the ERA model did not attract churches among the black communities, possibly because they perceived that the reconciliation provided was cheap and did not deal with their felt needs.

Although some people who suffered under Apartheid could share their grievous losses and forgive those who had hurt them, resulting in them finding healing and a new life in Christ, the reconciliation process was not deep enough to bring about transformation. The reconciliation lacked a confession of culpability by the oppressors, including the white churches, individuals, systems, and movement toward transformation, restitution, and reconstruction. African Enterprise further developed several practical workshops and seminars to reconcile blacks and whites.

1.7 Reconciliation

1.7.1 Aims of National Initiative for Reconciliation (NIR)

In 1985, AE organised a National Initiative for Reconciliation (NIR) in PMB, and about 400 church leaders from all race groups and political affiliations, representing 47 denominations, attended the conference (Coomes 2003:451). The main aim of NIR was to pray and discuss ways the church could respond to the political crisis (Solomons 2017:109). The NIR was organised when Apartheid peaked in 1985. Hundreds of young people were either killed or locked up due to clashes with the state. As the church leaders met, it was envisaged that they would reconcile and facilitate encounters, communication, understanding and fresh cooperation in the churches and communities (Cassidy 2019:320).

The NIR's affirmation statement, according to Nürnberger and Tooke (1985:83-85), was formulated:

- to put an end to the 1985 state of emergency,

- to remove the army and emergency police forces from all the townships,

- to release all the political prisoners and to withdraw charges against those accused of treason for fighting Apartheid,

- to begin talks with the authentic leadership of the various population groups immediately, with a view towards equitable power-sharing in South Africa,

- to begin the process of introducing a standard system of education, and

- to take the required steps towards eliminating all forms of legislated discrimination.

The NIR Conference asserted that the indicated affirmations could be achieved from political and ideological neutrality (Nürnberger and Tooke 1985:85). Balcomb (1993:87) cited the following four reasons why AE decided to remain neutral at NIR:

- All the perspectives on the political situation in the country indicated an ideological bias which meant that most (if not all) views were fundamentally distorted.

- To take sides politically meant that the church would jeopardise its potential to act as a mediator in the conflict.

- The violence committed by the state for law and order and the violence committed by those who revolted against the state represented the two dominant political views. Therefore, it had to distance itself from these polarised positions for neutrality.

- The NIR was convinced that it could exercise its unique understanding of the situation and contribute without seeing itself accountable to a political position.

Balcomb (1993:19) posited that a Third Way theology was developed to maintain a liberal political and theological neutrality, to provide a cheap reconciliation agenda for both the left and the right wings. The Third Way theology envisaged that maintaining a middle way of love and reconciliation would gradually bring about reconciliation based on a negotiated settlement and compromise (Balcomb 2004:12). Mathole (2005:19) writes that the evangelicals' neutral stance on social-political issues was interpreted as a "white liberal phenomenon". As a result, the majority-black evangelicals at the conference did not accept the Third Way theology. Instead, they called for justice through all means, including the use of violence.

The conclusion to maintain a position of political and ideological neutrality was somehow contrary to what Nürnberger and Tooke (1985:85-86) argued, which was that the process of reconciliation takes place when the parties concerned:

- acknowledge, regret, and undertake to put a stop to the abuse of power and all injustices in society,
- agree to co-operate in redressing the structural imbalances and maladjustments concerned by instituting social mechanisms that balance out both power and privilege in society; and

- are willing to tolerate differences of race, culture, and conviction within the society and act to ban any discrimination based on these grounds.

The NIR itself suggested that:

> Reconciliation that serves to conceal or play down injustices, which condones the abuse of power at the expense of others, appeases the wronged party, which expects the victims of structural imbalances to accept their fate, which serves to avoid the suffering necessary for the restoration or development of just relationships, or which assigns to one party more of the benefits and another more of the sacrifices, is a fraud. It stands condemned in the eyes of God and human morality. It will not contribute to the resolution of the conflict, and it undermines the credibility and effectiveness of the church's message of reconciliation in the society (Nürnberger and Tooke 1985:87).

One of the most widely distributed documents, *The Cost of Reconciliation in South Africa 1988*, dealt explicitly with the theological concept of reconciliation (Nürnberger and Tooke 1985:1). African Enterprise (AE) circulated the conference affirmations to be used and studied as a starting point to reconciliation by all the participants. The conference statement of affirmation was also published in national newspapers to appeal to Christians to reconcile. However, reconciliation without justice is futile because it is counter-productive to the Gospel and disempowering. De Gruchy (2002:55) writes, "Just as Paul anchored reconciliation in the historical events of Jesus' passion, so he tied it to the ethical transformation of historical and material conditions." De Gruchy (2002) further explained that reconciliation helps break down hostility between different race groups, helps deal with gender inequality issues and any form of discrimination between enslaved people and enslavers, and aids in creating an environment conducive to peaceful harmony.

During the conference, Archbishop Desmond Tutu, who was one of the conference conveners, made a very profound statement in his address when he said, "How can you (*whites*) ask for forgiveness from someone when you still have your foot firmly planted on his neck?" (Coomes 2003:451; Cassidy 1989:282). In other words, he implied that reconciliation requires a much broader approach to address it because engaging in reconciliation without removing the causes of injustice is cheap reconciliation. Therefore, it was problematic to carry out reconciliation

11

without addressing the unjust system of the Apartheid regime. At the conference, the predominantly white conservative church leaders were the proponents of reconciliation without justice. On the other hand, the black leaders called for reconciliation that would involve action to address the oppressive system.

Although the NIR had some positive effects, for example, Professor Nico Smith of Koinonia volunteered to live in Mamelodi to have a township experience (Coomes 2003:454), it still failed to bring about positive reconciliation between blacks and whites. One of the criticisms about the NIR was that it was an event, not a process. It was an event that came and went without making a significant change or transformation in people's lives. What was needed was a definite process to implement NIR resolutions in the local churches in PMB, facilitated by AE. As a result, such a noble exercise failed in its objective to bring about religious and social transformation in communities in PMB that to this day have predominantly remained divided across racial lines.

1.7.2 Bridge Building Encounters to Address the Issues of Reconciliation

During the Elsie's River Mission in Cape Town in 1981, where AE observed deeply fragmented families and other social ills resulting from racial segregation, AE was obligated to do something about the most affected youth. The experience in Elsie's River led to the formation of the Bridge Building Encounters (BBE) programme in PMB. From Elsie's River, the first participants went to PMB to experience living together with different racial groups. The BBE programme aimed to help bridge the gap between black and white youth and provide Christian insight into issues, including politics, marriage and forgiveness (AE's Archives; Coomes 2003:415). The BBE programmes were extended to many black and white youth for non-racial experiences at AE's centre in PMB in the early 1980s. When AE moved to its then-newly acquired property in Town Bush in 1980, it became the training centre for mission, evangelism, leadership development, and reconciliation. The centre was officially opened in 1984, and it became the headquarters of AE South Africa and AE International until 2006.

One of the reasons the BBE model became effective and impactful was the reconciliation process between blacks and whites. As a result, the racial groups saw the need to work together to reach out to their communities. The process led the different racial groups to have dialogue encounters in communities and churches as they realised the importance of working together as the body of Christ. As a result, AE had the ecumenical advantage of extensively promoting

dialogues among different denominations in PMB because its staff members came from different denominations.

1.8 Leadership Development

AE's original vision was to be an organisation that reached out to the leaders, who then influenced others. These leaders, either politicians or business people, were the main focus of AE's work (Coomes 2002:87). African Enterprise went further by launching the Africa Leadership Development Institute (ALDI) in 1997 to address all issues related to leadership in PMB and South Africa at a broader level. PMB students and other South Africans attended leadership courses by different leadership experts, including some AE staff members. The ALDI programme died because the people tasked to run it did not have the proper qualifications. Furthermore, most targeted students lost interest in the programme because it was not accredited to offer proper diplomas that the South African Qualification Authority (SAQA) could recognise and approve.

1.9 Social Action

An African proverb states, "Empty bellies have no ears." When seeking to share the Gospel with hurting and hungry people, AE has often found that those suffering from hunger, disease, bitterness, or hopelessness cannot receive Christ's good news until some of their felt needs are met first. AE believes that when people's felt needs are met, they tend to be more receptive to the Gospel. Furthermore, assisting suffering people is just one more way AE demonstrates Jesus' love for them. For these reasons, AE engaged in dozens of programmes around PMB and Africa to present the Gospel to alleviate suffering and hopelessness. An example of this is the Bonginkosi programme.

In 1972, AE bought into the Bonginkosi Project, initially started by Daphne Tshabalala, who headed the Nichols Primary School in the township of Edendale in Pietermaritzburg, and Barbara Davies from AE (Cassidy 2019:352). Bonginkosi means "praise the Lord" in Zulu. The project aimed at child enrichment and feeding programmes for the malnourished children in Edendale, a township on the outskirts of PMB. This feeding scheme, which became the deed part of AE's ministry and through which AE met the physical needs of a few children at a school, ended up feeding 8 000 children by 1980 (Coomes 2002:376). This was when AE's ministry's concerns and commitment were holistic. AE mobilised churches in the white suburbs in PMB and abroad to sponsor a school by providing food or clothing for those in need. By

1982, the programme grew and fed 13 000 children and recruited 40 workers from the communities in Edendale to help run the feeding scheme. This programme became successful because it benefitted school children who ate the healthy food provided, without which some could have died of malnutrition (Coomes 2003:377).

The government took over the running of the project after 1994 from charitable organisations by funding it so that AE could move on to other diaconal needs of the people. The takeover resulted in the programme's closure because of incompetence. The new leaders were not adequately empowered to run the programmes. Some leaders misappropriated the funds for helping needy children because of their greed and selfishness. Such incidents highlight the importance of having a succession plan to provide continuity when moving on as an itinerant organisation.

1.10 AE's First Staff Members (Team) and South African Board Chair

The first AE team consisted of five Fuller Seminary-educated students, namely Paul Birch (Canadian), Ed Gregory (American), Dick Peace (American), Christian Smith (American), and Donard Ehat (American), and Michael Cassidy (South African). The four AE team members returned to South Africa from the USA in 1964 after completing their studies. However, Donard Ehat and Ed Gregory decided to remain in the USA to pursue other opportunities. This team returned to establish AE's headquarters in PMB, where they had found favour with some local church leaders (Coomes 2002:112). Cassidy (1989:83) writes that the calling to establish its headquarters in PMB was confirmed four months later when the Ministers' Fraternal of Pietermaritzburg invited AE to participate in an interracial, interdenominational, city-wide evangelistic campaign in PMB in 1962.

When AE settled down in PMB, the team established a local board. Dr Edgar Brookes, a Professor of History at the University of Natal, was appointed chairperson for the AE board (Cassidy 2019:181). Bishop Alpheus Zulu took over from Dr Brookes as the second chairperson of the board.

Coomes (2002:128) reports that AE openly challenged and stood against Apartheid in 1966. During this time, some evangelicals had nothing to do with political involvement, and they condemned AE for challenging the status quo of the Apartheid government (Coomes 2002:130). To practice what they preached, AE recruited Abiel Thipanyane as its first black

team member in 1967 (Coomes 2002:129; Cassidy 2019:195). Thipanyane worked in Lesotho before he joined AE as an evangelist. The second black team member added to the AE team was Ebenezer Sikakane. Sikakane taught at Union Bible Institute (UBI) before joining AE in 1968. In the same year, John Tooke, who was converted at the PMB Mission in 1962, and Shirley Reynolds joined the team (Coomes 2002:132). Shirley Reynolds was the only woman in the AE team, a youth worker, singer, and guitarist. The AE team was now composed of three white South Africans, one black South African, three Americans, Dick Peace, Christian Smith, and Donard Ehat, and one Canadian named Paul Birch. Coomes (2002:144) writes that the team was predominantly white people. As a result, such a composition contributed to the perception that whites funded AE in the USA and Canada. Williams (2006:194-195) writes as a confirmation that AE's original policies and strategies were not from Africa but were drawn from the USA, where the funding came from, which is still happening.

1.11 Objectives of the Formation of AE in 1962

The original AE objectives were to start an evangelistic organisation that did not do a "hit and run" ministry but would kick-start PMB churches into growth (AE's Archives 1961; Coomes 2002:97). The term "hit and run" refers to a form of the ministry concerned with numbers, and does not follow up the new converts. African Enterprise aimed to help nurture the new believers in their newfound faith by conducting discipleship classes. According to Coomes (2002:97; AE's Archives 1961), the following were the other objectives:

a) All AE promotional, evangelistic, and contract work has one objective—to help men and women develop a personal sense of responsibility for sharing the Gospel within the context of their everyday lives.

b) African Enterprise believes that to realise this objective, the Christians of PMB will need to receive help to:

- Develop confidence in the use of the Bible.
- Develop close personal Christian friendships.
- Schedule fellowship with men and women of like understanding.
- For early converts to experience success in their early Christian experience.
- Identify with a church.
- Identify with AE.

- Understand the concept of stewardship of time and money.

c) African Enterprise seeks to establish a favourable public image in the eyes of:

- South African denominations.
- The South African government.
- South African missions are locally, interdenominationally and denominationally oriented.
- South African universities and other professional educational groups focus.
- Christians in the USA initially financially supported AE.

d) African Enterprise seeks to build a working group of faithful indigenous African supporters.

e) African Enterprise seeks a broad base of popular support among African nationals of all races.

f) African Enterprise seeks to develop an extensive mailing list of interested persons in Africa, Europe, and the USA.

g) African Enterprise seeks to establish good precedents for city missions in the minds of the church leaders throughout Africa. It is hoped that what has been done successfully in one place will be adopted in similar situations in other places (AE's Archives 1961).

1.12 The Version of AE's Constitution in 2009

A constitution is a legal document that provides fundamental principles and norms that guide how an organisation conducts its business. In other words, a constitution gives a framework under which all rules, regulations, and procedures operate. A constitution is included in this thesis because of the reasons articulated above.

It was determined in 2009, through a constitution, that the association's name should be AFRICAN ENTERPRISE SOUTH AFRICA. The terms 'African Enterprise South Africa' and 'the Association' are interchangeable and herein referred to as AESA.

1. The office of African Enterprise South Africa shall be at 1 Nonsuch Road, Pietermaritzburg, KwaZulu-Natal, or at such other place as the Association may determine, its postal address being Box 13140, Cascades, 3202.

2. African Enterprise shall be a corporate body with a separate legal personality separate from its members and perpetual succession. It shall own property in its own right as distinct from any of its members having any proprietary interest in such property. No member of the Association (as defined hereafter) shall have any right because of membership to the property of the Association. African Enterprise shall not be empowered to carry on any business that has for its object the acquisition of gain by the Association or by the individual members thereof.

3. The Association may sue and be sued in its name in any Republic of South Africa court. 'A member of African Enterprise' or 'member' shall mean any person who is a member of (as defined hereafter) the AE Board, Team, or any Area Support Group or Area Team.

4. The principal objects of African Enterprise South Africa are to further the work of Christ, which includes inter-alia:
    i.   To evangelise
    ii. To advance social empowerment and development
    iii. To promote reconciliation and understanding
    iv. To extend learning, theological training, and leadership development

5. These objects shall be carried out in a non-profit manner and with altruistic or philanthropic intent.

6. The powers of the Association include the following:
    i.   To enter into and become a party to any contract or agreement.
    ii. To establish and conduct any business or business activity or undertaking, whether as principal or agent, provided that any exercise of this power shall be for the sole purpose of applying any profit to the furtherance of the principal object of African Enterprise. Moreover, no part of any such profit shall be distributed contrary to Paragraph 26 of this constitution.

iii. To collect, canvass for and accept donations, subscriptions, pledges, legacies and bequests, endowments or any other benefits from any source whatsoever provided that the Association shall be prohibited from accepting any donation which is revocable at the instance of the donor for reasons other than a material failure to conform to the designated purposes and conditions of such donation, including any misrepresentation with regard to the tax deductibility thereof in terms of section 18A of the Income Tax Act 1962 as amended ("the Act"): Provided that a donor (other than a donor which is an approved public benefit organisation or an institution, Board or body which is exempt from tax in terms of section 10(1)(A)(i) of the Act, which has as its sole object or purpose the carrying out of any public benefit activity as defined in the Act) may not impose conditions which could enable such donor or any connected person (as defined in the Act) in relation to such donor to derive some direct or indirect benefit from the application of such donation.

7. To borrow money with or without the giving of security, create and issue debentures, and mortgage the immovable and movable property of the Association for any purpose or reason. To acquire by purchase, lease, gift, bequest, or in any other way or property, whether movable or immovable and any rights in respect of any property, whether real or personal. To sell, donate, partition, exchange, or in any other way alienate property, whether movable or immovable.

8. To invest in any manner whatsoever the monies or other assets or property of the Association and open and operate Bank, Building Society, and Post Office accounts, whether current or savings accounts.

9. Employ any professional consultant to counsel or provide ad hoc professional advice or assistance, provided that the Association will not pay any remuneration. As defined in the Fourth Schedule of the Act, to any employee, office bearer, or another person which is excessive, having regard to what is generally considered reasonable in the sector and related to the service rendered, and will not economically benefit any person in a manner which is not consistent with its objects.

10. Generally, to do such acts or things may be expedient or necessary to carry out, further or exercise the work of African Enterprise and its objects and powers, particularly its principal object.

11. 'TEAM' shall mean those members of the African Enterprise Team, including staff members, as determined from time to time by the South African Team Leader.

12. 'BOARD' shall mean the Board of African Enterprise in the Republic of South Africa as constituted.

13. The Board's function is to supervise and assist the Team's work in evangelisation and serving our Lord Jesus Christ. This supervision shall be exercised in a spirit of courtesy and charity with a view to an agreement.

14. Without derogation from the generality of the provisions of Paragraph 10, the Board shall concern itself specifically with:
    i.   The Vision, Mission, and Strategic Intent of African Enterprise South Africa.
    ii.   The organisational Ethos of African Enterprise South Africa.
    iii.   The Public reputation and image of African Enterprise South Africa.
    iv.   The Financial Integrity of African Enterprise South Africa.
    v.   The Theological Integrity of African Enterprise South Africa.
    vi.   The Board shall meet at least three times a year, and an Annual General Meeting will follow one such meeting.
    vii.   The chairperson shall determine the time and place of meetings. Minutes shall be recorded and kept at all the meetings held.
    viii. A quorum of not less than 50% of the members will apply. Decisions shall be by consensus, while voting will be by show of hands or secret ballot. The chairperson has the casting vote.

1.13 Some Successes and Epochs in the Life of AE from 1962–2015

1.13.1 African Enterprise's Extension to East Africa

One of the effective strategies AE made in 1969 was to extend its work to other parts of Africa. As mentioned above, the organisation recruited Festo Kivengere, an Anglican Bishop from

Uganda, who became a co-leader heading the AE East African teams as part of AE's expansion. It was realised that the AE South Africa team, predominantly white, had limitations when reaching out to the other African cities on the continent of Africa. Having a white male-dominated team became a hindrance in fulfilling AE's mission: To evangelise the cities of Africa in word and deed in partnership with the church. Therefore, it was decided to identify someone who would help develop AE's ministry in East Africa (AE's Archives). Bishop Festo Kivengere was appointed in 1971 to establish AE offices in East Africa. As was popularly known, Bishop Festo was an Anglican and an exponent of the East African Revival (Cassidy 2019:195). As mentioned earlier, Bishop Festo provided leadership during a crisis when most Christian leaders had either been killed or silenced in Uganda. Furthermore, Bishop Festo introduced AE's ministry, which met the people's spiritual and physical needs (AE's Archives). The work in East Africa developed exponentially because Bishop Festo had already established himself as an international speaker who was well respected worldwide (Cassidy 2005:27; Williams 2006:195-196).

1.13.2 South African Congress on Mission and Evangelism

In 1973, in partnership with the South African Council of Churches (SACC), AE organised the South African Congress on Mission and Evangelism in Durban (Cassidy 1974:24). The following were the aims of the South African Congress:

a) To hear together the proclamation of the Gospel.
b) To discover together the relevance of the Gospel and the meaning of mission and evangelism in present-day Southern Africa.
c) To face up to the urgency and priority of evangelism.
d) To assess the resources and potential of all Christian churches and agencies for mission and evangelism.
e) To give Christians stimulus, inspiration, and encouragement as they face the task.

The multiracial Congress, attended by about 700 delegates, was a great success. The Editorial in the *Natal Daily News* 1973 wrote:

A giant step in the right direction was indeed taken. Without getting involved in the diverse theological issues, it can be said that the 10-day Congress on

Mission and Evangelism that took place in Durban must, in time, be recognised as a significant religious happening. We may never be able to judge the outcome of this Congress, but one thing seems inevitable: if this is how the church in this country can get down to its problems, then there is much hope for everybody, for they have demonstrated dialogue in action.

1.13.3 Rustenburg Conference

In 1989, President de Klerk appealed for help from the Christians in South Africa to develop a reconciliation and change strategy (Coomes 2002:462; Cassidy 2019:353). African Enterprise (AE) mobilised Dr Louw Alberts, a prominent Dutch Reformed Church scientist and Dr Frank Chikane, the General Secretary of the South African Christian Council of Churches, to co-lead the organising committee. Both Dr Louw and Dr Chikane represented prominent and influential leaders in South Africa as they co-led the reconciliation and change strategy. Cassidy reports that the Rustenburg Conference in 1990 drew together 230 church leaders representing 85 churches, who came from the farthest left to the farthest right (Cassidy 2019:353). According to van der Merwe (2022:6), eleven women attended the conference. One of the Conference outcomes was the signing of the National Peace Accord in 1991 between the church leaders, the 26 political parties, the business community, the trade unions, and religious organisations (Cassidy 1995:88-105). The conference paved the way for the political parties to meet in Kempton Park to draft the South African Constitution through most of 1993 and early 1994 (Coomes 2002:464).

1.13.4 African Enterprise's 30th Anniversary

African Enterprise celebrated its 30th Anniversary in PMB under the theme of "Harambee", which means "pulling together" in Swahili. The Harambee celebrations culminated in a dedication dinner attended by 1100 delegates from diverse racial, national, and denominational backgrounds. Cassidy (AE's Archives; Coomes 2002:287) writes that the celebrations represented a picture of the new South Africa when racial barriers would be broken. Cassidy (AE's Archives; Coomes 2002:287) writes that 45 AE colleagues from East and Central Africa joined their counterparts in South Africa to celebrate God's faithfulness together. At the Harambee Celebrations in 1992, the AE South African team and a 33 East and Central African team toured South Africa under the theme "From Africa with Love". The main aim of the ministry tour was to bless the political leaders who needed spiritual help and to share African stories with the leaders. During the ministry tour, the AE team visited noteworthy political

leaders such as Oliver Tambo (ANC) and President FW de Klerk (National Party), Chief Minister Mangosuthu Buthelezi (IFP), Andries Treurnicht (right-wing Afrikaner Volksunie), some of the Pan African Congress (PAC) leaders and other political leaders (Williams 2006:198). Out of the ministry tour, AE decided to get the political leaders from different persuasions to have a dialogue to discuss the future of South Africa together.

1.13.5 Kolobe Encounters

African Enterprise (AE) facilitated the process. The six Kolobe Encounters were attended by influential politicians from the far right to the far left, who spent the weekends sharing their own stories of their journey as politicians. The Kolobe Encounter weekend had three agenda items:

- for each of the participants to tell their stories and autobiographies
- for each to share their vision of the new South Africa
- for each to explain the steps required to reach the new South Africa (Cassidy 1995:50).

The Kolobe Encounter helped break down stereotypes and paved the way for a deeper understanding of each other. Cassidy reports that "a corollary of getting away is privacy", where people could express themselves freely (Cassidy 1995:69). In the same year, AE was involved in many backstages and secret meetings with the politicians to pave the way for tolerance and peaceful elections. The encounters and the secret meetings with different politicians contributed to the 1994 peaceful democratic elections (Williams 2006:198).

Most of those who attended these encounters had a once-in-a-lifetime experience, especially the white politicians. They left with a new perspective of the black politicians because they understood their struggle as an oppressed society. The impact of the dialogue weekend made one of the MPs of the National Party resign when he realised that Apartheid was an evil against humanity (AE's Archives). The Kolobe Encounters could be equated to the Xhosa initiation ceremonies when young men are taken into the bush to return as men after the initiation. The dynamics may differ, but the principles are similar because most politicians who attended these dialogues transformed and influenced their constituencies to change. For example, after the encounter, one of the National Party Cabinet ministers said, "The influence of the Kolobe Lodge weekends of the Afrikaner right-wing is not to be underestimated because it has made a huge impact on me" (AE's Archives; Coomes 2003:466). The impact also affected the Pan African

Congress (PAC) Deputy Leader, whose testimony of losing one eye at Robben Island clarified why the PAC was such a militant group (Coomes 2002:476; Cassidy 1995:75).

Such encounters like the Kolobe Encounter created bridges of dialogue and relationships between warring parties. Therefore, it came as no surprise that when the Inkatha Freedom Party (IFP) in KwaZulu-Natal refused to participate in the 1994 elections, a call was made to the international community to come and meditate. African Enterprise called on an African leader named Washington Okumu from Kenya to come and mediate between the ANC, the IFP and the National Party. According to Cassidy (2019:378), Washington Okumu was a veteran politician and economist Cassidy met in England. The ANC and IFP proposed the names of high-calibre mediators like Henry Kissinger and Lord Carrington, the former UK foreign secretary (Cassidy 2019:378). Cassidy (2019:378) reports that none of the African leaders were invited to be mediators even though South Africa's problems were comprised of problems facing the majority of black Africans.

Cassidy (2019:382) writes that it was thirteen days before the first democratic elections in South Africa when the high calibre mediators felt that South Africa was heading for a blood bath, especially in Natal, the stronghold of IFP. Upon Kissinger and Lord Carrington's departure, they concluded that South Africa would have a civil war before leaving for their respective countries. Kissinger's parting words were, "Armageddon will be here in three weeks" because international mediation has fallen apart (Cassidy 2019:382).

Okumu, the only remaining mediator, also felt it was time to leave. Upon the instance of Cassidy continuing mediation between IFP and ANC, Okumu realised that it was the *kairos* time to continue to pursue his mediation between the two warring parties (Cassidy 2019:382).

Okumu's secret diplomatic ventures culminated in the document's signing by the IFP leadership, which led to the IFP's participation in the elections (AE's Archives; Coomes 2003:469). Coomes (2002:470) and AE's archives reported that after the indicated prayer meeting at the Kings Park Stadium in Durban in 1994, the following happened:

> The word "miracle" appeared at the head of the editorial after editorial. An
> extensive article in the *Natal Daily News* was headlined: "The day God stepped
> in to Save South Africa." THE NEXT DAY, the BBC in London said: "The

Jesus Peace rally tipped the scales." The next day, an MP stated in the British House of Commons: "If there are miracles in politics, then this is one." *Time* magazine said the following week: "History has thrown up an authentic miracle." The *Wall Street Journal* carried a full-page article entitled: "God in Politics".

Through Okumu's wisdom and diplomacy, a document was drafted and was signed on 18 April 1994 by Nelson Mandela, President de Klerk and Chief Buthelezi to hold the first democratic elections in South Africa (AE's Archives; Coomes 2003:469). It was such a breakthrough for those who had prayed for peace, as South Africa experienced peaceful elections in 1994. The then-Minister of Home Affairs, Danie Schutte, who had attended the Kolobe Encounter, made the following remarks after the elections in 1994:

> I just wanted to come by and say that, for me, the miracle began when I met Washington Okumu in this lounge a few weeks ago. From that moment on, something new began happening. You see, all the formal processes had been aborted. God had to use the informal. We had done everything humans could: money, power, politics, and all. Afterwards, the Lord Himself had to rescue us (Cassidy 1995:201).

This is an excellent example that African problems need an African solution (Cassidy 1995). It was President Mbeki who coined the phrase "African solutions to African problems" when he championed the "African Renaissance philosophy, which was meant to restore and promote a sense of African identity" (Ahmed 2018; Metz 2013:212). AE engaged an African named Washington Okumu, who understood the South Africans who were at war with each other. It is against Okumu's Africaness that he successfully understood the political parties' agenda in South Africa.

1.13.6 National Leaders Forum

African Enterprise called for the Natal Leadership Forum on February 24, 1994, which was attended by 250 leaders from different sectors of life (Cassidy 2019:392). During the meeting, it was agreed that the Inkatha Freedom Party (IFP) should not make Natal independent, for unity in South Africa. The IFP intended to break away from Natal, a decision that could have

had catastrophic consequences (Cassidy 2019:372). It was then that the leaders unanimously agreed to do the following (Cassidy 2019:372):

- Ask a Durban businessman (unknown) to broker a meeting between Mandela and Buthelezi, who were not seeing each other eye to eye.
- Urge the Christian leaders to be agents of reconciliation between political parties that belonged to a particular denomination.
- Urge all Christians everywhere to embrace peace initiatives urgently wherever they are.

Cassidy (2019:373) reports that Mandela and Buthelezi met and decided to call for international mediation. As a result of such an encounter, the IFP decided to participate in the first democratic elections in 1994.

1.13.7 Project Ukuthula—A Means to Bring Peace and Reconciliation in PMB and KwaZulu-Natal

Though the 1994 elections were peaceful, the deep-seated provincial power centres were not fully resolved between the ANC and the IFP in KwaZulu-Natal. In 1996, AE launched Project Ukuthula (Project for Peace), whose aim was to inspire Christians in all sectors of life to be agents of peace and reconciliation instead of propagating the violence prevalent in KwaZulu-Natal (AE's Archives). President Mandela recorded the killings by saying, "we politicians cannot fix this thing. Maybe you church people can do it" (AE's Archives; Coomes 2003:472). President Mandela initiated a meeting with the key church leaders in the province to help stop the scourge of violence – during that time, about twenty people were killed daily due to political intolerance (AE's Archives; Coomes 2003:472). As a result of this initiative, the daily carnage of death dropped considerably, almost to zero. *Time Magazine* reported that KwaZulu-Natal province experienced three of its most peaceful days in several years (AE's Archives; Coomes 2003:473).

1.13.8 KwaZulu-Natal Christian Leadership Assembly 1996

Violence erupted in KwaZulu-Natal between the IFP and ANC, threatening upcoming provincial elections. AE was drawn to mobilise the Christian leaders to promote peace in their churches (Cassidy 2019:411). Between 600 and 1000 attended the Assembly from churches, businesses, the professions, and the government. The *Natal Witness* reported that "fears that

ongoing violence in KwaZulu-Natal could erupt into full-scale civil war or even genocide have led to a major gathering of Christian leaders being called in PMB" (Cassidy 2019:412). Despite KWACLA's initiative, the political climate in KZN was not conducive to peaceful elections because of a lack of political will from the IFP and ANC, which had failed to compromise (Cassidy 2019:412).

1.14 Some Challenges faced by AE

1.14.1 Inculturation Deficiency

In 1971, the team which started AE in South Africa with Cassidy decided to return to their homes in Canada and the USA because of relational strains (AE's Archives; Coomes 2002:159). Cultural and educational differences contributed to the strains in the team (2003:124; Cassidy 2005:27). Although well-qualified and well-accomplished in different fields of studies, the first AE team members, recruited from the USA and Canada, lacked a cultural understanding of PMB and Africa (Coomes 2002:92; Williams 2006:194). The lack of cultural understanding overwhelmed the team members from the USA and Canada, who lacked the context to conduct AE's ministry in PMB (Williams 2006:199). Hewitt (2012:8) explains the significance of cultural understanding when he writes, "For the Gospel to be effective, it must enter into the world of meaning of a people's culture." In agreement with this assertion, Bosch (1991:447) explains the importance of inculturation because the Christian faith is understood when translated into a culture.

Furthermore, Williams (2006:201) reports that AE was weak from the start because its leadership did not reflect the people it planned to reach out to in PMB and Africa. In other words, Williams (2006:2002) posits that the white male-dominated AE team was not able to preach reconciliation as they were not a racially diverse team that had experienced success in reconciliation. The AE team never had such an experience and did not represent the populace in PMB.

1.14.2 Leadership Challenges/Conflicts

The funding from the USA determined AE's direction of its missional or diaconal work in PMB (Williams 2006:195). AE's leadership policies and strategies, influenced by the western worldview, were foreign to PMB and Africa. As a result, the team's stress levels increased by working close to one another and from their own felt deficiencies in understanding the African

context, which then contributed to their conflict (Williams 2006:204). Furthermore, the USA funding reflected the USA priorities, not South African or African ones.

Another leadership issue arose: Whose name should appear on the advertising boards when advertising an evangelistic outreach? Coomes (2002:124) states that one team member preferred that Cassidy be featured as a big personality and a crowd drawer like Billy Graham in his campaigns. The rationale behind the suggestion was that people tend to respond to a person. In contrast, another team member felt that no one should be featured prominently, but rather advertising should promote the organisation. Coomes (2002:125) writes that disagreements were so tense that reconciliation was challenging. Williams (2006:204) suggests that a leadership style change, from an entrepreneurial leadership style prevalent early in AE's ministry replaced a maintenance leadership style, may have caused the split in the team. Entrepreneurial leadership is a mindset that focuses organisations on turning problems into opportunities that create economic and social value (Spinelli 2020). In other words, the entrepreneurial leadership mindset focuses on the identification and exploitation of opportunities which innovatively can be changed into new opportunities. According to Alvarez and Barney (2005), Hisrich, Peter and Shepherd (2013), Ireland, Hitt and Sirmon (2003), and Kuratko (2009), this entrepreneurial leadership mindset emphasises searching for opportunities and innovations, absorbing the risks and being prepared to deal with resulting changes and uncertainties. In contrast, maintenance leadership is a mindset that focuses on maintaining the status quo and refuses to change.

Furthermore, Williams (2006:202) argues that a top-down leadership style with a dominant white administration may have contributed to losing the founding team members so early. Financial constraints also played a massive role in getting AE's ministry going, especially for families. Running AE with limited finances put much pressure on the organisation's team to sustain itself. Christians in the USA expected PMB and South Africa's churches to support AE (AE's Archives; Coomes 2002:109). However, this was not feasible because AE was new to PMB, interdenominational, and not supported by the local churches.

African Enterprise experienced a massive conflict in 1983 between AE Southern Africa under the leadership of Michael Cassidy and AE East Africa under Bishop Festo Kivengere that almost split the organisation. Those in Southern Africa, including Cassidy, were concerned that AE's mission was in danger of changing because evangelism had taken a back seat, and social

action was now the primary mission focus (Coomes 2002:497). Coomes (2002:487) pointed out that this resulted from the imbalance between evangelism and social action. More money was directed to social action, especially in Uganda after the end of the reign of terror by Idi Amin, a military leader, then a president who left the country in a mess both socially and economically.

