

**An Evaluation of Job Creation Programs in
Alexandra Township by Two Sandton-Based
Churches in Light of 2 Corinthians 8**

By

Alef Meulenberg

A thesis submitted for the degree of

Master of Theology


at the South African Theological Seminary

August 2022

Supervisor: Dr Shaun Joynt

Declaration

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has been fully prepared and written by me. This paper has not been submitted to any other institution for a degree. To the best of my knowledge, all sources for this thesis have been referenced accordingly and have therefore been duly acknowledged.



Signed: Alef Michel Meulenberg

Date:

Table of Contents

List of Tables and Figures	vi
List of Abbreviations and Acronyms	vi
List of Key Words and Terms	ix
Summary	1
Acknowledgements	2
1. Introduction	3
1.1. Background of the study	3
1.2. Literature review	6
1.3. Problem statement	10
1.4. Hypothesis	11
1.5. Research questions	11
1.5.1. <i>Main research question</i>	11
1.6. Purpose of the study	12
1.7. Delimitations	12
1.8. Research methodology	13
2. What Programs Relating to Job Creation Are Currently Implemented by Rivers Church and Rosebank Union Church in Alexandra Township?	16
2.1. History	17
2.1.1. History of Alexandra	18
2.1.2. History of Sandton	22
2.2. South Africa 2022	23
2.2.1. Social and economic	23
2.2.2. Poverty	25
2.2.3. Unemployment	26
2.3. Alexandra and Sandton 2022	26
2.3.1. Alexandra	27
2.3.2. Sandton	30
2.4. Churches in Sandton 2022	32
2.4.1. Rosebank Union Church	32
2.4.2. Rivers Church	33
2.5. Job creation (2021)	34

3. Why Are Rivers Church and Rosebank Union Church Focusing on Job Creation Programs in Alexandra Township?.....	36
3.1. Apartheid.....	37
3.1.1. Legacy of apartheid.....	37
3.1.2. The role of the church during apartheid.....	39
3.2. Economy	45
3.2.1. Lack of innovation.....	46
3.2.2. State Owned Enterprises	48
3.3. Policies.....	50
3.3.1. Ease of doing business	50
3.3.2. Land reform.....	51
3.3.3. Education	53
3.3.4. B-BBEE.....	55
4. How Does 2 Corinthians 8 and 9 Inform the Contemporary Church’s Role with Regards to Job Creation?	59
4.1. Intradisciplinary dialogue	60
4.1.1. Systematic theology – poverty.....	60
4.1.2. New Testament Exegesis – 2 Corinthians 8 and 9.....	64
4.1.3. Paul’s theological message in 2 Corinthians 8 and 9	74
4.1.4. Ecclesiology – Church and poverty.....	84
4.1.5. Missiology – qualitative research outcomes.....	87
4.2. Multidisciplinary dialogue.....	93
1.2.1. History: Socio-economic context in the first century	93
1.2.2. Economics	95
5. What Strategies can Rivers Church and Rosebank Union Church Adopt to Further Their Praxis of Job Creation in the Alexandra Township?	100
5.1. Introduction.....	100
5.2. Current Praxis.....	100
5.2.1. Rivers Church.....	101
5.2.2. Rosebank Union Church.....	103
5.3. Desired praxis goals	106
5.3.1. Rivers Church.....	106
5.3.2. Rosebank Union Church.....	107
5.4. Strategies and activities towards desired praxis.....	109

5.4.1. Rivers Church	109
5.4.2. Rosebank Union Church	111
6. Conclusion	113
6.1. Findings and Recommendations	113
6.2. Conclusion	117
Bibliography	120

List of Tables and Figures

Figures

Figure 1: Alexandra compartmentalised in different parts (Nyapokoto 2014:44).	28
Figure 2: Market Creating Innovations	97

Tables

Table 1: Density figures of Alexandra Township.	21
Table 2: Economic growth: Poor countries from 1960s to 2015	47
Table 3: Different Levels of BBBEE	56
Table 4: Five elements contributing to an organisation's BBBEE score	56
Table 5: Four first century models pertaining to poverty.....	64
Table 6: The Church's mandate to address socio-economic challenges.....	86
Table 7: Poverty scale for a large city in the Roman Empire.....	94

List of Abbreviations and Acronyms

1. ANC	African National Congress
2. ARP	Alexandra Renewal Project
3. Bantu Education	Separate inferior education system for black students
4. B-BBEE	Broad-Based Black Economic Empowerment
5. BK	Belydende Kring
6. CBD	Central Business District
7. CEO	Chief Executive Officer
8. DRC	Dutch Reformed Church
9. DRCA	Dutch Reformed Church in Africa
10. DRMC	Dutch Reformed Missions Church
11. ESKOM	Electricity Supply Commission
12. ESV	English Standard Version
13. EWC	Expropriation Without Compensation
14. GBV	Gender Based Violence
15. GDP	Gross Domestic Product
16. Gini Index	Measure of the distribution of income across a population
17. HIV	Human Immunodeficiency Virus
18. ICT	Information Communication Technology
19. JBC	Johannesburg Bible College
20. NIV	New International Version
21. NPO	Non-Profit Organisation
22. NGO	Non-Governmental Organisation
23. OBE	Outcomes Based Education
24. OVC	Orphaned and Vulnerable Children
25. PS	Poverty Scale
26. RUC	Rosebank Union Church
27. SA	South Africa
28. SACC	South African Council of Churches
29. SASSA	South African Social Security Agency
30. SMME	Small Medium and Micro Enterprises
31. SOE	State Owned Enterprises

- 32. TDNT Theological Dictionary of the New Testament
- 33. TDOT Theological Dictionary of the Old Testament
- 34. UN United Nations
- 35. USD United States Dollar

List of Key Words and Terms

1. Alexandra
2. Apartheid
3. Church
4. Education
5. Greco-Roman
6. Fanon
7. Fellowship
8. Jerusalem Collection
9. Job Creation
10. Manna Economy
11. Market Creating Innovation
12. Osmer
13. Non-Profit Organisations
14. Paul
15. Practical Theology
16. Poverty
17. Rays of Hope
18. Restitution
19. Rivers Church
20. Rivers Foundation
21. Rosebank Union Church
22. Sandton
23. Second Corinthians
24. Socio-economic Inequality
25. Unemployment

Summary

This research study was undertaken to determine what the appropriate contemporary response was for Sandton-based churches in light of Paul's challenge to the Corinthian church in 2 Corinthians 8 and 9, where he asks them to contribute to the Jerusalem collection. While Paul uses a monetary collection in support of the poor in Jerusalem, churches in Sandton can mainly assist the poor in Alexandra by being involved with job creation programs.

South Africa is the most economic unequal country in the world and the relationship between Alexandra and Sandton provide for a microcosm of this inequality. The apostle Paul urges his congregations to contribute towards a clear need amongst the poor in Jerusalem with the following aims (1) to alleviate poverty and (2) to create fellowship across racial and social lines. Within the current context relating to both economic and socio-economic inequality, combined with significant racial tensions, the most effective way to alleviate poverty is for Sandton based churches to participate in job creation programs in neighbouring township communities.

The two churches that participated in this research study, namely, Rivers Church and Rosebank Union Church, have long-standing initiatives in Alexandra township. These interventions include several current job creation programs that are operated with limited success. One outcome of this research study is that both churches adopt a job creation methodology called *Market Creating Innovations*, where through innovation, complex and expensive products and services are simplified and therefore offered at a cheaper rate. This process makes products and services accessible to a larger quantity of people.

Within the framework of Osmer's practical theological reflection qualitative research was undertaken to determine what strategies and methodologies can be adopted by both churches to participate in job creation programs in Alexandra. Current stakeholders, participants of programs, and industry experts were interviewed, the selected biblical text analysed, and social sciences consulted, to provide a sustainable recommendation to both churches.

Acknowledgements

More than a few people and organisations deserve acknowledgement and my appreciation because of their input to make this thesis possible. Without their assistance, guidance, and support this thesis would not have materialised.

Firstly, I want to thank the two participating churches, Rosebank Union Church and Rivers Church, who through their foundations, Rivers Foundation and Rays of Hope, have proven to be an excellent example of what Sandton based churches are currently doing in Alexandra. Their compassion towards the poor in Alexandra is inspiring and the work they do in the community is relevant and helpful. I would also like to thank all interviewees who participated in this research study. They have not only given great advice regarding job creation programs in the townships; they have also been significantly vulnerable in sharing their own stories and why they are passionate about job creation programs in Alexandra.

I would also like to offer special thanks to Dr Shaun Joynt, who did not start this journey with me, but jumped in as a supervisor and since working with him the research study immediately took shape. I have appreciated his expertise in practical theology and in general the uplifting conversations about the thesis and theology. He has been an absolutely fantastic supervisor.

My daughter Imani was born just before I started working on my master's degree. Seeing her grow up has been an incredible inspiration, both from a personal and theological point of view. Seeing a child born and develop into a very opinionated toddler added to my faith in Christ. Last but definitely not least, I want to thank Nancy, my wife. You have been a rock of stability whilst working on your own PhD and you have sacrificed a lot of your personal time for me to finish this thesis. You are by far the better academic in the family and I'm truly thankful to you.

Alef Meulenberg

Johannesburg 2022

1. Introduction

1.1. Background of the study

The World Economic Forum (Hutt 2016) lists economic inequality as “the unequal distribution of income and opportunities between different groups in society” (World of Labour 2020) and financial exclusion as having no- or limited access to financial services (Finca Canada 2020), as two of ten major challenges the world faces today. From a statistical point of view approximately 40% of the world’s population lives on less than USD2 per day, most of whom live in Africa (Platt 2010:108-111), making socio-economic inequality still one of the most pressing challenges that face the African continent (Nangula 2014:237-239). With reference to South Africa, financial exclusion has increased by 11% between 2011 and 2015, currently 30.4 million people are financially excluded and live beneath the poverty line (Koko 2019). This number is attributed to a significant increase in unemployment to 34,9% during the third quarter of 2021 (Stats SA 2021). This challenge of economic inequality and financial exclusion creates an opportunity for churches to be involved in job creation programs that enable people who are currently excluded from economic activity to participate in the economy through employment or self-employment.

At the same time, South Africa is currently in a post-apartheid period of reconciliation between people of different racial, social, and cultural backgrounds with financial exclusion and social classism still correlated with race in a South African context (Nyapokoto 2014:iii). There are significant similarities between the tension that defined the relationship between Jews and Gentiles in Paul’s day and between predominantly white and black African congregations in the contemporary South African context (Bowers du Toit and Nkomo 2014:1-5). In South Africa, this is historically mainly attributed to the apartheid regime and partly to the negative role of the Dutch Reformed Church’s contribution to the implementation of that regime. Informed by the above, wealthy, predominantly white, churches are implementing programs in townships and rural areas as a form of restitution between races in South Africa (Bowers du Toit and Nkomo 2014:5-8). In Paul’s time, between 50 and 67 AD, socio-economic inequality, financial exclusion, and racial divisions were significant challenges within the context of his ministry, both within the church and in society at large (Friesen 2004:347). When it comes to financial exclusion, the Lord’s Prayer for daily bread was often a literal

need for people and so also for followers of Christ. Comparatively to the need for reconciliation between races in South Africa, there was a similar need for unity and collaboration between Jews and Gentiles in the network of churches led by the apostle Paul (Ogereau 2012:360-378). The tension that existed between Jews and Gentiles was intensified by the Jewish leaders throughout the diaspora, as there was a clear distinction between Jews and Gentiles in the Jewish faith (Ogereau 2012: 360-378). Paul, inspired by the Holy Spirit aimed to unite both Jews and Gentiles through their faith in Christ (Eph 2:11-22)¹.

Paul responded to both the socio-economic issues and the racial tension between Jews and Gentiles through the Jerusalem collection (Ogereau 2012:360-378). In 2 Corinthians 8 and 9 he pleads for a more economically equal society, by giving to the poor in Jerusalem, who were poverty stricken due to famine (Acts 11:28) and economic persecution because of their conversion to Christianity. As the collection is sourced primarily from Gentile churches and is meant for impoverished Jews, this is also used to create unity between the two ethnic groups (Ogereau 2012:360-378). Paul used a collection from his churches, that resembled elements of patronage and benefaction, a well-known phenomenon in that time, to achieve his goal of wealth distribution, financial inclusion, and reconciliation (Downs 2008:3-27). According to Ogereau (2012:360-378), one of the goals of the Jerusalem collection was restitution between Jews and Gentiles. This is an important nuance of the Jerusalem collection that Paul further explains in his letter to the Romans, indicating that the Gentile believers owe some sort of material relief to the Jews, as they have received spiritual blessings through the Christian faith, that ultimately stems from Judaism (Romans 15:26-27).

The topic of this research study relates to the way contemporary churches can contribute towards creating a more socio-economically just society, whilst providing restitution and reconciliation between races and social classes – the very same challenges the apostle Paul faced during his ministry. Paul chose to use a monetary collection among his network of churches to accomplish this objective, and via this thesis I argue that contemporary churches should employ a strategy of job creation,

¹ Unless otherwise indicated all scriptural references are taken from the ESV.

to achieve a similar objective. Christensen (2019:26) argues that developing countries, being countries with lower developed industrial base and a lower Human Development Index in relation to other countries, can most effectively overcome unemployment and related socio-economic societal ills by producing more sustainable jobs. This can be achieved by implementing innovative ideas to develop ecosystems that create jobs in areas that are currently faced with high unemployment rates.

This research study will focus on two Sandton based churches that already provide small-scale job creation programs in a neighbouring township called Alexandra, namely Rosebank Union Church (RUC) and Rivers Church. In a South African context, a township is an underdeveloped, urban area, due to prior segregation by the apartheid regime, predominantly populated by people of colour (Pernegger and Godehart 2007:2). RUC is a Sandton based church with approximately 1 500 members which was founded in 1907. RUC operates its social outreach program through a separate legal entity, a non-profit organisation (NPO) called Rays of Hope. From 1991 the church has operated several developmental programs in Alexandra township through Rays of Hope. Currently their programs focus on early childhood development, education, home based care, food distribution and job creation. Their job creation component is linked to a separate company called AlexWorks, with the aim of creating jobs for unemployed youth from Alexandra (Rays of Hope 2019). Utilising AlexWorks, the church aims to reduce extreme poverty by (1) providing skills development to employed and unemployed youth from Alexandra township, and (2) collecting and donating second-hand clothing to women, who sell these in the Alexandra township (Rays of Hope 2019).

Rivers Church is also a Sandton based church, with more than 10 000 members. Rivers Church also operates its programs relating to socio-economic development through a non-profit organisation called the Rivers Foundation, founded in 2006 by Rivers Church (Rivers Foundation 2019). The Rivers Foundation offices are located adjacent to the Alexandra township and staff work extensively with unemployed youth from the community. Rivers Foundation generally donates financially to other non-profit organisations, however projects relating to job-creation have started in their own office building. These projects are primarily related to clothing manufacturing, upholstery, and woodwork.

1.2. Literature review

One of the major challenges South Africa faces today concerning changing the narrative of the country and transforming its socio-economic status, is reducing the gap between the rich and poor (Nyapokoto 2014:iii). Due to the apartheid regime, the majority of poor in South Africa are racially defined as black African and they do not have any form of sustainable, formal sources of income. This means that the current narrative when it comes to inequality, poverty and wealth in South Africa is interconnected with discussions concerning racial relations (Palmer and Parsons 1997:175). This description of the South African context has significant similarities to the Roman Empire at the time when the apostle Paul penned his scriptural contributions (Friesen 2004:323). There was significant socio-economic inequality within the Roman Empire and the majority of people were poor and marginalised. There were also significant ethnic divides within Pauline communities and churches, in particular between Jews, Greeks and Romans (Ogereau 2012:366).

To provide relevant context when it comes to defining inequality in Paul's world, Friesen (2004:347) has developed several poverty scales. Friesen firstly describes the "rich", existing out of three groups (1) the Imperial Elites, the wealthiest group, which contributes to 0.04% of the population, (2) the Regional Elites, contributing to 1.00% of the population, (3) the Municipal Elites, contributing to 1.76% of the total population. Secondly, he describes the "middle class", existing out of two groups, being those with a moderate surplus income, which equals to 7% of the total population and those who are stable but close to the subsistence, being 22% of the total population. Thirdly are the poor, who are subdivided into those who live on the poverty line, being 40% of the population and the extreme poor, who live below subsistence, contributing to 28% of the total population. Longenecker (2010:36-59) provides alternative poverty scales, with a particularly larger middle class. He argues that the middle class consists of 42% of the population and the poor of 55%. Friesen (2004:347) in comparison has a 29% middle class and the poor consist of 68% of the population. Longenecker (2010:36-59) also contributes to the socio-economic inequality of urban Jesus-Groups, by developing poverty scales for Pauline communities. Longenecker (2010:36-59) argues that 35% of Christians were in the middle class and 65% of them were poor. Scheidel and Friesen (2009:61-63) attempt to quantify the size of the economy and the

distribution of income in the Roman Empire. They do this by calculating the Gross Domestic Product (GDP) of the Roman Empire, which came to an equivalent of 50 million tons of wheat. The government contributed to 5% of this through various taxes, the wealthiest 1.5% of the population controlled 20% of the total GDP, the middle class also received 20% of the GDP and the majority of the population, approximately 90% of the people cumulatively generated 55% of the GDP.

According to Vassiliadis (1992:53), Paul's understanding of socio-economic inequality stems from ancient Greek thinking. The ancient Greeks related equality primarily to equal rights in law-courts. They held equality in high esteem, as they believed that equality was one of the most important presuppositions for a just society. Vassiliadis indicates that the main difference between this ancient Greek sense of inequality and Paul, was that Paul based his sense of equality on God's love through his incarnated son Jesus Christ. Here equality is based on a primary act of divine grace. Theissen (cited in Vassiliadis 1992:57-58) argues that through this divine grace, Christianity developed a new type of social relations, where equality of all Christ followers was one of the founding principles. Theissen therefore indicates that Paul's solution to inequality in this matter was realistic, where social integration of the church as an eschatological community can be seen as a prophetic showroom of the kingdom of God in a fallen and declining world. The apostle Paul addresses the financial involvement of the church with regards to poverty alleviation via the Jerusalem collection (2 Cor 8 & 9). Downs (2016:3-27) observes that throughout church history and among major scholars, there have been four major interpretations regarding Paul's motives for this fund, namely, (1) an Old Testament tradition of an eschatological pilgrimage of the gentiles to Jerusalem, (2) as an obligation of the Jerusalem church for Paul to continue his work among the gentile believers, (3) to unite the gentile and Jewish believers and (4) lastly as a fund to provide material relief to the poor. Downs (2016:125) offers a different explanation for the Jerusalem collection. He indicates that Paul uses the word ἐπιπέλασσετε, which at face value can simply mean "to perform", however this word is generally used when it comes to performing religious duties. Downs therefore concludes that the accomplishment of the Jerusalem collection can be seen as a religious duty, or perhaps better phrased as an act of worship.

Ogereau (2012:360) argues that the undertaking of the Jerusalem collection was Paul's way of addressing poverty and directly creating solidarity across ethnic groups. He indicates the word *κοινωνία* is emphasised primarily by Paul in relation to the collection. This word can be translated as "partnership" or "fellowship". Georgi (1992:64-65) does not place significant emphasis on any of the abovementioned reasons for the collection. He argues that the Jerusalem collection embodies the praxis of Paul's ministry, whilst simultaneously reflecting on the meaning of Paul's doctrine of justification. The identity of Christians in this case is formed by their readiness to partake in the collection and their genuine concern and care for others. For Georgi acts of charity like the Jerusalem collection are a significant outward sign of justifying grace. Andemichael (2016:635-638) indicates that God asks us to give generously, although the character of giving and receiving in the economy of God are radically different than our contemporary models of philanthropy. According to Andemichael, Paul's system of giving is theocentric rather than anthropocentric, with Christ as the centre of the economy. The common good in this case is an inherent element of the praxis of the life we have in Christ. Tucker (2014:52-70) contributes with the following statement:

Paul through the Jerusalem collection draws on a well-known concept among his Jewish followers of an inclusive economy that invents an embedded kinship culture among his non-Jewish followers, providing an alternative understanding of success while critiquing, but simultaneously using the principles of patronage and benefaction.

Concerning the current involvement of churches in implementing programs that embody the principles of the Jerusalem collection, Bowers du Toit and Nkomo (2014:1-5) indicate that wealthy, white churches are obliged to participate. They state that in order to facilitate (1) racial reconciliation relating to the ills created by apartheid, and (2) a more economically just society, restitution in the form of transferring wealth and social capital into impoverished communities needs to be instigated by wealthy South African churches. Platt (2010:108-111) argues that local churches should take a more radical approach when it comes to addressing poverty, inequality, and unemployment as by doing so the gospel of Christ is shared in both word and deed. Nangula (2004:237-239) agrees with this general notion but places more emphasis on

policy development. According to him, political and religious policies and structures should focus on creating jobs in their local communities and therewith contributing to the eradication of poverty. These policies should be focused on urban townships and rural impoverished communities. Bansikiza (2004:285-287) states that the church in Africa should focus on influencing economic policies, focusing on the ecumenical common good between Catholic and Protestant denominations and together invest in the provision of relevant education and support to small and medium enterprises.

Modern social, scientific, and economic approaches provide different solutions to the problem of poverty, inequality, and challenging racial relations. According to Christensen, Ojomo and Dillon (2019:26) the solution to poverty and socio-economic challenges in developing countries lies in job creation through horizontal innovation in any given supply chain. They argue that market-creating innovations can lead to more jobs, whilst reducing poverty world-wide. Market-creating innovations create new markets and make those markets available to people who previously did not have access to products and services due to affordability or accessibility. South Korea is an example of a country that was very poor in the 1990s and through market-creating innovation they are now one of the richest countries in the world (Christensen, Ojomo and Dillon 2019:7-8).

Concerning how jobs need to be created, opinions differ significantly. When it comes to closing the gap of inequality, Sachs (2015:8) indicates that solutions must be focused on the UN development goals, meaning that they must be both socially inclusive and environmentally sustainable. Atkinson and Lind (2018:10) highlight that large corporations create more jobs, are more innovative, and are better taxpayers than small and medium enterprises and therefore should be valued accordingly both by governments and society at large. Bischoff and Wood (2013:564) counter that in South Africa small and medium enterprises contribute to over 55% of all jobs in the country, but that their growth is limited due to certain unfavourable policies relating to unions and labour laws. Garibaldi and Mauro (2000:15) contribute to the debate noting the importance of policies and then indicate that strong trade unions and social security benefits are deterring factors when it comes to job creation. Easterly (2002:40) notes that the problem we face is that the principles of economics have not consistently been applied within the development sector, and therefore economic

growth is lacking. When these principles are adequately applied in the development sector, job creation and economic growth will follow. Easterly (2002:40), in contrast with Christensen (2019:7-8), does not emphasise innovation at all as a sustainable solution for job creation.

In the South African context, traditional blue-collar jobs in the mining and agricultural sectors are disappearing (Businessstech 2019). Relevant development of technical and professional skills is therefore required to effectively reduce the already high unemployment rates. This is particularly important as a relevant university degree opens doors to employment and successful entrepreneurship (Williams 2015:55-57). Ford (2012:58-59) agrees with this conclusion and says that throughout the entire African continent the educational sector is not adequately preparing young people for the world of work. Devan (2011:42-45) from the World Bank agrees with this regarding the notion of developing an economy that is based on competitiveness among different corporates. He indicates that promoting a higher level of industrial competitiveness, will lead to job creation.

Examples of the church's involvement in job creation programs are found in the Czech Republic, where the church integrated the issue of unemployment into its overall mission, to both understand the needs of jobless families and to provide activities to motivate and support people to find employment, or to start a private enterprise (Jandejsek 2004:60). Another example is found in the south of Wales, where local churches set-up multiple community centres to attend to those who found themselves jobless (Ballard 2004:45). In South Africa, within the Western Cape, five anonymous wealthy and predominantly white churches of different denominations contribute to township-based communities through job creation, education, skills development, and financial assistance for church buildings (Bowers du Toit and Nkomo 2014:5-8).

1.3. Problem statement

South African unemployment has risen to 34,9% (Stats SA 2021) and is estimated by the World Bank to be the country with the highest economic inequality in the world (Beaubien 2018) meaning that over 30 million South Africans live in poverty, whilst a small minority of the population have access to excessive wealth. The wealthy suburb of Sandton and impoverished Alexandra township form a microcosm of both national

and global economic inequality. Sandton is widely known as the richest square mile in Africa and is a symbol of wealth and prosperity, whilst Alexandra Township is an impoverished township community, epitomised by need, crime and poverty (Nyapokoto 2014:iii).

Often church programs are focused either on evangelism or providing relief for basic needs such as food, healthcare, or education that they observe in neighbouring impoverished communities (Rivers Foundation 2019). There are not many churches that make poverty alleviation, through job creation a strategic part of their outreach and missional focus. Within South Africa, I have only come across a job creation program which has been implemented by Pinelands Methodist Church in Langa Township (Black 2009). There are good examples of churches who are involved in ad hoc job creation projects in Wales, Czechia, and South Africa (Ballard 2004, Jandejsek 2004, Platt 2010). However, these examples do not address structural involvement in a structural solution to a systemic problem. The researcher will examine how two Sandton-based churches are implementing job creation programmes in the Alexandra township, in light of 2 Corinthians 8.

1.4. Hypothesis

Through the implementation of the Jerusalem collection via his missional churches in the diaspora, Paul aims to develop socio-economic equality and ethnic cohesion within the church. The relative socio-economic equality Paul aims for, cuts across both racial and social lines and is therefore a tool to simultaneously meet physical needs and foster unity within the body of Christ. The same objective can be achieved in Johannesburg, a city with a similar context, plagued by socio-economic inequality and racial prejudices. Within this context wealthy churches' job creation programs can positively contribute towards socio-economic equality, whilst simultaneously building relationships across racial and social lines.

1.5. Research questions

1.5.1. *Main research question*

In what way are two Sandton based churches implementing job creation programmes in Alexandra township, in light of 2 Corinthians 8 and 9?

1.5.2. *Subsidiary questions:*

- What programs relating to job creation are currently implemented by Rivers Church and RUC in Alexandra Township?
- Why are Rivers Church and RUC focusing on job creation programs in Alexandra township?
- How does 2 Corinthians 8 and 9 inform the contemporary church's role with regards to job creation?
- What strategies can Rivers Church and RUC adopt to further their praxes of job creation in the Alexandra township?

1.6. Purpose of the study

The purpose of this research study is to examine the effectiveness of two Sandton-based churches' job creation programs in the Alexandra township in addressing socio-economic disparities. This will be accomplished by empirical research and theological reflection culminating in recommendations to the two Sandton based churches based on their being a modern alternative to Paul's Jerusalem collection among the churches that formed his ministry. The theological significance primarily relates to the field of practical theology wherein a comparison between the normative text (2 Cor 8 & 9), geographical context (Johannesburg), and praxis (caring for the poor) is presented. Modern day job creation programs are presented as a credible alternative for Paul's Jerusalem collection, considering the current South African context. The practical significance of this thesis relates primarily to the analysis of the praxis of the job creation program of the two Sandton based churches in Alexandra township. Research findings will be presented to the participating churches as well as other interested churches with the aim of providing guidelines when implementing similar programs in nearby impoverished communities.

1.7. Delimitations

There are several delimitations, namely, the research topic focuses on only job-creation programs, the geographical location is limited to the two Sandton based churches and Alexandra township community, and the scripture focus is 2 Corinthians 8 and 9. The research topic delimitation is related to job creation programs by churches responding to both socio-economic inequality and racial division. Through the creation of jobs in impoverished communities, churches can reduce socio-

economic inequality in South Africa and directly contribute to the reduction of extreme poverty in communities. The direct impact of a more socio-economically equal society is that more people have access to quality education and healthcare. This provides a general sense of freedom attained by sufficient income to facilitate choices as to where one lives, obtains an education, and obtains healthcare services.

The geographical area delimitation is related to job creation and income increments of unemployed youth who are assisted through the job creation programs of both Rivers Church and RUC. The programs (2015-2019) will be evaluated based on quantitative and qualitative impact indicators. These impact indicators are (1) the amount of unemployed youth that are now financially included in contributing to the economy through employment or entrepreneurship, and (2) the average income increment for the participants of the programs. Other elements of socio-economic inequality such as access to healthcare, education, and utilities (water and electricity) will to a large extent be excluded. The biblical text delimitation is constrained to 2 Corinthians 8 and 9. Additional biblical texts will only be referenced where they address the same topic or principle.

