

DURBAN UNIVERSITY OF TECHNOLOGY

**SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH
AFRICA: INSIGHTS FROM KWAZULU-NATAL PROVINCE**

PREMISHWAR HARIPERSAD

AUGUST 2024



SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH AFRICA: INSIGHTS FROM KWAZULU-NATAL PROVINCE

Submitted in fulfilment of the requirements of the degree of Doctor of Philosophy in Management Sciences specialising in public administration in the Faculty of Management Sciences at the Durban University of Technology

PREMISHWAR HARIPERSAD

(STUDENT NO. 18950139)

AUGUST 2024

APPROVED FOR FINAL SUBMISSION

DR R MORGAN

(PHD: LEADERSHIP AND MANAGMENT)

DATE: 8 August 2024

DECLARATION

I, Premishwar Haripersad, student number 18950139, hereby declare that this study entitled “Social development role of churches in South Africa: Insights from KwaZulu-Natal”, is based on research that was undertaken by me personally. I further declare that the findings, analysis, recommendations and conclusions resulting from such research are my personal effort.

The capturing of data, the facilitation of the focus group discussions and interviews and the typing and editing of the dissertation were also undertaken by me personally.

All sources used have been appropriately denoted and acknowledged in the references.

ACKNOWLEDGEMENTS

I must express my sincere gratitude and appreciation to the following for making this study possible:

- The Durban University of Technology (DUT) for selecting me to participate in the Doctoral Programme;
- My supervisor, Dr R Morgan, for his guidance and unwavering support;
- All the people who participated in the survey, the focus group discussions and interviews, especially the leaders of the participating churches and senior personnel of the KZN Provincial Department of Social Development, whose combined experiences and wisdom proved to be invaluable;
- The Head of the KZN Department of Social Development for granting me the necessary gatekeeper's approval to undertake this study.
- Ms Sara Bibi Mitha from the Library Department of DUT for her expert guidance and support in ensuring that the technical requirements of the typed dissertation are complied with.
- My family for their understanding and loyal support during the period of this study; and
- Last but not least, to God Almighty, for giving me the strength to complete this exercise.

ABSTRACT

This study was undertaken to determine the extent to which churches, registered as non-profit organisations with the Department of Social Development within the eThekweni Municipality, respond to the role of being a social development partner with the State, the challenges that are experienced in that regard and what interventions are required to remedy any shortcomings.

Being actively involved in church administration for a number of years, I can attest to the fact that churches have for many years provided humanitarian aid and assistance to marginalised and poor communities within the areas in which such organisations are located. A number of these churches utilised their own financial and human resources to provide for the upliftment of these communities such as for example, feeding schemes, establishment of crèches, accommodating the homeless to name but a few initiatives in this regard.

I was rather intrigued when I came to the realisation that the enactment of the Non-Profit Act of 1997 paved the way for a number of churches to apply for registration as non-profit organisations to formally undertake various social development services on a structured and sustainable basis.

My interest in this subject was aroused, after having read a publication on the outcome of an investigation that was conducted by the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission), entitled. “Report of the Hearings on the Commercialisation of Religion and Abuse of People’s Beliefs Systems”. I was rather perturbed that the report of this Commission made generalised statements to the effect that religious organisations, the churches included, were deliberately exploiting the poor and vulnerable. Whilst the CRL Rights Commission did establish from media reports, that some church leaders were conducting themselves unethically, I could not agree to the assertion that such a finding can be made applicable to all churches. Hence I was motivated to delve into this subject by undertaking a study on the social development role of churches.

This study enabled me to establish from different race groups who are either members or leaders of the participating churches, what type of social services are provided within their own resources to poor and marginalised people in their communities and the challenges that are encountered in this regard.

During my field work, I visited a number of churches that are registered to provide social services to the communities in many impoverished areas within the eThekweni Municipality. Whilst some of these churches are housed in modern buildings, I was taken aback by those that are located in rural and semi-rural areas. Notwithstanding the fact that some of these churches operate from tents and wood and iron buildings erected on land that they do not own, it was indeed gratifying to know that the leaders of such churches, together with their congregants, finance various activities and social services from their own resources. Taking consideration of the current high unemployment rate within the municipality, the levels of income in churches have steadily declined and as a result, churches are faced with the prospect of scaling down the social services they provide. The researcher is of the view that appropriate interventions by the Department of Social Development, to assist church-based NPOs financially and otherwise, will ensure that such organisations can continue to provide essential services, especially to the poor and marginalised, failing which, there could well be an unprecedented rise in crime and other social evils prevailing in communities.

The key findings of this study are indicated hereunder:

- That non-compliance of the NPO Act by church-based NPOs can be attributed to a lack of awareness within the organisation and coupled by the lack of finances to engage the services of professional expertise to audit financial and other records for submission to the Department of Social Development;
- That church-based NPOs are indeed actively involved in the rendition of social development services to the community; and
- That church-based NPOs which participated in this study do not share any collaborative programmes with the state and neither is a collaborative partnership with such organisations in existence to provide social development services on a shared basis.

LIST OF ACRONYMS

AIC:	African Independent Churches.
BRICS:	Brazil, Russia, India, China and South Africa.
DUT:	Durban University of Technology.
CBOs:	Community-Based Organisations.
CRL Rights Commission:	Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities.
CSOs:	Civil Society Organisations.
GBV:	Gender-based violence.
GEAR	Growth, Employment and Redistribution Macro-Economic Plan.
IREC:	Institutional Research Ethics Committee.
KZN:	KwaZulu-Natal.
NDA:	National Development Agency.
NPO:	Non-Profit Organisation.
NGOs:	Non-Government Organisations.
PBOs:	Public-Benefit Organisations.
RDP:	Reconstruction and Development Programme.
SACC:	South African Council of Churches.
SARS:	South African Revenue Services.
TRC:	Truth and Reconciliation Commission.
ZCC:	Zion Christian Church.

TABLE OF CONTENTS

DECLARATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
LIST OF ACRONYMS.....	vii
TABLE OF CONTENTS	viii
LIST OF FIGURES.....	xiv
LIST OF TABLES	xv
CHAPTER ONE INTRODUCTION TO THE STUDY.....	1
1.0 Backgrpond	1
1.1.1 Research criteria.....	2
1.1.2 Justification for focusing on the research	3
1.1.3 Context of the research	3
1.1.4 Significance of the research	5
1..1.5 Problem statement.....	5
1..1.6 Aim of the study	6
1.1.7 Research objectives.....	6
1..1.8 Rationale for the study	7
1.1.9 Scope/Limitations	9
1.1.10 Research methodology.....	9

1.1.11 Ethical standards.....	10
1.2 Research Chapters.....	11
1.10 Summmary.....	12
CHAPTER TWO POLICY, LEGISLATIVE AND STATUTORY FRAMEWORKS RELATIVE TO NPOs IN SOUTH AFRICA	13
2.0 Introduction:.....	13
2.1 Social development services	14
2.2 Non-government organisations (NGOs)	14
2.3 The Church.....	14
2.4 Overview of the Constitution of the Republic of South Africa	15
2.5 Overview of the White Paper for Social Welfare:	17
2.6 Overview of the Nonprofit Organizations Act, 1997 (NPO Act):	22
2.7 Overview of the National Development Agency Act, 1998 (NDA, 1998).....	28
2.8 Funding of NPOs:	29
2.9 Statutory role functions of registered NPOs:	31
2.11 Summry	32
CHAPTER THREE LITERATURE REVIEW.....	34
3.0 Introduction.....	34
3.1 PART ONE: REVIEW OF THE CHURCH AS A NON-PROFIT ORGANISATION IN SOUTH AFRICA	34
3.1.1 The Church as a NPO:	36
3.1.2 Synopsis of previous studies on the role of the Church in South Africa.....	37

3.2	PART TWO: REVIEW OF NPOs IN OTHER COUNTRIES	46
3.2.1	International studies on NPOs	46
3.3	PART THREE: SOCIAL DEVELOPMENT ROLE OF CHURCHES.....	53
3.3.1	Introduction.....	53
3.3.2	Empirical literature.....	54
3.3.4	Theoretical literature.....	63
3.4	PART FOUR: CHALLENGES FACED BY CHURCHES FUNCTIONING AS NPOS.....	61
3.4.1	Summary of the outcome of an investigation by the CRL Rights Commission.....	61
3.4.2	Other challenges.....	63
3.5	Summary	67
	CHAPTER FOUR RESEARCH METHODOLOGY	69
4.0	Introduction	69
4.1	Research Design.....	69
4.2	Population	70
4.3	Sample population.....	72
4.4	Sampling method	74
4.5	Research strategies	75
4.6	Recruitment and data collection process:.....	76
4.7	Data analysis	77

4.8	Pilot Study/Pretesting:.....	77
4.9	Delimitation/ scope	77
4.10	Validity/Reliability/trustworthiness in the qualitative approach	78
4.11	Anonymity and confidentiality	78
4.12	Ethical considerations:	79
4.13	Summary	79
CHAPTER FIVE: DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSIONS OF FINDINGS		80
5.0	Introduction	80
5.1	Presentation of data	80
5.1.1	Outcome of survey amongst participating congregants of selected churches	81
5.1.2	Outcome of focus group discussions with pastors	83
5.1.3	Outcome of inteeviews with officials of the KZN Department of Social Development	108
5.2	Interpretation and analysis of data	114
5.2.1	Statistical interpretation and analysis	93
5.2.2	Interpretation and analysis of focus group discussions with the pastors.....	95
5.2.3	Interpretation and analysis of the interviews with the officials of the Department of Social Development	99
5.3	Findings	99
5.4	Closing remarks	103
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS.....		131

6.0	Introduction:.....	131
6.1	Conclusions.....	132
6.2	Recommendations.....	133
6.2.1	Proposed amendments to the NPO Act.....	133
6.2.2	Awareness and training programmes.....	134
6.2.3	Visits and support to NPOs.....	134
6.2.4	Funding of NPOs.....	134
6.2.5	Future research	134
6.3	Closing remarks.....	134
	REFERENCES.....	135
	APPENDICES.....	143
	Appendix 1 Letter to Pastors	143
	Appendix 2 Gatekeeper’s Approval	145
	Appendix 3 Measuring Instrument (English Version)	147
	Appendix 4 Measuring Instrument (Isizulu Version).....	152
	Appendix 5 Focus Group Questions.....	159
	Appendix 6 Interview Questions	161
	Appendix 7 Letter of Information (English Version).....	164
	Appendix 8 Letter Of Information (Isizulu Version)	167
	Appendix 9 Letter of Consent (English Version).....	170
	Appendix 10 Letter of Consent (Isizulu Version)	172

Appendix 11 IREC Approval	173
Appendix 12 FRC Approval.....	174
Appendix 13 Invitation to Participate in Focus Group Discussions.....	177
Appendix 14 Summary of Turnitin Report	179

LIST OF FIGURES

Figure 2.1 Relationship between the Ministry of Social Development, its national and provincial departments and NPOs.....	24
Figure 3.1 Theoretical model on collaborative empowerment between NPOs and the state..	58
Figure 3.2 A proposed theoretical corporate governance structure for church-based NPOs...	60
Figure 6.1 Responses in respect of gender, family language and age.....	81
Figure 6.2 Responses in respect of employment status and highest education.....	82
Figure 6.3 Responses in respect of the periods congregants have been attending their church	83
Figure 6.4 Responses in respect of what positions congregants hold in their church	83
Figure 6.5 Responses in respect of the awareness of participants that the church is required to have a constitution in terms of the NPO Act.....	96

LIST OF TABLES

Table 2.1 Classification of NPOs providing social services	27
Table 2.2 Financial disbursement by the NDA	29
Table 3.1 Categories of NPOs.....	49
Table 4.1 Sample population: Questionnaires.....	72
Table 4.2 Focus Groups and interviews (KwaZulu-Natal Department of Social Development.)	73
Table 5.1 Participating churches and number of congregants surveyed	80
Table 5.2 Responses in respect of whether the congregants are consulted on church activities	84
Table 5.3 Responses as to whether the church has AGMs and tables financial statements and other reports.....	84
Table 5.4 Results as to whether congregants participate in meetings.....	85
Table 5.5 Responses as to whether the church is registered in terms of the NPO Act and whether it submits its annual returns and financials in terms of the NPO Act.	86
Table 5.6 : Responses as to whether the church assists the poor and needy	87
Table 5.7 Type of assistance provided by the church	88
Table 5.8 The type of roles that the church can play as a NPO	88
Table 5.9 Responses as to whether the church has adequate funds to support community development	89
Table 5.10 Responses as to whether congregants agree that the church should partner with government and whether in terms of biblical principles the church is obliged to assist poor and needy communities:.....	90

Table 5.11 Reasons for disagreement	91
Table 5.12 Reasons for agreement	91
Table 5.13 Responses as to whether respondents are involved in providing assistance to poor and needy communities	92
Table 5.14 Type of assistance that is provided by respondents	92
Table 5.15 Responses as to whether the church building is in the ownership of the pastor and whether the church leadership takes any initiative to create awareness of poor, destitute and marginalised communities.....	93
Table 5.16 Responses in respect of good governance by the church	94
Table 5.17 Responses as to whether participants have an understanding of the NPO Act	95
Table 5.18 Responses from participants whether they agree whether the activities of the church should be regulated by government	97
Table 5.19 Reasons advanced by participants why they either disagreed or agreed that the church should be regulated by government.....	97

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Background

Christianity is currently the dominant religion in South Africa. Hence it was deemed necessary to undertake a study of the role the church plays as a registered NPO to address poverty and social ills in society. A study of church history reveals that missionaries played a significant role in establishing churches during the colonization period in South Africa. According to Roy, (2017), the Roman Catholic naval explorers and missionaries from Portugal were the first people professing the Christian faith to make contact with the indigenous people of South Africa. Christianity began to flourish in the year 1652 when the Dutch East India Company landed at the Cape of Good Hope. Subsequently, the British took control of the Cape during the period 1800 to 1910. According to Roy, (2017), during this period various church denominations such as the Anglicans, Methodists, Roman Catholics, Presbyterians, Congregationalists, Baptists and other smaller bodies began to establish churches throughout South Africa. Roy (2017) points out that as a result of the immigration of settlers in South Africa and the increase of missionary work during the 19th century, the church experienced significant growth both in numbers and in the complexity of its make-up.

According to statistical data provided by Roy, (2017), of the more than 50 million inhabitants of South Africa, approximately 70% profess adherence to the Christian faith. This figure implies that almost 35 million inhabitants of South Africa belong to the Christian faith.

Although prevailing literature in the study of theology confirms that churches are significantly involved in terms of their spiritual mandates and according to biblical teachings to extend a helping hand to the poor and needy, this study was confined to what role church-based NPOs play in this regard.

According to information provided by the Department of Social Development, churches functioning in the eThekweni municipality are registered in terms of specified themes as follows:

- Religious (Congregations)
- Religious (Social Services)

The majority of church-based NPOs within the boundaries of the eThekweni municipality under registered under the theme, religious/congregations whilst only 27 were listed under social services. However, following field work undertaken by the researcher, it was established that 12 churches listed as being registered under the theme ‘social’ are non-existent. Further information in this regard is provided in chapter 4 which deals with research methodology.

1.1 Research criteria

This paragraph outlines the focus area of the research, the justification for focusing on such research, the context/limitations of the research, the significance of the research, the research problem statement, the aim of the research study, the research objectives and the rationale for the study.

1.1.1 Focus area of the research

The research focuses on the extent to which churches, registered as non-profit organisations, in terms of the South African Non-Profit Organisations Act, No. 71 of 1979, hereinafter referred to as the NPO Act, are effective in providing social development services to its congregants and the local communities residing in the areas in which such churches are located.

The reason for identifying the church as a primary role player in partnering with the State to provide social development services can be attributed to the fact that Christianity is considered by Staff Writer (2016) to be the dominant religion in South Africa with a significant part of the population affiliated to the Christian faith. Vorster (2012:140) also believes that the church still has a role to play in ethical and social responsibilities in South Africa. Tshuma (2020) argues that despite the vast socio-economic potential in the South African society, the country is still being ravaged by poverty, inequality, and unemployment. Tshuma (2020) believes that notwithstanding that remedial measures taken to address this scourge, the situation in South Africa remains bad in terms of unemployment and poverty. In this regard, Tshuma also expresses the view that more work may be needed by churches to facilitate the creation of jobs and reduce unemployment, inequality, and poverty.

It is, however, evident from prevailing literature on this subject that the role of the church in the provision of social development services in South Africa has not been clearly defined and requires further research. Hence the question arises as to what contributions church-based NPOs can

contribute in partnership with the South African Government, in alleviating poverty and other social ills that are currently being experienced in the country.

1.1.2 Justification for focusing on the research

The participation of churches as non-government organisations in their role as social development partners in South Africa has not been researched extensively and many questions pertinent to the challenges experienced by both service providers and recipients remain unanswered in existing literature.

The proposed research therefore intends to fill this gap by finding appropriate responses to the critical question of how the role of the church can be enhanced through the NPO Act and what must be done to ensure that such organisations are in compliance with the legislative requirements stipulated therein. The research also intends to obtain responses to the following:

- Is the organisational performance of church-based NPOs functioning in compliance with the statutory requirements of the Non-Profit Act?
- What is the nature of the social development role of church-based NPOs in the areas in which they are located?
- What collaborative social development programmes are shared between churches and state institutions?
- What interventions are required to ensure that churches are in compliance with the NPO Act?
- How can the church function effectively in partnership with the state to improve the quality of the lives of people generally?

1.1.3 Context of the research

Faith-based organisations such as churches that are in receipt of donor funding locally, nationally and internationally are required in terms of South African legislation in the form of the NPO Act, to register with the Department of Social Development. Once registered, such organisations are required to report annually to the aforesaid Department on its financial affairs as well as provide a narrative report of its other activities.

In 2017, the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission) conducted hearings with various faith-based organisations on the commercialisation of religion and the abuse of peoples' belief systems.

According to the findings contained in the report compiled by the CRL Rights Commission (2017: 31)), the following were evident in so far as such related to churches:

- Some churches are not registered with the South African Department of Social Development as non-profit organisations.
- Some churches that are registered as non-profit organisations do not report to the South African Department of Social Development annually as required in terms of the NPO Act.
- Some churches do not disclose to the South African Receiver of Revenue the amount of money they make per year and thus avoid paying tax.
- At some churches, there is a lack of good governance.

These findings also revealed that some church leaders were adhering to unethical practices amongst their congregants with a view to personal enrichment. These practices lend credibility to the views expressed by other researchers such as Fluker (1998:1) that fiscal improprieties and political manipulation do exist in the church and impact negatively on the lives of people. Enyinnaya, (2018) views corruption as a universal phenomenon and is as old as humanity. Based on this view, it can be argued that the church is also prone to this scourge.

Enyinnaya, (2018), believes that although the church is duty-bound to encourage its members to adhere to the principles of good discipleship, all persons who claim to be Christians are not what they claim to be and they could be the perpetrators of corruption.

According to an argument espoused by Vorster (2012, 140), Christian ethics should provide moral directives that can be utilised by churches to trim down corruption and develop ethical leaders. Based on this argument, it is evident that the church in particular, should act as a catalyst in ensuring that it adheres to the principles of ethical conduct and that it adheres to the laws of the country. However, this view is open to debate in the light of the findings of the CRL Rights Commission (2017) specifically with regard to the unethical conduct of some church leaders.

This particular finding was covered extensively by Mapumulo (2017) in his press report in terms of which, the integrity of church leaders has been brought into question.

Arising from the developments aforementioned, it was deemed necessary to ascertain the extent to which churches are in compliance with the NPO Act, (1997) and the extent to which such faith-based organisations are prepared to play a meaningful role in the upliftment of community needs.

1.1.4 Significance of the research

The research activity is based on the premise that the church is required in terms of the scriptures, found in Matthew 22:21 and Acts 4: 34 and 35 of the King James version of the Bible, (Ryrie, 1978:1379 and 1546) to not only comply with the laws of the land, but it must also assume the role of a forerunner in providing for the social and development needs of the poor and those marginalised in the community. In the words of Vorster (2012:133), the church must be constantly reminding society at large of the plight of the poor and it should develop an “attitude of servanthood and stewardship according to the attitude of Christ.” This view is also supported by Swart, Rosher, Green and Erasmus (2012) who note that traditionally, the social needs of the poor in South Africa were addressed at the local level through social structures of the family, community and the church before the state began to intervene in a constructive manner.

The view is also held that confining the proposed research only to church leaders on the basis undertaken by the CRL Rights Commission, will not elicit a true reflection of the circumstances that prevail at grassroots. Hence the need to also survey a random group of ordinary members of selected churches for the purpose of obtaining their responses to the primary research questions as well as to solicit the views of relevant officials of the KZN Provincial Department of Social Development on the understanding that such officials will be able to provide further insight into this matter.

1.1.5 Problem statement

Based on the researcher’s personal involvement in the church and by virtue of the researcher’s observations of the indiscriminate manner in which many church leaders fail to adhere to the biblical principles of assisting the poor and marginalised communities within the areas served by such churches, the researcher had an inherent desire to formally investigate the role of the church as a social development partner in South Africa. The subsequent publication of a report by the

CRL Rights Commission into an investigative study regarding the commercialisation of religion and the abuse of people's belief systems in South Africa culminated in the need to enquire at grassroots level, in particular, why the role of the church as a social development partner with the state has become problematic and what remedial actions are necessary.

In a study undertaken by Kariuki (2018), it is pointed out that the church recognises poverty as a problem that needs attention and as such, churches have taken various social and economic actions to improve the well-being of the community within their areas.

According to Patel (2012:603), South Africa's developmental social welfare policy relies largely on non-profit organisations to deliver social welfare services to poor and vulnerable persons and people at risk. Due to the magnitude of the social ills in South Africa, the state does not have the organisational resources to address this problem on its own. Hence Patel (2012:607) articulated that welfare policy and legislation served to institutionalise the partnership in service delivery, whereby the state became the main financier of services and non-profit organisations, the delivery agencies. In view of the need to regulate this partnership, the Non-Profit Organisations Act, 1997, was promulgated by the South African Government. The primary objective of this Act is for government to encourage and support non-profit organisations in their contribution in meeting the diverse needs of the South African population.

The involvement of the churches in functioning as delivery agencies of social development services both as registered non-profit organisations and in terms of their individual mandates, can be traced back to the days of separate development and apartheid in South Africa. Following, however, the controversial report of the CRL Rights Commission referred to above, the problem arises to what extent the role of the church as a social development partner has become ineffective and, if so, why and how, the situation can be remedied.

1.1.6 Aim of the study

To determine how and the extent to which churches registered as non-profit organisations respond to their role of being a social development partner with the state.

1.1.7 Research objectives

The objectives of the research are aimed at establishing the following:

- To determine whether the organisational performance of churches functioning as registered non-profit organisations is in compliance with the statutory requirements of the South African NPO Act (1997).
- To investigate the nature of the social development role of churches in the areas in which they are located.
- To investigate collaborative social development programmes between churches and state institutions.
- To enquire what interventions are required to ensure compliance with the NPO Act, (1997).
- To enquire how the church can function effectively in partnership with the state to improve the quality of the lives of people generally.

1.1.8 Rationale for the study

Notwithstanding the fact that South Africa is in its 29th year of democracy, the effects of apartheid are still evident as we witness the ongoing tirade between the formerly disadvantaged communities and those who received preferential treatment during the years of separate development. The effects of poverty, joblessness and lack of development are still in evidence as the country struggles from the effects of state capture and the evils of corruption. The South African government is unable to deal with the monumental task of providing social development services on its own. In this regard, cognizance must be taken of the views expressed by Madumo (2015) that notwithstanding the democratisation of South Africa since 1994 and the efforts undertaken by government to ensure development of economic growth by means of reviewing restrictive legislation to assist the poor and needy, there are significant challenges that have impeded such efforts. These challenges are described as corruption, mismanagement and maladministration. As there is a significant expectancy on the government to provide an improved quality of life for its citizens during the post -apartheid era in South Africa, it is understandable why citizens are continually holding protest marches and demonstrations due to the lack of the delivery of services by government.