Bishop Festo was a well-respected clergyman in East Africa among evangelical and ecumenical leaders. In addition, Bishop Festo became the church's voice in Uganda and East Africa when most Christian leaders had either been killed or silenced by Idi Amin's regime from 1971 to 1979. The leadership role played by Bishop Festo made it possible for the funders from abroad to channel their funds to meet the felt needs of Uganda; the people's social needs were so enormous, especially among women and children. A conflict arose due to a misunderstanding between evangelism and social action. The conflict almost split the organisation into AE East Africa under Bishop Festo and AE Southern Africa under the leadership of Cassidy. The AE leadership in South Africa considered that funds for people's social needs in East Africa were taking precedence over evangelism, AE's primary calling. A power struggle arose between Cassidy and Bishop Festo because the latter was perceived as moving away from AE's primary calling (Coomes 2002:499).

Coomes (2002:499) writes that it took much negotiation by donors abroad and some local African Church leaders to bring about a mutual understanding and reconciliation between AE Southern Africa and AE East Africa. Cassidy (1989:324) reports that he felt freed when he ministered with Bishop Festo at the University of Stellenbosch after being reconciled. It could be argued that although reconciliation took place between Cassidy and Bishop Festo, the issue of integrating evangelism and social action was not fully resolved. African Enterprise's primary call remains evangelism, while social action comes secondary to support the primary calling. Furthermore, due to a lack of proper leadership and willpower, no appropriate lines were drawn to balance AE's evangelism and social action work. It could be explained that reconciliation was based on the leadership of Cassidy and Bishop Festo rather than AE's ministry policies.

1.15 Motivations for Undertaking the Study

I was motivated to undertake this study for personal reasons, as indicated below, and for academic requirements.

1.15.1 Personal Motivation for Conducting the Study

I joined AE in 1986 in Malawi after completing a one-year internship in PMB, where I was a part of the youth programme that mainly focused on youth ministry. In 1985, anti-Apartheid organisations became highly active as they confronted the machinery behind Apartheid. These organisations organised boycotts, protest marches, and strikes to protest against the oppressive regime. I saw AE being directly involved through the National Initiative for Reconciliation (NIR) in 1985, as it sought to address social injustice caused by the Apartheid oppressive regime.

Apart from the NIR, AE subsequently engaged in its missional or diaconal work by embracing evangelism and social action in its missions. This was done by putting in place several holistic strategies to meet the felt needs of the predominantly black people who were oppressed. Such a decision by AE's leadership fulfilled its calling of evangelising through word and deed and made the organisation relevant because it met the people's felt needs.

When I settled in PMB in 1992, I witnessed that AE's missional or diaconal work had become less silent as a prophetic voice to address PMB's issues. The organisation emphasised evangelism as its central ministry core because of a continual internal struggle with AE leadership from specific sectors and individuals. As a result, they had utterly sidelined social action as part of their missional or diaconal work. For example, I observed tensions between the Programme on Social Empowerment and Development and AE leadership regarding the programme's place and social issues within AE. Tensions were also felt by other staff and interns who were committed to the social aspect of AE ministry.

Nonetheless, several initiatives were taken by individuals and existed on the fringes temporarily, though not officially embraced as part of the AE ministry. In different years, these included monitoring violence and solidarity with those affected; ministry with people displaced by violence; working with HIV and AIDS when it was devastating lives in SA but was barely talked about; and ministry with the youth of Imbali and Edendale through after school English and reading programmes. I observed that many left AE as they sought to address peoples' felt needs and PMB's social issues practically beyond evangelism alone. As a result of the above observation, I developed an interest in understanding the impact of AE's work on religious and social transformation in PMB.

Mashau (2012:1) argues that the church and theological institutions have pushed the discipline of missiology to the margins. In this study, the mission is "God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God" (Bosch 2011:10). It is argued that missiology has been pushed to the margins because most theological institutions are secularised, although the theological institutions' main priority is not to build God's Kingdom on earth by evangelising and being involved in social action. Laing (2009:11, 13) posits that the origin of the missiological marginalisation traces back to the missionless ecclesiology when the missionless church excluded missiology from the theological curriculum. Furthermore, according to Mashau (2012:7), secularism and liberalism that have infiltrated the church have further contributed to the marginalisation of missiology.

Mashua (2012:7) defines missiology "as a theological reflection and study on God's mission and God's command and calling of the church to participate in that mission by witnessing the coming of God's kingdom." James A. Scherer, the Lutheran missiologist in the USA, describes missiology as "the total activity of the church in preaching, teaching, healing, nurturing Christian communities, and witnessing to the kingdom, including advocacy of justice and service to humanity." This study defines missiology as an academic discipline that is interdisciplinary, multi-faceted, historically-based, and theologically balanced. Such a definition of missiology as a multi-faceted and interdisciplinary theological discipline is to realise God's life-giving plan in word and deed by establishing His kingdom on earth. Such a definition is confirmed by what the Bible teaches in Luke 4:18-19, in which Jesus Christ's mission dealt with the liberation of people's spiritual and physical needs, including compassion and social justice (Luke 4:18-19).

It is argued that even though missiology's understanding has evolved over the years by embracing all the disciplines in social science, most academic institutions have closed or merged with other departments because missiology has taken a back seat with little relevance to the other disciplines.

I agree with Mashau's assertions (2012:1) and other theologians that have called "mission and missiology to be at the heart of theology" (Bosch 1982; Jongeneel 1997; Laing 2009). I also concur with the famous dictum by Kähler (in Bosch 1991:16) that "missiology is the mother of all theology." God as the creator, has a mission for the church, and the church follows God's

redemptive plan for the world. Hence, missiology is the heartbeat of the *missio Dei* (God's mission) because God, a missionary, has a mission for the universe God created. The outcome is the establishment of God's Kingdom on earth. Bosch (2011:400) writes:

> In the new image, the mission is not primarily an activity of the church but an attribute of God. God is a missionary God. It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church. The mission is seen as a movement from God to the world, while the church is viewed as an instrument for that mission. There is church because there is the mission, not vice versa. To participate in a mission is to participate in the movement of God's love towards people since God is a fountain of sending love.

We live in a fast-changing world wherein organisations require constant evaluation to align their objectives with the world's needs. However, prior to this research, the missiological examination of AE's impact of evangelism and social action on religious and social transformation in PMB had hardly been done. In addition, AE as a faith-based organisation (FBO) has not been evaluated since 1992 regarding its leadership policies, evangelism and social action methods and strategies, gender imbalance or succession plans in the changing landscape that is continuously changing.

The lack of evaluation of faith-based organisations (FBOs), which hinders an organisation from monitoring and maintaining performance, is affirmed by DiIulio (2002:7), who said:

> While there is an impressive and mounting body of evidence that higher levels of religious practices or involvement are linked to reductions in various harmful outcomes, little published research evaluates faith-based organisations' effectiveness.

Midgley (1997) and Monette, Sullivan and DeJong (2005) affirm that the "lack of empirical research on outcomes evaluation of social service programmes" affects most FBOs. Midgley and the other authors further state that data scarcity on the programme's impact and the unreliability of the available data have contributed to the failure of evaluating FBOs. DiIulio (2002) and Johnson et al. (2002), who support the view that FBO's studies are limited, propose

that the "research designs and methods used to date are questionable." Despite the lack of empirical research on outcomes, limited knowledge of designs and methods and the paucity of data, it could be argued that an organisation like AE must be evaluated regularly. Such an evaluation would have two objectives:

- To determine whether the organisation is fulfilling its missional or diaconal goals.
- To determine whether AE is relevant in the current fast-changing environment in PMB.

According to Markiewicz (2018), organisations with evaluation and monitoring programmes "have a better chance of being effective and delivering intended outcomes that will improve the circumstances for which that programme was developed." Thapa (2022) writes that although monitoring and evaluation (M&E) processes are different, they are used together in most cases. However, it is essential to distinguish between both thoughts to understand the terms clearly. Thapa (2022) defines monitoring as" measuring and documenting progress, achievements and results." In other words, monitoring is a long-term systematic process that gathers information regarding the progress made by an implemented project. Monitoring aims to collect data from past experiences to learn and improve from it, to account for the resources used and to know what works and what does not to improve future plans (Thapa 2022).

Evaluation, which is a second step, analyses the data collected to ascertain whether or not the project's goals were realised (Thapa 2022). The results from the evaluation process help an organization to scale down or make any necessary adjustments to its work. One of the advantages of evaluation is that it informs both the donors and all stakeholders whether the resources used have been used economically. Thapa (2022) posits that a "good evaluation strategy gives legitimacy to an organisation and its projects." Therefore, AE's effectiveness and the chance to deliver intended outcomes to improve its missional or diaconal work depend on the implementation of monitoring and evaluation of all AE's programmes. I would argue that without monitoring and evaluation as a tool, AE will not be effective in its missional or diaconal work in bringing about religious and social transformation in PMB. The following table shows how monitoring and evaluation (M&E) complement each other.

Table 1: Complementary roles of Monitoring and Evaluation

Monitoring	Evaluation

Clarifies programme objectives	Analyses of why intended results were or were not achieved
Links activities and their resources to objectives	Assesses specific casual contributions of activities to results
Translates objectives into performance indicators and sets targets	Examines implementation process
Routinely collects data on these indicators, compares actual results with targets	Explores unintended results
Reports progress to managers and alerts them to problems	Provides lessons that highlight significant accomplishments or programme potential and offers recommendations for improvement

Source: Kusek and Rist (2004: 14)

1.16 Problem Statement

As mentioned in the previous section, AE's last evaluation occurred in 1992, when the mission statement changed to: 'to evangelise the cities of Africa through word and deed in partnership with the church'. Therefore, the research question is: What has been the impact of AE's missiological contribution of evangelism and social action towards religious and social transformation in PMB between 1962 and 2015? In addition, I sought to ascertain whether the leadership role played by AE has led to religious and social transformation in PMB and to determine whether its diaconal goals are relevant in the changing landscape.

The following are the study's sub-questions:

- How did AE's vision and policy promote AE's missional or diaconal work in PMB and contribute towards religious and social transformation from 1962 to 2015?

33

- What tools should AE develop to examine its missional or diaconal evangelism and social action and its contribution toward religious and social transformation?
- How can AE's missional or diaconal work become more relevant in Pietermaritzburg's ever-changing socio-religious landscapes that promote religious and social transformation?

The following are the objectives of the study:

- The first objective is to evaluate if AE's vision and policy promoted and contributed to religious and social transformation among member denominations from 1962 to 2015.
- The second objective is to identify tools to measure AE's missiological impact on evangelism and social action contributing toward religious and social transformation in PMB.
- The third objective is to ascertain how AE's missional or diaconal work can become relevant in the ever-changing socio-religious landscapes and thereby contribute to religious and social transformation in PMB.

1.17 The Principal Theory of the Study

1.17.1 Leadership Theory

Leadership theory has evolved over the years from the great man theory in 1843 (Benmira & Agboola 2021:3) to more recent theories that see leadership as transformational and a complex and multi-faceted phenomenon. Bennis (1959:259) argues that much has been written on leadership theory, yet less is known about leadership. Burns (1978) also states that "leadership is one of the most observed and least understood phenomena on earth." In other words, leadership theory will remain a complex phenomenon as it continues to evolve depending on the context and the knowledge gathered. Stogdill (1974) writes, "there are almost as many definitions of leadership as those who have attempted to define the concept."

Leadership has played a significant role in shaping AE's missional or diaconal work in PMB. Leadership plays a significant role in helping an organisation achieve its goals. Leadership has been defined as how leaders influence their followers to accomplish common goals (Burns

1978). At the same time, Kent (2006) defines leadership as a process of developing people's values and thinking to create direction to achieve their goals. Summerfield (2014:252) simplistically defined leadership by explaining that leadership seeks "to make things better". As revealed in the study, poor leadership, which did not develop people's values and thinking to achieve their goals, and leadership that lacked vision and understanding of context, racial, gender, age representation, and economic and financial know-how at the Kairos, has compromised AE's effectiveness in bringing religious and social transformation to PMB.

Most scholars have attributed poverty and economic woes to poor leadership in Africa (Mills 2010). For instance, Africa's underdevelopment has resulted from poor leadership (Mbah 2013; Afegbua and Adejuwon 2012; Mills 2011; Mills 2010:3). According to Mbah (2013:142), the "fundamental cause of African underdevelopment and conflicts" was poor leadership beginning in the 1960s. A detailed discussion on leadership as a theoretical framework will be discussed in chapter four. However, leadership will provide a helpful framework to critically evaluate AE's missiological contribution to evangelism and social action towards religious and social transformation in PMB from 1962 to 2015.

1.18 The Structure of the Thesis

The following is the outline of the thesis:

Chapter One: **General Introduction and the Historical Background of African Enterprise's Ministry**

This chapter provides AE's history from its inception in 1962 to 2015. It describes the people and organisations that influenced AE's evangelism theology, AE's primary ministry focus, the composition of AE's team during the early years of ministry, and why PMB was made its headquarters. It also discusses AE's first Board members, AE's ministry of evangelism, AE's strategies to address the challenges of Apartheid, AE's ecumenical involvement, and its leadership crisis as the organisation diversified in terms of race and geography. In addition, AE's involvement in brokering peace in KwaZulu-Natal in the '90s after the democratic elections, AE's Third Way stance on violence, and the way the organisation has grown from a team based in PMB to an international organisation were discussed in this chapter. Furthermore, the chapter explained the factors that motivated this study, research problems, objectives, theories that underpin the study, the research methodology, and the structure of the study.

Chapter Two: Literature Review

Chapter two reviews the literature that undergirds the research's critical components: missiology, evangelism and social action, and religious and social transformation. The literature review aims to understand the existing research and debates relevant to the study's primary objective: To evaluate African Enterprise's missiological impact of evangelism and social action toward religious and social transformation in PMB between 1962 and 2015.

The literature review is essential to research because it provides a thorough and vivid engagement with the phenomena studied. The study is guided by the main research question's keywords: African Enterprise (AE), missiology, evangelism and social action, and religious and social transformation. The chapter draws on primary materials from different sources, including libraries, electronic databases, archives, and other sources, that answer the main research question, "What impact has AE's missional work of evangelism and social action had on religious and social transformation in Pietermaritzburg?" Important sources include Bosch (1991 and 2011), Bevan and Schroeder (2004), The Kairos Document (1985), Mofokeng (1990), Wint and Ngcobo (2000), Costas (1989), TTL (2013), Banda (2015), Kaunda and Hewitt (2015), to mention a few.

Chapter Three: Theoretical Framework

In this chapter, the focus is on the conceptual frameworks that guide the leadership theories. The study includes these theories to show that leadership plays a significant role in leading people, even though a precise definition is hard to pin down. The study identifies an applicable leadership theory that helps analyse and evaluate AE's missional or diaconal approach and effectiveness in PMB's religious and social transformation.

Chapter Four: Research Methodology, Method and Process

The study is qualitative that uses in-depth interviews to gather data. This chapter presents a detailed description of the research design and the research methods applied to the study. The chapter provides the sampling methods used for selecting research participants, the choice of location of the study, obtaining permission for data collection, instruments used for the collection and the analysis of data, validity and credibility of the collected data, and ethical considerations.

Chapter Five: The Study's Findings and Presentation

Chapter five presents the findings from the study. The main themes identified include the lack of leadership development; gender disparity within the organisation and the dominance of patriarchy; the lack of a youth development plan as one of the strategies for a succession plan, and the lack of adherence to the mission statement to embrace evangelism and social action as a holistic strategy in AE's missional or diaconal work. Furthermore, the lack of discerning the right time or *Kairos* for change and engagement, and the lack of contextuality in meeting the felt needs of the marginalised in the changing landscape, are findings from the analysis. The interconnectedness and integration of evangelism and social action as a holistic mission are highlighted in this chapter. The findings revealed that AE's leadership needs to change and transform to represent the demographics of PMB, where the Africans are a majority. The issue of gender and the paucity of youth within the organisation's leadership needs to be addressed if AE is to remain relevant in its missional or diaconal work in PMB.

Chapter Six: Conclusion: Findings from the Recommendations

In chapter six, the research conclusion reveals the answer to the research question. The study aimed to make a missiological evaluation of the contribution of AE's evangelism and social action towards religious and social transformation in PMB from 1962 to 2015. The collected and analysed data thoroughly discuss the chapter's research questions and objectives. The new knowledge to fill the research gap is identified, helping contribute to academia. Also, recommendations to AE are made concerning its diaconal and missional work of evangelism and social action for religious and social transformation. Furthermore, a theology of identifying a tool to conduct a missional critique of AE's impact on PMB in terms of religious and social transformation, specifically, the community-based evangelism model of Ubuntu, is proposed in the context of PMB.

LITERATURE REVIEW ON AE'S MISSIOLOGY, ECUMENICAL AND EVANGELICAL STANCE

2.1 Introduction

The main objective of this chapter is to review the literature available that underpins the study's key components: missiology, evangelism, social action, and religious and social transformation. The literature review is important to research because it provides a thorough and vivid engagement with the phenomena studied. In this study, a systematic review is utilised, which is as thorough as possible "in identifying primary studies (published and unpublished) and reviews suitable for answering the question" (Arksey and O'Malley 2005:24). Principal sources were searched in the systematic review to answer the research question. Against this background, there was intentionality to look for primary materials from different sources. Different sources included libraries, electronic databases, archives, theses, and other relevant sources to gather knowledge around the main research question, namely the role of African Enterprise's (AE) missional or diaconal work of evangelism and social action in the context of religious and social transformation in Pietermaritzburg (PMB).

2.2 Definition of Missiology

Many scholars have agreed that it is difficult to define the discipline of missiology because it is multi-faceted (Priest 2012; Mashau 2012:2; Bavinck 1960:xvii; Visser 2003:81; Kritzinger 1987:4). According to Elwell (2001:780), "missiology is an academic study of missionary enterprise." Missiology is defined as a discipline that embraces God's nature, the created world, the church, and how these three aspects interact (Elwell 2001:780). Elwell (2001) further explains that the early missionaries looked at missiology as outreach from Europe to Africa to spread the Gospel and meet the social needs of the communities. This was done by building churches, schools, hospitals, and clinics. Elwell's definition is interesting because he looks at missiology from both spiritual and social points of view.

Moreau (2004:73) argues that missiology draws on theological studies and the social sciences as multifaceted, interdisciplinary and academic disciplines. The University of South Africa (UNISA) Department of Missiology defined missiology as:

The cutting edge of a Christian community attempts to change the world through evangelism, healing, teaching, development, or liberation projects. Furthermore, missiology has to remain the systematic and critical study of the missionary (world-changing) activities of Christian Churches and organisations.

Other missiologists have argued that missiology is an interdisciplinary and multifaceted discipline that cannot stand alone but draws and impacts other disciplines for its effectiveness (Bosch 1991:512; Scherer 1994; Kirk 2000; Moreau 2004; Bevans and Schroeder 2004; Priest 2006, 2012; Baker 2014). In its interdisciplinary nature, missiology plays a key role by reminding theology and other disciplines that may have lost the missional focus that the whole of the Christian faith is a response to a missionary God who requires worship from all created beings by being involved in mission (Langmead 2014:77). Priest (2006:26) and Langmead (2014:77) further assert that missiology's primary concern is Christian involvement in God's mission or *missio Dei*. After all, God's own missiology is holistic and global. Jenkins (2011), Kim and Kim (2008), Noll (2009), and Kim (2012) have recognised a missiological global shift from the global North to the global South, where the church is fast growing. It aims to fulfil the *missio Dei* contextually by holistically and globally directing all Christian missions.

While reviewing the literature on missiology, it is noteworthy that most is written by Western scholars, with limited contributions from African and Asian scholars. Chitando (2016:11) also notes that fewer African scholars have contributed to scholarship in all academic disciplines than in the West. He attributed such an immense gap to colonisation and the perspectives of the colonisers, which dominated all tertiary disciplines, including missiology. In agreement, Moyo (2013:207), writing from a pastoral theology perspective, argues as follows:

Current research and scholarship in pastoral theology in Africa are influenced by Western knowledge systems (WKS) and culture at the expense of African Indigenous Knowledge Systems imbedded in African Traditional Religions (ATRs) that are contextually relevant.

Bevans and Schroeder (2005:69) write similarly about the problematic exclusion of African and Asian scholars, which creates a lopsided knowledge base that is not fully representative. The African and Asian contribution originates from a rich heritage of living in the community

or with the spirit of Ubuntu, a term referring to having a humane attitude towards others. A gap in missiology needs to be filled by embracing the Global South's missiology that practices the Ubuntu concept to add value to the current missiology discipline. This study asserts that the Global North must learn from the Global South and embrace the spirit of living in the community. It is suggested that the Global North that shaped the church's theological positions and praxis look to the Global South, where God works in the spirit of humility (TTL 2013:5). Kim (2011:263) asserts that *missio Dei* is "finding out where the Holy Spirit is at work and joining in." Working with God where He is already working is cost-effective and impactful.

This study suggests that the Global North's missiology needs to have the humility to learn from the Global South, as in the North, individualism is more promoted than a community to engage the other. Gelder (2014:11) writes that the Global North's worldview should shift from 'I' to 'we'." Furthermore, missiologists should intentionally change phrases concerning the mission, as words are powerful and have much influence. Specifically, it should not be viewed as missiology *for* the Global South but rather *from* the Global South, which is authentic and owned by African or Asian missiologists. The deconstruction should entail that the Global South prepare the missiological agenda in the spirit of African Ubuntu. Therefore, missiologists from the Global South should be more assertive as they intentionally assume leadership in missiology.

Furthermore, there is a suggestion that there should be equal representation and consultation of genders, ages, cultures, and countries because we have become a global village that needs each other. The missiology discussion should represent women, youth, and children (Botha 2010:292). The Bible says, "Iron sharpens iron" (Proverb 27:17), which means that human interaction to improve oneself leads to mutual benefit for both parties involved in the interaction and is in the spirit of the African concept of Ubuntu.

2.2.1 A Brief History of the Concept of Ubuntu

According to Metz (2011:534), the Ubuntu concept, which plays a significant role among Africans, remains vague and ambiguous, although such a view can be disputed because the author is non-Africa. However, Magezi (2017:113) points out that the concept remains fluid, with different diverse voices defining Ubuntu. Christian Gade (2011:303), who wrote *The Historical Development of the Written Discourses on Ubuntu,* traces it back to 1846. Gade's (2011:313) assertion is affirmed by Mboti (2015:126), who explains that the Ubuntu concept

was first conceptualised by the proverb "*Umuntu ngumuthu ngabathu*", meaning, "you are a person because we are". Gade (2011:303) defines the Ubuntu concept as "African humanism, a philosophy, an ethic, or a worldview." The Ubuntu concept defines African humanity and dignity because it is one of the core beliefs and characteristics of an African.

Gade (2011:315; Houtman 2011:32) further explains that the Ubuntu concept, which first surfaced in South Africa in the mid-1990s, can be accredited to Archbishop Desmond Tutu, Nelson Mandela and Thabo Mbeki and various prominent academics such as Mogobe Ramose and Augustine Shutte. From this context, Ubuntu "came into the spotlights of intellectuals and visionaries worldwide" (Houtman 2011:32).

Other scholars and church leaders who have used the Ubuntu concept in their work include John Pobee (1979), Stanley Mogoba (1992), Emmanuel Martey (1993), Augustine Shutte (1993), Mvume H. Dandala (1994), Mazisi Kunene (1996), Archbishop Njongonkulu Ndungane (2003), Mogobe B. Ramose (2003), John Hailey (2008), Michael Battle (2009), Chris Vervliet (2009), Jeroen Zandberg (2010) and South African attorney Yvonne Mokgoro (2013). So even though some scholars have questioned the Ubuntu concept, considering the tribal wars among past Southern African tribes, the concept remains strong among the black Africans who still practice it. Magezi (2017:114) argues that the Ubuntu concept is practised and confined to those living geographically and relationally together and not the others from other tribes. However, the Ubuntu concept has some negatives because it discriminates against those who do not belong to the same tribe. Banda (2019:208) states that "gender-based discrimination and violence, xenophobia, tribalism, inter political party violence are a testimony" that the concept excludes others from flourishing.

However, the concept of Ubuntu, which is relational, embodies the attributes of God, who is a person and humane – the Great Muntu, according to Kombo (2007:163). According to Brubaker (2013), Mangaliso (2001:24) and Sigger et al. (2010:5; Murove 2011:45), Ubuntu comprises compassion, survival, group solidarity and respect and dignity as the main principles which undergird the concept. Molose, Thomas and Goldman (2019:1) and Murove (2012:45) argue that Ubuntu is a concept that promotes humanity over individualism. Although the Western individualistic cultural norm is slowly eroding the Ubuntu concept, the concept remains one of the core value systems of those living in Africa, mainly in Eastern, Central and Southern Africa.

2.2.2 A Brief History of *Missio Dei* or God's Mission

The term *missio Dei* first appeared in Western theology and missiology at the 1952 Willingen Conference of the International Missionary Council (Bosch 2011:399). Although *missio Dei* as a terminology has existed for over sixty years, it remains a concept that is not well understood in the West and Africa (Kwiyani 2019:53). Different scholars have defined *missio Dei* in different ways. For instance, Bosch (2011:389-393) refers to *missio Dei* as the elements of an emerging ecumenical missionary paradigm. While Bevan and Schroeder (2004:286-304) see it as one of the four models of a relevant mission for the twenty-first century. However, many scholars have acknowledged *missio Dei* as the only model of mission, the cornerstone of all mission undertakings and understanding (Newbigin 1995, Gelder 2000, Bevan and Schroeder 2004, Mashau 2012 Manganyi and Baron 2020:2).

Historically, *missio Dei* was understood as an importation from the West to the developing countries or from the privileged to the marginalised members of society (TTL 2013:5; Bevan and Schroeder 2004:372). God's mission from the West "was motivated by an attitude of paternalism and a superiority complex", according to TTL (2013:16) and was to reach out to those who were allegedly in darkness. Even though such a mission enlightened those who did not know the Gospel, God's mission brought the Western worldview. The Western worldview was inclined to result in dismissive attitudes toward the African cultures and acted in ways that promoted Western culture. The TTL argues that such a Christian mission has had negative consequences because it promoted a Western cultural viewpoint that denied the full personhood of the victims of such marginalisation (TTL 2013:16). The Edinburgh Conference Listening Group Report (2010:2) explained *missio Dei*, which has shifted its focus as:

> From the mission as the Church's mission to God's mission (*missio Dei*), and thus from a Church-oriented mission to a mission-centred Church; from a world mission and a global Church dominated by Western culture to a worldwide community with significant growth in the global south, with many colours and a multifaceted face; from competition among Churches and missionary organisations to co-operation and unity; from a split between ecumenism and evangelism, dialogue and mission to a more united ministry with the Gospel; from a focus on verbal communication to a more holistic understanding of the Gospel and Christian ministry; from a power-exercising Church to vulnerable

communities and a Church among and for the poor; and from male-dominated ministries to the full involvement of women, young adults and children in the life and ministry of the Church.

Kwiyani (2015:60) argues that the *missio Dei* concept must be contextualised in Africa to be understood as African. Kwiyani (2015:61) connects the *missio Dei* and Umuthu (Malawi) and Ubuntu in South Africa by stating that the concept must address the issue of God's presence already working in Africa in addressing the issues of "poverty, diseases, bad governance, corruption, ethnic conflicts, etc." Banda (2019:205) posits that *missio Dei* must be understood as "human flourishing in which holistic human wellness that includes social, economic and political wellness and justice: a life worthy of dignified human existence." Such is *the missio Dei* of Africa, which does not provide a dichotomy between the sacred and the secular because it is holistic. The African *missio Dei,* which should be grounded in the Scriptures, according to Kwiyani (2015:61), must be "a well-rounded philosophy of life in which to be a person—to have Ubuntu—is to be at peace with oneself, the community around, God, the spirits, and nature." Tutu (2009:4) explained Ubuntu:

As very difficult to render into a Western language. It speaks to the very essence of being human. When we want to give high praise to someone, we say, "Yu, u nobuntu."; "Hey, he or she has ubuntu." This means they are generous, hospitable, friendly, caring, and compassionate.

In the spirit of Ubuntu, God's mission through Jesus Christ came so that humans should have life abundantly, according to John 10:10b (NIV): "I have come that they may have life and have it to the full." Therefore, any form of discrimination cannot be a part of the African *missio Dei* of Ubuntu, where humanity, human flourishing, and life's fullness must be promoted. Any contrary African *missio Dei* of Ubuntu that exhibits a spirit of dehumanisation lacks Ubuntu and is perceived as evil.

Consequently, Global Christian organisations, churches, and people historically involved in God's mission are changing in *missio Dei's* understanding. Costas (1977:90), a Latin American missiologist, wrote much on missiology as a frontier crossing event:

Since mission is a frontier-crossing event where the Gospel crosses the frontiers of the world, provoking a response to the God who has spoken redemptively in his son Jesus Christ, missiology is a discipline of the crossroads. By 'crossroads' is meant: (1) the meeting point between the sent-forth community (the Church) and the receiving community (the world); and (2) the confrontation of the forces of history ideologies, political and economic systems, social and religious movements in the midst of which mission takes place.

Bosch (1975:30) referred to missiology as "theology-crossing-frontiers" because God's mission requires crossing into those un-comfort zones areas where people are. His understanding of *missio Dei* in the changing landscape of enlightenment and understanding focuses on the marginalised as centres of authentic transformation (Kaunda and Hewitt 2015:15; TTL 2013:5; Bevans and Schroeder 2004:10). Previously, God's mission was understood as "the geographical expansion from a Christian centre (the Global North) to unreached territories" (TTL 2013:5). Arias (1982:74) refuted such an assertion because he stated that the mission could not remain at the centre. He believed that God's mission had "to move to new boundaries and frontiers: to all peoples everywhere; to the whole world; to the whole creation; to the end of the earth; and to the end of time" (Arias 1982:74). One of the new frontiers is the realisation that the poor and the marginalised play a significant role in *missio Dei*. In the changing landscape of God's mission, there has been a recognition that the voiceless and the marginalised, who were previously excluded from the missional discussions, are playing a significant role in understanding the mission of God or *missio Dei* (Kaunda and Hewitt 2015; TTL 2013; Bevans and Schroeder 2004:372).

Bevans and Schroeder describe the *missio Dei* as two-dimensional; "one to the church itself (*ad intra*) and the world (*ad extra*)" (2004:394). The church's mission will cause it to be a light-bearer in a dark world as a community that "shares the identity of Christ as his body"[1] (Bevans and Schroeder 2004:394). One of the roles that the church should play as a witness to the missio Dei is the "prophet dialogue" by intentionally engaging itself with other faiths (Bevans and

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[1] John 20:21; Galatians 2:20 (NIV)

Schroeder 2004:395). The mission to the world indicates that the church is continuing the *missio Dei* as Christ's witness (Bevans and Schroeder 2004:394). Mbiti (1997) supports the notion that *missio Dei* is a continuous function of the African church and will never come to an end. Therefore, it could be said that the whole purpose of the church is to support the *missio Dei* (Bosch 1991:390-391). Likewise, as rightly asserted by Hunter (2010:95), the Christian mission must be a witness that embodies human flourishing in which abundant life is celebrated holistically.

Even though missiologists disagree on the definition of missiology, they all agree that God is the originator of the mission (Arthur 2013). Therefore, it can be argued that *missio Dei* is God's foundational initiative to "reclaim, recover and reconstitute the divine breath in humanity" in the quest for God (Hewitt and Kaunda 2015:3). As opposed to the previous view of mission that focused on only one aspect of life, the Christian mission is holistic and global, embracing all humanity and creation. The TTL (2013:45) posits that the breath of life to all of God's creation is freedom from oppression, injustice, xenophobia, corruption, and gender-based discrimination. In other words, the breath of life announces "the year of God's favour or Jubilee," according to Luke 4:18-19 (NIV). God's mission is always life-giving, to create pure harmony amongst humans and all of God's creation. Hewitt and Kaunda (2015:3) argue that this gives the church "its identity and value as agents of God's justice and participants in God's mission of recreating new humanity and a new world order." Humanity must walk through this journey of participating with God to bring abundant life and harmony or *Shalom* in all creation. According to TTL (2013:13), *missio Dei* "compels us to confront idolatrous assumptions, unjust systems, politics of domination and exploitation in our current world economic order." Furthermore, God's mission aims at deconstructing patriarchal tendencies and upholding dignity by challenging any form of oppression in all spheres of life. The church and Christian organisations are challenged by the TTL's (2013:560) statement to be agents of change and transformation that promote dignity, justice, and life for all by resisting any system that works contrary to God's mission.

TTL (2013:5) suggests a revolution and transformative spirituality that offers life-affirming in conducting God's mission or *missio Dei*, which the Global North previously monopolised. Conn (1984:54), in his assertion, reminds us that "revolutionary thinking is not created by new information but by new paradigms that allow information to be fitted more fully and adequately." It is urged by TTL (2013:13) that the church and Christian organisations seek

God's mission that resists "all life-destroying values" and oppressive government or church systems. Instead, TTL argues that all life-destroying values and systems in economics and church politics need transformation wherever they are at work (2013:13). The change and transformation must be done in the spirit of humility because this is God's mission (Matthew 11:29[2]; Chester 2002:8; TL 2013:112). The reason is that any person, church, or organisation participating in the *missio Dei* must conform to God's initiative in which they are asked to participate (Kim 2011:259). As a result, there requires discernment to do God's mission in obedience. The *missio Dei* that TTL (2013:11) affirms is life in its fullness "in all its dimensions, including the liberation of the oppressed, healing and reconciliation of broken communities, and the restoration of creation."

In Gelder's article "The Future of the Discipline of Missiology" (2013:10), he argues that there has been a demographic shift to the rise of the church in the Global South. The changing landscape calls on the church in the Global North to pay more attention to what God says and where God is working globally. In God's economy, the once objects of the *missio Dei* have been empowered to spearhead God's mission. Hence, the Global North needs to have the humility to listen to the Global South and hear what God is saying regarding God's mission globally today. The *missio Dei,* or God's mission in the changing landscape, calls the Global church to pay more attention to God's voice because the focus must also be on the Global South and their input. Knoetze (2017:1) argues that discerning the *missio Dei* or God's mission in the changing landscape of evangelism and social action requires the Global church to listen more carefully to God's voice and be attentive to input from the Global South. Therefore, listening, hearing, and discernment constitute obedience to God's voice in the changing landscape of God's mission. Therefore, listening, hearing, discernment, and learning require discerning the changing landscape's times or *kairos*. Discernment is vital because it helps understand where God's Spirit works and joins in (Bevans 2014:33).