1.8. Research methodology

The research is located within the discipline of practical theology and the sub-discipline of ecclesiology. The research is located within the sub-discipline of practical theology as it reflects on religious practices relating to job creation and poverty alleviation to understand the current praxis in relation to the normative texts and to subsequently further align the current praxis to the underlying principles of the normative text. The research is located within the field of ecclesiology, as it reflects on the theological doctrine and relating praxis of the church in relation to job creation and poverty alleviation. This doctrine is based on the Jerusalem collection as described in detail in 2 Corinthians 8 and 9. Osmer's practical theological reflection's four tasks will be utilised as the theoretical framework for the research. It is well suited for the type of research required to answer the research question, namely, *In what way are two Sandton based churches implementing job creation programmes in Alexandra township, in light of 2 Corinthians 8 and 9?* Using the four tasks and their associated questions will facilitate in (1) assessing the current situation regarding financial exclusion, unemployment, and job creation in Sandton and Alexandra as well as the

manner in which RUC and Rivers Church have responded to this (the descriptive-empirical task); (2) analysing the reasoning behind the response of the churches in combination with the social and historical narrative that caused the extreme inequalities in Johannesburg (the interpretive task); (3) providing an exploration of 2 Corinthians 8 and 9 concerning a biblical response by churches with regards to poverty and poverty eradication; and (4) providing recommendations concerning job creation programs of RUC, Rivers Church, and churches considering a similar approach in future.

Step 1: The descriptive-empirical task: 'What is going on here?'

The descriptive-empirical task seeks to determine what is the current scenario. Included in this task is the specific local context of Sandton and Alexandra township, the current job creation programs Rivers Church and RUC are implementing within this community, and the current situation regarding job creation in South Africa. Describing the current situation of the job creation programs of Rivers Church and RUC consists of qualitative research through semi-structured interviews with (1) leaders of church related job-creation programs in Alexandra Township, (2) leaders of non-profit organisations focusing on job-creation programs, (3) Alexandra based beneficiaries of job creation programs and (4) Sandton based congregants. Describing the current socio-economic situation relating to job creation in South Africa involves textual research by means of a literature review. For both the first and second step I have used qualitative data analysis (QDA) to analyse semi-structured interviews.

Step 2: The interpretive task: 'Why is it going on?'

The interpretive task seeks to understand the reasons for the current situation and answers the question "Why is it going on?" It requires analysing circumstances and the historical narrative regarding the reasons for the current situation concerning unemployment and job creation in South Africa and specifically in Sandton and the Alexandra township as well as analysing reasons for the establishment of job creation programs at both RUC and Rivers Church.

Step 3: The normative task: 'What ought to be going on?'

The normative task includes an exegetical study of 2 Corinthians 8 and 9 and hermeneutical application regarding the role of the church with regards to contributing to decreasing socio-economic inequality, through job creation programs.

Step 4: The strategic task: 'How might we respond?'

The strategic task seeks to address practice in the light of the preceding three tasks. Findings of the above three tasks will be utilised to inform praxis within the job creation programs studied. Based on this practical task advice will be given to the two participating Sandton based churches as to how they can further improve their current praxis considering the normative text and social sciences.

The chapters of this thesis are focused on the different tasks set out by Osmer. The second chapter therefore focuses on the descriptive-empirical task, which answers the question 'what is going on here?'

2. What Programs Relating to Job Creation Are Currently Implemented by Rivers Church and Rosebank Union Church in Alexandra Township?

This chapter will report on the use of Osmer's (2008: loc. 401-433) first task in practical theological reflection, namely priestly listening, or the descriptive empirical task. The first chapter and therefore first task in Osmer's methodology for practical theology answers the question 'what is going on?' This chapter analyses (1) the current relationship between Alexandra township and Sandton, and (2) job creation programs implemented by Rivers Church and RUC in Alexandra. A dual research methodology was adopted consisting of semi-structured interviews as well as an empirical review of existing theories, models and best practices concerning to the subject matter. The participants of the interviews were selected through snowball sampling (Nikolopoulou 2022), purposeful sampling (Crossman 2020), and convenience sampling (Nikolopoulou 2022)². These forms of sampling were chosen because the selected participants were best suited from an experience or expertise point of view to answer the research question and were accessible to the researcher.

The selection process followed is in accordance with the initial core sample group approach as described by Vanderstoep and Johnston (2009:27). The core group subsequently recommended further participants for the research study. The researcher analysed the interviews using qualitative data analysis. This means that the researcher used several procedures to migrate the qualitative data into reasonable explanations and interpretations of the current situation in both Alexandra and Sandton (Sunday 2020). The first procedure followed was a detailed written out account of each interview. These interviews were successively categorised into codes, categories, and themes. The selection process followed was based on the frequency

² Snowball sampling is a nonprobability sampling technique where existing study subjects recruit future subjects from among their acquaintances. Purposeful sampling is and convenience sampling is a technique used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources. Convenience sampling is a type of non-probability sampling that involves the sample being drawn from that part of the population that is easiest accessible to the researcher.

of occurrence of topics, sentiments, and words. When reference is made to interviews, the researcher has opted to paraphrase the content for confidentiality reasons and for ease of reading through a coherent writing style.

In order to obtain a holistic perspective concerning the current situation, the researcher interviewed the following groups of people:

- Six members of Rivers Church
- Five members of RUC
- Nine job creation specialists
- Four alumni of job creation programs

In total 24 semi-structured interviews were conducted with 13 participants from Alexandra or comparable communities such as Diepsloot, Vosloorus and Soweto. These communities are all deemed as townships. In the South African context this means that they are urban or peri-urban, underdeveloped communities characterised by economic and socio-economic challenges (Nyapokoto 2014:iii). From an economic perspective South Africa is the most unequal country in the world as measured via the Gini index (World Bank 2020). As a result of this inequality, rich and poor often live in segregated communities that are in close proximity to one another (Nyapokoto (2014:iii). Alexandra and Sandton epitomise this paradoxical society as neighbouring communities (Participant 8, NGO Staff Member). The next section will focus on the current situation of both Alexandra and Sandton exploring their (1) histories, (2) current socio-economic situations, (3) crime and violence, (4) poverty and (5) unemployment.

2.1. History

The complex history of Alexandra and Sandton, both shaped by apartheid ideology that was aggressively pursued in the 1950s, explains the current social and economic divide that exists between Sandton and Alexandra (Nieftagodien & Bonner 2001:2). Where Sandton can, based on the philosophy of Frantz Fanon who describes segregated impoverished areas as places of non-being and wealthy areas as places of being, be described as the place of being and Alexandra as the place of non-being (Nyapokoto 2014:iii). Within the place of being there is abundance, safety, structure, and relative peace, whilst in the place of non-being poverty, crime, and violence are the order of the day (Nyapokoto 2014:70).

2.1.1. History of Alexandra

Alexandra's rich history is marked by the enforcement of different legislative acts instituted by the South African apartheid government and the subsequent protests that these invoked from Alexandra residents (Nyapokoto 2014:48). This led the late president of South Africa, Nelson Mandela, to describe Alexandra as "exhilarating and precarious" (Davie 2003). Alexandra was officially founded not in 1912, as popular belief holds, but in 1904 by a farmer named Herbert B. Papenfus. He purchased several farms around present-day Alexandra, of which Zandfontein eventually was selected as the land upon which the current township would be built (Davie 2003). This history is well documented by Davie who recites:

Papenfus brought his cook Hey Nxele Mbanjwa, and wife, Eva, along with him and they built themselves a mud hut in the heart of Alexandra. The hut acted as a donkey refreshment station for carts carrying Papenfus' milk from his farm in Midrand to Johannesburg. The Mbanjwas brought their five-year-old daughter Annie with them when they moved. Annie married Phumuza Twala and they had 10 children. Phumuza was a thatcher and thatched roofs in the white suburbs of Johannesburg. He died in 1971. Annie lived to the age of 99, dying in February 2003, leaving a memorable philanthropic legacy taken over by her son, Linda Twala (Davie 2003).

In 1912 Papenfus divided the property into 2308 plots (Nieftagodien & Bonner 2001:18). He initially tried to sell the land to white people for 10 years. The interest in the land by potential white buyers was poor, The land was deemed unfit for both residential and agricultural purposes. as it was infected with various diseases, deeming it essentially a swamp. Subsequently Papenfus sold the plots to coloured and African families, who by 1916 had built over 200 houses there (Nieftagodien & Bonner 2001:19). The population of Alexandra grew from 900 in 1916 to nearly 17 000 in 1936, it then started to grow exponentially counting over 80 000 inhabitants in 1948 (Nieftagodien & Bonner 2001:21). As Alexandra was one of the only places in Johannesburg where Africans could own land legitimately, more people migrated to

the community and quickly Alexandra turned into the overpopulated community it is known to be today (Nyapokoto 2014:51).

Despite significant economic growth in 1943, due to the demand for industrial items needed in the Second World War, the people in Alexandra were fighting for economic survival. They were scarcely living on the breadline standard before, but as the situation ominously deteriorated due to the cost of living and predominantly the cost of transport increasing significantly, life became even more challenging. These price hikes led to successful bus boycotts by Alexandra residents, which was one of the first times the international spotlight came on the exploitation of black workers in Alexandra (Nieftagodien & Bonner 2001:62). The 1950s were marked by more protests. This time the protests were affiliated to the Bantu Education Act no 47 of 1953, which the apartheid government of the time passed in 1954. The purpose of the Act was that black people discriminatorily had to be enrolled in deficient educational facilities that would unvaryingly prepare them for a lower status in society. This resulted in boycotts of educational facilities in Alexandra in April 1954, which essentially lasted for nearly 2 years, followed by the community capitulating and enduring Bantu education for nearly 40 years (Davie 2003).

During the 1980s Alexandra continued to change into an underdeveloped township community and was most likely the most densely populated community in South Africa. At the end of the 1980s, four out of five people in Alexandra lived in shacks and still did not have access to electricity and water (Nieftagodien & Bonner 2001:311). After numerous attempts to reduce the number of inhabitants of Alexandra, the plan arose to demolish the township by subdividing it into seven new suburbs. This development eventually stalled due to lack of funding and the slow unravelling of the apartheid government (Davie 2003). Up to this point all attempts to change the dire situation of Alexandra had utterly failed, at great cost to the people of the township. This led to anger and disillusionment, which in turn led to extreme violence in the 1990s. By this time Alexandra was flooded with shacks that went right up to the banks of the often-flooded Jukskei River. The average amount of people living in a shack in Alexandra was now between 8-10 people (Nieftagodien & Bonner 2001:332).

After the turbulent 1990s, it was clear that something needed to be done about the dire situation the community of Alexandra found itself in, as the inequality between Alexandra and Sandton grew even further (Participant 8, NGO staff member). The potential answer to Alexandra's problems was announced by President Thabo Mbeki in December 2001 through the implementation of the Alexandra Renewal Project (ARP). The project's aim was to simultaneously improve the day-to-day lives of the residents in Alexandra and reduce the population density of the community (Harrison, Masson and Sinwell 2012:342). Over a period of 10 years the government spent more than R7 billion on the ARP. As the main objective of ARP was to reduce the population of Alexandra from approximately 350 000 to 270 000, many new houses needed to be built and people would have to be relocated to other locations such as Diepsloot and Bram Fisherville (Harrison, Masson and Sinwell 2012:356). Despite an initial target of 45 000 new houses, the eventual achievements of ARP included 15 196 new habitations, of which only 6 896 were built in Alexandra itself. This means that despite making some infrastructural improvements to Alexandra, in particular a significant reduction in shacks, the initial goal of de-densification has not been achieved (Harrison, Masson and Sinwell 2012:357). The table below highlights some of the infrastructural developments in relation to housing in Alexandra from 1996 to 2011.

Table 1: Density Figures of Alexandra Township.

Dwelling type	Old Alexandra (including Sejwetla)			East Bank/ Far East Bank			Total		
	1996	2001	2011	1996	2001	2011	1996	2001	2011
Shack in informal settlements	6 534	11 197	9 758	1 300	302	119	7 834	11 499	9 877
Shack in backyards	9 273	7 603	5 235	773	88	512	10 046	7 691	5 747
Rooms or units on larger properties (e.g. formal backyard, flatlet)	7 672	6 742	3 900	463	153	768	8 135	6 895	4 668
Unit in multi-unit building (e.g. cluster house, flat)	3 305	3 019	3 781	48	207	2 169	3 353	3 226	5 950
Stand-alone house on separate property	8 914	22 447	28 704	856	3 507	7 999	9 770	25 954	36 703
Other (e.g. street sleeping, caravans) and unspecified	701	4 124 ^a	752	88	54	44	789	4 178 ^a	796
Total	36 399	55 132	52 130	3 528	4 311	11 611	39 927	59 443	63 741

(Harrison, Masson and Sinwell 2012:357).

The main reason why many developments such as the ARP failed are the factions that exist within Alexandra. These factions between the original inhabitants and therefore landowners in Alexandra and new migrants make it incredibly difficult to accomplish anything of significance in Alexandra. Every single piece of land in the community is heavily contested (Participant 8, NGO staff member).

Another reason why interventions fail to make a significant change into the socio-economic situation in Alexandra is because the strategy has been wrong (Christensen, Ojomo and Dillon 2019:76). The community has historically been poor, and the symptoms of poverty are incredibly painful, mainly due to the visible lack of resources. The past strategy has been to provide resources to the community, instead of, through market creating innovations, creating a local economy that provides opportunities for people to move out of poverty (Christensen, Ojomo and Dillon 2019:76).

2.1.2. History of Sandton

Sandton is currently known as the central business district of not only Johannesburg, but all South Africa, and is widely known as the richest square mile of Africa (Participant 19, NGO staff member). This however has not always been the case, Sandton had relative humble beginnings as the home of both hunting and farming communities (Carruthers 1993:14). The first recorded dwellers of what is currently known as Sandton are the Middle Stone Age hunters, who mainly lived on the hills of Witkoppen and Lonehill. During the Iron Age, Sandton has, through pottery, been linked directly to the Hurutse tribe, which is the genealogical line of the Sotho and Tswana people (Carruthers 1993:14). The second major development occurred in the 19th century, when the first white immigrants started to enter the Sandton region. These were Afrikaners who were relocating, from what is currently known as the Western Cape, in order to flee from British rule. The land in Sandton at that time was subdivided between Afrikaners through the following methodology: "Each original male settler was entitled to one farm of his own, frequently two. The size of the farm was determined by riding slowly on a horseback for half an hour from a central point in each direction" (Carruthers 1993:20).

Sandton started to develop at the turn of the 20th century. This was mainly instigated by significant progress in the property industry, backed by a strong local currency and increased sentiment of long-term stability under British rule, post the Second Boer War (Carruthers 1993:26). The main allure for the Sandton area was the quietness of the upmarket community. During this time wealthy families from Johannesburg moved to Sandton as they saw it as a recreational area marked by picnics and relaxation (Nyapokoto 2014:97). Sandton was officially recognised as a residential area on the 1st of July 1969. Most residents were wealthy farmers who supplied the city of Johannesburg with a variation of produce. Through a relatively democratic process within the community, it was decided that Sandton would become an area with residential buildings and significant businesses (Nyapokoto 2014:98). In 1970, Sandton, which derived its name by combining parts of Sandown and Bryanston, was facing similar challenges as its neighbouring community Alexandra. These challenges included untarred roads, insufficient sewage systems, lack of overall town planning. Unlike Alexandra, due to the wealth of the community of Sandton and the government's pro-white stance, these challenges were resolved timeously (Nyapokoto

2014:98). This allowed Sandton, on the back of the decay of Johannesburg CBD, to become the richest square mile in Africa, where most of the continents' largest corporations have their headquarters. This in combination with the shopping centre Sandton City makes Sandton a true business district (Nyapokoto 2014:100).

2.2. South Africa 2022

As is the case with the rest of the world, South Africa is still facing the health and economic consequences of the Covid-19 coronavirus pandemic. Nearly 4 million South African have been affected by Covid-19 and over 100 000 people lost their lives since March 2020 (News24 2022). From an economic perspective, the South African economy contracted with between 8-10%, increasing unemployment in the country with nearly 2 million people (Stoddard 2021). This increased the challenges South Africa already faced in relation to poverty, unemployment, and inequality prior to the pandemic. South Africa is currently according to the Gini coefficient, the most economically unequal country in the world (Beukes 2002:2). Due to this extreme economic inequality, the role of the church post 1994, when the first free and fair elections were held, has changed in South Africa. Before democracy was achieved the church would focus on a liberated and just society through the demolition of the apartheid regime. Post 1994, the major challenge relates to relieving many South Africans from the daily socio-economic hardships they face (Modise 2018:1).

When visiting Cape Town, there is an interesting sight of an unfinished elevated highway running near the city centre. The highway stops mid-air and has been unfinished for over forty years. "The original plan was to provide a road that created a quicker route for poor labourers to reach the more affluent city centres, where more high-paying jobs were available. However, funding ran out and the unfinished road became a symbol of good intentions gone wrong" (Christensen, Ojomo and Dillon 2019:238). Policies and plans are often made in South Africa, but it often lacks the right implementation for them to make a difference when it comes to reducing inequality (Modise 2018:1).

2.2.1. Social and economic

Mainly due to economic inequality there is still a significant divide in South Africa between rich and poor. This divide can be traced back to the apartheid era, which

created a Manichaeian social structure (Nyapokoto 2014:1). Within this structure there are two zones that are the antithesis of one another. The first zone represents wealth, development, and safety. The second zone is characterised by poverty, population density, and violence (Fanon 1961:29-30). Similarly, within South Africa one finds communities divided into two separate zones; one can find absolute opulence a stone-throw away from extreme poverty (Nyapokoto 2014:2).

The current situation in South Africa creates three distinct politico-socio-economic attributes: (1) a clear and racially skewed distribution of resources, (2) an oversupply of unskilled labour and (3) a poorly diversified economic base” (Modise 2018:4). This directly leads to multiple politico-socio-economic challenges that both the church and society at large grapple with (Modise 2018:5). South Africa currently faces six main political and socio-economic challenges that it needs to resolve in order to have a more equal society:

1. A lack of access to quality healthcare and education for the majority of the population (Black 2007:27-29).
2. The country’s national economic policies and programmes are not aligned with its developmental objectives.
3. Having and sticking to a clear definition of what development means in a South African context.
4. Disentangling the confusion that currently exists between developmental objectives and policy instruments.
5. Effectively implementing policies that contribute further enable the alleviation of poverty (Schoeman 2011:226-227).

The result of these politico-socio-economic challenges is a growing sense of community discouragement, disgruntlement, a state of desperation relating to the search for relevant employment and anger, which in turn leads to South Africa having one of the highest crime rates in the world. Crime has become a means for survival for many South Africans (Black 2007:25-26).

The South African economy has a dual nature, where part of the economy is strong and aligned with the rest of the first world, whilst the second part is informal and often marginalised and aligned to the third world. The fact that this is often divided along

racial lines, where white South Africans represent wealth and black South Africans represent poverty, makes the current situation even more problematic. This is an untenable situation for people living in townships and rural areas as they, not for the lack of trying, will be unable to move from the informal to the first world South African economy (Modise 2018:6).

2.2.2. Poverty

There are three levels of poverty (Sachs 2005:20). The first level is extreme poverty, which is characterised by chronic hunger and an inability to meet basic needs such as food, healthcare, drinking water, sanitation, shelter, and education. The second level is moderate poverty, which means that the above-mentioned basic living conditions are barely met, this is addressed within the South African context by means of a social grant. The third level is relative poverty, which are typically 'poor' people in high income countries, who lack access to cultural experiences, entertainment, and recreational opportunities. More than 750 million people worldwide face extreme poverty, where their daily income is lower than USD \$1.90 (Christensen, Ojomo and Dillon 2019:3). More than 50% of South Africans live in extreme or moderate poverty and have very little hope of escaping poverty within their respective lifetimes, as they struggle to overcome the poverty cycle. The hopelessness this produces contributes to many social ills such as prostitution, xenophobia, unemployment, corruption, and crime (Modise 2018:6).

The poverty cycle in relation to people living under impoverished circumstances is characterised by: (1) none to low savings and investment, (2) no accrual of capital, (3) low productivity, and (4) low average income (Schoeman 2011:226). Due to this consistent poverty cycle nearly 50% of South Africa's annual budget is allocated to social services such as social grant through the South African Social Security Agency better known as SASSA (Schoeman 2011:227). These interventions help the very poor minimise starvation but do little to nothing in order to lift them out of the poverty cycle and certainly does not move them towards prosperity, defined as the "process by which more and more people in a region improve their economic, social, and political wellbeing" (Christensen, Ojomo and Dillon 2019:xii).

South Africa's attempt at poverty alleviation is not well served by an inadequate social welfare system. It does not focus on assisting people break out of the poverty cycle thus increasing chances of creating a more prosperous nation. This can be accomplished through further investment in human capital and market creating innovations that are essentially demand driven (Christensen, Ojomo and Dillon 2019:76). By achieving long-term poverty alleviation, one achieves more than simply income generation because there is a sense of wholeness that is achieved (Black 2009:14).

2.2.3. Unemployment

Poverty is driven by unemployment (Black 2009:22-23). South Africa has one of the highest unemployment rates in the world, estimated at between 40-50% of the total working population. Young black Africans from townships and rural areas are among those most likely to be unemployed (Black 2009:22-23). Communities such as Alexandra in Johannesburg, Langa in Cape Town and Mamelodi in Pretoria have incredibly high levels of poverty and, in particular, youth unemployment is excessive (Manyaka-Boshielo 2017:1).

Data collected from interviews indicate 50% of participants mentioning the high levels of unemployment within the township. Participant 17, a white female NGO staff member in her 40s, indicates that youth unemployment currently sits at about 70% and general unemployment sits at around 40%, indicating that the economic and socio-economic situation in Alexandra is bad. This creates a high dependency on a selected few employed family members for the sustainable livelihood of the entire family, resulting in an Ubuntu kind of culture, where people rely on each other. This is complicated, when it comes to our sinful nature and economic downfall, as people can manipulate those who earn an income into continuously providing them with access to finances (Participant 9, church member).

2.3. Alexandra and Sandton 2022

Alexandra and Sandton are an appropriate case study of two South African communities that are geographically neighbours yet strangers concerning the varying social and economic circumstances their inhabitants face in their daily lives (Nyapokoto 2014:13). The two communities are separated by the M1 highway. On the

one side of the highway, one will find the richest square mile of Africa, whilst on the other side one will find the oldest and poorest townships of South Africa (Nyapokoto 2014:3).

2.3.1. Alexandra

From a geographical standpoint Alexandra is located approximately thirteen kilometres from Johannesburg's central business district (CBD) and is approximately eight square kilometres in size. There are currently, (Participant 8, NGO staff member), an unconfirmed estimated 180 000 - 950 000 people living in Alexandra (Nyapokoto 2014:44). The following map the four main parts of Alexandra being Old Alex, Seswetla, Far East Bank and East Bank.

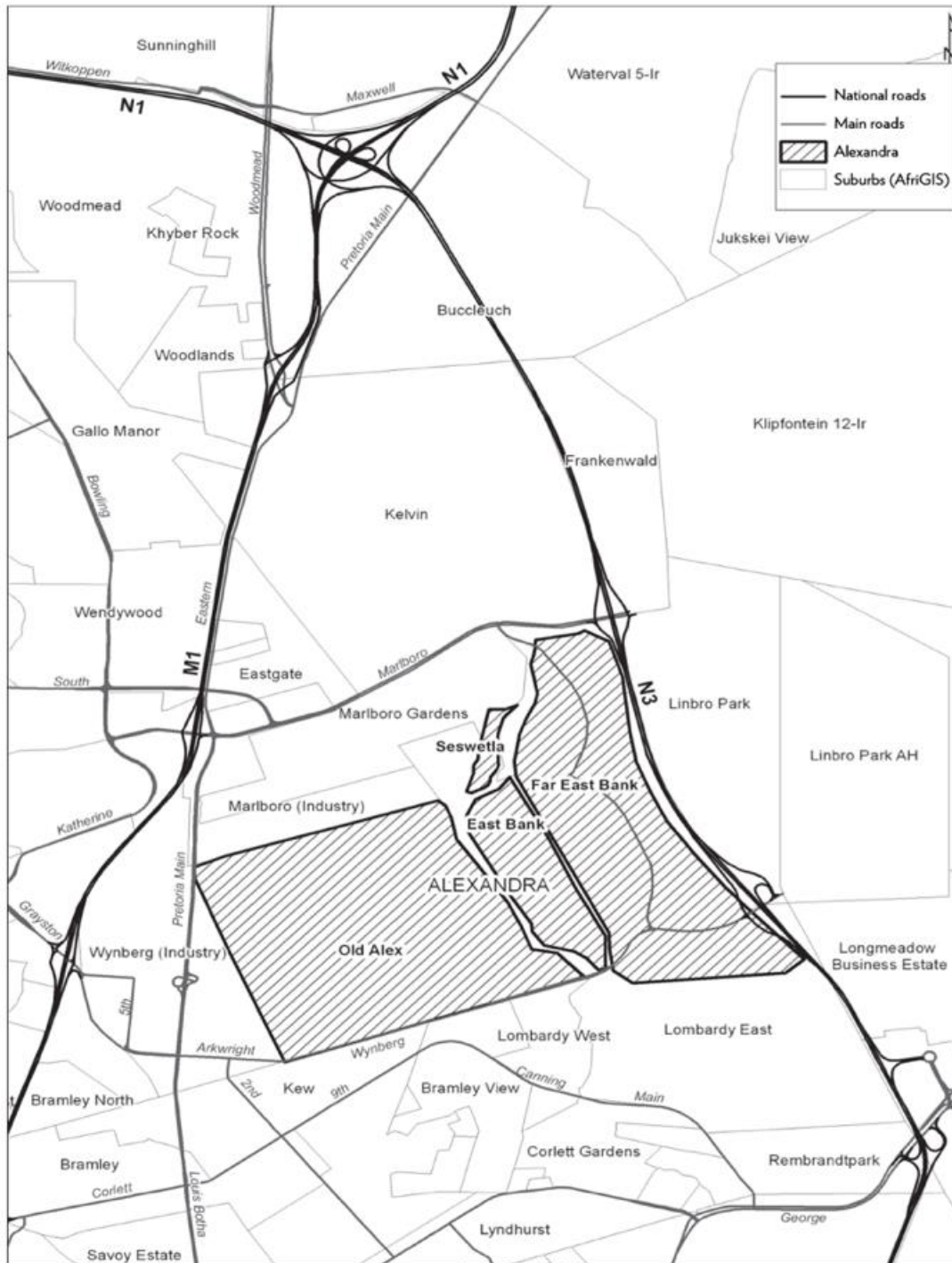


Figure 1: Alexandra compartmentalised in different parts (Nyapokoto 2014:44).

Inhabitants of Alexandra find themselves in the zone of “non-being” (Fanon 1961:29-30). This is characterised by structural inequality, hopelessness, and structural violence, meaning that the lives of people living in Alexandra are worse due to their lack of economic and socio-economic resources (Nyapokoto 2014:13). The exclusion of young people from education and structural employment encourages them to become a ‘tsotsi’, a generally accepted word in township communities for a criminal.

This often results in gang related violence, murder, sexual offences, and misery (Nieftagodien & Bonner 2008:115). Participant 22 (2020: township resident), a black African woman in her 20s, who lived as a migrant in Alexandra corroborates the above, by stating that “Alexandra is mostly known for crime. When I lived there, I was always indoors and that whilst the section where I lived was a bit safer, it was a further away from the slums. I don’t think anywhere in Alexandra is completely safe.” As said by Linda Twala, one of the grandchildren of the first inhabitants of Alexandra, “This is not the freedom we fought for. We are free because we no longer carry the *dompas*³ but we are not yet free because we are still poor. Our government should start governing now” (Nyapokoto 2014:85).

The general perception among the community is that the poorest people in Alexandra live in Old Alex and people belonging to the relatively poor, on the East Bank and Far East Bank. When considering a household income of more than R307 201, which is the minimum annual income for middle income families, 98.3% of Alexandra’s inhabitants would be considered poor (Harrison, Masson and Sinwell 2012:350). Setswetla, the part of Alexandra with the highest ratio of shacks, is located next to the often-flooding Jukskei River and is the poorest area of the township. Darling Satikge’s story exemplifies this, indicating that she continuously monitors the water level of the river because of the risk of being washed away. Satikge shares her shack with 11 other people in a space of 12 square metres. Usually, five people sleep on a bed, whilst the rest sleep on a sofa or the floor. At night conditions worsen even further, as there are no toilets or shower facilities in the house (Nyapokoto 2014:58). The community is well known for its extreme density, with a ratio of 105 000 persons/km² in the most densely populated area of Old Alex (Harrison, Masson and Sinwell 2012:350-351).