Due to these challenges, and coupled by recent developments relating to corruption, state capture and the outbreak of covid 19, the government has an arduous task in coping with the responsibility of undertaking social development services on its own. Hence, the need for a partnership between the state and the private sector. As eluded to previously, the church has played a significant role

in fighting for a democratic South Africa and in the opinion of the researcher, it has a moral obligation to continue to provide solutions to uplift the plight of the poor and marginalised citizens of the country. Nissen, 2019, argues that societal ills in all its forms experienced by South Africans must be dealt with by both the church and the state noting that these role players serve their constituencies in the name of development with the expressed aim of alleviating poverty. Hence one of the research objectives was to investigate collaborative social development programmes between churches and state institutions.

In noting a finding by the Davis Tax Committee (2018:1) to the effect that the NPO sector is valued at R60 million, it can be argued that the major part of this amount can be attributed to monies received by churches in the form of contributions from its membership and donors. Hence, it can be concluded that churches in general do have appropriate resources and manpower to be an effective role player in the provision of social development services in partnership with government.

This role must, however, be clearly defined and executed in compliance with legislation and such role is therefore the underlying rationale for the study.

1.1.9 Scope/Limitations

Akanle, Olusol and Shitu (2020) refer to scope in a research study as being a section in a research proposal/thesis/report where the researcher engages in the discussion of the research areas, research questions, objectives, population and study area covered or not in the study to demonstrate that the research fits in its scholarly community and the researcher is able to understand what needs to be accomplished.

The scope of the study was narrowed down to a sample population for the reason that it would be a mammoth task to undertake the survey amongst all the church congregants and the general inhabitants living in the Durban Metro. The geographical area was confined to the eThekweni municipal boundary for practical reasons, such as availability of funding and time constraints.

With regard to limitations in a research study, Akanle, et al, 2020, are of the view that limitations can be unforeseen issues the research could have covered but could not.

According to the data base of the Department of Social Development, 29 churches were registered as NPOs providing social development services within the eThekweni municipal boundary. During

fieldwork undertaken for the purpose of the survey, it was established that 12 such organisations were no longer operational. Unfortunately, the data base of the Department of Social Development in respect of registered church-based NPOs was not updated accordingly. Hence it was beyond the control of the researcher to include all the registered churches in the study. Of the remaining 17 churches, 7 did not participate for a variety of reasons provided by the leadership of such churches

1.1.10 Research Methodology

Research methodology can be described as a procedure or technique that is used by a researcher to identify, select, process and analyse information about a research topic. Should research be conducted without adhering to an acceptable and scientific methodology, then the results of such research will be flawed and rejected by research institutions that govern ethical standards.

Both the quantitative and qualitative research methods were applied in this study. In the case of the quantitative method, the deductive approach was used on the understanding that it relevant to test theory. In the case of the qualitative method, the inductive method was used to generate theory and explanations of phenomena.

Hence the deductive approach in research can be defined as a process to test an existing theory. An inductive approach on the other hand is construed as a process to develop a theory.

Phair and Warren (2021) state that a deductive approach is usually used in quantitative research whilst in the case of qualitative research, an inductive approach is used to gain information.

In noting that this research study involved data collection and interviews, including focus group discussions, both the quantitative and qualitative research methods were used.

1.1.10.1 Quantitative research

Firestone (1987) defines quantitative research as a process “which seeks to explain the causes of changes in social facts, primarily through objective measurement and quantitative analysis”. The use of the quantitative methodology in this research study enabled the researcher to collect a large amount of data from the targeted population through the use of questionnaires.

1.1.10.2 Qualitative research

According to Choy (2014), the qualitative method has the advantage of being administered and evaluated speedily and it can facilitate comparisons between organisations and groups. In the case of the qualitative method, Choy (2014) believes that it allows researchers to probe for underlying values, beliefs and assumptions from a diverse group of people. The advantage of also using the qualitative methodology in this research study was two-fold. Firstly, it afforded the researcher the opportunity of obtaining a more balanced view of the research objectives from people who have the necessary expertise in church leadership, namely the pastors, as well as officials who deal directly with non-profit organisations in the KZN Provincial Department of Social Development. Secondly, the qualitative approach assisted the researcher to validate data received from the survey.

The use of both the quantitative and qualitative approaches (mixed methods) culminated in undertaking a general survey within the targeted population and interactions with a focus group consisting of randomly selected church leaders (pastors). Interviews were also conducted with two senior officials of the eThekweni Division of the Directorate of Non-Profit Organisation in the Department of Social Development in the Province of KwaZulu-Natal

1.1.11 Ethical standards

According to Resnik (2020), adhering to ethical norms in research are important for, inter alia, the following reasons:

- Norms such as knowledge, truth, the avoidance of error and the avoidance of falsifying or misrepresenting research data help to promote the aims of research;
- Ethical standards promote values that are essential for collaborative work;
- Researchers can be held accountable; and
- To ensure adherence to moral and social values.

The ethics category of this study was classified as 2 in terms of which, there would be minimal risk to humans, animals or the environment.

To ensure ethical compliance with the ethical requirements of the Durban University of Technology (DUT), the researcher bound himself to uphold such requirements by signing a declaration of intent in that regard. In addition, prior to the research being undertaken, expedited

review from DUT was obtained.as per an ethical clearance letter issued by the said University's Independent Research Ethics Committee (**Appendix 11**).

1.2 Research Chapters

1.2.1 Chapter 1 provides a brief background to the study, the research criteria, an overview of the various chapters and a summary.

1.2.2 Chapter 2 focuses on the relevant statutory, legislative and policy framework pertaining to Non-profit organisations (NPOs) in South Africa as follows:

- South African Constitution (1996);
- The South African White Paper for Social Welfare (1997);
- The South African National Development Agency Act (1988); and
- The Nonprofit Organisations Act, 1997 (NPO Act).

The chapter concludes with a summary.

1.2.3 Chapter 3 provides a literature review of:

- A South African perspective of the church as a NPO;
- An international perspective of NPOs;
- The social development role of churches; and
- Challenges faced by NPOs.

This chapter concludes with a summary.

- 1.2.4 Chapter 4 deals extensively with the research methodology that was adhered to in this study and concludes with a summary.
- 1.2.5 Chapter 5 outlines the presentation of data obtained from the survey undertaken with the congregants of the selected churches, the focus group discussions with the church leadership and the interviews with the officials from the Department of Social Development. This chapter also deals extensively with the interpretation and analysis of such data and the researcher's discussion on the findings of the study and a summary.
- 1.2.6 Chapter 6 provides the researcher's conclusions and recommendations in respect of this study.

1.3 Summary

In summary, it is evident that the church-based NPOs are major role player in addressing the social injustices of the past and in making a positive contribution to assist the South African Department of Social Development in its mandate to alleviate poverty within marginalised and destitute communities. As this role was not clearly defined, it was deemed necessary to undertake a study in that regard.

A research study of this nature required adherence to an acceptable and agreed process to undertake the required field work such as surveys with the congregants of selected churches, focus group discussions with the pastors of such churches and interviews with officials of the Department of Social Development.

The reasons why such research was considered necessary, its objectives, the processes and procedures that had to be adhered to and other relevant information pertaining thereto are accordingly provided in this chapter.

CHAPTER TWO
POLICY, LEGISLATIVE AND STATUTORY
FRAMEWORKS RELATIVE TO NPOS IN SOUTH
AFRICA

2.0 Introduction

The registration of NPOs in South Africa is regulated by the Department of Social Development's NPO Act. This chapter will therefore provide an overview of the aforesaid Act and in addition, will outline other statutory and policy requirements that must be adhered to by both state institutions and private bodies that are involved in the developmental and social needs of South Africans. Of significance in this regard are the following:

- South African Constitution (1996);
- The South African White Paper for Social Welfare (1997);
- The South African National Development Agency Act (1988); and
- The Nonprofit Organisations Act, 1997 (NPO Act).

Whilst the primary purpose of this chapter is to deal extensively with the policy, legislative and statutory frameworks mentioned above, it is deemed appropriate to also outline what services and service providers are regulated in terms thereof for the benefit of this study.

As alluded to in Chapter 1, church-based NPOs are major role players in addressing the social injustices of the past and in making a positive contribution to assist the South African Department of Social Development in its mandate to alleviate poverty within marginalised and destitute communities. It stands to reason therefore that the involvement of churches in undertaking social development functions must be regulated by the state so as to ensure proper administration, oversight and transparency. One of the key objectives of this study as mentioned in Chapter 1, was to determine whether the organisational performance of church-based NPOs are in compliance with the Constitution (1996) and other statutory requirements such as the Non-Profit Act (1997).

It was therefore deemed necessary to provide an overview of such legislative requirements with the intention of providing insight into the need for compliance by NPOs.

2.1 Social development services

In simplistic terms, social development services are normally considered by the layman to be activities that are undertaken by the state to provide relief to those who are in need of economic security and welfare such as the payment of social grants, the rendition of nutritional programmes, child support and so on. In contrast, the South African Social Development Department's White Paper on Welfare (1997) is more explicit in its description of social development. Social development is defined as "an integrated and comprehensive system of social services, facilities, programmes and social security to promote social development, social justice and the social functions of people."

Due to the magnitude of poverty and social ills in South Africa, as reported by various researchers such as Nissen (2019), Kariuki, (2018) and others, it stands to reason that government cannot on its own address such challenges. Hence the need to develop partnerships with non-government organisations (NGOs), churches and other private sector institutions for the delivery of social development services. The aforesaid White Paper on Social Welfare (1997) makes provision for such partnerships.

2.2 Non-government organisations (NGOs)

NGOs have been in existence in South Africa for many decades and continue to provide essential welfare and developmental services to communities such as child welfare, social services for the disabled, sheltered workshops and other various activities. The Aryan Benevolent Home, Durban Mental Health Society and the Chatsworth Child Welfare Society are some examples of NGOs. A number of NGOs are accredited by the state as NPOs and as such, are compelled to comply with the requirements stipulated in the state's policies, legislation and statutory requirements pertaining to social development. Although many NGOs function as autonomous bodies, such organisations have to also be compliant with the South African Constitution (1996) and other relevant legislative requirements in the event of assuming a social development role.

2.3 The Church

It is a historical fact that the church has played a significant role not only in shaping South African politics but in assuming the role of benefactor to the poor and marginalised communities for many

decades. This fact has been alluded to in paragraph 1.2 of Chapter 1 of this thesis. Researchers such as Haripersad (2018), have singled out the church for its endeavors in catering for the social needs of the poor in South Africa before the state began to intervene in a constructive manner. Many churches have also opted to work with government in partnership as a social development partner and for this purpose have received accreditation as a NPO. Such organisations are also compelled to comply with the legislative and other statutory requirements in executing its social development role.

2.4 Overview of the Constitution of the Republic of South Africa

The Constitution of the Republic of South Africa (1996), hereinafter referred to as the Constitution, is considered to be the supreme law in the country and overrides any subordinate legislation or policy principles that are inconsistent with the Bill of Rights (1996) contained therein or any other legal prescripts stipulated in any other legislation. The Constitution (1996) binds the activities of the state and any private institutions, including NPOs. One of its requirements is “to improve the quality of life of all citizens”. The Constitution (1996) does not confer this duty to the state only but there is also a moral obligation on the part of organisations within the private sector such as faith-based organisations, civic organisations and community-based organisations to implement this constitutional requirement either in partnership with the state or in their individual capacities. In undertaking this responsibility, both private and public sectors are obliged to ensure compliance with the Bill of Rights which is considered to be the “cornerstone of democracy in South Africa.” The compliance of the Bill of Rights (1996) must be emphasized in this study, as churches functioning as NPOs cannot deviate from the provisions contained therein. In this regard, reference must be made to section 8(2) of the Bill of Rights (1996) which states that:

“A provision of the Bill of Rights binds a natural or a juristic person if, and to the extent that, it is applicable, taking into account the nature of the right and the nature of any duty imposed on that right.”

This section has the intent of also ensuring that NPOs *do not* provide social development services on the basis of “unfairly discriminating directly or indirectly against any person on one or more grounds, including “race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.”

It must be argued that this section in the Bill of Rights (1996) will obviate selective services being rendered on an unequal basis as was the practice during the period of separate development in South Africa. Hence NPOs such as churches, must be consistent in ensuring that communities that they serve are not unfairly discriminated against.

The Bill of Rights (1996) also makes it mandatory for everyone and not necessarily citizens of South Africa, to have access to the following:

- Adequate housing;
- Health care services;
- Sufficient food and water; and
- Social security.

The needs of children must also be catered for as they have the inherent right to basic nutrition, shelter, basic health care services and social services. Contrary to the belief that it is only the responsibility of the state to provide access to these services, the Bill of Rights (1996) does not preclude the private sector such as churches from involvement in the rendition of those functions. In this regard, section 27(2) of the Bill of Rights (1996) does confer upon the state, the authority to take other measures to realise the rights aforementioned. In the interpretation of this clause, “other measures” could refer to the creation of partnerships with the private sector such as welfare organisations, churches and so forth.

As this study focuses on the role of churches in providing social development services in terms of national legislation, it is also deemed necessary to refer to section 181 (c) of the Constitution (1996) in terms of which the CRL Rights Commission was established. The governing principle of this Commission is to strengthen constitutional democracy in South Africa.

It can be concluded that the Constitution (1996) paved the way for significant reforms in the manner in which social development services in the country are being executed. This was not so under the previous South African Constitution which applied during the rule of apartheid. At that time, social welfare services were fragmented for the different population groups with funding by the state being provided on an inequitable basis which favored the White population group. Resulting from this fragmentation and coupled by inequality, the non-White population groups classified by race as Africans, Coloureds and Indians were severely disadvantaged. Although the new Constitution (1996) adopted by a democratic government in 1996 removed all forms of

discrimination from the statutes, it is rather unfortunate that the ills of poverty and social injustices still prevail. The previous apartheid government must take full responsibility for the neglect and inequality that was meted out to the non-White communities during the years of separate development.

Whilst the effects of poverty are still prevalent in the new democratic society, the constitutional reforms have enabled government to work in partnership with civil society to address the past injustices and inequalities in social development. Although various faith-based organisations have played a significant role in addressing social injustices in the past, the church in particular has been singled out by various researchers to have played a major role in addressing poverty and other social needs of South Africans. According to the official web site of the South African National Department of Social Development, there are a number of churches in the current democratic dispensation that are registered as NPOs. These churches partner with government to provide a variety of services to the community at large. The view must be expressed that without the involvement of the churches, the interventions of the present democratic government to address the ever increasing rate of poverty and injustices in the country on its own will be futile.

As the Constitution (1996) is deemed to be the supreme legislation in South Africa and overrides all other subordinate legislation, a brief overview is provided as to how it came into existence. According to Teutberg, (2015), the National Accord Peace Accord signed on 14 September 1991 by 32 representatives from various political parties (including the African National Congress and the Inkatha Freedom Party) and other role players such as religious organisations and business entities, culminated in a process to dismantle the policies of apartheid with the intention of creating a new constitution for South Africa that will create a unitary, democratic and non-racial state. Teuberg (2015) records that there was intense dialogue and negotiations before an interim constitution was approved by Parliament during November/December 1993. This interim constitution resulted in the first historic democratic elections being held in 1994 and enabled the African National Congress to attain the majority of seats in Parliament. The final constitution for South Africa was approved by the democratic Parliament in late 1994.

2.5 Overview of the White Paper for Social Welfare

The South African Social Development Department's White Paper on Welfare (1997), hereinafter referred to as White Paper, can be regarded as the foundation of social development provision in

South Africa. The need for such policy arose from inequitable social services that were rendered in terms of legislation and was in force during the years of apartheid, thereby necessitating a process for reform. According to the White Paper (1997), the welfare system during pre-democracy was administered by fourteen (14) different departments for the different population groups and homelands and such differentiation resulted in fragmentation, duplication, inefficiency and ineffectiveness in meeting the needs of communities. The White Paper (1997) recognises that prior to 1997, there was a lack of inter-sectoral collaboration of a holistic approach. It is clearly evident that social welfare legislation at that time was based on racial lines which created unjustifiable inequalities on the basis of race and colour.

In an attempt to restructure and realign the disproportionate and inequitable system of social development services in South Africa, such as the provision of services based on race and the inaccessibility of such services due to location, an acceptable policy framework had to be developed and in this regard, the White Paper (1997) was formulated. It outlines the national development social welfare strategy, institutional arrangements, a framework for human development, financing and budgeting and a revised legislation framework.

The White Paper (1997) also recommends the principles, guidelines, recommendations, proposed policies and programmes for developmental social welfare in South Africa and is applicable to all sectors that are involved in the provision of such services within the general population. One such policy in the White Paper (1997), is to ensure that the welfare system in South Africa will raise the quality of life of all people, especially the disadvantaged, those who are vulnerable and those who have special needs through the equitable distribution of resources and services. It can be argued that the formulation of such policy framework was crucial to ensure that social welfare services are rendered in a manner that is free of any discrimination or inequity, not only by government but all other role players that are involved in such service provision in South Africa. The terminology “social welfare” has since become obsolete. Although it may still be in use, the service is now referred to as “social development” and is in line with the name change of the relevant national and provincial government departments.

Patel, Hochfield, Graham and Selipsky, (2008) point out that during the years of apartheid, social policy was modelled on “Western European institutional or ‘welfare state policies’ for Whites and a residual system for Blacks.” This statement confirms the argument that the welfare policy in

existence prior to 1997 was discriminatory and provided preferential treatment only for a particular sector of the South African population.

The formulation of a new policy framework to replace the segregated policy model must therefore be commended. According to Patel, et al, (2008), the White Paper (1997) was based on the United Nations World Declaration for Social Development in 1995, hereinafter referred to as the Declaration. For the purpose of establishing what impact the Declaration had in influencing the policy-makers in the drafting of the White Paper, it is deemed appropriate to provide a brief overview in that regard. The Declaration emanated from a World Summit for Social Development held in Copenhagen in March 1995 by the United Nations during which 117 heads of state were present. At this summit, agreement was reached by the participating governments, including South Africa, on the following:

- The need to put people at the centre of development; and
- The over-riding objectives of development should be to conquer poverty, ensuring the goal of full employment and the fostering of social integration.

It was also agreed at this summit that participating governments will embark on a plan of action to ensure that an enabling environment is provided for social development and that systems are put in place to eradicate poverty, expand productive employment, reduce unemployment, and ensure social integration.

A further scrutiny of the outcomes achieved at the summit reveals that the White Paper (1997) was significantly adapted to include a number of issues pertinent to social development. Although it cannot be disputed that the White Paper (1997) is based on international standards, the question must be raised to what extent the policies outlined therein have been achieved by both the private and public sector in so far as such policies relates to, inter alia, the following:

- a. Creating a healthy and productive life in harmony with nature for all South Africans;
- b. Improving and enhancing the quality of life of all people;
- c. Equitable and non-discriminatory distribution of the benefits of the country's growth among social groups;
- d. A supportive and stable political and legal framework that promotes the mutually reinforcing relationship between democracy, development and all human rights and fundamental freedoms;

- e. Political and social processes that avoid exclusion while respecting pluralism and diversity, including religious and cultural diversity; and
- f. Expanded access to knowledge, technology, education, health-care services and information.

Whilst it could be argued that it has not been possible for both public and private service providers to attain all of the aforesaid objectives, due to challenges such as funding difficulties, or that such providers have no control of the political or social situations, the justification of such argument becomes questionable in the light of the rampant corruption that is currently prevalent in South Africa and in certain instances, the lack of accountability and integrity on the part of some of those who are in leadership positions.

The view must therefore be expressed that without stringent oversight by members of both national and provincial parliaments, the South African Constitution (1996) and the policies emanating therefrom would be of little or no benefit to marginalized and impoverished communities.

Although it is not the intention of this study to undertake a critical analysis of the terms and terminologies contained in the White Paper (1997), the view must be expressed that in certain instances, the authors thereof should have considered defining expressions that do not lead to misinterpretations and/or conflict. A typical example is the following extract taken from item 2 of the preamble of White Paper (1997):

“To afford South Africans the opportunity to play an active role in promoting their own well-being and in contributing to the growth and development of the nation.”

The use of the expression “promoting their own well-being” could be misconstrued by certain communities who still subscribe to the ideology of apartheid, that the White Paper (1997) is in support of promoting “separate development”, a term that was widely used in the days of the old South Africa. Whilst this may not have been the intention of the authors of the White Paper (1997), it is contended that the wording of a policy document should not be ambiguous or subject to diverse interpretations, taking consideration of the past history in South Africa. Notwithstanding the fact that the Bill of Rights (1996) promotes equality in all respects for all of the peoples of South Africa, it must be noted that certain organisations with specific reference to faith-based organisations still function on a partisan basis. This practice could ultimately lead to such organisations providing preferential treatment only to its members, especially in the rendition of

social development services. For the purpose of avoiding controversy, the need arises for the authorities to clarify such terms and terminologies.

The White Paper (1997) does recognize the need for government and other role players to forge partnerships, taking cognizance of the fact that “South Africa has a fairly developed social security system and a rich institutional framework of welfare services delivered by NGOs such as voluntary welfare organisations, religious organisations, community-based organisations and informal family and community networks which play a significant role in reconstruction and development.” It must be argued, however, that that NGOs cannot on their own manage the insurmountable challenges facing South Africa, which challenges are recognized in the White Paper as declining economic growth rates, unequal income distribution, large-scale unemployment, extreme poverty levels and the reliance of rural households on remittances and state social grants for income. To do so, government will be abdicating its responsibilities and this could result in the total collapse of the social development activities undertaken by NGOs. Notwithstanding, one of the findings by Patel, et al, (2008) to the effect that “NGOs have a wealth of experience and senior management capacity to deliver services”, it must be argued that government must create a conducive and financially sustainable environment for NGOs to function in. Such interventions by government must include endeavors to initiate economic growth, reduce unemployment, address poverty and maintain its funding allocations to such NGOs.

It is also evident from the findings of Patel, et al, (2008) that there is a lack of or limited understanding by NGOs of social development as alluded to in the White Paper (1997). It is therefore necessary for the South African National Department of Social Development to embark on awareness programmes to overcome such challenges within that sector, especially those that have been accredited as NPOs.

Cassim, (2016) is of the view that whilst South Africa’s welfare network is large compared to most other developing countries, inequality remains persistently high and many people live in poverty without adequate care. Cassim, (2016) argues that the White Paper (1997) on Social Development was developed for the purpose of developing communities and empowering the poor to thrive, thus weakening their dependence on government transfers. Such argument strengthens the view expressed in this study that other welfare bodies in South Africa providing social services such as church-based NPOs must also take the initiative to support government in its endeavours to eradicate poverty and other social ills that are currently prevalent in the country.

2.6 Overview of the Nonprofit Organisations Act, 1997 (NPO Act)

Taking cognizance of the fact that churches in South Africa are considered to be private bodies, the question must be raised as to why such organisations must be registered with the relevant Provincial Departments of Social Development to function as NPOs. The possible response to this question could be two-fold.

Firstly, it is the view of Morgan (2004), that the growth of civil society organisations is attracting greater public scrutiny prompting calls for greater accountability which has resulted in the need to regulate the activities of such bodies as NPOs. Secondly, in the opinion of the researcher, the majority of the activities undertaken by NPOs such as gender violence, poverty alleviation programmes and counselling services, are functions that fall within the ambit of government. Hence, the need for government to regulate such activities especially if the cost for the rendition thereof is financed at state expense or by local and international donors.

It is a statutory requirement for NPOs to be registered with the Department of Social Development. According to information received from the Non-Profit and Gender Sub-directorate of the Department of Social Development, eThekweni North region in the Province of KwaZulu-Natal, all faith-based organisations, including churches, that are in receipt of donor funding locally, nationally or internationally must be registered in terms of the NPO Act (1997). The NPO Act defines a non-profit organisation as being a trust, company or other association of persons that is established for a public purpose. Hence, it can be argued that churches opting to register as NPOs cannot only confine themselves to religious activities but have a moral responsibility to also assume the role of providing a service for the benefit of the general public. According to its preamble, the NPO Act must provide an environment in which non-profit organisations can flourish. The aforesaid Act must also establish an administrative and regulatory framework in which such organisations can conduct their affairs. The NPO Act also provides for the following objectives:

- To encourage NPOs to maintain adequate standards of governance, transparency and accountability and to improve those standards;
- To provide an enabling environment within which the public may have access to information concerning such NPOs; and

- To promote a spirit of co-operation and shared responsibility within government, donors and amongst other interested persons in their dealings with NPOs.