The Kairos Document (KD) is historically significant. It differed from any other document that the church in South Africa wrote when the Apartheid regime became very ruthless against any

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[2] Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

who opposed it from all sectors of life. The KD analysed the church's role in South Africa and critiqued and challenged the government's theology when the church was silent in addressing the evils perpetrated by Apartheid. The KD aimed to provide "an alternative Biblical and theological model that will, in turn, lead to forms of activity that will make a real difference to the future of our country" (KD 1985:5). The KD names three theologies – State theology, Church theology, and Prophetic theology – and the choice Christians and the church were challenged to make regarding which was true confirmed in this kairos moment. The signatories and churches composed of theologians, lay preachers, and some church leaders were from various denominations and backgrounds (KD 1985:5). The names of the original authors were not officially released but are known. One could say that the KD publication became a tipping point document to challenge the status quo in South Africa and its wrong theological and Biblical models that promoted the separate development of races.

2.2.2.1 The State Theology

State Theology was critiqued and condemned because it simply promoted the status quo's theological justification of racism, capitalism, and totalitarianism (KD 1985:9). The State misused and misinterpreted the Scriptures to perpetuate its theology and agenda. The KD 1985 stated, "the state blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy." Such an attitude is contrary to God's humanity and the spirit of Ubuntu, which promote human flourishing.

2.2.2.2 The Church Theology

Church theology was critiqued and questioned concerning the State's theology, assumptions, implications, and practicality (KD 1985:15). The promoted church theology offered reconciliation without justice and repentance. The State reinforced non-violence instead of the grassroots promoting it. The KD (1985) questioned the lack of social and political analysis to determine and "understand the mechanics of injustice and oppression" and what caused violence in the townships. The church theology also lacked the political strategy to stop the violence as it puts a dichotomy between the church and politics. The KD (1985:20) stated, "There will be a Christian approach to political solutions, a Christian spirit, motivation, and attitude."

2.2.2.3 The Prophetic Theology

Discernment was evident in June 1985, when a group of theologians in South Africa discerned that the church needed to arise and address the oppressive Apartheid ideology (KD 1985:7). It was the KD 1985 that informed the church in South Africa. This information allowed them to understand and describe how society functions at any particular time in history. The concerned church leaders decided to biblically and theologically look for solutions. Furthermore, the concerned church leaders realised that the *kairos* time had come for the church to be the voice of the voiceless, oppressed and marginalised. At this *kairos* or "moment of truth", it was discerned that the church had an opportunity to critique the government's theology and actively call the church to address the oppressive Apartheid government at that time. Remaining silent was not an option (KD 1985:7). Nicholas Wolterstorff (in de Gruchy 2010:43) stresses that in "the *missio Dei*, the vision is peace, healing, justice, and inclusion." The concerned church leaders sensed that representing God in the *missio Dei* meant being a prophetic voice to discern the life-giving Spirit sent to the world. In its affirmation, TTL (2013:11) states:

> The church's role is to discern the work of the life-giving Spirit sent into the world and to join with the Holy Spirit in bringing about God's reign of justice (Act 1:6-8). When we have discerned the Holy Spirit's presence, we are called to respond, recognising that God's Spirit is often subversive, leading us beyond boundaries and surprising us.

2.2.3 Pneumatology Missiology

Pneumatology refers to the theology of the Holy Spirit, who informs on how to do God's mission by empowering the messengers of the Gospel, especially those in the margins. Pomerville (1989) and McClung (1985), the Pentecostal missiologists, argue that pneumatology is the core of Pentecostal missiology and refers to the Pentecostals as "people of the Spirit." According to Jongeneel (1991:5), "pneumatology should be about the right message or doctrine on the Holy Spirit and the right experiences of the Spirit that makes church and theology go out into the world in mission." One Pentecostal contribution to missiology has been the focus shift from human-centred aspirations to a God-centred mission that the Holy Spirit empowers (Lukose 2014:211).

According to Lukose (2014:213-214), pneumatology missiology forms the following themes. The first follows the traditional missiology. Significantly, Pentecostalism in the Majority World attracts many people from other faiths or interfaith dialogue. Lukose (2014:213) posits

that it is "the mission of God the Spirit who directs and equips the church to accomplish His mission in the world." If it is God's mission, pneumatological missiology means that it is the mission of the Spirit of God. Therefore, it is the Holy Spirit who motivates the mission. Second, the pneumatological missiology incorporates the theology of evangelism and social action. Therefore, acts of mercy and compassion are an integral part. Third, pneumatological missiology attracts people from other faiths and encourages interfaith dialogue. According to Yong (2005:235-236),

> A pneumatological driven theology is more conducive to engaging these matters [interfaith concerns] in our time than previous approaches Furthermore, only a pneumatological approach to the religions enables us to hold in tension the distinctive confessional claims of Christian faith alongside the actual claims of the religions themselves.

Between 2010 and 2013, the involvement of the Holy Spirit, who gives life, was discussed by three major global Christian bodies that met independently during that time. The three bodies produced theories on God's mission and evangelism in the context of pneumatology (Kim 2014:5). These organisations, namely, the Cape Town Commitment of the Lausanne Movement of 2010 (representing the evangelicals); TTL in 2013, representing the WCC; and Pope Francis' Evangelii Gaudium in late 2013, all agreed on the importance of the Holy Spirit when doing the *missio Dei* (Kim 2015:5). Furthermore, all the organisations agreed that the Holy Spirit is a "missionary Spirit who was sent by the missionary Father and the missionary Son to breathe life to God's missionary church" (Kim 2015:5; Ross 2016:400; TTL 2013:4). In the Cape Town Commitment (2010), it was declared that doing a mission with the Holy Spirit is powerful and fruitful because the Holy Spirit is the one who empowers. Therefore, the Holy Spirit must take full charge of AE in the changing landscape of evangelism and social action for effective Christian *missio Dei* that brings about religious and social transformation in PMB. The Holy Spirit's other dimensions include the following:

> Evangelism, bearing witness to the truth, discipline, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demons, healing the sick, suffering and enduring under persecution (Cape Town Commitment 2010).

Therefore all Christian mission, *missio Dei*, should be done in the name of Jesus Christ and as empowered by the Holy Spirit (Cape Town Commitment 2010; TTL 2013:4; 43). In agreement, Ross et al. (2016:409) argue that mission should be viewed as a lifestyle and not work because of the empowerment of the Holy Spirit, who is the giver of life. As a result, as Kim (2015:103) writes, the Kingdom of God cannot be separated from pneumatology because they both promote Jesus' love and justice in the lives of his followers. In other words, God intended that God's Spirit was to bring about total wholeness to humanity and all of creation.

In concluding, Kim (2014:5) argues that "world mission and evangelism in the context of the early twenty-first century" should use pneumatology as the most appropriate terminology to describe the mission. In The Missiological Spirit, Yong argues that "the missiological compulsion of the present twenty-first-century global and pluralistic context can be invigorated by a pneumatological imagination derived from the day of Pentecost narrative" (2014:2). This would mean having an interfaith dialogue with other religions because, according to Yong, "the Spirit meets us in and through the image of God, which is our common ground or meeting place" (Yong 2014:52). Therefore, the dialogue provides an opportunity for a "dialogical encounter with other faiths", according to Yong, as led by the Spirit (2014). Yong (2014:52) states that Jesus' Holy Spirit was sent to turn the world to Him and remind the world of his words and deeds. In other words, the Holy Spirit's role is to reveal Jesus even to those of other faiths because, as Yong explains, the Christian mission is marked by "dialogue and proclamation, openness, sensitivity and humility and boldness" (2014:52).

2.2.4 Lack of Women's Involvement in Missiology Discussions

Among those historically marginalised and excluded from the missiological debate are women missiologists and theologians. Vähäkangas (2011:170) has questioned why missiology as a discipline has been dominated by male scholars who have excluded women missiologists from the discussion. Predelli and Muller (1999:67-112) agree that women's work and contribution have only been described as "other or neglected." This marginalisation of women has not only been "patriarchal, but it has been male-dominant in the form of organisational control", according to Vähäkangas (2011:170) and Ross (2016:332). This assertion is supported by Bevan and Schroder, who write that one finds women missiologists' and theologians' contributions to the subject matter missing (2005:69). For example, African theologians such as Mercy Amba Oduyoye, Isabel Mukonyora, Isabel Phiri, Sarojini Nadar, Bev Haddad,

Kanyondoro, Musimbi Kanyoro, Kuzipa Nalwambato, to mention a few, have all been excluded from the discussion (Adogame 2013:134).

One of the examples of the exclusion of women is observed in a current well-written article entitled, "Ten years (2010–2020) of exciting missiology in South Africa: Trends and trajectories," by Mangayi and Baron (2020). The researcher observes that women missiologists were not consulted for their input by Mangayi and Baron (2010). Instead, Mangayi and Baron (2010) only consulted retired male missiologists to identify the new trends and trajectories in South Africa. The following are the authors' comments:

> The authors were specifically interested in understanding the recent discourse and trends in mission and missiology, limiting the scope to the discourse of six missiologists in South Africa. These scholars include J.N.J. (Klippies) Kritzinger, Thias S. Kgatla, C.J.P. (Nelus) Niemandt, Nico Adam Botha, H. Jurgens Hendriks, and Pieter Verster (Mangayi and Baron 2020:6).

Surprisingly, Mangayi and Baron (2020:10) acknowledge the exclusion of women by saying, "Unheard voices of marginalised groups, such as children, women, and homeless communities, are not yet taken seriously in South African missiology." The following are the researcher's questions that need to be answered: "Where are the women's voices who could have contributed to the identification of new trends and trajectories in South Africa?" "Why were they not consulted so they could contribute to identifying trends and trajectories in South Africa?" Why were the young missiologist's views excluded from the discussion?

One interpretation for such a massive challenge would be a lack of deliberate intentionality to involve marginalised people like women in the discussions concerning the discipline of missiology. In my view, the involvement of women would have tremendously enhanced the development of missiology as a discipline in South Africa. One obstacle is the embedded patriarchal system that does not recognise women as missional or diaconal work partners. Andrew (2005:34) refers to patriarchy as the exclusion and domination of all women in the church and within society, undermining their freedom to share their gifts and ministries with the local universal church. Siwila (2016:332) further laments and remarks that most of the literature confines women to less prominent roles while men, on the other hand, take on leadership roles, including decision-making.

The section above explains the meaning of missiology and how it has evolved since Bosch (1991) wrote his book *Transforming Missions.* It can be argued that as a multi-faceted discipline, missiology needs to be clearly defined to avoid wrong conclusions for those involved because not all is a mission. However, it is fundamentally correct that the origin of the mission is God, a missionary God who has entrusted God's church to conduct a mission to the fallen world. This redemptive mission stems back to the call of Abraham, who was to be the father of nations; the mission continues even to this day and will end during the second coming of Christ (Neill 1970:153).

As a result of the evasiveness of the word missiology, Bosch advises that the correct definition of missiology can only be understood by "understanding the rich diversity of concepts of and approach to mission down through the ages" (Bevans and Schroeder 2005:69). Missiology can be traced back to Genesis 1, when God the Father, Son and Holy Spirit (the Triune God) created the world and placed the responsibility on man and woman to be God's representatives and stewards. The restoration of human beings and the whole creation has been God's mission from the fall in Genesis 3.

The above argument leads to evangelism and social action, which are integral to *missio Dei* or God's mission.

2.3 Evangelism and Social Action—Holistic Ministry

This section addresses the relationship between evangelism and social action. The discussion is based on how two major Christian bodies interpret evangelism and social action: that is, ecumenicals and evangelicals. The World Council of Churches (WCC), which represents ecumenism, has some evangelicals, while the Lausanne Congress predominantly represents evangelicals. The ecumenical body (WCC) affirmed and approved the booklet *Together Towards Life* (TTL) (2013) as an ecumenical document on mission and evangelism. The TTL booklet (2013), prepared and commissioned by the Commission on World Mission and Evangelism (CWME) in 2012, provides new perspectives on ecumenical mission and action.

2.3.1 Ecumenicals' Definition of Evangelism

According to TTL (2013:29) and Ecumenical Missiology (2016:373), evangelism is defined as:

A missionary activity that makes explicit and unambiguous the centrality of the incarnation, suffering, and resurrection of Jesus Christ without setting limits to God's saving grace. It seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ.

The definition above was endorsed by Orthodox, Roman Catholic, Protestant, Evangelical, and Pentecostal churches. They all agreed that the author of evangelism, which is good news, is a missionary God who loves the people God created. Hence TTL (2013:29) posits that as the church discovers its primary purpose as a missionary community, the more it will discover its outward-looking responsibility that finds its expression in evangelism. This perspective by the ecumenical organisations differs from the evangelical perspective, which is discussed in the following section.

Together Towards Life (2013:32) calls for authentic evangelism grounded in humility and respect for all, and flourishes in dialogue from an ecumenical perspective. According to TTL (2013), authentic evangelism promotes a holistic message. Ecumenism believes evangelism is lopsided when spiritual needs are elevated above physical needs. *Together Towards Life* (2013:33) further argues that evangelism is prophetic because it conveys a message of hope and love. Therefore, the church's prophetic voice should always be proclaimed while the church renews its contextual methods of evangelism by embracing social action.

2.3.2 Evangelicals' Definition of Evangelism

According to the Cape Town Commitment Document (2010:4), which the Lausanne Congress organised, evangelism is defined as follows:

To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that, as the reigning Lord, he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively to understand. Nevertheless, evangelism is the proclamation of the historical, biblical Christ as Saviour and Lord, intending to persuade people to come to him personally and be reconciled to God. In issuing the gospel invitation, we have no liberty to conceal the cost of discipleship. Jesus still calls

all who follow him to deny themselves, take up their cross, and identify with his new community. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world.

It can be argued that from the definition indicated above, evangelism is an outflow of a missionary God who has mandated the church to share the good news with those who do not know God. However, this definition does not include social action, which complements evangelism, because the two cannot be separated in my view.

The word evangelism comes from the Greek word εὐαγγελίζω, (euangelion), which means proclaiming Good News. The summation of the good news can be found in John 3:16 (NIV), which says, "for God so loved the world that He gave his only begotten Son so that whosoever believes in Him should not perish but have everlasting life." The good news came amidst the brokenness and hopelessness that ensued when Adam and Eve rebelled against God in the Garden of Eden (Genesis 3). For everybody in the world, this good news is that Christ for all sinners, according to the Scriptures; Christ was buried and was resurrected; Christ offers forgiveness as the reigning King; Christ, through the Holy Spirit, offers liberation from sin.

One of the problematic issues with most of the literature on evangelism is that it has been written predominantly from the perspective of North American evangelicals, who have greatly influenced the Global South and Asia through the missionary movement, literature, the electronic media, and theological institutions. As pointed out by Bosch (1988:4):

> There has been a problem, particularly concerning American evangelicalism's role in the Third World, and is still playing in an organisation such as the Lausanne Committee for World Evangelisation and the World Evangelical Fellowship. The agenda is essentially still a North American agenda, and they find a sufficient number of theologians in the Third World who endorse their agenda to cheat or pull them into believing that these are still the real issues.

Such a monopoly has played a significant role in devising contextual methods of how evangelism is to be conducted in the Global South, where the church is multiplying. As pointed out in chapter one, AE adopted most of its evangelism methodologies from the Billy Graham Evangelistic Association (BGEA), an organisation in the United States of America (USA).

2.3.3 The Definition of Social Action by Evangelicals

The following is the definition of social action defined by evangelicals and taken from the Lausanne Occasional Papers (LOP 1982). Notably, there is a lack of recognition of women who have been marginalised in the definition.

> We affirm that God is both the Creator and the Judge of all men. We, therefore, should share his concern for justice and reconciliation throughout human society and the liberation of men from every kind of oppression. Because humankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex, or age, has an intrinsic dignity because he should be respected and served, not exploited (LOP Paragraph 5 1982).

On the other hand, it could be argued that this definition has no relationship between evangelism and social action. According to the Lausanne Congress, there is a dichotomy between evangelism and social action. The evangelicals understand evangelism to have primacy over social action. Therefore, evangelism has always taken pre-eminence over social action from the evangelical's definition of social action. The two have not been perceived as one missional or diaconal work of the church. As indicated in their definition, the ecumenicals' definition of evangelism and social action as one missional or diaconal work contrasts with that of the evangelicals.

2.3.4 Social Action as Perceived by the Ecumenical

The WCC *Ecumenical Diakonia Document* (2017:9) defines social action as:

> A mandate is given to all churches and every Christian at the local and national levels as an integral part of discipleship. As all baptised are called to be a holy priesthood (1 Peter 2:5), they are called to participate in God's mission of healing and reconciliation, serve one's neighbour, and be committed to causes of justice and peace.

The above definition was affirmed by Pope Francis as follows when he visited the WCC Offices in 2018:

The work of our Christian communities is rightly defined by the word *Diakonia*. We are following the Master who came "not to be served but to serve" (Mk 10:45). The broad gamut of services provided by the member churches of the World Council finds emblematic expression in the Pilgrimage of Justice and Peace. The credibility of the Gospel is tested by the way Christians respond to the cry of all those in every part of the world who suffer unjustly from the baleful spread of an exclusion that, by generating poverty, foments conflicts. The more vulnerable are increasingly marginalised, lacking their daily bread, employment, and a future, while the rich are fewer and ever more wealthy. Let us be challenged to compassion by the cry of those who suffer (WCC 2018:79).

It should be mentioned here that the word *Diakonia* also means social action according to WCC and its associates, including the Lutheran World Federation (LWF). For ecumenicals, more emphasis is made on the praxis of the Gospel. This argument is based on the understanding that social action or *Diakonia* includes faith and human rights (Phiri 2019:486). In general, both the evangelicals and ecumenical understand that missional or diaconal work comes fundamentally from God. However, several differences between the two bodies are highlighted in the following section.

2.3.5 Differences between Evangelical and Ecumenical Bodies

The main difference between the evangelical and ecumenical bodies stems from the different missional focus of their missional or diaconal work. According to LOP21 (1982), evangelicals perceive ecumenicals as more inclined toward social action than evangelism, such that social involvement is being done at the expense of evangelism. The latter came about due to the evangelical's belief that "the modern ecumenism, which was born in the missionary enthusiasm in 1910 during the World Missionary Conference in Edinburgh," has abdicated evangelism and has declined significantly (LOP21 1982; Bosch 2011:421).

It is assumed that evangelicals' stance on evangelism as the church's primary calling may have partly led to the convening of "the two Congresses on World Evangelization at Berlin in 1966 and at Lausanne in 1974 separately" (LOP21 1982). Conversely, the WCC became more critical of the evangelicals for not getting involved in social action (LOP21 1982; Bosch 2011:421). This division was made more evident in 1980 when WCC's Commission on World

Mission and Evangelism organised a consultation on the theme "Your Kingdom Come" in Melbourne, Australia. A month later, the Lausanne Committee organised their consultation on "How Shall They Hear" in Pattaya, Thailand (Lausanne Congress 1982). It is alleged that neither of the groups thought of partnering in these consultations, although some evangelicals attended both consultations (Lausanne Congress 1982), confirming the differences of opinion concerning evangelism and social action or responsibility.

Although there was much commonality when the documents were discussed and examined between the organisations, it was evident that they had differing opinions and focus. The emphasis was on evangelism during the evangelicals' consultation, while the ecumenical focus was on social action (LOP 21 1982). At this consultation, it was resolved that "Jesus Christ calls all his followers to bear witness to him in word and deed, to share his Good News with others and serve them according to their needs" (LOP21 1982). In addition, the consultation adopted evangelism and social action/responsibility without defining their relationship and maintaining that evangelism is of primary concern in the church's mission of sacrificial service (LOP 21 1982).

Concerning the consultation conducted by the evangelicals, John Stott, who was the LOP Chairman (LOP33 2004), wrote that there was fear that the "more they were committed to the other, the less they shall be committed to the other ……; and in particular that a preoccupation with social responsibility would be sure to blunt the evangelistic zeal" (LOP21 1982). Part of the evangelicals' fear was that evangelism might take over (Floyd 2002:5).

The Lausanne Congress (1982) made the following resolutions concerning the relationship between evangelism and social action by the LOP21 (1982):

- In the first instance, social activity is a consequence of evangelism. Evangelism is how God brings people to the new birth, and their new life manifests itself in the service of others.
- In the second instance, social activity can be a bridge to evangelism. This means it can break down prejudice and suspicion, open closed doors, and gain a hearing for the Gospel. Jesus himself sometimes performed works of mercy before proclaiming the good news of the Kingdom.

57

- In the third instance, a social activity follows evangelism as its consequence and aim and precedes it as its bridge. Social activity is also accompanied by evangelism as its partner.

However, given the discussion above, some scholars like Visser (WCC 1968) have expressed contrary views regarding such an argument. They believe that evangelism and social action, the church's mission, is a holistic ministry and that the two cannot be separated, as previously suggested by the Lausanne Congress 1974. In his opening speech while addressing the Uppsala Assembly of the World Council of Churches (1968), Visser said:

> In a way, the adjective holistic only intends to correct a one-sided understanding of a mission that majors on the vertical or horizontal dimensions of the mission. The desire is to bring both dimensions together in a biblical synthesis (WCC 1968:317-318).

Consequently, some scholars have criticised "a heavy-handed emphasis on evangelism as being unbiblical, ineffective and not considering the various ways Christ worked among people" (Marus 2004). Russell (2008:93) argues that by understanding the Great Commission, which calls for "making disciples through personal transformation" and balanced with a "cultural commission to live and work on this earth, then we have a basis for holistic mission." His argument that Christian ministry is holistic and integrates evangelism and social action stems from Christ's teaching on "love of God and humanity," which is the greatest commandment (Russell 2008:95). In addition, Russell (2008:95) posits that "evangelism is a means to the end of loving God as is social ministry" because "they are both a means to the end of loving others." He rightly argued that evangelism and social action complement each other (Russell 2008).

While explaining what a holistic mission is, Myers (1999:2) wrote that:

> A holistic mission is a frame that refuses the dichotomy between material and spiritual, evangelism and social action and loving God and a neighbour.

Russell (2008) concludes his article but saying that a "holistic mission is the living out of our purpose." In line with Russell's (2008) argument, Bosch (2011:430) asserts that "the deed without words is dumb; the word without the deed is empty." In other words, evangelism and

social action are like the two wings of the same bird, and they cannot be separated because they complement each other in fulfilling God's mission. Furthermore, Jesus' ministry in the Bible involved both evangelism and social action (Luke 4:18-19).

It can be argued that both the evangelicals and ecumenical bodies may have misinterpreted the *missio Dei*. A holistic mission is a biblical mandate that would promote religious and social action transformation in any context because it is biblical. What made the ministry of Jesus very unique was the balance between evangelism and social action. I see this missing in the evangelicals and ecumenical organisations that have failed to maintain a radical balance of the *missio Dei*.

2.4 Some of the Criticisms of the Lausanne Congress

One of those who criticised the Lausanne Congress Meeting and the Lausanne Occasional Paper was Rene Padilla (LOP 33 2004). In his paper, Padilla (2004) said that "mission is faithful to scripture only to the extent to which it is holistic." He went further by explaining the faithfulness of mission when it crosses "geographical, cultural, racial, economic, social, political boundaries" with the aim of "transforming human life in all its dimensions" (LOP 33 2004[3]). Such a transformation results in experiencing abundant life, which God promises through Christ in its totality. Padilla further explained that the unity of body, soul, and spirit could not be separated" (LOP33 2004). He asserts that one cannot just meet the physical needs while ignoring the spiritual needs of a person. In this regard, Padilla quotes James 2:14–26[4] in the NIV Bible.

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[3] What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by my deeds. You believe that there is one God. Good! Even the demons believe that—and shudder. You foolish person, do you want evidence that faith without deeds is useless[a]? Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is considered righteous by what they do and not by faith alone. In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead.

In his concluding remarks, Padilla suggests that a holistic and integral mission represents who we are and what we do in our missional or diaconal work (LOP 33 2004). In contrast, David Clayton, the chairperson of LOP 33 2004, remarked that "the Lausanne Committee for World Evangelization does not necessarily endorse every viewpoint expressed in these papers." In other words, it appears that the Lausanne Congress has not fully embraced the concept of a holistic ministry.

The statement leads one to ask several questions, such as the following: Is the latter due to most of the literature having been written by scholars from a Western perspective where social problems seem to be different in their form and may not appear as pronounced as in lesser developed countries such as those in Africa, South America, and other Asian countries? Could it be a result of a dichotomy between Western and African cultures, where salvation in the West is focused on individuals while in Africa, it is focused on the community in the spirit of Ubuntu? Some of these questions are answered by Bosch (2011:421), who writes that evangelism was written having "colonialist's overtones." Bosch's statement clarifies why most of the literature is embedded in the culture of the West that has focused more on evangelism and neglected its social aspect.

Balcomb (2016:117) and Gelder (2014:11) argue that individualism has played a role in compartmentalising and side-lining missiology, which is the heartbeat of God. The study advocates for a deconstruction of the Western missiological strategies, which are not only individualistic but do not add value to the African context. God's mission is holistic as opposed to the individualistic. The summation of this argument is found in the new statement of faith of the World Reformed Fellowship (WRF) (2011:18), which wrote that their mission is an outflow of their passion for God's glory with the assurance of the second coming of Christ. Therefore, the church's role as Christ's community and God's instrument of evangelism is to preach the Gospel in word and deed through the power of the Holy Spirit. According to the Scriptures, Jesus reigns as a King. Jesus Christ, raised from the dead, offers forgiveness of sin, eternal life, and gifts of the Holy Spirit to all who repent and believe. Furthermore, WRF 2011 explains that in obedience to the commission of our God, we have to present two hands to all people: (1) the hand calling them to repentance, faith, and eternal reconciliation with God through Christ, and (2) the hand manifesting deeds of mercy and compassion, extending the goodness of God's Kingdom on earth in the name of Christ.

2.5 Religious and Social Transformation

One of the outstanding cultural norms among Africans is how they have embraced religion throughout history. Various scholars support this assertion, including Deng (1998:143-241), Koenig (2009:284), Kunhiyop (2008:226), Nkom (2000:75), Omosegbon (2010:55) and Schuurman (2011:273-274). All uphold the view that religion is a backbone of African culture, including socio-political and economic development. Koenig (2009:284) has described religion as "comprising beliefs, practices, and rituals related to the sacred, God, mystical or supernatural." Schuurman (2011:273-274) argues that religion is the root from which the different branches of life sprout, grow and flourish because "it concerns the deepest root of human existence and integrates human life into a coherent whole." The view is that religion is the whole life.

The African religious perspective is one whole unit that permeates all aspects of human life (Agbiji and Swart 2015; Mbiti, 1999:15). Agbiji and Swart (2015:1) state that religion formulates rules and regulations that guide "within a social group and is often organised and practised in a community, instead of being an individual or personal affair." Therefore, there is no compartmentalisation of spirit, soul, and body because all these aspects constitute human existence. No compartmentalisation for Africans implies that religion permeates all their lives (Kunhiyop 2008:226). It includes political and economic activities and other vital components of human life (Kunhiyop 2008).

According to StatsSA 2016, about 85.6% of South Africans were affiliated with the Christian religion (Erasmus and Hendriks 2003). StatsSA (2014) stated that 77.6% were affiliated with Christianity in KwaZulu-Natal (KZN). It is worrisome that there has not been a significant religious or social transformation in South Africa and KZN, including PMB, with its high Christian population. In other words, according to the statistics, the Christian religion has had no real impact on the populace. Some of the challenges faced are gender-based violence and corruption, a phenomenon that has affected most of the developing countries in Africa, according to Mbah (2013:143). Pietermaritzburg, a city that falls within the Msunduzi Local Municipality, has not been spared. According to the *Mail and Guardian* Newspaper of 19 October 2019, the Msunduzi Local Municipality has had 239 cases involving R1.4 billion in corrupt spending. The Special Investigating Unit has been involved in investigating 49 cases of corruption and has made 239 criminal referrals over 17 years.

If Christianity is transformative, it can be argued that it has not transformed the lives of the adherents who claim to be Christians. If Christianity transformed the lives of the majority in South Africa and PMB, why are there huge disparities between the rich and the poor? Kgatla (2016:57) explains that South Africa has the most significant gap between the rich and the poor. As a result, "extreme poverty, inequality, and unemployment are at the centre of the country's economic ills" (Kgatla 2016:57). Questions that need answers on this topic are: Why is corruption so rampant if most of the South African populace adheres to Christianity? Why is there such a high level of corruption in sub-Saharan Africa, including South Africa and PMB, which is the focus of this study? Why are South Africans among the most uncommitted Christian populations globally (Ward 2012:215)? Why is Christianity "one inch deep and one mile wide," to quote Smillie et al. (1999), and who coined the phrase? One explanation could be that the introduction of Christianity in Africa never dealt with the core values of the converts to Christianity. In other words, Christianity never dealt with heartfelt issues through radical discipleship (Kgatla 2020:69).

Core values are embedded in every cultural norm of a group. Unless these beliefs and cultural norms are challenged at their core, there can be no transformation. Smith (1992:252-256) likens cultural norms to an onion with different layers. Peeling an onion has always been a tearful experience. Smith (1992:252-256) articulates the following:

- The visible outer layer of an onion represents "patterns of behaviour in a culture including artefacts (objects) used" that represent that point to the underlying layers of an onion. In other words, many social behaviours are approved by the group to which the individuals belong.
- Then probing further into the onion, although a painful experience, reveals another layer, called the social authority that represents the approval of the whole group to which one belongs. Therefore, as social behaviour in the Ngoni tribe of Malawi, for example, one kneels before greeting his/her father even if one is an adult.
- Peeling further down the onion reveals the heart of an onion, which represents the nucleus that contains the chromosomes and genes that control the biological characteristics of the culture. According to Smith (1992), "the core contains the values, themes, and assumptions from which a culture develops."

It can be argued that Christianity in Africa has not impacted the people on a personal level of the heart issues where change takes place because, with such a personal experience at the core or heart of humanity, change is inevitable. Religious transformation or new life occurs at the very core of a person, and a personal experience cannot be refuted. This study advocates that if Christianity was experienced at the core of Christians, religious and social transformation could have had a more significant impact on communities. The following discussion looks at an anomaly of how Christianity was brought to Africa by the Europeans.

2.6 Individualistic-based Lifestyle vs Community-based Lifestyle

History tells us that "Christianity was introduced to Africa in the modern era by Westerners" (Kunyihop 2009:68). The message of Christianity came with a non-African worldview when the missionaries introduced it to Africans. This worldview included a foreign culture that was integral to the message. Missionaries believed that all Africans' cultural norms were demonic and encouraged converts to embrace a new culture and worldview. Mugambi (1999:14) explicitly explains that the modern Christian missionary enterprise has assumed that the missionary's culture and ethics are Christian and sound, whereas prospective converts are non-Christian and evil.

Kunyihop (2009:68) argues that "the message from the messenger, which had cultural wrappings," was presented together with the message as one entity. An intentional act was to replace an African worldview with a Western mindset (Kunyihop 2009:68). Such wrappings embedded in all spheres of life included an interpretation of scripture that focused on the individual. Such an approach aims to inculcate a new cultural norm that promotes individualism instead of community-based culture. Nkemnkia (1995:166) refers to "interconnectedness, relatedness, and cohesion as a vital force," by which he means "the parts are indispensable to the whole, and enable the whole to include in itself all the parts, though different from them." The individualistic worldview's message focused on the future and not on meeting the current felt needs of the people. Kunyihop (2009:69) argues further that the current rapidly growing churches meet the people's felt needs instead of preaching a message of hope for the future. Hence, it is essential to meet the felt needs of authentic and genuine people.

Gelder (2014:11) writes that "the notion of the individual—the self—encapsulated by Descartes's seventeenth-century maxim 'I think; therefore I am'" profoundly shapes the Western worldview. Gelder (2014) further asserts that "though post-structural theorists have substantially deconstructed the modem concept of the self, operational individualism still dwells deep within North American culture." In contrast to individualism is the African ethic of community – 'I am because we are'." Gelder (2014:11) also argues that this "we" type of understanding is well expressed in the African concept of Ubuntu, which views personal identity as understood only within the social group's identity. Kgatla (2020:71) argues that African Ubuntu is for "the common good for all who strive to achieve collective wholeness by definition that resists any ideology that preys on other people."

The word community has its roots in the Latin term *communis*, which means familiar (Smith 1992:24). Other words that originate from *communis* include the following: common, communism, communication, and communion, to mention a few (Smith 1992). There can be no other way to present the Good News or disciple new respondents apart from involving them in a community with mutual understanding. Motlhadi (1986:95) writes that there is a perception that all moral choices should benefit the whole community in a communalistic culture. Therefore, all choices will always have a moral bearing on the community, whether good or bad. Mbiti (1989:4-5) affirms this thought by saying:

> What we call sin has, first and foremost, to do with relationships in the community. In the African framework, the community consists of the departed, the living, and those yet to be born. Any breach which punctuates this collaborative relationship amounts to sin, whatever words may be used for this concept.

Smith (1992:24) argues that communication, in this case, evangelism, requires involvement to be understood. Smith's (1992) involvement finds and builds more commonness and more sharing areas of communication. In other words, as mentioned by Smith (1992:25), the communication of the Good News is "co-responsive," which equates to respecting our mutuality and respect for equal privilege. Breen (2012) argues that real change only occurs when the church listens to the community and participates in planned activities. This lack of involvement is not in programmes or technology but with people. Communication that results requires much time to be invested in a community, with mutual respect and understanding.

People are the most significant investment (Garton 2017), and they must be empowered and involved as equal partners in religious and social transformation. It takes time to build trust in a relationship. Aristide (1993:178) writes that people are viewed as the highest form of wealth and are the crest of God's creation. Therefore, the mission of God should be focused on people and not things (Mangayi and Baron 2020:8).

As this literature chapter concludes, it is essential to look at the future of missiology in South Africa's context today, as Mangayi and Baron (2020) suggested. Mangayi and Baron (2020:14) argue that in the South African context, the following six trends and trajectories have been identified for future missional or diaconal work: evangelism in context; intercultural studies; and interreligious dynamics; patterns of mission practice/mission theology, and history; women and youth empowerment; sustainable communities and earth healing. I would add evangelism from the margins, including the physically challenged people and those in the diaspora.