Participant 8, a black African male in his 40s, estimates based on the work he does with his non-profit organisation in Alexandra, that current unemployment in Alexandra is close to 54%. A central contributing factor to the high level of unemployment is a lack of social capital defined as very limited access to people who can enable one to become active in the economy (Participant 13, NGO staff member). Participant 19

³ passbooks limiting freedom of movement for black South Africans during apartheid

(NGO staff member), an Indian female in her 40s, provides a contrasting perspective of Alexandra, when speaking of the Ubuntu of township living. She indicated that:

Although Alexandra may be lacking in financial capital, having worked in township settings throughout Africa, social capital is alive, well and thriving. From active stokvels, community organisations to township business that turn a decent profit from township economies alone. There is a certain culture that exists in townships, a sense of community, and support that makes up for what people may lack in other areas (Participant 19, NGO staff member)

Participant 21 (2020), a young black African male in his 20s from Alexandra, who is employed by a non-profit organisation, says the following about the culture of Alexandra township.

When I was growing up, I was wondering why every street has 4-5 taverns. I have never asked any adult that question, but I used to ask myself that question. Then I realised that alcohol drives the economy of the township. There is no law in the township. It was created for survival only. Safety is an issue, you can't walk at night, because it is too dangerous. If you walk in the night, you walk in a den of lions. Illegal firearms are in the wrong hands. That's how I live the township life.

2.3.2. Sandton

During apartheid, Sandton residents' financial upward mobility was facilitated through access to the economy and socio-economic services such as education. One result of the upward mobility is that Sandton is characterised by a sense of peace and security, where people from Sandton are seen as wholesome human beings, who have a political voice and are actively involved in the development of their community (Nyapokoto 2014:93). Problems such as drugs and alcohol are not visible to the naked eye and public services are more functional than in township communities (Participant 18: 2020). Economically speaking Sandton typifies affluence. Being the richest square mile in Africa, it is both home to the rich and famous in South Africa and the commercial capital of the country, with skyscrapers that house the biggest firms and hundreds of

thousands of professionals. Sandton's population is predominantly white, and if anything, clearly represents where the "old money" of South Africa resides, similar to other affluent suburbs of South Africa (Participant 17, NGO staff member). Residents of Sandton are generally privileged, advantaged, well-educated and in higher income brackets. They have access to healthcare, shopping centres, and in general live a comfortable lifestyle (Participant 1, church member). As people in Sandton have access to economic participation, it opens their eyes to further economic opportunities and provides them with a global view (Participant 15, NGO staff member). Socially speaking, residents of Sandton are predominantly individualistic, looking after the self with no need to rely on another to fulfil one's needs or dreams (Participant 9, church member).

Sandton, being the business hub of Gauteng, one of nine provinces in South Africa, offers a daily convergence of people from across the economic spectrum as it houses the busiest Gautrain railway station, enabling people from Pretoria and greater Johannesburg to cross paths as they make their way to their various places of work. The Gautrain station, as advanced and euro-centric as it may be, is located, in stark contrast, adjacent to a taxi rank that transports low-income commuters from across areas of Johannesburg, who too, are making their way to their lower paying jobs (Participant 17, NGO staff member). By virtue of the location of Sandton as a business hub, one has access to more information. Consider the perspective of a young job seeker. Surrounded by brand name corporations, there is potential for him or her to build a network for themselves. This network expands the possibility of finding employment, even if their mother is a domestic worker. Sandton is different, as it offers the possibility for a young job seeker to source opportunities, whether it is for learning, further study, or entry level job opportunities (Participant 18, NGO staff member).

Sandton is a community of high earners, big spenders, and organised expensive housing, which of course comes with security (Participant 20, township resident). Sandton is known to have many gated communities in the form of complexes and estates. These enclosed areas provide security and access control, guaranteeing a sense of privacy (Nyapokoto 2014:93). Participant 20, a black African female in her 20s who resides in Diepsloot, a place with similar challenges as Alexandra, says the following about Sandton, "Sandton is a protected area, people protect it as if it is some

kind of endangered exotic animal.” Another important element that draws people to Sandton are the world-class educational facilities. Good quality education often is an indicator for a successful future as it builds social capital and liberates the mind (Nyapokoto 2014:111). Education in Sandton is very accessible and even if people do not have access to private education, networks make up for that (Participant 9, church member).

2.4. Churches in Sandton 2022

The matter this thesis considers is what two Sandton based churches are currently doing when it comes to job creation projects in Alexandra and what they should be doing based on biblical, economic, and social scientific best practices. The two churches that form part of this research study are RUC and Rivers Church.

2.4.1. Rosebank Union Church

RUC is located in Sandton and had a pre-Covid-19 congregation of approximately 1 500 members. The church was founded in 1906 making it 115 years old. Demographically speaking the average member of RUC is middle aged, white, well educated, with a middle to high income (Participant 7, church member). Only in the last 4 years has there been a deliberate conversation to move things forward from a racial demographic point of view (Participant 11, church member). Participant 8, a member of RUC and staff member of their social outreach organisation Rays of Hope, provides an analogy that best describes the average RUC member.

During a Sunday service a congregant at RUC once fainted and the question was asked if there is a doctor present during the service. Approximately a quarter of the congregation raised their hand.

Due to the long and rich history of the church, the location and the intellectual style of preaching, the church attracts people who are well educated and therefore generally speaking, well off financially (Participant 8, NGO staff member). RUC operates its social outreach program through a separate legal entity called Rays of Hope. Since 1991, the church has operated several developmental programs in Alexandra township through Rays of Hope, which was founded by Garth Japeth. Currently their programs focus on early childhood development, education, home based care, food

distribution and job creation (Rays of Hope 2019). Their job creation component is linked to a separate company called AlexWorks, with the aim of creating jobs for unemployed youth from Alexandra. Utilising AlexWorks, the church aims to reduce extreme poverty by (1) providing skills development to employed and unemployed youth from Alexandra township, and (2) collecting and donating second-hand clothing to women, who sell the clothing in Alexandra township (Rays of Hope 2019).

2.4.2. Rivers Church

Rivers Church similarly has its main and first campus in Sandton and currently has more than 10 000 members. Participants 2 (2020: church members), a married couple in their 40s, who were some of the first staff members of the church over 25 years ago, say the following about Rivers Church.

A lot of people who belong to the church are not from Sandton. Most are employed and are generally up and coming people who are striving to be part of the typical Sandton community. High percentage of the congregation are affluent people, it is generally a church of successful businesspeople. If you walk through the carpark, you see how well off a lot of the congregation is.

The members of Rivers Church are generally well educated and are aware of the dynamics of the economy and the world around them (Participant 1, church member). Most of the people who attend the church are between 20-40 years old, and many congregants have young families. More than 50% of the church is black African, 30% Indian and 20% white (Participant 6, church member). The church sees an increase of people from lower economic groups, predominantly from Alexandra attend the church (Participant 4, NGO staff member). People at Rivers Church have a lot of access to social capital. Saying that one is a member of Rivers, carries a certain amount of social capital (Participant 25, church member). The location of the church, the level of intellectual preaching, and the market position naturally attracts the middle-to-wealthy income brackets of society. What is different about Rivers Church compared to other churches, is that within the preaching there often is a combination of practical business skills with the main gospel salvation message (Participant 13, NGO staff member).

Rivers Church also operates its programs relating to socio-economic development through a NPO called the Rivers Foundation, founded in 2006 by Rivers Church (Rivers Foundation 2019). The Rivers Foundation offices are located adjacent to the Alexandra township and staff work extensively with unemployed youth from the community. Rivers Foundation generally donates financially to other NPOs, however, projects relating to job-creation have started in their own office building. These projects are primarily related to clothing manufacturing, upholstery, and woodwork.

2.5. Job creation (2021)

Development often focuses on treating symptoms of poverty, rather than sourcing sustainable solutions to assist people out of the poverty cycle. Christensen (Christensen, Ojomo and Dillon 2019:235) says the following about poverty, development, and job creation.

Children sitting on dirt floors in one-room schools without desks. Patients lining the corridors of hospitals and clinics, desperate for help. Women walking long distances on unpaved roads to fetch water. Non-existent sewage treatment facilities. Unpassable roads. Dysfunctional rail. Inefficient ports. Poor infrastructure is one of the most visible signs of poverty and is one of the primary reasons poor countries cannot escape their cycle of poverty. If poor countries could just improve their infrastructures, the thinking goes, investment will flow in, and prosperity will follow. Although it's true that investors and entrepreneurs, development workers, and multinational corporations alike are frustrated by the lack of reliable infrastructure in many low-income countries across the globe, assuming that prosperity will follow after investments in infrastructure misses one critical question: What sustains successful infrastructure development? Is it as easy as a government or well-meaning development agency earmarking millions or billions of dollars for construction? Without a serious commitment to fostering innovations that create new markets or support existing ones, many infrastructure projects are vulnerable to failure (Christensen, Ojomo and Dillon 2019:235)

Every year, billions of dollars are spent to develop low- and middle-income countries such as South Africa, mainly to acquire resources through infrastructure that will move them towards prosperity. These developments however have proven to be unsustainable, as many of these countries, most of which are African, are still poor or even poorer today in comparison with 25 years ago (Christensen, Ojomo and Dillon 2019:73). This stands in direct contrast with South Korea, a country that in the mid-1990s was as poor as most African countries but used market creating innovations as a job creation and development strategy and has become one of the richest countries in the world (Christensen, Ojomo and Dillon 2019:vii).

The church, when it comes to development, is mainly involved with compassion related poverty relief programs. There are very few examples, such as Pinelands Methodist Church, of churches who are directly and strategically involved in job creation programs. The biblical mandate compels the church to both meet urgent, and therefore immediate, needs of the marginalised, whilst simultaneously creating sustainable solutions to break the poverty cycle (Black 2009:4). The current situation of Alexandra in relation to Sandton and current job creation programs by Sandton based churches have been analysed through this chapter. Building on this the next question that will be answered relates to why the current context is the way it is. This question will be answered using Osmer's interpretive task.

3. Why Are Rivers Church and Rosebank Union Church Focusing on Job Creation Programs in Alexandra Township?

Having clear and critical insight into the current situation through careful examination of the context in which current events take place, provides foundational phronesis in relation to reasons for the complex challenges found in contemporary society. Analysing pertinent theories and construing events that led to the current state are critical when it comes to accurately understanding the challenges at hand (Black 2009:44). It is imperative to fully comprehend the basis of the current situation for appropriate solutions to contemporary challenges to be formulated within a relevant developmental framework. If mitigating interventions are implemented without having intimate knowledge concerning the root causes of these challenges, the interventions have a limited chance of success and can further perpetuate the existing difficulties (Black 2009:44).

This chapter focuses on episodes, situations, and contexts through which one can interpret the current situation. Firstly, the chapter analyses the devastating and still existing legacy of nearly fifty years of institutionalised apartheid (to be expounded upon further on) in South Africa. The apartheid government and its segregationally designed laws have been dismantled post the democratic elections in 1994, but the economic, socio-economic, and societal structures they created still afflict society. Secondly, and finally, the current state of the South African economy is used as an explanation of the current situation. Government policies in relation to unemployment grants, job creation through innovation, B-BBEE⁴ and education are appraised considering their ability to create jobs for the unemployed population of South Africa. As part of the economy, the current state of national debt and the operations of parastatals are analysed. One of the major components of this analysis, is the

⁴ B-BBEE stands for Broad-Based Black Economic Empowerment based on the B-BBEE Act 53 of 2003. B-BBEE aims to function as a tool to create a more economically equal society, by directly addressing the negative consequences of apartheid and therefore promoting the economic participation of Black people within the South African economy (Werkmans 2021:3).

influence of mismanagement and corruption on the current state of the economy in relation to poverty, inequality, and unemployment.

3.1. Apartheid

3.1.1. Legacy of apartheid

The first significant context that contributes to adequately understanding the current situation is apartheid. The word “apartheid” translates to separateness or segregation in the Afrikaans language and was the adopted legal system of the National Party after its electoral triumph in 1948 (Black 2009:46). Apartheid remained the political governance methodology for nearly fifty years until it was officially dismantled after the release of Nelson Mandela from Victor Verster Prison on Robben Island in February 1990. Apartheid was a perpetuation of systematic racism and segregation in South Africa’s tumultuous history. This commenced upon the arrival of Dutch colonialists on the shores of the Western Cape in 1652. Racism initially became a normalised part of South Africa’s society, before it was institutionalised by the apartheid regime (Black 2009:46).

One of the main components of apartheid was the conception of systematic exploitation of Africans, driven by the unearthing of minerals through South African mining operations (Nyapokoto 2014:2). This started a lengthy period where European whites conquered most of South Africa’s profitable land (Wilson and Ramphela 1989:190). The original inhabitants of the land, the Khoisan, had the option to be removed from the land or to be labourers. The perpetuation of this trend eventually resulted in the Land Act of 1913, legally ensuring that the conquered lands could not be lost to blacks through the continuously evolving industrial revolution (Wilson and Ramphela 1989:190). The only land black people could buy was in poor condition, mostly in agriculturally and industrially unproductive areas. By the 1970s 93% of farming land was owned by European imperialists (Nzula, Potekhin and Zusmanovic 1979:69).

Apartheid institutionalised segregation by defining racial groups and delineated relevant aspects of society along racial lines. Four racial categories were created being blacks or Africans, whites or Europeans, coloured people, and Indians. The overall aim of apartheid was the segregation of racial groups, where African people

were segregated from white people, through the development of areas called Bantustans, where African people were forced to dwell. African people were second ranked citizens, to the point that they were not able to obtain South African citizenship (Gibson 2004:31).

Historic segregation policies have resulted in differentiated access to education, healthcare, housing, and economic opportunities, where white people had access and other racial groups had limited, to no access (Nyapokoto 2014:24). This started through the dispossession of land of African people, perpetuated by restricted economic opportunities and access to sub-standard quality Bantu education and health care. Their inhabitation was to be in impoverished parts of rural communities and urban townships. Apartheid therefore created a dichotomous country where the minority lived in a first world country, whilst the majority lived in third world-like abject poverty. During the apartheid regime 24% of the population lived below the poverty rate of one dollar per day (Seekings 2007:1-2).

Participant 7, who is an Indian South African male in his mid-30s and member of one of the Sandton based churches, highlights the continuous and perpetuated effects of the apartheid regime in relation to the current context in South Africa. He states:

The main reason for the current economic inequality is systematic segregation due to the apartheid regime, which was mainly racial segregation. What this led to be was a ripple effect that has lasted for decades. This leads to cycles of missed opportunities. If you don't grow up with a sense of opportunities, you don't see the value of education. Therefore, you don't have education and access to further services. This is almost a self-fulfilling prophecy that you won't amount to anything. In contrast, on the Sandton side there are sufficient financial resources, and the principle of "money makes more money" applies there. It is about new generations living on the wealth generated by previous generations. In Alexandra people generate income to survive. This means that the disparity is increasing even further, it is like the crocodile effect, the jaws are getting wider, unfortunately they are not coming closer together.

One of the major challenges when it comes to the legacy of apartheid lies in the acknowledgement of the continuous scars and effects of apartheid in contemporary society. This acknowledgement is deemed to be the foundation of unlocking transformation of those who have historically been oppressed (Ramphela 2008:16). Part of the legacy of apartheid is found not exclusively in the structures restricting socio-economic and economic freedom of non-white South Africans, but all the more relating to preconceptions that have been created in the psyches of both whites and non-whites alike. These preconceived, often racially focused ideas are a significant hindrance in relation to fully living the democratic reality of contemporary South Africa (Black 2009:50).

The current context in South Africa relating to the vast disparity in economic and socio-economic access between, for example, Alexandra and Sandton residents, cannot be simplified by placing the entirety of its blame at the feet of the apartheid regime. Black (2009:51) as part of his research into the church's involvement relating to job creation programs in Langa Township unpacks this in the following way: "what is undoubtedly true however is that apartheid, after 27 years of democracy, still influences and shapes the makeup of South African society. Systematically disenfranchising the majority of the South African populous based solely on the colour of their skin, has left mental and physical scars on both individuals and society at large. This is mainly true for those communities like townships, that still live in absolute poverty. Finding holistic, contemporary solutions to effectively address these challenges is a difficult task. Transforming South African communities and truly overcoming the legacy of apartheid is however needed to achieve a more equitable society" (Black 2009:51).

3.1.2. The role of the church during apartheid

The South African church initially had a positive influence on the way indigenous South Africans were treated by colonial oppressors since 1652 and therefore promoted equal race relations (Cloete 1984:20). If we make a simplistic structural division of relatively recent South African history, we can derive three distinct phases. These phases are Dutch (1652-1795), British (1795/1814-1924) and Afrikaner (1924-1994). Within the Afrikaner phase the conviction of racial segregation within churches was documented for the first time (Loubser 1996:322). The Afrikaner community was very involved in the Dutch Reformed Church (DRC) as within the Afrikaner culture, religion had always

been a determining factor when it came to formulating their societal values, norms, and governmental institutions (Ritner 1967:2). The role of the DRC when it comes to race relations and specifically apartheid can be described as a polarising schism. South African churches within the reformed church, have found themselves on both sides of the apartheid question (Duncan 2005:35). On the one side the International Reformed churches such as the Netherlands Reformed Synod were among the first to condemn racial discrimination in South Africa (Meijers 2009:372). On the other side, there is a strong argument to be made that the ideology of apartheid was based on a theology of segregation that existed within the DRC. During the early years of apartheid, the DRC was segregated along racial lines, where the first part of the church was white, consisting of 1231 churches and over 1.4 million members. The second part of the church was the coloured church, which was called the Dutch Reformed Mission Church (DRMC), with over 450 thousand members. The third part of the church was the African church called the Dutch Reformed Church in Africa (DRCA), with over 600 thousand members (Cloete 1984:20).

The theology of apartheid

The theological foundation for apartheid within the DRC was formed in the shape of a synodical decision in 1857 towards separate services along racial lines based on 1 Corinthians 11 (Cloete 1984:20). The first attempt towards a theology that was based on separation of people among racial lines came from SJ du Toit: he did so by putting an extra emphasis on the uniqueness of the Afrikaans language. He aimed to demonstrate that segregation based on languages and therefore races was God's will as per the tower of Babel in Genesis 11. This should result into a specific calling for each nation, who therefore should all maintain a separate identity, which eventually led to apartheid theology (Loubser 1996:323). This developing theology however already stood in direct opposition to the Reformed teaching in relation to unity within the Church at large (Taylor and Duncan 2018:1).

One of the biblical texts that was traditionally used to justify the apartheid regime is found in Romans 13:1-2 (NIV): "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the

authority is rebelling against what God has instituted, and those who do so will bring judgement on themselves” (Cook 2019:8).

From 1924 to 1938 the complete apartheid ideology of racial segregation was produced for the first time. This mainly as a direct result of socio-economic challenges and social unrest in South Africa. The white population was increasingly impoverished and with rapid urbanisation found themselves competing with black people for manual labour-intensive work (Loubser 1996:324). Apartheid theology was based on the following principles that proponents of this theology preached, namely, that the church would only be united as an analogical body and that diversity had to be respected and therefore separated when it comes to culture from each other across racial lines and different races need to be practically separated from each other in all spheres of life (Loubser 1996:325).

A very large part of apartheid theology however can be derived from Abraham Kuyper, who was a well-established theologian and former prime minister of the Netherlands. His works influenced apartheid theology in the following way:

Kuyper's social analysis depended on his observation of an independent system of principles which gave rise to a unique, all-encompassing worldview. He also identified different social spheres like the state, society and the church. These spheres are related to one another because each falls directly under God's sovereign authority. Each sphere has a certain authority of its own, which is called sovereign in its own sphere. Society was thus not seen as an aggregation of individuals but as an organic whole of spheres.

South African neo-Calvinists gave this idea a specific twist. Each ethnic group was seen as an organism which on its own formed part of the body of humanity. As an organism, a people had a rhythm and a law of its own as expressed by its language, history, biological composition, and locality. Each ethnic group was seen as a collective whole. In 1869, Kuyper published a brief, thirty-four-page pamphlet, *Uniformity, The*

Curse of Modern Life. The manner in which Kuyper treated the Bible in this pamphlet can be seen as the true source of the "apartheid bible."

In the 1940s the popularity of Kuyper's theology was to reach its climax in South Africa through several developments: the apartheid paradigm was then placed within a framework of principles; the people were seen as a sovereign sphere, normative in itself; and the concept of creation ordinances gained popularity in exegetical arguments, with the principle of diversity being seen as the most important of such creation ordinances. In addition, nationalism-tainted concepts such as a national calling, election, and self-maintenance were incorporated into a Kuyperian system of principles (Loubser 1996:325-327).

South African theologian S.J. du Toit or Totius, built on the momentum created by Kuyper, using Biblical texts such as Genesis 11, Acts 2:5-11, Revelation 5:9, 7:9 and 14:6 to provide a biblical foundation demonstrating that diversity of nations and tongues remain in heaven. During a speech at the 1944 Volkskongress, Totius indicated again that Babel was the great divider of people. He then indicated that the Cape Boers were a people group directly inspired by God, destined to dominate the African continent. As nations were called as part of the end of the world (Matthew 27:7) in accordance with the providence of God and his common grace, nations therefore had to ensure that they stand against a Babylonian spirit of unification. Totius finished his speech by saying that the barbarity of black people in Africa could be derived from the curse of Ham in Genesis 9:25, justifying segregation and the rule of white Afrikaners over Africans (Loubser 1996:328-329).

This theology was a large part of the DRC's theology on race relations, until the general synod of 1986 during the rule of PW Botha as President of South Africa. During this synod the Church and Society document was accepted and officially started the diminishment of the church's support of apartheid. In the Church and Society document, the DRC opposes the political and social system of apartheid, as it negatively affects the dignity of one people group, as it is suppressed by another. This directly contradicts the very essence of Christian ethics, which is founded on neighbourly love and dignity for all human beings (Loubser 1996:329).

Resistance against apartheid

The narrative, when it comes to the involvement of the church in relation to apartheid, was not solely in support of the ruling party's societal and religious philosophy. The anti-apartheid movement within the church constituted of members of the DRCA and DRMC and the Broederkring, which was later renamed to the Belydende Kring (BK). Within this movement South African cleric and theologian Beyers Naude emerged as a significant opponent to apartheid and apartheid theology (Moreku 2003:6). Even though there were other relevant movements such as the Reformed church in the Netherlands (Meijers 2009) and the ecumenical anti-apartheid movement in Namibia (Cook 2019), the focus in this section will solely be on the DRCA, DRMC and BK. What motivated the DRCA and DRMC to participate in the anti-apartheid movement in South Africa, was a vision of the church that as part of God's calling, needs to stand where God stands for all South Africans, not for a select group. This leads to the church having a double calling of (1) compassionate solidarity and (2) courageous prophecy (Kritzinger 2012:2). There were consequences for opposing apartheid theology, for example, when church members spoke out against the apartheid regime, their funding was cut by the DRC. They however managed to continue operating as they received financial support from what was called the Noodfonds (emergency fund), set up by the BK (Kritzinger 2012:3).

An example of courageous praxis within the church is Dr Nico Smith, who arranged for a group of seven ministers of the DRCA and DRMC to travel to Lusaka to meet the ANC. Even though the trip did not take place due to revoked passports of the black ministers, the intent by Dr Smith is relevant as an argument that encapsulated the sentiment of anti-apartheid ministers within the church. When an uncontrollable and rapidly escalating conflict arises, the church as the body of Christ has a responsibility to provide pro-active resistance. The church cannot simply accept violence and killings. The church must aim to assist in bringing a sense of normality back into the equation. In Dr Smith's words "the church is the one institution that must be willing to do everything in its power to resolve the conflict" (Kritzinger 2012:8). Most of this active resistance through the development of anti-apartheid arguments within DRC was the BK (van Rooi 2011:1). Beyers Naudé and Alan Boesak, who was a DRMC minister privileged to study theology in Kampen (Kritzinger 2012:3) developed theological works that formed the foundation of this movement. All people who associated

themselves with the BK were part of the family of DRC congregations, either as members or ministers. The main emphasis of the movement was to provide a biblical response to the theology and daily living experiences under the apartheid regime (van Rooi 2011:1). The movement officially started in 1974 and was called the Broederkring. In 1983 the name was changed to the Belydende Kring. The BK aimed to achieve the following:

1. "To proclaim the kingship of Jesus Christ over all areas in church and in state, and to witness for this kingly rule.
2. To achieve organic church unity and to express it practically in all areas of life.
3. To take seriously the prophetic task of the church with regard to the oppressive structures and laws in our land, as well as the priestly task of the church in respect of the victims and fear- possessed oppressors who suffer as a result of the unchristian policy and practice in the land.
4. To let the kingly rule of Christ triumph over the ideology of apartheid or any other ideology, so that a more human way of life may be striven for.
5. To promote the evangelical liberation from unrighteousness, dehumanisation, alienation, and lovelessness in church and state, and to work for true reconciliation among people.
6. To support ecumenical movements that promote the kingship of Christ on all levels of life" (van Rooi 2011:5).

Beyers Naudé was instrumental in this as he had the apprehension that social justice and ecumenism could not be achieved if the church was not willing to stand against political justice and human rights, because "Christ is Lord over both Church and State" (van Rooi 2011:6). The continuous efforts of the BK contributed to the rejection of apartheid within the DRC in October 1990 during the General Synod and subsequently led to the confession by Professor Willie Jonker in November 1990. Jonker's confession stated:

I confess before you and before the Lord, not only my own sin and guilt, and my personal responsibility for the political, social, economic and structural wrongs that have been done to many of you, and the results of which you and our whole country are still suffering from, but vicariously I dare also to do that in the name of the DRC of which I am a member, and for the Afrikaans people as a whole. I have the liberty to do just that, because the DRC at its latest synod has declared apartheid a sin and confessed its own guilt of negligence in not warning against it and distancing itself from it long ago (Kritzinger 2012:11).

One of the members of the steering committee of the conference was Anglican archbishop Desmond Tutu, who in response to Jonker's confession, emotionally approved of this gesture and not only accepted Jonker's confession but offered Jonker his forgiveness (Kritzinger 2012:12). Apartheid is a major historic contributor towards the current situation in relation to the inequality and inequity between Sandton and Alexandra. More recently the South African economy and in particular the lack of economic growth have further exacerbated an already problematic situation.

3.2. Economy

The current situation in relation to Alexandra and Sandton can partially be explained through the low economic growth South Africa has experienced over the last 10 years. In 2020, more than 18 million South African's received social grants, this is an estimated population share of 31%. During the same year only 13 million South Africans were formally employed. In comparison in 2000, nearly 4 million people were the recipients of social grants, an estimated population share of 9%, while nearly 12 million people were formally employed. Even though this number does not provide a downright accurate representation of the current context, due to employment in the informal sector and changed criteria for social grants, it does represent a significant concerning trend (Businessstech 2021). This already bleak context is further exacerbated by further historic economic decline of 7.3% in 2020, mainly as a direct result of Covid-19 (Bishop 2021). Lack of innovation and failing State-Owned Enterprises (SOEs) are highlighted as contributing factors when it comes to meagre economic results.

3.2.1. Lack of innovation

During the years 2002 and 2003 government budgetary shifts took place where 57.6% of the total budget of government was expended on social services related costs. Most of these expenses were incurred via social-grants, housing and social development costs (Black 2009:54). This trend has continued where South Africa currently has more recipients of social grants than formally employed people (Businesstech 2021). Participant 14 (township resident) is a Black African woman who is the general manager of a holistic development organisation in Alexandra and highlights that traditional government interventions have not achieved the desired outcome:

With the new dispensation since 1994, the biggest mistake was that Government started to build informal structures and houses for Alexandra residents, this changed the mentality of the people. After the community became significantly overcrowded, a project named Alex Renewal Project (ARP) was initiated. The project again tried to build houses for people, rather than economically developing the community by giving them access to products and services they currently do not have access to. In the end of the day the need that the ARP needed to address was too much, so they kept having to move people to Diepsloot and Bram Fisher, with the aim of minimizing the number of people who lived along the Jukskei river. However, as they did not barricade the area, it just repopulated after people were moved. Currently as a result nobody really knows how many people are living in Alexandra, what we do know is that most people in Alexandra live in absolute poverty.

The main reason from an economic perspective for low growth and even economic decline, is a lack of innovation, not just in South Africa, but within the African continent. This statement is epitomised by the following data. Starting in 1960, over \$4.3 trillion has been spent specifically on officially recognised development aid, trying to help poorer, predominantly African countries to eradicate poverty (Christensen, Ojomo and Dillon 2019:10). Despite this structural aid, the intended impact in relation to poverty eradication has not been realised. The opposite has occurred, where the world's most poverty-stricken countries from 1960 are still poor today and in many cases are worst off today than they were in 1960. At least twenty countries were poorer in 2015 in

relation to GDP, than they were in 1960. As the below table clearly highlights, most of the twenty poorest countries in 2015 were not only African but had seen negative economic growth in the period between 1960 and 2015. This often despite significant international aid provided to these countries.