The state has a responsibility in terms of section 3 of the NPO Act to promote, support and enhance the capacity of NPOs to perform their functions. However, this clause is ambiguous for the reason that it creates a perception that the state has the right to become involved in the religious functions of a faith-based organisation functioning as a NPO. On the contrary, the view is held that the state's involvement is only required in circumstances where such NPOs provide social development services. The question must also be raised to what extent the state, through its national and provincial Departments of Social Development, provide sustainable support and guidance to NPOs.

Another contention is the need for clause 5(b) of the NPO Act, in terms of which the Directorate established by the Minister of Social Development is required to ensure that the standard of governance within NPOs is maintained and improved. Taking into consideration the autonomous nature of churches functioning as NPOs and coupled by the fact that such organisations are required to account to their general membership for their actions, the relevance of this clause becomes questionable. The view is held that such language can be construed as draconian, autocratic and has the potential of depriving the NPO of its independence.

It is quite clear from chapter 3 of the NPO Act that registration of an organisation as a NPO is necessary if such organisation wants to access state funding or is in receipt of international and/or donor funding. Whilst the state is obliged to take appropriate steps to ensure that public funds are used for the intended purposes, the question must again be raised whether all of the reporting mechanisms on the financial and other activities of NPOs are necessary.

In South Africa, social development functions in terms of the government's mandate, are assigned to the Ministry of Social Development which relies on its national and provincial departments to undertake the roles and responsibilities for ensuring social transformation as embodied in the principals of social justice and with due regard to the Bill of Rights (1996) enshrined in the South African Constitution (1996). According to the National Department of Social Development's web site, the said department is required to oversee the development and monitor the implementation of social policy so as to create an enabling environment that will lead to the reduction of poverty. That Department is also compelled to work in partnership with NGOs, faith-based communities,

the business sector, labor, other government departments and various other role players to ensure service delivery to society.

The relationship between the Ministry of Social Development, its national and provincial departments and in particular NPOs is illustrated in Figure 2.1.

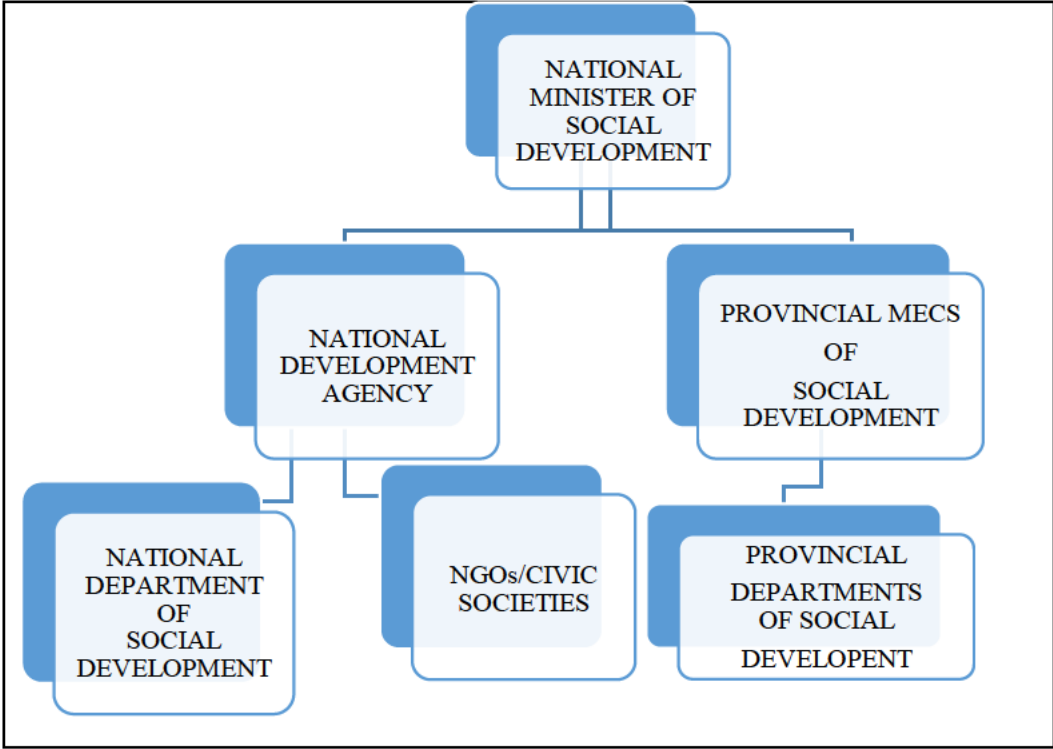


Figure 2.1 Relationship between the Ministry of Social Development, its national and provincial departments and NPOs

Source: Self-generated by researcher

In terms of sections 8 and 12 of the NPO Act, any organisation, except an organ of state, contemplating to function as a NPO must register as such with the Director of Non-profit Organisations within the Department of Social Development. The compulsory conditions for registration of an organisation include the completion of an application form for such registration, relevant particulars of its office bearers and the submission of a constitution that conforms to stringent requirements prescribed in the NPO Act. Subsequent to the registration of a NPO, it is required of such organisation, in terms of the NPO Act, to comply with the following:

- i. Ensure that its registered status or registration number is always reflected on all of its documents;
- ii. Maintain proper accounting records;

- iii. Compile and submit to the Directorate of Non-Profit Organisations annual audited financial statements;
- iv. The organisation's accounting officer must table an annual report to its general membership;
- v. The organisation's books of accounts and other financial documents must be preserved for a prescribed period; and
- vi. An annual narrative report must be submitted to the Directorate of Non-Profit Organisations on a prescribed format.

The need for registered NPOs to adhere to these stringent conditions seem to be unrealistic and unreasonable taking cognizance of the fact that they are private organisations, are autonomous and have their own reporting structures. Although these conditions may be viewed as autocratic, the need for government to provide an oversight role to prevent fraud and abuse of public funds is deemed to be an essential requirement.

Ratlabiyana, Mkhonza and Magongo, (2016) advance the following reasons for such compliance by NPOs:

“The need for accountability puts pressure on government to ensure that it evaluates the costs and benefits of its activities and to account to society as to how it spends and allocates resources, more especially to tax payers.”

The oversight responsibility in monitoring how taxpayers' monies are being utilised, especially by non-government institutions, is crucial to prevent abuse of such monies and to minimise corruption.

It must also be noted that in terms of international standards, NPOs must provide annual financial reports to their donors. Adherence to such reporting process is therefore not only applicable to NPOs in South Africa. Breen, et. al, (2018) express the view that financial reporting is crucial in determining the accountability of non-profit organisations. Breen, et. al, (2018) were in a position to establish that globally, there are various methods in use to regulate financial reporting by NPOs. Breen, et.al, however, concluded that there are numerous complexities in the reporting systems in use and resulting therefrom, a survey was undertaken to establish whether an international financial reporting system should be developed for the NPO sector to simplify the financial reporting process. The survey revealed that 72% of respondents supported the concept of a

common reporting system. Those opposed to the system advanced the reason that the size of the NPO did not require standardisation. It is interesting to note that an international system for financial reporting by NPOs received considerable support from NPOs in regions such as Africa on the understanding that countries in that continent have little or no existing reporting frameworks in place.

Notwithstanding the support received to introduce an international system for financial reporting by NPOs, the view must be expressed that its implementation will be a challenge in countries that lack available resources and technical expertise. The proposed study will be able to determine what reporting methods are currently in use in churches locally.

According to a list provided by the South African National Department of Social Development, NPOs that are registered in the eThekweni Municipality, may be classified as follows:

Table 2.1 Classification of NPOs providing social services

CLASSIFICATION	THEME
1.Social Services	Child welfare, Early childhood development, self-help, temporary shelters, material assistance, youth services, family services, services to people with disabilities, services to the elderly, child protection, refugee assistance, community-based care services, homes for children with special needs, schools of industries/reform schools, services to the elderly and children's homes.
2. Religious	Churches and congregations
3. Philanthropic	Fund-raising, grants and voluntarism promotion and support.
4.Development and housing	Economic, social and community development.
5.Law, advocacy and politics	Civic associations, civil rights associations, crime prevention, public safety, victim support, ethnic associations, legal services and rehabilitation of offenders.
6. International	International harm rights and peace organizations, development assistance organizations and exchange/friendship/cultural programs.
7.Health	Prevention and education about AIDS, emergency medical services, public health and wellness education, crisis intervention and rehabilitation, nursing homes, rehabilitative medical services, psychiatric hospitals, health treatment, primary outpatients, crisis intervention, hospitals, mental health treatment, public health and wellness education.,
8. Environment	Animal prevention and welfare, pollution abatement and control, veterinary services, wild life preservation and protection, natural resources conservation and protection, environment beautification and open space.
9.Education and research	Elementary, primary and secondary education, adult/continuing education, social science and policy studies, vocational and technical schools, science and technology, higher education and medical research.
10.Development and Housing	Social development housing, community and neighbor organizations, economic development, job training programmers, vocational rehabilitation and sheltered workshops, housing assistance, housing associations and vocational counselling and guidance.
11.Culture and recreation	Historical, literacy and humanistic societies, recreation and social clubs, service clubs, performing arts, visual arts, architecture, ceramic art, sports, media and communications and museums.
12.Business and Professional Associations	Labor unions, businesses and professional societies.

Source: National Department of Social Development

2.7 Overview of the National Development Agency Act, 1998 (NDA, 1998)

The South African National Development Agency Act (1998) as amended, was enacted primarily for the purpose of establishing a National Development Agency aimed at promoting an appropriate and sustainable partnership between the South African government and civil society organisations (CSOs) to eradicate poverty and its causes. In this regard, the National Development Agency is required to carry out projects or programmes aimed at meeting the developmental needs of poor communities and to strengthen the institutional capacity of other civil society organisations involved in direct service provision to poor communities. As such organisations may include churches registered as NPOs, it is deemed appropriate to briefly outline some of the powers and duties of the National Development Agency as mentioned hereunder:

- i. It acts as the key conduit to access funding from the South African government, foreign governments and other national and international donors for developmental work to be carried out by CSOs;
- ii. It is required to contribute towards building the capacity of CSOs to enable them to carry out developmental work effectively; and
- iii. It may provide grant funding to any CSOs for any project or programme that such organisations want to undertake.

According to an address by the South African Minister of Social Development on 22 July 2020 to the National Council of Provinces, the National Development Agency is considered to be the second entity of the National Department of Social Development and reports through the said Minister to the National Assembly of the Republic of South Africa.

A scrutiny of the 2017/18 Annual Report (2018) of the National Development Agency reveals that poverty, inequality and unemployment continue to ravage South Africans. This again is an indication that the social development challenges in the country are becoming insurmountable and that civil society needs to become more involved in a partnership with government structures to bring about significant changes. It must be argued that if these problems are not adequately addressed, communities will be compelled to rely on illegal activities such as crime, prostitution, and other immoral activities to sustain their livelihoods. The fact that more than 80% of South Africans belong to the Christian faith should be a reminder to the churches to become more proactive in addressing such problems in partnership with government entities at all levels.

A scrutiny of the financial statements of the National Development Agency for the 2017/18 financial year (2018) reveals that a considerable amount of state funds was disbursed to CSOs in an attempt to address social development needs in the country. Table 2 reflects the disbursements made to CSOs by the National Development Agency in 2017/18.

Table 2.2 Financial disbursements by the NDA

TYPE OF PROJECT	2017	2018
Ordinary grant-funded projects	8 181 292	22 788 080
Third party funded projects	578 715	11 738 281
Third party capacity building costs	17 963 605	24 537 833
CSO development programmer implementation costs	14 995 840	15 823 728

Source: National Development Agency Financial Statement (2017/18)

2.8 Funding of NPOs

Ratlabyana, et al, (2016) point out that the funding for the benefit of NPOs in South Africa comes from various sources. According to statistical information provided in the study undertaken by Ratlabyana, et al, (2016), international donors, mainly from western governments and multilaterals disbursed approximately \$1.2 billion to South African NPOs in the year 2011. The aforesaid study also makes mention of the fact that in the year 2008, the top twelve (12) foreign governments that provided development assistance to the South African government to fund developmental work through the NPO sector, had committed approximately US\$585 million for such cause. Ratlabyana, et al, (2016) also point out that since the 2012/13 financial year, the National Lotteries in South Africa funded the NPO sector in the amount of over R2 billion a year. The highest funding went to CSOs working on a range of social and development activities in local communities. In addition to external donor funding, the various South African national and provincial government departments also appropriated funds in their annual budgets to assist registered NPOs that provide

services within those departments' mandates. According to the study by Ratlabyana, et al, (2016), twenty-four (24) out of the forty (40) national departments in South Africa allocated funding to support the initiatives of registered NPOs. It is also on record that various provincial government departments do allocate funding to the NPO sector to attain the objectives of the National Development Agency Act (1998) and within the policy framework of the South African Social Development Department's White Paper (1997).

It is reported by Ratlabyana, et al, (2016) that the National Development Agency had disbursed grants of over R1.5 billion since its inception in the financial year 2001/02.

The Davis Tax Committee (2018) also acknowledges that a NPO has an important role to play in the rendition of social development services which normally is the responsibility of the state. The said Committee estimates that the NPO sector in South Africa is valued at R60 billion annually.

According to West (2020), South Africans are known internationally as generous donors. In his press report, West (2020) believes that the year 2020 will be remembered as a record year "after covid 19 galvanised philanthropists into action" to assist the South African government in the fight against this virus. The report also quotes the Chairperson of the Independent Philanthropy Association as stating that "the pandemic saw philanthropists pulling together swiftly to address societal and government service gaps through the crisis, in a diverse range of project funding that included funding to small businesses, education, food aid, crèches, the provision of data-free platforms and in early childhood development.

The report by West (2020) also lends credibility to the view expressed in this study that government cannot on its own provide social development services to the masses. In this regard, the report by West (2020) quotes the Chairperson of the Independent Philanthropy Association as stating the following:

"One of the positive things about the crisis was a realisation among some government departments of the limitations of their service delivery and a better preparedness to work swiftly with philanthropists, civil society and non -government organisations in a joint, collaborative effort to address some of these problems."

It is of interest to note from the report by West (2020) that approximately \$139 million (about R2.3 billion) flowed into South Africa annually from international philanthropic sources and in the year

2018, \$88 million came from the top twenty (20) international foundations. It is estimated that funding from local private South African philanthropic foundations amounts to \$50 million annually.

With due regard to the funding statistics provided by West in his press report (2020) and taking into cognizance the comments advanced by both the Davis Tax Committee (2018) and Ratlabiyana, et al, (2016), the theory to the effect that NPOs such as the church have access to adequate financial resources to support social development initiatives can be supported. However, in the light of the current economic recession prevailing in South Africa and elsewhere in the world, and coupled by the need for government to reprioritise the national budgets due to emergency situations that have arisen in the country such as the covid 19 crisis, further research is required to determine the sustainability of those churches that function as registered NPOs.

2.9 Statutory role functions of registered NPOs

According to Kumaran, Samuel and Winston (2012:31), NPOs in South Africa are categorised as “Stage Two institutions” that elect to register in terms of the South African NPO Act (1997).

Kumaran, et al, (2012:31) confirm that this registration is not a required process but results from the need of many organisations to do so for the purpose of appealing to those funding their projects on the understanding that foreign donors require accreditation to provide funds to such organisations.

As alluded to in paragraph 2.4 above, the South African NPO Act (1997) prescribes the administrative and regulatory framework of registered NPOs. The role functions of such organisations are **not** prescribed in the aforesaid Act. However, in terms of the policy framework outlined in the White Paper (1997), NPOs are involved in social welfare and development activities which includes services such as health, nutrition, education, housing, employment, recreation, rural and urban development and land reform as being a part of the integrated system of social development. On the other hand, Smith, (2010) define social services as the “conservative and residual approaches where religious and voluntary organisations usually support social welfare services and whereby the state and other sectors in society, become involved in rendering formal welfare services.” It is assumed that Smith, (2010) make use of the term “formal welfare services” to denote services that are provided in terms of legal requirements. Should that be the case, then it must be argued that religious and other community-based organisations do provide services that

fall outside of the conservative and residual approaches such as for example, provision of shelters for the homeless.

In recognising that NPOs are an important component in the rendition of service delivery in South Africa and elsewhere in the world, it must be argued that such organisations do not have the capacity or funding to undertake certain responsibilities of government that have a major impact on society at large. Hence the views expressed by Patel, et al, (2008) that the nature of services provided by NPOs should include the following is considered to be more appropriate and is supported:

- a. Services to children and families;
- b. Care and services to older persons;
- c. Care and support services to families;
- d. Life skills training;
- e. Social relief and poverty eradication; and
- f. Child care and non-statutory public services.

2.10 Summary

The current legislative and statutory frameworks pertaining to the functioning of registered NPOs may be construed as being a hindrance to the effective attainment of the goals and objectives of such organisations for the reason that compliance of the requirements stipulated therein may be regarded as restrictive in nature. As this view is based on an assumption, it was necessary for this study to establish whether prevailing legislative and policy frameworks applicable to NPOs are acceptable and if not, the reasons for such non-acceptance.

Notwithstanding this comment, it can be argued that it is compulsory for NPOs to register in terms of the statutory requirements and to comply with the policy framework outlined in the White Paper, (1997) in order to solicit funding from the National Development Agency, other government sectors and external sources to enable such NPOs to undertake the projects and programmes such funding has been made available for.

It must, however, be placed on record that a registered church-based NPO is not precluded from undertaking any of its primary functions such as those stipulated in its constitutional mandate.

These functions may not necessarily be restricted to social development services but will include in the case of the church, the various religious activities it must provide in terms of its constitution.

CHAPTER THREE

LITERATURE REVIEW

3.0 Introduction

This chapter deals extensively with a review of existing literature pertinent to this study. The chapter highlights relevant information pertinent to NPOs in South Africa and internationally and outlines some of the challenges that church NPOs experience in the provision of social services in the communities where such churches are located. The chapter consists of 4 parts as follows:

Part One: Review of the church as a non-profit organisation in South Africa;

Part Two: Review of NPOs in other countries;

Part Three: Social development role of churches; and

Part Four: Challenges faced by churches functioning as NPOs.

The chapter is summarised with the researcher's views of the literature review.

3.1 PART ONE: REVIEW OF THE CHURCH AS A NON-PROFIT ORGANISATION IN SOUTH AFRICA

There is no doubt that NPOs play an integral role in addressing various societal needs in South Africa. This section outlines the role of churches specifically in the rendition of social development services in South Africa.

The concept of NPOs in South Africa is considered to be relatively new when considering the fact that legislation regulating the activities of such organisations was only introduced by the newly elected democratic government in 1997. This does not imply that prior to 1997 various community-based organisations (CBOs) and non-government organisations (NGOs) did not participate actively in catering for the social needs of the citizens in South Africa. On the contrary, it is on record that CBOs and NGOs such as churches, played a significantly role in the transformation of the apartheid regime and these organisations continue to render a variety of services for and on behalf of different sectors within the community. This view is also supported by Swart, Rosher, Green and Erasmus (2012) who note that traditionally, the social needs of the poor in South Africa were addressed at the local level through social structures of the family,

community and the church before the state began to intervene in a constructive manner. The study by Swart, et al (2012) places on record that during the early 20th century, charitable organisations such as the Afrikaans Women's Society and the Child Welfare Society were singled out as having contributed to social welfare services prior to direct government involvement. Swart, et al, (2012) also point out that the Dutch Reformed Church was instrumental in creating awareness through the Carnegie Foundation in New York to the effect that government should assume responsibility for welfare services in South Africa through the establishment of a social welfare department. This intervention resulted in the establishment in South Africa of the first social welfare department in 1937. During the reign of the Nationalist Government since 1948 until democracy, a policy of segregation was introduced which resulted in social welfare services being rendered on a segregated, disproportionate and unequal basis for the different population groups. It is apparent that religion played a significant role in welfare development during these years of separate development. Swart, et al, (2012) highlight the importance of both religion and religious organisations such as churches as key role players in welfare development.

According to Kumaran, et al, (2012:31), South Africa has one of the most vibrant NGO sectors in the continent of Africa and has played a vital role in improving living standards of South Africans. Kumaran, et al, (2012:31), point out that NGOs in South Africa may be grouped into any one of the following categories according to the activities they are involved in:

Stage 1 Registrations

This option provides for an organisation to be registered as a voluntary association. Kumaran, et al, (2012:33), have established that the majority of NGOs in South Africa are listed under this category for the reason that the process for such registration is not complicated and does not require any formal documentation. Section 21 companies and Trusts are also regarded as stage 1 registrations.

Stage 2-Elective Registrations

According to their study, Kumaran, et al, (2012: 33), refer to those organisations that are required to register in terms of the South African NPO Act (1997) as stage 2 registration. These organisations are compelled to register for the purpose of securing funding from the South African government or from other donors who require proof of accreditation. A number of churches in

South Africa have opted to register as NPOs to enable them to obtain state funding and other donor funding to provide social development and other related services within the communities in which they are located.

Stage 3 Registrations (for tax exemption)

NGOs that apply for tax exemption have to register as a Public Benefit Organisation (PBO) in terms of the South African Tax Act of 1962. Registration is done through the Tax Exemption Unit of the South African Revenue Services.

Stage 4 Registrations for tax deductibility

In terms of this type of registration, a NGO is considered for donor deductible status subject to the condition that its mission and objectives are related to welfare and humanitarian aid, healthcare, education and development, conservation, environment and animal welfare and land and housing.

3.1.1 The Church as a NPO

It can be argued that the church in particular has played a crucial role in the general welfare of the communities within which they are located and continues to do so until this present day. This view is supported by van der Merwe (2003) who has established from his study that one of the role functions of the church is the reconciliation of the various population groups in post-apartheid South Africa. In noting that after twenty-eight (28) years of democracy, the animosity prevailing between Black and White and other race groups in South Africa is still prevalent due to the atrocities of the apartheid philosophy, NGOs and in particular, the church, are adequately equipped to bring about peace and stability in the country.

It is agreed that the church has a significant role to play in enhancing social cohesion and reconciliation on the basis that the majority of South Africans are of the Christian faith and do attend any church of their choice. The question must be asked, however, whether all church organisations are willing to pool their resources and expertise under one umbrella to ensure the effectiveness of the desired remedial actions. This question is raised on the understanding that currently there are diverse church denominations in existence in South Africa, each of which subscribe to its own unique doctrines, rules and beliefs.

Cognizance must also be taken of a statement made by van der Merwe (2003) to the effect that the interviews conducted in his study does not adequately indicate what role churches can contribute in social. It is argued that what new understanding such churches can contribute to the subject (beyond what is found in social sciences) is not clear, and the practical strategies for engaging society are clearly still in their infancy.

This view lends credibility to the need to investigate the role of churches as NPOs in terms of national legislation.

3.1.2 Synopsis of previous studies on the role of the Church in South Africa

Pillay (2017) states that the church is failing in its attempt to contribute to a democratic society. In his abstract, Pillay (2017:1) states that the majority of Christians are disappointed and disillusioned with the role of the church in South Africa, especially the South African Council of Churches (SACC), based on the assumption that such organisation does not play an “adequate prophetic role in building the democratic South Africa since 1994”.

Pillay (2017:1) argues that the current church leadership which had been actively engaged in the struggle against apartheid must still be committed to ensuring that democracy prevails in the country, but recognising that whilst their precise role had changed, there is still an urgent need for their contribution in the on-going process of democratic transition and social transformation. Although the SACC played a significant role in the political transformation in South Africa, the view must be expressed that it is not representative of all the churches that are currently in existence in South Africa. Neither is the SACC a statutory body and it therefore does not have any legislative authority to compel all churches to become members. According to Thinane (1994), the following churches are affiliated to the SACC:

- African Methodist Episcopal Church;
- Apostolic Faith Mission of South Africa;
- Baptist Convention Church;
- Lutheran Church;
- Methodist Church of South Africa; and
- United Reform Church of South Africa.