This study advocates for servant leadership that should be included in the trends and trajectories in South Africa, including PMB. Servant leadership "is rooted in the far-reaching ideal that people have inherent worth, a dignity not only to be strived for but beneath this striving a dignity irrevocably connected to the reality of being human" (Ferch 2004:226). The missing component is missional leadership led by God, who has provided leadership throughout history. I support the view that missional leadership is the glue that will hold together the new trends and trajectories. The lack of servant leadership has led to the dysfunctionality of good intentions. Therefore, servant leadership is the seventh trend and trajectory because corruption and other social ills have strived without it.

An excellent example of servant leadership is Jesus Christ, who humbled himself and washed the disciple's feet (John 13:1-17). The vital goal of servant leadership is to serve others, which defined Christ's greatness in his lifelong service exercise (Kgatle 2018:4). There should be intentionality in teaching servant leadership if religious and social transformation occurs in people's lives. Servant leadership would mitigate the marginalisation and the social ills afflicting women, youth, children, and the poorest of the poor by leading by the example of Christ. As applied to this study, the concept of servant leadership is complemented by transformational leadership, discussed thoroughly in chapter four as a theoretical framework.

2.8 Existence of similar organisations like AE

Although this is not a comparative study, I must acknowledge the existence of some organisations' work similar to AE's in Pietermaritzburg. Such existing bodies include Ujamaa or Sinamlando, KwaZulu-Natal Christain Council (KZNCC) and Pietermaritzburg Agency for Community Social Action (PACSA), which could have collaborated with AE as it carried out its missional or diaconal work.

a. Sinamlando, or Ujamaa, an organisation that is a part of the School of Religion, Philosophy and Classics at UKZN, is a non-partisan, non-denominational centre for community development and research. Its work from 1986 supports capacity building on development and good governance on church and civil society levels through theological education to ensure the rigorous participation of all citizens in social transformation. Sinamlando or Ujamaa Centre is the ideological and theological product of various strands of liberation theology in South African Black Theology. Its work is committed to working with the poor and the marginalised using Biblical and theological resources for social and individual transformation.

b. KZNCC is a provincial fellowship of Churches and Church-based organisations established in 1996 in Pietermaritzburg. KZNCC, which is ecumenical, is committed to providing opportunities for meeting church leaders for prayer, spiritual and theological reflection and focusing on priority social issues to enable them to be a united group, active and visible, pastoral and prophetic. The priority role of KZNCC is that of servant leadership: facilitating ecumenical relationships with church leaders, member churches and member organisations, drawing on the strengths of each grouping and helping to respond to new social challenges as these emerge.

c. PACSA[5] is a faith-based social justice and development NGO that has been in operation since 1979. PACSA operates in the uMgungundlovu region of KwaZulu-Natal, South Africa and focuses on socio-economic rights, gender justice, youth development, livelihoods and HIV & Aids. PACSA's work and practice seek to enhance human dignity by empowering those who have experienced the brunt of the problem to be a part of the solution. At the heart of PACSA's core strategy is "nothing about us without us."

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[5] PACSA still existed when I wrote the thesis. It closed its doors in 2021

The impact of Apartheid and Colonialism on Mission and Evangelism in Pietermaritzburg and South Africa

Colonialism and Apartheid all have the same characteristic of dominance over the other by a foreign person, including the early missionaries who brought Christianity to Africa. Giliomee (2003:507) posits that missionaries controlled ninety per cent of African education up to 1948 when the ruling National Party instated the policy of Apartheid. However, the early missionaries came with complex phenomena that introduced a foreign culture to Africans. Mbiti (1969:217) writes:

> Christianity from Western Europe and North America has come to Africa, not simply carrying the Gospel of the New Testament, but as a complex phenomenon made up of western culture, politics, science, technology, medicine, schools and new methods of conquering nature.

Sisanti (2016:38) confirms Mbiti's assertion that all learning institutions, including the church, were infiltrated with "eurocentric education." The Eurocentric education, confining Africans "to a capitalist-oriented economy and denying them an enabling education and skills, succeeded in shackling Africans and hobbling their ability to chart an independent path after gaining independence" (Sesanti 2016:38), It can be argued that Eurocentric education explains why academia has little contribution from African authors who could have contributed to the increase of knowledge from the African context. Comaroff (1986:1) writes, "Christian evangelists were intimately involved in the colonial process in Southern Africa." Boesak (2020:4) postulates:

> To this day, academia in South Africa has not been able to rid itself of white, male, Euro-centric domination steeped in traditions. Its ways of theorising and thinking, working with entitled assumptions, hopelessly trapped in a history of racist, colonialist, imperialist, apartheid framing, understanding and interpretation. It is true of academia in general, but it is especially distressing for studying theology.

Boesak (2020), one of the academic and religious institutions' emancipation advocates, recommends decolonising Eurocentric education. Boesak commends that Eurocentric education must reflect Africanicity in all human institutions, including academia, church organisations, politics, etc. Such continued struggles for decolonisation are interlinked with the previously marginalised and threatened communities that desire social transformation and empowerment in Pietermaritzburg and South Africa.

2.7 Chapter Summary

This chapter reviewed the literature to situate AE's missional or diaconal work in evangelism and social action and how it could lead to religious and social transformation in PMB. In this chapter, the literature reviewed established the relationship between *missio Dei* and missiology, which should be conducted through pneumatology. A definition of missiology in African Ubuntu's framework was first established because this study is situated in an African context.

Second, the literature highlighted the deliberate intention of the mainstream church, academia etc., in the gender marginalisation of equal contributors to the discussion.

Third, the chapter has demonstrated the different lenses evangelical and ecumenical bodies use to interpret evangelism and social action.

Fourth, this chapter demonstrates how religion can catalyse social transformation in the context of PMB, where this study is situated. A suggestion was made to add servant leadership to the new trends and trajectories in South Africa today. It is suggested in this chapter that servant leadership, as the glue, would hold the trends and trajectories in missiology together in the context of AE in PMB.

Lastly, the thesis has highlighted some of the organisations that are similar to AE and operate in Pietermaritzburg. AE never partnered with such organisations to enhance its missional or diaconal work in Pietermaritzburg.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In the previous chapter, the study looked at the literature related to the study. This chapter discusses the qualitative research design used to examine African Enterprise (AE's) missional or diaconal evangelism and social action work to bring about religious and social transformation in Pietermaritzburg (PMB) from 1962 to 2015. A qualitative research design helps obtain in-depth knowledge because such research uses descriptive and explanatory methods (Swinton and Mowat 2006:44). The study seeks to gain a deep and rich understanding of AE through qualitative research. This chapter covers the following sections: the research design, research paradigm, methodology, methods, and data analysis.

3.2 Research Design

A research design is a systematic subjective roadmap that shows how research is conducted empirically to address the main research question (Denzin and Lincoln 2018:58). It is a blueprint for the entire study (Durrheim 2010:39). A qualitative research design was suitable for gaining rich and in-depth data on meaning, experience, and understanding from the participants' viewpoint.

In this study, the phenomenon used as a case study is AE. A case study is "an intensive study of a single unit to understand a larger class of units" (Gerring 2004:342). It is an empirical inquiry that investigates a phenomenon within its real-life context. Creswell (1998:73) added that a case study entails exploring a bounded system or a single unit by conducting in-depth research using multiple sources such as observations, interviews, audio-visual material documents, and reports. This case study of AE aims to understand real-life events holistically and meaningfully (Sensing 2011:141). The study used multiple sources of information ranging from accredited journals, textbooks, interviews, several online sources, theses and material in archives.

3.3 Research Paradigm

The study draws from the constructivist or interpretive philosophical paradigm that seeks to understand a phenomenon through the meaning people attach to the phenomena. Guba and

Lincoln (1994) define the research paradigm as "a basic set of beliefs or worldviews that guide research action or an investigation." The research paradigm refers to the philosophical theories or shared beliefs and agreements between scientists to understand and address problems (Kuhn, 1962; Guba, 1989:80; Davies et al., 2018). Moreover, constructivist research asserts that people construct their understanding and knowledge of their environment by "experiencing things and reflecting on those experiences" (Guba and Lincoln 1989:84). The constructivist scholars approach research paradigms through their philosophical ontology (what is the nature of reality), epistemology (what and how to know reality or knowledge), theoretical approach (what approach to use to get to knowledge), methodology (what procedure to use to find reality) and methods (what tools to use to find reality).

3.4 Research Methodology

The study used a qualitative approach that involves deep and rich dialogues to access knowledge from participants. This approach is beneficial to understanding whether AE's missional or diaconal work was impactful in promoting religious and social transformation in Pietermaritzburg over the past five decades. Furthermore, qualitative research uses multi-methods to attempt to interpret phenomena from the participants in their natural settings (Denzin and Lincoln 1998:3). As Kaplan and Maxwell (2010:39) write, data collected from qualitative research emanates from participant observations, in-depth interviews, semi-structured questions, and reports. The selected research methodology was applied to analyse the data collected through the methods below.

3.4.1 Participant Observation

Observation in qualitative research involves the researcher's careful and attentive participation in all the activities in a natural setting (Chu and Ke 2017:290). The researcher also interacts with the participants instead of simply collecting data through a recording. In this study, I carefully and attentively observed the participant's behaviour in asking questions that clarified the previously asked questions. Such observations helped me as the researcher to ask relevant semi-structured questions as I watched how interested the participants interviewed were.

3.4.2 In-depth Interviews

In-depth interviews, also known as an interpretive tradition, are face-to-face interactions between the researcher and the participants (Galletta 2012). An in-depth interview is one of the tools used to collect primary data, which allows the researcher to understand the participant's

worldview. The in-depth approach was appropriate for this study and helped to comprehensively improve follow-up questions based on the participants' responses (Polit and Beck 2010).

3.4.3 Semi-structured Questions

Bradford and Cullen (2012) argue that qualitative semi-structured questions are effective and practical tools for collecting data. Their usefulness is based on the subjective participant's worldviews. Semi-structured questions are planned to allow participants the flexibility to answer the questions asked (Choak 2012:90-112). I used this approach as it allowed a better flow of discussion with the participants to develop relevant themes for the study.

3.4.4 Reports

In qualitative research, reports include secondary data that someone has already collected, archived, and utilised for another study (Johnston 2013:620). Secondary data can be accessed through many sources such as the internet, libraries, organisations' archives, web reports, organisations' reports, mass media, dissertations, or peer-reviewed journals. Reports were utilised to access secondary data because they were easily accessible, cheap, and relevant to the study.

3.4.5 Population and Data Sampling

Population in research refers to the number of participants, objects, groups, or events participating in the study (Monette, Sullivan and De Jong 2008:136; Nachmias 2012:16). It is out of the population that a sample is chosen. A sample of 11 participants was selected from AE and those associated with AE over the past three decades. African Enterprise had an average staff complement of about twenty-five in the early 1980s and 1990s when its work peaked in PMB. It was a period when AE's work in PMB was very significant and impactful. However, due to financial challenges, AE retrenched three-quarters of its staff in 1997. The numbers have since dwindled because of donor fatigue from the predominantly old white donors in their late 80s. Currently, AE has a team of four staff members. All the interviews with the four staff members in 2018 were conducted in the researcher's office, which provided privacy for face-to-face or one-on-one interviews.

The non-probability and purposive or judgemental sampling design was utilised to identify the participants. Participants were selected based on available information and knowledge

representing the total population (Durrheim and Painter 2006:139; cf. Durrheim 2006:50). Non-probability sampling involves a procedure that does not define all the population in a sample (van Rensburg 2009:160). Moreover, researchers rely on their judgment when choosing the study participants, including purposive sampling.

Fourteen participants representing a defined sample from the population identified were interviewed in this study. The participant's choice relied on the following criteria: those with a long working experience with AE, those willing to participate, and those who contributed to the study. The 14 participants were three church leaders directly involved with AE for three decades. The other 11 participants were the founder, staff members, board members, and AE retirees. Apart from the founder, the staff members, board members, and the AE retirees, their association with AE ranged between 8 and 30 years. These participants subjectively contributed to constructing a historical reality of AE because they expressed and communicated their experiences eloquently and with passion. The saturated data collected was enough to add value to the study (O'Reilly and Parker, 2012; Walker, 2012).

3.5 Data Collection Methods

Morrow and Smith (2000:201) argue that data collection is the researcher's entry into the participant's world to get direct information on how participants understand their experiences. Such an entry required obtaining permission first from the AE's team leader, who allowed me to conduct the interviews with the participants. Consent from the participants was also obtained from those willing to be interviewed. This study followed protocol when conducting interviews with acquaintances to maintain professionalism. Interviews were used as an instrument to listen, question, and probe further to collect data from the participants. Before the interviews, participants were asked general questions to be in the right frame of mind in line with explanations (Krueger 1994:54-55; Lincoln and Guba 1985:270).

The argument above by Kruger (1994) and Lincoln and Guba (1985) was consistent with Rooth (1995:11), who supported the notion that ice breaker questions before the interview are crucial because it creates an environment conducive to a successful interview. Before the interviews commenced, I provided a brief background to the study in all the interviews. After that, I handed out a consent form to the participants as a show of agreement to be interviewed (see Appendix 1). The in-depth, open-ended, face-to-face interviews subsequently followed, which lasted between 45–60 minutes for each participant. Much attention to non-verbal

communication, such as body language and responses, was essential. According to Curtis and Curtis (2011:34–39), non-verbal communication is valuable in research because it determines whether the participant is agitated or interested in the interview. Furthermore, it helped complement the participants' research inputs and enhanced the quality of data collection. Non-verbal communication provided clues to probe more with a question or move to another question.

3.5.1 In-Depth Interview with the Founder

An in-depth interview with the founder, Michael Cassidy, was essential to understand the motives or reasons for starting AE as a Christian organisation in 1962. He had a vision for Africa, specifically PMB, South Africa, where AE had its first headquarters. Pietermaritzburg was chosen because the church leaders warmly welcomed the founder and his team of evangelists. The newly formed team was allowed to partner with the predominately white churches in PMB to conduct an evangelistic campaign. The focus of interviewing the founder was mainly to ascertain his perceptions of AE in terms of:

- whether AE's original vision has been realised,
- whether AE is aware of the changing landscape in evangelism and social action, and
- whether AE has made a missional impact of evangelism and social action to promote religious and social action transformation in PMB.

The in-depth interviews with the founder were intended to achieve one of the study's research objectives.

3.5.2 In-Depth Interview with the Board Members and AE Staff Members

Out of seven in-depth interviews, three available board members were willing to be interviewed. Non-probability sampling was utilised to choose the board members because they are the AE constitution's custodians. They ensure that the policies and procedures are consistent and in compliance with the guidelines set out by the board. The board members also ensure that AE stays true to its core mission: Evangelising Africa's cities through word and deed in partnership with churches. Additionally, the three staff members had a long history and experience with AE. Hence, they were chosen out of the seven to provide rich data and add value to the study.

3.5.3 In-Depth Interview with AE Retired Members and Church Leaders

Interviews using open-ended questions were conducted with three retired AE members because of their working experience and concern about the organisation. In addition, three church leaders were selected. These church leaders had about three decades of relationship with AE and participated in significant AE programmes. The original intention was to interview 20 church leaders from the townships and the Central Business District (CBD) in the Msunduzi Municipality, where PMB is situated. However, by phone, five church leaders I contacted in the townships in the preliminary preparations did not know AE. The only three church leaders in the CBD I interviewed were not only available but showed interest and willingness to meet with me for an interview. In addition, financial constraints prohibited me from travelling to all the townships in the Msunduzi Municipality, including the suburbs around PMB, to conduct interviews with prospective church leaders.

The focus of the in-depth individual interview with the board, AE staff members, retired members, and church leaders were to get their perceptions of AE. For the AE board members, the interview specifically investigated their role while promoting AE's evangelism and social action mission and its impact on religious and social action transformation. For the AE staff members, retired members, and church leaders, the interview was to ascertain whether:

- in their assessment, AE has achieved its missional or diaconal work of evangelism and social action that promotes religious and social transformation;
- AE has changed and transformed to face the changing landscape of evangelism and social action that promotes religious and social action in PMB.

In-depth interviews with various stakeholders mentioned above aimed to achieve the study's research objectives two and three.

3.6 Secondary Data Collection Methods

Other methods used to collect data in this study included studying AE's archives, documentaries, published books and literature, journal articles, published and unpublished theses, reports, magazines, newspaper articles, original academic articles and other resources. Terre Blanche et al. (2008:287a) use other methods such as triangulation. Triangulation collects material through many diversified approaches and in many ways to have a rich understanding of a phenomenon (Terre Blanche et al. 2008). Secondary data have an apparent "constructed"

nature and are how ideas and discourses are circulated in our societies. Blaxter et al. (2006) and Curtis and Curtis (2011) argue that secondary data collection contributes to the literature review. This assertion, supported by Kelly (2008:316), states that secondary data are also particularly suitable for constructionist analysis.

3.7 Managing the Data

Kelly (2008:302) and Curtis and Curtis (2011:41) recommended that all the interviews be transcribed immediately after the discussions to capture the data collected accurately. This process involved translating what was recorded into words to extract meaning from the data captured. Kelly (2008) posits that meaning makes sense only when recorded data are translated into words in a sentence. In addition, taking notes during the interviews enhanced the transcribed work. In the study, data management involved data organisation, from the beginning of data collection to the time data was archived as valuable results (White 2011). Archiving the results ensures reliable verification of results and permits new and innovative research built on existing information (White 2011).

3.8 Data Analysis Method and Techniques

Data analysis brings order, structure and meaning to the complicated mass of qualitative data the researcher generates during the research process (Swinton and Mowat 2007:57). It reduces and organises the mass of collected data to answer the study objectives, questions, or hypotheses (Burns and Grove 2003:479). Bogdan and Biklen (1992:152) further wrote that data analysis is the procedure of methodically scrutinising and arranging the interview transcripts and other accumulated materials to maximise the researcher's understanding of the collected data.

Data was carefully typed and coded. Pens and highlighters were used to identify key themes from the transcription. Swinton and Mowat assert that data analysis breaks down the data and thematises it to draw out hidden meanings within the text (2006:57). Morrow and Smith (2000:200) argue that it is in the participant's words where meaning is found.

The study also used qualitative data analysis software (i.e., NVivo) to identify key themes from the interviews. After that, the data analysis helped obtain a clear picture of AE's evangelism and social action's contribution to religious and social transformation in PMB. Such a process allowed the researcher to assess AE's impact on religious and social change in PMB, determined from the interviews and the gathered data. Although data analysis is ambiguous

and time-consuming, it is also creative and fascinating (Marshal and Rossman 1995:111). Themes categorised the data to reveal meaning and answer the research problem. The themes or codes reflected participants' collective shared phrases, expressions, or ideas (Kvale 2007). During this time, the researcher made sense of the results of the interviews and data collected (Creswell 2003, 2007).

3.9 Thematic Analysis

The data analysis approach was used to analyse, organise, evaluate and identify the themes in the interview data. Thematic analysis was used to identify themes that emerged from the interviews with the participants. Braun and Clarke (2012:2) have demonstrated that thematic analysis provides core skills that help conduct other forms of analysis. In other words, thematic analysis helps the researcher see and understand "collected or shared meanings and experiences" following an inductive process (Braun and Clarke 2012:2). The six steps to conducting thematic analysis are presented in figure 1 below:

STEP 1 **Familiarisation Phase**	→	STEP 2 **Preliminary Data Coding**	→	STEP 3 **Identifying data patterns**
STEP 6 **Interpretation of themes and reporting**	←	STEP 5 **Defining and naming themes**	←	STEP 4 **Reviewing data patterns**
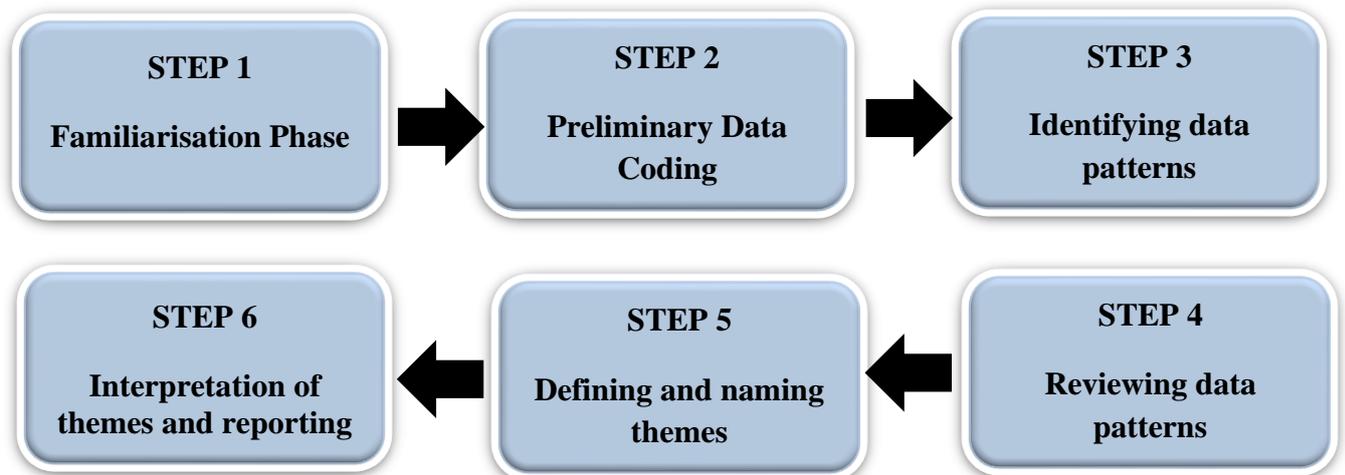
Figure 1: The Six Thematic Analysis Steps
Source: Author's conceptualisation

3.9.1 Familiarisation Phase

A researcher gets acquainted with the data collected during the first phase, as Braun and Clarke (2012:8) recommended. Therefore, I listened to all the recordings more than twice and made preliminary notes to familiarise myself with the data collected. I had some ideas about answering the research question and noticed codes describing the content.

3.9.2 Assigning Codes to the Data (to describe the content)

Braun and Clarke (2012:9) commend assigning codes to the data because "codes are building blocks of analysis." A code is a brief description of a recording in the interview or a shorthand description (Braun and Clarke 2012:9). A code was assigned to the data each time I noted something interesting. Coding helped provide a label or theme potentially relevant to the research question. Coding helped in the initial organising of data into meaningful groups.

3.9.3 Searching for Patterns or Themes in the Codes across Different Semi-structured Interviews

During phase 3, data analysis started to sort codes into themes. Braun and Clarke (2006:82) argue that themes are well-collated codes that form patterns from the data collected. These themes originate from the extracts collected that provide meaning within the data to answer the research question. The themes developed helped to see patterns from the data collected and provided exciting input about the data. Identified themes were compared to ascertain which themes were similar to tell the whole story (Braun and Clarke 2012:12). A thematic map, which outlined the themes identified, led to reviewing the themes.

3.9.4 Reviewing Themes

Phase 4 is a process whereby identified themes are reviewed and refined. The phase 4 process led to re-reading the extracts related to the codes to explore if they supported the themes or if there were contradictions and overlapping themes. The following questions by Braun and Clarke (2012:14) were adopted:

- Is this a theme, or could it be just a code?
- If it is a theme, what is the quality of this theme (does it tell me something valuable about the dataset and my research question)?
- What are the boundaries of this theme (what does it include and exclude)?
- Is there enough (meaningful) data to support this theme ('thin' or 'thick')?
- Are the data too diverse and wide-ranging (does the theme lack coherence) so that several potential themes could be collapsed or divided into broad, coherent themes?

3.9.5 Defining and Naming Themes

During phase 5, themes identified in the previous steps were given descriptive names. The engaging and interesting descriptive names also explained why they were interesting (Braun and Clarke 2012:15). Phase 5 allowed themes with a singular focus to be together; they did not overlap but addressed the research question. In this study, identified themes looked at the participant's words and notes taken during the interview (Braun and Clarke 2006:84).

3.9.6 Providing a Critical Understanding and Interpretation of the Theme in a Reporting Format

Phase 6 is the final delivery of the steps in the thematic analysis, according to Braun and Clarke (2012:17). Results of the study were written and presented in chapter five of the results. The themes were collated logically and meaningfully (Braun and Clarke 2012), telling a complete story about the data. Pseudonyms of all participants were used in the quotations to enhance the themes identified.

3.10 Validity and Reliability

In this study, as explained in 3.9, the study applied triangulation to validate the credibility of the data collected (Greene et al. 1989:256). Greene et al. have described triangulation as a process in which data is collected from multiple sources (1986).

In qualitative research, the reliability and validity of the data collected are determined by the results' trustworthiness after interviewing participants (Streubert and Carpenter 2003:364). The reliability of such a study in qualitative research cannot be generalised. However, the results represent the participants' experiences and perceptions accurately and truthfully. Joppe (2000:1) argues that validity clarifies whether the research measures what it intended for and how truthful the research results are. In other words, the participants must be the judge to ascertain the validity of the research because qualitative research focuses on quality. This leads to a discussion of ethical issues that are very important in research.

3.11 Ethical Considerations

Ethical considerations mean that ethical approval was required before data was collected. Ethical clearance was obtained from the UKZN Research Ethics Committee by the Faculty of Social Sciences, Humanities and Development Department (Appendix 8). AE's management was granted permission to ensure ethical compliance, access to the AE site, and consent to

conduct the study. Blaxter et al. (2006:158) suggest that research ethics involves an explicit agreement between the researcher and the participants. While addressing ethical issues, all participants were asked to sign an informed consent form before participating in the in-depth individual interviews. This explanation is further expanded by Blaxter et al. (2006:159), who argue that ethical research requires transparency and commitment between the researcher and the participant. It is unethical to interview without consent between a researcher and the participant, as stipulated by the UKZN Ethics Committee.

Furthermore, Wassenaar (2008:67-68) mentioned accepted philosophical principles that guide ethical research. Therefore, no interviews were conducted without the prior consent and acceptance of the interested participants. The participants were told that they were expected to sign a consent form in advance. The consent form provided details about the study's aim and what participants could expect. A copy of the informed consent is attached (see Appendix 1).

The participants were assured of confidentiality and autonomy. They were free to withdraw from the interview whenever they deemed fit without incurring any penalty or loss of treatment. Wassenaar (2008) explains that the researcher's prerogative is to carefully explain the process so that participants know when to proceed or withdraw from the interview. In this study, the researcher explained the process and the purpose of the study and announced that the participant's participation was voluntary. They were all encouraged to participate because the study was academic. Wassenaar (2008) explains that autonomy, voluntary informed consent, and protection of confidentiality form part of just treatment of the participants.

All the participants were accorded the same due respect, trust, and confidentiality to avoid the temptation of treating them as research objects because they were providing information that would contribute to knowledge. Such is an assertion affirmed by Wassenaar (2008:68), who argues that justice generally requires that people receive what is due to them and requires that researchers treat research participants with a degree of fairness and equality during all the different stages of the research. Besides the AE founder's name, pseudonyms conceal the participants' actual names. The participants were assured that no direct or indirect harm would befall them due to this study, aligning with Wassenaar's assertion (2006:67). The participants were also assured that the interview transcripts would be locked in the supervisor's office for five years, after which they would be deleted and shredded. The participants' questions were answered, and all the ethics code of conduct procedures were adhered to. This process created

79

trust and honesty because beneficence is a philosophical principle (Wassenaar 2006). This principle intends to prevent false hopes on the part of the participants. As Wassenaar (2006:67) suggested, participants were made aware that the data collected would help contribute to new academic knowledge. In addition, the study's results would help shape AE as an organisation, as it positions itself in the changing landscape of evangelism and social action.

3.12 Conclusion

This chapter discussed the research design and methodology. The qualitative research approach was used to explore the research question concerning the quality of AE's missional or diaconal work, resulting in religious and social transformation in PMB. The chapter focused on the research methods and methodology used to collect and analyse data, including how the participants were chosen using purposive or judgemental sampling and the instruments used to collect data. Interviews using open-ended and semi-structured questions allowed the participants to express themselves without any interference, as did observations and tape recording. The validity and credibility of the study were enhanced using these instruments. The chapter discussed ethical issues related to ethical consideration, anonymity, confidentiality, and participants' privacy. The next chapter discusses the theoretical framework of leadership.

CHAPTER FOUR

LEADERSHIP FRAMEWORK

4.1 Introduction

Chapter two discussed literature about this study, especially the critical topics of missiology, African Enterprise (AE), evangelism and social action, and religious and social transformation. This chapter introduces different leadership theories and models that Western and African scholars recognise. The leadership framework then converses with the key topics mentioned above, on which the research is constructed. According to Danglish (2009:4), the concept of leadership evolved during the 19th and 20th centuries. Leadership theory, which is a dynamic phenomenon and continues to change, was initially perceived as an inherited position of power and could not be changed. In today's world, "leadership is about the act of leading, and the role and effectiveness of leaders regardless of how they came by their position" (Danglish 2009:4). General Colin Powell (2011:1) said that effective leadership plays a significant role in "the organisation's success, growth, and change." The relevance of the leadership framework is essential as it helps address why a white, male-dominated leadership has led AE since its inception, except for one leader of colour from 2005 to 2007. Furthermore, the leadership framework provides the lens to evaluate AE's missiological impact on evangelism and social action in Pietermaritzburg (PMB) toward religious and social transformation.

The leadership theories, which are euro-centric, are supported by the value-based theory that embraces Ubuntu because Ubuntu is one of the core values of those in Southern Africa. Both academic and non-academic scholars support and define the Ubuntu philosophical concept, which supports a community-based leadership in the African context. Therefore, this chapter's leadership framework helps the study theologically and academically critique the impact of AE's evangelism and social action on religious and social transformation in PMB.

Cherry (2019) explains that leadership theories seek to explain how and why some people excel as leaders. It can be argued that some theories focus on the leader's characteristics while others identify adopted behavioural traits to improve their leadership abilities. Cherry (2019) argues that the main focus is the difference between early leadership theories and the current ones. The former theories focused on leadership qualities, while the latter looked at situational factors and skill levels.

Leadership has been looked at from different perspectives as a phenomenon to explain its nature and history. During the 19th century, different scholars attempted to identify the effectiveness and ineffectiveness of some leaders. The following is a track record of how leadership theories have evolved from the 19th to the 21st century. In some cases, the theories have assimilated some new dynamics because of the changing context.

4.2 Trait Era: The Great Man Theory (1841–1904)

The Great Man theory, developed in the 19th century, asserted that leaders were born and not made because the focus identified traits and characteristics (Benmira and Agboola 2021:3). Such leaders had inherited the personality traits of charisma, confidence, intelligence, and social skills that made them natural-born leaders (Cherry 2019). This theory portrayed men as heroic, mythic, and destined to do great things. Interestingly, women were not recognised as leaders during this era. It could be argued that the Great Man theory, which was patriarchal, discriminated against women who assumed leadership roles in the Old Testament, like Miriam and Ruth, to mention a few. Such a theory discounted the idea that leadership can be a learned skill. In other words, the Great Man theory undermined the significant contributions of other members and the community. As a result, this theory was rejected because it elevated an individual instead of collective leadership.

4.3 Trait Era: The Big Five Model (1904–1948)

The basic tenet of the trait theory is that specific characteristics or traits can define leaders, which separate them from the group or society to which they belong (Navahandi, 2006). According to Navahandi (2006), the trait theory was defined by leaders who demonstrated specific characteristics or traits exemplary to the group or society. In other words, such leaders were born with unique qualities that made them leaders or they were trained to be leaders. Navahandi (2006) asserts that "if certain traits or characteristics can be used to distinguish between leaders and followers, then existing political, industrial, and religious leaders should possess them." Researchers found that traits contributed to leadership success, including dominance and extraversion, sociability and warmth, achievement orientation, organisational ability, self-confidence, and self-control (Deary 1996). This theory was discounted because it failed to answer and explain why some people with such traits are not in leadership roles (Cherry 2019). In addition, some leaders do not have these traits in some cases, yet they are in leadership positions.

4.4 Behavioural Era: Behavioural Theories (the 1940s –1950s)

Behavioural leadership theories do not support the Great Man theory because, according to this view, great leaders are made and not born. The behavioural theory, which evolved from the Trait theories, disagreed with the Trait theory that leaders are born (Johns and Moser 1989:110). This theory asserted that a leader's behaviour could be learned if a leader was teachable. Hunt and Larson (1977) defined leadership as a subset of human behaviour that needed to be developed to accomplish a task and to consider the group's cohesion. Behavioural leadership theory focuses on the actions of leaders, not on mental qualities or internal states (Cherry 2019). In other words, the proponents of such theory propose that leaders can learn to become good leaders through teaching and observation. This theory is still utilised in today's leadership training programmes to impart skills and behaviours to aspiring leaders (Benmira and Agboola 2021:3). One of the well-known management training programmes still used today, which Blake and Mouton developed, is called Blake and Mouton's Managerial Grid (1980:19-27).

4.5 Situational Era: Situational Theories (1969)

Situational theories are a subset of contingency theories, theories dependent on situation and context, as developed by Fred Fiedler (Benmira and Agboola 2021:4). During the situational era, followers recognised that followers follow leaders in particular situations instead of leaders' traits and behaviour (Benmira and Agboola 2021:4). In other words, it was the leader's responsibility to assess the context to identify the conducive leadership style. Therefore, it can be argued that a leader's effectiveness could be determined by suiting a leadership style that matches the context. In other words, the theory explains that no leadership style could claim to be the best. White and Hodgson (2003) claim that effective leadership is about maintaining the right balance between behaviours, needs, and context, not leadership qualities. It can be argued that such a theory's success depends on the leadership style, qualities of the followers, and aspects of the situation. Influential leaders assess the follower's needs, take stock of the situation, and make behavioural adjustments. Variables related to the environment that might determine which leadership style best suits the situation are the main focus of the contingency theories (Danglish 2009:4).

4.6 New Leadership Era: Transactional, Transformational Theories (the 1990s) and Others (2000s)

Due to the complexity of the changing leadership landscape, leadership theory took a different direction (Benmira and Agboola 2021:4). Benmira and Agboola (2021) explain a movement away from traditional leadership theories, which were top-down, to focus on leadership interaction with the followers who had the potential to be transformed. The necessity of the change was the changing environment influenced by new technologies and globalisation.