Table 2: Economic growth poor countries from 1960s to 2015

	Country	1960s	2015	% change
1	Burundi	\$470	\$315	-33%
2	Central African Republic	\$677	\$339	-50%
3	Malawi	\$412	\$353	-14%
4	Gambia	\$773	\$384	-50%
5	Madagascar	\$1,108	\$393	-65%
6	Niger	\$1,196	\$403	-66%
7	Liberia	\$1,447	\$469	-68%
8	Democratic Republic of Congo	\$1,742	\$478	-73%
9	Togo	\$783	\$578	-26%
10	Afghanistan	\$698	\$615	-12%
11	Uganda	\$686	\$625	-9%
12	Sierra Leone	\$1,128	\$675	-40%
13	Benin	\$802	\$709	-12%
14	Senegal	\$2,003	\$935	-53%
15	Zimbabwe	\$2,207	\$1,037	-53%
16	Ivory Coast	\$1,545	\$1,319	-15%
17	Ghana	\$1,632	\$1,401	-14%
18	Zambia	\$2,252	\$1,576	-30%
19	Venezuela	\$8,507	\$4,263	-50%
20	Kuwait	\$34,087	\$29,983	-12%

(Christensen, Ojomo and Dillon 2019: viii)

Poverty often is a result of complex societal issues, resulting in people experiencing lack of access to clean water, education, tarred roads, and a sustainable income. Poor countries are often badly governed, which further perpetuates the painfully obvious poverty indicators (Christensen, Ojomo and Dillon (2019:x).

Most efforts in South Africa are focused on improving poverty indicators that are based on a simplified poverty eradication philosophy (Black 2009:49). Poverty is very visual; the current philosophy is focused on aiming to solve the physical and therefore visual markers of poverty. Two adequate examples of this are:

- High levels of unemployment are directly eradicated by providing more access to jobs.
- The problem of informal housing is resolved by building houses and giving people in poverty free houses.

These statements have proven to be erroneous in nature, as there are often deeper psychosocial, societal, and systemic issues that need to be considered in providing adequate solutions to poverty, rather than just aiming to resolve physical poverty markers (Black 2009:49).

This is called a push strategy, meaning that development of communities and people are pushed upon them, generally by government and civil society. This generally results in building new wells, school classrooms, hospitals, houses, or roads. The problem is that these resources that are pushed into the community often are not well maintained, resulting in broken, abandoned or significantly aged infrastructure (Christensen, Ojomo and Dilon 2019:92). A better strategy is a pull strategy, this is a strategy that is focused on creating access for communities and people to products and services, to which they currently are non-consumers. This process is enabled by market creating innovations. A repurposing of the \$143 billion spent in Africa alone on official development assistance towards market creating innovations will lead to job creation and increased agency of poor communities (Christensen, Ojomo and Dilon 2019:92).

3.2.2. State Owned Enterprises

Public Enterprises minister Pravin Gordhan is of the opinion that South Africa's State-Owned Enterprises (SOEs) are part of the economic solution when it comes to resolving the country's economic and institutional challenges. Gordhan indicates that "in moments of crisis, well-run SOEs are important for economic growth and contribute to the prosperity of countries" (Prior 2021). This instantaneously introduces the next difficulty South Africa faces, as the SOEs referred to by Gordhan are in an increasingly

abysmal state. Eskom, South Africa's main electricity generation and supply organisation, was neglected when it comes to medium- to long-term planning, resulting in exceedingly aging infrastructure. Eskom as a direct consequence of this has struggled to meet the electricity demand of South Africa for the last 15 years, costing the economy billions of Rands annually (Black 2009:55).

While within this chapter Eskom will epitomise the influence and state of SOEs due to its significance to economic growth, this does not negate the importance and influence of other SOEs such as Transnet, Denel, and South African Airways. Eskom's example, however, impeccably showcases the complex history, financial challenges and significant consequences to the economy that poorly run SOEs can have. For example, the total debt of SOEs currently amounts to R693 billion, of which Eskom is responsible for the majority of R464 billion (Omarjee 2021). Government keeps on providing loans and guarantees to Eskom, because of the growing demand for electricity and the dependency of the economy on this in relation to economic development and job creation (Sadiki 2015:50-51).

Eskom, like many of South Africa's SOEs has a complex history, founded in 1923 by the Smuts government, to provide electricity to the growing mining industry, the organisation initially survived through a close partnership with a private company, Victoria Fall Power Company (Clark 2021). During World War II demand for products from South Africa rose significantly, resulting in a monopolisation of electricity generation by Eskom. Post the war in 1948, Eskom, with assistance of Anglo-American Corporation, bought out their private business partner. This essentially stayed constant during the entirety of the apartheid regime. With the new government in place, Eskom now faced an increasingly expanding demand for residential electricity, without the historic support of mining companies (Clark 2021). This position was exacerbated by continuous looting of financial resources by corrupt government officials and Eskom employees (Gordhan 2021). Equally concerning is the existing correlation between Eskom's performance in relation to government debt, where even a slight increment of staff numbers within Eskom directly impacts government debt (Nkosi 2020:116).

In order to change the current narrative, SOEs and in particular Eskom need to adopt new strategies. Despite the construction of new power stations, this strategy needs to include innovation to rapidly open the generation capacity to renewable energy sources. Going forward, Eskom will be restructured into three divisions relating to Generation, Transmission and Distribution. Strategies relating to a significant reduction in Eskom's current liabilities include a transfer of Eskom's debt to the Public Investment Corporation (Prinsloo and Sguazzin 2021) and the privatisation of the organisation (Mutize 2021:1) as options to rescue the ailing organisation.

3.3. Policies

If South Africa is to escape its current situation which is marred by poverty, unemployment, and inequality, it requires inclusive economic growth. If this is not achieved hastily, widespread financial collapse is the most likely consequence. One of the prerequisites of achieving this growth are policies that enhance economic growth in both the public and private sector (Bishop 2021). Current policies around the ease of doing business, land ownership, education, and Broad-Based Black Economic Empowerment (B-BBEE) are analysed in light of enhancing a conducive economic environment.

3.3.1. Ease of doing business

There is a direct correlation between inefficient regulation when it comes to the ease of doing business in a country and the levels of corruption in that particular country. "There are ample opportunities for corruption in economies where excessive red tape and extensive interactions between private sector actors and regulatory agencies are necessary to get things done" (World Bank 2020:8). South Africa is an example of how bureaucracy can lead to increased levels of corruption in society (Bishop 2021).

Two good indicators, when it comes to measuring transparency and therefore low levels of corruption in a country, are the number of steps required to (1) open a business and (2) obtain a building permit. The 20 least transparent economies require eight steps to start a business and fifteen to obtain a building permit. The 20 most transparent economies by contrast only require four and eleven steps respectively. South Africa currently trends towards the 20 least transparent economies, rather than

moving towards the 20 most transparent. This provides breeding ground for corruption and potential bribery of government officials (Bishop 2021).

3.3.2. Land reform

The history of land ownership in South Africa is complex, the first recorded inhabitants of what is modern day South Africa were the San people, who were known to be hunters. They were subsequently encroached upon by the Khoikhoi people about 2000 years ago. “They purchased sheep from Sudanic people and cattle from the East, ending up settling in the South where there was sufficient grazing land for their cattle. At the point where the Orange and Vaal rivers intersect, the Khoikhoi people split into three groups, the first group remained in that area, the second group moved to the west of the region and the last moved south, where they found the San people inhabiting the land and significant conflict arose over the land. The Khoikhoi people won the battle, and the San people were assimilated into the tribe which became known as the KhoiSan” (Dwane 1991:3).

With the Dutch arriving, led by Jan van Riebeeck, in 1652 a fast expropriation of land by the colonial settlers began, where initially the Dutch and later the British expropriated land from the Khoikhoi, San, isiXhosa chiefdoms and the Zulus. This process was further accelerated in the nineteenth century, due to the discovery of gold and diamond mines and wars between the Dutch and British over the ownership rights. A century later the apartheid government took away all land ownership rights from black people in 1913, through the Natives Land Act (Dwane 1991:3).

Since the apartheid government was dismantled in 1994 there were three aims relating to land reform being:

- **Redistribution:** transferring white-owned commercial agricultural land to the black, mainly African population.
- **Restitution:** ensuring that relevant claims for lost land under the apartheid regime were settled. This was to happen through ownership transfer or financial compensation.
- **Land tenure reform:** providing access to more usable land to black people going forward (Cliffe 2000:273).

These aims have not been achieved and has led to the current discussions concerning land expropriation without compensation (EWC). The main reason for the call for this policy regarding land expropriation without compensation is due to the slow pace of land reform and the perceived reason for this delay being the 'willing buyer, willing seller' principle (Xaba 2021:79).

The current debate is mainly a difference between two philosophies, on the one hand what is widely perceived as the capitalist system of 'willing buyer, willing seller'. On the other hand, there is a nationalistic, socialistic approach, where all South African land is nationalised through a land expropriation without compensation methodology (Mubecua and Nojiyeza 2019:7-8). The data containing land ownership is unclear. On the one extreme the argument is made that the ownership of the land is 72% in the hands of white South Africans, while only 5% of the land is owned by the biggest population group being black South Africans (Mubecua and Nojiyeza 2019:8). The other extreme indicated that black people own 56% of urban land (South African Government, 2018:13). When it comes to agriculturally viable land, 26,7% is owned by black people (AgriSA 2017:18).

The main reason why EWC has gained momentum is (1) due to the high levels of poverty and inequality in the country and (2) that historically most of the land was taken with force from, most often, black South Africans, by the settlers (Mubecua and Nojiyeza 2019:14). This provides the South African government with a dilemma, as they have conflicting duties in this matter. The constitution of South Africa (section 25.1) states that property owners are protected, yet also highlights (section 25.7) that property ownership should be redressed where people have been dispossessed of property (The Department of Justice: 2020). The biggest problem however with EWC, is that it provides significant uncertainty for potential local and international investors and that it provides more bureaucracy and therefore reduces the ease of doing business in South Africa. This significantly decreases levels of transparency and immediately increases corrupt activities (Bishop 2021). The need for land reform in relation to Alexandra and Sandton is described by Participant 24 (NGO staff member), mainly in relation to the historic spatial and land planning of Alexandra township and

the changes required in order to achieve more social and economic cohesion in South Africa:

The mere design of a place like Alex, because there was no special planning. Without that, there was no ability to put the right educational facilities and sewage systems in place. This led to an inability for housing to be properly planned, that's why you get shacks on the banks of rivers, people need a place to put their homes. Then there is the added current situation, the current sluggish economic position of South Africa, where even in good times, government did not use what they had in order to properly uplift communities like Alex. If you look at the stats from pre 1994 to now, there is good progress made, when it comes to poverty alleviation, but more consistent efforts need to be made.

3.3.3. Education

Hendrik Verwoerd, who was responsible for the Department of Native Affairs (1950 to 1958), relayed the following to Parliament in relation to adopting legislation that would effectively restrict the quality of education for the black population of South Africa:

Racial relations cannot improve if the wrong type of education is given to Natives ... They cannot improve if the result of Native education is the creation of frustrated people who, as a result of the education they received, have expectations in life which circumstances in South Africa do not allow to be fulfilled immediately (Fiske & Ladd 2005:1).

This notion was accepted by parliament, which led to the Bantu Education Act of 1953, asserting direct state control of faith based educational facilities and made it illegal for African educators to criticise both government and school authorities (Black 2009:71).

In relation to Alexandra, people living in the community would go through the Bantu education system, which was not conducive and did not produce the same outcomes as Sandton based schools. The Bantu education system was to keep the black person as someone to work for the white person from Sandton (Participant 11, church member).

High inequality and poverty are caused by two major factors (1) unemployment and (2) poor quality education. The high level of economic inequality in South Africa can be correlated to lack of access to quality education (Seekings 2007:18). When Bantu education effectively stopped in 1994, it took the democratic government eleven years to radically change education in the country by introducing the Outcomes Based Education (OBE) curriculum. OBE ticked all the boxes in communicating that democracy in South Africa led to renewed educational order (Black 2009:57). However, OBE at the time was already jettisoned by first world countries such as New Zealand, which was overlooked in adopting the educational methodology in South Africa. The typical, Apartheid style, top-down authoritarian values and pedagogical approaches were directly replaced by contemporary values and teaching methods, with the aim of achieving democratic participation and achieving the full potential of every child, regardless of race (Fiske and Ladd 2005:170). This was envisaged to lead to transformation in relation to knowledge accumulation, critical thinking and problem solving (Mtantato 2018).

The implementation of this however has not been satisfactory due to a complex design of the current curriculum, linked to the unrealistic expectation, where teachers are expected to develop their own content for teaching. Teachers in poor areas such as rural communities and peri-urban townships did not have the appropriate competency levels, nor received the required training to adequately implement the OBE curriculum (Black 2009:57-58). The main aim of OBE is to ensure continuous improving of social outcomes regarding education service delivery for impoverished communities. This envisaged outcome however is strongly dependent on appropriate competencies in school management and adequate accountability structures (Black 2009:64).

The transformation of the education sector did not achieve the anticipated results. South Africa currently still has the worst-faring education system of all middle-income countries, where literacy scores of grades 3 and 4 learners are 19% and 27% respectively, meaning that 27% of Grade 4 pupils are not able to read or write. This whilst South Africa's expenditure towards education is among the highest in Africa, spending close to 5% of its gross domestic product on basic education. Per capita, South Africa currently spends more on basic education than most first world countries

in North America and Europe. Despite this, the South African education system was rated 126th out of 138 countries during the World Economic Forum in 2016-2017 (Mtantato 2018). Failure of South Africa's education negatively impacts the economy by (1) limiting the labour force's direct contribution to economic growth due to lack of relevant skills and (2) resulting in income inequality, unemployment, and low productivity.

Currently the South African educational system perpetuates economic inequality, by in effect having two schooling systems. The first system is for the minority, who are wealthy and are able to pay for good quality, expensive private schooling. The second system is for the majority, the poor, who are destined to send their children to inadequate public schools, meaning that their potential remains untapped and therefore economic access and social mobility is limited (Mtantato 2018).

3.3.4. B-BBEE

The Broad-Based Black Economic Act 53 of 2003, or better known as the BBBEE Act, outlines the legal framework of Broad-Based Black Economic Empowerment (BBBEE). This legal framework is translated into what is called Codes of Good Practice, developed by the Department of Trade and Industry (DTI). These codes can be either generic or sector specific. BBBEE (see Tables 3 and 4) aims to function as a tool to create a more economically equal society, by directly addressing the negative consequences of apartheid and therefore promoting the economic participation of black people within the South African economy (Werkmans 2021:3).

The BBBEE status of organisations is measured in terms of the following tables having taken into account the accumulation of the scores of the five elements of BBBEE. Annual assessments are done by verifications agents, who issue an annual certificate confirming the organisation's BBBEE status (Werkmans 2021:11).

Table 3: Different Levels of BBBEE

BBBEE Status	Number of Weighting Points Required
Level 1	≥100 points
Level 2	≥95 but <100 points
Level 3	≥90 but <95 points
Level 4	≥80 but <90 points
Level 5	≥75 but <80 points
Level 6	≥70 but <75 points
Level 7	≥55 but <70 points
Level 8	≥40 but <55 points
Non-Compliant	<40 points

(Werkmans 2021:11).

Table 4: Five element contributing to an organisation's BBBEE score

BBBEE Element	Maximum Number of Weighting Points Available
Ownership	25
Management Control	15 plus 4 bonus points
Skills Development	20 plus 5 bonus points
New Enterprise and Supplier Development	40 plus 4 bonus points
Socio-Economic Development	5
TOTAL	118

(Werkmans 2021:11).

While the intentions to provide economic transformation are noble, particularly when it comes to creating a more equal society, the bureaucracy that is associated with BBBEE can be a deterring factor for foreign investment and makes the economy more susceptible for corruption (Bishop 2021). Corruption linked to BBBEE, where companies are bidding for government and parastatal tenders, has significantly harmed the original intent of the codes (Myburgh 2021). This was at full display during the procurement of Personal Protective Equipment (PPE) during the first wave of Covid-19 in South Africa. Often PPE was purchased through a Level 1 BBBEE

company, that served as a middleman between government and the company providing the products or services to government. This middleman charges a hefty fee to ensure significant individual profit. These middleman-run companies misappropriated up to R7.5 billion of PPE deals alone (Myburgh 2021). Other examples that related to corruption, where BBBEE is used as a mechanism to fuel misappropriation, are Gupta-linked companies that received large contracts from SOEs and French manufacturing giant Alstom that received a tender from the Passenger Rail Agency of South Africa (PRASA) through a BBBEE middleman (Myburgh 2021). Corruption among government officials has been so blatant that there are current efforts underway towards the development of an evidence-based corruption index (Mantzaris 2018:1). Most cases of corruption, based on latest available information between 2006 and 2011, were in the departments of Justice, Defence, Correctional Service, and Home Affairs (Naidoo (2017:77-78).

Mismanagement is a significant challenge within South African society, where between 1996 and 2006 reports of the South African Auditor General indicate that the nation has a public sector crisis. In 2005/2006 only 2% of municipalities received unqualified audits. There is a significant level of tolerance within the public sector, whether on local, provincial, and national levels, towards misappropriation of finances and outright corrupt behaviour (Ramphela 2008:84). Sadly, BBBEE might currently actually achieve the opposite of its original intent:

The actions of corrupt government officials have direct consequences upon citizens. First, critical government revenues are funnelled into either inappropriate or useless projects for the main purpose of providing financial benefit to a government official or his/her family or friends. Every Rand misspent further slows or derails the transformation process needed on many fronts. Secondly, the failure to support legitimate businesses in the bidding process erodes the very structure that the country relies upon to provide the employment and tax revenues that could benefit South Africa as a whole (Black 2009:70).

As many of the policies mentioned in this chapter, the intent and design of the BBBEE policies are not wrong in isolation, however implementation of these policies within a

historically complex and economically divided nation like South Africa has proven to be unsuccessfully economically transformative. The current situation however is too complex to pinpoint on one specific historic event or current policy. Participant 22 (2021, township resident), who is a young black African woman with experience of living in Alexandra, provided deep insight in relation to the complexity of this problem:

There is not a straight answer to the question of why there is such an economic rift between Alexandra and Sandton. I don't think we can blame the apartheid regime for this in its entirety. There is a lot as a country we are currently going through. There is a lot of inequality, where unemployment rates are growing and therefore the rich are getting richer whilst the poor are getting poorer. To name a few contributing factors to the current context, I immediately think about corruption, unemployment and an entitlement mentality that exists within our communities, which makes us depend on government too much. For example, we would create enough jobs, we wouldn't depend on government to build houses for us, we would build our own houses.

The aim of this chapter was to explore reasons for the current context in relation to the extreme inequality between Alexandra township and Sandton as a microcosm of South Africa. This context provides the backdrop for the job creation programs implemented by RUC and Rivers Church. The next chapter analyses selected normative texts and the social sciences, to provide an answer to the question 'what ought to be done?'

4. How Does 2 Corinthians 8 and 9 Inform the Contemporary Church's Role with Regards to Job Creation?

This chapter looks at the normative task, which focuses on prophetic discernment, which relies on divine disclosure through scripture and the contextualisation of the interpretation of God's word into the current context. The question that this chapter seeks to answer is "What ought to be done?" (Osmer 2008:loc.1610). Prophetic discernment starts with scripture and the development of sympathy towards the current situation of suffering, in this case, due to poverty and inequality. From this place of sympathy, the interpretation of the normative text elevates symptomatic feelings to contemporary theological and ethical interpretations (Osmer 2008:loc.1637). This chapter therefore ascertains the role and responsibilities that society, in particular Sandton-based churches, should bear towards those living in poverty in Alexandra township. The most effective methodology that ought to be implemented to provide sustainable alleviation of poverty to those currently living in dire conditions, needs to be identified (Black 2009:83).

The South African government has a legal mandate to alleviate poverty within its borders as indicated in the Constitution of the Republic of South Africa (Constitution Act 108 of 1996). This globally renowned constitution highlights the rights of South African citizens to live without poverty in its midst. South Africans therefore have the right to (1) appropriate housing, (2) healthcare, (3) food, (4) water and (5) social security (Constitution Act 108 of 1996). The current situation in Alexandra township stands in direct contrast of these human rights. Despite continuous interventions of government, most of these rights are still elusive for most of the inhabitants in Alexandra township. The fact that little progress has been made by government to alleviate poverty, provides little hope that different results will be achieved in the future (Black 2009:84). This means that other entities such as churches have an opportunity to contribute towards poverty alleviation in their midst.

The normative text central to this chapter is 2 Corinthians 8 and 9, which refers to Paul's Jerusalem collection. Through this text normative guidance will be offered to two Sandton based churches with regards to poverty alleviation in Alexandra

township. This is accomplished by drawing on theological, economic, and sociological contexts in relation to Sandton and Alexandra township, leading to practical guidelines for effective implementation by Sandton based churches. The basis of the practical guidelines can be found in practical moral reasoning, known as phronesis, applying normative, value-based principles in contemporary, practically oriented situations. Phronesis will be achieved for poverty alleviation solutions based on 2 Corinthians 8 and 9 via theological interpretation, ethical reflection, and models of good practice (Osmer 2008:loc.1781).

Within this chapter a theological intradisciplinary dialogue is held through (1) systematic theology relating to the biblical approach towards poverty, (2) exegesis of the text 2 Corinthians 8 and 9, (3) ecclesiology by detailing the church's approach towards poverty alleviation and (4) a missiological approach through an analysis of the qualitative research outcomes. A second dialogue within this chapter is a multidisciplinary dialogue between theology, first century Greco-Roman history, and contemporary development economics.

4.1. Intradisciplinary dialogue

4.1.1. Systematic theology – poverty

The South African government for various reasons, which have been discussed in the previous chapters, is unable to ensure basic constitutional rights are consistently met. There is therefore a necessity to explore other avenues to ensure that the underlying problem relating to the violation of constitutional rights, including poverty, is resolved and alleviated. There is certainly a role government needs to play when it comes to poverty alleviation and it can be argued that throughout the history of humanity, an obligatory responsibility by society at large has always existed to show compassion and practical care towards the poor (Black 2009:85-86). This section focuses on a systematic approach of the biblical approach towards poverty in both the Old Testament and New Testament.

All human beings carry the image of God and therefore everyone is valuable. This is the foundational principle of a more equitable society. As humanity is the image bearer of God, all human life is meaningful, this means that one needs to see others in the

way God sees them (Elmer 2006:63). In a society as unequal as South Africa, it means that both rich and poor have inherent value. God's very image is desecrated when there is less value placed on a person due to their race or social class; "one cannot honour God and at the same time treat another person in a manipulative, dehumanizing, disrespectful way" (Elmer 2006:63).

Poverty and inequality in the Old Testament

There are numerous ways in which poverty is described in the Old Testament and depending on the context there are both positive and negative connotations in relation to 'the poor' (Black 2009:90).

1. 'anî: the most common word used to describe people living in poverty is 'anî, used by Old Testament authors 92 times. The meaning of 'anî is poor, weak, afflicted, or humble. It also refers to people who are suffering or in distress (Harris, Archer & Waltke TWOT I:683). 'Anî does not describe poverty as a result of one's own actions, rather 'anî refers to people who have been dehumanised or oppressed (Kittel, Friedrich & Bromiley TDNT VI:888).
2. an-aw: meaning humble or meek, an-aw details the moral and spiritual condition of people described as 'anî. The desired outcome of being poor in this sense is humility (Harris, Archer & Waltke TWOT I:682).
3. 'ebəywn: similar to 'anî, 'ebəywn refers to someone being poor, wanting, or needy, often relating to material poverty, not spiritual poverty. This word is used 61 times in the Old Testament (Harris, Archer & Waltke TWOT 1:4). The 'ebəywn were part of the lowest social class and included, beggars, slaves, and manual labourers.
4. dal: this word is often used as a synonym for 'anî and means to be weak, to be little or to languish. Dal is used 48 times in the Old Testament. Dal often referred to the exploited, oppressed and politically marginalised in society (Botterweck & Ringren TDOT III:215).
5. rûš: used 32 times in the Old Testament, rûš points to the circumstances in which the lower-class lives, such as significant destitution (Harris et al. TWOT II:841). The word generally details the economically poor, who needed to beg to survive.
6. misəkēn: as this word can only be found twice in the book of Ecclesiastes, it is difficult to come to concrete conclusions pertaining its meaning. In the context of

Ecclesiastes 4:13 *misəkēn* describes someone with limited possessions (Harris et al. TWOT 1:517).

7. *makh-sore*: this word describes a lack of resources such as material goods, food, or finances. *Makh-sore* is used 13 times in the Old Testament, most often in the book of Proverbs in relation to laziness (Proverbs 6:1; 14:23; 21:5; 24:34) or opulence (Proverbs 21:17) (Harris et al. TWOT 1:309). *Makh-sore* mainly describes poverty because of one's own actions.

The Old Testament authors use different words to describe poverty and inequality. These words indicate that poverty is sometimes brought about due to an unjust system, exploitation of the rich, and sometimes because of one's own actions (Black 2009:96).

Poverty and inequality in the New Testament

Like the Old Testament, the authors of the New Testament provide information concerning the manner in which one ought to relate to the physically and materially poor (Black 2009:97). The main word used to describe the poor is the Greek word *pto-chos*. This word is used over 30 times, predominantly in the gospels. The gospels relate to poverty mainly in the life of Jesus Christ on many occasions, to the point that the movement of Jesus Christ has been described as a movement "of the poor for the poor" (Howitt & Morphey 2021:26). There are also references to a dichotomous relationship with the current situation of the poor on earth and their future status in heaven (Luke 6:20-26, Matthew 25:34-36). The rich, through the parable of the rich ruler (Luke 12:13-21), are warned about the foremost idol, which is their wealth. This parable teaches that the rich put their trust in the earthly possessions they have hoarded, whilst they should put their trust in God, as God himself decides concerning matters pertaining to life and death. Luke (12:33) also tells the rich to forfeit all their possessions and to instead give to the needy (Black 2009:99-100).

After Pentecost, as the gospel spread within the Roman Empire, the message of salvation had a significant following among the poor. Already within the early church there was at times a direct correlation between miraculous intervention and financial generosity as with Tabitha's resurrection from the dead (Acts 6:1-7) and the answer to prayer for Cornelius (Acts 10:31). Similarly, there was a negative correlation

between the lack of financial generosity and transparency of Ananias and Sapphira, as was displayed by their subsequent deaths (Acts 5:1-10). Luke shares an important message in highlighting the proactive stance the church took in taking care of the poor, for everyone to have sufficient means for survival (Black 2009:101). God had made a promise to Moses (Deuteronomy 15:4) that Israel through obedience would alleviate poverty, this promise was now fulfilled within the community of the early church. They organised economic systems so that community members' basic needs were met. A good example of this was when the Hebrew speaking majority of the Jerusalem church had not recognised the material needs of Hellenist widows and subsequently the apostles became aware of this injustice, they then selected seven Hellenistic men to ensure that that this was rectified. These types of interventions (Acts 6:1-7) caused that the number of Christ followers multiplied daily. Sharing within this community was voluntary, not compulsory. Genuine love for one's neighbour, as commanded by Jesus in the Golden Rule (Matthew 22:37-40), seemed to be the motivation for the sharing of personal possessions (Black 2009:123).

Four models relating to poverty

In four first century writings, namely the Shepherd of Hermas, Acts, James and Revelation, four different models of the church's involvement with poverty can be observed. With regards to these models, Brazilian theologian, churchman, and activist Dom Hélder Câmara serves as a good analogy. As an advocate for the poor, this Catholic priest worked with the poorest of the poor for 66 years. Within this time, he came to the realisation that there was a difference between being charitable via almsgiving and actively advocating for a more economically equal and equitable society. This raised the question whether charitable giving alone is sufficient as a Christian response to poverty. The question posed through these models found in these first century writings is, what responsibility and attitude is required of the church when faced with poverty and inequality? (Friesen 2008:17). The four writings as summarised in table 5, in relation to the research question are (1) Revelation of John, (2) Letter of James, (3) Acts of the Apostles and (4) Shepherd of Hermas. Even though every society perpetuates inequality and unequal distribution of both economic and socio-economic resources, this leads to criticism by the populace and often results in references of economic exploitation. This results in the following four models in relation to the abovementioned writings (Friesen 2008:35).