It is therefore evident that the SACC cannot be regarded as the official “voice” and/or be representative of the majority of churches in South Africa. The absence of such controlling body is deemed to be an impediment in ensuring that the non-religious activities of churches can be undertaken in a manner that will ensure transparency, proper governance and fair play.

Pillay (2007:3) also makes reference to the National Religious Leaders Forum (the Forum) which was established by former and now late President Nelson Mandela. Pillay (2017:1) argues that whilst this Forum played a pivotal role during its inception in enhancing democracy and developmental issues, it has “turned out to be more of the government seeking approval and support for its policies rather than hard engagement on issues in South Africa, even issues threatening democracy.”

It is not intended in any way to discredit the establishment and/or the achievements of the Forum but a query must be raised as to whether such a body was representative of all the diverse Christian denominations so that it could cater for the various sectors within that group. As a consultative body, the state was also not obliged to regulate the membership of the Forum, especially with regard to how such membership conducted itself outside of the activities of the Forum.

In a study undertaken by Erasmus and Mans (2009), it is pointed out that the church is able to assume the role of service provider for victims of sexual and other violent crimes. In the opinion of Erasmus and Mans (2009), faith-based organisations, such as churches, are more effective than government or other types of NGOs to influence the public more regularly and consistently. This opinion is also supported by Vorster (2012:133) who subscribes to the fact that the church has been the catalyst in voicing its objections to the social and political injustices that occurred during the apartheid era in South Africa and that it played a pivotal role in influencing society in the fight against such social and political injustices.

In their quest to quantify the capacity and involvement of faith-based organisations in the provision of social services, Erasmus and Mans (2009), have focused on Christian organisations in their study with specific reference as to how such organisations can address unemployment, HIV/Aids, sexual and other violent crimes and substance abuse in Paarl in the Western Cape.

It is evident from the findings of the study undertaken by Erasmus and Mans (2009), that the church has the means to address the many challenges facing communities in South Africa. In this

regard, the church must formulate values to improve the quality of the lives of people and it must assume a role for development.

The aforementioned study acknowledges that the church has traditionally assumed the role of the “ministry of charity” which focused on the immediate needs of people and it therefore has the “best organised networks locally and internationally to deliver such services.” In agreeing with the views expressed by Erasmus and Mans (2009) to the effect that the church has the means to address societal issues, it is rather unfortunate that during the outbreak of the corona virus in South Africa, it was evident that many affluent churches were unable to reach out to those who were seriously affected by the pandemic. Hence, any church functioning as a NPO should be encouraged to ensure that it is able to be consistent in reaching out to community needs.

Nieman (2010) also subscribes to the belief that the church in particular has traditionally and historically demonstrated the social and political will as part of its mission to do good by being involved in helping people who are poor, destitute, sick or helpless. Nieman (2010) acknowledges that the majority of churches in South Africa had “opposed the apartheid government and actively voiced their opposition against unjust laws.” but she believes that the role played by churches in relation to the hardships suffered by millions in the present post-apartheid era of South Africa should be explored.

The view must, however, be expressed that an exercise of this nature may not necessarily reveal accurate information due to various factors such as poor record keeping by many mainstream churches, lack of financial records and annual reports. Hence the need to concentrate the study on churches that are registered as NPOs bearing in mind that the data collected can be verified by the South African Department of Social Development.

In their study concerning the development strategies of NPOs in South Africa, Swart and Venter (2000) are of the opinion that people-centred NPOs such as churches, are faced with two challenges in their developmental role. The first challenge is identified as the global development discourses which are referred to as the New Policy Agenda (NPA) in terms of which NPOs are required to review their traditional ways of responding to welfare-type and community-based needs and to adopt a more pragmatic approach to engage with government and other professional development agencies to influence policies. The second major challenge of NPOs is considered to be the need to adhere to the principles of non-economic dimensions, such as the adherence to values and ethics in the execution of their responses.

In referring to people-centered developmental NPOs, it is apparent from the aforesaid study that such organisations are currently dominated by what the authors describe as a “new-liberal economic ideology and policies” which in the opinion of various critics do not provide sufficient benefit for the poor.

In South Africa, such ideology resulted in the replacement of the Reconstruction and Development Programme (RDP) by the Growth, Employment and Redistribution Macro-Economic Plan (GEAR). In acknowledging the advantages of the New Policy Agenda, such as the effective engagement with government and other professional development agencies, Swart and Venter (2000) are of the view that adherence to such Agenda negates the NPOs’ legitimacy and accountability of their original constitutions, purpose and orientation.

This appears to be a valid concern taking cognizance of the fact that when an organisation applies for registration in terms of the NPO Act, it is compelled in terms of the statutory requirements to “tailor-make” its constitution on the basis prescribed. Hence the proposed study must also address the question of the need for adhering to stringent conditions for registration as a NPO.

The argument that social development is primarily in the hands of government and is influenced by government policy is supported by Lombard (2007).

According to Lombard (2007:295), the social welfare sector is one of the areas in which “macro-economic policy impacts on government’s responsibility for, and accountability to, the vulnerable and the marginalised in society.” Lombard (2007:295) believes that for this purpose, the South African White Paper for Social Welfare (1997) was determined so as to ensure that issues of poverty and inequality are addressed and to promote social development with the intention of integrating social interventions with economic development.

It is evident that the White Paper on Social Development (1997) not only culminated in the promulgation and implementation of the NPO Act as espoused by Patel (2012:603), but it also paved the way for the development of the Integrated Service Delivery Model (ISDM) which Lombard (2007:297) outlines to be aimed at “providing a national framework that clearly determines the nature, scope, extent and level of work that constitutes a service delivery model for development social services...”

In reverting to the comment by Swart and Venter (2000) to the effect that NPOs need to adhere to the principles of non-economic dimensions, such as the adherence to values and ethics in the execution of their responses, the question must be raised whether churches, particularly those also functioning as registered NPOs, are guilty of deviating from such principles.

Bompani (2010:307) draws attention in her study to the fact that prevailing literature does not provide the required emphasis of the African Independent Churches (AIC) in South Africa and the contributions such organisations have made to the economic and development activities in the country. Bompani (2010:307) highlights the impact the AIC has made to economic activities in the country. These include, but are not limited to voluntary mutual benefits, savings clubs, lending societies, stokvels (informal saving funds) and burial societies, all of which “control millions of South African rands.” Arising from these activities, Bompani (2010:307) has indicated that during the period of the socio-political transformation in South Africa, “AICs were able to answer the needs of the people and their hunger to rebuild an identity.”

It is interesting to note from the study undertaken by Bompani (2010), that the AIC represents a high percentage of South Africa’s Black population, most of whom are very poor. This percentage excludes those citizens who are members of the Zion Christian Church (ZCC) and the Shembe Church. Bompani (2010:309) also points out that most of the AICs are small organisations and therefore find it difficult to be represented at a national and public level in a cohesive manner, thereby resulting in a misunderstood relationship with both the state and other churches, especially main-line denominations.

Notwithstanding, Bompani (2010:332) concludes that independent churches “have an acknowledged capacity to generate social capital and are thus able to mobilise their adherents” and that such churches can add value on their own or in partnership, through the importance it places on trust and community relations. This conclusion again provides confirmation that the church in general is adequately equipped to take on the responsibilities of social development services on behalf of the state. However, the willingness of such churches to register as NPOs is questionable.

In noting that the purpose of Maphosa’s study (2014) was to evaluate developmental projects that were undertaken in a specific area by a particular church, the success of such an initiative was possible as a result of adhering to the principles of community development and the approach of sustainable livelihoods.

The view must be expressed that the provision of community developmental projects can become problematic if there are no checks and balances. The ownership of such facility, if registered in the name of the church or its leadership, can be contested if the community and external donors, funded the project. In such an instance, the ultimate objective of providing a community facility is defeated. Here again, the need to regulate such developmental projects.

Maphosa (2014) also supports the principle that development agencies such as NPOs, project facilitators and government should dispense with their traditional ways of undertaking developmental projects with a view to embracing indigenous systems.

This view articulates the need for social development implementers to consult with local communities to ensure the acceptability and impact of such projects.

Another comment articulated by Maphosa (2014) which is deemed to be relevant in the role of churches as NPOs, is that whilst they may differ in their style of worship and have different interests and bias, they do in most instances, provide a community unification role for its members.

Mafuta (2016) expresses the opinion that religion has a dual role to play in “legitimizing and delegitimizing” social structure institutions, powers and privileges. This is in essence a factual statement when considering how religion and in particular the church, had played a pivotal role in the dismantling of apartheid in South Africa. In assessing the role of the church in the post-apartheid South Africa, Mafuta (2016:208) concludes that such organisations have a major role to play in development and related issues, based on their ability to “foster an ethical environment where love, justice, reconciliation and care can deconstruct power imbalances in society.”

Mafuta (2016:223) acknowledges that most churches in post-apartheid South Africa have redefined their roles and are now focusing on an ethical environment where race and ethnicity are asserted and interpreted with a new narrative of reconciliation, forgiveness, relationship and empowerment. This appears to be a profound statement when one considers the fact that unlike the period during apartheid, the church is now not prevented from using its resources for the benefit of all citizens, irrespective of race, colour and creed.

Emedi (2010) believes that social ills in society must be addressed by the church through the implementation of social action through its evangelism and the principles espoused in the Bible on the understanding that a major function of the church is “social concern.” This function is based

on the example set by Jesus Christ during his earthly ministry during which He demonstrated compassion and mercy for the “poor, the sick, the needy, the oppressed and the outcasts of society.” This argument again demonstrates the need for the church to play a pivotal role as a caring and helpful organisation in the community.

This chapter will be incomplete without establishing what role and stance, the church has adopted in the provision of social responses during the traumatising period of covid 19 which caused significant devastation such as loss of life, unemployment, economic turmoil and anxiety not only in South Africa, but in all parts of the world. It is also considered appropriate to establish what role was undertaken by the church in preventing the increase of gender-based violence against women and children, especially in South Africa taking cognizance of the fact that the enforcement and law agencies have become overwhelmed in their attempts to curb such atrocities.

Although critics have accused the church of not being proactive in its attempts to prevent the spreading of the deadly corona virus that was spreading unabated in all parts of the world, research has shown that such criticism cannot be generalised.

In the view of Firebaugh (2020), “churches contain members across the entire spectrum of vulnerability to this virus — people with compromised immune systems, older folks, health care workers, and people frequenting hospitals for clinical trials, to name a few.”

This implies that Christians are also prone to being infected by the virus. Firebaugh (2020) maintains that in such instances, churches should determine who among them is the most vulnerable and then act in the best interest of those people. The church is also fortunate to have within its membership, health care professionals such as medical doctors and public health specialists, who will be able to assist those who are vulnerable to the disease. Firebaugh (2020) also believes that the church is appropriately equipped to sensitise their members on the protocols that are necessary to prevent the spreading of the virus and to “fight the systems that created some of these avoidable vulnerabilities in the first place.”

In the opinion of Firebaugh (2020), “churches can mobilize to meet both the physical and emotional needs of their congregants and their communities, as well as to practice the perspective of putting the most marginalised, vulnerable folks at the centre of decision-making.”

Ikhwan and Yulianto (2020) make reference to the fact that many have attacked religion as a part of the problems during the Covid 19 pandemic. In this regard, Ikhwan and Yulianto (2020) draw attention to the fact that it was initially in South Korea where nearly 5,000 confirmed cases of Covid 19 were traced back to ‘patient 31’, an infected individual who worshipped in Shincheonji Church of Jesus in Daegu.

In the US, a Californian megachurch of a Slavic congregation was an epicentre of the virus after public health officials connected it with 71 cases.

In Malaysia, 513 people tested positive with covid after attending a religious gathering, pushing the country to a lockdown.”

The purpose of highlighting the rate of infections at these religious institutions should not be considered as negative criticism of the church, but must be viewed as a warning of how the virus can spread when people ignore the necessity to adhere to the stringent protocols put in place by the authorities as a preventative measure.

Ikhwan and Yulianto (2020) agree that religious leaders can play a meaningful role by becoming part of the solution to curb the spread of the virus. One of the solutions is to persuade people that in order to prevent the loss of lives, more effort is required in respect of compliance, rather than prayers. Ikhwan and Yulianto (2020) urge religious leaders to use the language of religion to warn people of the risks they face during this devastating global pandemic.

UN Secretary-General Antonio Guterres is on record of also supporting the intervention of religious leaders in providing solutions in the fight against the covid pandemic, and to help people recover from effects of the illness. Singh (2020) reports that the UN Secretary-General made a statement to the effect that the said Secretary-General was heartened to see so many religious leaders joining forces in a spirit of solidarity to combat the covid virus. The Secretary-General pointed out that the world faces a crisis like no other and that the covid-19 pandemic is not just a global health emergency. It is a human crisis that is upending lives, destroying livelihoods and deepening mistrust around the world concerning the role of religious leaders in addressing the multiple challenges of covid-19:

Singh (2020) also mentions that the UN Secretary-General stated in his address at the conference that the world knows from previous public health crises that the actions of faith leaders influence peoples' values, attitudes, behaviours, and actions.

The aforesaid references should also be a reminder to South African churches that they should put aside their differences and join forces as a collective to address not only the devastation that is being caused by covid in our country, but other challenges as well.

Prior to enquiring what role, if any, the church can be involved in to address gender-based violence in South Africa, it is deemed prudent to draw attention to report made by De Klerk (2020) in this matter. De Klerk (2020) reported that President Cyril Ramaphosa said that he is deeply disturbed by the recent increase in the number of young women murdered across the country. In his weekly newsletter, dedicated to the youth, Ramaphosa is reported to have called for the eradication of gender-based violence (GBV). De Klerk reported that such call by the President was highlighted by the murder of eight-months-pregnant Tshegofatso Pule during recent times. President Ramaphosa was reported as having stated that he was deeply disturbed by a surge of incidents relating to the murder of young women at the hands of men. The President is on record of stating that such shocking acts of inhumanity that have no place in society.

The aforesaid comments by a sitting President of South Africa paints an extremely bleak picture for the safety of the country's women and children. Taking cognizance of the fact that more than 80% of South Africans are Christians, it is logical to call upon the church to become actively involved in supporting government to address this problem of gender-based violence.

Chitando and Chirongoma (2013) agree that sexual and gender-based violence is one of the most demanding theological challenges in recent times that require urgent action by churches. Chitando and Chirongoma (2013) note with concern, that a number of church leaders, whilst preaching against sexual and gender-based violence, have not responded to such scourge in a dynamic and liberating manner. Chitando and Chirongoma (2013) therefore argue that recognising the humanity of women must go beyond merely verbal articulations.

In the light of this argument, it is necessary that the humanity of women must be reflected in the practices of the church. Such humanity must also be evident in the manner in which such organisations deal with gender issues and it must be expressed in church advocacy within the broader communities.

The debate on the involvement of the church in addressing sexual and gender-based violence can be summed up by a comment made by Chitando and Chirongoma (2013) to the effect that since the issue of justice lies in the heart of gender-based violence, churches and theological institutions have an obligation to respond to it.

3.2 PART TWO: REVIEW OF NPOs IN OTHER COUNTRIES

It is considered appropriate in this study to have an insight of how churches functioning as NPOs and/or NGOs in some other countries are being administered for the purpose of establishing similarities and/or differences with those administered in South Africa. In this regard, reference will be made in this section to studies undertaken by researchers in respect of NPOs in Zimbabwe, Uganda/Kenya New Zealand, Austria, Belgium, Hungary, Israel, Italy, Spain, Taiwan, Thailand, the United Kingdom, the United States, West Germany, Australia, and the South African BRICS partners, i.e. Brazil, Russia, India and China.

3.2.1 International studies on NPOs

In the introduction to her study, Dorman (2002:76) believes that except for churches that render services as NPOs, other NGOs are “widely discussed in the literature on African politics.” Dorman (2002:76) affirms that churches are “often regarded simply as conduits of either development or democratisation.” Although Dorman’s study (2002) relates to church NPOs in Zimbabwe, her conclusion to the effect that “churches in that country played a significant role in political transformation and social changes during and after post-independence” can be generalised to a similar situation that was prevalent in South Africa. This argument is supported by Kuperus (2011:37-38) who draws attention to a view that religious institutions have played a critical role in the political changes in South Africa during the twentieth and twenty-first centuries. Kuperus (2011) highlights the fact that such role has contributed to the process of South Africa's nation-building experience through, for example, “participation in the Truth and Reconciliation Commission (TRC) and civic education efforts.”

Okuku (2002:81) believes that the church is a part of civil society and as such, individuals are enabled to execute their social enterprises collectively. Okuku (2002:81) is also of the contention that civil society in Africa has become the focus of “contemporary discourse on democracy and democratisation” and there is a tendency of states to dominate the activities of such society. Notwithstanding this challenge, Okuku (2002: 94) concurs with the view expressed in civil society

literature, that NPOs have a unique position in society for the reason that people can have easy access to such organisations, for the purpose of being educated and empowered in the struggle for the democratisation of the social-political space.

It is interesting to note from the study undertaken by Okuku (2002:94) that in the countries of Uganda and Kenya which were focused on, NPOs are strictly controlled by the state thereby limiting the capacity of such NPOs to act as agents of democracy. In South Africa, such interference could be deemed by a court of law to be an infringement of the South African Bill of Rights for the reason that the independence of an NPO and its autonomy would have been infringed.

According to Saunders, et al (2008:3), New Zealand has a strong non-profit sector with rich historical traditions and the sector is evolving and growing in importance in that country. Saunders, et al (2008:3) highlight the fact that the following three social factors played a pivotal role in shaping the non-profit sector in New Zealand:

- i. Firstly, the indigenous Maori population was responsible for developing its own social organization to benefit its people;
- ii. Secondly, legal, political and social advantages were acquired as a result of the signing of the Treaty of Waitangi between the British Crown and Maori in the year 1840. It is recorded that the British influence resulted in institutional reforms which are currently practiced in Western civilisation. These reforms included charitable societies, clubs, lodges, temperance societies and craft unions; and
- iii. Thirdly, the 1938 Social Security Act in New Zealand provided for a welfare state which became more elaborate in subsequent years. The development of such welfare state fostered a close collaboration between key NPOs which led to an infusion of public resources.

Like in South Africa, the non-profit sector in New Zealand is broadly engaged in what is termed by the authors as “expressive activities” which encompasses culture, recreation and civic activism. However, unlike in South Africa, the non-profit sector in New Zealand is defined as entities that are categorized as follows:

- a. Organised entities which have some form of structure and operate at regular intervals notwithstanding whether they are formally constituted or legally registered. These entities incorporate non-registered and formally registered groups;

- b. Private entities which are not controlled by the State in spite of receiving substantial support from government sources;
- c. Non-profit distributing entities which are not commercially aligned and do not disburse their profits to a set of directors, stockholders or managers;
- d. Self-governing entities which have their own mechanisms for internal governance and are able to cease operations on their own authority and are fundamentally in control of their own affairs; and
- e. Non-compulsory entities in respect of which membership or participation in them is not legally required or otherwise a condition of leadership.

The study by Saunders, et al (2008:3), also highlights the fact that the non-profit sector in New Zealand is a significant economic force and that in addition to having a huge volunteer component, it also has a significant paid work force ultimately providing job creation and is regarded proportionally as the seventh largest non-profit sector work force in the world.

In defining the domain of NPOs in a study that included Austria, Belgium, Hungary, Israel, Italy, Spain, Taiwan, Thailand, the United Kingdom, the United States and West Germany, Weisbrod and Mauser (1991) established that each of those countries provides for a class of organisation that is referred to as non-profit, philanthropic, charity, voluntary, community-oriented, public benefit and so on.

The type of activities undertaken by each such organisation, however, varies from country to country. In Austria, for example, a wide range of organisations can qualify for non-profit status, if such organisations pursue goals which are community-oriented, charitable or church-oriented. In the United Kingdom, the domain is broader and in the case of charitable organisations, they may be involved in providing relief for the poor, the advancement of education or religion or for other purposes that are deemed to be beneficial to the community. In the case of NPOs in the United States, they also provide a broad spectrum of activities such as religious, charitable, scientific, and educational.

Organisations such as trade associations, labour unions, social clubs and certain types of cooperatives can also be recognized as non-profit and may qualify for preferential treatment by the state.

In essence, NPOs in these countries are authorised to operate in sectors similar to those in which governments are typically major service providers.

The following table illustrates the various categories of NPOs that operate in the countries indicated:

Table 3.1 Categories of NPOs

NAME OF COUNTRY	CATEGORY OF NON PROFIT ORGANISATION
Austria	Non-profit, community and church-oriented organisations.
Belgium	Organisations without lucrative goals.
Hungary	Social organisations (civic and welfare organisations, clubs, trade unions), foundations, housing cooperatives and public utility partnerships.
Israel	Non-profit and public organisations in the areas of health, education, research, religion, sports, political activities and culture and welfare.
Italy	“Non-commercial entities”, hospitals, charitable organisations, activities in the area of education, research, social assistance and mutual aid.
Spain	Philanthropic, non-profit, public interest activities and voluntary organisations which include cultural activities, sports, health care, education and social services.
Taiwan	Education, cultural public welfare and charitable organisations.
Thailand	Thai Red Cross, monasteries, clinics and educational institutions owned by the government and public charitable organisations.
United Kingdom	Charitable organisations related to education, religion, relief of poverty and public interest activities.
United States	Health, education, social welfare, scientific research, cultural, civil rights, religious organisations, clubs, associations, foundations and labour unions.
West Germany	Charitable, church-oriented and other public organisations of public interests.

Source: Weisbrod and Mauser (1991).

South Africa is considered to be one of the major trade partners with Brazil, Russia, India and China (BRICS). It is therefore of interest to provide an overview of how NPOs in those countries operate in comparison to similar organisations in South Africa.

i. Brazil

In advancing a view that over the last two decades, civic organisations have attained a significant degree of autonomy from both state and church, Landim (1997:351) believes that changes are evolving in the centralizing and authoritarian tradition in government policies towards the non-profit sector in Brazil.

Landim (1997: 351) points out that the numerous organisations in the Brazilian non-profit sector are extremely varied, and differ significantly in the roles they play. It is evident from Landim's study (1997:352), that at a certain point in Brazil's history, the non-profit sector was dominated by the state and the Catholic church. However, it is apparent in recent times that civic organisations have become consolidated with a greater degree of autonomy from both state and the church.

According to Landim (1997:357), non-profit organisations in Brazil are mostly small with annual revenues of less than thirty thousand United States dollars. Each of these organisations employ fewer than ten (10) paid staff.

The activities of such NPOs are concentrated mainly at the local level and are considered to be extremely heterogeneous and highly differentiated. Landim's study (1997) reveals that NPOs in Brazil can be either highly formalised or not legally registered but that both categories of NPOs are capable of existing and surviving on personal contracts which in most instances are small scale and limited to "neighborhood or by the type of public or services."

ii. Russia

According to Skokova, et al, (2018:1), the Russian government adheres to two opposing strategies in its dealings with the non-profit sector. The state either suppresses independent and potentially critical NPOs or co-opts those that function in line with government priorities.

The study by Skokova, et al, (2018) highlights the fact that NPOs are normally perceived as a potential threat to the state's sovereignty and security, and these organisations are therefore subjected to increasing government control which includes measures ranging from constraints on registration and financial activities, increased monitoring of daily activities and stricter reporting requirements.

Skokova, et al, (2018:8) share the following 3 characteristics that are necessary in understanding the nature of the non-profit sector in Russia:

- a. The concept of NPOs is fairly new. In this regard the Russian Federal Law was only adopted in 1995 to regulate the activities of NPOs;

- b. There has been a rapid and fundamental change in Russia's policy towards NPOs which is developing the sector as a prominent actor in the public service to provide social welfare services; and
- c. The NPO sector has become highly diverse as a result of the country's size and regional disparities. The majority of NPOs is concentrated in urban areas and are small organisations with few or no paid staff members and little access to funding.

iii. India

India being one of the oldest and largest democracies in the world, provides an insight of how NPOs have emerged and developed over the years in that country. According to Sen (1992:176), three types of NPOs are in existence in India.