Burns, in 1978, developed what was coined the transformational leadership theory, which has become a household name among leading scholars in leadership. Gumusluogoglu and IIsev (2009:462) argue that transformational leadership comprises four elements: charismatic role modelling, individualised consideration, inspirational motivation, and intellectual stimulation. Charisma plays a significant role in transformational leadership because the "leader inspires admiration, respect, and loyalty and emphasises the importance of having a collective sense of the mission" (Gumusluogoglu and IIsev 2009:462). Second, the leader builds a good rapport with the followers by empowering them and inspiring them to achieve their full potential. The leader stimulates the followers to achieve this goal by promoting their well-being (Bass 1990b). Third, the leader motivates, inspires, and encourages the followers to achieve the goals articulated in the future vision. Last, the leader encourages the followers with intellectual stimulation to look at life from a new paradigm by elevating their interests (Bass 1985).

Thompson (2008:v) explains that "transformational leadership theory has emerged as the dominant model for understanding how leaders impact effective and behavioural responses of their followers." In other words, transformational leadership theory aims to inspire and motivate team members to create an environment conducive to positive organisational change. Transformational leadership theory has benefits such as increasing the group's morale and innovation and improving conflict resolution and ownership among the team.

4.7 The Emergence of Transformational and Transactional Theories

During this era, the transformational theory merged with the transactional theory, which focused on management theories. Cherry (2019) and Danglish (2009:5) argue that management theories, also known as transactional theories, focus on the role and relationship of supervision, organisation, and group performance. Management theories are based on rewards and

punishments (Cherry 2019). In other words, the transactional theory complemented the transformational theory because change is inevitable in "today's fast-paced technological industry where innovation and agility can make or break an organisation" (Benmina and Agboola 2021:4). According to managerial theories, the staff is rewarded based on the profits made for the business. If less profit is made, the staff is reprimanded or dismissed.

4.8 Critiques of the Leadership Theories and African Adapted Leadership Theories

Matete and Steyn (2017:22) examined 13 *African Leadership* published articles from 2009 to 2014, covering five within the business discipline, four in the education sector, three in the public administration field, and one in the spiritual discipline. One of the critiques of the articles and the theories proposed or used is that they were written from a Western perspective. There was a lack of African or Asian voices that could have contributed to the leadership theories. Matete and Steyn (2017:9-10) said, "The concept of African leadership is seldom defined, measurements are typical of the Western tradition, and the set hypotheses do not include the African context. Furthermore, no Africa-specific models or theories are presented."

Out of the thirteen articles, Matete and Steyn (2017:30) found that it was only in Bolden and Kirk's (2009:69-86) qualitative study on African leadership where, in the African context, cultural factors impact how leadership is constructed. Furthermore, Matete and Steyn (2017) explain that it is only in Bolden and Kirk's article that they articulated that Africans' aspiration to leadership "is based on humanity, inclusive leadership, and one that values individual differences with a need for serving those whom one is entrusted to lead."

Based on the empirical evidence from Matete and Steyn's (2017) research, in this study, the main focus is on Bolden and Kirk's (2009:70-71) four *African Leadership Theories* in qualitative research. The four theories are: essentialist, relational, constructionist, and critical. The fifth will be authentic leadership, which Northhouse (2010:215) created in 2010. The first four theories, which Bolden and Kirk applied, were adapted in the African context where they conducted their empirical research. It is noteworthy that Bolden and Kirk's research, which was motivated by Western academics, was meant to educate prospective business people who wanted to invest in Africa (Matete and Steyn 2017:31). In other words, their research was never meant to empower and enrich Africans to reach their full potential and own their own decisions.

4.9 Essentialist Theory

Essentialist theory, known as the Traits theory mentioned above, developed in the 1960s, stipulates that leadership's primary focus is on leaders rather than followers. This theory aims to critically evaluate and assess the leader's traits and characteristics, not the internal, cultural or environmental factors that may cultivate those traits (Stauffacher 2013:54). Bolden and Kirk's (2009:70) assumption is that "good leadership is represented as either residing in the leader's personal qualities, the behaviours they enact and/or the functions they perform." Such a theory recognises that leaders are made but follows the notion that leaders are born, a myth.

4.10 Relational Theory

Relationship theory is different from the essentialist theory because it argues that leadership could not reside in one person alone, but others are also part of it. Therefore, when evaluating leadership, the focus should be on how relationships are formed within specific leadership roles (Stauffacher 2013:54). In other words, leadership is formed not by an individual on their own but by the community. The relational theory could be defined as "a social influence process through which emergent coordination (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviours, ideologies) are constructed and produced" (Uhl-Bien 2006:668). Bolden et al. (2008) posit that inclusivity aims to recognise the contribution of others that help shape leadership practices. The transformational or relational theory recognises that leadership is the power of many who inclusively contribute and shape contextually and systematically the leadership practice (Bolden and Kirk 2009:70).

4.11 Constructionist Theory

Constructionist or participative theories enable leaders to determine how their presuppositions shape them (Stauffacher 2013:55). Ospina and Sorenson (2006) define constructionist theory as a theory that helps people construct a shared meaning in life that helps make sense of their predicament. It also helps them to reframe their understandings eventually. In other words, this theory stipulates that leadership enables people to achieve shared goals by overcoming any hindrance. Jesus Christ practised the constructionist theory when He taught His disciples through parables.

4.12 Critical Theory

Critical theory "considers the underlying and peripheral factors that may motivate a particular leader" (Stauffacher 2013:55). In other words, this theory stipulates that traits or attributes

cannot by themselves measure effective leadership because of many more underlying and hidden factors determining leadership. This theory asks what motivates a leader to serve with humility and honesty. This theory critiques the core motives that drive a leader. Bolden and Kirk (2009:70) write that critical theory searches deeper into organisations' underlying power dynamics and politics. Bolden and Steyn (2009:70) argue that the primary concern is to ascertain how "workers can liberate themselves from discourses of control and dependency and how alternative narratives can be surfaced."

4.13 Authentic Theory

Authentic theory, which Northhouse developed, has become a leading theory in the past decade (2010:205). Most scholars have supported the authentic theory because of "scandals, failures, and upheavals" experienced in every sector of life (Stauffacher 2013:55). The scandals, which have not spared Christians and those working in faith-based organisations (FBOs), have caused people to lose faith in leaders. There is a desperate outcry for authentic leaders who will be trusted and relied upon to bring change and transformation in the people's lives. In other words, authentic leadership exudes the person's inner life because their life is a witness. Walumbwa et al. (2008:94) defined authentic leadership as:

> A pattern of leader's behaviour that draws upon and promotes positive psychological capacities and a positive ethical climate, fostering greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency in leaders working with followers, fostering positive self-development.

Walumbwa et al.'s (2008) definition of authentic leadership outlines four dimensions: self-awareness, internalised moral perspective, balanced processing, and relational transparency. The four dimensions of leadership could be summed up by what the concerned Christians prepared in the *Kairos Document* (KD) in 1985. A further discussion on the *kairos* will be discussed in the paragraph after the value-based leadership theory, which connects with the concept of Ubuntu.

The theories developed from the Western worldview focus on an individual instead of a community (Shonhiwa 2006; Khoza 2005). The theories' usage among Africans cannot be discounted, but they will always be perceived as foreign because they have a different value

system. The African's core value system embraces Ubuntu, which is people-oriented instead of task-oriented, focusing on the community's well-being. Nzimakwe (2014:30) writes that the principles of Ubuntu encompass "collectivism and relationship over material things, including ownership of opportunities, responsibilities, and challenges." Sulamoyo (2010:41) further argues that Ubuntu is the African's foundational value of interpreting life and those they interact with. Fox (2010:124) describes Ubuntu as "an all-inclusive, deep-rooted African worldview," which primarily promotes humanity's attitude of "caring and compassion, and associated values, ensuring a happy and qualitative human community life in a family atmosphere and spirit."

4.14 The Value-based Leadership Theory Based on Ubuntu

Nzimakwe (2014:38) argues that the spirit of Ubuntu complements the value-based leadership in the African context because it "is a value-driven, change-oriented and a development style leadership theory." Value-based leadership creates a cultural norm of equal participation in decision-making, risk-taking support, confronting change, developing a sense of community amongst team members conveying passion, and a solid emotional conviction. It instils values, which generate a sense of belonging and belief in the goals amongst all team members (Nzimakwe 2014:38). In other words, the value-based leadership theory promotes people's well-being to achieve their full potential, thereby contributing to the organisation. The value-driven leadership aims to empower team members to become agents of change and development and positively contribute to the team's effectiveness. Poovan, De Toit and Engelbrecht (2006:20) explain that transformational leadership and servant leadership "are closely related to value-based leadership since these leadership behaviours are all primarily driven by core and ethical core values." One example of core and ethical values is reflected in the *Kairos Document* (1985). The concerned Christian leaders from different backgrounds produced the document, supported by individual Christians, churches, and denominations. The most important aspect of the *kairos* is that they discerned the times and knew what to do, in line with 1 Chronicles 12:32.

4.15 Kairos Document (KD) (1985)—A Paradigm of Leadership Discernment

The *Kairos Document* was officially produced by the Institute for Contextual Theology (ICT), composed of concerned theologians in response to the oppressive rule by the Apartheid government in 1985. In June 1985, when the crisis had peaked in South Africa as more and more people were killed, abducted, imprisoned, and maimed in Black townships, the concerned

theologians decided to do something to stop the carnage and the oppressive rule. It can be argued that the leaders' core ethical values of Ubuntu moved them to do something. The following is the opening statement made by the KD:

> The time has come. The moment of truth has arrived. South Africa has been plunged into a crisis that is shaking the foundations, and there is no indication that the crisis has only just begun and will deepen and become even more threatening in the coming months. It is the KAIROS or moment of truth not only for the State but also for the Church.
> (KD 1986:1)

Kairos is a Greek word that means the moment of truth or a given opportunity, or *sekunjalo* in Zulu, which could be translated as meaning that the time has come for change. The KD was a document that formulated the theology of the 1980s, especially by the predominantly oppressed blacks who opposed the State and the Church theology that perpetuated and legitimised oppressive rule over the marginalised. Webb (1986:5) described the document as "an example of grassroots theology born amid bloodshed and death of increasing bitterness and polarisation and rising anger in the townships."

The document is still relevant today, even after the first democratic elections in 1994. When Maluleke, cited in Mabuza (2009:258), was asked in 2009 whether the KD is still relevant today, he remarked:

> The KD is still very relevant for South Africa. It has many references because power is still with us, and we have seen how state power transforms those who appropriate it. It is not that those who appropriate state power will impact the State. The State also impacts them, especially the kind of state transfer we have had because we had former liberation activists and former liberation theologians moving into the palace. The power of the palace over those who have entertained it has been impressive: it has been phenomenal. That is the kind of angle we need to look at. There the KD again becomes extremely relevant (Mabuza 2009:258).

According to Meiring et al. (2018:2), there has been less progress in social cohesion in the context of South Africa, as a result of "certain structural, socio-economic legacies inherited from decades of colonial and Apartheid rule—such as the marginalisation of the majority of its population in terms of access to financial resources, economic opportunity, quality education and political participation" that are still posing a considerable challenge not only in South Africa but in PMB (Meiring et al. 2018). Bruyns (2015:468) affirms the assertion by arguing that PMB still has enormous disparities between the wealthy and the poor. The rich and poor gap increases income inequality (World Bank 2018:x; Van Niekerk, Tonsing, Seedat, Jacobs, Ratele and McClure 2015:136).

According to World Bank Analysis (2018), South Africa has the highest level of inequality in comparison with other countries. Mr Zola Skweyiya, a former Minister of Social Development in the first democratic government in 1994, warned the government that there would be a potential uprising in South Africa if the country failed to provide jobs for the youth (*Sunday Times*, July 1, 2008, cited in Mabuza (2009:197). Such a background necessitates a leadership of Ubuntu, which discerns and understands the times or *kairos* and challenges the current government to change through a prophetic voice.

The leaders in 1985 called for a biblical, spiritual, pastoral, and above all, prophetic theology to address the then-current crisis in the country (KD 1985:23)**.** Such a prophetic theology needed to be grounded in the Bible, not academic reflection. They believed that the prophetic theology at the *kairos* required them not to remain passive or silent or pretend to be comprehensive and complete. A prophetic theology spoke into the situation in South Africa at such a *kairos*.

A prophetic response and a prophetic theology require reading the signs of time as the Biblical prophets did. Jesus also made such a challenge in Matthew 16:3 and Luke 19:44, where He challenged the Pharisees and Sadducees to read or interpret the *kairos*. In other words, they had to know and determine what was happening by analysing the time's social status and understanding what was happening in the light of the Gospel.

For the KD's leaders, the starting point was the experience of the then-present *kairos'* experience of oppression and tyranny, their experience of conflict, crisis and struggle, and their experience of being Christians at such a time. Therefore, such a time presented itself to search

the scriptures because the prophetic theology requires fearless criticism regarding policies, law, the judiciary, and dehumanising practices. It should encourage a system of resistance against all forms of oppression (Ulshofer 2008:73).

Masuku and Niemandt (2012:5) write that the church leaders' prophetic voice was prevalent from 1948 when Apartheid was introduced in South Africa. The prophetic voice, which continued until the first democratic elections in 1994, has been silent since then (Kgatle 2018:2). Resane (2016:5) argues that the ecumenical voice has disappeared and has become silent. Resane (2016) quoted President Thabo Mbeki when the former President addressed delegates at the Anglican Conference:

> He concluded his speech by highlighting, 'The church's leadership is sorely missed.' The Church was one of the principal fighters for liberation but has become demobilised. It has distanced itself from responding as it used to respond to national challenges and has disappeared somewhere over the horizon. The Church's voice is no longer strong as it used to be. That voice is more important now than ever.

Kgatle (2018:2-3) explains that one of the contributing factors to the church leaders' prophetic voice being silent has been complacency and comfort after the 1994 elections. Criticising the government when they serve in senior positions has become difficult. Instead of critiquing the present government in power for social injustice suffered by the poor and marginalised, they have decided to remain silent because of the notion that one cannot bite the hand that feeds one (Masuku and Niemandt 2012:6).

At the *kairos*, there is an urgent need for value-based leaders who embrace transformational leadership in the spirit of Ubuntu. Kgatle (2018:7) suggests that the current leaders need to be transformed into a prophetic voice for the people. The leaders' prophetic voice for the downtrodden and marginalised should become the prophetic conscience of the government and the grassroots (Kgatle 2018:7). Such was the strategy of the ecumenical leaders in 1985 who mobilised the Church in South Africa to resist the oppressive government. Kgatle (2018) suggests that the Church, as an alternative community, should be a catalyst to foster the core values of Ubuntu that support humanity. Harold (2018:21) and Tchindje (2020), in support of this assertion, proposed "calls for the active caring for justice and the common good, flowing

from identification with the needs and rights of others." The challenge to the current prophets in the 21st century is to emulate the prophets of 1985 who challenged the status quo. De Klerk (2013:3) suggests naming all social ills in society, including inequality, gender-based violence, destruction of property, corruption, and any form of oppression.

Kgatle (2018:8) further suggests that there should be collaboration and networking with international organisations to assist in this venture. Such organisations and FBOs helped fund the initiatives of the KD in 1985 to challenge the government's failure to bring hope and humanity to the populace in South Africa.

The chapter concludes by referring to Bruyns (2018:477), who said he was committed to a public theological engagement which embodied the African dream that opposed oppression and dehumanisation. Bruyns (2018) further wrote that he longed for a public theology embedded in a *kairos* consciousness of contextuality, criticality, and change towards nurturing responsible citizenship. Such a commitment can only be realised by a value-based leadership that embodies the spirit of Ubuntu to bring about change and transformation in the lives of the marginalised.

4.16 Decolonisation of the Western Leadership Theories

Shields (2016:) explains that transformative leadership incorporates critical race theory, which reveals inequality and inequity embedded in social structures and institutions like AE. Nevarez, Wood and Penrose (2013:) argue that transformational leaders ought to be intentional "in identifying and countering issues related to marginalisation, subjugation, discrimination, oppression, and racism" to dismantle systemic forms of oppression." The leadership theories developed from a colonial background did not understand how the marginalised practised leadership. As a result, this is why this thesis has commended Ubuntu's leadership style, which is transformative and collective in decision-making and the implementation of goals.

This thesis also challenges AE's western leadership style, which is from a western framework and needs to be decolonised because of a false western idea that there are leaders and followers. Foucault (1984) writes that it is false that individuals should wield power by way of sovereign acts of domination or control is wrong. Furthermore, this thesis calls for the decolonisation of western leadership theories by acknowledging that such theories have a colonial legacy. Therefore, decolonising the leadership theories would help "dismantle hierarchies established through colonial enterprises" (MacFarlane &

Schabus, 2017). This thesis argues that decolonising leadership practices within AE should aim at liberation and justice for all, including the marginalised and those in power. The study calls for collaboration between the marginalised and the powerful so that the coloniality of power, which dictates how leaders manage and organise the running of Christian organisations, could be removed.

4.17 Conclusion

This chapter looked at leadership theory's evolution from the Great Man theory in 1841 to the current theories. The study uses the value-based leadership theory that embodies the spirit of Ubuntu to evaluate AE's missiological work of evangelism and social action to bring about religious and social transformation in PMB.

The study's suggested definition of leadership is a process of enabling, influencing and empowering people to reach their full potential by attaining the fullness of life in the complex and changing environment in PMB. The chapter critiques leadership theories from the West and suggests adapting and assimilating them to suit the African context. The study suggests that the leadership theory most suitable for Africa should be the one that accommodates both the Western and African indigenous leadership theories.

CHAPTER FIVE

QUALITATIVE DATA ANALYSIS AND PRESENTATION OF RESEARCH FINDINGS

5.1 Introduction

Chapter three looked at methods and methodologies for collecting and analysing data. The research findings based on the methodology reported in chapter three are presented in this chapter. The key themes and sub-themes emerging from data analysis based on the NVivo programme aid the thematic discussion and interpretation of the data collected. Further analysis of these themes leads to recommendations to African Enterprise (AE) on how its missional or diaconal work could lead to religious and social transformation in Pietermaritzburg (PMB). The three themes identified from the semi-structured interviews are AE's structure, in line with Q1; the leadership role, in line with Q2; and discernment (*kairos*) in the changing landscape, in line with Q3. Sub-themes include the board, succession plan, funding, rebranding, gender disparity, lack of women and youth development/mentoring, evaluation as a tool, Foxfire ministry, lack of adherence to the AE's holistic mission statement, when to exit as a leader, and *kairos* – discerning the times.

These summarised themes and sub-themes are shown in Table 3 below:

5.2 Analytical Thematic Induction

Table 3. Themes and sub-themes

Themes	Sub-Themes
AE's Organisational Structure	Board
	2nd Generation Project
	Funding (white donor-based)
	Rebranding (John 12:24)
Leadership Role	Gender disparity
	Youth development (Foxfires/ministry)
	Succession plan/ Mentoring
	Monitoring and Evaluation (M&E) as a tool

Discernment (*kairos*) in Changing Landscape	Holistic mission approach (Evangelism and Social Action)
	Contextualisation

5.2.1 AE's Organisational Structure

This chapter analyses and presents data collected while critically examining the contribution of AE's evangelism and social action towards religious and social transformation in PMB from 1962 to 2015, focussing on the identified main themes and sub-themes. The first section of this chapter discusses AE's organisational structure (the organisation's blueprint or engine), which addresses the first research question. The sub-themes relevant to the organisational structure are the board, the white donor base, and rebranding.

The organisational structure is the engine of an organisation because it distributes power and decision making; it helps the organisation's branding and reacts to internal and external environmental changes, and it facilitates conflict resolution, recruits the right personnel, and also helps the organisation to achieve its desired goals (Ahmady et al., 2016:455). According to Brophy et al. (2005:29), the organisational structure may be "an arrangement of roles used in organisations to focus power, responsibility and accountability." The organisational structure could be described as the blueprint of an organisation.

5.2.2 The AE Board

AE's board roles are governance, oversight of the work, and ensuring its theological integrity. The board's primary role is to provide effective governance for the organisation. A board is a custodian of an organisation because of the effective governance it provides. Anything else they contribute to an organisation's daily activities is a bonus as it is always secondary to their governance role. The AE board's primary purpose is to govern so that the organisation fulfils its mission to evangelise the cities of Africa, through word and deed, in partnership with the church (AE's Policies Procedure Manual 2013:12-13). Some of the AE board's tasks are providing policy development for its staff and donors, legal compliance with the South African government, financial accountability, regular evaluation of the mission statement, fund-raising, and others.

In critiquing the board concerning its lack of engagement in AE's work, this is what one

particiapant had to say:

> I would say that AE has not had a good policy regarding the relationship between the board and the operational staff of the organisation. The board must become more involved in connecting with the rest of the AE team. I am not suggesting that the board become involved in the operational side of the organisation. However, if not essential, the board must utilise its network and influence to assist the operational divisions, especially partnership and donor development. For any non-profit, it is critical that board members understand their role in sourcing and securing potential donors.

AE's ambiguous policy could have contributed to maintaining the status quo of not being willing to change even though change is inevitable. Furthermore, it can be argued that living in past glories could have jeopardised the organisation's development, as explained by George, who mentioned Colin Powell, the former United States Secretary of State, making a profound affirmation concerning Xerox's Barry Rand, who once said: "If you have a yes-man working with you, one of you is redundant." This participant went on to say:

> I think this goes back to the board and the leadership issue. I think the leadership and AE's supporters have been very comfortable agreeing with the initiatives that have been so-called successful in the past. The same patterns that worked in the 1970s are still being perpetuated, and the exact decision-making mechanisms would seem. Furthermore, if you do not have robust leadership that disagrees with crucial leadership, the quality of your decisions will be compromised.

Furthermore, the board's lack of envisioning the future and participating in AE's missional and diaconal work has hindered its impact. Martin Lee (2016), the former director of Global Connections, stated in his 2016 blog post:

> However, perhaps the most critical role, often neglected, is thinking about the future. When was the last time your board set aside substantive time to think about questions such as the changing external environment, what the future might bring, whether to merge or close, or just getting fresh perspectives? Too

often, an organisation just uses internal sources of information and focuses its discussions on the current or planned activities. Regularly asking people from outside to talk about trends and their experiences, even if they are competitors, is vital if a board is doing its job well.

5.2.3 The 2nd Generation Project

In 2010, AE conducted a 2nd Generation Project to refocus and reposition the organisation because a transitional change was inevitable. The figure below explains the process AE undertook:

GENERATIONAL CHANGE PROJECT

THE NEXT 50 YEARS

2nd Generation
-Focus
-Optimise
-Transform Scale
2nd Generation BAU'

THE FIRST 50 YEARS

-Refocus
-Mission & Message Review
-Organisational Transformation
-Platform Transformation
-Programme optimisation
-Methodology Optimisation
-'BAU' + 'BAUn'

1st Generation
-Initiate
-Evolve
-Develop
1st Generation 'BAU'
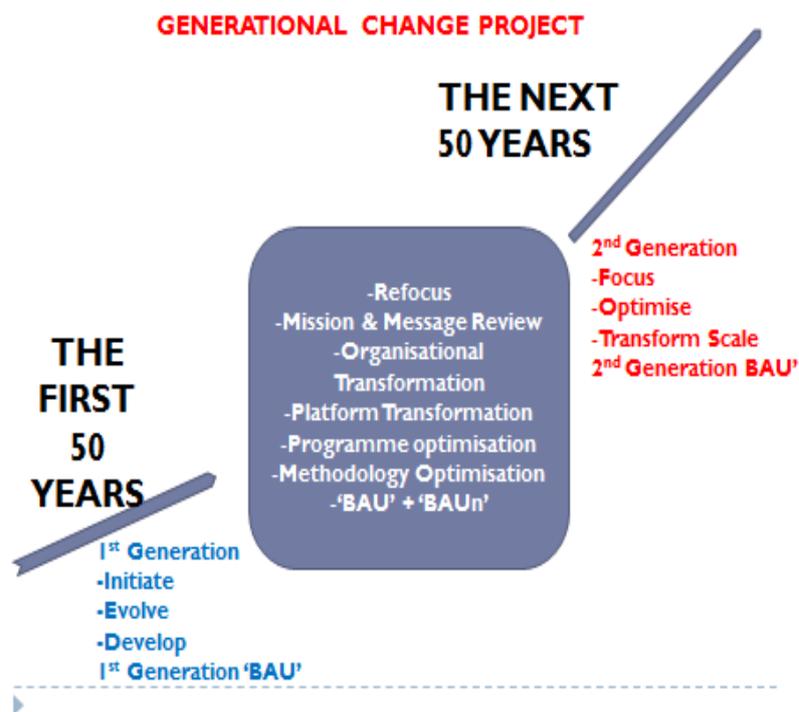
Figure 2: From AE Generational Project Documents

Although much effort was put into implementing the transitional change from the 1st generation to the 2nd generation ministry, there was reluctance to change. The main proposal was for AE to refocus, review its mission and message so that it is contextual, transform the organisation's structure, and implement new ways of doing missional or diaconal work. The project was unsuccessful because the board and the leadership were reluctant to change and transition to the second generation. Instead, it decided not to leave a place of comfort and continued doing "business as usual" despite the organisation's challenges, the disillusioned

staff, and lack of leadership direction from the board.

The need for an AE second generational change was indisputable as the organisation sought for its operations to be relevant and practical while still based on its vision and the leadership meant to implement the envisaged change. A critical look at what happened during the 2nd Generation Project shows a lack of willpower to change the organisation. The tension of holding onto the past held the change process, hostage. This is attributable to AE's being founder-led and the effect this 'founder-led syndrome' or model tends to have on an organisation. The process also lacked a deep analysis of what needed to change and what should remain.

Furthermore, information on the objectives for change did not get the necessary input from all key players, including change managers. The champions of change were retiring leaders, while the change managers were left stranded. The board's lack of understanding "to make fundamental changes in how business is conducted to cope with new and more challenging environment" (Kotter 1995:59) contributed to AE's failure to transform. Kotter (1996:11) says, "Whenever smart and well-intentioned people avoid confronting obstacles, they dis-empower employees and undermine change."

Mzamo (2018:97), commenting on the board's failure to embrace new trends in order to bring about change, had this to say:

> If the board understands these new trends (which they do not) but does not filter them down to management and the rest of operations, these concepts, ideas, and objectives will get lost in the abyss of board room chatter. If it gets to the Executive level and does not get filtered through to operational levels, it is also simply a 'pie in the sky' trend that will die a slow and painful death. However, suppose we genuinely wish to transform, unite, and build on a new trend of evangelical and social development initiatives that can not only transform by bringing supernatural change. In that case, we need 'participation' from all stakeholders inside and outside this organisation. Most importantly, we need to sell that new approach to our stakeholders.

Bridge (1986:25) argues that there is a difference between change and transition. Change

happens when something starts or stops or when something that used to happen in one way starts happening in another way. In contrast, a transition is a three-part psychological process that extends over a long period and cannot be planned or managed by the same rational formulae that work with change. Bridge (1986) outlines the three phases that people in transition go through:

1. A great deal of what we call resistance to change is difficulty with the first phase of transition. Whether people are moved or promoted, outplaced or reassigned, they must let go of who they were and where they have been to make a successful transition. They must let go of the old situation and (what is more complex) of the old identity that went with it. No one can begin a new role or have a new purpose if that person has not let go of the old role or purpose first.

2. They must go through the "neutral zone" between their old reality and a new reality that may still be unclear. In this no man's-land in time, everything feels unreal. It is a time of loss and confusion, when hope alternates with despair and new ideas alternate with a sense of meaninglessness, a time when the best one can do sometimes is to go through the motions. However, it is also when the fundamental reorientation occurs at the heart of the transition. Thoreau wrote that "corn grows in the night," and the neutral zone is the nighttime of transition.

3. They must make a new beginning, much more than the relatively simple "new start" required in a change. The new beginning may involve developing new competencies, establishing new relationships, becoming comfortable with new policies and procedures, constructing new plans for the future, and learning to think following new purposes and priorities. Traditional societies called this phase "being reborn." Such societies had rites of passage to help the individual with that "rebirth." Our society talks instead of "adjustment," but that concept does not do justice to the struggle many people go through when they begin again after a wrenching ending and a disorienting period in the neutral zone.

African Enterprise's failure to let go of the past and embrace the new, intentionally embracing a neutral zone and intentionally beginning a new start, may have contributed to the lack of religious and social transformation in PMB. Furthermore, AE's leadership has intentionally lacked the willpower to change and transition, despite living in a fast-changing world that requires change. As a result, AE has failed to be contextually relevant in conducting missional or diaconal evangelism and social action work. Instead, AE has perpetuated the traditional way and has not transitioned to a rebirth with a new missional or diaconal work strategy. Fumbani (2018:3), who was interviewed, suggested that it was time for AE to regroup and go back to the drawing board:

> The board needs to go back to the drawing board, be more innovative, look at
> what they are called to do, see if they are doing it as they have been called to,
> and take a step back. Furthermore, the board needs to do or think about what
> they are doing to transition.

5.2.4 AE's Funding—White Donor-based

African Enterprise's primary financial support has come from white donors from South Africa and the West since its inception in 1962. Most of these donors have embraced capitalism as the primary economic system. Capitalism has been defined as a, financial system in which private actors own and control property in accord with their interests, and demand and supply freely set prices in markets in a way that can serve the best interests of society (Jahn and Mahmud 2015:45). Capitalism has played a role in how donors give to AE or think about ministry. Munyane (2018:16) mentioned that most of AE's donors are English-speaking white people whose worldview was developed by a capitalistic economic system. Capitalism is described as a system that advocates and supports individual ownership (Rodney 2003:7). Drucker (2004:318) states that capitalism as a social order and a creed "is the expression of the belief in economic progress leading toward the freedom and equality of the individual in the free and equal society." In contrast, De Soto (2010:4) defines socialism "as a system of institutional aggression on the free exercise of human action or entrepreneurship." In other words, the capitalistic economic system focuses on and primarily benefits the individual.

It could be argued that in the context of Africa, there is a need to integrate the two economic systems because they complement each other. In other words, we need a holistic approach to address the economic challenges of Africa. Capitalism, in my opinion, has failed to address the

social ills of Africa, and PMB, to be specific. For example, capitalism as an economic system has promoted benevolence, which tends to plug gaps for either the donors or the government but does not add any value to the people it serves. There is a big difference between benevolence and a value-added approach when dealing with people who have their own dreams and aspirations. Such could be one of the reasons why organisations like the UN and others are not making an impact with their work. The work done becomes a duty to fulfil instead of empowering the marginalised. Mary (2018:60) made the following comment in support of the above assertion:

> A capitalist agenda promoted benevolence rather than a rights-based approach to the gospel application. All UN work evidences this. I am doing it now, actually, with this Midlands Meander project. I have been saying that we are not here to plug gaps in the South African government; we are here to add value to what is good about what the government is doing.

In a book entitled "How Europe Underdeveloped Africa," Walter Rodney (2003:xii) informs what factors motivated Europeans to colonise *Africa*. He argues that Africa was earmarked and exploited to support Europe's system of capitalism through the natural resources found and extracted from Africa. It can be concluded that the Europeans' main focus was not to develop the people; instead, they were most interested in the material wealth of Africa. Their primary motivation was to use it as a stronghold to source their own (Rodney 2003:214). In other words, it can be concluded that European imperialism and colonialism in Africa was the driving force for under-development in Africa. Colonialism introduced capitalism, which destroyed the African way of communal life and promoted an individualistic lifestyle, according to Rodney (2003:254).

Furthermore, the same economic system, capitalism, perpetuates poverty because of a benevolent attitude. As pointed out, had all the financial support given to Africa helped add value to the Africans, there should have been less poverty. In contrast, financial help promotes the donor's agenda, not the recipients who have no say in the donation.

As mentioned earlier, AE's financial support, which comes with strings attached from predominantly white donors, may not have added value to the people it serves because the marginalised remain excluded from all decision-making. The donors prescribe to AE how their

money should be used instead of determining how the donation will add value to the people. When AE conducts its missional or diaconal work, the organisation could partner, on equal terms, with marginalised people. There is a need to change AE's paradigm from serving the communities as a senior partner because it has a financial muscle. Humility is a virtue relating to the voiceless in the communities who need to determine their destiny in life.

There is a need to deconstruct AE's missional or diaconal work methodology, especially when working with the marginalised. There is a need to live out the Gospel that AE preaches by developing relationships with those that are marginalised. Such could be done by becoming the Gospel itself to those on the margins of society, who should experience acceptance and love by "sitting where they sit in order to listen, hear and respond to their cries" (Hewitt 2017:8). Jesus Christ relates to those on the margins by confronting and transforming all that denies life (TTL 2013:15). Mission from the margins aims at correcting the wrongs and the notion that only the powerful, wealthy, and privileged can be involved in the mission, not the powerless and the marginalised (TTL 2013:16). Mission from the margins calls for a transformed church to bring about the fullness of life to all communities.

Why should the focus be on the margins and marginalisation, one might ask? Jesus Christ relates to and embraces those most marginalised in society by confronting and transforming all that denies life. Cultures and systems that generate and sustain massive poverty, discrimination, and dehumanisation, exploiting or destroying people and the earth, should be challenged. Mission from the margins demands understanding the complexities of power dynamics, global systems and structures, and local contextual realities. The Christian mission has sometimes been understood and practised in ways that failed to recognise God's alignment with those consistently pushed to the margins. Therefore, the mission from the margins invites the church to re-imagine the mission as a vocation from God's Spirit. God's Spirit is ever-present and moving, as in Genesis 1:2 (NIV), and works for a world where the fullness of life is available for all.

According to TTL (2013:15), a mission from the margins seeks to correct the wrongs of the powerful. In other words, a paradigm shift is required when dealing with those on the margins. Therefore, a mission from the margins seeks:

> To be an alternative missional movement against the perception that mission
> can only be done by the powerful to the powerless, the rich to the poor, or the
> privileged to the marginalised. Mission from the margins recognises that being
> in the centre means having access to systems that lead to one's rights, freedom,
> and individuality being affirmed and respected; living in the margins means
> exclusion from justice and dignity. Such approaches can contribute to
> oppression and marginalisation (TTL 2013:15).

The involvement of the voiceless and disadvantaged will enhance AE's missional or diaconal work and be more effective in ushering in religious and social transformation. Doing missional or diaconal work with those on the margins would be transformative and impactful.

5.2.5 Rebranding

Every organisation goes through an organisational cycle from its inception to either rebrand or die. As Gardner (1965:20) wrote:

> Like people and plants, organisations have a life cycle. They have a green and
> supple youth, a time of flourishing strength, and a gnarled old age. An
> organisation may go from youth to old age in two or three decades or last
> centuries.