Table 5: Four first century models pertaining poverty

	Revelation	James	Acts	Hermas
Origin of poverty:	Imperial system	Local elites	(Not applicable)	God
Poor should:	Denounce wealth	Tolerate wealth	Embrace rich	Depend on rich
Rich should:	Divest	Correct problems	Support the church	Earn salvation
Goal:	Purity	Equality	Help the needy	Personal salvation

(Friesen 2008)

The selected normative text 2 Corinthians 8 and 9, provides an alternative model, incorporating many of the individual components of the four models detailed above.

4.1.2. New Testament Exegesis – 2 Corinthians 8 and 9

The primary text in which Paul discusses the theological rationale for the Jerusalem collection is 2 Corinthians 8 and 9. The theological meaning of the text will be analysed through three commentaries, namely, Barnett (1997), Hodge (2014) and Matera (2003). The text will be analysed per verse using the three commentaries in a comparative fashion. The Jerusalem collection was both a prominent and underrated part of Paul's ministry. There were most likely two major collections. The first collection served as an emergency relief fund to assist those affected by a severe famine in Judea. This was prophesied by a New Testament prophet named Agabus (Acts 11:27-30). The purpose of the second collection is more complicated and is the collection Paul references in 2 Corinthians 8 and 9 (Downs 2016:39). Other references to the Jerusalem collection are made in, Rom. 15:26; Acts 11:29-30; 1 Cor. 16:1-4 and Gal. 2:10. The most elaborate motivation for the Jerusalem collection to any Pauline church is made in 2 Corinthians 8 and 9.

The second Jerusalem collection must have originated during the Jerusalem Council, which took place approximately 49 AD (Matera 2003:182). During this council Paul was faced with a formal request made by Peter, James, and John, where they specifically asked him to “remember the poor” (Gal 2:10). Paul noted his eagerness to act on this request and there is some evidence in 1 Corinthians 16:1-4 that he had already instructed the Galatians on how they should prepare a collection. He

subsequently gave the Corinthians the same instructions (Matera 2003:182). After the Corinthians started to implement the collection post Paul's request in the first epistle to the church, something impeded the ongoing progress. This is the main reason Paul uses as a compelling argument for the Corinthians to complete what they began the year prior (2 Cor 8:10).

To assist with the preparations of the collection, Paul sent a team consisting of Titus and church members from Macedonia to warrant the readiness of the collection upon his third and final visit to the church (2 Cor 8:16-9:5). Even though the collection appears to have been successful, which Paul confirms in his epistle to the Roman church (Romans 15:30-32), the impact of the collection was likely limited (Matera 2003:182-183). This becomes evident when Paul defends himself to Governor Felix where he says, "Now after some years I came to bring alms (eleēmosynas) to my nation and to offer sacrifices" (Acts 24:17). This passage details the importance the Jerusalem collection had to Paul, who believed that the monetary gift of the Gentiles would signify a level of solidarity with the Christians in Jerusalem, who were predominantly Jewish. Paul's hope was that the collection would unite the estranged Jewish and Gentile churches (Matera 2003:183). From a physical standpoint, the collection however did not have a lasting and sustainable impact, as it most likely only temporarily relieved the eminent needs of the poor in Jerusalem. The theological message of God's abundance and overflowing grace however lasts throughout the ages (Matera 2003:184).

Corinthian collection

In 2 Corinthians 8 and 9 the specific context relating to the collection includes a report from Titus to Paul, who at the time was in Macedonia. This report was not encouraging concerning the state of the collection within the Corinthian church. The most probable reason for Paul to send Titus back to Corinth was to ensure that he would finalise the Jerusalem collection within the church (Barnett 1997:387-388). The main pragmatic argument for the Corinthians to complete the contribution was based on the generosity of the Macedonian churches, who whilst facing incredible challenges and enduring extreme poverty, had given sacrificially towards the collection (2 Cor 8:1-3). This was not done forcefully. On the contrary, they had displayed a sense of liberality within their giving that Paul aimed to evoke amongst the Corinthians (Hodge 2014: 622-623).

From a theological perspective, Paul is certain that God's grace ensures that the generous giver unites spiritually with the receiver (Barnett 1997:388). This is evident when one observes the frequent use of the word 'charis' (grace) in these chapters. Other important words Paul uses to describe the collection are "ministry" (diakonia), "partnership" (koinōnia), "bountiful gift" (eulogia) and "service" (leitourgia). Ironically, Paul in relation to the Jerusalem collection does not make any mention of money (Matera 2003:181). In addition to this Paul often speaks about "abundance, need, abounding and generosity" to further emphasise the grace relating to the collection. The collection's focus is not only on financial relief, but also an open invitation to the Corinthians to partake in God's grace. Therefore, the main topic in the chapters is God, who enables Christians to be both gracious and generous, because he is the very source of all generosity (Matera 2003:181).

2 Corinthians 8

Verses 1-5

1 And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches. 2 In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. 3 For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, 4 they urgently pleaded with us for the privilege of sharing in this service to the Lord's people. 5 And they exceeded our expectations: They gave themselves first of all to the Lord, and then by the will of God also to us.

Paul informs the Corinthians concerning the manner in which the "grace of God" was given by God to the Macedonian churches (Matera 2003:185). As a direct consequence of the gospel working within the Macedonian churches, since Paul returned to them, the members of these churches have continuously given themselves to the Lord. This has proven to have a deep connection when it comes to their generosity as they begged Paul to participate in the Jerusalem collection (2 Cor 8:5). Paul has directly witnessed their generosity, despite their circumstances of extreme poverty (2 Cor 8:2-3), which according to Paul was a result of the grace that God gave them (Barnett 1997:390). The transformation and revival of the Macedonian churches,

in particular the churches in Philippi and Thessalonica, provide a similar hope for contemporary existing congregations. This hope is derived from the fact that the churches in Philippi and Thessalonica had been in existence for a few years and that recently God had given the congregants his grace which resulted in unprecedented generosity to their fellow believers in Jerusalem (Barnett 1997:391). The generosity of the Macedonians, given their level of poverty, can be compared to Jesus' own commendation of the poor widow, which was primarily with regards to the quality and not the quantity of her giving (Barnett 1997:392-393).

Paul explicitly mentions that the Macedonian churches were poorer than the Corinthian congregation. Implicitly this would suggest that northern Macedonian cities such as Philippi, Thessalonica and Berea were poorer than the Achaian capital Corinth. Corinth as the capital of Achaia had significant wealth, the cities of Philippi, Thessalonica and Berea however were by no measure poor in comparison to other parts of the Roman empire. The question then becomes the reasoning behind the "deep poverty" Paul refers to when describing the Macedonian churches. This can be best explained by Paul's words "in great testing of their affliction" which directly points to the type of persecution the Macedonian churches were facing. Believers were socially ostracised, with both socio-economic and direct economic consequences (Barnett 1997:393). Paul makes use of two subordinate clauses, which begin with the word *hoti* ("that"), Paul uses two paradoxical analogies to explain how grace was given to the Macedonian church, namely, (1) joy in the midst of incredibly affliction and (2) generosity overflowing out of poverty. As joy and generosity are not the regular responses to affliction and poverty, this in the case of the Macedonians is attributed to God (Matera 2003:186).

The freedom in which the Corinthians can give, and the Macedonians sacrificially gave towards the collection is due to the grace and divine favour of God. Inward states and the consequent outward positive manifestations are due to the hidden influence of the Holy Spirit (Hodge 2014:624). The joy of the Macedonians was a direct result of their freedom in giving, similarly there is a direct connection in this verse between the poverty in which they lived and their liberality (Hodge 2014:625).

Verses 6-10

6 So we urged Titus, just as he had earlier made a beginning, to bring also to completion this act of grace on your part. 7 But since you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in the love we have kindled in you—see that you also excel in this grace of giving. 8 I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. 9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich. 10 And here is my judgment about what is best for you in this matter. Last year you were the first not only to give but also to have the desire to do so.

Before the Macedonians gave financially towards the poor in Jerusalem, they first gave themselves to the Lord and secondly to the apostle Paul (Hodge 2014:628). Paul advocates that the Corinthians are to do the same if their collection is going to be meaningful. Upon witnessing this generosity by the Macedonians Paul asked Titus to complete the generous gift (tēn charin tauten) in Corinth (Matera 2003:187). Through Titus's initiation of the collection in the previous year, Paul requested that the Corinthians support his project, the Corinthians however, were free to choose whether they participate or not (Barnett 1997:401).

At this point Paul shifts his attention to the Corinthians, he starts making passionate appeals to them to abound (perisseuete) in partaking in the collection, calling the collection "the gracious gift" (en tautē tē chariti) in which they are invited to partake (Matera 2003:190). The Corinthians were strong in and therefore predominantly focused on gifts and activities that were internally focused, but weak concerning those that were externally focused. In this case, providing financially for the poor in Jerusalem. Paul asks them to focus on internal gifts, also as an overflow in this external gift as God's invisible grace (charis) is made concrete through Christian faith and sacrificial generosity. In this case, grace means the graciousness shown by God towards one as well as the attitudes this produces in one (Barnett 1997: 391, 403-404). As Paul is testing the Corinthians, he is implying a comparison between the Corinthian church and their Macedonian counterparts. The question this raises is if the

Corinthians will show the same willingness for the gracious gift of the collection, as the Macedonians have (Matera 2003:190-191).

Paul points out the failure of generosity on the Corinthians part, this in contrast to Christ who voluntarily became poor (ὁὶ ὑμᾶς), so that the Corinthians could be made rich. Being rich (πλούσις ὢν), indicates Christ's "un-begun" pre-existence in the possession of the glory which he had with the Father and Holy Spirit (Hodge 2014:632-633). He temporally became poor during his incarnation, "that you might be rich" describes and points towards the benefits of atonement and that by his gracious impoverishment, they were enriched. The passage 2 Corinthians 8:9 therefore has a strong soteriological dimension (Matera 2003:191). This overflow of riches and grace to the Corinthians was evident in the gifts bestowed upon the church, such as speech, knowledge, and earnestness (Barnett 1997:407-409). The request made by Paul to the Corinthian church was therefore perfectly reasonable, as they are to give in accordance with their means. The genuineness of the character of the Corinthians is, in this case, not judged upon a consciousness of their respective compassionate feelings towards the poor in Jerusalem, but rather that their actions epitomises this compassion (Hodge 2014:630-631).

Verses 11-15

11 Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. 12 For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have. 13 Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. 14 At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. The goal is equality, 15 as it is written: "The one who gathered much did not have too much, and the one who gathered little did not have too little."

The question that should be raised in relation to verse 12 is to whom the completion of the gift should be acceptable. The most likely answer is that it be acceptable to God and in this case neither the amount nor the gift itself determines the acceptability, rather their willingness, or the sincerity and authenticity of the motive is the determining

factor (Barnett 1997:413). Should people give beyond their means? This question is answered in verses 13-15 with a “no” as the aim is not for the Corinthians to become impoverished in order that the state of poverty of the saints in Jerusalem be relieved. The aim is more noble of nature, as the purpose of the collection is to achieve relative equality (isotētos) within the church (Matera 2003:13-15). This means that if the tables were turned, the saints in Jerusalem would be asked to contribute towards a similar collection in favour of the Corinthians (Barnett 1997:414). Currently, according to Paul, this equality is not achieved as there is significant abundance in Corinth, whilst there is a desperate need within the church in Jerusalem. The collection would right the scales towards equality within the church (Matera 2003:192-193).

To illuminate the principle of equality in verses 13 and 14 Paul refers to Exodus 16. In this Old Testament passage, Moses highlights that during the time in the wilderness wanderings God miraculously provided to the Israelites through manna from heaven. The Israelites could only access “an omer each” of this manna, so that everyone would have an equal share of Gods provision. If some Israelites gathered more, they would however have nothing left over, whilst those who gathered less, never had a shortage of manna either. The equality therefore is not focused on equal property ownership, but rather equal relief from the burden of need and poverty (Hodge 2014:637). Using this passage in relation to Gentile churches helping their Jewish counterparts, Paul points towards unity or ecumenism among believers across racial and social lines (Barnett 1997:416). A second point that is highlighted through this passage is that it is God in the first place who provided the abundance to the Corinthians (Matera 2003:193).

Verses 16-20

16 Thanks be to God, who put into the heart of Titus the same concern I have for you. 17 For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. 18 And we are sending along with him the brother who is praised by all the churches for his service to the gospel. 19 What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness

to help. 20 We want to avoid any criticism of the way we administer this liberal gift.

Paul provides a formal recommendation of Titus and the two brothers who accompany Titus. God filled Titus's heart with a strong eagerness towards the Corinthians. If this was not the case, he would have not volunteered to return to Corinth (Matera 2003:195-196). Considering the text one can infer that the collection was of sizeable proportions, mainly as this gift was the combined contributions of the churches of Achaia, Galatia, Asia, and Macedonia. Due to the size of the fund, questions around misappropriation of the funds naturally would have arisen (Barnett 1997:423).

Verses 21-24

21 For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man. 22 In addition, we are sending with them our brother who has often proved to us in many ways that he is zealous, and now even more so because of his great confidence in you. 23 As for Titus, he is my partner and co-worker among you; as for our brothers, they are representatives of the churches and an honor to Christ. 24 Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it.

Paul introduces the third brother, who is to accompany Titus and the second brother in the collection (Barnett 1997:425). This delegation is balanced in a way that one of the brothers is chosen directly by the churches and the other is chosen by Paul. Titus is however the apparent leader of the group and responsible for a successful mission (Matera 2003:198). Paul describes Titus as "partner" (*koinōnos*) and "co-worker" (*synergos*), this designation places Titus in a primary place, without diminishing the importance of the brothers. As "partner" and "co-worker" Titus directly represents Paul, where the brothers represent the Pauline churches (Matera 2003:198).

2 Corinthians 9

Verses 1-5

9 There is no need for me to write to you about this service to the Lord's people. 2 For I know your eagerness to help and I have been boasting about it to the Macedonians, telling them that since last year you in Achaia were ready to give; and your enthusiasm has stirred most of them to action. 3 But I am sending the brothers in order that our boasting about you in this matter should not prove hollow, but that you may be ready, as I said you would be. 4 For if any Macedonians come with me and find you unprepared, we—not to say anything about you—would be ashamed of having been so confident. 5 So I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given.

Paul refers to the Roman province "Achaia" in the southern part of Greece, of which Corinth was the capital (Matera 2003:201). As Paul ministered to the Macedonians, he pridefully pointed out the Corinthians' willingness in contributing towards the collection. This willingness subsequently encouraged the Macedonians to respond generously, even beyond Paul's expectations. Titus, however, came with a sobering report from Corinth, where there was significant stagnation in relation to the collection. If this situation were not to be resolved this would lead to embarrassment to both Paul and the Corinthians (Barnett 1997:431). Paul's appeal that he started in chapter 8 reaches its climax in verse four. Paul indicates that he is coming to Corinth himself. The embarrassment would be unbearable if he would find the Corinthians unprepared, considering Paul's praise regarding their willingness, to the Macedonians (Barnett 1997:432-433). In Romans 15:26 Paul says, "for Macedonia and Achaia have been pleased to share their resources with the poor among the saints in Jerusalem". This signals that the Corinthians eventually contributed to the collection (Matera 2003:202).

Verses 6-10

6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. 7 Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. 8 And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work. 9 As it is written: "They have freely scattered their gifts to the poor; their righteousness endures forever." 10 Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness.

Even though Corinth was a major metropolis at the time, most people were employed within the agricultural sector. Paul's image of sowing and reaping would have therefore been both familiar and comprehensible for his readers (Barnett 1997:436). There is a correlation between sowing and reaping. Those who plant little will harvest little and similarly people who plant generously, will harvest generously (Matera 2003:205). The connection here is made with freely giving to the poor and God's ability to bless the cheerful giver (ἡλιάρων δότην), a joyful giver. This passage is quoted from Proverbs 22:9, where the Hebrew means, "A good eye shall be blessed." The point Paul is therefore making, that those who give, should not do so reluctantly. Unless there is joy in our giving, the giving itself is not acceptable to God (Hodge 2014:653).

God is greater than the needs of both the poor and of the giver, God's power is to make his grace overflow toward the Corinthians, so that everyone's needs are supplied for (Barnett 1997:438). God therefore gives Christians sufficient means to do every good work (Matera 2003:206). Paul wished for the Corinthians to give bountifully, yet he desired them to do so freely, not to do so bitterly (ἐκ λύπης) or with grief about the lost financial resources (Hodge 2014:652). The subject of verse 10 is God for (1) his general actions in nature, where he "supplies seed to the sower and bread for food" and linking this to (2) "increasing the store of seed and the harvest of righteousness" of the Corinthians (Barnett 1997:440-441). The idea Paul portrays is that God is able to increase your resources. This needs to lead to a sense of contentment (αὐτάρκειαν) in the believer (Hodge 2014:653).

Verses 11-15

11 You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. 12 This service that you perform is not only supplying the needs of the Lord's people but is also overflowing in many expressions of thanks to God. 13 Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. 14 And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. 15 Thanks be to God for his indescribable gift!

Verse 11 does not refer to contemporary prosperity theology. When Paul uses words such as “enrichment” or “overflowing”, these are used metaphorically, without having individual financial gain in mind (Barnett 1997:443). All things are from God and for God: God enriches for generosity, which results in thanksgiving to God. Paul was devout toward his God. He preached the gospel that men and women might glorify God (4:15); his arrangements for the collection were to the same lofty end. The obedience that needs to come from the Corinthians relates to their confession of Christ and his gospel message. Their requested generosity is an indirect consequence of this obedience to Christ (Barnett 1997:446). The main point in this passage relates to verse 13, where Paul indicates that others will praise God as a result of the giving from the Corinthians. This is based on a shared consciousness among believers, being the assurance that believers in despite of race, gender, age, and social status are one body in Christ. This unique fellowship (*κοινωνία*) is the ground of the praise of others (Hodge 2014:659). In the same verse Paul describes the collection as *diakonia* (ministry) and that the direct result of this ministry is praise (*doxazontes*) to God, through the obedience of the Corinthians (Matera 2003:210).

4.1.3. Paul's theological message in 2 Corinthians 8 and 9

The first step in the analysis of the Jerusalem collection as described in 2 Corinthians 8 and 9 was an exegesis of the actual text. The next step is to engage with the text to emphasise the theological message behind the text. Within this theological analysis

significant focus will be on the immediate context of the apostle Paul. The context explains the significance of the collection both culturally and economically. Paul's worldview was mainly shaped by three different spheres. The first of these spheres is Judaism. His Jewish background influenced his religious traditions, affected his cultural practices and even his political views. This is the world Paul, a devout Jew, was borne into (Phil. 3:5). The second sphere was Greek or Hellenistic; at the time Paul was writing to the Corinthians, Greek as a language was most peoples second language and framework of thought. The last sphere of influence concerning Paul, was the Roman world. Paul was born a Roman citizen (Acts 22:25-28), had significant knowledge concerning the Roman empire, politics, culture, and ideologies (Wright 2005:3-5). These three spheres are of importance concerning the Jerusalem collection. For example, the phrase collection (τῆς λογιᾶς) is both linked to the taxes one had to pay as a Roman citizen and the temple taxes Jews had to pay to the synagogue (Petrillo 2017).

The broad background of chapters 8 and 9 of the second epistle to the Corinthian church, provides the Corinthian congregation with reasons to give financially to the Jerusalem collection. At face value, according to 2 Corinthians 8 and 9, the purpose of the Jerusalem collection was economic equality (σότης) of the global church (Tucker 2014:52). The initial collection was triggered by a famine as prophesied by Agabus (Acts 11:27-30). Consequently, after Paul and Barnabas had delivered the collection to the apostles in Jerusalem, Peter tells Paul during the Jerusalem council to remember the poor. This urges Paul to start a second collection project among the Gentile churches, something he was eager to do in the first place (Gal. 2:10). Therefore, the studied text contributes towards a Pauline theology in relation to ecumenicism, poverty alleviation, relative equality, and practical grace. There were two separate major collections for the poor in Jerusalem (Downs 2016:39). The purpose of the first collection was to function as an emergency relief fund due to the calamitous nature of the situation in Judea, as the region was struck by a famine as prophesied by Agabus (Acts 11:27-30). The purpose of the second collection is subject to more debate due to its complex nature, it is this collection that Paul refers to in 2 Corinthians 8 and 9.

Within academic circles there are four major interpretations regarding Paul's motives for this fund, being (1) an Old Testament tradition of an eschatological pilgrimage of the Gentiles to Jerusalem, (2) as an obligation, set by the church in Jerusalem, (3) to unify the Gentile and Jewish churches and (4) as a fund to provide material relief to the poor (Downs 2016:3-27). A potential fifth motive for the collection was to create greater economic and socio-economic equality within the church, which should result in fellowship across ethnic lines, in Paul's case between Jew and Gentile believers (Piper 2006). There have been more mentions of this specific collection (Rom. 15:26; Acts 11:29-30; 1 Cor. 16:1-4; Gal. 2:10), but only in the second letter to the Corinthians does Paul attribute two entire chapters to this relief fund.

A first important note to make is that care for the poor through "charitable initiatives did already exist in the Greco-Roman World" before Christianity became a prominent religion. One could even argue that the Christian theology regarding caring for the poor was part of the attractiveness of Christianity (Longenecker 2010:60). Secondly, Greco-Roman voluntary associations and in particular the practice of benefaction provide important context in relation to the collection. Within the Greco-Roman world, people with similar goals, often came together as a collective in the form of a voluntary association or a collegium. People united in these collegia through their common ethnicity, networks, work relations or general cultural preferences (Downs 2016:73-120). Within these associations the practice of Greek benefaction, which is comparable with Roman patronage, was common practice. Benefaction or patronage were based on a reciprocity of gifts by rich leaders, or benefactors, who by contributing financially to events, construction projects and similar occasions would generate public honour in a community. Due to the regularity of this practice, collections like the Jerusalem collection were well known to the general public (Downs 2016:73-120). The principles of benefaction are evidently noticeable when reading 2 Corinthians 8 and 9. Paul lists the benefits for the church relating to giving financially to the poor in Jerusalem. Paul indicates that giving is an integral part of ministry (διακονία, 2 Cor. 8:4;9:1), that it is a blessing (εὐλογία, 2 Cor. 9:5), he considers it a grace (χάρις) or bounty (Verbrugge 2000:loc.51569) and finally, that it shows of spiritual commitment or service to God (λειτουργία, 2 Cor. 9:12).

A third important note to make is that there was severe rivalry based on theological differences within the Pauline churches. On the one side Paul preached that salvation could be gained through faith alone (Rom. 1:17). On the other side were the Jewish teachers, possibly sent by the Jerusalem apostles under the leadership of James, who argued that Gentiles are saved through faith in Christ and observation of the Torah, including circumcision. This is the prime reason for Paul writing his letter to the Galatians (DeSilva 2004:494-520). Historically, there have been four major interpretations regarding the purpose of the Jerusalem collection being: “(1) an eschatological event, (2) an obligation to the Jerusalem church, (3) to create unity or ecumenism and (4) as poverty alleviation” (Downs 2016:1-27). The following section will discuss these major interpretations in more detail.

1. **An eschatological event:** this interpretation indicates that Paul’s collection has prophetic origins (Isa 2:2-4; Isa 60:5; Mic 4:1-2). Supporters of this view connect Paul’s collaboration with the gentiles with the prophecies that predict the last days, such as the completion of the third Isaiah vision (Heredia 2013:2-3).
2. **An obligation to the Jerusalem church:** Paul and Barnabas are requested to remember the poor (Gal. 2:10), traditionally understood as a responsibility given to them by James and Peter. According to Heredia (2013:3-4), Holl suggests that the Gentiles have an outstanding debt to the church in Jerusalem, because the city and in particular the church of Jerusalem are the foundation of the Christian church (Rom. 15:26-27). Therefore, Paul and the Gentile churches were obligated to contribute financially to this church (Heredia 2013:3-4)
3. **Unity and ecumenism:** the collection’s purpose is to join the Jewish and Gentile believers together in fellowship through the same understanding of the gospel of Jesus Christ. The collection was not a result of the request in Galatians 2:10. The collection therefore was entirely formed from Paul’s benevolence and an instrument used to promote and maintain peace between two often clashing ethnic groups (Heredia 2013:4).
4. **Poverty alleviation:** The relief can also be considered a form of charity for the destitute. The collection in this case was driven entirely by Paul’s desire to

give material relief to the poor in Jerusalem and to therefore create more financial equality across the body of Christ (Heredia 2013:5).

Themes of Paul's theological message as it relates to the Jerusalem collection

As the Jerusalem collection is a reoccurring topic within Paul's letter to his missionary churches, we can conclude that the collection can contribute significantly towards Paul's general theological message. The Jerusalem collection also contributes significantly towards contemporary theological praxis concerning poverty, financial inequality, and the development of partnerships within the body of Christ and through this, greater unity between different ethnic groups in the body of Christ. The themes with contemporary relevance relating to the Jerusalem collection are:

Poverty alleviation and financial equality

The New Testament message regarding the first collection strongly points towards the importance of alleviating extreme poverty within the body of Christ, which directly links to the launch of Paul's relief fund. In this case the cause of the poverty in Judea was prophesied by Agabus, who told the early church that there would be a great famine that would face the world (Acts 11:28). The first Jerusalem collection was a direct response to the famine, in contrast to this is the second Jerusalem collection, which is seen as a private initiative of Paul, meaning that he found it important enough to pursue it on his own accord for reasons beyond immediate relief efforts (Downs 2016:27-31).

Focusing on 2 Corinthians 8, it is important to note that Paul refers to God's provision of manna to ensure that the Israelites during the exodus were not in need whilst they were in the wilderness (Exod. 16:18). Paul's argument therefore is that God, through his grace, manifested in Christ, has provided sufficiently within his global church. In Paul's case this means that God has provided sufficiently between the Jewish and Gentile churches (Dennis, et al 2008: loc.2234). Paul's understanding of relative economic equality is based upon this scripture, rather than the Greek and Roman thoughts on economics at the time. Paul is thus arguing for a manna economy where the daily needs of Christians are met irrespective of their ethnicity and or social status (Tucker 2014:54). This was an important issue during the first century. Surviving the day was not as common in first century Judea, as it is in the contemporary Western

world and even in comparison to the developing world, this is probably why Jesus told his disciples to pray for their daily bread (Matt. 6:11). Placing the offering in that context, Paul is teaching his missionary churches, valuable and indeed crucial economic principles, which set the church apart from other religions at the time (Tucker 2014:52-53). This same principle can be found in Acts (2:44; 4:32) as an ecclesiastical (ekklēsia) ideal set out by the apostles after Pentecost, where the Christian community sold all their possessions to create a community fund (Ogereau 2010:363).

Giving as an act of worship

Paul was initially faced with fierce opposition when introducing the Jerusalem collection to the church in Corinth and perhaps also in Galatia. He presented the churches with theological arguments to justify this collection. These arguments attribute to Paul's theology of giving as an act of worship (Downs 2016:120). When addressing the Corinthians (2 Cor. 8:1) Paul starts praising the believers in Macedonia, mainly the Philippians and the Thessalonians, for the grace (*χάρις*) God has given them to give voluntarily and generously to the Jerusalem collection, this despite their own desperate financial position (Downs 2016:131). In fact, the word *χάρις* is used eight times referring to the offering within chapters 8 and 9 (8:1, 4, 6-7, 9, 19; 9:8, 14). Paul therefore argues that the church can give towards the Jerusalem collection out of love (*αὐθαίρετοι*), as an act of worship to God (Ogereau 2010:364).

This means that by participating in the Jerusalem collection, one has the opportunity to imitate the grace of Christ, "who was rich in heaven, but chose to become poor for our sake, so that in the end we might be rich" (2 Cor. 8:9). According to Paul this also means that through this same grace, the offering does not originate from human endeavours, but that God himself is the originator of the offering (Downs 2016:132-133). Another noteworthy mention is the word *ἐπιτελέσατε*, which at face value can simply mean "carry out", however this word is generally used when it comes to performing religious duties. A conclusion can therefore be drawn that the accomplishment of the Jerusalem collection can be seen as a religious duty, or perhaps better phrased, an act of worship (Downs 2016:135). Therefore, biblical giving is never offered out of obligation but should always be offered voluntarily and with a cheerful heart, after thoughtful consideration. When this is done as an act of worship, giving is indeed a great blessing (*εὐλογία*), as it imitates the grace of Christ within the

life of the giver, while extending this grace to the receiver of the gift (Deffinbaugh 2004).