The first category consists of organisations with a welfare orientation which provide famine or food relief, child sponsorships and other related welfare support to communities. The second category consists of organisations that focus on developmental issues. These NPOs support developmental projects which aim to enhance productive capacity and self-reliance amongst the poor. The third category of NPOs consists of organisations which strive to empower and conscientise communities.

These NPOs regard poverty as being the outcome of political processes, and they are therefore inclined to enter the political arena to motivate for social change in the country. Such NPOs use various methods to attain their project objectives. These can include educational programmes, organising the poor to voice their opinions against issues that are likely to affect them, lobbying for the poor and educating the general citizenship about the issues experienced by the poorer communities.

According to Sen (1992:177), the history of NPOs in India originated as follows:

- a. The era of the church- During the mid to late colonial period (i.e. from 1810 to 1947), large scale voluntary efforts of social and economic development began to emerge. These efforts were initiated by Christian missionaries. Although the primary motive of these missionaries was to propagate Christianity, they were also instrumental in providing assistance to erect schools, colleges, dispensaries and orphanages. Christian philanthropy also included welfare and empowerment;
- b. The national bourgeoisie: The local bourgeoisie in Bengal, India, under the leadership of social reformer Raja Ram Mohan, was involved in the construction of schools, colleges,

dispensaries and hospitals since the mid -1820s and was also responsible for the abolition of religious evil practices, such as child marriages and polygamy; and

- c. Gandhian philanthropy: It is recorded that Gandhi subscribed to the concept that voluntary action was the only path to India's development. In an attempt to address India's social problems and rolling mass poverty specifically in rural areas, Gandhi mooted the idea of rural development and introduced a constructive programme to make villages self-sufficient, by encouraging people to use the spinning wheel, the hand-weaving of cloth and the creation of village industries. Hence the primary activities of the Gandhian-influenced NPOs are centered around development and people empowerment.
- iv. China

Lu (2003:3) argues that the Chinese welfare system for the vulnerable and marginalized members of the Chinese communities is based on a residual system. This implies that the state only assumes direct responsibility when other institutional arrangements have failed. Notwithstanding China's rapid development in the economic field, it is noted from Lu's study (2003) that the country still has a conspicuous shortage of social services, especially for those with special needs.

The study by Lu reveals that in many areas of social services, there is a lack of specialists and professionally trained personnel. The Chinese government has therefore introduced a strategy to encourage all kinds of private investment, whether profit oriented or not, to become involved in the NPO sector. In view of this stance by the Chinese government, a situation has been created whereby NPOs have to compete with those that have been established for profit thereby creating challenges to maintain certain basic standards.

Lu (2003) believes that to improve the prevailing environment in which NPOs are required to operate in China, the government must introduce a new set of regulations on issues such as quality control and financial supervision and develop the capacity to enforce such controls.

Luke (2008) explains that NPOs in Australia are similar to those operating in other countries. In essence, such NPOs represent different service providers that pursue diverse objectives. Luke (2008) makes mention of the fact that in the year 2009, there were more than 100 NPOs in Australia that focused on developmental services both within the country and externally. In Australia, NPOs are categorised as either non-state agencies or citizen movements that are independent of government.

These agencies and movements are considered to be typically NPOs which are funded by government whilst others receive donations from philanthropic foundations, business houses and individuals.

As is the case with most NPOs in other countries, NPOs in Australia are also faced with fund-raising challenges which have a negative impact on their financial and political independence as well as their sustainability. In the case of those NPOs that are funded by government, there is a stigma of them being pro-government and questions are raised about their independence and impartiality. It is therefore not uncommon for the majority of NPOs to adhere to the concept of self-funding models to ensure both political and financial independence.

According to Luke (2008), these models may include social enterprise initiatives in terms of which commercial activities are undertaken to raise funds for the attainment of social objectives. In the case of those NPOs which are desirous of obtaining government funding, they are compelled to be registered by the Australian Department of Foreign Affairs and Trade and Industry in terms of the government's NGO Co-operative Programme.

Luke (2008) points out that this registration process "aims to provide the Department and the Australian public with confidence that the Australian government is funding professional and well managed community-based organisations that are capable of delivering quality development outcomes". It is of interest to note that during the 2015 financial year, the Australian government, through its co-operative programme, disbursed \$133 million to accredited NPOs for the attainment of its objectives.

PART 3: SOCIAL DEVELOPMENT ROLE OF CHURCHES

3.3 Introduction

Whilst the primary objective of the Church is to proclaim the gospel of the Lord Jesus Christ in accordance with a commission contained in biblical scripture found in the Book of Matthew, chapter 28 and verses 19 and 20, the Church is also obliged, in terms of various other biblical scriptures, to cater for the needs of the poor, the destitute, widows and those who are sick and in need.

The scriptures contained in Chapter 8 of the Book of Romans according to Ryrie (1978: 1605) are explicit concerning the role of the church, with regard to the upliftment of humanity and the whole

of creation. Hence, the church is morally obliged to support those in need not only within its structures, but within the community at large.

3.3.1 Empirical research

This study was undertaken for the purpose of establishing what role church-based NPOs play in the rendition of social development services with or without the collaborative partnership of the state through the Department of Social Development. The study was based on the following objectives:

Objective 1

To determine whether the organisational performance of churches functioning as registered non-profit organisations is in compliance with the statutory requirements of the South African NPO Act (1997).

Objective 2

To investigate the nature of the social development role of churches in the areas in which they are located.

Objective 3

To investigate collaborative social development programmes between churches and state institutions.

Objective 4

To enquire what interventions are required to ensure compliance with the NPO Act, (1997).

Objective 5

To enquire how the church can function effectively in partnership with the state to improve the quality of the lives of people generally.

Prior to undertaking data collection from the sample population identified under Chapter 4 of this study, empirical literature research was undertaken to locate valid and reliable information on the subject of the role functions of church-based NPOs with specific reference to the objectives of the study as indicated hereunder.

Objective 1: To determine whether the organisational performance of churches functioning as registered non-profit organisations is in compliance with the statutory requirements of the South African NPO Act (1997).

An investigation undertaken by Molakeng (2016) revealed that between 10 000 to 11564 NPOs, including church-based NPOs in KZN, were non-compliant in 2016 with the NPO

Act. It is also on record from an investigation undertaken by the CRL Rights Commission (2017) that a number of church-registered NPOs are not compliant with the statutory requirements of the NPO Act. Hence the need to enquire whether such circumstances prevail within the churches that participated in this study.

Objective 2: To investigate the nature of the social development role of churches in the areas in which they are located.

In outlining the contribution of the Anglican Church of Southern Africa to social development in South Africa and its potential role as a national partner in development, Mark (2008) highlights the following social development roles undertaken by that church:

- i. The creation of schools, hospitals and mission stations;
- ii. HIV and Aids. The services provided include home-based care projects for orphaned and vulnerable children, voluntary counselling and testing projects; wellness management projects, counselling projects, youth projects and projects promoting prevention for the spread of HIV;
- iii. Food security;
- iv. Care of the elderly;
- v. Caring for Refugees;
- vi. Reconciliation of communities;
- vii. Food Gardens/Agriculture;
- viii. Prison Ministry;
- ix. Caring for the homeless; and
- x. Skills training programmes.

Although previous research undertaken by Patel, (2009), Swart, et al; and others validate the argument that churches are at the forefront of assisting poor and needy communities in South Africa, the extent to which such outcomes apply to church-based churches has not been adequately researched thereby necessitating further investigation in this regard.

Objective 3: To investigate collaborative social development programmes between churches and state institutions.

It is evident from the study undertaken by Nissen (2019) that historically, the relationship between the church and the state has always been contentious. Nissen (2019) points out that the whist government recognises that economic transformation cannot be separated from spiritual transformation, parts of the impoverished areas in the Western Cape still experience poverty and crime due to the lack of funding from the government to assist the local churches to address these issues.

Swart, Rocher, Green and Erasmus, 2012, express the view that it seems rather ironic at a time in the post-apartheid history of South Africa, when actors in the religious sector are excessively concerned with partnership with the state in order to further the cause of

development, new critical voices are emerging from larger civil society that are extremely critical of and resistant to the South African government's position regarding economic and development issues. Hence it was a requirement of this study to ascertain the views of the survey and focus group participants with regard to the state's involvement with the church in the provision of social development programmes and whether any collaborative partnerships exist in this regard.

Objective 4: To enquire what interventions are required to ensure compliance with the NPO Act, (1997).

According to Rapoo and Tshiyoyo (2014), operating systems within churches are lacking and it is therefore necessary for adequate systems to be put in place to focus on policy and implementation management.

Molakeng (2016), is of the view that the high rate of non-compliance can be attributed to the nature of the policy framework outlined in the NPO Act which is considered to be too restrictive. In terms of section 3 of the NPO Act (1997), the state has a responsibility to promote, support and enhance the capacity of NPOs to perform their functions. The high rate of non-compliance may therefore be attributed to the inability of the state to adequately undertake such function.

As prevailing empirical literature did not adequately address what types of systems must be put in place or how the state should enhance its capability to promote, support and enhance the capacity of NPOs to perform their functions, further research was deemed necessary in this regard.

Objective 5: To enquire how the church can function effectively in partnership with the state to improve the quality of the lives of people generally.

Baloyi (2016) expresses the view that the church can function effectively in partnership with the church through a process of a pastoral role. Baloyi (2016) points out that there are a number of Christian parents who are members of school governing bodies. Baloyi (2016) believes that parents can use such forums to voice their concerns on various issues relating to the school and its activities. Baloyi (2016) also argues that a number of school teachers are also local Christians in particular denominations. This makes the church's influence in the school a greater possibility. Baloyi (2016) believes that the church, as the custodian of moral regeneration, is the vehicle that can regenerate the morality of children and teachers who are affected by such scourge. For the purpose of this study, it is also necessary to

enquire from the survey, focus group and interview participants how the church and state could function in an effective partnership to improve the quality of lives of the people generally.

3.3.2 Theoretical literature

Research undertaken in respect of prevailing theoretical literature has identified certain theories that are considered relevant to this study. These theories are discussed in the paragraphs that follow:

- 3.3.2.1 According to Stephen, et al, (2016), models of community empowerment help to understand the process of gaining influence over conditions that matter to people who share common concerns, views or experiences. Stephen, et al, (2016) believe that the formulation of such models or frameworks can enhance collaborative partnerships in the field of community development. Such a framework should, however, be designed in a manner that should describe reciprocal influences between personal, group or environmental factors in an empowerment process and must include processes to address issues such as collaborative planning, communication, community change, capacity building and so forth. Based on the aforementioned theory and in noting that the state is required in terms of the NPO Act to create an enabling environment in which NPOs can function effectively, the formulation of an appropriate theoretical model to facilitate such a process is considered to be appropriate. Based on the views expressed by Stephen, et al, (2016) on the format of such a framework and the example provided in respect thereof, the following theoretical model can be used as a guide between the state and church-based NPOs to facilitate a process for the rendering of collaborative programmes to the community at large. This model is outlined in figure 3.1 below.

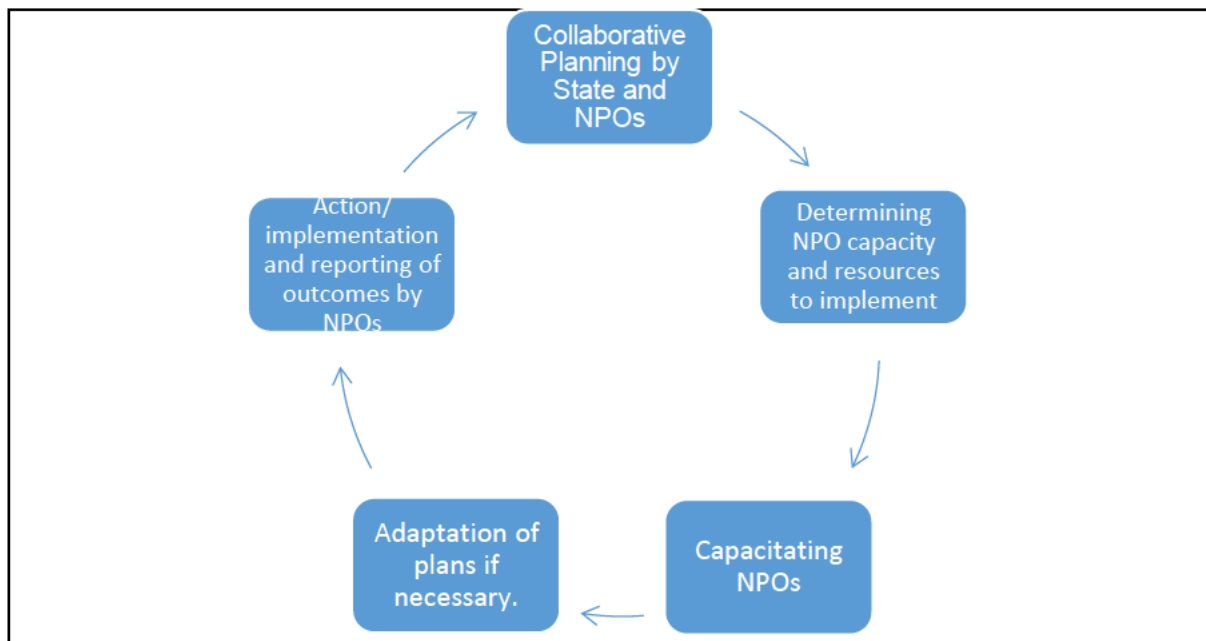


Figure 3.1: Theoretical model on collaborative empowerment between NPOs and the state

3.3.2.2 An explanation of Figure 3.1

- Collaborate planning: The Department of Social Development should involve NPOs in the planning process in the event there is shared responsibility in providing social development services to the community.
- The Department of Social Development should investigate whether the NPO has adequate capacity and other resources to implement approved programmes.
- In instances where NPOs are under-resourced, the Department of Social Development should capacitate such organization, especially in instances where the NPO lacks funding and/or expertise.
- Prior to implementation of the approved programmes, adaptation thereof may be required in which event, further consultation between both parties will be required.
- The final step will necessitate implementation of the programmes by the NPO and submission of the outcomes thereof by the Department of Social Development.

3.3.2.3 One of the objectives of this study was to enquire what interventions are required to ensure NPOs are compliant with the statutory requirements of the NPO Act. According to literature referred to above, the primary cause for such non-compliance is attributed to a lack of acceptable governance structures that are available within such NPOs.

Wagner (2019) views governance as a fundamental concept in the NPO sector. Governance is referred to as the way the operations and activities of an

organisation are directed and managed through processes and structures. It is agreed that governance provides a clear division of power and establishes necessary mechanisms to ensure accountability in the NPO sector. Wagner (2019) believes that in theory, good governance should encompass specific activities such as ensuring the management of resources, initiating adequate control and reporting measures within the organisation and focusing on constant evaluation and improvement.

Goodchild (2016) is of the view that the challenges faced by churches are amplified by the media being flooded with reports of scandals ranging from alleged financial misconduct, controversial sex scandals in the Roman Catholic Church and in many instances, maladministration. These challenges impose significant threats to the financial sustainability of some churches. In addition, it threatens the sustainable involvement of churches in the provision of social services. Goodchild (2016) argues that the root cause of all these challenges can be traced back to poor corporate governance.

Prevailing theoretical literature does not currently provide any reference to an acceptable model or framework that church-based NPOs may consider to improve internal governance structures so as to ensure compliance with the NPO Act.

The point must, however, be made that for the church-based NPO to become a more effective provider of social development services on a sustainable basis, there must be a clear distinction between its spiritual and social development roles. This distinction will prevent society from assuming that the church has ulterior motives in the provision of social services. Such an assumption can be made on the basis that the church wants to use social services as a tool to generate an increase in its membership. Hence it is deemed appropriate for this study to develop a theoretical corporate governance structure for church-based NPOs so as to facilitate communication between the church and the Department of Social Development. Governance structures at most of the South African churches, including those registered as NPOs, are currently made up of a church council/board whose membership consists primarily of the spiritual head (the pastor), elders and deacons. Whilst in theory, the council/church board is regarded as the controlling body of the church, in most instances, in practice it has been observed that this is not so. It is not uncommon

for the spiritual head to assume responsibility for spiritual, administrative, financial and other related matters in the church. For the purpose of good governance and transparency, there should be a separation of powers between spiritual, financial and administrative functions within the church, especially church-based NPOs. In this regard, cognizance must be taken of the negative reports that were articulated in the investigative report of faith-based organisations undertaken by the CRL Commission (1997) and as alluded to in this Chapter.

A proposed governance framework for church-based NPOs must therefore provide for the appointment of a suitably qualified and trained person who will be responsible for social development services within the organisation and who will act as the facilitator between the spiritual head/church council and the Department of Social Development, the entity controlling the registration and funding of NPOs. Such an individual can be referred to as the NPO co-ordinator of the church and as such must assume responsibility for liaising with the state in respect of collaborative planning, funding requests, implementation of social development projects and providing periodic reports to the church council and to the Department of Social Development in terms of the statutory requirement of the NPO Act.

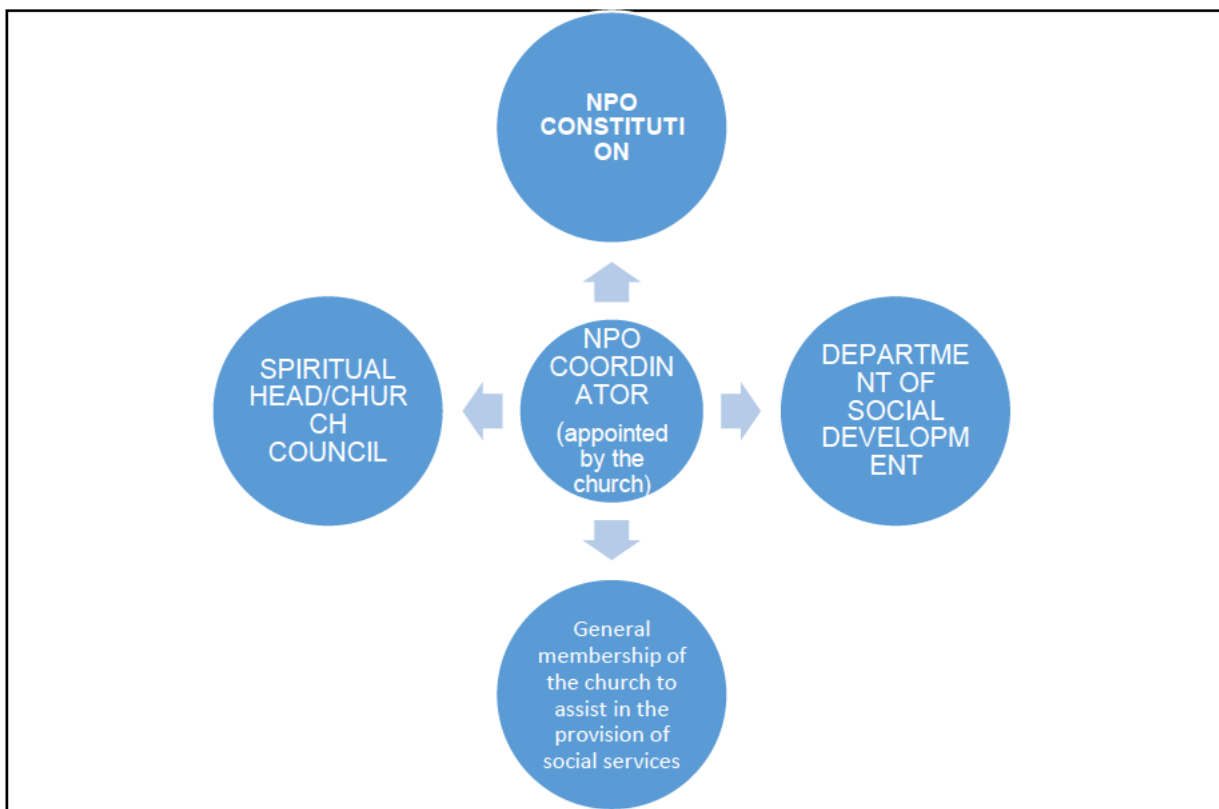


Figure 3.2: A proposed theoretical corporate governance structure for church-based NPOs.

3.4 **PART FOUR: CHALLENGES FACED BY CHURCHES FUNCTIONING AS NPOs**

In the previous Chapter, reference was made to the perception that many NPOs and in particular, church-based NPOs in South Africa, are in receipt of large amounts of donor funding which are ear-marked specifically for social development projects and to assist the poor and marginalized in the country. In noting a quotation from the Bible “that the love of money is the root of all evil’, it can be said with a sense of conviction that notwithstanding financial controls and reporting, there is a tendency for unethical conduct and corruption to prevail within NPOs, particularly at the leadership level. Literature outlined in the following sub-paragraphs lend credibility to this view.

3.4.1 Summary of the outcome of an investigation by the CRL Rights Commission:

In terms of section 181 (c) of the South African Constitution (1996), the Commission for the Prevention and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission) was established. One of the mandates of the CRL Rights Commission was to undertake an investigate study regarding the commercialisation of religion and abuse of people’s beliefs systems in South Africa. In its report (2017:31-38) the CRL Rights Commission highlights its findings and recommendations into its investigations. Although the report in essence deals with the religious sectors in general, it is evident that churches in particular have been targeted as can be evidenced from the following statement in the foreword of the said report which is quoted verbatim:

“Recent controversial news reports and articles in the media about pastors have left a large portion of society questioning whether religion has become a commercial institution or commodity to enrich a few.”

In analysing this statement, the question is raised as to whether it was justifiable for the CRL Rights Commission to single out the practices of certain pastors, who had received adverse media coverage, when other religious practices that can be defined as controversial in society, have not been highlighted by the said Commission.

Although the “investigate study” undertaken by the CRL Rights Commission was confined to interviews with 82 religious leaders, the majority of whom (i.e. 63) were from church-based

organisations, the report does not reflect on what basis certain of its findings were made. These include but are not limited to the following, in so far as they relate to churches:

- Some churches are not registered as NPOs or Public Benefit Organisations;
- Churches that are registered as NPOs do not report to the Department of Social Development annually;
- Some churches do not subscribe to a code of conduct or good governance;
- Some churches are controlled and owned by one person; and
- Certain church committees such as the finance committee consists of the pastor, his wife and friends.

The extent to which these practices are prevalent are not disclosed, making it extremely difficult to generalise that such are problems within the majority of churches. Hence the need for a scientific study to be undertaken to determine the veracity of such findings.

During her interview with Mapumulo (2017), the Chairperson of the CRL Rights Committee is on record as stating that in terms of South African law, any church operating in South Africa is required to be registered either with the Department of Social Development as a non-profit organisation or with the SA Revenue Service (SARS) as a public benefit organisation.”

This statement is not entirely factual bearing in mind that only faith-based organisations that are in receipt of donor funding or which apply for tax exemptions are required to be registered in terms of relevant legislation.

The CRL Rights Committee has also recommended, inter alia, in its report that existing legislation affecting the various aspects of religious organisations must be enforced as there are many loopholes in such legislation that create opportunities for abuse.

This proposal requires further discussion as it can be argued that a faith-based organisation, such as a church, is a private body, irrespective of whether it is registered in terms of the South African Public Benefit Organisations Act, Act. No. 71 of 1977, for the purpose of obtaining tax benefits or in terms of the NPO Act for the purpose of receiving donor or government funding for providing social development programmes in the community.

The state's interference in the internal activities of such institutions could be deemed by a court of law to be an infringement of the South African Bill of Rights as outlined in the Constitution of the Republic of South Africa, 1996.

Whilst it is acknowledged that a number of religious leaders may **not** be adhering to the principles of ethics, openness and transparency, and may be guilty of impropriety, the state should avoid formulating and enforcing policies that could be deemed as draconian or autocratic to address such concerns. One of the ways to address deviant religious leaders who continuously transgress ethical standards, would be for the state to make it compulsory for each religious organisation to establish its own controlling body which could deal with such matters.