Many researchers agree that every organisation goes through various phases in its life and development (Dodge, Fullerton and Robbins 1994; Hanks, Watson, Jensen and Chandler 1993; Miller and Friesen 1984, to mention a few). Most of these agree that an organisation goes through five phases, namely: (a) growth or birth; (b) growth; (c) peak or maturity; (d) decline; (e) renewal or death (Johansen 2019). Gardner (1965) argues "that the proper criteria for determining the organisation's stage of development are found in the manner of coping with predictable organisational crises."

African Enterprise has existed for 60 years from the time of its inception. It is an organisation that was founded during the Apartheid era. The biggest challenge faced was racism because of the Apartheid system of government. New challenges have arisen after the first democratic elections in 1994, which require new approaches and strategies to address them. Such predictable organisational challenges require AE to change and rebrand to deal with the current

social issues in PMB. Old approaches and strategies cannot solve the current challenges in PMB.

One of the participants pointed out that AE had a prophetic voice because the organisation was seen as relevant in its missional or diaconal work. Furthermore, AE peaked in the 1980s to the 2000s because it addressed and tackled the issue of Apartheid. In other words, AE was relevant because it challenged the status quo and listened to the cries of the marginalised. However, AE started to decline when it failed to be a prophetic voice in the new dispensation. In supporting such an assertion, a participant remarked:

> I think AE and the church as a whole have failed to be a prophetic voice. I have heard this several times. When Apartheid was over, it was almost like the church in South Africa took a step back and said, "We have done this. We have dealt with it. Now, it is up to the politicians to run the country." I think AE and the churches thought this was the main thing we dealt with. Therefore, we have done all of that, taken a step back, relaxed, and made it slightly more comfortable, and AE has just done the same thing.

As pointed out in chapter one, African Enterprise changed its vision in 1992. However, there has been a dismal intention to embrace the holistic vision approach to evangelism and social action in its missional or diaconal work. Based on the changing landscape in which new social ills have arisen since 1994, there is a need for AE to rebrand. Consequently, Vukani (2018:61) suggested that AE should die and restart again:

> I think AE suffered the same syndrome as the Anglo-American, which gave out of benevolence and still does, and it will die unless it changes. I suspect AE will not change and will die with Michael Cassidy, the founder. It might die very soon.

Rebranding could be construed as a Biblical principle because John 12:24 says, "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. However, if it dies, it produces many seeds." For AE to be relevant and dynamic in the changing landscape of evangelism and social action, it would need to rebrand itself to be relevant in the new environment to bring about religious and social transformation in PMB. The worst

scenario would mean the organisation's end because it will not fulfil its missional or diaconal work in PMB unless it changes. One of the pastors interviewed, Pastor Alfred (2018:57), remarked:

> African Enterprise's resources should be transferred to a new organisation that can restart and become relevant to a new era under the leadership of a new person going forward. I think I would have said that firmly in the past. Now it is 50/50, and we will see. So, that is the first thing I would say.

In his book, *The Church and its Mission: A Shattering Critique from the Third World*, Costas (1974:19-20) remarks that "in dying we are born." In other words, he suggests that there is a positive aspect when a church or an organisation dies or is in decline, provided the leaders know its position. The leaders require discernment to know what to do when the organisation declines. When a church or an organisation dies, new leaders with new ideas are born who can take the organisation to specific heights. The above comments reflect the pastor's remarks that change and transformation for AE are inevitable for it to be effective again.

5.3 The Thematic Themes to Answer Research Objective Two

The second objective was to identify tools to measure AE's missiological impact on evangelism and social action towards religious and social transformation in PMB. The following sub-themes were identified to answer objective two:

- The lack of succession plan related to youth development; for example, a mentoring program.
- Gender inequality in AE's leadership structures resulting in a lack of women as leaders and a lack of mentoring or development of women as future leaders.
- The lack of monitoring and evaluation (M&E) to ascertain whether AE is achieving its vision in the changing landscape of evangelism and social action.

5.3.1 Lack of Succession Plan Related to Youth Development

Succession planning is essential for an organisation because it prepares leaders to develop leadership skills to meet future challenges. Figueiredo (2022:57) argues that succession planning promotes "the human capital development and ensures the organisation's strategy continuity." Several authors argue that succession planning is essential because it prevents the deterioration of an organisation's future progress resulting from not having quality leaders to

assume leadership roles (Erickson 2010; Henderson 2006; Ingraham 2006; Manderscheid 2008; Intagliata, Ulrich and Smallwood 2000). In other words, an organisation's future lies in having a succession plan, which identifies potential leaders who will assume leadership roles in the organisation (Kowalewski, Moretti and McGee 2011).

Blackaby and Blackaby (2001:278) posit that "spiritual leaders are always investing in the next generation of leaders." Hence, succession planning is a Biblical concept because one can trace it from the Old Testament when Moses identified Joshua as his successor (Deuteronomy 34:9 NIV), and Elijah identified Elisha (1 Kings 19:19 NIV). While in the New Testament, Jesus Christ mentored the disciples (Mark 3:14 NIV). Paul mentored Timothy (2 Timothy 2:2 NIV).

Rothwell (2001:8) defines a succession plan as an organisation's deliberate and systematic process of ensuring leadership continuity by developing intellectually potential future leaders as an investment of individual advancement. The effectiveness of succession planning is based on a "systematic effort that is deliberately planned and is driven by a written, organisation-wide statement of purpose and a policy" (Rothwell 2001:23). Clifton R. Wharton Jr. (2005:270) wrote that one of the greatest tragedies of an organisation is "their failure to prepare or nurture their successors." It can be argued that AE has faced the daunting challenge of replacing successors in crucial positions when required because none had been mentored. Rothwell (2001:xxi) recommends that the succession planning process be integral to the organisation's strategic planning and vision when a successor is urgently required.

In the fast-changing landscape of evangelism and social action where the world is facing globalisation and competition, succession planning is necessary for an organisation to identify talented candidates to address the current challenges. The succession planning process should support and complement an organisation's strategic planning and vision and "provide an essential starting point for leadership and employee development programs" (Rothwell 2001:xxi). Furthermore, maintaining leadership continuity could challenge an organisation's strategic focus. Organisations would face challenges identifying appropriate leaders when a change in business strategy is necessary" (Rothwell 2001: xxi).

Rothwell (2001:8) explains that effective succession planning is essential because it provides an opportunity to identify promising candidates early and actively cultivate their development. Furthermore, succession planning has benefits because, according to El Badawy et al. (2016:3),

it is a successor's motivational factor to work hard and increases job satisfaction. Locke (1976:1300) defines a job satisfaction as a "pleasurable or positive emotional state resulting from the appraisal of job or job experiences." Secondly, a succession plan allows the senior staff members to deposit what they have learned in the mentorees as teachers and mentors so that the young counterparts do not lose an organisation's vision (Weisblat 2018). Thirdly, a formalised succession plan helps evaluate each employee effectively and enables the organisation to assess whom better to promote (Best 2016:42). Fourthly, succession planning helps an organisation avoid a crisis when the old guards retire but provides a better transition to the inevitable reality of change (Martin, O'Shea, 2021:4). A succession plan provides the donors and other stakeholders assurance and sustainability that the organisation's continuity is in the younger generation's safe hands who understand the organisation (Sain & Koul 2020:9).

One could also argue that AE's policies have not been conducive to youth development in leadership roles or succession plans. As articulated in chapter one, AE's leadership has had no succession or mentoring plan for new leaders despite having a vibrant Foxfire Programme, whereby recruits of young people from different racial groups work among PMB youth for a year. One could have assumed that from these young people, who gave themselves to serve for one year in the programme, AE leadership would have proactively identified prospective leaders who would have been given opportunities for further training. Offering further training to some of these young people could have allowed AE to identify prospective leaders to lead the organisation now and in the future. African Enterprise would have created a pool of prospective leaders who knew AE and its ministry ethos. One of the participants (2018:87) had this to say as a precautionary measure when it comes to the founder syndrome model and having no succession plan in an organisation:

> In terms of the founder syndrome model, the organisation will shrink with the founder. If that is the organisation's intention and the leadership and the board, the guiding people, then that is fine, and it is legitimate, like Jackie Pullinger, for example. She has a massive ministry in Hong Kong. She has no succession plans for any of her critical leadership, including herself, and her stated intention is that the organisation should die when she dies. Her organisation will die because she perceives that God has called her to that ministry. That ministry was created around her life, and when her life ceases, the ministry could legitimately cease.

Jackie Pullinger's example is a tragedy because the ministry was built around her and nobody else. It can be argued that God intends continuity and passing over the responsibility from one person to another or from one generation to the other. It is a biblical principle to have a succession plan because the vision should not die with one person. The Apostle Paul writes, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Timothy 2:2). Such is an excellent example of leadership development because "me" represents Paul, who taught Timothy. Timothy taught faithful men who taught others. In total, there are four generations in 2 Timothy 2:2.

It is tragic when AE has no succession plan to disciple the young generation. I am reminded of the game of touch we played when I was young. We played such a game late in the afternoon before the sunset. I always ensured that nobody touched me by running fast and heading home. However, at times someone happened to run faster than I and touched me before I could touch someone. Such a failure brought a lot of disappointment, anger, and guilt because I knew that I would go to bed knowing that the touch was on me. The same experience must be felt when an organisation has no discipleship or succession plan.

AE has experienced leadership challenges because it has never inculcated a succession plan in its policy. The main reason that has been highlighted is the lack of a succession plan or the grooming of young people who would assume leadership roles. The lack of a succession plan has resulted in challenges in replacing and identifying new leaders.

A participant had this to say when it comes to taking an organisation to success:

> To go beyond that success, you need new leadership, or that leadership must be reinvented. The leaders have got to learn new things. Consequently, in mid-life or mid-career, many people study or go to another organisation and return just because they have learned something. So, it is to open up their minds because they have hit a limitation in terms of the success that they can lead within the organisation. When that is not done, the limitation of the organisation then is directly linked to the leader's limitation. Suppose a new leadership can transcend the old leadership and get over the founder syndrome. In that case,

the organisation has a chance of exponential growth into something new and creating a culture of transitional and transformational leadership, responding to our world and society's changing dynamic to continue generating success indicators. Furthermore, to keep the success on an upward curve instead of moving into decline, which is based on legacy and traditional and sentiment, or old sentiments. That will be indications of decline.

It can be construed from the comments made by this participant that AE is on a wrong trajectory of decline because of the lack of new blood that would take the organisation on a new pathway so that it becomes effective in its work of evangelism and social action in PMB. According to the comments, the lack of transitional and transformational leadership that responds to the current challenges facing PMB is making AE irrelevant.

5.3.2 Gender Inequality in AE's Leadership Structures

The actual definition of the phenomenon of leadership is still a contested issue by scholars, according to Bolden and Kirk (2009:69). It seems there has not been agreement on what leadership entails. In line with this, Jinkins (2012:308) writes, "Though leadership has been an essential aspect of religious life from antiquity, its precise role and significance remain contested in the academy and the Church."

Leadership and management in the context of AE have been ambiguous and have been used interchangeably. However, one cannot dispute that AE's leadership has failed to be gender-sensitive and balanced because men have taken most leadership positions. Women have been given lesser responsibilities that do not involve decision-making. This assertion could be explained by what Northouse (2010:305) calls the leadership labyrinth, "the invisible barrier preventing women from ascending into elite leadership positions." In other words, Northouse (2010) states that women are constantly prevented from reaching their full potential by assuming leadership roles, while men go through the leadership ceiling to assume top positions in organisations. One of the significant obstacles to such prevention could be attributed to the prevalent patriarchal system in Africa today. The patriarchal system has not spared Christian organisations like AE.

This patriarchal system that has had dominance over women for centuries in Africa has entrenched itself in family lives and all institutions, including the Church and organisations'

life. As a result, most African men prefer to have a boy for a child as their first preference over a girl. Such preferences have created massive chasms in the family because the boy becomes the most favourable child. The family grows big not only because it was intentional but also because the father, after having daughters, still needs a boy. Such attempts have increased the family size because of this need for a boy. The church has not addressed such tendencies, and Christian organisations have not challenged this corrupt system. The following is what some scholars say about the patriarchal system.

Predelli and Muller (1999:68) have stated that most Protestant mission agencies are patriarchal and, therefore, male-dominated regarding how the organisation is structured. African Enterprise has fallen into this category because it has excluded women in leadership positions and has perpetuated a patriarchal society. The London Feminist Network defines patriarchy as follows:

> Patriarchy is the term used to describe our society today, characterised by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed. It is particularly noticeable in women's under-representation in key state institutions, decision-making positions, and employment and industry. Male violence against women is also a key feature of patriarchy. Women in minority groups face multiple oppressions in this society, as race, class, and sexuality intersect with sexism.

5.3.3 Lack of Women in Leadership Roles

It could be argued that the lack of women in leadership has contributed to AE's failure to bring a gender balance to the organisation. As a result, there has been a lack of religious and social transformation in PMB because women view life differently from men. Their lack of participation in decision-making has made the organisation unbalanced, leading to its ineffectiveness in fulfilling its missional or diaconal duties. Hammar (1994:164) explains that excluding women in decision-making to determine their well-being is a worldwide phenomenon that must be addressed. She further argues that "as long as women and the life-affirming policies of women are not the primary objectives of the political decision-making centres, national or international, the opportunities for success are limited." It can be argued that AE should be proactive in empowering women who assume leadership roles to lead to religious and social transformation in PMB. There requires a spirit of solidarity between gender

groups where "iron sharpens iron" according to Proverbs 27:17 because each gender group brings another dimension to complement the other. There is power in unity in diversity, according to Siwila (2016:339). Women should be fully empowered during this new changing landscape if AE plans to bring religious and social transformation to PMB. The time for this radical change is now. In support of this assertion, Siwila (2016:335) writes:

> The World Council of Churches (WCC) focus signalled that systemic imbalance in recognising women's missional contribution to the Church could only be addressed through intentional corrective efforts, not by mere exhortation. Throughout the decade, several suggestions were made on how the churches could address issues that negatively affect women's missional contributions through their predominantly male leadership.

In God's economy, when God created males and females, the theological affirmation for partnership was for males and females to partner with the "Triune God and with each other" (Phiri 2010:457). In other words, in the new changing landscape, the involvement of women in leadership roles and their emancipation from being marginalised is necessary for an organisation like AE to be effective as a transformational agency. It can be argued that the failure to engage women in leadership roles entirely deprives AE of looking at the ministry from a different lens and results in rejecting what is God-ordained. Such oversight and neglect have deprived males and females of complementing each other in the AE's missional or diaconal work. The following is a comment by Fumbani (2018:91) concerning patriarchy:

> AE was still hierarchical, very hierarchical. More disturbing was the unofficial hierarchy that operated in parallel to the hierarchy in the formalised structure, and this had to do with access to the power, and the power in this instance was those who could influence Cassidy—the old clique—the old boys club. Although they might have had no structural power, those who could influence these people were those with the power.

It is observed that gender inequality remains an issue that must be addressed practically. Presently, it is not being addressed practically by the ecumenical and the evangelical bodies at the highest leadership level. These bodies include the Lausanne Congress, the Cape Town 2010 Congress, and the WCC. The other observation is that the issue of gender inequality is still

being addressed, and it appears that a solution is still being sought. During the joint session of the WCC and the United Nations (UN) conference on March 21, 2019, the central theme was "Faith Movement for Gender Justice," demonstrating that the solutions to the issue remain to be implemented.

Further, when one looks at the organograms of these bodies, very few women are in leadership roles, although a great deal has been written on these platforms to address this issue. There is a lack of intentionality and courage to change the status quo. Such courage and intentionality should be part of the leading policy; to involve women in leadership roles and decision-making in an organisation's departments. Unless these organisations practice what they preach, the issue of gender equality will always be a myth. Had the ecumenical and evangelical bodies exerted much influence among their members globally, gender disparity and inequality would have been addressed at the grassroots level. People at the grassroots level follow their leaders, who must lead by example. African Enterprise, ascribed to these bodies, has followed the status quo in its lack of recognition of women's leadership and failing to appoint women into leadership positions. It is argued that there is no lack of women leaders with solid leadership abilities and strong voices to lead. However, the problem has been not recognising and respecting their leadership and not listening to them.

The general acceptance and the promotion of violence by the Apartheid government are the primary perpetrators of violence in South Africa (Graaf 2017:76; Machisa 2010). One of the Apartheid government's legacies was promoting violence against those who opposed it, which did not spare women. The process of dehumanised and normalised violence has had a ripple effect on the violence experienced currently in South Africa because violence breeds violence.

In the context of PMB and South Africa, the vast socio-economic disparities have exacerbated the violence perpetuated by the Apartheid regime. Morrell et al. (2012:13) posit that most wealth is among the middle-class income bracket, and there are extreme wealth disparities among the populace. The Human Rights Commission (2013-2017:10) asserts, "In South Africa, poverty and socio-economic disadvantage intersect directly with race due to the legacy of Apartheid and affect women disproportionately." Unemployment affects men and women differently. According to StatsSa 2021, women are the most vulnerable, with an unemployment rate of 41.0%. In addition, "women's limited access to education, capital, labour opportunities and resource control further compound this situation" (Sibanda-Moyo 2017:5).

It can be argued that unemployment among men affects their masculinity, which sometimes contributes to increased gender-based violence, which has affected most women. Cock (1991:41) writes that "unemployment and low wages are among the factors that make it difficult for fathers to live up to support functions." In other words, such factors dehumanise and demean the father's masculinity, who feel defeated in fulfilling their obligation to support their families. Their demoralised manhood, which is highly affected, is described by Jewkes (2009:10), who states that "an inability to meet with social expectations of successful manhood may trigger a crisis of male identity." So how can this scourge of violence be averted?

Despite the South African Government establishing a National Council Against Gender-Based Violence (NCAGBV) in 2012 to "provide strategic leadership, coordination and management of gender-based violence initiatives in South Africa", women are still discriminated against. Furthermore, the Bill of Rights in the South African Constitution 1996 Section 10 provides all equal rights and human dignity. There is a lack of will power to reconstitute change by those in authority. One of the recommendations to the government is to constitute 365 days of activism against violence against women. Currently, it is only 16 days of activism, which is not enough considering the magnitude of the problem. The media could be engaged to play a role in curbing the problem.

Although violence against women has been an ongoing scourge for decades in South Africa, the Apartheid regime and socio-economic inequality have exacerbated the situation. It can be argued that some men have resorted to violence against women because women are weaker link in a patriarchal society. Consequently, women become a soft target for some men in an environment of job losses due to the pandemic without justifying the cause of violence against women.

According to Sibanda-Moyo (2017:5) and Stats-SA (2016:54), there has been an escalation of gender-based violence against women in South Africa "despite the myriad of legal protections and interventions by state and non-state actors." The UN Declaration on the Elimination of Violence against Women defines violence against women (VAW) as:

> …any act of gender-based violence that results in or is likely to result in physical, sexual or psychological harm or suffering to women, including threats

of such acts, coercion or arbitrary deprivation of liberty, whether in public or private life.

African Enterprise could have addressed this gap by developing programmes to curb this scourge of harming girls and women. The main focus could have been on boys and men, the main perpetrators. In addition, AE's leadership could have provided a holistic approach to educating boys, girls, men and women on dealing with systemic gender inequalities. Furthermore, African Enterprise could have organised family life programmes in partnership with similar organisations to build healthy family life because the family is the backbone of society. Sibanda-Moyo et al. (2017:7) state that "communities and institutions such as schools, faith communities and the media" should be involved in parenting because it takes a village to raise a child. In other words, the problem requires a holistic and multi-faceted approach, which includes advocacy, human rights education, change of patriarchal mindsets, and political will to address it. The Promotion of Equality and Prevention of Unfair Discrimination (PEPUDA) Act, 4 of 2000 states:

> Systemic inequalities relate to the sexual division of labour and the inaccessibility of other income streams, resources, land, and social services such as education, prejudiced women, and gender minorities. A holistic approach is needed to combat gender inequalities in society and the economy.

In this study, it is highly recommended that the issue of gender disparity and discrimination be addressed because men and women complement each other. AE must intentionally address this issue if the organisation wants to be relevant in PMB and South Africa, where gender-based violence increases. As both an evangelical and ecumenical body, AE must use its influence to mobilise the church and the communities to address the problem at the *kairos*. Phiri (2009:117) argues:

> If indeed the church acknowledges that God gives gifts to both women and men for the common good of the church, then it needs to transform itself to support in word and action the theological education of both men and women. This requires the realisation that according to the signs of our times, theological education should no longer be seen as training soldiers of Christ to ward off

heresy but as Christ's servants who are willing to build a community of women and men.

5.3.4 Lack of Monitoring and Evaluation (M&E) as a Tool

According to Johnson (2002:7), not much has been researched to evaluate faith-based (FBO) organisations' effectiveness. Some authors have indicated that the current data is unreliable in addition to the paucity of data about FBOs' impact (Midgley 1997; Monette, Sullivan and DeJong, 2005). DiIulio (2002) and Johnson et al. (2002) also question the research designs and methods used to evaluate FBOs.

Despite the above challenges, Fagan et al. (2007) argue that "Outcome-based evaluation (OBE) is a tool for responding to this stewardship challenge." In other words, this form of monitoring and evaluation allows FBOs to adequately define their programmes' success as measured against achieved goals. Fagan et al. (2007) further write that such a discipline measures the organisation's effectiveness and helps the organisation improve its work for much success.

Further, they must be evaluated because FBOs must report to the donors and the constituencies they serve (Fagan et al., 2007). African Enterprise was last evaluated in 1992 when the mission statement changed from "reaching the cities of Africa" to "evangelising the cities of Africa through word and deed in partnership with the church." Surprisingly, AE did not have an evaluation since 1992 as most major funding organisations of NGOs and FBOs require an external evaluation of a programme/organisation every 4 or 5 years as part of due diligence. Moreover, organisations use monitoring and evaluation to inform strategic planning for the next phase of an organisation's life. A participant made the following comments concerning the lack of monitoring and evaluation:

> We need to build a master plan, and how do you do it or tackle it? We need to go back and have a look at the big picture. We need to look at our statement and say, "How do we get there? What do we do to get there? Is what we are doing effective? How do we change it?"
> Furthermore, I am saying you have to do proper strategic planning. Looking five years, ten years, and what do you do to put the stuff in place? Moreover, we have done it before. You have to have a big picture, and you dream it and so on. That is what they call 'incremental planning' or evaluation. You look, and

you make plans, but what we need to do is, you know, build a real proper strategic plan that has assumptions in it and different planning scenarios. So, if A happens, we will do B. If C happens, we will do D or combine D and E. We need a proper risk analysis called SWOT (strength, weakness, opportunities and threats). Do an in-depth study on that, and then apply. How do we use our strengths to evangelise cities through Africa to improve our weaknesses? We work in partnership with the church. Such is a massive statement. The cities are where everybody lives in Africa today because people are moving to the cities. So how do we reach the cities or PMB without mass advertising? We do not do enough TV or radio programmes, yet many ministries move that way.

5.4 The Thematic Themes to Answer Research Objective Three

The third objective was to ascertain how AE's missional or diaconal work could become relevant in ever-changing socio-religious landscapes and lead to religious and social transformation in PMB. The following sub-themes were identified in answer to objective three:

- holistic mission approach
- lack of discipleship
- contextualisation
- the new *kairos*—prophetic voice

5.4.1 Holistic Mission Approach

As pointed out in the literature review, AE's mission statement embraces evangelism and social action. However, AE has made evangelism its primary calling in practice, while social action has been made to support the primary calling (AE Mission Statement). One participant explained that AE ceased to have an innovative mind to think outside the box. Further, the participant said that AE has failed to answer complex questions to ascertain why it was ineffective in the changing landscape of evangelism and social action. The lack of understanding of leadership is related to the fact that SWOT analysis strategy and evaluation have not been part of the leadership's policy to see where the organisation is going. In support of such an assertion, a participant reported that having a dichotomy between evangelism and social action had implications because AE has failed to solve current problems:

Moreover, when AE stopped solving the problems in this changing world, its effectiveness as an organisation stopped. In its success, redemption and social

116

redemption criteria started being limited or eroded. Furthermore, it started moving into the plateau phase and then started declining. This is quite sad. It all comes down to leadership. Leaders take people and organisations from one place to a new place if you are a leader. That is what leadership is. Leadership is always about leading. Therefore, leadership must be dynamic because leadership requires moving. Otherwise, you are a maintenance officer. Leadership demands change. It demands a movement in a quantum way into new ideas and new mechanisms of solving problems.

The lack of empirical evidence of AE's work in PMB is a huge concern because the Gospel is transformative. Jesus' ministry and the Book of Acts are full of transformations people experienced when a holistic evangelistic message was shared. The transformation results were evident in the people's lives and their communities. In other words, social indicators were proof of the efficacy of holistic evangelism. Social indicators as a tool to measure the efficacy of holistic evangelism and social action should include the following: improvement of those whose lives were impoverished; the crime rate going down significantly; the poor and the marginalised included in decision-making in their communities; the local churches are growing both numerically and exponentially and making a difference in their communities; and young people being involved in developing their communities. Such were the social indicators when AE took its rightful place in its work.

A participant commented:

> I think a large part of the challenges was the limitation of leadership and buy-in to new paradigms from the heydays of the 1980s to the new paradigms. Such paradigms would have transcended the old paradigms that created the heyday of the 1970s and 1980s into the early '90s. That is where AE seemed to have had its most significant impact. Furthermore, the people who talk about AE nowadays remember it from those days, and it would appear. So, those are the challenges AE is facing today.

Another participant affirmed the above assertion by saying:

> Maybe it worked in the past to have social indicators in PMB. Nevertheless, I do not think AE is relevant today because its leadership is not demographically represented. I think that has been a failing of AE, unfortunately.

Williams (2006:201) states that:

> One arena that called for concern that AE was weak from the start is that: their leadership did not fully reflect the people they were trying to reach. In the arena of racial conflict, they needed to preach reconciliation from the basis of a racially diverse team, making their call visible and tangible, which they tried early on with some degree of success to achieve.

African Enterprise's leadership may have lacked discernment and the art of listening to what the Church is saying in PMB. Furthermore, AE may have failed to discern the *kairos* for PMB in the current dispensation, to empower young black people, previously marginalised during the Apartheid era, to assume leadership roles in the organisation. Such naivety of AE may have contributed to the lack of understanding of PMB's community needs, where the unemployment rate is very high. In addition, AE may have failed to understand the core values of young black people becoming more militant because they have been ignored. Commenting on such an observation, a participant had this to say:

> African Enterprise's leadership needs to employ or work with people who understand a holistic Gospel that embraces evangelism and social action in their communities. These people who understand their communities' spiritual and socio-political situations need to be engaged, including pastors and the Christian leaders of communities who transmit the holistic approach to evangelism and social action when AE is gone back.

As mentioned in chapter one, AE was very relevant from the 1980s to about 2000 when it presented a holistic mission to PMB communities. During that era, AE played a significant role in paving the way for peaceful elections in PMB, KwaZulu-Natal, and South Africa.

African Enterprise tried to curb violence by organising conferences and physically engaging the warring parties to reconcile. For example, the organisation got involved during the turmoil

in KwaZulu-Natal after the first democratic election in 1994. When ANC and IFP fought bitter warnings in PMB, there were no-go areas, especially in the PMB's townships. In response, AE mobilised the Church in PMB and the province to pray and help stop the killings in the province. African Enterprise has not taken such initiatives to curb the current social wars and injustices in PMB. It has been silent.

5.4.2 Lack of Discipleship

Although stratified evangelism has effectively reached out to those who have not trusted in Jesus, the most significant weakness has been discipleship. Lack of presence may have contributed to the failure to follow up with the new believers in their surroundings. A participant commenting on the lack of follow-up and presence that could lead to social and religious transformation, suggested that AE should:

> Work with the churches, but that would mean having people established, living there for ten years, and having the skills to do the research. See, the underground issues are, going in and out. They need to invest their lives for 10 to 20 years in one place so the new believers are grounded in Christ. Because of how we have done missions, I do not think how we have been doing it has achieved the desired results. I do not think it is effective anymore. If we were serious about doing it, we needed to reconstruct how we did it.
>
> Furthermore, I do not think we have the capacity or the paradigm ability to shift it. Spending more time in a city is essential because our cities are becoming so big to tackle in a once-off outreach. That is a massive paradigm shift. We have just got to look at the way we are doing things.

Nurturing or mentoring a child can be likened to discipling a new believer in Christ. For a young child to grow properly and be healthy, the child needs proper care and presence. Such a methodology was adopted by Jesus Christ when He called His disciples. According to the Gospel of Mark 3:13-14, Jesus called His disciples to be with Him. Coleman (1993), in his book entitled *The Master Plan of Discipleship*, comments that Jesus' way of disciplining was by association. He taught His disciples to gain knowledge by learning from Him because He was with them always. Coleman (1993:13) writes, "knowledge was gained by association before it was understood by explanation." Such a sermon of association has more than a hundred explanations.

The same methodology was practised by Paul the Apostle, as seen in Acts 28:30 (NIV), "For two whole years, Paul stayed there in his own rented house and welcomed all who came to see him." Paul spent two years nurturing new believers in their newfound faith because a child's growth depends on presence for proper development. In other words, there was no "hit and run" methodology, which is observed today by Christian organisations. Education plays a significant role in how we understand what has been taught. It is worth noting that most of the church leaders that AE works with have had sub-standard theological or academic education. Therefore, presence and association could play a significant role in avoiding the hit-and-run ministry that we see happening in PMB or Africa, where thousands raise their hands to follow Jesus, yet there is no evidence of social and religious transformation in their lives and communities.

When asked whether there is any empirical evidence of religious and social transformation in PMB as a result of AE's missional or diaconal work, the following was a response from another participant:

> As far as its social application was concerned, AE imagined it was ready for that transition into the social application of the Gospel, but there was never any evidence of it except sporadically in things like Bonginkosi Feeding Schemes. Anything systemic, there is a difference I would make, is that they responded with benevolence and, as Christians often do, but when it came to questioning why people are poor, AE was terrible in that and shied away from any application of the Gospel that was seen as, in any way, addressing systemic injustices.

In support of the comments made above, a participant (2018:4) had this to say concerning the lack of capacity building in a holistic mission said:

> We say we want to be effective in social action, but we have no idea what that means in the current South African context. Because, what we saw, what we are doing now, we did in the '80s. We hand out, and social action has moved on beyond that. Furthermore, other organisations and donors ask, "What are you

doing to build and empower people to live out their lives? Furthermore, how is AE addressing the wealth of government not streaming into those areas in need?

The AE leadership should have addressed these questions because the environment has changed in the changing landscape of evangelism and social action. Though the leadership has embraced the AE mission statement, it has failed to translate it into action to understand what it entails. Therefore, even though AE was relevant in the past because of its holistic approach, it is becoming irrelevant in the current context. For the same reason, AE is making itself irrelevant because it does not understand the context in which it operates. Bevans (2009:9) explains that doing theology in context is:

> …a way of doing theology that considers, or puts in mutually critical dialogue, two realities. The first is the experience of the past, recorded in Scripture and preserved and defended in the church's tradition. The second is the experience of the present or a particular context, consisting of at least four elements: personal or communal experience, "secular" or "religious" culture, social location and social change.

5.4.3 Contextualisation

To be contextual means to be relevant by connecting the Word of God with what is happening currently in the changing landscape of evangelism and social action, in this case, in PMB. If theology fails to address issues contextually, it is perceived by the people as irrelevant. As a result, an organisation or a church can only be relevant in terms of the Gospel if it understands the context in which it operates. As a result, Flemming (2005:14) advises the church and organisations to do theology at the deepest level while being relevant to the audience. Matheny (2011:x) cautions against repeating the old or traditional answers to the old questions. Instead, new transformed ways should be adopted to respond to questions about what it entails to be a Christian in a new, changing environment. In other words, there is a need for new transformed ways of communicating the Gospel contextually in the changing landscape of evangelism and social action.

One of the participant's regarding AE's methods of doing ministry was that the organisation has not been contextual enough to tackle the felt needs of the majority of the populace in PMB. The following is the comment:

African Enterprise needs to revisit Michael Cassidy's vision in an African context and be more relevant to Africans. In many ways, AE's mission is European, as in more or Europe-oriented. For AE to continue, the vision needs to be looked at contextually. As a starting point, the structures need to be changed and made more relevant for Africans in the context of PMB.

The comment relates to the lack of representation of black Africans on most of AE's leadership levels, including the team members. If AE needs to change and wants to be contextual and effective in evangelism and social action, then there would be a need to have a paradigm shift in the representation of all the leadership roles. Elsie (2018:16) argued that AE had resisted the change and adaptation that would be necessary if it was to understand the audience reached:

I do not think there is an adaptation on AE's part. They have conducted their business as they have always been since 1962. From my perspective, I think there has been no adaptation to the political environment or the change in Africa, let alone PMB. There is no adaptation from that point of view. Even the leaders and whatever has fallen short because the people they are trying to reach cannot relate to a ministry like African Enterprise.

African cultures, processes and traditions have not driven AE as an organisation for the past 50 years. Africa is a complex continent with many dialects, cultural norms, and traditions, even though most black Africans embrace core values such as Ubuntu. Oduyoye (1995:80) says, "although our culture remains dynamic and is ever-changing, it has firm foundations in traditions. It is these traditions that continue to shape African lives." The same traditions shape Southern Africa, South Africa, and PMB, a cosmopolitan city. As a result, AE is expected to understand such traditions practised by black Africans, who are in the majority. As a result, AE will always have a challenge in its missional or diaconal work in PMB. The organisation must reflect the various cultures and traditions in Africa and PMB and not be overly dominated by Western processes and methods. Unless black Africans are empowered, they will remain powerless, and the dominant white male leadership will continue to determine AE's future.

According to Dinwoodie et al. (2015:1), Charles Darwin once said, "It is not the strongest of the species that survives or the most intelligent that survives. It is the one that is most adaptable

to change." In other words, death is inevitable without adaptability and flexibility. Such is the dilemma AE has found itself in. I agree with a friend of mine who told me once, in an informal conversation, that "blessed are the flexible because they shall not be broken."