Promoting partnership and unity within the church

What is not frequently highlighted by scholars, both historically and in current times, is Paul's use of the word *κοινωνία* (partnership) in 2 Cor 8:4; 9:13 and Rom 15:26. Oregeau is one of the few scholars who sees the key prominence of this word in relation to Paul's argument and reasons that the primary reason for the second Jerusalem collection is one of partnership. The word *κοινωνία* within any of the ancient sources does not point to a concrete monetary contribution, rather it normally means the establishment of a partnership, friendship, or closer relationship between two or more groups (Tucker 2014:58). The Jerusalem collection itself should, when considering this, not solely be seen as a concrete monetary gift by Paul's missionary churches, rather it should be seen as a partnership which was expressed in the form of a concrete monetary gift for those in need (Ogereau 2010:368). When combining this partnership (*κοινωνία*) with another important element of the collection, being equality (*ἰσότης*), Paul's heart for the collection is revealed. Paul aims to achieve cross socio-economic, social, and ethnic unity within the church. The collection is therefore an apparatus through which the relationship and unity between Jewish and gentile believers is to be strengthened (Piper 2006). The only other place where such a partnership can be found within the New Testament is in the book of Acts (2:44; 4:32), where the disciples sell all their possessions in order to create a community fund (Ogereau 2010:368-369).

Similar to Paul's day, there is currently much financial inequality within the global church. In this research study's context, the wealthy community is Sandton and according to the principles derived from the normative text, churches from Sandton should be more concerned with assisting churches in the developing world, in this research study's context it would be Alexandra. A partnership of this nature between predominantly white/Caucasian Sandton and black/African Alexandra, can therefore promote cross-ethnic unity within the church in these communities.

Christian benefaction

A common practice regarding benefaction or patronage in Paul's day meant that the benefactor supported a community, association, or collegium financially and in return receives public honour and praise. The Jerusalem collection was not in line with regular benefaction procedures, nor in line with almsgiving that was common for Gentile populations. The purpose of this benefaction relationship was twofold. Primarily the benefactors would obtain a partnership (κοινωνία) with the recipients of the benefaction. Secondly, and in Paul's argument most importantly, in return for their contribution, they would receive honour and glory from God as they extend the grace of Christ to those who are currently in desperate need (Ogereau 2010:362). Another important note is that the goal of the Christian benefaction was different compared to the Roman and Greek alternatives. Rather than giving to receive status and honour, the benefactor was to give out of love (αὐθαίρετοι). The Christian way of benefaction thus contributes to Paul's theological message about worshipping God, loving relationships within the body of Christ and relative financial equality within the church.

Criticism and alternative themes

As there remains a certain mystery regarding Paul's exact motives and the exact outcomes of the Jerusalem collection, there is significant debate regarding the purpose of the collection. The opinions expressed in these debates differ from the highlighted theological themes of the collection. The researcher has categorised four critical views and alternative themes of Paul's theological message. These are stated as follows: (1) poverty is not a big theological topic within Paul's letters, (2) the collection was an obligation, (3) the collection as a contemporary church tool, and (4) the collection as a tax.

1. Poverty is not a big theological topic within Paul's letters

Poverty has been an economic condition experienced by most of humanity throughout history. Yet, within the modern, Western interpretation, which is greatly influenced by a mixture of Marxism and capitalism, scholars hardly address the topic of poverty within their studies of Paul's letters and the specific churches these letters were addressed to. Over the course of the twentieth century, the topic of poverty seemed to have disappeared from the theological agenda. This shift basically meant that

scholars primarily focused on the social status of individuals and therefore started to ignore analysis of social conflict. Scholars at the beginning and the end of the twentieth century had one thing in common though, their avoidance of poverty as a theological topic (Friesen 2004:326-335). By ignoring the topic of poverty, little contributions have been made throughout the twentieth century to a Pauline theology of poverty. To address this adequately, a consensus needs to be adopted that Paul's audience included members of all sectors. Admittedly, most members of his congregations were poor or at best middle class from a social and economic perspective (Friesen 2004:323-326).

The criticism of the theological message of Paul when it comes to poverty is therefore more appropriately phrased considering that Paul only speaks about poverty in relation to the collection, rather than the principles relating to poverty and charitable giving in general. The argument can be made however, that Paul, through the collection, as a concrete example of poverty relief, contributes significantly to the theology of poverty. In this case, his praxis is a significant contributor to his theology. Piper (2006) highlights that Paul was willing to make a three thousand two-hundred-kilometre detour, to deliver the collection personally to the church in Jerusalem (Rom. 15:20-28). Here Paul's actions clearly speak about the importance of poverty within his theological message relating to poverty.

2. The collection as an obligation

Further criticism regarding the collection and Paul's role therein challenges Paul's motive for this collection. These critics point out that Paul was obligated to implement this collection, primarily because the Jerusalem church and in particular James and Peter forced him to do so. This argument was brought forth by self-proclaimed New Testament scholar and filmmaker Robert Orlando. Through his book and documentary called *A Polite Bribe* (2014), he offers an extreme scenario regarding this alleged obligation Paul was under. Orlando argues that one needs to look at Paul from a modern perspective, a perspective that allows for fraud, greed, and a different reading of the traditional texts. This means that Paul is to be seen rather as a politician and even a panderer. He highlights that over time Paul's conflict with the Jerusalem church escalated and that Paul, in order to be acknowledged as an apostle, needed to collect a bribe among his Gentile churches for the poor in Jerusalem and in particular those

who were part of the Jerusalem church (Orlando 2014:90). To validate this claim, Orlando makes statements that directly oppose the normative texts. He firstly argues that the book of Acts was fabricated by Luke partly to cover up this bribe and the subsequent consequences thereof, including Paul's arrest and death. He also highlights that Paul imagined his conversion on the road to Damascus. Thirdly, he claims that Peter and in particular James had such issues with Paul that they eventually rejected his bribe and allowed him to be arrested and eventually martyred (Orlando 2014:14-140).

To respond to this extreme case of interpreting the Jerusalem offering as an obligation, the researcher will primarily focus on scripture itself. Paul clearly teaches in his first epistle to the Corinthian church (1 Cor. 16:2) that biblical giving should not be motivated by pressure from the church (Krell 2010), which is a direct contradiction to Orlando's hypothesis. In order to further accept Orlando's claims, the authenticity and truthfulness of the normative texts need to be cast in doubt. The same Paul indicates that all scripture is inspired by God (2 Tim. 3:16-17) and is therefore normative. Even considering that Paul refers this mainly to Old Testament texts, this still contradicts Orlando's liberal take on the authenticity of scripture. Lastly, Paul himself indicates that the Jerusalem collection was not an obligation from the Jerusalem church, when he indicates that he was eager to continue "remembering the poor" anyway (Gal. 20:10). Despite attempts to argue for the collection as an obligation or even to go as far as calling it a polite bribe, arguments for such are found dissatisfactory considering studies of mainstream contemporary scholars and through the analysis of the normative texts.

3. The collection as a contemporary church tool

More recent criticism relates to the contemporary application of the Jerusalem collection. Some churches and scholars seem to take the scriptures regarding the collection out of context to pressurise Christians to give to their church, rather than to encourage local churches to give to others who are in financial need. Krell (2010) for example uses the collection (1 Cor. 16:1-12) in order to encourage Christians to give to the Lord's work, arguing that this kind of giving is indeed compulsory, and that biblical giving is therefore the most important financial priority of every Christian. Although these principles are not necessarily wrong, this does take the content of the

letter to the Corinthians and in particular the Jerusalem collection out of context. Affluent churches should rather be encouraged to give to churches where members are struggling to have their daily bread (Downs 2017).

4. The collection as a tax

It can be argued that the collection is a tax. Scholars (Kloppenborg 2017:176-177) argues that there are several financial practices, known from the ancient Hellenistic world, that have comparisons with the Jerusalem collection. He argues that the collection can be seen as a system defined by a certain hierarchy. Within this hierarchy, the Jerusalem church was the epicentre of the Christian movement and therefore subbranches of this church had to pay a tax to the main branch. This principle called *κοινά* normally would mean that a branch would pay taxes to a fund at the headquarters. Similarly, Greek synagogues would collect funds, to financially assist the Herodian temple in Jerusalem. Kloppenborg (2017:176) provides the first counterargument to such alleged weakness in Paul's theology, when it comes to the Jerusalem collection. He indicates that in nearly all cases of *κοινά* there was a secondary interest or purpose to the collection. As the relationship between the branch and the headquarters was based on trade relationships or common ancestry, which is neither the case between the Jewish and Gentile churches. Another counterargument regarding the collection as a simple tax is that Paul himself provides the reasons for his collection. He indicates clearly that the collection is meant to provide a sense of *σότης* (equality) within the global church. This argument contrasts the view of a tax, which indicates that Paul was replicating the Hellenistic practice of fundraising.

4.1.4. Ecclesiology – Church and poverty

The church has a responsibility to positively impact and respond to relevant matters that directly and indirectly affect humanity. This responsibility stems forth from the grace and righteousness of God, which he displays in everyone's lives. Contemporary matters include systemic economic and socio-economic issues that negatively impact social justice. This includes economic inequality, globalisation, contemporary capitalism, and poverty (Beukes 2002:8). The way congregations respond is a direct reflection on the theology and spirituality adopted by the church (Beukes 2002:8).

In a South African context, the South African church is still deeply divided mainly along racial and increasingly along social lines. The wealthy often have significant regard when it comes to the reigning economic paradigm, whilst the poor are left disillusioned and unemployed. One of the major challenges that cause this divide is unemployment. It is a concern for the government, civil society, and the South African population as a whole (Manyaka-Boshielo 2017:1). The church is often silent about these matters and does not implement appropriate praxis to change the current unjust socio-economic environment (Beukes 2002:8-9). The question is whether there is an alternative to the current economic paradigm. Beukes argues that there is not only an alternative, but that churches should be challenged to stand in direct solidarity with the unemployed and working poor of South Africa (Beukes 2002:9). An alternative economic paradigm is provided normatively in the form of the Jerusalem collection as initiated and executed by Paul. Churches can increase the impact of their praxis through research and practical programs relating to self-reliant local economic development, social entrepreneurship, and alternative remuneration systems (Beukes 2002:9). The mission of the church therefore must include the humanisation of society by collaboration with social institutions to reform oppressive and divisive political, social, and economic structures (Manyaka-Boshielo 2017:3). In South African townships specifically, this praxis means that churches help the marginalised to overcome the systemic limitations they face.

One approach the church can adopt to facilitate an immediate impact is by actively involving itself in the development of social entrepreneurs as a way of social and economic reform (Manyaka-Boshielo 2017:1). Social entrepreneurship has the potential to significantly reduce poverty and the reliance of communities on government grants. A second possible intervention from a theological standpoint is active participation in land reform. God created the earth and humanity in order to share his shalom (peace). Therefore, all aspects of creation, especially humanity being made in the image of God (Gen 1:26), should be able to experience this peace (Manyaka-Boshielo 2017:2). God provided land as a means of food production to humanity. Therefore, another option for the church is to be involved in land reforms, which is a particularly relevant topic in contemporary South Africa. There must be a healthy relation, or harmony between humanity, land, and God (Manyaka-Boshielo 2017:3). A third approach to overcome systemic marginalisation of people and

communities is to enable their access to digital tools and through this use innovation to get out of the destructive downwards spiral of generational poverty (Manyaka-Boshielo 2017:3). The church in South Africa immediately after the inception of democracy, played a crucial consultative role relating to socio-economic issues on matters like land distribution and job creation (Modise 2018:9). What the above proposed solutions exemplify is that the church is to move away from relief towards sustainable development. If the church is to assist in addressing the current challenges faced by South Africans, it must phase out relief programs and use its constituencies as a force and tool for transformative development (Modise 2018:10-11). The South African Council of Churches (SACC) has done extensive research relating to macro-economic policies, poverty eradication, job creation, globalisation and business and the gospel. The outcomes of this research were published under the title *The Church's Search for Economic Justice* (Ndungane 2002). These outcomes are summarised in Table 6

Table 6: Church Mandate to Address Socio-Economic Challenges

THE SACC MANDATES FOR THE ENTIRE CHURCH TO ADDRESS SOCIO-ECONOMIC CHALLENGES	
Healing and reconciliation	Affirming family life
<ol style="list-style-type: none"> 1. Safe space to open up woundedness 2. SADF conscripts—June 16 generation 3. Community dialogues to promote Social cohesion. 	<ol style="list-style-type: none"> 1. Family audits 2. HIV and AIDS ministry 3. Absentee fathers 4. Wedding challenges 5. Shared parenting 6. Working conditions for parenting.
POVERTY AND INEQUALITY	
Poverty Eradication	Addressing Inequality
<ol style="list-style-type: none"> 1. Programme provides for immediate needs (from the church food and clothes, etc.) 2. Basic needs (government and business through church agency: schooling, skills, internships, health, water, electricity, housing, identity documents, grants, jobs, etc.) 3. Long-term needs: potential change agents are identified within each family and assisted with access to educational and/or marketable skills development and finding productive activity. Partnership is created with government and business. 	<ol style="list-style-type: none"> 1. Addressing inequality in health and education <ol style="list-style-type: none"> (a) On equity in health: The heavy burden of disease and ill-health weighs heaviest on poor families (b) Equity in education: <ol style="list-style-type: none"> (i) Early childhood cognitive, numeracy and literacy development (ii) Culturing reading (iii) Grade schooling education support <ul style="list-style-type: none"> • Learner empowerment • Youth resource centre (iv) Christian teacher enlistment.
Financial Literacy Education	Nutrition and wellbeing
<ul style="list-style-type: none"> • Life-long teaching of congregations and communities about family financial management. 	<ul style="list-style-type: none"> • The church has to address the challenge of food and nutrition for poor people.
TRANSFORMING UNEQUAL ECONOMIC POWER RELATIONS	ANCHORING DEMOCRACY
<ol style="list-style-type: none"> 1. The action process 2. Regional inputs 3. Business incubation and service hubs 4. Survival appreciation survey. 	<ol style="list-style-type: none"> 1. Establishment of unburdening panel 2. Support for electoral processes 3. Civic education 4. Ongoing monitoring analysis.

The role the church is to play in socio-economic reform programs is an empowering facilitative role. In this role the church organises workshops, seminars, and conferences where solutions to socio-economic challenges are debated and plans for solutions are made (Modise 2018:14). Retired professionals within the church could assist in the empowerment of people in need within the church and society at large. The church therefore plays a direct role in structuring society, both in the economic paradigm and political processes. It is to be impartial relating to economic principles or political parties, focusing only on the needs of the poor, marginalised, oppressed and suffering. In this the church becomes the representative of the poor in their plight of systemic socio-economic transformation towards justice, equality, peace, compassion, forgiveness, unity, and restoration (Meyer 1991:11).

4.1.5. Missiology – qualitative research outcomes

Concerning poverty alleviation two questions were asked of the focus group:

1. How can people get out of poverty?
2. What can churches in Sandton do to create jobs in Alexandra?

The missiological section is completely based on qualitative research and in particular the outcomes of this research study in relation to the abovementioned questions. The researcher used several procedures to migrate the qualitative data into reasonable explanations and interpretations of the current situation in relation to poverty and job creation programs in Alexandra. The first procedure followed was a detailed written out account of each interview, categorising them into codes, categories and themes. The results of this were the below five themes in relation to job creation programs and solutions for poverty.

How can people get out of poverty?

The first question the participants answered related to the way people from township communities, in particular Alexandra, can get out of their current impoverished situation. The answers have been categorised into five categories that represent recurring answers among the participants.

1. **Systemic change:** The first thing to recognise is that poverty is not an individualised item. Systemically, people are living in poverty, and this means

that every part of a system needs to be analysed and further developed, including ideologically, socio-economically, and sociologically. This includes access to a living wage; the current minimum wage should be adjusted towards a living wage (Participant 25). Addressing the systems that perpetuate poverty is important when it comes to changing the narrative of millions of South Africans living in townships, namely, South Africa lived through a time when laws, physical division, educational division, among others were crafted to keep segments of the population behind, oppressed, and poor. Despite South Africa's democratic freedom in 1994, most of the systemic changes that were needed have not been implemented. If these systems fail to change, the masses will be left behind, and we will continue to see outbursts of frustration expressed by the burning of tyres in the streets, the looting of shops and the destruction of schools and libraries (Participant 19).

An important current systemic problem is the state of South African politics. We need politicians who want to bring about change as public representatives. Politicians need to lead from the front and pass and implement legislation that is conducive to reducing poverty in the country (Participant 16). Government needs to have the financial resources to provide access to socio-economic developmental opportunities (Participant 9). Another systemic issue is the state of families in township communities. Knowing that this is a generalisation, the family unit in impoverished township communities is broken, meaning that most young children are raised either in single parent households, or by frail grandmothers. Fixing this immediately assists with the development of unemployed young people (Participant 11).

2. **Access to socio-economic opportunities:** Poverty is transformed through education, which is the catalyst for change. There must be access to education, health, and personal safety (Participant 7). Education can either be improving the standard of education in the community or providing opportunities for children to be educated outside of the township (Participant 8). Once someone is educated, they have a skill that can contribute towards economic growth (Participant 16). Education and healthcare should be coupled to nutrition, as

without it children's brains and bodies do not develop as well as they should (Participant 16).

Following education and healthcare, it is important for unemployed youth to have access to knowledge through skills programs such as work readiness, ICT, and various other skills that are relevant for sustainable employment, as a skilful workforce means economic growth and a reduction in poverty. Once they are employed, they get an income that sustains them and their families (Participant 12). After they get access to income, they should receive financial literacy training, so that they are equipped to make wise financial decisions (Participant 4). The principle here is to teach people to fish, rather than to hand out a fish (Participant 9). Access to shelter in the form of houses assists people to improve their living conditions, which can be a first step to get out of poverty (Participant 5). Lastly there is still a gap when it comes to access to technology and connectivity. This places individuals from township communities in a significant disadvantage in comparison with their suburban counterparts (Participant 17).

- 3. Change of mindsets:** Addressing the mindsets that keep people in poverty is important. Having lived in communities that are characterised by lack of access to opportunities for generations means that there is a certain poverty mentality that is passed on unconsciously. Mindset shifts become central how poverty, including its constructs, is understood (Participant 19). A big part of getting out of poverty is a change of mindset from blaming others such as government, parents, relatives, or the community at large, to looking for relevant opportunities to better oneself (Participant 20). People expect for someone else to get them out of poverty, but you can't get out of poverty without your participation in it (Participant 15). This also increases a sense of self-worth. There is often a correlation between poverty and low self-esteem. From a Christian point of view, one of the most profound things that can change people's mindsets is that God values every individual (Participant 2). Change of mindset comes down to the worldview of an individual. We need to take the time to understand how people look at the world, not just at people, but also at things like religion, traditions, and money (Participant 18).

4. **Direct job creation:** Giving someone a skill is giving someone a fishing rod, instead of giving them a fish every day (Participant 1). Another important component of direct job creation is entrepreneurship. If someone is unable to access employment opportunities or relevant social capital, then entrepreneurship is the only opportunity to sustainably break the cycle of poverty (Participant 13). The main way a country is going to change is if more people have an entrepreneurial mindset (Participant 20). That is a mindset to make more money than we need. Even though entrepreneurship is challenging, entrepreneurs are the ones who create jobs in their communities (Participant 22). An example of programs that immediately impact employment and at the same time assists with food security is urban agriculture. People in township communities can be taught to plant food in their yards (Participant 12).

5. **Social capital:** It is important for people who find themselves in poverty to align with organisations or individuals who can increase your social capital to either acquire education or skills required for employment or self-employment. Social capital in this assists people by leveraging their networks to enhance access to employment (Participant 13). Organisations like Rays of Hope that focus on both word and deed should become part of a person's social capital, because the praxis comes forth from the gospel message. Such organisations bridge the gaps between the current status of poor education and what should be the norm (Participant 11).

What can churches in Sandton do to create jobs in Alexandra?

The second question participants answered related to the role Sandton based churches can play in relation to creating jobs in Alexandra township. The answers are categorised into three different groups being (1) partnering with civil society, (2) direct job creation programs and (3) lobbying and advocacy.

1. **Partner with non-profit organisations and/or communities:** Wealthy Sandton based churches can and should be significant contributors to charitable organisations who are directly implementing job creation initiatives. Running job creation initiatives is not a core mandate of the church, but

churches do have a responsibility to partner and enable the environment around them that enhances job creation. Funding from churches spent on the right initiatives, can plug a much-needed gap that local NGOs have with regards to funding (Participant 19). To do this effectively, Sandton based churches truly need to understand what the reality is of the condition in Alexandra, this should be on the basis of truly partnering with the community (Participant 7).

Partnerships do not have to be restricted to NGOs, churches can similarly partner with township-based agencies, chambers, forums, companies, and educational institutions (Participant 20). A practical way of doing this is for a Sandton-based church to start their own foundation, to work with civil society, similar to what Rivers Church and RUC have done. The churches can furthermore add value by reducing the immediate need, particularly when it comes to hunger and nutrition, as a person cannot find or keep a job if they are hungry. They should do this based on 2 Corinthians 8:7, which indicated that we should *excel in the grace of giving* (Participant 6).

- 2. Start programs addressing unemployment:** A second way in which Sandton based churches can address unemployment and job creation is by directly employing people from Alexandra or implementing job creation programs. Churches can implement programs that offer a diverse set of practical skills development, that cater for different talents, gifts, and personalities. Skills programs can be focused on agriculture, IT, business administration and artisanal skills (Participant 22). Sandton based churches can also contribute towards job creation, by encouraging their congregants to become mentors to young entrepreneurs from Alexandra (Participant 4). Similarly, entrepreneurs and or decision makers in businesses who are part of the congregation can focus on hiring young people from Alexandra, instead of hiring them from suburban areas. In this way churches use their networks to encourage societal reforms (Participant 11).

From a direct job creation perspective, Sandton based churches can start transforming their supply chain, so that they can buy from companies based in Alexandra (Participant 1). Another practical possibility for direct job creation is

to allow a car wash to operate at the church facilities, where young people from Alexandra can wash the cars of congregants, whilst they enjoy the service (Participant 21). Direct participation follows Jesus' example as during his ministry, Jesus did not only preach around faith and repentance, but he also cared for physical needs of his followers through feeding and healing of the sick. James 2:17 highlights this, indicating that faith without works is dead (Participant 11). Sandton based churches can also change their employment strategy, hiring most of their staff from Alexandra and deliberately being more inclusive when it comes to mixing their congregations (Participant 18).

RUC through *Rays of Hope* and Rivers Church through the *Rivers Foundation* have developed vehicles through which they implement programs that are relevant for job creation, this is a sustainable way for Sandton based churches to be involved in job creation in Alexandra township. This way churches can create networks of people needing jobs, with specific skills and employers looking for skilled staff members (Participant 10).

- 3. Advocate for change regarding systemic problems:** Churches can also advocate for systemic changes to structural societal problems. This goes beyond raising awareness towards the breaking down of systemic barriers that keep people in poverty or lack of access to relevant opportunities. Scripturally speaking we are implored to be voices for the voiceless, to take care of the orphans and widows and for those who are impoverished, the church can play an advocacy role in this, where the truth is spoken, and advice is given to the political and industrial powers in the land (Participant 19). Our current systemic issues have their roots in the apartheid regime, which psychologically speaking has left the majority of the country without a true identity. Christianity can offer South Africans an identity beyond the colour of their skin or their social class (Participant 7). The church can also advocate for a change when it comes to mainstream developmental approaches adopted by civil society. The key when it comes to this is advocating for sustainable programs to be implemented, not to implement programs that keep people in poverty and dependent on the charitable organisation. This will lead to sustainable transformation and empowerment. The church in this would advocate for organisations to teach

people how to fish, rather than to teach them to fish (Participant 13). The final way in which the church can advocate for systemic change is by promoting networking activities through which people from Alexandria can gain social capital and potential job opportunities. Sandton based churches can use their influence in this way to lobby for change in Alexandria (Participant 25).

4.2. Multidisciplinary dialogue

Further to the intradisciplinary dialogue, where different theological fields were engaged to reach normative conclusions, the rest of the chapter will focus on multidisciplinary dialogue including fields such as history and economics to arrive at further normative conclusions.

1.2.1. History: Socio-economic context in the first century

The first perspective is history and in particular the Greco Roman context of the first century, which was the primary culture and therefore context wherein Paul wrote his letters. This historic context assists with the interpretation of the normative text and the relevancy of this text for the modern context. The focus from a historic perspective is on systemic components as part of economic facets of inequality within the first century Roman empire (Friesen 2004:19). Within this society most people lived in rural communities, only up to 15% of the population lived in big cities of 10 000 people or more. Most jobs and therefore income was related to land and in particular agricultural activities on the land. Other significant commercial and industrial activities were rare (Friesen 2004:19). The Roman Empire had significant parallels with Sandton and Alexandria, for one there was hardly a middle-class in the Roman Empire. The reasons for this differed from contemporary inequality, as the economy was predominantly agricultural, wealth was based on land ownership. As most land was owned and managed by a small number of elites, economic inequality was a fact of life. Most people rented land from these landlords, where subsistence agricultural workers or slaves laboured on the land (Friesen 2004:19). This means that poverty was prevalent throughout the Roman Empire, although levels of poverty are in most literature not categorised, but rather described by undefined binary categories of rich and poor (Friesen 2004:19). The following poverty scale, Table 7, is helpful when it comes to understanding Paul's outreach communities:

Table 7: Poverty Scale for a Large City in the Roman Empire

Percentage of Population	Poverty Scale Categories
0.04%	PS 1. Imperial Elites: Imperial dynasty, Roman senatorial families, a few retainers, local royalty, a few freed persons.
1%	PS 2. Regional or provincial elites: equestrian families, provincial officials, some decurial families, some freed persons, some retired military officers.
1.76%	PS 3. Municipal Elites: most decurial families, wealthy men and women who do not hold office, some freed persons, some retainers, some veterans, some merchants.
7% (estimated)	PS 4. Moderate surplus resources: some merchants, some traders, some freed persons, some artisans (especially those who employ others), and military veterans.
22% (estimated)	PS 5. Stable near subsistence level (with reasonable hope of remaining above the minimum level of sustain life): many merchants and traders, regular wage earners, artisans, large shop owners, freed persons, some farm families.
40%	PS 6. At subsistence level and often below minimum level to sustain life: small farm families, labourers (skilled and unskilled), artisans (especially those employed by others), wage earners, most merchants and traders, small shop/ tavern owners.
28%	PS 7. Below subsistence level: some farm families, unattached widows, orphans, beggars, disabled, unskilled day laborers, prisoners.

(Friesen 2004:19)

As 90% of people lived in poverty and 68% of those in absolute poverty, patronage relationships were especially important for economic survival. A patron would provide access to financial resources that would ordinarily not be available otherwise. When faced with a catastrophe, such as a famine, having a patron could be the differentiating factor between survival and fatality (Friesen 2004:21). The poverty scales are of importance because it provides a clear picture of the inequality and socio-economic context Paul's congregations were operating in. The scales are also a clue to the different social statuses of people groups within the Roman Empire, as access to financial wealth was the most important variable in relation to social status (Friesen 2004:337). Finally, the scales are important as they show significant overlaps with the socio-economic and inequality gap between Sandton and Alexandra and therefore to an extent resemble the context Sandton based churches operate in when they are

implementing projects or programs in Alexandria. Surely the names of the categories and the percentages allotted to these categories are different now in comparison to the Roman Empire, but the context of significant levels of poverty and inequality remain the same. The context is strikingly similar when it comes to living near subsistence level. Similar to the time of Paul's ministry, the majority of people in Alexandria have barely enough financial resources to eat enough nutrients to maintain the human body (Friesen 2004:340). The limitation of the poverty scales is mainly because the New Testament normally does not speak about the financial resources of congregations. The authors normally speak to behaviour of groups or individuals that point to poverty, for example that someone is not wearing a cloak, or is working as a prostitute. There is not a direct correlation between this and poverty, as other factors might come into play (Oakes 2004:368).

Some evidence of the above is given within the core text 2 Corinthians 8, in verses 12 and 13. Firstly, Paul highlights that the Corinthian Christians generally would live in relative poverty, proving it difficult for them to contribute towards the Jerusalem collection. Secondly, Paul alludes to the real possibility that the Corinthians themselves might need financial aid at some point in the future (2 Cor. 8:14). This all suggests that the majority of the Corinthian congregation was living near subsistence levels and that they were in fact categorised as urban poor who all could face significant economic challenges within their lives (Friesen 2004:351). In comparison the Macedonians would live mainly below subsistence level. Contextually speaking it means that "poverty is the lack of the resources necessary to permit participation in the activities, customs and diets commonly approved by society" (Oakes 2004:368).

1.2.2. Economics

The second perspective is economics. The researcher will specifically interact with the economic model where economic growth, job creation and poverty alleviation are directly related to innovation, rather than to developmental aid. The paradoxical nature of this solution is that it does not involve eliminating poverty. Job creation and poverty alleviation in this model come from investing in innovations that create new markets within these countries. Lasting movement from poverty into a more prosperous life is not dependent on charitable aid; this type of development depends rather on market creating innovations, which are catalysts and foundational when it comes to sustained

economic development. This has been demonstrated to be a dependable pathway to alleviate poverty for countries all over the world (Christensen, Ojomo and Dillon 2019:6-10). When new markets are created through innovations, relevant developments are integrated into a country or community based on new market demands. Innovations in this sense are not limited to technological innovations.