In the case of some of the major churches at present, a number are affiliated to the South African Council of Churches. However, due to diverse denominations and teachings, it is not a secret that many churches function as single entities and in the case of the bigger churches, they have established their own controlling bodies. This could be one of the reasons why the CRL Rights Commission made a finding to the effect that some churches do not subscribe to a code of conduct or good governance.

In spite of the fact that some churches have to contend with unethical leadership, the ability of such organisations to assume the responsibility of assuming a social development role in the communities in which they are located is unquestionable. It is a known fact that churches in general do have the financial resources and adequate manpower and expertise to provide essential services to the poor and needy. A number of such churches are also registered as NPOs in South Africa.

3.4.2 Other challenges

According to Haripersad (2018:38), it is the contention within the community at large, that public funds are being misappropriated within various sectors of the church and that prevailing control measures are either ineffective or are not being implemented.

This view is supported by Vorster (2012:133) who argues that the South African society is constantly being targeted by corruption in both the public and private sectors.

Vorster's (2012:133) definition of corruption centres around the misuse of public office or a position of authority for the purpose of obtaining personal or social gain at the expense of others. Whilst this definition of corruption can be applied to all levels of society, Vorster (2012:133) has

chosen to refer such definition specifically to the South African public service and the responsibility of churches to combat and speak out against such scourge.

Jere (2018:1) is also of the view that corruption is a significant factor within society and it has a detrimental effect on the administration of the state and every societal organ, including the church. Jere (2018:1) believes that the “virus of corruption” emanates from the heart of man and that its eradication requires a reformation of the heart through the incarnate work of Christ.

In supporting the argument that the church has a role to play in eradicating corruption in government, the question must, however, be raised as to what extent such organisations can do so, when some of its leaders are themselves not adhering to ethical and moral values in society. Hence the saying, ‘what is good for the goose is good for the gander.’ Before the church can effectively point fingers at others, it must first put its own house in order to gain the support of the general population to address the ever increasing corrupt activities in society.

Vorster (2012:133) believes that the church must use Christ as an example and a model of human conduct and when it does so, the “deeper meaning of self-interest, honesty, fairness, responsibility, compassion, love and accountability” are enhanced. Haripersad (2018:52) also believes that the church has a responsibility to strive for righteousness.

Like any other institution, the church is controlled by its leadership. If the leadership fails to uphold ethical and moral values and acts outside of any legal prescripts, then the entire organisation becomes tainted. Hence the need to refer to the definition of Christian leadership as expressed by Malphurs (2003:13). Malphurs (2003:13) defines Christian leaders as servants who possess the requisite credentials to lead and influence people to be righteous. Christian leaders are also required to be responsive not only to the needs of their congregants, but must also serve people from outside the church.

Taking cognizance of these views and coupled by the fact that an organisation registered in terms of the NPO Act, must promote a shared responsibility with government and other interested parties, it is on record that not all Christian leaders subscribe to these requirements.

Fluker (1998:1) also believes that there is a crisis in leadership that “reaches across the social, religious, economic and political spectrum and touches every facet of our lives”. Of significance

is Fluker's (1998:1) observation of financial irregularities and political manipulation in the National Baptist Convention in the United States of America.

The social development role of the church is also supported by Emedi (2010) whose research is based on the premise that "the local church is called to play a major role in the transformation process in the local community in which it is called to work." Emedi (2010) contends that communities are faced with insurmountable challenges such as moral deprivation, poverty, sexual abuse, broken marriages, crime, drugs and other social ills.

In examining corruption in Nigeria's development sector, especially in the expanding area of NPOs, Smith (2010) believes that such organisations have "proliferated" widely from the attainment of their stated objectives. Smith (2010) argues that given the prevailing economic situation in Nigeria and coupled by the high levels of unemployment, especially amongst graduates, there is a tendency for young professionals to establish churches or NPOs in the pretext of facilitating development in poor and marginalised communities. Hence Smith's view (2010) that the emerging breed of churches and NPOs in Nigeria are a "fertile ground for corruption."

The following statement by Smith (2010) must be acknowledged as it lends credibility to the argument that malpractice and unethical conduct is prevalent within organisations that purport to support disadvantaged communities, on the pretext of personal enrichment of individuals in control of such organisations:

"Nigeria's problem of corruption is symptomatic of multi-faceted and thorny issues in the interactions between development and inequality that include complicity of donors, the evolving nature of state-society relations in the postcolonial context, and popular ambience about ongoing social transformations."

Eng (2014) portrays ethical challenges facing NPOs as inherent in all parts of the world based "on thousands of documented cases of corruption, fraud and misuse of funds, both in the West and South." In the opinion of Eng (2014), in most instances, misuse of funds by NPOs can be classified as "misconduct and dysfunctional interpretations rather than intentional criminal activity."

The possible reasons advanced for the deviant behaviour within the NPO sector is attributed to lack of internal controls and accountability, and in certain instances the loose operating environment in which NPOs are allowed to undertake their functions.

In highlighting the American Young Mens Christian Association (YMCA) as an example of an NPO that was guilty of unethical conduct, Eng (2014) believes unethical conduct within such structures could also result from the fact that a number of NPOs rely on volunteers and arising from the lack of funding to appoint full-time employees, it is highly likely that there will be poor oversight, which is necessary to prevent fraud and misappropriation of funds. Eng (2014) points out that a number of NPOs and NGOs do not have transparent financial records and are susceptible to fraud, waste, and bad management. The views expressed by Eng in her study (2014) with regard to the prevalence of unethical conduct within the NPO sector lends credibility to some of the findings of the enquiry undertaken by the CRL Rights Commission as outlined in the preceding paragraphs.

Robinson and Yeh (2007:1) notes that there is a tendency for NPOs to be more susceptible to face ethical dilemmas rather than their counterparts in the profit sector. Robinson and Yeh (2007) ascribe this challenge to be due to the fact that the NPO sector is driven predominantly by social goals as opposed to the creation of wealth. These goals are highlighted as:

- i. Accountability to sponsors, donors and funding organisations;
- ii. Internal human resource challenges;
- iii. Internal ethical reporting;
- iv. Mission compliance; and
- v. Conflicting stakeholder requirements.

One of the key factors that Robinson and Yeh (2007:3) believe is necessary to combat unethical conduct is for NPOs to subscribe to appropriate moral actions such as the following:

- a. NPOs must take responsibility for ensuring that the organisation acts in accordance with other people's rights, concerns and expectations. Such responsibility must include action that will address incidents where the organisation or its staff will intentionally or otherwise cause harm to others and to actively pursue the welfare of those in need;
- b. NPOs must demonstrate concern for others, especially understanding how such persons experience a loss;
- c. NPOs should justify their actions according to the objectives of the organization; and
- d. NPOs must avoid double standards and must instead ensure that everyone is treated by similar standards and conditions.

The compliance of the moral actions articulated by Robinso and Yeh (2007) for good governance within the NPO sector is deemed appropriate to eradicate acts of corruption, fraudulent activities and unethical behavior that prevail in that sector. The question must, however, be raised as to how society at large and the registering authorities of NPOs in South Africa will be amenable to implement such moral actions in the interest of ensuring that social development services can be provided with a degree of transparency, fairness and equality.

3.5 Summary

In summary, it can be stated that various authors agree that NPOs play a significant role in many countries, including South Africa, in addressing diverse community needs.

It is also evident from literature that the challenges facing NPOs are not only prevalent in South Africa but many such organisations in the international arena are also confronted with issues such as inadequate funding, political interference and the ever increasing dependence on such organisations for social and related services by the poor and marginalised communities in the world.

It is also evident from literature that NPOs, whether accredited by government or not, have to deal with internal issues of corruption, fraud and other unethical behavior by those who hold positions of trust in such organisations. There is no doubt that such immoral activities can have a serious and damaging effect on the services provided by NPOs and in such instances, can be to the detriment of the beneficiaries who are assisted by such organisations.

This study must therefore highlight this scourge and the effects it can have in the provision of social services to the communities.

Without digressing from the fact that many community-based organisations have made many sacrifices to safeguard the welfare of people in general, it is clearly evident from prevailing literature that the church in particular, has been singled out for taking the initiative to meet such needs. However, in the church's capacity as a registered NPO, that role has not been adequately investigated and reported on.

It is clearly evident that the church does play a significant role in administering the social needs of its membership and the community at large.

However, an analysis of empirical literature confirms that there is an inherent need to conduct further research for the purpose of investigating and reporting on the research objectives outlined in this study.

An insight into theoretical literature reveals there is a need for the state to take the initiative to develop an appropriate to facilitate collaborative empowerment between itself and NPOs.

It therefore becomes imperative for both the state and church-based NPOs to take appropriate steps to address deficiencies in the manner social services are being provided to those who are desperately in need of such services.

Hence the need for further studies to be undertaken in this regard but with specific reference as to how such role can be enhanced to ensure that current needs within communities can be adequately addressed.

CHAPTER FOUR

RESEARCH METHODOLOGY

4. Introduction

In accordance with national and international standards, a researcher is required to adhere to an acceptable research methodology to ensure that the results of the intended research are credible. Research methodology is defined by Rajasekas et- al-, (2013:5) as being a systematic way to solve a problem. It is considered as a means to determine how research is to be carried out. The methodology adhered to in this study is outlined in the paragraphs that follow.

4.1 Research Design

There are currently different methodologies that can be used in undertaking research e.g., the qualitative or quantitative approaches, action research and mixed methods. For the purpose of this study, the mixed methods approach, i.e., both qualitative and quantitative methods, was used by the researcher. Creswell (2003:20) defines the mixed methods approach as a process that involves the “gathering of both numeric information (e.g., on instruments) as well as text information (e.g. on interviews) so that the final database represents both quantitative and qualitative information.” The mixed method approach entailed undertaking a general survey within the targeted population and such method also entailed conducting discussions and interactions with a focus group consisting of randomly selected church leaders (pastors). Interviews were also conducted with two senior officials of the eThekweni Division of the Directorate of Non-Profit Organisation in the Department of Social Development in the Province of KwaZulu-Natal.

4.1.1 Quantitative research

Firestone (1987) defines quantitative research as a process “which seeks to explain the causes of changes in social facts, primarily through objective measurement and quantitative analysis”. The use of the quantitative methodology in this research study enabled the researcher to collect a large amount of data from a known population through the use of a questionnaire.

4.1.2 Qualitative research

Firestone (1987) defines qualitative research as a process that is “more concerned with understanding the social phenomenon from the actors' perspectives through participation in the life of those actors”.

According to Choy (2014), the qualitative method has the advantage of being administered and evaluated speedily and it can facilitate comparisons between organisations and groups. In the case of the qualitative method, Choy (2014) believes that it allows researchers to probe for underlying values, beliefs and assumptions from a diverse group of people. The advantage of also using the qualitative methodology in this research study was two-fold. Firstly, it afforded the researcher the opportunity of obtaining a more balanced view of the research objectives from people who have the necessary expertise in church leadership, namely the pastors, as well as officials who deal directly with non-profit organisations in the KZN Provincial Department of Social Development. Secondly, the qualitative approach assisted the researcher to validate data received from the survey.

In determining the research design approach for this study, the researcher also evaluated the applicability of research philosophies such as positivism, phenomenology and interpretivism. However, these philosophies were considered to be not relevant to this study.

4.2 Population

According to Sekaran and Bougie (2016:236), population in a research study may refer to people, events or things that a researcher wants to investigate. This study focussed on churches registered as NPOs in the eThekweni municipal area. According to information provided by the South African National Department of Social Development on 18 June 2021, 31 churches are listed as being registered as non-profit organisations in the eThekweni Municipality, which churches are classified to provide social development services. However, during fieldwork undertaken by the researcher, it was established that 2 organisations listed on the schedule of registered NPOs providing social development services are in fact **not** churches. One is a YMCA and the other a church concerned group.

The field work also revealed that the contact details of 12 supposedly registered churches on the schedule such as telephone and cell phone numbers are non-existent and email addresses provided

are no longer in use as mails sent by the researcher to such addresses were returned as address not known. Visits made to the street addresses of these organisations as provided on the schedule, also revealed that the addresses were incorrect or the buildings were not in use as a church. Two examples are mentioned in this regard. The address of one church is listed on the schedule as 29 Church Street, Bellair. Upon visiting that address, it was observed that the building is a conference centre and is not being used as a church. The address of another organisation is listed as 26 Pickering Street in Durban. A visit to that address revealed that there is no such church in existence. Hence the number of churches that are functional as NPOs providing social development services in the eThekweni area is actually 17.

In addition to obtaining gatekeeper's approval from the KZN Provincial Department of Social Development to undertake this study, the researcher also communicated with the leadership of the 17 churches mentioned above, to authorise their congregants to participate in the survey on a randomly selected basis (**Appendix 1**). However, 7 of the pastors approached for gatekeeper's approval declined the researcher's request to participate in the survey and the focus group discussions for various reasons.

The remaining number of church leaders i.e. 10 agreed to participate in the study. Hence, the term population refers to:

- Congregants attending the 10 participating churches;
- Church leaders (pastors) of the 10 participating churches; and
- Management staff attached to the NPO directorate of the Department of Social Development in KwaZulu-Natal.

It is rather unfortunate that the statistical data of the general membership of all churches registered as NPOs is not listed on the data base of the South African National Department of Social Development. It must be noted, however, that at the time when the fieldwork for this study commence, South Africa had also promulgated emergency regulations which prohibited large gatherings at all levels to curtail the spread of the Covid 19 virus. In the case of churches, attendance of congregants was restricted to 100 people depending on the size of the church building. Hence the population for undertaking the survey was based on the average attendance of congregants. According to the church leadership, the attendance of congregants at 5 of the larger churches ranged from between 100 to 120. Based on a maximum attendance of 120 at these

churches, the number of congregants was calculated at 600 (5x 120). In the case of the smaller churches, the attendance of the congregants ranged from 30 to 80. The number of congregants at the smaller churches was therefore calculated at 400 (5x80). Hence the sample population was calculated on a population size of 1000. During interaction with the church leadership concerning the attendance of congregants, they expressed concern that church attendance was erratic due to the impact of the covid pandemic and the subsequent lock down regulations imposed by government. One pastor pointed out that prior to the lock down, his church attendance was 250

4.3 Sample population

It stands to reason that undertaking research with the involvement of a large population is time-consuming, laborious and costly. Cognizance was also taken of the fact that most people who did not have internet facilities to complete the questionnaire online, were reluctant, during the lock down regulations and coupled by the possible threat of being exposed to the covid 19 virus, to participate in the survey in an open and physical environment where others are present. However, as the participation of such persons who are at grassroots level was essential and necessary, they could not be omitted from this study. With the assistance of the pastors of the participating churches, it was possible to obtain a significant number of congregants to complete the survey questionnaire. Sekaran and Bougie (2016) believe that a study of a sample population will enable the researcher “to draw conclusions that can be generalised to the population of interest.”

For this study, the sample population is reflected in Tables 4.1 and 4.2:

Table 4..1 Sample population: (for the completion of questionnaires)

CATEGORY OF POPULATION	TOTAL POPULATION	SAMPLE POPULATION	PARTICIPANTS
Congregants and others of the participating churches excluding persons who are younger than 20 years. (see note 1 below)	1000	186 (See note 2 below for calculations)	195 (See note 2 below)
TOTAL			195

Self-generated by researcher.

Note 1: *Only persons in the age group from 20 and above were included to participate in the survey. Persons younger than 20 years of age i.e. minors were excluded for the reason that obtaining parental consent would be a challenge. From the researcher's personal involvement within the church environment, church leaders are generally reluctant to allow minors to get involved in church politics.*

Note 2: *The sample population was calculated as follows:*

Population = 1000

Margin of error = .065

Alpha = .05

P = .5

The sample size of 186 is considered to be adequately representative of the population. However, the researcher handed out 250 questionnaires to those congregants who freely volunteered to participate in the survey. Notwithstanding, approximately 22% of the questionnaires were not returned and the number of participants is therefore reflected as 195 (i.e. 250 -55).

Table 4.2 Focus Groups and interviews (KwaZulu-Natal Department of Social Development.)

CATEGORY OF POPULATION	TOTAL NUMBER IN POPULATION	SAMPLE POPULATION	PARTICIPANTS
Church Leaders	10	6	6 (focus group discussions) See note below
Departmental Officials (Social Development)	3	3	3 (interviews)
Total			9

Self-generated by researcher.

Note: Due to personal circumstances, one church leader was unable to participate in the focus group discussions.

4.4 Sampling method

For this study, the probability sampling method, instead of the non-probability sampling method, was adhered to by using simple sampling for the questionnaires and focus group discussions. With regard to the interviews, gatekeeper's approval was obtained from the KZN Provincial Department of Social Development for its senior officials in the Non-Profit Directorate to be interviewed. (Refer to **Appendix 2**).

The non-probability sampling method was **not** chosen for the reason that Sekaran and Bougie (201-240) believe that the elements of that method “do not have a known or predetermined chance of being selected as subjects.” In the case of the probability method, the population is defined and allows for an equal chance of the selection of the participants. According to Sekaran and Bougie (2016:242), the simple random sampling method provides an opportunity for every element in the population of having a known and equal chance of being selected as a subject. The sample in respect of participants of the survey and focus group was selected by adhering to a process of drawing numbers from a list of adults who are bona fide members of the participating churches. Although Aldag and Stearns (1988:259) believe that sampling should be rigorous and representative of a well specified population, they do concede that the collection of data can be profoundly affected by accessibility, cost, time and interests of third parties in the outcomes.

Tables 4.1 and 4.2 above are reflective of the outcome of the sampling technique used in determining an appropriate sample.

4.5 Research instruments

Quantitative research entails the collection and analysis of numerical data. The instrument used for the collection of data from the sample population was in the format of a questionnaire consisting of 29 questions in respect of which responses were required. Each questionnaire was coded with a unique number for ease of reference and capturing and to protect the identity of the respondents. The Likert scale was used to identify the responses from participants as follows:

- A scale of 1 reflected strongly disagree;
- A scale of 2 reflected disagree;

- A scale of 3 reflected neutral;
- A scale of 4 reflected agree; and
- A scale of 5 reflected strongly agree.

Data from the questionnaires was captured on Microsoft Excel and then uploaded on the IBM SPSS statistics software to analyse the final results of the survey.

In the case of qualitative research, data collection entailed the electronic recording of discussions with the pastors who participated in the focus group discussions. A transcript of such recording was typed in Word format and the typed document was uploaded on the NVivo software to identify emergent themes. A similar process was adhered to in the case of data collected from the interviews with the official from the Department of Social Development

4.6 Research strategies

The measuring instrument used to undertake the survey was an appropriately worded questionnaire with a view to obtaining responses in the main, in respect of the research topic and the research questions raised. Copies of the questionnaire in English and IsiZulu are available for scrutiny in **Appendices 3 and 4**. In so far as the focus group discussions with the church leaders were concerned, these discussions afforded the researcher a platform for obtaining more dynamic responses from the focus group concerning certain aspects of the survey results for verification purposes, and in particular, what they perceived to be barriers in the legislative process, and whether compliance thereof, is considered to be a hindrance in forming a partnership with the state in assuming a much required role in society for the provision of social and development services.

According to Krueger and Casey (2002:4), the first few moments in focus group discussions are critical. Krueger and Casey (2002:4) believe that the facilitator is required to create a thoughtful and permissive atmosphere, set the tone for discussion and provide ground rules. The focus group discussions were recorded electronically and a transcript of the discussions was made for analysis and record purposes.

In the case of the interviews with the officials from the KwaZulu-Natal Department of Social Development, the process was undertaken on a structured basis. Sekaran and Bougie (2016:115) refer to structured interviews as a process when it is known at the outset what information is needed

so that the questions can be prepared in advance. Copies of the focus group and interview questions are available in **Appendices 5 and 6**.

4.7 Recruitment and data collection process:

When formal approval was received from the University's IREC to undertake the field work, the assistance of the church leadership was solicited to identify prospective congregants who would be willing to participate in the survey, by means of the random sampling method.

The information and consent letters, either in English or IsiZulu (see **Appendices 7, 8, 9 and 10**), were then distributed personally by the researcher, either electronically or by hand, to the selected participants with a request that they must sign the consent letter and have it returned to the researcher within a period of 3 days after receipt thereof, either electronically or by handing it to their church leader to be collected by the researcher.

This process was repeated until such time, the required number of participants for the survey and focus group discussions were obtained. The informed consent of all the participants was obtained before undertaking the survey and the focus group discussions.

In the case of the survey, the questionnaires were forwarded either electronically or by hand to such participants with a request that such document be completed by them independently. Those participants who requested to complete the questionnaire electronically were informed to return the completed questionnaire to the researcher within a period of 3 days after receipt and completion thereof. In the case of those participants who did not having access to the internet, the researcher arranged with the relevant church leaders to facilitate the collection of the questionnaire immediately after the worship service. In the case of the interviews with the senior officials of the KZN Provincial Department of Social Development, the interview questions were emailed to them for an electronic response.

To ensure robust participation of those participating in a focus group, the researcher preferred that such discussions to take place in a meeting environment where all 6 participants could be physically present, noting that body language and facial expressions are important in assessing the views that are expressed, subject however to the adherence of strict protocols. However, this was not possible as three of the church leaders opted to participate in the discussions online. The focus

group discussions took place on a date and time that were mutually acceptable to all participants. Participants were required to focus on the issues highlighted on **Appendix 5**.

The collection of the questionnaires and the facilitation of the focus group/interviews were undertaken personally by the researcher. The following were expected of participants:

4.8 Data analysis

As a first step, the raw data from the completed survey questionnaires was captured on Microsoft Excel and then uploaded on the IBM SPSS statistics software to analyse the final results of the survey. During the analysis process, simple descriptive statistics, such as frequencies, modes and medians were used to ensure that interpretation thereof is not complicated. Frequencies were represented in tables or graphs. In addition, the chi-square goodness-of-fit test was used on a categorical variable to test whether any of the response options are selected significantly more or less often than that of others. Under the null hypothesis, it is assumed that all the responses are equally selected. Where applicable, one sample t-tests were undertaken to test whether a mean score is significantly different from a scalar value.

In the case of discussions emanating from the focus group and the interviews, the NVIVO software was used to identify emergent themes.

4.9 Pilot Study/Pretesting:

Pretesting was a prerequisite prior to undertaking the actual fieldwork. Such action provided feedback whether the measuring instrument required modification and if the questions therein, needed to be rephrased to avoid ambiguity. Pretesting was also used to test for validity. For this purpose, a pilot test was undertaken using a small group (about 10 people) from the defined population, excluding those who officially participated in the survey.

4.10 Delimitation/ scope

According to Editage Insights (2019), delimitation is defined as the characteristics that limit the scope and describe the boundaries of the study. Delimitation allows the researcher to make his or her own choices and was deemed appropriate in this study. In the case of limitations, the researcher was influenced by external conditions and factors which can be restrictive in nature and considered a hindrance to the study.

Hence, the scope of the study was narrowed down to a sample population for the reason that it would be a mammoth task to undertake the survey amongst all the church congregants and the general inhabitants living in the Durban Metro. The geographical area was confined to the eThekweni municipal boundary for practical reasons, such as availability of funding and time constraints.

4.11 Validity/Reliability/trustworthiness in the qualitative approach

In assessing Golafshani's (2003:603) concept of validity, it can be stated that it is a means to validate the accuracy of data obtained through the research process. On the other hand, reliability is described by Golafshani (2003:603) as a process to ensure the quality of qualitative research.

Validity and reliability in the use of the qualitative approach, such as in the case of focus group discussions, are considered to be important to avoid bias. Roberts and Priest (2006:1) consider reliability and validity as "ways of demonstrating and communicating the rigour of research processes and the trustworthiness of research findings".

In order to test for validity and reliability, the researcher made use of triangulation. Triangulation is referred to by Jonsen and Jehn (2009:125) as the "combination of methodologies in the study of the same phenomenon". The use of such methodologies, i.e., mixed methods in this study, ensured that biases could be avoided and the findings could then be validated.