Regarding change, the Center for Creative Leadership (CCL) "reveals that between 50 and 70% majority of organisations" resist it and fail to bring change in their organisation (CCL 2015:2), even though it is an essential part of the life-cycle of an organisation. According to CCL (2015:2), the main reason is that most organisations concentrate on changing the organisation's structure and do not focus on the people who have dreams, beliefs, fears, and behaviours that will help adapt to change. In this study, people are recognised as an organisation's assets while the structures are the liabilities. Therefore, people must be given ample time to change and prioritise change. The CCL (2015:2) explains that change is "about enlisting people in change and keeping them committed throughout, in the face of uncertainties, fears, and distractions." Without getting people on board to change, change will be resisted and eventually not occur. This has been AE's leadership's weakness. It has not invested in and supported people regarding the change, resulting in stagnation with no positive impact on its missional or diaconal work in PMB. The following figure explains the concept of change:

Figure 4: Concept of Change

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Figure 4 above shows that much effort is given to the operational or structural side of change but little to the people side. Organisations need the benefit of change leadership and management to gain the desired results from a new direction, system, or initiative. CCL (2015)argues that "change leadership requires leaders, and the organization as a whole, to address beliefs and mindsets and to develop the practices and behaviours that help people adapt to change." In other words, change must be holistic, involving all the phases people must go through. In contrast to change management—an outside-in

process focused on structures, systems and processes—change leadership is the inside-out element of meeting the change challenge. Key to the concept of change is involving people in change management and keeping them committed despite any future challenges or difficulties

Furthermore, in the new changing landscape of evangelism and social action in Africa and PMB, where many evangelistic campaigns take place, black Africans expect to identify with those similar to themselves, whom the Gospel has transformed. This was not the case in the 1800s when the Africans were presented with the Gospel by the Europeans. Chapter two indicates that Christianity grows exponentially in the Global South (PEW Research Centre 2017; Gelder 2013:10; Oliveira 2021:2). The Global South's involvement in reverse mission cannot be refuted in the changing landscape of evangelism and social action. Adogame (2013:169) defines reverse mission as "the unconscious missionary strategy by churches in Africa, Asia and Latin America of re-evangelising the West." Ola (2017:20) refers to reverse mission as a "by-product" of people's migration from the South to the North. In other words, the Global South Christians feel obligated to reciprocate the favour from the Global North because the Global North's Christianity is in decline (Oliveira 2021:2). The "primary motivation", as argued by (Oliveira 2021:2), is to appreciate the work of missionaries in Africa in the sixteenth to eighteenth centuries when Christianity was introduced to Africa. Once a missionary field, the Global North has become a "dark continent" that must be re-evangelised (Adogame 2010:68). The Global South feel obliged by divine power to go and re-evangelise the Global North (Oliveira 2021:2). Some scholars (Freston 2010:172 and Burgess 2011:434) have questioned the notion of reverse mission. However, Oliveira (2021) and Burgess (2011:431) state that their criticism is based "more on scholar's judgment of the scholar than on research findings." Escobar (2003:19) argues that the reverse mission is "from below" while Kahl (2014:72) refers it to as "from the margins to the centre of global power". Both Escobar's (2003) and Kahl's (2014) explanations of reverse mission agree with TTL (2013:5) that the mission is currently from the margins. Those in the margins and less privileged are becoming mission agents in the changing landscape of evangelism and social action. Asamoah-Gyadu (2015:192) writes that the reverse mission could be explained as God empowering the weak to reach out to the previous strong. Such a reversal of roles is affirmed by 1 Corinthians 1:18–31 (NIV) that God has chosen the foolish things of this world to confound the wise.

Such a reverse mission affirmation was highlighted by a respected pastor in PMB, who made the following statement when interviewed:

> From my denomination, I feel that the black pastors have had enough of white pastors telling them what to do. The black pastors want to forge their way and may not need us. Part of my challenge is to shut my mouth and let a black person lead. Why not? For goodness sake, why not? My challenge is to be a good follower. The enormous challenge of white South Africa is that we are not used to following. We do not like the idea. We instinctively think that we are better, primarily because we are first language English, and so we are maybe more articulate than everyone else who is second language or third language English. I think those are enormous challenges. So, white churches need to learn their role in the new South Africa, so we need help in that regard. We need prophetic voices. We need successful and willing voices who will serve under the majority.

5.4.3 New *Kairos*—Prophetic Voice

During the new *kairos*, a prophetic voice is needed to challenge the state theology and resist current social challenges facing predominantly black people in PMB. It can be argued that AE's leadership has not fully comprehended the context in which the organisation operates and the *kairos* in the changing landscape of evangelism and social action in PMB. Joseph said AE's leadership has failed to "understand the holistic mission and therefore prohibited the organisation from helping and equipping the local communities in PMB to religious and social transformation." Had the leadership understood the *kairos*, they could have formulated policies and strategies that embrace a holistic approach to reaching out to PMB people and empowering the youth. Such a policy would have enabled the local people to own the vision for their communities and implement the roll-out plan whenever AE had programmes in PMB.

One distinctive characteristic of the authors of *The Moment of Truth—The Time has Come— KAIROS Document* of 1985 was their prophetic voice. The authors comprised church leaders and theologians on behalf of the voiceless and marginalised. The prophetic voice was not only God-ordained but crucial when the church in South Africa needed to arise and be active as God's representatives to challenge the evils of Apartheid. Kgatle (2018:1) posits that the ecumenicals' prophetic voice refers to the church's voice that rose during Apartheid in South

Africa and spoke to the national challenges of that time. Kgatle (2018:1) further explains that "this voice was consistent and persistent until the fall of racial segregation in 1994 when South Africa received democracy." The united prophetic voice, critical of the Apartheid regime, confronted and brought an authentic voice to the Apartheid regime.

Resane (2017:20) comments further:

> During the liberation struggle, the prophetic voice of the Church was loud and clear. The oppressive regime was not worried about inter-political opposition. The government of the notorious rulers such as Verwoerd, Vorster, and Botha knew that their main opposition was not Colin Eglin or Helen Suzman of the Progressive Federal Party but the church's voice through the South African Council of Churches (SACC). Under the inspirational and charismatic leadership of the 'prophetical preachers' like Beyers Naudé, Peter Storey, Desmond Tutu, Allan Boesak, Frank Chikane, and others, the SACC addressed a unified voice of injustice and Apartheid unreservedly.

As pointed out in chapter one, AE was among those that had a prophetic voice before 1994, as explained by Bob (2018:44), who said:

> In the Apartheid days, we said that that is the main issue to have a prophetic voice for the nation. I am sure there were other problems simultaneously, but that was the main issue that needed to be addressed, and now we are looking at the myriad of problems, so AE is not stepping into it at all. Nevertheless, I pray that we have the discernment to see that this is what God calls us to. AE needs to be a prophetic voice again in this specific area. Moreover, we must address this and let it be. Whatever happens to us as AE, we know this is where God has called us, and this is how we will change PMB.

Motlhabi (2008:x), Mosoma (2015:19) and Kritzinger (2012:237) confirm that the prophetic voice has been silenced in the post-1994 period that has followed the democratic elections. The church and Christian organisations have become comfortable and naïve regarding the problems of poverty, unemployment and inequality, which reign supreme not only in PMB but in South

Africa. Regrettably, AE too abandoned its role as a prophetic voice after 1994, as bemoaned by Pastor Ntuli (2019:49), who said:

> African Enterprise must resuscitate its work of challenging religious and political leaders at the highest level. I do not see AE there anymore, and that is where it is wanted—to give council and wisdom to the religious and political leadership of PMB, South Africa, Africa and the world if you like. The influence of AE at that level is insurmountable and unbeatable. We need AE there. At the same time, AE's mission of evangelism and social action at the local level must not be sacrificed.

African Enterprise's missional or diaconal work was relevant among black Africans, especially in the 80s and 90s just before 1994. Therefore, AE's work became irrelevant when AE stopped being a prophetic voice to challenge the current social challenges in PMB and South Africa. A prophetic voice comes when God speaks to His people to act on His behalf at the opportune time. Pastor Ntuli (2018:49) explained that AE has been silent and absent from addressing the social ills of PMB when he said:

> As I said above, I have not been very close to AE for some time. African Enterprise cannot understand and execute the new missional trends in evangelism and social action for religious and social action transformation in PMB from afar.

While succession planning has been discussed above, in this section, I am underlining it as a significant factor in AE's silence as a prophetic voice and missing the *kairos*. There was an opportunity in 2010 when AE's leadership could have empowered the young generation to be sensitive and discerning in executing AE's missional or diaconal work in PMB. Kgatle (2018:4) observes a similar problem with the churches and succession of the prophetic movement at a national level. Kgatle (2018) argues that the prophetic voice could have remained relevant and robust had "the likes of Alan Boesak, Smangaliso Mkhatshwa, Makhenkesi Stofile, Mvume Dandala, Peter Marais, Frank Chikane, Dr Motsoko Pheko, Dr Sipho Mzimela, Stanley Mogoba and others trained the younger generation to take over from them."

Kgatle (2018) laments the lack of passing the baton to the younger generation, who would continue the legacy of addressing issues at the *kairos*. In my language, there is a saying that says, "*inkunzi isematholeni.*" It means in English that the "leaders of tomorrow are in the youths of today", who need to be thoroughly equipped and empowered to face the challenges of tomorrow. Such an assertion supports having a succession plan if there is continuity in an organisation. Other factors that have led to AE's abandonment of a prophetic voice are a lack of discernment regarding the change, a lack of empowering women, and a lack of integrating evangelism and social action as one holistic mission. For instance, some church leaders in PMB have asked why AE, which has existed for over 50 years, has failed to groom and identify a black person who would assume the organisation's leadership. Such a question has been asked because leadership that is open to change plays a vital role in making an organisation like AE a movement that aligns itself to new challenges.

Li (2019:355) states that succession planning is crucial to an organisation as it enhances anticipating and managing leadership succession. Thus, one of the fundamental ways to sustain non-profits is to effectively prepare for and pay proper attention to leadership transition and development. This entails that there should be less control held by the founder, a core contributor to high performance after leadership succession. Thus, non-profit founders should understand the leadership succession process and be ready for change; knowing when to step down and withdraw influence is critical to organisational development. Non-profit boards and executives are critical to managing the leadership succession process, and as such, non-profit boards should play a prominent role in planning, recruiting, and developing future leadership (Carman, Leland and Wilson 2010). As Allison (2002) said, "Leadership transition is a fact of organisational life and one that the board of directors should accept as a normal development." When assuming a leadership position, a successor must thoroughly assess the non-profit's internal structure (including the founder's influence, the board's effectiveness), the degree of professionalism, and the external environment (including both task and political environments). After the assessment, the successor shall choose the appropriate strategy that fits the organisation's conditions. Only by finding all the suitable configurations between the conditions and the actions can a successor bring positive outcomes to the organisation.

The Bible scriptures, which AE subscribes to, have many examples of those who had to pass the baton to the younger generation. For example, Moses empowered Joshua, Elijah empowered Elisha, David empowered Solomon, Jesus empowered the disciples, and Paul

empowered Timothy, to mention a few, both in the Old and New Testaments. In other words, it is imperative to train the younger generation so that AE as an organisation successfully continues its missional or diaconal work.

5.5 Disgruntled Ex-staff Members

In the research process, I observed AE's retired staff and the current staff members expressed pain and trauma when interviewed. They did not have good testimony about AE because they felt the organisation had failed to treat them well. Instead, they felt AE used them to promote its missional or diaconal work agenda. Others felt that AE failed to deal with conflicts, which were avoided for the organisation to save face. As a mechanism to heal from the hurt, the retired staff have neither financially supported AE nor promoted the organisation since they left. Fumbani (2018:82), one of the ex-staff members, made this remark:

When I left AE in 2004, I literally stamped the dust off my boots. I stopped at the gate, polished my boots, left, and never returned. It took me a while to get off the address list, but I eventually managed to do that. So, my understanding of AE, at the moment, for the last 10 – 12 years, is minimal. I have picked up the very peripheral from relationships where people might mention AE in conversations. Nevertheless, I have not followed it in terms of newsletters. I have not followed AE at all, and the organisation has not impacted my life whatsoever in terms of what I have been doing and living in the same city.

Further, having worked for AE for 34 years, it was disturbing that the organisation failed to deal with staff issues, partly because it did not establish such a vital Human Resource Department within its structure. Staff felt AE's lack of leadership hurt them when dealing with conflict resolution. Such hurt could have been dealt with if AE had a Human Resource Department. There is also a possibility that the issue of gender disparity and youth development could have been addressed. Michael Cassidy once said that AE is testimony before a ministry. However, the opposite is true because AE has created enmity with those who gave their all to the organisation. If AE reconciled with the disgruntled ex-members of staff, AE would be on a proper footing to bring reconciliation between the organisation and PMB. Reconciliation is not cheap because it costs the life of Jesus Christ on the cross, who died on behalf of humanity. Cassidy and Osei-Mensah (1978:129) affirmed such a statement while commenting on the Pan African Christian Leadership Assembly (PACLA). They said:

All the more relevant is the reminder that reconciliation is no cheap matter. It does not come about by simply papering over deep-seated differences. Reconciliation presupposes confrontation. Without that, we do not get reconciliation but merely temporary glossing over differences. The running sores of society cannot be healed using a sticking-plaster. Reconciliation presupposes an operation without anaesthetic, cutting to the very bone. The infection is not just on the surface. The abscess of hate between black and white, nation and nation, and between rich and poor has to be slashed open.

The above comment made by Cassidy and Osei-Mensah (1978) articulates well that reconciliation is practical. During the interviews, most disgruntled staff indicated that AE had avoided confrontation, which is a prerequisite of reconciliation. AE failed to practice confrontation of issues and reconciliation with disgruntled staff, who left AE feeling both hurt and broken. Williams (2006:200) writes:

5.6 Conclusion

This chapter analyses and presents data collected in critically examining the contribution of AE's evangelism and social action towards religious and social transformation in PMB from 1962 to 2015. It discusses the identified main themes and sub-themes. Firstly, AE's structure (the organisation's blueprint) answers the first research question. Sub-themes of the organisation structure are the board, the white donor base, and rebranding. The study reveals that AE's organisational structure failed to bring religious and social transformation to PMB, especially its rigidity to change and transform by providing direction. There was an opportunity for AE to change and transform in 2010 when it conducted a 2nd Generation Project to refocus.

AE after 50 years of ministry. The 2nd Generation Project of 2010 could have provided an excellent opportunity for AE to rebrand, refocus and thus progress successfully. Instead, the organisation's structure kept a blind eye, resisting the internal and external environmental changes in PMB post-1994. Such failures have contributed to AE's decline and lack of effectiveness in bringing religious and social transformation to PMB. Interviews with AE stakeholders (past and present) reveal that AE's vision and policy have not promoted AE's missional or diaconal work in PMB as it applies to developing religious and social transformation among member denominations from 1962 to 2015. The vision and the policy need to change and transform to face the current religious and social challenges.

The second theme is AE's leadership and sub-themes of gender disparity, lack of women and youth empowerment, lack of a succession plan (mentoring), and lack of evaluation as a tool to measure AE's effectiveness in its missional or diaconal work. The themes identified need a multi-faceted approach and urgency if AE wants to impact PMB with its missional or diaconal work in PMB. The findings in this paragraph answer research question two. African Enterprise's predominantly white-male-led leadership needs to change because change is inevitable in the changing landscape of evangelism and social action. The whole organisation needs to be transformed, from the board to the staff members, to represent South Africa's demographics and be gender-balanced.

Furthermore, the lack of direction can be attributed to evaluation failure because evaluation helps to know when to make changes for the betterment of an organisation. The study has proved the urgent need for AE's leadership to develop tools to measure the missiological impact of evangelism and social action of AE and its effectiveness in leading to religious and social transformation. Such tools will unearth the deficiencies mentioned in this chapter.

The third finding is discerning the opportune time or *kairos* in the changing landscape. There has been a lack of understanding by AE to know that the time is conducive to change and transformation. Cassidy (1998:xv), in his book entitled *The Passing Summer*, writes:

> In South Africa today, our downward spiral toward the national tragedy is so severe that there is a primary Christian agenda to face along with whatever other work we are called to do: resolve our perilous socio-political crisis. Such must, of course, involve politicians, social scientists, economists, etc. However, in my judgement, it most especially involves, certainly in this context, the Christian church.

Cassidy (1998) sounded such a prophetic call to the church and AE when he wrote the book, realising that the best time had come to do something. The greatest tragedy is that AE has abdicated its prophetic call by keeping a blind eye to the holistic mission approach. Such an abdication of its missional or diaconal call to be actively involved in evangelism and social action has rendered AE irrelevant in the church's eyes in PMB. The organisation could have developed programmes during the Apartheid days when it challenged the corrupt and evil system by mobilising the church to address the social ills in the communities. Therefore, it cannot be business as usual when the current government repeats some of the same mistakes

as during the Apartheid regime. I think AE's tragedy is that it is too late to be what God wants the organisation to be because it ignored the times. Martin Luther said, "There is such a thing in history as being too late with the right answers." Cassidy (1998:xv) may be right when in his prophecy to AE he said; "The harvest is past, the summer has ended, and we are not saved" (Jeremiah 8:20 NIV). The time was given to AE to change and transform so that it could be a transformative agent in PMB. However, the summer ended without changing even though the signs were present to change. The study concludes that African Enterprise's missiological impact can only become relevant in Pietermaritzburg's ever-changing socio-religious landscapes and promote religious and social transformation when it correctly discerns the times and transforms.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This final chapter concludes the study as it critically evaluates African Enterprise's (AE) missiological contribution of evangelism and social action toward religious and social transformation in Pietermaritzburg (PMB) from 1962 to 2015.

6.2 Brief Overview of the Study

The study's six chapters dealt with whether AE's evangelism and social action made a missiological contribution toward religious and social transformation in PMB from 1962 to 2015. Leadership theory was used as a theoretical framework to examine the impact of AE's missiological contribution because leadership provides wisdom and direction for any organisation. The study used qualitative research methods to collect and analyse data. Data were collected from fourteen participants: the AE founder, three board members, four staff members, three retired staff members and three church leaders. Both published and unpublished materials provided a deeper understanding of what has already been written on the subject matter. Three objectives guided the study:

- The first objective was to evaluate if AE's vision and policy promoted AE's missional or diaconal work in PMB toward religious and social transformation among member denominations from 1962 to 2015.

- The second was to identify tools to measure AE's missiological impact on evangelism and social action towards religious and social transformation in PMB.

- The third objective was to ascertain how AE's missional or diaconal work could become relevant in Pietermaritzburg's ever-changing socio-religious landscapes and lead toward religious and social transformation in PMB.

6.3 Chapter Summary

The study evaluates the impact of AE's missiological contribution to evangelism and social action towards religious and social transformation in PMB from 1962 to 2015. The first chapter provides AE's historical background from 1962 to 2015. It also describes the people and organisations that influenced AE's evangelism theology, AE's primary ministry focus, the composition of AE's team during the early years of ministry, and why PMB was made its headquarters in South Africa. It further identifies AE's first board and staff members, AE's missional or diaconal calling, AE's strategies and policy to address the challenges of Apartheid, AE's ecumenical involvement and AE's leadership crisis as the organisation grew and diversified as an itinerant organisation. Furthermore, AE's involvement in brokering peace in KwaZulu-Natal in the 1990s after the democratic elections, AE's Third Way stance on violence, and how AE grew from a team based in PMB to an international organisation were discussed in this chapter. The chapter also introduces the methods and methodologies used to collect and analyse data and the study's leadership theory.

Chapter two introduced the literature review of scholarly writings on the topic. The study's keywords were missiology, AE, evangelism and social action, and religious and social transformation. The scholarly writings in the study came from books, published and unpublished articles, theses, archives, and periodicals. The literature, predominantly written from a Western worldview, provided insights into the phenomenon under study. The literature would have been much richer if African and Asian men and women scholars had contributed to the discussion. The African context is vital in this study because AE operates in an African environment that promotes the African culture. Therefore, this study is essential because it recommends a need to rethink how AE in particular and any other Christian African organisation should engage in evangelism, missiology, social action and transformation. Such activities should be conducted in the African context for the message to be relevant and effective. Nevertheless, the contribution of this study to the body of knowledge is threefold:

- The AE Structure

The structure that provides policies and strategies for AE should embody the spirit of Ubuntu, an African concept that promotes the well-being of people. Therefore, the policies and strategies that have governed AE for decades need to be decolonised and changed to embrace the African context. In other words, AE's structure needs to change to represent the majority

of the population in PMB. Such a radical change would draw the Africans to AE because they are represented in the AE's predominantly African structures and promote the African way of conducting business. Africans should make the decisions to refocus AE because they know their people who need to be transformed by the Gospel. As mentioned that "African problems need African solutions," there is a need for the planning of content, ideas, practical action, and economic dimensions to have African ownership having an African context. In other words, African involvement would stir feelings of ownership and patriotism in running and supporting the organisation. Such an assertion agrees with Nathan (2013:48) that "the concept of 'African solutions' is meant to evoke a sense of self-reliance, responsibility, pride and ownership amongst all Africans."

- The AE leadership

South Africa and Africa are rich in human and natural resources, yet Africa has the poorest of the poor in the world. The leading cause of poverty is poor leadership that does not embrace the spirit of Ubuntu. This study recommends embarking on leadership training programmes to help current and future leaders learn how to lead with integrity. The AE centre in PMB could be explicitly used to train leaders from different sectors of society who have a heart for people. One of the ways such programmes could be implemented is by partnering with other organisations and universities involved in leadership development. Holistic leadership training should include spiritual, social, financial, psychological and emotional aspects in addressing the issue of leadership. Leadership development would help AE promote its missional or diaconal work in evangelism, social action, and transformation. AE had such a programme, which Phineas Dube ran. Unfortunately, the programme died when Phineas Dube, a Zimbabwean, returned to Zimbabwe. Poor leadership skills to lead the programme contributed to the closure of the programme.

Chapter three focused on the methods and methodologies used in the study. A detailed description of the research design and the research methods and methodologies applied to the study were presented and discussed. An in-depth explanation was given on the sampling methods used for selecting research participants, the choice of location of the study, obtaining permission for data collection, instruments used for collecting and analysing data, validity and credibility of the collected data and ethical considerations.

Chapter four introduced leadership theory as a theoretical framework for the study. Leadership theory has evolved from the 1800s and continues to evolve because knowledge is dynamic. The study revealed that AE's leadership style was top-down and top-heavy because decisions are influenced by donors who raise funds for the organisation and the leadership. As discussed, the predominantly white donors, who come from a capitalistic worldview, may not add value to AE's missional or diaconal work because they give in an attitude of benevolence. The study revealed that donations to AE need to be reconsidered and deconstructed by training donors to give so that their donations add value to PMB's communities. African cultures and processes should drive AE's fund-raising initiatives because they know the cultural norms of Africans. Such an initiative should not discount accountability to the donors. However, the Africans, who know their needs better, should ascertain how the donor's funds will be used. In other words, the donors should not prescribe how funds should be used because they do not know the people's felt needs.

The study recommends that if AE was to act as an agent of social action and transformation in PMB and South Africa to address the current social challenges in PMB, such issues should be addressed and dealt with in the African context. Social action and transformation can only be effective when an organisation like AE can identify people's needs in the African context and is filled with Jesus' compassion for the poor and the marginalised. Conway (2010:25) names three global challenges, which are the same challenges found in PMB and South Africa: (a) the presence of world religions in every major world city, (b) the need to set new economic goals and expectations, and (c) the challenges of climate change. To these I add, (d) health epidemics (HIV and AIDS and Covid-19 in the last two years) and (e) gender-based violence in South Africa, (f) massive unemployment among the young in South Africa, (g) increase of maladministration and corruption in South Africa. Such challenges could be addressed by conducting seminars at the AE centre in PMB in partnership with other agencies or universities. Kaunda (2015:16-17) argues that spiritual and social transformation requires "contextually constructed informed knowledge for human progress, social transformation, economic emancipation and political development." Such an initiative requires an entrepreneurial mindset to be adopted by AE to train leaders to be agents of change and transformation.

This study recommends that AE initiates entrepreneurship courses at their centre in PMB. As mentioned in chapter one, AE started as an organization promoting entrepreneurship early in its formation. However, such a spirit of entrepreneurship faded away because the organization

lost its focus. Entrepreneurship initiatives align with the South African Government's National Development Plan (NDP) 2030 to address high levels of poverty and unemployment, especially among the youth. Trevor Manuel, Minister in The Presidency: National Planning Commission, said at a media briefing on the plan's implementation on February 19, 2013:

> The NDP aims to eliminate poverty and reduce inequality by 2030. According to the plan, South Africa can realise these goals by drawing on the energies of its people, growing an inclusive economy, building capabilities, enhancing the state's capacity, and promoting leadership and partnerships throughout society.

The same promotion of the entrepreneurship mindset was supported by his predecessor, Jackson Mthembu, on January 3, 2020, who wrote:

> Over the next five years, the government will focus on the following seven priorities, which arise from the electoral mandate given to the governing party by the people of South Africa in May 2019.

Second, considering the high levels of unemployment SA has registered over the past decade, the AE centre has the potential to attract as many unemployed young people as possible, who are willing to learn and be mentored to contribute to society. Such an entrepreneurship initiative from a Christian organisation like AE could receive great support internally from the South African Government and externally from other stakeholders. AE could use such a platform to evangelise, expand its missiology objectives and promote social action and transformation, positively impacting people's lives in PMB.

This chapter concludes that unless black Africans are empowered to own AE, there will be no religious and social transformation in PMB because AE will always be perceived as a foreign organisation. Therefore, the sustainability and viability of AE lie in its financial policy, procedures and the strategies employed by the leaders, who need to reflect the African context of the continually changing religious and social landscape of South Africa.

Chapter five presented the data and analysis to answer the research question: What impact has AE's missiological contribution of evangelism and social action had on religious and social transformation in Pietermaritzburg PMB from 1962 to 2015? The three main themes identified

are AE's organisational structure, AE's leadership, and discerning the times or *kairos* in the changing landscape of evangelism and social action. The three themes address the three research objectives: To evaluate if AE's vision and policy promote its missional or diaconal work in PMB towards religious and social transformation among member denominations from 1962 to 2015; to identify tools to measure AE's missiological impact on evangelism and social action towards religious and social transformation in PMB; and to ascertain how AE's missional or diaconal work can become relevant in Pietermaritzburg's ever-changing socio-religious landscapes, leading to religious and social transformation in PMB.

AE's organisational structure, which is the blueprint of AE that reacts to internal and external environments, was found to have failed to provide governance and direction. The findings revealed that AE has focused on past glories instead of the current religious and social issues facing PMB and South Africa. Despite having an opportunity for change and transformation within the organisation during the 2nd Generation Project, the structure remained rigid and maintained the status quo. Instead of doing business as unusual by changing and transforming to conform to the changing landscape of evangelism and social action, AE has continued business-as-usual by maintaining the status quo without making any changes for the past decades.

Despite much technological advancement in the past 50 years and people's migration in PMB, AE has not changed its missional or diaconal work strategies. For example, AE had an opportunity to change through the 2nd Generation Project. The failure to pursue change through the 2nd Generation Project frustrated the younger generation, who did not see themselves as among those considered for future leadership. As a result, AE was left with the white-male-dominated leadership, ageing and ready to retire.

The findings reveal that AE needs to rebrand if it wants to continue its missional or diaconal work in PMB. Otherwise, it is irrelevant in its current organisational structure. Rebranding would require AE to understand the past and build on that foundation to launch new policies, procedures and structures to spur the organisation upward. African Enterprise would need to die to the past way of conducting its missional or diaconal work before it transforms into an organisation that would make a difference in PMB. Such a move would entail decolonising AE's policies, structures and structure as previously recommended. One of the examples of an organisation that has rebranded to suit the context is the Billy Graham Evangelistic Association

(BGEA). It initially focused on the salvation of souls when Billy Graham, the founder, was in charge of the organisation. However, the strategy changed when Franklin Graham, Billy's son, took over the organisation when his Dad died. John (2018:64), one of those interviewed, remarked:

> Evangelism is a vacuum-like that is unreal and, I would say, dishonest. When we were in Liberia, one of the Billy Graham movement's most prominent outlets was that compound where it was all about social action. I think that that model, the Bill Graham model of evangelism, is dishonest, and even Billy Graham's son has figured that out.

Franklin Graham found the Samaritan Purse because he realized that evangelism without social action is incomplete. After all, the two are complementary.

The findings for objective two reveal that the patriarchy has contributed to the lack of women's recognition and appointment to leadership roles in AE. African Enterprise has never had a woman as a team leader. A few assumed some leadership roles, like Dr Marylee James, who led the Development and Social Empowerment Department from 1990 to 1995 and Dawn Guinness from the UK, an evangelist and social worker, Nokukhanya Ntombela, the Bonginkosi co-leader until 1995. Most women served as supporting staff, while the white male team was involved in evangelistic campaigns composed of white males. Further, African Enterprise did not have a succession plan in its structure despite having a very vibrant youth programme called Foxfire. This study recommends that the church and Christian organisations like AE, in particular, have a role to play in educating, mentoring and empowering women who constitute a driving force in South Africa, Africa and the world. Therefore, such a radical change should form part of AE's new policy or mandate to bring up young female leaders who are willing to serve, not only by being influential in church or Christian organisations but in other sectors of society, such as politique, economy, the judiciary and others.

The findings also reveal that AE's failure to have a system to monitor and evaluate (M&E) itself has led to its missional or diaconal work declining in PMB. Monitoring and evaluation (M&E) help an organisation assess whether it is achieving its goals and objectives, as chapter five discusses, and enhances performance. Empirical evidence indicates that religion can positively impact individuals' well-being. However, "no prior comprehensive literature review

exists of the literature on faith-based social service programmes" (Ferguson et al., 2007:1). Johnson (2002:7) and McGrew and Cnaan (2006:3) state that there has been a scarcity and neglect of social sciences research for almost a century for faith-based organisations. Despite the limited knowledge from social sciences on faith-based organisations, this study recommends monitoring and evaluation (M&E) as a tool to measure the FBOs because they are accountable as stewards to the donors. Monitoring and evaluation (M&E) as a tool helps a faith-based organisation (FBO) overcome challenges while adapting to change.

Finally, the findings to answer objective three reveal that the holistic mission approach of evangelism and social action, which summarises AE's mission statement, must be implemented urgently. African Enterprise has failed to live out its mission statement of evangelising the cities of Africa through word and deed in partnership with the church because it has made evangelism AE's primary calling. For AE, social action was made to support the main priority, which is evangelism. However, the findings reveal that evangelism and social action cannot be separated because the two complement each other to bring about religious and social transformation in every context. Some scholars from Latin America have criticised the West's perpetuation of a lopsided gospel that has made a dichotomy between evangelism and social action (Padilla 1985 and 1993; Escobar 2011). At the same time, the Lausanne Congress, which represents most evangelicals, still maintains the primacy of evangelism over social action. From this argument, some evangelicals are more concerned with winning souls for heaven, which is not a false statement. However, those who commit to following Christ are not immediately taken to heaven after their conversation. The new converts remain on earth as Jesus' disciples to emulate Jesus in word and deed.

Furthermore, the findings indicate that AE has failed to contextualise its missional or diaconal work in PMB because its team members have predominantly been white. Hewitt (2012:15) argues that "contextualisation is a theological and pastoral method that studies the particular context in which events unfold." In the South African context, where black people are the majority and are in power, AE should have intentionally empowered those previously disadvantaged to be part of the organisation. Therefore, AE's theology should have been informed by the cultural experience in the context of PMB. In the new dispensation, AE should have attempted to represent the demographics of PMB, which AE has not done. The lack of contextualisation has led to a belief that AE is a white man's organisation, which does not represent the interest of black people. Therefore, based on the findings, the study recommends

contextualisation of AE's evangelism and social action strategies, which will be effective among those in PMB. One of the advantages of contextualisation is respect for humankind and the cultures of different people while also discerning other elements such as patriarchy, racism, and others that need to be challenged by the gospel, as indicated by Hewitt and Kaunda (2015:13).

The final findings to answer objective three are the *kairos*, or discerning the times, and responding with a prophetic voice. African Enterprise played a massive role during the Apartheid era when it not only challenged the status quo for the evils committed but mobilised the church to be involved in reconciliation. African Enterprise organised conferences and dialogues between those in power and those oppressed by the Apartheid regime. Such involvement made AE relevant because, at such a time, the organisation realised that God was calling AE to be a mouthpiece of the oppressed. The oppressive nature has come in different forms in the current dispensation where the rich are getting richer and the poor much poorer in PMB.

Nevertheless, there is only silence on calling the Church and Christians to challenge the current government system to think about the well-being of the poorest of the poor and offering them the fullness of life. Hewitt and Kaunda (2015:2) posit that "a quest or a search for authentic life demands critical discernment of feasible and adequate missional approaches that can facilitate and enable the people of God to realise the fullness of life."

6.4 Findings and Insights

The findings reveal that AE faces a crisis of existence and relevance in a fast-changing world. The study revealed that AE's leadership needs to change and be transformed, as it lacks discernment about when and how to be relevant to the African context. Like a grain of wheat must die to yield a harvest, AE as an organisation in its current form should die and be resurrected into a new organisation relevant to the context. The organisation, which has not been evaluated since 1992, can only make a difference in the changing landscape of evangelism and social action if it represents the demographics of PMB. The white male-led leadership needs to change and transform to bring religious and social transformation to PMB. Cassidy (1989:3) was prophetic when he quoted Jeremiah 8:20: "The harvest is past, the summer has ended, and we are not saved." Cassidy (1989:3) furthermore quotes Martin Luther King, who said, "There is such a thing in history as being too late with the right answers." It can be concluded that from the findings, these statements by Michael Cassidy and Martin Luther King

testify to the fact that AE's time came and was not fully utilised because of a lack of discernment. The summer has passed, and it may be too late to redeem AE unless it is rebranded and has new structures, strategies and policies in its missional or diaconal work.

If AE is relevant in the changing landscape of evangelism and social action, the white-dominated leadership must relinquish control, which is currently exercised by those who raise funds for the organisation. Furthermore, decision-making, which the few have made on behalf of the majority in AE, needs to change and transfer to black Africans. Harold Macmillan (1960) said:

> We have seen the awakening of national consciousness in peoples who have depended upon some other power for centuries. Fifteen years ago, this movement spread through Asia. Many countries of different races and civilisations pressed their claim to an independent national life. Today the same thing is happening in Africa, and the most striking of all the impressions I have formed since I left London a month ago is the strength of this African national consciousness. In different places, it takes different forms, but it is happening everywhere. The wind of change is blowing through this continent; whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact, and our national policies must consider it.