Innovations are a change in the processes by which an organisation transforms labour, capital, material and information into products and services of greater value. Market-creating innovations transform complex and expensive products and services into simple and more affordable products, making them accessible to a whole new segment of people in society whom we call non-consumers (Christensen, Ojomo and Dillon 2019:11).

Christensen, Ojomo and Dillon (2019:11) indicate these types of innovations can be the catalyst for economic growth not just of a community, but of an entire country. This is what started the growth of the American economy through innovations such as the Singer sewing machine and more recently innovations relating the automotive industry and electrical appliances are what took South Korea out of abject poverty in 1994 to prosperity in 2021. Market-creating innovations create jobs because more people are needed to produce, advertise, distribute, and sell products to new markets. Employment is one of the main indicators when it comes to assessing the prosperity of a nation. This development can change the culture of societies from corrupt and badly governed to transparent. In essence there are three type of innovations and only one of these three create jobs and reduces poverty. Innovation can be categorised as follows:

- 1. Sustaining innovations:** Are “improvements to existing solutions on the market and are typically targeted at customers who require better performance from a product or service” (Christensen, Ojomo and Dillon 2019:19).
- 2. Efficiency innovations:** “as the name implies efficiency innovations, enabling companies or people to do more with fewer resources. These are crucial for the commercial viability of companies as industries become more crowded and

competitive and are often directly related to processes” (Christensen, Ojomo and Dillon 2019:24).

- 3. Market-creating innovations:** “Market-creating innovations create new markets. But not just any new markets, new markets that serve people for whom either no products existed, or existing products were neither affordable nor accessible for a variety of reasons. These innovations transform complicated and expensive products into ones that are so much more affordable and accessible that many more people are able to buy and use them. In a sense, market-creating innovations democratize previously exclusive products and services” (Christensen, Ojomo and Dillon 2019:26).

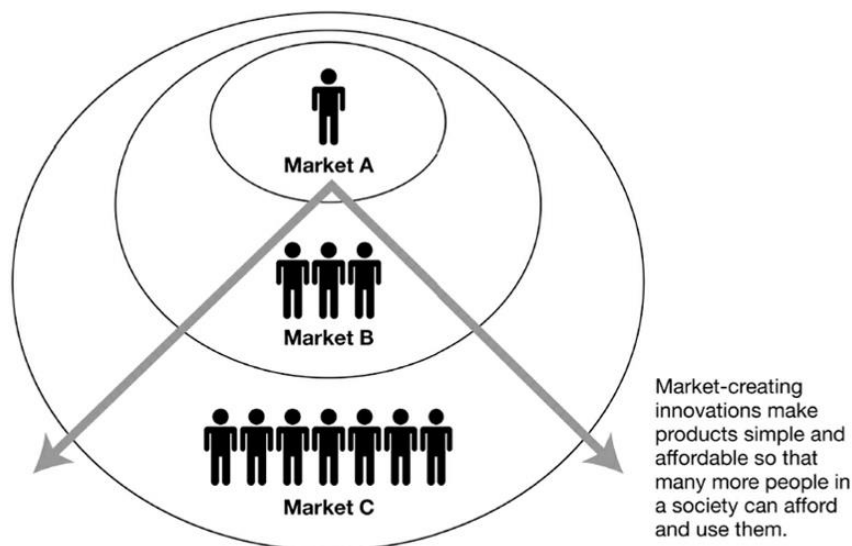


Figure 2: Market Creating Innovations

Why market-creating innovations can change Alexandra Township

According to Christensen, Ojomo and Dillon (2019:34-35) every single market is based on three outcomes, which are profits, jobs, and cultural changes. These three outcomes are the very foundation for future growth and are also currently inhibiting the community of Alexandra to grow. Organisations in Alexandra do not make sufficient profits, nor are they creating the number of jobs required for employment in the community to grow, which has led to crime and high levels of local corruption. For any market to be sustainable it must create organisations that showcase profitability. The profits generated provide the potential for further economic growth and is the basis for job creation. For the markets to deliver effectively on the promised outcome to its

new customers, distribution, sales and production channels have to be created, which means that more people find employment. Having a job is more than just the economic value, as jobs give people a sense of dignity and assist in building self-esteem.

The last component in this equation is culture change triggered by the new market and reinforced by employment growth. The moment people become less reliant on the state to solve their daily challenges, their worldview and view of their direct environment change. This cultural shift is often a significant contributor towards crime and corruption reductions (Christensen, Ojomo and Dillon 2019:35). Once the markets are created, the local economy increases in resilience, as more income is generated through taxes by the state, which in turn assist in funding better schools, roads. And hospitals (Christensen, Ojomo and Dillon 2019:36).

The second foundational block, when it comes to why market-creating innovations can change the socio-economic status of Alexandra, is because these innovations are focused on creating consumers out of non-consumers. Currently residents of Alexandra often, do not participate in the formal economy and therefore are not able to consume most digital and technological products and services, private healthcare and education and many retail and consumer goods. It is possible however to create market-creating innovations within communities that are predominantly non-consumers (Christensen, Ojomo and Dillon 2019:67). This process works as follows:

First, they are often originated by innovators on the ground who are responding to the struggles of everyday consumers or specific market demands. Second, pull strategies have more of an investigative or inquisitorial approach to problem-solving as opposed to a more advocacy or assertive approach. The innovators are there to learn and then solve problems in a sustainable manner, as opposed to pushing, however well intentioned, what they believe to be the right answers to particular development puzzles. Third, pull strategies focus on creating, or responding to the needs of, a market first. It is then the job of the market to pull in the resources it needs to survive. In essence, pull strategies emerge from a burning need to make something work—they almost will a solution into existence, however imperfect at first, because

it is a critical part of creating or sustaining a market. Market-creating demands breathe life into a pulled-in solution, allowing them to take root (Christensen, Ojomo and Dillon 2019:67).

This is a process, not a once off event and not a quick fix. If Alexandra starts this process, which requires a continuous commitment to further market-creating innovations, then it can crawl its way out of its current impoverished context (Christensen, Ojomo and Dillon 2019:129). The multidisciplinary dialogue as part of the normative task provided insight into relevant strategies that can be implemented by Sandton based churches, that lead to job creation and poverty alleviation in Alexandra. The most relevant strategy identified to achieve this is called market creation innovations. Based on the outcomes of this chapter, where the normative task was implemented and answers to the question 'what ought to be done' have been provided, we can determine the gap between the current praxis of both Rivers Church and RUC in comparison to the normative outcomes. The next chapter is the pragmatic task, where practical recommendations are offered to both Sandton-based churches mentioned in this study, in order to improve their current praxis relating to job creation programs in Alexandra township.

5. What Strategies can Rivers Church and Rosebank Union Church Adopt to Further Their Praxis of Job Creation in the Alexandra Township?

5.1. Introduction

Within the previous chapters the researcher has, in relation to the subject matter, provided answers to the following questions (1) what is the current context of inequality and poverty in relation to Sandton based church programs, specifically focused on job creation in Alexandra township, (2) why this context is the way it is and (3) what ought to be done in relation to this context. Based on the outcomes of these chapters the current chapter, being the pragmatic task, focuses on practical theological interpretation where strategies of action based on servant leadership principles are formed to move the current praxis closer to the desirable praxis (Osmer 2008: loc. 2070). Firstly, to adequately provide strategies and models that can accomplish this, the current praxis of both Rivers Church and RUC in relation to job creation programs in Alexandra township are highlighted. Secondly, based on previous chapters, goals and models from the desired praxis are described. Finally, strategies are introduced that can move the current praxis closer to the desirable praxis.

The aim of these strategies is to facilitate transformational leadership within both RUC and Rivers Church when it comes to job creation programs in Alexandra township. This requires a deep change that partly affects the identity, culture, mission, and operational procedures of these two specific churches. As this process towards change is not a linear process, a rational plan, based on the desired praxis needs to provide guidance (Osmer 2008: loc. 2096). This guidance is based on the mission of the congregation and how this can be implemented best in the contemporary context of the congregations, where the church functions both as a contrast society and a catalyst of social transformation (Osmer 2008: loc. 2268).

5.2. Current Praxis

The current praxis of the two churches includes a detailed description of the programs implemented by Rivers Church and RUC in Alexandra township. Specific emphasis is placed on to job creation programmes. Rivers Church implements its current praxis

through the non-profit organisation Rivers Foundation, which was founded in 2006 (Rivers Church 2022). RUC similarly started a non-profit organisation called Rays of Hope in 1991. Rays of Hope is the vehicle through which RUC implements its current praxis in relation to job creation programs in Alexandra (Rosebank Union Church 2022).

5.2.1. Rivers Church

Rivers Foundation was established in 2006 by Rivers Church. There were several reasons for the church establishing Rivers Foundation, namely, (1) to function as a vehicle through which individuals and businesses, often congregants or members of Rivers Church, can donate finances and services, with the aim of alleviating the suffering of the poor, (2) to function as the social arm of Rivers Church and (3) to assist with job creation in township communities (Participant 4). In relation to its activities in Alexandra township, Rivers Foundation chose Alexandra as one of its primary communities due to its close proximity to the church, therefore the organisation simply couldn't turn a blind eye to the poverty and suffering in the community (Participant 5). The salaries of the staff who work at the Rivers Foundation are paid by Rivers Church, meaning that Rivers Foundation has no operational costs.

The aim of the Rivers Foundation is to address the challenges township-based children, youth and unemployed individuals face as a direct result of poverty and inequality. The strategy of the Rivers Foundation is focused on helping the poor in multiple township communities. Rivers Foundation has several projects that are directly implemented by the foundation, whilst for the implementation of other projects they provide funding to credible recipient organisations that achieve tangible results and where limited administration costs are deducted from the funding (Rivers Foundation 2022). The Rivers Foundation focuses on feeding schemes, coaching, mentoring, skills training, and enterprise development (Rivers Foundation 2022).

For the purposes of this research study, Rivers Foundation's efforts in Alexandra township in relation to job creation are highlighted. The strategy of the Rivers Foundation when it comes to job creation and poverty alleviation focuses primarily on skills development and education. When young people get tertiary degrees and are skilled, they have a better chance of getting out of poverty and finding permanent

employment. For those who are not able to complete a tertiary degree, shorter skills development courses linked to entrepreneurial training can assist young people to generate a stable income through self-employment (Participant 5). When it comes to job creation the Rivers Foundation has recently embarked on new programs in particular for the community of Alexandra. These job creation programs are:

- 1) An upcycling program, where young people recycle tires and make furniture from the tires.
- 2) A skills development program focusing on teaching young people how to design and sew clothing. This way young people learn how to fix and make clothes that they can sell in their community.
- 3) A financial literacy program, where young people are taught how to use money, this deals with topics like credit, loan sharks, black tax, investing and saving.
- 4) To assist young people in creating vision boards, through the vision board, they envisage a dream for their lives, as to what they want to achieve and most importantly who they want to be in ten years' time.
- 5) To provide young people with different levels of hospitality training, with the purpose of empowering young people to gain employment in the hospitality sector.
- 6) To provide young people with hair and beauty training, combined with entrepreneurial training. This so that young people can start their own hair salons in their communities and through this generate a sustainable income.

Job creation programs in Alexandra are very important for the Rivers Foundation, as in places like Alexandra the organisation historically only implemented relief projects like feeding, clothing, and shelter. These projects on their own however are not sustainable, it is like giving people a fish every day. When the organisation upskills people, it empowers them, meaning that they give them a rod and teach them how to fish. This is a far more sustainable way of development. A secondary benefit of a sustainable approach to development through job creation is a reduction of people relying on grant funding from government (Participant 5).

One of the challenges the Rivers Foundation is currently experiencing when it comes to job creation programs in Alexandra is the financial and social situation of the beneficiaries. Most participants have young children and do not have sufficient income

to pay for their children to go to preschools, this results in a high dropout rate and high levels of absenteeism. Some of the participants come to class hungry, as they only have enough money to buy one meal per day. Money for transport is often also a challenge, participants often walk long distances to come to the training site, which is a safety hazard, especially for young women (Participant 5). Another challenge is the mentality of some of the participants. When the right attitude towards personal growth is not there, the programs will not be successful (Participant 4).

To mitigate some of these challenges, the Rivers Foundation has purchased a second building in Kelvin, which is right next to Alexandra. This building will be used solely for skills development and enterprise development type of projects. Young people here learn how to make lamp shades, from design all the way to production. Secondly, the space will function as a business incubation hub (Participant 5). Furthermore, the organisation is setting up a mentorship network. These mentors can assist aspiring township-based entrepreneurs and give them access to social capital (Participant 4).

5.2.2. Rosebank Union Church

RUC members started Rays of Hope in 1991 as a non-profit organisation when there was a visiting preacher at RUC, who challenged the young people about the story of the good Samaritan. In a Johannesburg context, their neighbour is Alexandra. This story challenged the young people about what the church is doing about the neighbour who is so impoverished, whilst they are living in Sandton. So, a group of young people from RUC led by Garth Japhet started the Saturday school *Rose Act*. They started realising that the needs are great, kids came in hungry, so the church got involved in meeting some of the other needs. Seeing Alexandra was a shock, as white people normally would not enter Alexandra, due to the regulations of the apartheid regime. Members of the church started increasing more ad hoc initiatives. In 2008 the church realised that all these different informal projects were happening in Alexandra and other communities. Then the church decided to formalise this, as a lot of the finances were going separately into these different initiatives. Rays of Hope then became a non-profit organisation. From then funding towards Rays of Hope would not only come from church members, but also from affiliated businesses and companies (Participant 8).

Rays of Hope is both a non-profit organisation and a public benefit organisation that partners with the community of Alexandra through ten core, community-based programs, ensuring that people from Alexandra move from vulnerability to independence (Rays of Hope 2022). Most of the programs are implemented by Rays of Hope staff members or volunteers from RUC. The biblical principal of loving your neighbour (Mark 12:31) is one of the core values of Rays of Hope and was a major reason for the church to start a social arm operating purely in the neighbouring community of Alexandra.

Rays of Hope implements the following programs:

1. Education

- a. **Early Childhood Development:** Rays of Hope runs its own day care centre, namely, the Hlayisanani Day Care Centre and assists other early childhood development centres in Alexandra.
- b. **Rose Act Saturday School:** Helping primary- and high school learners with Saturday school classes in Mathematics and English. These classes are taught predominantly by volunteers from RUC.
- c. **Ignition:** This program focuses on students who are in university and assists them through work readiness workshops, financial support, career guidance and exposure and mentoring.

2. Orphaned and Vulnerable Children (OVC)

- a. **Ithemba Labantwana:** A family-based care model to support vulnerable children in Alexandra. The primary goal of the program is to restore hope and dignity by working with families in the community.
- b. **Gogos of Hope:** Grandmothers are affectionally called *Gogos* in township communities have an important role of Alexandra's societal make-up. Within this program Rays of Hope provides support to *Gogos* in the form of support groups.
- c. **Home Based Care:** Weekly home visits to sick and vulnerable people in Alexandra, often HIV/Aids patients.
- d. **Food Distribution:** Weekly distribution of fresh food, especially fruit and vegetables to over 1.900 people in Alexandra.

- e. **Gender Based Violence (GBV):** Emotional and mental health support for girls and women who have been victims of GBV. This is done through the set-up of a counselling centre in Alexandra.
- f. **Community Services:** Counselling services for the community at large, often related to social concerns such as substance abuse and grief.

3. Career Building

- a. **AlexWorks (Pty) Ltd:** Through AlexWorks Rays of Hope provides work readiness training, skills training, learnerships and internships and psychometric testing.

For the purposes of this research study the programs related to job creation being Ignition and AlexWorks are highlighted. Rays of Hope believes that the best way to escape poverty is through education and particularly the completion of a tertiary degree, which is only a reality for 5-10% of the people in Alexandra. When people finish a tertiary degree, they generally get a good job. When people work, they have hope that they can change their immediate circumstances (Participant 17), without employment or self-employment this hope is not present. Without this, the best option is to become an entrepreneur or informal trader (Participant 8). This would however require a paradigm shift, where there is a level of acceptance regarding the importance of the informal economy in relation to alleviating poverty and reducing unemployment rates. By accepting the informal economy as a part of the solution regarding the reduction of poverty and unemployment, communities like Alexandra can become significantly more entrepreneurial (Alcock 2018:270).

Some of the challenges Rays of Hope currently experiences in relation to job creation projects are:

1. That the production unit is currently not run as a business, but more like a non-profit organisation. This way it is not possible to scale production.
2. When it comes to training the fees are a challenge as participants want the training for free, therefore the uptake has not been as high as anticipated.
3. Companies where young people are placed do not want to pay a living wage. This does not help with the further development of people in Alexandra.

5.3. Desired praxis goals

The desired praxis for Rivers Church and RUC in relation to job creation programs in Alexandra township is based on the findings in earlier chapters of this research study. The desired practice is aligned to Paul's theology in relation to the subject matter as described in 2 Corinthians 8 and 9, summarised as (1) poverty alleviation and relative financial equality, (2) giving as an act of worship, (3) promoting partnerships and unity within the body of Christ and (4) a Christian type of benefaction. This is to be achieved through interventions that create jobs in Alexandra township, categorised as follows:

- Market creating innovations
- Programs that directly address unemployment
- Unity across racial lines and social classes
- Partner with non-profit organisations and/ or communities
- Advocate for change regarding systemic problems

The current praxis of both churches will be evaluated individually in line with the desired praxis.

5.3.1. Rivers Church

Market creating innovations: None of the current programs that Rivers Church through the Rivers Foundation currently implements are market creating innovations, meaning that the programs currently do not transform complex and expensive products and services into simplified and therefore cheaper products. The price reduction makes these products and services therefore accessible to a new market in society, who are currently non-consumers (Christensen, Ojomo and Dillon 2019:6-10).

Programs that directly address unemployment: the current programs implemented by the Rivers Foundation directly address unemployment and specifically also youth unemployment. The main programs that address unemployment are related to skills development, financial inclusion, and entrepreneurial development. This is in line with the desired praxis when it comes to the interventions to support the church's quest for economic justice (Ndungane 2002).

Unity across racial lines and social classes: Paul's Jerusalem collection shows that monetary contributions are not the main goal of philanthropic giving. The giving of the

church is intended to create a partnership between the church and the recipient of the gift (Ogereau 2010:368). In a South African context relating to Sandton and Alexandra this means that a demographically mixed and rich church like Rivers Church collaborates with Alexandra based community members, who are black African and predominantly poor (Participant 1). This is what Rivers Church through the job creation programs of Rivers Foundation is doing, working across racial lines and social classes, and creating unity.

Partner with non-profit organisations and/or communities: Rivers Foundation currently partners with non-profit organisations extensively. They have done so when it comes to feeding schemes, supporting orphanages, and early childhood development centres (Participant 5). Relating to job creation programs they partner with community-based organisations for some of the skills training programs provided, but most of the job creation programs are implemented by Rivers Foundation directly.

Advocate for change regarding systemic problems: None of the current programs implemented by the Rivers Foundation relate to systems change advocacy from a governmental, corporate or community perspective. The programs are all practical in nature from a community development and job creation point of view (Participant 5). Advocacy for systems change is an important component of long-term sustainable job creation. Rivers Church can be a voice for the voiceless, where biblical truths related to job creation, poverty and inequality are spoken and advice is given to both political and industrial powers in South Africa (Participant 19).

5.3.2. Rosebank Union Church

Market creating innovations: Rays of Hope is currently not implementing any projects that can be deemed as market creating innovations. There are several programs that can become market creating innovations soon, especially the Early Childhood Development and AlexWorks projects in Alexandra have the potential to become market creating innovations (Rays of Hope 2022). A strategic change within these programs is required for them to create market accessibility.

Programs that directly address unemployment: Rays of Hope implements two programs that relate to job creation namely Ignition and AlexWorks. The first program

is mainly focused on tertiary education. Completing tertiary education in subject matters that are relevant in the economy does make a young person more employable and is also a driver behind most successful entrepreneurs (Williams 2015:55-57). Therefore, this program directly addresses youth unemployment. Within AlexWorks, young people among other things receive work readiness training. As the educational sector is not adequately preparing young people for the world of work, this program also immediately assists when it comes to job creation in Alexandra (Ford 2012:58-59).

Unity across racial lines and social classes: Even though all programs implemented by Rays of Hope in Alexandra assist in the development of unity across racial lines and social classes, there is one new program that is implemented in collaboration with the Johannesburg Bible College that particularly assists in increasing unity between the predominantly white and rich RUC and black African and poor Alexandra township. This project started with the Alexandra Bible Campus, where pastors and religious practitioners from Alexandra are taught in biblical studies (Johannesburg Bible College 2022).

Partner with non-profit organisations and/ or communities: Rays of Hope does implement most of their projects either themselves or with the help of volunteers, primarily from RUC. The main program where Rays of Hope does work directly with community-based organisations and non-profit organisations is their Early Childhood Development program. Within the Early Childhood Development program, Rays of Hope assists day care centres and early childhood development centres with practical support (Rays of Hope 2022).

Advocate for change regarding systemic problems: Rays of Hope is involved with advocacy for change when it comes to systemic problems when it comes to GBV issues. This is mainly through activations and is directly linked to their counselling centre. They are however not directly involved when it comes to advocacy for change in relation to unemployment and job creation (Rays of Hope 2022).

5.4. Strategies and activities towards desired praxis

5.4.1. Rivers Church

The current strategy of the Rivers Foundation is to implement its programs by supporting relevant implementation partners, often being local non-profit organisations and community-based organisations (Rivers Foundation 2022). Rivers Church currently has 15 000 weekly congregants attending across five campuses in Gauteng and KwaZulu Natal (Rivers Church 2022). The strategy of the Rivers Foundation towards the desired praxis should therefore be focused on advocating for change regarding systemic underlying problems of unemployment, poverty, and those problems which hinder job creation in Alexandra. Rivers Church can advocate with government, with businesses and individuals in relation with job creation programs.

Government: Rivers Church can advocate for digital inclusivity, investment in human capital, as there is a clear transition of job losses due to automation and assist financially with job creation programs (Magwentshu et al 2019:3). By doing this the focus can shift to solving local problems, defined, and refined by local people from Alexandra (ILO 2019:4).

Business: Rivers Church can advocate with business owners, senior executives and managers that are part of the congregation to influence their businesses towards systemic change in relation to job creation. Their businesses can change strategy towards more market creating innovations, upgrade their workforce planning and reskilling and embrace new ways of working (Magwentshu et al 2019:3)

Individuals: Through its partner organisations Rivers Church can advocate for individuals from Alexandra in order to change their individual priorities. Given the current environment individuals should (1) focus on skills, not just on certification, (2) embrace lifelong learning through short formal and informal courses, (3) target high-growth sectors and roles and (4) find opportunities in their communities to start businesses (Magwentshu et al. 2019:3). Advocating for change regarding systemic unemployment aligns directly with one of the theological arguments for job creation based on 2 Corinthians 8 and 9 being poverty alleviation and relative financial equality. The church can also offer this program as an act of worship, by loving their neighbour

enough to want real and long-term change for them when it comes to their social and economic status.

Strategy

Rivers Church, partly through the Rivers Foundation, would have to change its strategy when it comes to job creation programs to implement this project effectively. The current strategy is mainly focused on the implementation of programs either with the help of staff and volunteers from Rivers Church or through extensive partnerships with community-based organisations and non-profit organisations (Rivers Foundation 2022). The strategic shift required is advocacy for systemic change relating to unemployment and job creation as one of its key priorities. In this way the church can be a catalyst for social transformation, as it serves as an example for social justice, provisionally consummating God's divine authority and rule. The church in this sense offers a different outlook to life, a different set of possibilities, which can result in positive and systemic change. The church, by being a transformational servant leader, influences the congregation towards the desired praxis (Osmer 2008: loc. 2274).

Servant leadership is required to transform congregations and thus congregants who are responsive to the needs of others. Servant leaders are sensitive to people's needs as they firstly offer a path of discipleship through which congregants love neighbours as themselves and (2) servant leaders guide their congregations toward caring for the needs of people who are different from themselves (Osmer 2008: loc. 2312). This creates a covenant community, which in essence is a community that has received the gift of grace and love from God and in return offers this love by serving others, especially those who are different to themselves (Osmer 2008: loc. 2312-2321). In order to achieve this within the congregation, Rivers Church will have to incorporate a changed praxis in relation to job creation in Alexandra during Sunday services, small groups, mission projects, and in personal communication from its leaders to core members of the church. This message should communicate key theological components of Paul's message relating to job creation and make a connection with the aspired changed praxis for the congregation.

5.4.2. Rosebank Union Church

RUC, through Rays of Hope, has experience with directly implementing job creation projects through Ignition and AlexWorks which focuses only on Alexandra. Therefore, the recommended strategy for RUC is to focus on shifting some of their current projects to include market creating innovations, ensuring that more of their services become available to current non-consumers in Alexandra.

Despite recognising that elements such as talent, opportunity, context, work effort and luck will always create a certain level of inequality, still the current level of inequality is not only unfair, but also unjust. The Bible treats inequality in a very negative way (Wallis 2013:209). Where charitable aid-related programs temporarily elevate people from extreme poverty to levels of subsistence, market creating innovations truly change inequality levels by enabling people and communities to move out of poverty towards higher levels of prosperity (Christensen, Ojomo and Dillon 2019:26). Rays of Hope currently implements three programs that can be strategically changed to become market creating innovations. These programs are:

Ignition: Through the Ignition program young people from Alexandra obtain access to quality tertiary education, psychosocial support, accommodation, and mentorship. This also helps to provide young adults with role models and positive reinforcement as young people often have a low self-esteem (Participant 17). This program can become a market creating innovation if the program leads to a cheaper way of accessing employment by the completion of tertiary education. This could be done by creating an education centre in Alexandra, where lectures and materials can be accessed online, which reduces the travel costs to university and provides the learners with more flexibility around their lecture times, allowing them to work while studying.

AlexWorks: The second program that can be transformed into a market creating innovation is AlexWorks. This program is specifically focused on providing unemployed people access to job-creation opportunities. This program currently does not consistently provide its beneficiaries access to quality training, nor access to networks and markets. To change this, Rays of Hope can implement a digital enterprise and supplier development platform. There are existing South African platforms that manage the development of Small Micro and Medium Enterprises

(SMMEs), create marketplaces for those SMMEs to trade with each other and give SMMEs direct access to coaches, training material and compliance documentation (My Dough 2022). These are tools that provide currently unregistered and informal businesses with sufficient financial incentives to formalise and therefore contribute more towards the country's economy and local job creation.

Counselling Centre: The final program that can become a market creating innovation is the counselling centre. Through this program Rays of Hope assists young people from Alexandra with counselling services. This is often related to GBV, but also when young people have suicidal thoughts, or are struggling with their current social status and insecurities that stem forth from that. The only two reasons why this program is currently not a market creating innovation are (1) the current program is free for beneficiaries, meaning that without donor funding or volunteers, operational sustainability and continuity cannot be achieved and (2) the program is not scalable in its current format. When Rays of Hope starts charging a minimal fee for the counselling centre and when scale in the community can be achieved through a social franchising model, then this program truly becomes a market creating innovation.

Out of these three programmes AlexWorks is the program that can scale rapidly and truly simplify a complex service to township-based entrepreneurs and in that process significantly reduce the cost price of this service. Rays of Hope should therefore focus on implementing a digital platform to provide township businesses with access to market, training, compliance documentation and networks.

6. Conclusion

6.1. Findings and Recommendations

The following findings and recommendations derive from the research conducted in relation to the subject of the research. The findings are summarised in line with Osmer's different practical theological tasks:

The descriptive-empirical task

Chapter 2 answered the question "What is going on here?", which aligned to Osmer's (2008:loc. 401-433) first task in practical theological reflection, namely, the descriptive-empirical task. It described the history of Alexandra and Sandton in a Fanonian fashion (Nyapokoto 2014:iii), where Sandton was described as the place of being and Alexandra township simultaneously as the place of non-being. The place of being was characterised by abundance, safety, structure, and peace, whilst the place of non-being by poverty, crime, and violence (Nyapokoto 2014:70). Alexandra's rich history, marked by the enforcement of different legislative acts by the previous apartheid government and its subsequent lack of sustainable economic and socio-economic development, made it the impoverished community it is today. Sandton on the other hand, developed from an upper middle class farming community to the richest square mile in Africa (Participant 19, NGO staff member). This makes Sandton and Alexandra a microcosm of South Africa, the most economically unequal country in the world (Beukes 2002:2). This inequality can be witnessed when it comes to access to socio-economic resources such as healthcare, education, and quality of housing, as well as economic opportunities, leading to a poorly diversified economic base (Modise 2018:4). The results are high levels of poverty and unemployment throughout the country and especially in the township of Alexandra.