In the case of trustworthiness, the following strategies recommended by Noble and Smith (2015:2) were adhered to during the focus group discussions and interviews:

- Personal bias and influence were avoided;
- Proper recording keeping was maintained; and
- Pretesting was adhered to.

4.12 Anonymity and confidentiality

Wiles, et. al, (2008) define confidentiality as a means of not divulging information provided by an individual to others without that person's permission. Wiles, et. al (2008) define anonymity as a means of presenting findings in ways that will ensure that individuals cannot be identified. Confidentiality and anonymity are important to protect the participants from an ethical point of view. It also provides immunity to such participants from any legal action that may be

contemplated. To ensure anonymity, the study makes no reference to the names of participants and neither is any other personal information of such participant divulged. Confidentiality was also preserved through non-disclosure of information, except for the objective of the study.

This condition was stipulated in the letter of information. Data collected will be stored for a period of 5 years and thereafter destroyed. Such data will only be accessible to the researcher and his supervisor.

4.13 Ethical considerations:

To ensure compliance with the University's ethical requirements, the researcher bound himself to uphold such requirements by signing a declaration of intent in that regard. In addition, prior to the research being undertaken, expedited review from the University was required. It must, however, be noted that this study will not result in any risk to the participants or the organisations concerned. An ethical clearance letter was provided by the Institutional Research Ethics Committee as this study is categorised as level 2. (**Appendix 11**).

To ensure the safeguarding and confidentiality of data, such information will be retained by the researcher in a sealed box for a period of 5 years. Access to such data will only be made available upon request by the researcher's supervisor or by the Durban University of Technology or by a competent court of law. After the expiry of 5 years, the data will be disposed of by the researcher by deleting any electronic information or by shredding of the questionnaires completed by the participants. To ensure the elimination of bias in this study, the researcher adhered to a process of triangulation as mentioned in paragraph 5.11 above.

4.14 Summary

As alluded to in the introduction, the acceptability of any research is dependent on what approved methods and processes were adhered to by the researcher. This methodology must be clearly stated prior to undertaking the research and the researcher is then obliged to adhere to these methods and processes to ensure that his or her research findings are credible.

In the case of this study, the methodology as stipulated in this chapter and approved by the University's Faculty Research Committee and Institutional Research Ethics Committee under reference number IREC 116/21 was complied with.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION OF FINDINGS

5.0 Introduction

This chapter deals extensively with the presentation of data, the analysis and interpretation thereof and discussion of the researcher's findings.

5.1 Presentation of data

5.1.1 Outcome of survey amongst participating congregants of the selected churches

The survey was conducted amongst 195 congregants of 10 participating churches that are located in different areas within the eThekweni municipality. Copies of the English and IsiZulu versions of the survey questionnaires appear in Appendices 3 and 4. A total of 29 questions are listed in the measuring instrument, some of which, responses were not required in the event a question was not applicable. The location of the participating churches and the number of congregants surveyed in each church are reflected in the following table.

Table 5.3 Participating churches and number of congregants surveyed

Reference No.	Location of church	Number of congregants surveyed
1	Isipingo/Umlazi	40
2	Umbumbulu	31
3	Wentworth	14
4	Ntuzuma	11
5	Welbedacht	8
6	Rosburgh	31
7	Hillgrove	28
8	Bellair	7

9	Chatsworth	20
10	Phoenix	5
	Total	195

Self-generated by researcher

As mentioned in paragraph 5.6 of chapter 5 of this dissertation, congregants attending the participating churches ranged from 30 to 120 due to the impact of the covid pandemic. Those churches with a bigger membership had more respondents and the smaller churches fewer. The responses in respect of each section in the measuring instrument are summarized in the tables and graphs that follow.

Section A: Socio-demographics

For the first three questions, participants were required to respond in respect of:

- Question 1: Their gender;
- Question 2: Their family language; and
- Question 3: Their age.

The responses in respect of these questions are reflected in Figure 5.1.

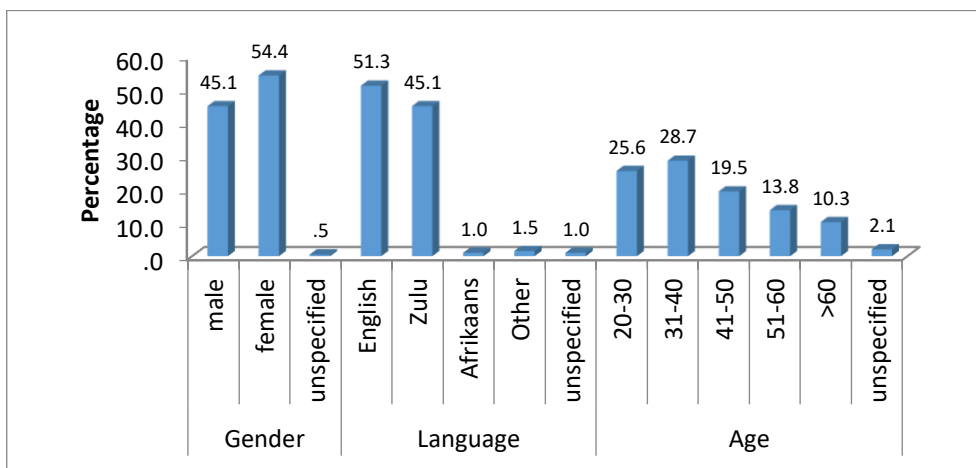


Figure 5.1 Responses in respect of gender, family language and age

Questions 4 and 5: Participants were required to indicate their employment status and highest education qualifications:

The responses in respect of these questions are reflected in figure 5.2:

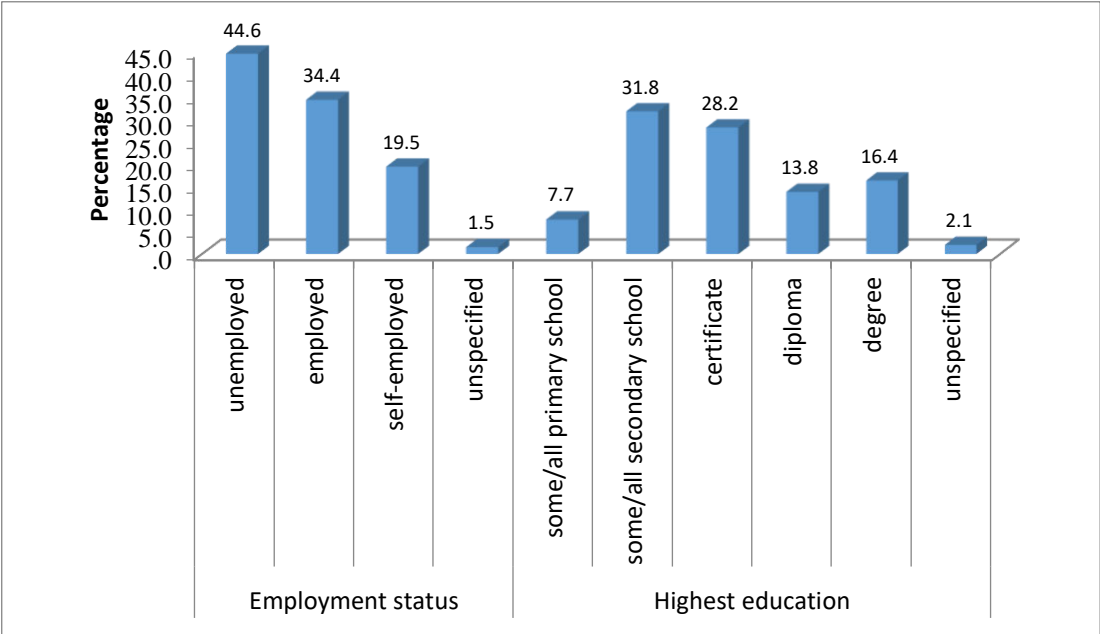


Figure 5.2 Responses in respect of employment status and highest education

Question 6: Participants were required to indicate for what period they have been attending their church. The response in respect of this question is reflected in figure 5.3.

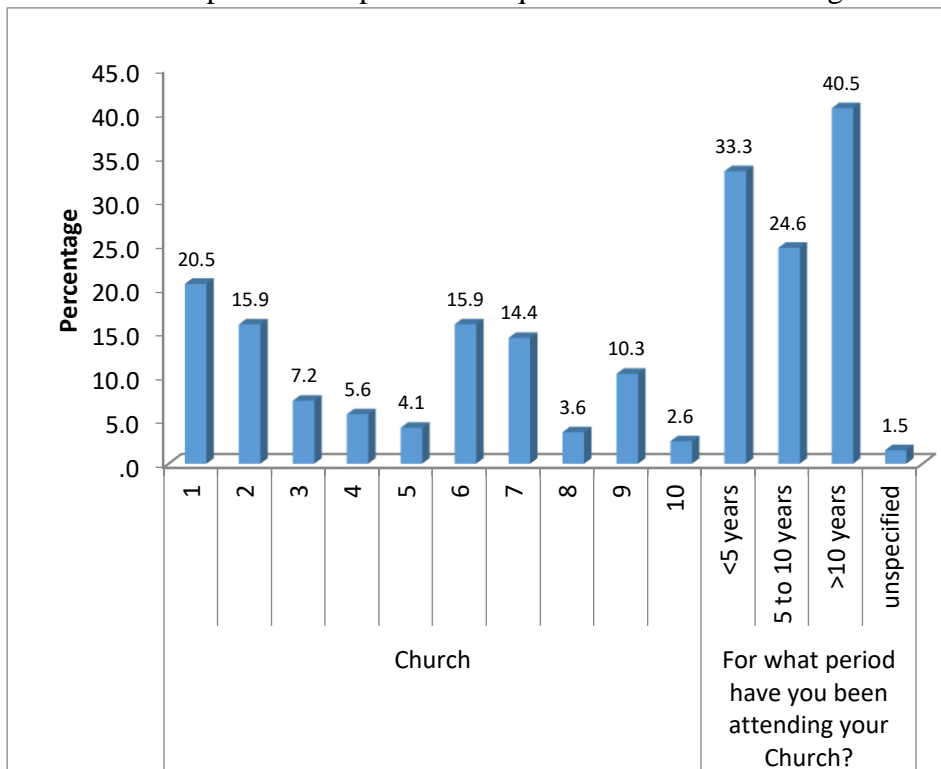


Figure 5.3 Responses in respect of the periods congregants have been attending their church
Section B: Church involvement

Question 7: Respondents were required to indicate which of the following positions they currently hold in their church. The responses to this question are reflected in figure 5.4.

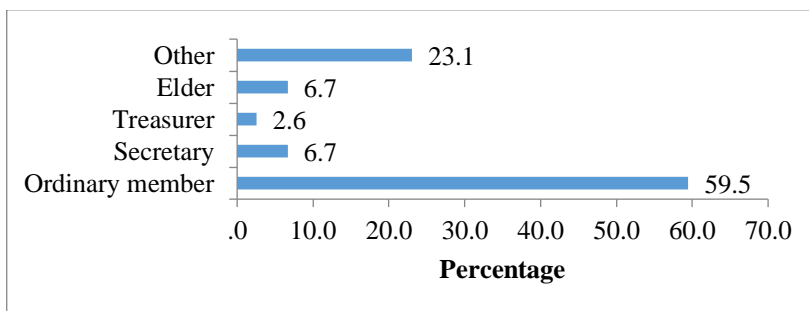


Figure 5.4 Responses in respect of what positions congregants hold in their church

Question 8: Respondents were required to indicate if they are consulted on the activities of their church. The responses received for this question are reflected in the following table:

Table 5.4 Responses in respect of whether the congregants are consulted on church activities

Question	Responses as Frequency (%)				Chi-Square	df	p-value
	Never	Sometimes	Always	Only when necessary			
Are you consulted on the activities of your church?	14 (7.2)	30 (15.4)	115 (59)	33 (17.2)	129.042	3	p<.001 *

Question 9: Respondents were required to indicate if their church has annual general meetings during which the financial statements and other reports are tabled for information. The responses in respect of this question are reflected in the following table:

Table 5.5 Responses as to whether the church has AGMs and tables financial statements and other reports

Q. 9. Does your church have annual general meetings during which the financial statements and other reports are tabled for information?					
Responses as Frequencies(%)			Chi-square	df	p-value
Never	Sometimes	Always			
13 (6.7)	56 (28.7)	115 (59)	85.511	2	p<.001*

Question 9.1: The respondents were required to indicate whether they participate in meetings if they responded yes to question 9. Taking consideration of fact that this question had to be completed only by those participants who responded yes to question 9 (i.e. 171 respondents), their responses are reflected in the following table:

Table 5.6 Results as to whether congregants participate in meetings.

Q.9.1. If you responded yes to question 9, do you participate in such meetings?					
Responses as Frequencies(%)			Chi-Square	df	p-value
Never	Sometimes	Always			
29 (14.9)	82 (42,1)	60 (30.8)	24.877	2	p<.001*

Section C: Compliance with the law

Questions 10: Participants were required to indicate whether their church is registered as a non-profit organisation with the KZN Department of Social Welfare in terms of the NPO Act; and Question 11; Whether their church submits annual returns of its financial and administrative activities to the KZN Department of Social Development as prescribed in the NPO Act?

Responses to these questions are summarised in the following table:

Table 5.7 Responses as to whether the church is registered in terms of the NPO and whether it submits its annual returns and financials in terms of the NPO Act.

	Responses as Frequency (%)			X ²	df	p-value
	Yes	No	Don't know			
Q10: Is your church registered as a NPO in terms of the NPO Act?	132 (67.7)	8 (4.1)	49 (25.1)	126.69 8	2	<.001 *
Q11: Does your church submit annual financial returns as prescribed in the NPO Act?	88 (45.1)	5 (2.6)	93 (47.7)	78.806	2	<.001 *

Question 12: In the event participants responded no to question 11, they were required to provide a brief reason for such non-compliance in the event such information is known to them.

A significant number of participants responded in the affirmative that their churches do provide assistance to the poor and needy in the community.

Section D: Social Development

Question 13: Respondents were required to indicate if their church assist the poor and needy in the community?

Table 5.8 : Responses as to whether the church assists the poor and needy

Q.13. Does your church assist the poor and needy in the community?					
Responses as Frequencies(%)			Chi-Square	df	p-value
Yes	No	Don't know			
185 (94.9)	3 (1.5)	4 (2.1)	343.156	2	p<.001 *

Question 14: In the event participants responded yes to question 13, they were required to indicate what type of assistance is provided by the church.

The following table provides details of the type of assistance that is provided by the participating churches to needy communities as indicated by the participants who responded **yes** to question 13.

Table 5.9 Type of assistance provided by the church

Feeding Schemes, soup kitchens, distribution of food parcels, business start-up, provision of school uniforms, gardening lessons, provision of clothing and shelter counselling, hospital visits and sewing lessons.
--

*Question 15: In the event participants responded **no** to question 13, they were required to indicate why they think their church will be prepared to play a meaningful role in the upliftment of community needs in partnership with the State?*

The 3 participants who responded **no** to question 13, agreed that the church can play a meaningful role in the upliftment of community needs.

*Question 16: In the event participants responded **no** to question 13, they were required to indicate what role their church should play as a NPO in providing social assistance to disadvantaged communities on a sustainable basis.*

The following table outlines their responses to this question.

Table 5.10 The type of roles that the church can play as a NPO

Support training, soup kitchens, youth activities, skills development, provision of meals, workshops to educate people, good leadership, distribution of clothing and food, medical assistance, job creation, upliftment programmes, rehabilitation of the youth and setting up old ages homes and clinics.

Question 17: Participants were required to indicate whether they believe that their church has adequate funds to support community development programmes such as drug and alcohol awareness?

The responses to this question are reflected in the following table:

Table 5.11 Responses as to whether the church has adequate funds to support community development

Question	Responses as			Chi-Square	df	p-value
	Frequencies(%)					
Q. 17. Do you believe that your church has adequate funds to support community development programmes such as drug and alcohol awareness	Yes	No	Not sure			
	24 (12.3)	73 (37.4)	91 (46.7)	38.372	2	p<.001*

Questions 18: Participants were required to indicate their agreement that the Church should partner with the Government to provide social services to the community; and

Question 20: Participants were required to indicate their agreement that in terms of biblical principles, whether the Church is obliged to assist the poor and needy in the community.

As the responses to questions 18 and 20 can be combined, the outcomes are reflected in the following table:

Table 5.12 Responses as to whether congregants agree that the church should partner with government and whether in terms of biblical principles the church is obliged to assist poor and needy communities:

	Q. 18. Indicate your agreement that the church should partner with the Government to provide social services to the community.									
	Q. 20. Indicate your agreement that in terms of biblical principles, the church is obliged to assist the poor and needy communities.									
	Responses as Frequency (%)					n	Mean (SD)	t	df	p-value
Strongly disagree	Disagree	Neutral	Agree	Strongly agree						
Q.18	19 (9.7)	7 (3.)	49 (25.)	44 (22.6)	66 (33.8)	185	3.71 (1.27)	7.565	184	<.001*
Q.20	7 (3.6)	1 (.5)	15 (7.7)	58 (29.7)	97 (49.7)	178	4.33 (.949)	18.71 6	177	<.001*

- indicates significance at the 95% level.

Question 19: In the event participants agreed or disagreed in respect of question 18, they were required to provide a brief reason for such response.

The following tables provide summarised responses as to why some participants **disagreed** that their church should partner with government and why other participants **agreed** that the church should partner with government.

Table 5.13 Reasons for disagreement

a.	The church is already assisting the community.
b.	Church and government don't think the same.
c.	Church and government should not be partners.
d.	Don't want government to dictate.
e.	Government should sort out their things and not the church.
f.	It can compromise the preaching of the gospel.
g.	Not sure whether a partnership will be successful.
h.	Seems as if government wants control.
i.	Some of government's policies are contrary to the Word.
j.	The church should function independently.
k.	The government will not understand ethics.

Table 5.14 Reasons for agreement

i.	To address alcohol and drug abuse.
ii.	To address unemployment.
iii.	To address prostitution.
iv.	The church cannot do everything.
v.	The State has more resources.
vi.	To ensure caring, empower the church and address social ills.
vii.	The church does not have money.
viii.	So that the church can become more responsible and trustworthy.
ix.	To assist in educating the youth not to do crime.
x.	To assist in empowering the youth.
xi.	To provide financial assistance to the church

- xii. To assist the church to help the people.
- xiii. Government has a responsibility to assist.
- xiv. To provide jobs and skills.
- xv. To provide grant-in-aid support.

Question 21: Participants were required to indicate that as members of the church, whether they were actively involved in providing any assistance to poor and needy communities?

The outcomes to this question are reflected in the following table:

Table 5.15 Responses as to whether respondents are involved in providing assistance to poor and needy communities

Q. 21. As a member of the church, have you been actively involved in providing any assistance to poor and needy communities?					
Responses as Frequencies(%)			Chi-square	df	p-value
No, never	Yes, sometimes	Yes, often			
19 (9.7)	89 (45.6)	74 (37.9)	44.780	2	p<.001*

Question 22: In the event participants responded yes (often or sometimes) to question 21, they were required to indicate what type of assistance was provided. The types of assistance provided are summarized in the following table:

Table 5.16 Type of assistance that is provided by respondents

Distribution of food parcels and clothes, the provision of social skills for children, social development services, sewing classes, teaching people gardening skills, cleaning of streets and buildings, aids awareness programmes, motivational talks, monitoring what assistance is provided to the poor, assisting learners with their homework, providing financial assistance and assistance with groceries, providing health care services,

home visits to needy people, assist in sporting activities, Assist to look for job opportunities, providing emotional support, assist in the soup kitchen, visits to old age homes, assist to prepare meals, provide donations and assist in drug and alcohol rehabilitation

Section E: Church leadership:

Question 23: Participants were required to indicate whether their church building is in the ownership their Pastor; and

Question 25: Participants were requested to indicate whether their church leadership takes any initiatives to create awareness of the plight of the poor, destitute and marginalised communities in the area in which the church is located.

The outcomes in respect of these questions are indicated in the following table:

Table 5.17 Responses as to whether the church building is in the ownership of the pastor and whether the church leadership takes any initiative to create awareness of poor, destitute and marginalised communities

	Q. 23. Is your church building in the ownership of your Pastor? and Q. 25. Does your church leadership take any initiative to create awareness of the plight of the poor, destitute and marginalised communities?					
	Responses as Frequencies(%)			Chi-square	df	p-value
	Yes	No	Don't know			
Q23	25 (12.8)	99 (50.8)	51 (26.2)	48.320	2	p<.001*
Q25	162 (83.1)	2 (1.0)	17 (8,7)	258.840	2	p<.001*

Question 24: Participants were required to indicate their agreement that their church subscribes to the principles of trust, respect, communication, openness, transparency, courtesy, and helpfulness. The responses to this question are reflected in the following table

Table 5.18 Responses in respect of good governance by the church

	Responses as Frequency (%)					n	Mean (SD)	t	df	p-value
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree					
Trust	4 (2.1)	1 (0.5)	1 (0.5)	42 (21.5)	133 (68.2)	181	4.65 (0.7)	30.26 4	18 0	<.0 01*
Respect	3 (1.5)	1 (0.5)	1 (0.5)	34 (17.4)	142 (72.8)	181	4.72 (0.7)	34.53 9	18 0	<.0 01*
Communication	3 (1.5)	1 (0.5)	1 (0.5)	38 (19.5)	138 (70.8)	181	4.7 (0.7)	33.75 0	18 0	<.0 01*
Openness	3 (1.5)	1 (0.5)	6 (3.1)	44 (22.6)	127 (65.1)	181	4.61 (0.7)	29.44 2	18 0	<.0 01*
Transparency	3 (1.5)	1 (0.5)	9 (4.6)	43 (22.1)	125 (64.1)	181	4.58 (0.8)	27.95 5	18 0	<.0 01*
Courtesy	3 (1.5)	1 (0.5)	7 (3.6)	47 (24.1)	121 (62.1)	181	4.58 (0.7)	28.15 9	18 0	<.0 01*
Helpfulness	3 (1.5)	1 (0.5)	1 (0.5)	38 (19.5)	138 (70.8)	181	4.7 (0.7)	33.75 0	18 0	<.0 01*

Section F: Understanding the legal requirements:

Question 26: The participants were required to indicate how they would describe their understanding of the NPO Act?

The following table provides the outcome of the response to this question.