The winds of change mentioned by Macmillan in 1960 continue to blow in Africa. The winds of change include the realisation that "now people at the margins are claiming their key role as mission agents and affirming mission as transformation" (TTL 2013:5). Furthermore, the winds of change include a reversal of roles from the previously privileged to those marginalised, predominantly from the Global South and East. In other words, the winds of change require a paradigm shift of God's mission from a world mission and a global Church dominated by Western culture to a worldwide community with significant growth in the Global South, with many colours and a multifaceted face; from competition among Churches and missionary organisations to co-operation and unity; from a split between ecumenism and evangelism, dialogue and mission to a more united ministry with the gospel; from a focus on verbal communication to a more holistic understanding of the Gospel and Christian ministry; from a power-exercising Church to vulnerable communities and a Church among and for the poor; and from male-dominated ministries to the full involvement of women, young adults and children in the life and ministry of the Church (Edinburgh Conference Listening Group Report

2010:2). African Enterprise needs to reposition itself by intentionally indigenising in order to emancipate those who were previously disempowered. Such would entail AE developing and implementing policies that support the empowerment of black Africans left out of the mainstream decision-making. In other words, AE should be driven and led by black South African cultures and processes, which is not the case currently.

As pointed out in the previous chapter, giving out of benevolence is different from giving to add value to the welfare of a community. Most donor agencies have given to organisations like AE with strings attached. Had foreign donors given to AE or Africa to add value to the communities, poverty would have decreased. This study recommends the entrepreneurial-oriented spirit that will create AE's own funds by investing some of the funds to generate more funds for the organisation. An entrepreneurial spirit frees an organisation from the dependence syndrome that empowers the donor. The Chinese proverb says, "Give a man a fish, and he will eat for a day. Teach a man to fish, and he will eat for a lifetime." The issue is that benevolence creates a dependency syndrome while value-added initiatives build people to realise their full potential. Value-added initiatives value people who need to take ownership of their lives and destiny. People cannot be developed, but people and communities can experience religious and social transformation in PMB when empowered through value-added initiatives. African Enterprise should foster this endeavour when dealing with donors by educating them to add value to the people and not just get a tax exemption for giving a gift to the organisation.

Poverty is a global phenomenon that has affected chiefly those in the developing world. The United Nations Sustainable Development Goals that guide the post-2015 development agenda propose the eradication of extreme poverty for all people everywhere by 2030 (UN 2014; Ravallion 2016). However, Bicaba (2016:2) argues that the "best-case scenario of accelerated growth and redistribution from the ten richest per cent to 40 poorest per cent of the population, eliminating poverty by 2030 is out of SSA's reach." This study concurs with the author's views because poverty will worsen in Africa and PMB unless the indigenous people drive such initiatives in the African context, adding value. AE is a crucial organisation but works within a complex context – as a transformed organisation, it could contribute more effectively to positive change and be a catalyst for religious and social transformation. Therefore, religious and social transformation can occur if AE can change its policies to add value to its missional or diaconal work in PMB.

African Enterprise as an organisation must know the *kairos* in a rapidly changing world. The organisation started to operate in PMB when the Apartheid regime was in power, and Pietermaritzburg had 233 476 people (Zhuji World 2022). Currently, PMB is a cosmopolitan city with a population of about 914 000, and most people live in the suburbs (Zhuji World 2022). Most non-white people still live in specifically designated areas primarily determined by the colour of their skin. According to the *Daily Maverick* Newspaper 2021, Sandisiwe Shoba reported dismal service delivery and crumbling infrastructure due to corruption and maladministration. The social ills, including HIV and AIDS and crime and violence, have increased. Despite these challenges, AE has failed to be a prophetic voice at the *kairos* to sound the alarm as it did during the Apartheid regime. As a result, AE is no longer perceived as one of the leading role players in bringing religious and social transformation to PMB. One of the participants intimated that AE has no role to play because it is not adding value to the betterment of PMB.

Discerning the signs of the times (*kairos*), AE must see social challenges faced in PMB as an opportunity or a moment of truth to engage and mobilise the church in PMB by providing diaconal actions that bring hope with justice and peace in the African context. This is what the Kairos Document 1985 achieved. The document offered new insight into Biblical texts and questioned the segments of the church that either supported the apartheid system or preferred to remain silent in the face of oppressive rule and maintain the status quo. Thus, the kairos moment included the critical question of what it takes to be the church in times of crisis, reflect theologically, interpret the signs, and perform diaconal action that announces hope with justice and peace in the African context.

6.4.1 Recommendations to AE: Close Down or Overhaul the Organisation

The study recommends that AE in PMB close in its current form and reposition itself to holistically challenge social ills in the city. The primacy of evangelism over social action should be urgently addressed because the gospel is holistic. Evangelism is not about saving souls but about transforming people's lives holistically. In the context of PMB, it could mean a proper work environment, proper shelter for those who still need housing, food security for the women and children, access to clean water and electricity, job opportunities for all, especially the unemployed, making education accessible for all and equipping the church to be an agent of change in the city. African Enterprise must represent the majority of the population in PMB in the changing landscape. Therefore, the whole organisation needs an overhaul,

including the board, the leadership, and the staff members, who must represent the people in PMB and South Africa.

6.4.2 Empowering the Marginalised

The study recommends that AE intentionally embark on training by empowering those previously marginalised. Therefore, AE should have short-term and long-term plans to bring change and transformation within itself before it can transform PMB. Unless these suggestions have been adhered to, AE should close down forever because it has failed to read the signs of the times and has failed to be a change agent that brings change and transformation to PMB.

6.4.3 Community-based Evangelism

Community-based evangelism as a model of AE's ministry in the PMB context is the recommendation for AE. A community-based evangelism approach aims to empower people to own the process of evangelism and have an active discipleship programme that helps ground and nurture those who have decided to follow Christ. Such a process should train community leaders who exert much power in their communities. Once these community leaders have been trained, it would be easier to organise discipleship training for the respondents. Furthermore, one of the strengths of Africans is story-telling because Africans are an oral community. Story-telling should be encouraged and taught when sharing the gospel as we read stories in the Bible; indeed, the Jewish culture is closer to the African culture in this way. New story-telling skills should be developed when presenting the gospel because story-telling is an essential part of African culture. I still treasure fond memories of my mother, who taught valuable lessons from her stories. According to Breen (2012:1702), Jesus taught by example by employing the following trend:

- I do; you watch.

When Jesus called His disciples, he made them be apprentices who would learn by example from Him. The Scripture from Mark 3:13-14 (NIV) tells us that Jesus called His disciples so that they may be with Him before He sent them out to witness. In other words, by investing in them, Jesus wanted them to know and understand Him as their teacher or a Rabbi in Hebrew. Jesus used stories or parables with a heavenly meaning to illustrate profound and divine truths. Parables, a form of Judaism's teaching, were easily remembered and symbolic.

- I do; you help.

When the disciples had spent time with Jesus learning, he sent them out as his representatives to share the Good News they had learned from Him (Luke 10:1–16 NIV).

- You do; I help

In John 6:1–13, Jesus gave the disciples hands-on experience learning to care for others. He did not just have them sit back and watch Him meet people's needs, but He got them actively involved in ministering to the people around them.

- You do; I watch and cheer

The apprentices were qualified and equipped to replicate what their Rabbi had taught them at this stage. After having invested in His disciples for three years, they graduated by being commissioned to multiply the process of preaching and discipleship He began with them (Matthew 28:18–20). The commission is to the whole world, not the selected few, because the gospel is for the global community.

Most African cultures practice social cohesion, enhanced by community and relationships (Mbaya 2021:221). "To be human is to belong to the community, and to do so involves participating in that community's beliefs, ceremonies, rituals and festivals" (Falola 2003:55). According to Kunhiyop (2009:67), African culture holistically teaches all aspects of life. Living in a community entails that the whole community celebrates times of sorrow and times of joy. The same applies to shame and honour that brings about morality. The whole community shares these aspects of life (Kunhiyop 2009). Nkemkia (1999:172) argues, "if the community exists, then the individual exists." For example, among the Ngoni tribe of Malawi, whether there is a wedding celebration or a funeral, the whole community celebrates success and shares sorrow. Life is, therefore, lived in the community.

6.4.4 Monitoring and Evaluation (M&E)

The study is limited to AE in South Africa, based in Pietermaritzburg, where the organisation began in 1962. The study recommends a monitoring and evaluation process of AE in all ten African countries with offices and support offices that raise funds for the organisation. Monitoring and evaluation (M&E) should be part of the strategic planning for the whole organisation. One of the benefits of monitoring and evaluation is that it would help AE's leaders ascertain whether AE contributes to religious and social transformation in the countries where it has offices. Fund-raising and other related issues should also be dealt with so that black Africans lead the support offices. All the support offices in the USA, Australia, Canada and Europe are led by white people who do not understand Africa. Africa is a very complex

and dynamic continent with many different cultures and unique processes that differ from what is found on other continents.

6.4.5 Human Resource and Conflict Resolution

The study recommends that AE have a Human Resources Department to deal with staff-related issues. Establishing a Human Resource Department would help develop a conflict resolution procedure as a tool for handling conflicts in the organization. Developing policies and procedures to address conflict would align with AE's organisational goals and culture. The advantages of such policies and procedures are: that they help resolve conflicts quickly and relatively; they improve communication and understanding between employees and leaders; and they create a peaceful working environment (Mihaylova (2021:16). According to Society for Human Resource Management (SHRM 2021), the Human Resource Department is an integral part of the leadership, which develops and implements conflict resolution policies and procedures to manage conflict. SHRM (2021) writes that Human Resources must train the employees in handling conflict resolution in a workplace because conflict is inevitable.

6.4.6 Social Transformation

Linthicum (1991:21-25) outlines three characteristics of an FBO or Christian mission that can transform the city or community it targets. First, the FBO or Christian mission has to be in the city. This means that the initiative should be physically present in that community. Second, it should have a sense of belonging to that city. It must also share the same concerns as the city.

Furthermore, the mission must incarnate by becoming "flesh and bone of the people's bone" as equal partners with the city authorities and other stakeholders in addressing its social challenges. While AE has physically been in PMB, it has not entirely concerned itself with the social and economic challenges faced by the PMB society. Instead, AE has solely focussed on spiritual needs through some of its evangelistic initiatives. Therefore, AE's missional and diaconal work of evangelism and social action must involve social transformation before it can be an agent of the holistic transformation of PMB. Such a transformation process should entail the entire organisation's overhaul, which must occur at all levels, including the board, leadership and staff members. Without such an overall transformation, the organisation's good intentions as an agent of transformation through its missional or diaconal work in PMB will render itself ineffective and irrelevant.

6.4.7 Artificial Intelligence or Fourth Industrial Revolution (4IR)

We live in a world where Information and Communication Technologies (ICT) is exponentially growing. For example, the MyBroadband staff writer wrote on April 6, 2014, that South Africa first introduced a cell phone in 1994. Before 1994, few could afford a mobile phone because it was too costly. Instead, the landline was mainly used to communicate with one another. However, the introduction of cell phone technology has revolutionised how we communicate in South Africa and is accessible to many in South Africa. Ceci states that 62.93% are cell phone users in South Africa. In other words, not only has cell phone technology usage increased as the primary means to communicate with one another, but the mobile phone has brought more possibilities to South Africa, including telephone backing, cheaper communication with locals and internationals through WhatsApp and Instagram, to mention a few.

Currently, ICT has introduced Artificial Intelligence or the Fourth Industrial Revolution (4IR) due to its advancement in technology in the world. Klaus Schwab (2016b), the director and founder of the World Economic Forum, first coined the emerging context as the Fourth Industrial Revolution (4IR) during the economic forum meeting in Switzerland. Schwab (2016a:5) defines 4IR as "a culmination of emerging technologies fusion into the physical and biological worlds, the likes of which has not been seen before" because it will affect all emerging societies. He further states that "the lines between the physical, digital and biological spheres" will be unclear (Schwab 2016a:5).

However, Baron (2020:2) explains that "missiology has not adequately responded to the challenges that such a context would pose to the South African society in terms of missiological research." Van der Berg (2020:10) asserts that there is no dialogue between theology and 4IR. However, this study recommends that AE embrace 4IR as a tool in its policies and strategies to further evangelism, social action and transformation. 4IR technology will enhance AE's missional or diaconal work, although it should not fully replace the human role because human beings are not robots. However, this study cautions about using 4IR wisely in its policies and strategies because Nandram (2019) argues that the Fourth Industrial Revolution (4IR) needs people who know how to drive technology in a more holistic way integratively intelligent. It also requires rebuilding the narrative of who we are and why we exist as human beings. Spirituality is at the heart of both of these needs. In other words, AE should be cautious to avoid discrimination because of the South African history while using 4IR. Furthermore, the

focus of 4IR should be on advancing humanity through inclusive praxis to experience the fullness of life for all. Kaunda and Hewitt (2015:3) argue:

> The *missio Dei* exists to facilitate the fullness of life for all creation. The mission is always a dialogic and inclusive praxis because all human beings are in the process of becoming human. This is what the phrase — together towards life is understood to mean. It affirms the singularity of life in which all human beings, regardless of socio-political, religious and economic status, are invited to participate.

6.4.8 Some of the Theological Frameworks to Analyse Mission-oriented Evangelical and Ecumenical Bodies such as AE

The thesis suggests some theological frameworks which can be used to analyse such bodies as AE. Such frameworks can help to push the agenda further on how mission and evangelical theology can be presented in such organisations and the role that race plays in organisations such as AE and others. Even though the following theories are old, their application and relevance are different, enhancing this study.

The first one is the theology of collaboration

The term collaboration in the English Dictionary means "the action of working with someone to produce something." Uzukwu (2019:188) defines collaboration as:

> Acknowledging and appreciating the importance and contributions of diversities in family building, religious and social communities, and society. Collaboration is about co-responsibility, co-creation, co-admonition, co-solidarity, co-leadership, complementarity, and, most importantly, giving women and people with disability more opportunities to represent and participate in missionary and social activities. With so much division in our society (class division, status, ethnicism, religion and gender), negative biases, prejudices, marginalisation and acrimony hinder our achieving our common goal.

The African Enterprise's Mission Statement states: To evangelise the cities of Africa through Word and Deed in partnership with the Church. In other words, the AE's evangelism through word and deed has to be done in collaboration with other partners for its missional or diaconal work to be effective. As was pointed out on the literature review page 113, AE has had little or no collaboration with organisations such Sinamulando or Ujamaa, PACSA or KZNCC to address the social problems in PMB. As mentioned, the theology of collaboration with such organisations could have helped to address the social

challenges faced in PMB, such as homelessness, gender-based violence, HIV and AIDS, and unemployment, to mention a few. The mentioned organisations have acquired the expertise which AE does not have. These organisations work in PMB, where AE is based. Therefore, AE's missional or diaconal work could have been enhanced and become fully holistic with contributions of diversities if AE had collaborated with such organisations in PMB.

Secondly, in South Africa, the prosperity gospel is growing exponentially and is receiving much attention from researchers (Anderson 1987; Gbote & Kgatla 2014; Niemandt 2017). According to Gifford (2004:172), the complex and diverse prosperity gospel is defined as:

> More significant than motivation in bringing about success is a theology called the prosperity gospel, faith gospel, or the health and wealth gospel, according to which a Christian (through Christ's sacrifice on the cross) is already healthy and wealthy. All they must do to take possession of health and wealth is to claim possession.

Even though the prosperity gospel preachers, predominantly from the USA, can inspire and motivate, they deny the hearer a desire and passion for social justice, structural transformation and overcoming the evils of capitalism (Methula 2017:6).

The collaboration of AE in its missional or diaconal work with the mainline and traditional Pentecostal churches could have helped promote sound teaching in PMB. The prosperity gospel preachers are filling in the gap to propagate their gospel by taking advantage of poverty and a lack of sound, balanced, holistic teaching in PMB.

The second is the theology of reconstruction and empowerment
The Kenyan theologian and writer J. N. K. Mugambi first heralded the African reconstruction theology (ATOR) (Mugambi 1995:xv). Mugambi's reconstruction theology was based on the Biblical narrative of rebuilding the walls of Jerusalem during the time of Nehemiah in the Bible. Mugambi (1995) wrote:

> African walls must now be reconstructed towards inclusivity as opposed to exclusivity. They are proactive rather than reactive; complementary rather than competitive; integrative rather than disintegrative; programme-driven rather than project-driven; people-centred rather than institution-centred; deed-oriented rather than word-oriented; participatory rather than autocratic; regenerative rather than degenerative; future-sensitive rather than past-sensitive; co-operative rather than confrontational; consultative rather than impositional.

Gathogo (2008:50) explains that the theology of reconstruction advocated not only for the end of neocolonialism but for a "free-colonial African worldview" that was liberty from all forms of oppression. In other words, Gathogo meant experiencing an African renaissance characterised by "renewal, rebuilding, rebirth and development." Mugambi (1995:128) advocated for the reconstruction of Africa's ruined walls "against racism, colonial domination and ideological branding", which continues to flourish even today. Maluleke (1994:247) criticises the theology of reconstruction by saying that the proposal for a shift from "resistance" to "reconstruction" must be understood within the context of a sustained rejection of black and African theologies of liberation by liberal theologians. I agree with Gathogo (2008:31) that many African theologians fought against Apartheid in their capacity. In this case, as Gathogo explains, "some proponents of a theology of reconstruction such as Jesse Mugambi were not only practitioners of liberation theology but even published on it."

The theology of construction enhances the theology of collaboration. In PMB, there is a need for the theology of reconstruction and reconciliation. The reconstruction theology would instil the practical reconstruction of human institutions to bring about social change and economic transformation in the light of Jesus' message of love, justice, peace and reconciliation in PMB. The race issue is still very active in our communities, and the lack of empowering the poor and the marginalised are very prominent in our communities. African Enterprise could play a significant role in rolling out the theology of reconstruction by being a facilitator to bridge the racial divide among the race groups because AE is an ecumenical and interacial organisation. African Enterprise's missional or diaconal work would also facilitate inter-faith, interreligious and theological dialogue of life in PMB to address the socio-economic challenges in PMB.

The third is the theology of Ubuntu

The theology of Ubuntu encapsulates all the theologies mentioned because it provides a theological framework that is not only Biblical but African. As a theological framework, it affirms what the Bible says:

> Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. (Ac 4:32–35).

The theology of Ubuntu promotes the spirit of humanity because it holds humans and organisations like AE accountable to the Biblical truth that we are accountable to each other. Membe-Matale (2015:274)

says, "Ubuntu gives human beings their dignity and humanity." In other words, Ubuntu becomes the people's language in recognising that we owe each other humanity and well-being.

African Enterprise's missional or diaconal work would be more effective if it embraced the African philosophical theology of Ubuntu because of the following five reasons, according to Mashau and Kgatle (2019:6):

a. The theology of life

Dube (2016:3) posits that relationality and respect for humanity are explicit in the understanding that there cannot be human life fulfilment unless it is lived within a web of interactions with others. In other words, life's satisfaction comes when serving others for the common good in the spirit of Ubuntu.

b. The theology of care

True identity and humanity can only be in community. Nyengele (2014:10) adds that when one gains happiness from social support, they also gain happiness by providing support and care to others.

c. The third is the theology of solidarity

Nyengele (2014:19) explains that Ubuntu, as a worldview phenomenon, advocates for a profound sense of group solidarity and emphasises that our true human potential is realised in partnership with others. Khomba (2022:242) further argues that in a hostile environment, it is only through community solidarity that social ills can be survived because of the community's brotherly and sisterly concern, cooperation, care and sharing. Social ills include hunger, isolation, deprivation, poverty, gender-based violence, HIV and AIDS, unemployment, and emerging challenges.

d. The theology of economic justice

Dreyer (2015:201) writes that economic justice is the importance of equality, distribution and fair shares, the will to live together, dealing with plurality, the role of power, and most crucial, justice, as the indispensable conditions for living together. African Enterprise, with its partners, would facilitate economic justice if it collaborated with them.

e. The theology of hope and accomplishment

According to Mashau (2014:7), the theology of hope and accompaniment should consider the context in which the people live, meaning the poor and the marginalised.

The above-listed theologies holistically would help AE in its missional and diaconal work because it is an organisation that operates in Africa. Therefore, at the Kairos, it needs to discern the needs of Africans in the African context and, together with other partners, find ways to mitigate them. Adapting the

theology of Ubuntu will help AE correct the past wrong strategies of evangelism without social action. As a result, AE will be relevant in the context of PMB. Furthermore, the theology of Ubuntu will help promote social transformation in PMB because the concept holds humanity accountable to one another. In other words, the theology of Ubuntu, which can be equated to the Biblical command to love one's neighbour as oneself (Mark 12:30)[i], will prioritise the marginalised interests.

AE and any other Christian organisation need to adopt the three theories because they complement each other and are critical to evangelism and social action. From these theories, AE is used as a model to prevent other organisations from avoiding the same occurrence so that they are relevant and effective in their missional and diaconal work.

6.5 New Knowlwdge

    a. The study is significant because it brings out a unique contribution to the leadership struggles in South Africa, especially within the framework of the racial divide. The issue of leadership as it relates to missiology is rarely presented from a theological perspective. Yet, throughout human history, religions have had to wrestle with leadership issues.

    b. At the ecclesial level, there is a lot of dialogue between churches on leadership. Yet, these dialogues are rarely extended to bodies such as AE that find themselves between ecclesia and Faith-based Organisations.

    c. No such academic study has been conducted on AE for the past six decades it has existed.

6.6 Limitations

The study would have been enhanced had I combined qualitative and quantitative research. However, the lack of finances prevented the researcher from travelling to the ten African countries where AE has a presence in Africa, including visiting the Support Offices that fund AE. The lack of funds also prevented the researcher from interviewing church leaders and ordinary people in South Africa who know AE.

6.6 Suggestions for Future Research

A crucial area of future research related to the recommendations above is to explore how ex-staff members felt they were treated within AE and how this relates theologically and practically to the effectiveness of AE's mission.

Further research should include AE's monitoring and evaluation (M&E) process, including the International Support Offices that raise funds for the organisation and the National Offices in Africa that fulfil AE's missional or diaconal work.

6.7 Conclusion

The study concludes by stating that AE is in decline and must rebrand as an organisation that holistically meets the current religious and social issues in PMB. In other words, AE needs to die and start afresh as an organisation that brings fullness of life to all in PMB. Therefore, AE's leadership must transform within its ranks for the organisation to be theologically relevant in meeting PMB's religious and social needs. Such transformation would mean intentionally employing women in leadership positions and empowering young people to take leadership roles. It would also mean addressing the issue of patriarchy so that AE represents all genders in its structures. African Enterprise cannot afford to do "business as usual." Change and transformation are inevitable. African Enterprise can transform itself by training all the organisation's stakeholders in the changing landscape of evangelism and social action in PMB. Such training should also focus on donors who need to learn to give not out of benevolence but to add value to PMB communities. It has been argued that benevolent giving benefits the donors who prescribe how their money will be used. However, giving to add value means changing and transforming the systems that keep the marginalised poor religiously and socially. Unless AE changes its missional or diaconal approach to holistic ministry and contextualisation, it will remain ineffective and inefficient. It will eventually be replaced by another organisation that recognises the times. Therefore, evangelism and social action need to be conducted responsibly within a needy world that challenges Christians and organisations to speak the gospel in dire need.

However, AE should be commended for having a clear vision, as mentioned in chapter one, to evangelise the cities of Africa holistically. As mentioned, AE played a significant role from the 1980s to the early 2000s when a holistic approach to evangelism and social action became integral to AE's missional and diaconal work. AE positioned itself as a champion to bring the church to PMB and South Africa. The AE centre in PMB was fully utilized for training and empowering the clergy and the laity, the young and the old in evangelism and social transformation. As a result, the church in PMB and South Africa acknowledged AE as an agent of change and transformation.

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APPENDIX 1 – Informed Consent Form

Introduction

My full name is Songelwayo Walter Chibambo. I am a PhD registered student at the School of Religion Philosophy and Classics at the University of KwaZulu-Natal (UKZN). The main focus of my study is to critically examine the African Enterprise's contribution of the missional or diaconal work of evangelism and social action towards religious and social transformation in Pietermaritzburg.

The Study and its Purpose

The proposed topic of my study is: "A Critical Examination of the contribution of African Enterprise's Evangelism and Social Action towards Religious and Social Transformation in Pietermaritzburg from 1962–2015". It is a prerequisite of UKZN for students to conduct such a study as an academic requirement and write up a thesis based on the findings to attain such a degree. This study aims to examine whether AE's missional or diaconal work has impacted Pietermaritzburg to bring about religious and social transformation. The study also intends to ascertain whether African Enterprise had discerned the kairos in these changing times when South Africa changed from Apartheid to a democratic society in its missional or diaconal work. In other words, to ascertain whether AE had transformed to represent the current demographics in PMB.

The following is the procedure I will follow in order to get your involvement before you consent to your participation in this study:

1. Informed Consent Signed

You will be required to consent to the interview by signing the consent form to indicate that you want to be involved in the interviews. By signing, you agree that the interview process has been explained to you and that you agree to participate.

2. Voluntary Participation

This study is entirely voluntary participation based on your willingness to be involved. In addition, your participation will add value to the study because of your unique involvement and participation.

3. Privacy and Confidentiality

I want to assure you that the information you will provide will be kept confidentially, and your name will remain anonymous. For future article publications, the study will confidentially ensure that your identification remains private and confidential, to ensure that your rights have not been infringed upon, but honoured.

4. Risk Factor

The confidential information and data will be kept safe and will not negatively effect you. Be assured that the data and information provided will be disposed of, once the University of KwaZulu-Natal has passed the thesis.

5. Potential Benefits

There is no monetary promise or gifts in your participation in this study that will make an academic and theological contribution to missiology. A final copy of the study will be presented to you and AE as a learning tool in its missional or diaconal work in PMB and other offices where AE operates after passing the thesis.

For any inquiry, you may contact:

Research Student Number: 213574504

Mr Songelwayo Walter Chibambo
PhD Candidate
School of Religion Philosophy and Classics
University of KwaZulu-Natal, Pietermaritzburg
Email: schibambo@gmail.com **or** 213574504@ukzn.ac.za
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South Africa.

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     : moyoh.elcz@gmail.com

6. Agreement to participate or Consent Form

I …………………………………………………. confirm that I have been informed about the study entitled, "A Critical Examination of the contribution of African Enterprise's evangelism and social action towards religious and social transformation in Pietermaritzburg from 1962–2015" by Songelwayo Walter Chibambo. I understand the study's purpose and procedure, and I am willing to participate in the study.

- ☐ At this moment, I agree to be audio-recorded.
- ☐ At this moment, I do not want to be audio-recorded.

_____   _____

 Name of the participant   Signature of participant

_____

Date

APPENDIX 2 – Interview Questions – AE Founder Michael Cassidy

Name……………………………………… Date: …………………..

1. How do you describe the impact of AE's evangelism and social action's impact on religious and social action transformation in Pietermaritzburg?

2. In your view, how effective has AE been in bringing about religious and social action transformation in PMB?

3. How has this religious and social action transformation come about?

4. AE has existed for five decades. What challenges does AE face to fulfil its mission of evangelism and social action for religious and social action transformation in Pietermaritzburg?

5. How does AE overcome the identified challenges encountered?

6. How and where does AE get its support to fulfil its missional or diaconal work?

7. In your opinion, how well does AE follow the new missional trends in its missional or diaconal work for religious and social action transformation?

8. Can you describe some of these trends?

9. What would you change if you were to start AE again?

APPENDIX 3 – Interview Questions Local Church Leaders in PMB

Name……………………………… (Optional)……Date: ………………………………

Name of church..

1. How do you describe your role with AE regarding AE's missional work in PMB?

2. How can you describe AE's missional or diaconal evangelism and social action work in PMB?

3. What is the working relationship among AE, clergy and laity in PMB regarding its missional work in PMB?

4. Please describe any impact AE has made in PMB concerning its missional or diaconal work of evangelism and social action in PMB?

5. Would you please explain AE's missional or diaconal work in evangelism and social action in PMB?

6. What are AE's evangelism and social action programmes in PMB that you are aware of?

7. What challenges does AE face in PMB while fulfilling its missional or diaconal work mandate?

8. What would you propose as an effective way to address the identified challenges?

9. What are your perceptions of AE's missional work in evangelism and social action in PMB?

10. What is the reason for your answer to question 9?

11. What would be your theological understanding and interpretation of evangelism and social action for religious and social action transformation in PMB?

12. Do you have other comments or recommendations you would like to make regarding AE's missional work in PMB?

Name…………………………… (Optional)   Date:……………………………

Name of church..

1. How long have you worked for AE?
2. What is your position in AE?
3. What does it mean for you to be a staff member of AE?
4. How do you understand your role as a member of AE?
5. How is AE fulfilling its missional or diaconal evangelism and social action for religious and social action transformation in PMB?
6. What are your reasons for your answer to question number 6?
7. How can you describe AE's position in its missional evangelism and social transformation for religious and social action in PMB?
8. What challenges does AE face to fulfil its missional evangelism and social action work in PMB?
9. How does AE overcome the identified challenges encountered?
10. Do you think AE understands the new missional trends in evangelism and social for religious and social action transformation?
11. Can you please describe what these new trends are?
12. What evangelism and social action programmes does AE currently have in PMB?
13. How vital are evangelism and social action to AE?
14. What would you like to see AE doing effectively in its missional work of evangelism and social action for religious and social action transformation?
15. What have you observed as the strengths of AE's missional evangelism and social action work?
16. What weaknesses have you observed in AE's missional evangelism and social action work?
17. How can these weaknesses be overcome?
18. What suggestions would you recommend to AE in its missional evangelism and social action work?
19. Do you have other comments or recommendations you would like to make regarding AE's missional work in PMB?

APPENDIX 5 – Interview Questions AE Retired Members of Staff

Name………………………… (Optional)……Date: ………………………………

Name of church..

1. For how long were you involved with AE's missional work?

2. What was your position in AE?

3. How did you understand your role as a member of AE?

4. How do you think AE is fulfilling its missional work of evangelism and social action for religious and social action transformation in PMB?

5. How do you feel about AE's current position concerning its missional impact of evangelism and social action for religious and social action transformation?

6. What challenges does AE face in fulfilling its missional or diaconal work of evangelism and social action for religious and social action transformation?

7. How does AE overcome the identified challenges encountered?

8. Describe whether AE understands the new missional trends in evangelism and social action.

9. How can you describe AE fulfilling its missional evangelism and social action work?

10. What challenges is AE facing in fulfilling its missional evangelism and social action work?

11. What is your advice to AE to be more effective in its missional work in evangelism and social action for religious and social action transformation?

12. Do you have other comments or recommendations you would like to make regarding AE's missional work in PMB?

APPENDIX 6 – Interview Questions – AE Board Members

Name…………………………… (Optional)……Date: …………………………………

Name of church...

1. What is the role of the AE Board concerning AE's missional or diaconal work?

2. Could you describe what you understand to be the missional work of AE?

3. AE has existed for 54 years from its inception in PMB. What impact has AE made in its missional work in PMB?

4. What current evangelism and social action programmes does AE have in PMB?

5. What would be your theological understanding and interpretation of evangelism and social action for religious and social action transformation in PMB?

6. What challenges does AE face in PMB while fulfilling its missional mandate in PMB?

7. What would you propose is an effective way to address the identified challenges?

8. Do you think AE fulfils its spiritual and social mission for religious and social action transformation?

9. What are your reasons for your answer to question number eight?

10. Do you think AE understands the new missional religious and social action socio-spiritual transformation trends?

11. If yes, can you describe them?

12. Can you describe any ways that can contribute and assist AE in finding ways to be more effective in religious and social action transformation?

13. Do you have other comments or recommendations you would like to make regarding AE's missional work in PMB?

APPENDIX 7 – Interview Questions – Contrary Voices in the Data Sample to Put AE in Context

Name……………………………… (Optional)……Date: ………………………………

Name of church..

1. For how long have you known AE?
2. Could you describe what you understand to be the missional work of AE?
3. AE has existed for 54 years from its inception in PMB. What impact has AE made in its missional work in PMB?
4. What current programmes does AE have in evangelism and social action in PMB?
5. How would your theological understanding and interpretation of evangelism and social action lead to the transformation of religious and social action in PMB?
6. What challenges does AE face in PMB while fulfilling its missional work in PMB?
7. What would you propose is an effective way to deal with the identified challenges?
8. Do you think AE is fulfilling its missional evangelism and social action work?
9. What are your reasons for your answer to question number eight?
10. Do you think AE understands the new missional trends in evangelism and social action for religious and social action transformation?
11. If yes, can you describe them?
12. Can you describe any ways that can contribute and assist AE in finding new ways to be more effective in religious and social action transformation?
13. Do you have other comments or recommendations you would like to make regarding AE's missional work in PMB?

APPENDIX 8 – Ethical Clearance

**UNIVERSITY OF
KWAZULU-NATAL**

**I NYUVESI
YAKWAZULU.NATALI**
27 May 2016

Mr Songelwayo WY Chibambo 213574504
School of Religion, Philosophy & Classics Pietermaritzburg Campus

Dear Mr Chibambo

Protocol reference number: HSS/0292/016D

Project title: A missiological examination of African Enterprise's impact leading to the transformative socio-spirituality work in Pietermaritzburg — South Africa from 1994 — 2015.

Expedited Approval

In response to your application dated 22 March 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application, and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol, i.e. Questionnaire/interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods, must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the discipline/department for five years.

The ethical clearance certificate is only valid for three years from the issue date. After that, Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.
Yours faithfully

....
Dr Shamila Naidoo (Deputy Chair)
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cc Supervisor: Dr Anders Goranzon & Dr Herbert Moyo cc Academic Leader Research: Professor P Denis cc School Administrator: Mrs C Murugan

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Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
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APPENDIX 9 – Amendment Application

UNIVERSITY OF
KWAZULU-NATAL ™
INYUVESI
YAKWAZULU-NATALI

24 June 2022

Songelwayo WY Chibambo 213574504
School of Religion, Philosophy & Classics
Pietermaritzburg Campus

Dear SWY Chibambo

Protocol reference number: HSS/0292/016D
Project title: A missiological examination of African Enterprise's impact leading to the transformative socio-spirituality work in Pietermaritzburg – South Africa from 1994 – 2015.
Amended title: A critical examination of the contribution of african enterprise's evangelism and social action towards religious and social transformation in Pietermaritzburg, 1962 - 2015

Approval Notification – Amendment Application

This letter serves to notify you that your application and request for an amendment received on 24 June 2022 has now been approved as follows:

- Change in title

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. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

Best wishes for the successful completion of your research protocol.

Yours faithfully

....
Professor Dipane Hlalele (Chair)

/dd