The current situation regarding job creation programs in Alexandra township implemented by Rivers Church and Rosebank Union Church is that both churches started non-governmental organisations to fulfil the churches' social justice mandate. These organisations have implemented job creation programs relating to (1) tertiary education support, (2) skills development, and (3) entrepreneurial support. The situation regarding most church-based programs implemented in Alexandra township

was that they focused on treating the symptoms of poverty, rather than sourcing sustainable solutions to assist people out of the poverty cycle (Christensen, Ojomo and Dillon 2019:235).

The interpretive task

Chapter 3 focused on the interpretive task of Osmer's model pertaining practical theology (Osmer 2008) and answered the question "Why is this happening?" The main reasons explaining the current situation in South Africa pertaining to poverty, unemployment, and inequality were traced back to the apartheid regime and the recent economic and political climate. The apartheid regime has left a negative legacy where the most vulnerable unemployed people in South Africa are still black and particularly black women. Historic segregation policies have resulted in differentiated access to education, healthcare, housing, and economic opportunities (Nyapokoto 2014:24).

The current context in South Africa, particularly in relation to disparity in economic development and socio-economic access, cannot only be blamed on the legacy of apartheid; recent economic developments and government policies all contributed to South Africa economically speaking, still being the most unequal country in the world. When it comes to recent economic development most of the South African government's budget is allocated to social services, such as social grants, housing, and social development costs (Black 2009:54). Despite significant investment in assisting those who are unemployed, poor, and vulnerable, little upward mobility is experienced. Poverty in South Africa is very visible, and the solutions implemented to alleviate poverty have focused on solving the physical markers of poverty, which is characterised as an economical push strategy. Instead, a pull strategy is proven to be more effective when it comes to job creation and therefore poverty alleviation. The focus within a pull strategy is on creating access for communities and people to products and services, to which they have historically been non-consumers (Christensen, Ohomo and Dillon 2019:92). A second important component of the current context in relation to the economy is the non-functioning and associated corruption and mismanagement of state-owned enterprises. Particularly the main electricity generation and distribution organisation Eskom has been in an increasingly abysmal state, struggling to meet the electricity demand of South Africa for decades (Black 2009:55).

The final component that has contributed to the current context are government policies in relation to (1) the increasingly declining ease of doing business in South Africa, (2) the proposed land reform concerning land expropriation without compensation, (3) failing educational policies and (4) poorly implemented Broad-Based Black Economic Empowerment (BBBEE) policies. These policies have been experienced as inhibitors when it comes to economic growth and have directly contributed towards low levels of job creation in communities like Alexandra (Participant 22, township resident).

The normative task

Chapter 4 focused on the question “What ought to be done?” (Osmer 2008:loc. 1610), which is determined through the normative task within Osmer’s model of practical theology. The normative task was accomplished through interdisciplinary and multidisciplinary dialogues. Within the interdisciplinary dialogue, theological disciplines such as systematic theology, New Testament exegesis, ecclesiology and missiology were consulted in relation to the biblical text recorded in 2 Corinthians 8 and 9. The multidisciplinary dialogue utilised principles obtained from the biblical text and associated them with relevant historical anthropological concepts and contemporary development economic models.

The main outcomes from the interdisciplinary dialogue relate to the theological message of Paul in 2 Corinthians 8 and 9. Through the Jerusalem collection as recorded in 2 Corinthians 8 and 9, Paul, practically speaking, aimed to relieve poverty, whilst ensuring a level of relative financial equality was achieved within the church. By ensuring that Gentile churches gave towards the poor in Jerusalem, Paul also promoted partnership and unity within the church. This partnership had to lead to fellowship across racial and social lines. The third theological theme of the passage related to giving as an act of worship. As important as the inter-congregational relationships were, the Jerusalem collection was first and foremost a response to the grace (*χάρις*) God had given the Corinthians. Another important outcome came from the qualitative research where research participants indicated that people from Alexandra can get out of their impoverished circumstances through (1) systemic change at a local and national scale, (2) access to socio-economic opportunities such

as quality education, (3) change of mindsets in relation to their self-worth and the value of opportunities around them, (4) direct job creation programs, and (5) by providing access to social capital and relevant networks.

The multidisciplinary dialogue provided insight into the relevant contemporary economic strategies which can be implemented by Sandton based churches, that lead to job creation and poverty alleviation in Alexandra township. Paul's Jerusalem collection borrowed its core methodology from a well know social system called benefaction or patronage (Ogerea 2010:362). In the contemporary context patronage or benefaction are not deemed to be feasible solutions to achieve the outcomes Paul aimed to achieve through the Jerusalem collection. The most relevant strategy identified to achieve this is a pathway towards job creation called market creation innovations. These types of innovations are proven to have a catalytic effect on economic growth in communities such as Alexandra township (Christensen, Ojomo and Dillon 2019:11).

The strategic task

The question answered in Chapter 5 is "How should we respond?" where strategies of action were proposed to move the current praxis closer to the desired praxis (Osmer 2008: loc. 2070). For Rivers Church, which is a large Sandton based church the proposed strategy is to focus on advocacy for systems change. As Rosebank Union Church is currently already implementing direct job creation programs, the recommended strategy is to amend the current job creation programs towards market creating innovations.

Rivers Church currently has 15 000 weekly congregants attending services across five main campuses in Gauteng and KwaZulu Natal (Rivers Church 2022). The church can use this significant footprint to advocate for systems change. With government this means advocating for higher levels of digital inclusion, so that more jobs in the IT sector can be created in Alexandra township (Magwentshu et al 2019:3). Rivers Church can also advocate with businesses and individuals who attend the church, where they promote direct employment opportunities for Alexandra residents within Sandton based businesses. This way Rivers church can be a catalyst for social transformation, influencing the congregation towards the principles of the desired

praxis as described in 2 Corinthians 8 and 9 (Osmer 2008: loc. 2274). Rosebank Union Church, through Rays of Hope, implements programs such as Ignition, AlexWorks, and a counselling centre. Ignition is a tertiary education program, that through digital innovation can be transformed into a marketing creating innovation. AlexWorks focuses on providing unemployed people with access to job opportunities. By implementing a digital enterprise and supplier development platform, Rays of Hope can provide young people access to quality training and market access. The counselling centre assists young people from Alexandra with counselling services. By implementing a paid for social franchise model for the counselling centre, Rays of Hope can ensure that this program can become a market creating innovation as well.

6.2. Conclusion

A research study concerning job creation programs offered by two Sandton based churches in the Alexandra township was undertaken in order to determine the transferability of the principles underpinning the Jerusalem collection, as communicated by the Apostle Paul in 2 Corinthians 8 and 9. The implementation of these programs aligned with the principles derived from the Jerusalem collection should contribute towards socio-economic equality, whilst simultaneously building relationships across ethnic and social lines. The research study was conducted within a practical theological framework, based on several questions that find their roots in a praxis-theory-praxis model, meaning that the current praxis should lead to reflection, which in turn leads to a new and improved action. The researcher has concluded based on the research and outcomes of the research, that Paul's objective with the Jerusalem collection to develop socio-economic equality and ethnic cohesion can in modern day South Africa be achieved through job creation programs. Churches based in Sandton can positively contribute towards reducing socio-economic equality, whilst simultaneously building relationships across racial and social lines in Alexandra.

Further research opportunities

The current situation in relation to the socio-economic context in Alexandra township and Sandton City can be described from a Fanonian standpoint as the place of non-being and the place of being (Fanon 1961:29-30). Therefore, Sandton and Alexandra are a microcosm for the significant inequality South Africa still faces after more than a quarter century of democracy. The way forward is not going to be easy for both the

country and in particular communities like Alexandra township. Solutions to the current problems relating to poverty, unemployment and the social ills resulting from systemic poverty are often multifaceted and without an immediate solution. What is clear from this research study is that the church can and should be intimately involved through the implementation of job creation programs, to mitigate the astronomical challenges brought forth by the beforementioned current context.

In light of this multiple strategies have been proposed for Sandton based churches in relation to the implementation of job creation programs in Alexandra township. Further research can be conducted through the actual implementation of one of these strategies and affiliated programs. The focus in relation to these strategies should be on a long-term commitment from Sandton based churches towards economic self-reliance for people living in Alexandra township. It is possible for the church through the implementation of such projects, to show the servant leadership required towards sustainable social transformation and social justice, resulting in lasting and systemic change for both the Sandton based congregation and those in desperate need of transformation in Alexandra township.

One such strategy is for the Sandton based churches to start an entrepreneurial program based on market creating innovation principles, where ten entrepreneurs from Alexandra are selected who can provide products and or services to businesses from Sandton based churches. The entrepreneurs need to have business models that are scalable and where the impact of the program is measurable. Another two crucial components of such program would be that 1) that the industries of the entrepreneurs align with a level of demand from Sandton based businesses and 2) that the quality of the products or services from Alexandra based entrepreneurs are in line with expectations and requirements of the Sandton based churches.

Key outcomes of this project would be in relation to the total number of jobs created through the program, income and profit increase for the entrepreneurs and income level increase for the staff of the businesses from Alexandra. Secondary impact can be measured within the lives of the entrepreneurs, the staff members of the entrepreneurs and their respective families. This can include a lifestyle audit, including increased access to socio-economic services such as healthcare and education.

Therefore, this program aligns well with the outcomes of this study and would provide as a relevant pilot for a market creating innovation program, focused on entrepreneurship development. This program, if proven to be successful, can break the poverty cycle for the entrepreneurs from Alexandra, their employees, and their families.

Bibliography

- Alcock, GG 2018. *KasiNomic Revolution*. Johannesburg: Tracey McDonald Publishing.
- AgriSA 2017. *Land Audit: A transactions approach*. Online article. Accessed From: <https://www.agrisa.co.za/download/5VA3ugi34kj7iXK7TtAMFmT2mo9fxD1XAxo1KQ6Z.pdf>, 2021-03-06.
- Andemichael AI 2016. Grace, Equity, Participation: The Economy of God in 2 Corinthians 8:8-15. *Anglican Theological Review*, 98(4):621-638.
- Atkinson RD and Lind M 2018. Learning to Love Big Business. *Atlantic*, 321(3):22-24.
- Ballard P 2004. Poverty and Change: The Churches' response in South Wales, 1966-2000. *Expository Times*, 116(2):43-48.
- Barnett P 1997. *The Second Epistle to the Corinthians (The New International Commentary on the New Testament)*. Grand Rapids, MI: Eerdmans.
- Bansikiza C 2004. Unemployment in Africa: The Society and the Church's Response. *AFER*, 46(3):273-290.
- Beaubien J 2018. *The Country with the World's Worst Inequality Is*. Online Article. Accessed From: <https://www.npr.org/sections/goatsandsoda/2018/04/02/598864666/the-country-with-the-worlds-worst-inequality-is>, 2019-10-05.
- Beukes PJ 2002. "Life Before Death – Socio-Economic Justice Issues and Mission. *The Economy, Poverty and the Church*". Johannesburg: Industrial Missionar.
- Bischoff C and Wood G 2013. Micro and small enterprises and employment creation: A case study of manufacturing micro and small enterprises in South Africa. *Development Southern Africa*, 30(4/5):564-579.
- Bishop A 2021. *SONA Previes: SA edges towards a financial precipice*. Online Article. Accessed From: https://www.investec.com/en_za/focus/economy/sa-economics.html, 2021-03-06.
- Black TJ 2009. *A Biblical Approach to Poverty Alleviation. A Case Study of Pinelands Methodist Church, Phambili ngeThemba's Community Building Efforts through Job Creation in Langa Township*. Master's Thesis. Pretoria: University of Pretoria.
- Botterweck G and Ringren H (eds) 1990. *Theological Dictionary of the Old*

- Testament (TDOT)*. Trans: Green D from *Theologisches wörterbuch zum Alten Testament*. Grand Rapids, MI: Eerdmans.
- Bowers du Toit NF and Nkomo G 2014. The ongoing challenge of restorative justice in South Africa: How and why wealthy suburban congregations are responding to poverty and inequality. *HTS Theological Studies*, 70(2):1-8.
- Businesstech 2019. *These South African jobs will disappear as technology takes over*. Online article. Accessed from: <https://businesstech.co.za/news/business/311888/these-south-african-jobs-will-start-to-disappear-as-technology-takes-over/>, 2020-04-11.
- Businesstech 2021. *How many South Africans now rely on social grants: 1996 vs 2020*. Online article. Accessed from: <https://businesstech.co.za/news/government/459186/how-many-south-africans-now-rely-on-social-grants-1996-vs-2020/>, 2021-03-06.
- Carruthers J 1993. *Sandton: The Making of a Town*. Johannesburg: Celt Books.
- Christensen M, Ojomo E and Dillon K 2019. *The Prosperity Paradox. How innovation Can Lift Nations Out of Poverty*. Sidney: HarperCollins Publishers.
- Clark NL 2019. *South Africa's State-Owned Companies: a Complex History that's Seldom Told*. Online Article. Accessed from: <https://mg.co.za/article/2019-12-09-00-south-africas-state-owned-companies-a-complex-history-thats-seldom-told/>, 2021-03-07.
- Cliffe L 2000. Land Reform in South Africa, *Review of African Political Economy*. 27(84):273-286. Leeds: Institute of Politics and International Studies.
- Cloete GD 1984. A New Confession in South Africa. *Reformed Journal* 34(5):20-24.
- Cook L 2019. *Heirs Together: Church Unification and National Reconciliation in Post-Apartheid Namibia*. Cambridge: Harvard Extension School.
- Crossman A 2020. *Understanding Purposive Sampling*. Online Article. Accessed from: <https://www.thoughtco.com/purposive-sampling-3026727>, 2022-11-11.
- Davie L 2003. Why Alexandra Survived Apartheid. Available at <http://www.theheritageportal.co.za/article/why-alexandra-survived-apartheid>, 2021-01-31.
- Devan J 2011. Strengthening Industrial Competitiveness to Promote Job Creation. *Vital Speeches of the Day*, 77(12):42-45.
- Downs DJ 2008. *The Offering of the Gentiles: Paul's Collection for Jerusalem in Its Chronological, Culture, and Cultic Contexts*. Tübingen: Mohr Siebeck.

- _____. 2016. *Alms: Charity, Reward, and Atonement in Early Christianity*. Waco, TX: Baylor University Press.
- Duncan GA 2005. *Reconciliation through Church Union in post-Apartheid South Africa: The Uniting Presbyterian Church in South Africa*. Pretoria: University of Pretoria.
- Dwane S 1991. Theology and the land question. *Journal of Black Theology in South Africa*, 5(2):1-11.
- Easterly W 2002. *The Elusive Quest for Growth. Economists' Adventures and Misadventures in the Tropics*. Cambridge: The MIT Press.
- Elmer D 2006. *Cross-Cultural servanthood: serving the world in Christ-like humility*. Downers Grove, IL: InterVarsity Press.
- ESV Study Bible 2008. Wheaton: Crossway Books.
- Finca Canada 2020. *Financial Inclusion*. Online Article. Accessed from <https://fincacanada.org/impact/transformed-lives/financial-exclusion/>, 2020-03-30.
- Fiske E and Ladd H 2005. *Elusive equity: education reform in the post-apartheid South Africa*. Pretoria: HSRC.
- Ford N 2012 (November). Missing the Point of Education. *New African* 522:58-59.
- Friesen SJ 2004. Poverty in Pauline Studies: Beyond the So-called New Consensus. *JSNT*, 26(3):323-361. Columbia, MO: University of Missouri.
- _____. 2008. *Injustice or God's Will? Early Christian Explanations of Poverty*. In *Wealth and Poverty in the Early Church and Society*. Grand Rapids, MI: Baker Academic.
- Garibaldi P and Mauro P 2000. *Job Creation: Why Some Countries Do Better*. Washington, DC: International Monetary Fund.
- Georgi D 1992. *Remembering the Poor: The History of Paul's Collection for Jerusalem*. Nashville, TN: Abingdon.
- Gibson J 2004. *Overcoming apartheid: can truth reconcile a divided nation?* Cape Town: HSRC Press.
- Gordhan P 2021. *Our SOEs have been stripped by ruthless looting and destruction – this is how we will begin the recovery*. Online Article. Accessed from: <https://www.dailymaverick.co.za/opinionista/2021-02-23-our-soes-have-been-stripped-by-ruthless-looting-and-destruction-this-is-how-we-will-begin-the-recovery/>, 2021-03-07.

- Harris R, Archer G, and Waltke B (eds) 1980. *Theological Wordbook of the Old Testament (TWOT)*. I-II. Chicago, IL: Moody Press.
- Hodge C 1972. *A Commentary on 1 and 2 Corinthians*. Shalotte: Sovereign Grace Publications.
- Howitt Q and Morphew D 2021. *The Kingdom, Human Dignity & the Poor*. [NBI/VBI Online Course]. Accessed from: <http://www.vineyarbi.org>, 2021-05-15.
- Hutt R 2016. *What are the 10 biggest global challenges?* Online Article. Accessed from: <https://www.weforum.org/agenda/2016/01/what-are-the-10-biggest-global-challenges>, 2019-12-20.
- International Labour Organization (ILO) 2019. *Policy Brief: A Systemic Approach to Creating more and Better Jobs*. Bern: State Secretariat for Economic Affairs.
- Jandejsek P 2004. Unemployment and the Catholic Church in the Czech Republic. *Journal of European Baptist Studies*, 5(1):50-61.
- Johannesburg Bible College 2022. *Alexandra Campus*. Online Article. Accessed from <https://www.jbc.org.za/alexandra-campus.html>, 2022-01-13.
- Koko K 2019. *Oxfam Report: 30.4 million South Africans Live in Poverty*. Online Article. Accessed from <https://www.iol.co.za/the-star/news/oxfamreport-304-million-south-africans-live-in-poverty-18893988>, 2019-04-27.
- Kritzinger K 2012. *The Role of the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa in the Struggle for Justice in South Africa, 1986-1990*. Pretoria: University of South Africa.
- Longenecker BW 2009. *Socio-Economic Profiling of the First Urban Christians*. 1st Ed., in: Still TD and Horrell DG, *After the First Urban Christians: The Social-Scientific Study of Pauline Christianity Twenty-Five Years Later*. London: T&T Clark, pp. 36-59.
- _____. 2010. *Remember the Poor: Paul, Poverty, and the Greco-Roman World*. Grand Rapids, MI: Eerdmans.
- Loubser JA 1996. Apartheid Theology: A "Contextual" Theology Gone Wrong? *Journal of Church and State*, 38(2): 321-337.
- Magwentshu N et al 2019. *The future of work in South Africa. Digitisation, productivity and job creation*. Johannesburg: McKinsey & Company.
- Mantzaris EA 2018. *Towards an Evidence-Based Corruption Index in South Africa*. Stellenbosch: Stellenbosch University.

- Manyaka-Boshielo SJ 2017. *Exploring possibilities of social entrepreneurial activities as a tool to reduce unemployment amongst churches in Tshwane central and Mamelodi East: Pretoria case study*. HTS Teologiese Studies 73(3): 1-7.
- Matera FJ 2003. *II Corinthians: A Commentary (New Testament Library)* Westminster John Knox Press: Louisville.
- Meijers E 2009. White Brothers – Black Strangers: Dutch Calvinist Churches and Apartheid in South Africa. *Exchange* (38):365-380. Brill: Leiden
- Modise LJ 2018. *The Role of the Church in Socio-Economic Transformation: Reformation as a Transformation Process*. University of South Africa: Pretoria.
- Moreku C 2003. *Church and Community during the Apartheid Era, 1970s-1980s : A Focus on the Projects of the Transkei Council of Churches*. Pretoria: University of South Africa.
- Mtantato S 2018. *Basic Education is Failing the Economy*. Online Article. Accessed from: <https://mg.co.za/article/2018-11-23-00-basic-education-is-failing-the-economy/>, 2021-03-13.
- Mubecua MA and Nojiyeza S 2020. *Land Expropriation without Compensation: The Challenges of Black South African Women in Land Ownership*. Richards Bay: University of Zululand.
- Mutize M 2021. *Why Listing South Africa's State-Owned Enterprises is not the solution*. Cape Town: University of Cape Town.
- Myburgh PL 2021. *The ANC has Broken its own Black Empowerment Toolkit – and Ramaphosa Government Understands it*. Online Article. Accessed from: <https://www.dailymaverick.co.za/article/2021-02-09-the-anc-has-broken-its-own-black-empowerment-toolkit-and-ramaphosa-government-understands-it/>, 2021-03-13.
- MyDough 2022. *Homepage*. Online Article. Accessed from <https://mydough.co.za>, 2022-01-20.
- Naidoo V 2017. *Measuring Corruption Risk in the South African Public Service*. Cape Town: University of Cape Town.
- Nangula A 2004. Unemployment Crisis in Africa. *AFER* 46(3):228-241.
- Ndungane N 2002. *The Church's Search for Economic Justice, Anglican Communion News Service*.
- News24 2021. *Covid-19 in South Africa*. Online Article. Accessed From: <https://covid-19dashboard.news24.com>, 2021-02-05.

- Nieftagodien N and Bonner P 2001. *Alexandra, A History*. Wits University Press: Johannesburg.
- Nikolopoulou 2022. *What is Convenience Sampling? Definition and Examples*. Accessed from: <https://www.scribbr.com/methodology/convenience-sampling/>, 2022-11-11.
- Nikolopoulou K 2022. *What is Snowball Sampling? Definition & Examples*. Online Article. Accessed from: <https://www.scribbr.com/methodology/snowball-sampling/>, 2022-11-11.
- Nkosi L 2020. *The Relationship between Government Debt and State-Owned Enterprises: An Empirical Analysis of Eskom*. Pretoria: University of South Africa.
- Nyapokoto R 2014. *The road between Sandton and Alexandra Township: a Fanonian approach to the study of poverty and privilege in South Africa*. Master's Thesis. Pretoria: University of South Africa: Pretoria.
- Nzula AT, Potekhin I and Zusmanovich I 1979. *Forced labour in Colonial Africa*. Zed Press: Johannesburg.
- Oakes P 2004. Constructing Poverty Scales for Graeco-Roman Society: A Response to Steven Friesen's Poverty in Pauline Studies. *Journal for the Study of the New Testament* 26(3): 367-371.
- Ogereau, JM 2012. The Jerusalem Collection as Koinōnia: Paul's Global Politics of Socio- Economic Equality and Solidarity. *NTS* 58(3):360-378.
- Omarjee L 2021. *Covid-19 worsens the fate of state-owned enterprises and several risk a debt default – Treasury*. Online Article. Accessed from: <https://www.news24.com/fin24/budget/covid-19-worsens-fate-of-state-owned-enterprises-several-risk-a-debt-default-treasury-20210224>, 2021-03-07.
- Orlando R 2014. *Apostle Paul, A Polite Bribe*. Eugene, OR: Wipf and Stock Publishers.
- Osmer RR 2008. *Practical Theology: An Introduction*. Grand Rapids, MI: Eerdmans Publishing.
- Palmer R and Parsons N 1997. *The Roots of Rural Poverty in South and Central Africa*. Lusaka: Heinmann Educational Books.
- Pernegger L and Godehart S 2007. *Townships in the South African Geographic Landscape – Physical and Social Legacies and Challenges*. Pretoria: TTRI.
- Platt D 2010. *Radical*. Colorado Springs, CO: Multnomah Books.

- Prinsloo L and Sguazzin A 2021. *Banks, PIC push to solve R464bn Eskom debt crisis*. Online Article. Accessed from: <https://www.moneyweb.co.za/news/south-africa/banks-fund-manager-push-to-solve-r464bn-eskom-debt-crisis/>, 2021-03-07.
- Prior B 2021. *State-owned enterprises are important for South Africa's growth – Gordhan*. Online Article. Accessed from: <https://mybroadband.co.za/news/government/388652-state-owned-enterprises-are-important-for-south-africas-growth-gordhan.html>, 2021-03-07.
- Ramphela M 2008. *Laying ghosts to rest: dilemmas of the transformation in South Africa*. Cape Town: Tafelberg.
- Rays of Hope 2022. *Homepage*. Online Article. Accessed from <https://raysofhope.co.za>, 2022-01-07.
- Ritner SR 1967. The Dutch Reformed Church and Apartheid. *Journal of Contemporary History*, 2(4): 11-37.
- Rivers Church 2022. *Homepage*. Online Article. Accessed from <https://rivers.church>, 2022-01-07.
- Rivers Foundation 2022. *Homepage*. Online Article. Accessed from <https://www.riversfoundation.org.za>, 2022-01-07.
- Rooi v. L 2011. *To Obey or Disobey? The Relationship Between Church and State During the Years of Apartheid: Historical Lessons from the Activities of Belydende Kring (1974-1990)*. Stellenbosch: University of Stellenbosch.
- Rosebank Union Church 2022. *JBC in Alex*. Online Article. Accessed from <https://ruc.org.za/2021/10/a-new-gospel-partnership-in-alex/>, 2022-01-08.
- Sachs JD 2015. *The Age of Sustainable Development*. Columbia, MO: Columbia University Press.
- Sadiki M 2015. *Financial Assistance to State-Owned Enterprises by the State in South Africa: A Case Study of Eskom*. University of South Africa: Pretoria.
- Schoeman M 2011. The Political Economy of South Africa in a Global Context. *Government and Politics in South Africa*, edited by A Venter and C Landsberg. Pretoria: van Schaik, 213-230.
- Scheidel W and Friesen J 2009. Size of the Economy and the Distribution of Income in the Roman Empire. *JRS* (99):61-91.
- Seekings J 2007. *Poverty and inequality after apartheid*. CSSR Working Paper No. 200. Cape Town: University of Cape Town.

- Stats SA 2019. *Quarterly Labour Force Survey*, Quarter 2:2019. Pretoria: Department of Statistics South Africa.
- Stoddard E 2021. *Five Key Factors that Will Affect South Africa's Economy and Your Wallet*. Online Article. Accessed from: <https://www.dailymaverick.co.za/article/2021-01-10-five-key-factors-that-will-affect-south-africas-economy-and-your-wallet-this-year/>, 2021-02-05.
- South African Government 2018. *Land Audit Report 2017*. Online Article. Accessed from: <https://www.gov.za/documents/land-audit-report-2017-5-feb-2018-0000>, 2021-02-05.
- Sunday CE 2020. *Qualitative Data Analysis*. Cape Town: University of the Western Cape.
- Taylor JW and Duncan GA 2018. The Life and Work of the anti-apartheid movement within the Church of Scotland from 1975 to 1985. *HTS Theological Studies* 74(1):1-11.
- The Department of Justice 2020. *The South African Constitution*. Online Article. Accessed from: <https://www.justice.gov.za/legislation/constitution/SACConstitution-web-eng.pdf>, 2021-03-30.
- Tucker JB 2014. The Jerusalem Collection, Economic Inequality, and Human Flourishing: Is Paul's Concern the Redistribution of Wealth, or a Relationship of Mutuality (or Both)? *Canadian Theological Review* 3(2):52-70.
- Vanderstoep SW and Johnston DD 2009. *Research Methods for Everyday Life: Blending Qualitative and Quantitative Approaches*. San Francisco, CA: Jossey-Bass.
- Vassiliadis P 1992. Equality and Justice in Classical Antiquity and in Paul: The Social Implications of the Pauline Collection. *St Vladimir's Theological Quarterly* 36(1-2):51-59.
- Wallis J 2013. *The (Un)Common Good. How the Gospel Brings Hope to a World Divided*. Michigan, MI: Brazos Press.
- Werkmans Attorneys 2018. *BBBEE Act and Codes Explained*. Johannesburg: Werkmans.
- Williams S 2015. Job Creation and Economic Growth. *New African* 549:55-57.
- Wilson F and Ramphela M 1989. *Uprooting Poverty: The South African Challenge*. Cape Town: Carnegie Norton Publishers.

- World Bank 2020. *Gini Index (World Bank Estimate)* Online article. Accessed from <https://data.worldbank.org/indicator/SI.POV.GINI?end=2018&start=1967&view=map&year=2018>, 2020-11-28.
- World Bank 2020. *Doing Business 2020. Comparing Business Regulation in 190 Economies*. Washington, DC: World Bank Publications.
- World of Labour 2020. *What is Economic Inequality*. Online article. Accessed from <https://wol.iza.org/key-topics/economic-inequality>, 2020-03-30.
- Xaba MB 2020. *South African Land Question and the Dilemma of Land Expropriation Without Compensation: A Critical Examination*. In Akinola AO, Kaseeram I, Jili NN (eds) *The New Political Economy of Land Reform in South Africa*. London: Palgrave Macmillan, Cham.