Table 5.19 Responses as to whether participants have an understanding of the NPO Act

Q. 26. How would you describe your understanding of the NPO Act?					Chi-Square	df	p-value
Frequencies (%)							
Poor	Fair	Good	Very Good	Excellent	45.090	4	p<.001*
17 (8.7)	62 (31.8)	52 (26.7)	23 (11.8)	24 (12.3)			

Question 27: The participants were informed that in terms of the NPO Act, their Church is required to have a Constitution that clearly sets out the duties, powers and functions of the Church. They were required to indicate whether they are aware of or have you been provided with a copy of such Constitution

. Figure 5.5 illustrates their responses to this question:

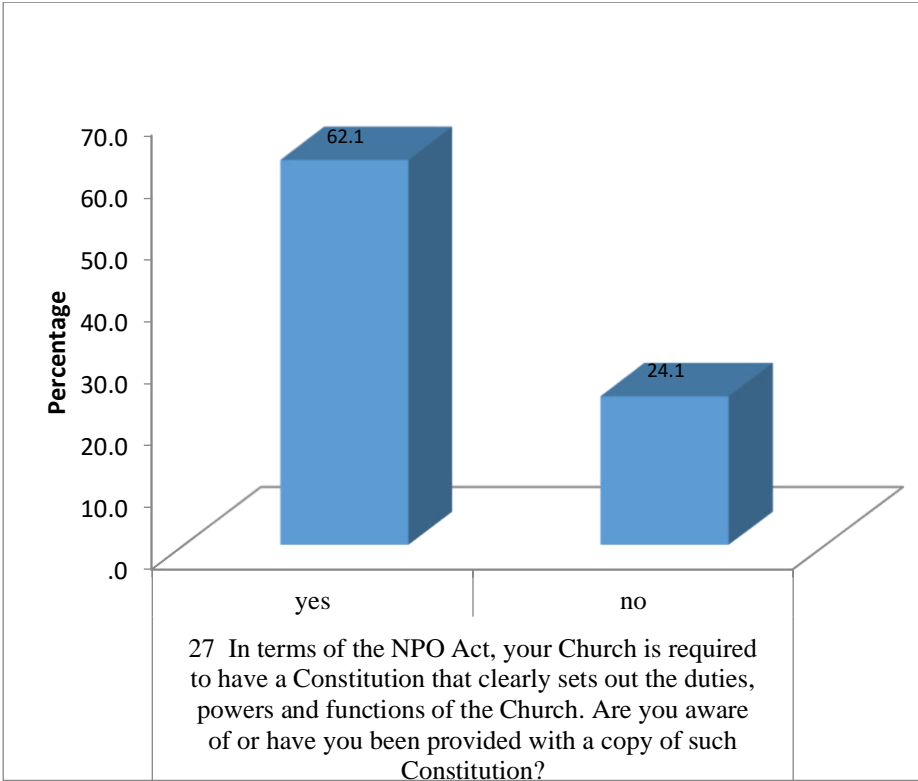


Figure 5.5 Responses in respect of the awareness of participants that the church is required to have a constitution in terms of the NPO Act

Question 28: Participants were required to indicate their agreement that the activities of the church should be regulated by the Government in terms of the NPO Act. The responses to this question are reflected in the following table:

Table 5.20 Responses from participants whether they agree whether the activities of the church should be regulated by government

Q.28. Indicate your agreement that the activities of the church should be regulated by the Government in terms of the NPO Act.					Mean (SD)	t	df	Sig.(2-tailed)
Frequencies (%)								
Strongly disagree	Disagree	Neutral	Agree	Strongly agree				
31 (15.9)	25 (12.8)	69 (35.4)	26 (13.3)	20 (10.3)	2.88 (1.219)	- 1.318	170	.189

Question 29: Participants were required to indicate what their reasons were for responding as they did in question 28.

No responses were received from those participants who were neutral (35.4%). A total of 12.3% of respondents also exercised their right not to respond. The opinions of the participants who agreed or disagreed (strongly or otherwise) to question 28 are tabulated separately in the table below.

In the case where participants who had expressed similar opinions, these were consolidated as a single opinion to avoid duplication.

Table 5.21 Reasons advanced by participants why they either disagreed or agreed that the church should be regulated by government

Reasons advanced by the proponents of anti-regulation by government	Reasons advanced by the proponents of government regulation
i. Government only wants to use the Church when they want votes.	a. Government must use the church to unite and empower people.

<ul style="list-style-type: none"> ii. Politics and religion won't work. iii. Religion has nothing to do with politics. iv. Government officials may take control and corrupt the Church. v. The Church is independent and government must not rule the Church. vi. The government should not interfere in Church management. vii. Government is against the Lord. viii. Government must play no part in Church affairs. ix. The Church is Bible-based. 	<ul style="list-style-type: none"> b. The government and Church can help each other. c. Government can assist the Church financially. d. To ensure that NPOs get sponsorships. e. The Church must maintain autonomy by complying with the NPO Act. f. Government should control abuse of Church funds. g. Regulation is necessary to avoid exploitation of the community by the Church. h. Government should control the activities of the Church. i. To ensure good governance. j. For transparency of NPO activities. k. A neutral relationship is suggested. l. The Church must function within the law. m. Government can help build the Church.
---	--

5.1.2 Outcome of focus group discussions with the pastors

An invitation was extended to the pastors of the 10 selected churches to participate in the focus group discussions. However, only 6 pastors responded that they would be in attendance. On the date agreed for the discussions, one pastor submitted an apology due to an unexpected emergency. The discussions proceeded without him. Those who participated, were 2 African male pastors, 1 Indian female pastor and 2 Indian male pastors. The discussions were facilitated personally by the researcher who was also responsible for the electronic and written recordings thereof. A brief overview of the study was provided to the participants by the facilitator who also explained what the discussions would entail. To ensure confidentiality and anonymity of the participants, the facilitator also advised them that they will not be referred to by their names but each participant will be referred to by an alphabet from A to E for the duration of the discussions and for the purpose of the recording thereof.

The discussions centered around four main themes that are relevant to the study i.e. legal compliance, social development, leadership and relevant survey outcomes. Questions were asked in respect of each of these themes for responses by the participants. The questions are also listed in **Appendix 5**.

Section A. Legal compliance

Question 1: The participants were required to provide their views on what the role of the church should be in terms of the NPO Act.

It was clearly evident that the participants were unable to clarify what this role should be. All of the participants felt that the NPO Act did not cater for the church specifically and in view thereof, they were of the view that the Act should be amended to clearly stipulate what role the church should play in the rendition of social development services. One participant responded to the effect that most pastors are unaware of the details of the Act and that government should therefore empower the church leadership in terms of knowing the contents of the Act. It was also observed that some of the participants were unable to differentiate between the spiritual role of the church and the social activities it was providing as an organisation registered in terms of the NPO Act. This view can be evidenced from the following comments made by the participants indicate

Participant C: “It is good to be registered with the Department of Social Development as many of the people out there are behind a desk and have no idea what goes on the ground. The church is a go to person for the community.”

Participant D: The role of the church in terms of the NPO Act should be “To teach people the message of love, forgiveness and tolerance and hope to eternal life and to uplift the distressed, care for the oppressed and to feed the hungry.”

Participant E: “The church should definitely play a major role when it comes to the NPO Act. It should be adhered to as a tool to enhance the efficiency of the church.”

Participants were reminded by the facilitator that the NPO Act caters for the registration of all faith-based organisations as well as CBOs that provide social development services. The facilitator indicated that in such circumstances, it will be problematic to make the Act only applicable to churches or religious organisations. Participant B responded to the effect that before the NPO Act was promulgated, government did cater for religious organisations to be registered separately as fund-raising organisations, but that legislation was subsequently repealed and resulting therefrom, the impression has been created that government does not recognize religious organisations anymore.

Participant A also subscribed to the view that government does not recognize the churches currently, and in support of such argument, he pointed out that during levels 1, 2 and 3 of the covid lockdown regulations, the government did not recognize pastors as emergency workers or as significant stakeholders, and the church was therefore unable to minister to the many people who were in need during that period. Hence, he felt that the role function of the church was seriously hampered. In this regard, he pointed out that the church ministers to people who are on drugs and substance abuse, people who are rapists and people who do not take responsibility of their families. He pointed out that the NPO Act does not stipulate such roles or activities undertaken by the church. This subject was concluded on the basis that the church does play a very important role in providing social services to the community and that government does not unfortunately recognize that role to assist the church and the many demands it is faced with. It was therefore felt that the NPO Act should clearly define the role functions of religious organisations in providing social services to the community.

Question 2: Participants were required to indicate whether the NPO Act is too restrictive and whether it hinders the social development activities of the church.

Diverse views were expressed in respect of this question as can be evidenced from the following:

Participant A believed that a number of people, especially the clergy, did not know the contents of the Act and this could be one of the reasons why government was unable to ensure 100% compliance. He also felt that the reporting process to obtain funding from government was too restrictive.

Participant B pointed out that from his experience, the NPO Act is too restrictive and does not cater for small churches which lack experienced and adequate staff to comply with the stringent reporting process in respect of financials and other activities. He indicated that the bigger churches had adequate personnel to undertake this added responsibility.

Participant C believed that the government should be aware of the activities of the church and in this regard, should be transparent.

Participant D was of the view that the NPO Act is not restrictive at all. Participant E felt that the NPO Act is restrictive to a certain extent and that as church leaders, they will have to follow their conviction to move in a certain direction to avoid the spiritual from being restricted by the natural.

Based on the majority view that the NPO Act is restrictive, it was agreed that there is a need for government to revisit the Act for the purpose of empowering the church, ensuring compliance and providing relevant government officials with appropriate guidelines for monitoring and evaluation.

Question 3: Participants were required to provide suggestions as to what should be done by government to bring about improvements to the NPO Act. The following comments were made:

- There needs to be visibility and all stakeholders should play their role in this regard.
- The church needs to be institutionalised to ensure visibility is made easier and then, people will know exactly where to go to for help.
- There must be proper consultation between the government and the church.
- The church should be required to report annually on its activities.

- Officials should be educated on how church “business” operates and this will result in transparency and openness between the church and government.

Question 4: Participants were required to indicate how churches which are not registered in terms of the NPO Act do not taint the reputation of churches that are registered.

This question elicited diverse responses from the participants.

One participant felt that an unregistered church should answer to the authorities why it was not registered. Another participant felt strongly that unregistered churches should be charged and closed down for tainting the credibility of reputable churches. Participant E expressed the view that the church leadership/pastors need to be educated as to what the NPO Act is all about. This participant believes that the NPO Act should serve the church and not the other way around.

Participants A and B expressed the view that this question is very contentious, noting that many traditional churches are not registered, but continue to observe cultural practices which may not be acceptable to modern day churches. One of the examples quoted in this regard, was the issue of baptism. In the case of the traditional churches, it is the practice to baptize naked men and women in the rivers or in the ocean. Whilst this practice may be demeaning in the eyes of the public, it was considered acceptable in terms of cultural values. Participants A and B therefore felt that it will be extremely difficult to regulate traditional practices nor will it be appropriate to restrict the performance of a church leader in his or her spiritual duties.

Question 5: Participants were required to indicate whether it is necessary for the church to report on its activities periodically to the Department of Social Development and if not, why?

All of the participants were in agreement that it is necessary for the church to report on its activities for compliance purposes in terms of the NPO Act. However, the agreement by participant A was conditional as he felt strongly that if a NPO was not funded by government, or if government was not an investor in respect of a project it had approved, then in his opinion, it is not necessary for a church to submit a report in respect of its activities. Participant E also felt that if a church reports periodically to government, the church should not be held to ransom by government as every church is managed on its own merits and in accordance with biblical principles.

Section B: Social Development

Question 1: Based on the survey undertaken by the congregants, it was established that the rendition of social activities undertaken by the church are at times unsustainable due to financial constraints. The participants were therefore required to comment on how such challenge can be overcome.

All the participants concurred with the views of the congregants that funding is a major problem to maintain the provision of sustainable services.

The participants drew attention to the fact that none of their churches is funded by government, notwithstanding the fact that in certain instances, the rendition of social services such as skills development training, are government mandates. The view was expressed that government should provide financial support to those churches which provide evidence of community development and help. Such assistance will also strengthen the humanitarian efforts of the church in times of a crisis in the community. The churches are currently funded in-house by their congregants by means of tithes and offerings.

Question 2: Participants were required to comment on whether it is a good idea or not, for the church to be appointed by government to take on the role function of the school feeding scheme for underprivileged children and if so, whether the church is adequately equipped to take on such function.

In response, one participant exercised the right not to comment, and two others felt it was a good idea, based on the fact that the church is currently involved in feeding schemes for destitute families, and that such a programme, is a part of the church structure. However, participants A and B expressed serious reservations in agreeing to such role function as it would have the potential of polarising the church and organisations that were currently authorised by government to provide such services. Participant A expressed the view that in such event, there will be a declaration of war with the church. Participant B also felt that once people became aware that money ear-marked for the school feeding scheme has been diverted to the church, many unscrupulous individuals will start to open churches just to get their hands on funds ear-marked for that purpose.

Question 3: Participants were required to comment on whether the school feeding scheme, if administered by the church, will be of benefit to the state and the community.

In view of their responses to the previous question concerning the school feeding scheme, participants A and B reserved their right not to comment. In the case of the other participants, they felt that the community will benefit in the event the church is given the responsibility of administering the school feeding scheme. Participant E also felt that such a role will bring about cohesion between the community and religious organisations.

Question 4: Participants were required to comment on how the social development role can be enhanced by the church in partnership with government to improve the quality of lives of the poor and marginalised. They were asked to provide some examples in this regard.

Participant C felt that her church does not have adequate funding to implement its programmes and government should assist the church financially, so as to ensure that all communities benefit from the such programmes, without bias and with no political interference. Participant D felt that if government engages the church in its social responsibilities, then there should be no interference from government on how the church executes its functions. Participant E also agreed that the social activities of the church are being hampered due to the lack of finances. He pointed out that in his congregation, he has qualified health workers, engineers, electricians, welders, bakers and cooks etc., who are willing to assist marginalised communities, but they require finances to use their skills for the benefit of such communities. Participant B felt that government should first visit churches and establish for themselves what is being done on the ground to enable government to establish what type of assistance can be provided to enhance the social developmental role of the church. He expressed the view that government is currently not prepared to do so, thereby creating the perception that they are not wanting to assist.

Question 5: Participants were required to indicate what role their church played during the recent outbreak of covid in the community.

It was apparent from the responses provided, that that the churches were not directly involved in providing any tangible assistance to their congregants or to the community at large, due to the stringent lockdown regulations that were in place at that time. One of the participants indicated that his congregants were spiritually empowered by means of using the social platforms whilst another advised that the local CPF was used as a conduit to distribute food parcels. Participant A expressed the view that resulting from the government's stance not to recognize religious leaders as essential workers, the church was unable to cater for its congregants or the communities at large. He believed that government ignored the role that the church could play during this period.

Question 6: Participants were required to indicate whether their churches had adequate resources to provide assistance to poor and marginalised communities and if not, whether they will require funding from the state to ensure that the services provided are sustainable.

The responses from all the participants were consistent, in that their churches did not have adequate funds to ensure the sustainability of the services they provide to the communities. They agreed that government funding will be a major boost to enhance their efforts in providing assistance to the poor and marginalised in the community. Participants A and B, however, alluded to their previous responses on the question of a possible partnership between government and the church. They felt that government funding should be in terms of an acceptable partnership between itself and the church.

Question 7: Participants were required to indicate whether their churches receive donor funding specifically for community development.

All the participants responded to the effect that their churches do not receive any donor funding and are supported by their congregants in the form of tithes and offerings. Services that they provide are free of charge.

Section C: Leadership

Question 1: The participants were required to indicate whether they were aware of the findings of the CRL Rights Commission concerning the activities of religious organisations, including the churches, in South Africa.

All the participants responded to the effect that they had not.

Question 2: The participants were required to indicate whether they agreed with the generalised statement made by the CRL Rights Commission to the effect that the churches are not complying with the NPO Act and other legislative requirements.

Except for participant E, who had no comment to offer, the rest of the participants disagreed with such statement based on the fact that their churches do comply.

Question 3: The participants were informed that the CRL Rights Commission had made a finding that a number of church buildings are registered in the name of the church leadership. The participants were required to indicate whether such practice was unethical.

Participants C, D and E were of the view that such practice was indeed unethical as they believed that the church buildings should be registered in the name of the church or alternatively, in the name of a trust so as to ensure accountability and transparency. However, participants A and B felt that it was not unethical for a church building to be registered in the name of the church leadership if the background and reasoning for such registration, was taken into consideration. In this regard, it was pointed out that many churches were founded by individuals who used their own funds to purchase properties in their names to provide worship facilities for their congregants.

Question 4: The participants were required to indicate that as a leader, what initiatives they take to support poor and marginalised communities in the areas serviced by their churches.

Participants pointed out that in terms of the biblical scriptures, it is the responsibility of the church to take care of people or congregants who are struggling to make ends meet. Reference was made to Jesus Christ feeding the hungry before He ministered to the multitude. All the participants felt that it was their responsibility to lead by example. Hence, they felt that it was not uncommon for them as leaders to minister to people in respect of their spiritual and physical needs.

Question 5: The participants were required to indicate whether they enjoy a good relationship with the officials of the Department of Social Development in exercising their functions as a NPO and if not, how such relationship can be improved.

Except for participant C who indicated that her church has a good relationship with the officials of the Department of Social Development, the other participants indicated that they did not have any contact with such officials and neither did the Department of Social Development assist or communicate with their churches as NPOs. Participant A felt strongly that the officials from the Department should “hit the ground” to build on relationships.

Section D: Survey outcomes

Question 1: Participants were informed that according to the survey conducted amongst the congregants, at least 56% believe that the church should partner with government to provide social development services. The participants were required to provide their views in this regard.

Participant A responded to the effect that in his opinion, people have been made to become too dependent. He indicated that if the people believed that government should play a role, it is because

of the dependency syndrome that has been created when people are given hand-outs by government, without them creating their own means of sustainable income.

Participant B felt that as a leader, he had tried to create such a partnership, but it was frustrating when officials do not see the broader picture that the assistance required is not specifically for the church, but for the benefit of the poor and needy.

Participant C did not provide a response.

Participant D agreed with the views of the congregants but he pointed out that in such partnership, government should not infringe on the spiritual obligations of the church.

Participant E felt that an envisaged partnership should not be used as a control mechanism by government. He believed that there should be a level of freedom given to the church to do what is required with any assistance that is provided by government.

Question 2: The participants were informed that according to the survey conducted amongst the congregants, at least 83% indicated that they were actively involved in assisting the poor and needy. The participants were therefore required to indicate how these manpower resources can be used effectively to enhance a possible partnership with government to ensure a sustainable delivery of social services.

Only participant's D and E responded to this question. Participant D felt that government should recognize the labour of the church and develop a Samaritan programme for inclusive partnership. Participant E felt that to attain sustainable delivery of social services, the church leadership and government should be motivated to empower people to touch the lives of others.

Question 3: The participants were informed that according to the survey conducted amongst congregants, the majority agreed that the church subscribes to good governance relating to trust, respect, communication, openness, transparency, courtesy and helpfulness. The participants were required to indicate how such attributes can be used to obtain funding from local, national and international donors, including the state, to fund necessary and essential services that are lacking in the community and if not, why.

Participant C commented that many donors do not fund religious organisations. Participant E also agreed that many doors of government seem to be closed to the idea of funding the church for the

provision of essential social services. In his opinion, “transparency, openness, courtesy and help should come from the side of the government” to enable the church to have confidence in them. Participants A and B agreed that investment from donors will be possible if such donors are made aware that the church subscribes to good governance.

5.1.3 Outcome of interviews with senior officials of the KZN Department of Social Development

To facilitate the registration of NPOs and the monitoring and control of such organisations, the KZN Department of Social Development established district offices in the eThekweni Municipality. Each district office is headed by a senior official in the rank of Assistant Director.

It was therefore deemed necessary for the purpose of this study to interview some of these senior officials to obtain responses to specific questions that are deemed relevant in their dealings with NPOs in their districts. The interviews were undertaken in the format of online questions which were responded to by the officials in an electronic format. The questions are also referred to in **Appendix 6**. The responses, as indicated hereunder, were received in respect of these questions.

Section A: Compliance with legislative requirements

Question 1: The officials were required to indicate to what extent, churches registered as NPOs, are non-compliant with the reporting provisions of the NPO Act in their Districts?

In response, the official of District 1 indicated that churches have several options to ensure that compliance is met. These options include posting of annual submissions, handing over of submissions directly to the Provincial Office or seeking help from the District to ensure compliance. In view of these options, it is not possible for the District to respond with accuracy, the extent of compliance. The official also pointed out that whilst there is an electronic system in place to assess whether there are outstanding submissions to the NPO Directorate, this is not always updated to provide a true reflection. The official also believes that some leaders of faith based organisations feel that compliance with NPO requirements are unnecessary as they perceive themselves to be serving “God.”

The official of District 2 responded to the effect that she a district coordinator for crime prevention and support. The NPOs that provide these services, are not church-based.

Question 2: The officials were required to indicate what steps are taken by their Districts to ensure compliance with the NPO Act?

In response, the official of District 1 advised that all NPOs are treated the same, irrespective of whether or not such organisations are faith-based. The official pointed out that the Department of Social Development maintains a developmental approach and provides NPOs with opportunities, encouragement and support to comply. Each district dedicates time to allow NPOs to understand the need for compliance and are guided through the process of registration. Districts also have dedicated staff members who are committed to rendering support and in monitoring NPO compliance. Such staff is accountable to a manager, whose key results/deliverables are to ensure compliance and capacity building of NPOs. The NPOs can request an appointment and are provided with individual support and guidance.

Monitoring visits are conducted to funded NPOs, including those which are church-based, to ensure compliance with the funded deliverables, norms and standards of the specialised areas of services and as a NPO. The monitoring takes the shape of scheduled and unscheduled visits.

The District conducts visits to organizations which do not comply with the legislative requirements and when such organisations fail to register to provide a specific service. The official indicated that faith-based organisation often open old age homes, child and youth care facilities and treatment facilities for people with substance use disorders, without registering with the Department of Social Development to provide such services. The official believes that such action can be attributed to ignorance or misunderstanding. Many such organisations believe that if they are registered as NPOs, they are entitled to render any service that is stipulated in their constitutions, whilst other organisations simply do not see the need to comply. When such situations become known, the District intervenes to ensure compliance.

At times, it becomes necessary for the Department of Social Development to close down or phase out services rendered at a NPO (registered or unregistered) when the rights of people have been severely violated. These organisations are then given the opportunity to comply with the requirements of the NPO Act and related legislation, including complying with the minimum norms and standards.

The official also advised that the District holds regular capacity building sessions with targeted NPOs. These interventions include training on the roles and responsibilities of the Board of

Management, financial management, holding of meetings, writing of minutes, the submission of reports and compliance with the NPO Act. The District participates in road shows with the National NPO Directorate which also encourages compliance with the NPO Act. All NPOs, including those that are church-based, are invited to check their registration status and receive support to ensure compliance.

In the case of NPOs that are registered to provide crime prevention and support, the official for District 2 responded to this question as follows:

- Monitoring and evaluation visits are conducted to funded NPOs with the aim of ensuring compliance with Service Level Agreement deliverables and compliance with the provisions of the NPO Act.
- Training on financial management, bookkeeping, roles and responsibilities of board members are provided.
- A database of all funded NPOs is kept at a district level and the compliance status of each NPO is monitored.

Question 3: The officials were required to indicate what remedial measures are taken to ensure compliance, and whether these measures have the desired effect and if not, what further action is taken by their District?

The official of District 1 responded to the effect that the Division's approach is to treat people and organisations with humility and to work with them to resolve issues of non-compliance. Legal action is taken only on rare occasions, as the intent is to resolve any non-compliance and help organisations to develop and grow.

The District attempts to ensure awareness and prevention as a means of remedial action. The District uses the media and virtual spaces and forums in the community as platforms to promote NPO compliance and to create awareness. When a NPO has been made aware of the non-compliance but still does not comply, such an organisation can be fined. The official of District 2 responded to the effect that remedial measures taken are effective, as non-compliant NPOs are not funded.

Question 4: The officials were required to indicate the effectiveness of the NPO Act in monitoring the financial affairs and general governance of churches registered as NPOs and if the Act poses restrictions in ensuring compliance, what measures are contemplated to rectify such impediments?

The official of District 1 responded that monitoring occurs at various levels, especially with funded NPOs. Such monitoring can be undertaken by Service Offices, District Offices, the Provincial Office or the National Office. Audits are conducted by the National Treasury and the Auditor-General. The official expressed the view that according to her knowledge, the NPO Act, does not pose any restrictions in ensuring compliance.

The official of District 2 responded that The NPO Act is not specific on regulating church-based NPOs as the Act focuses on providing a regulatory framework for the broader functioning of NPOs. Churches functioning as NPOs are also subjected to the provisions of the Act but there are limitations in terms of regulating ‘church affairs’ as such activities do not fall within the ambit of the NPO Act. The official is of the view that bodies such as the South African Council of Churches may be entrusted with regulating church affairs.

Question 5: The officials were required to indicate why is it not compulsory for all faith based organisations to be registered as non-profit organisations on the understanding that such organisations are being funded by the general church membership?

The official of District 1 is of the personal view that since churches like other NPOs solicit funds from the public, they should be registered as NPOs and subjected to the same reporting process as NPOs that are funded by the state. The official also stated that churches are not profit driven or for personal gain, and that the income or profit is not distributable to its members or office bearers, except as reasonable compensation for services rendered. The official believes that churches are there to serve and to improve the lives of the disadvantaged people who are unable to realise their potential to attain “their full rights in society”. The official advised that if churches are governed by the NPO Act, then funding and governance will be monitored more cautiously and greater accountability will exist to prevent fraud and corruption. The official of District 2 responded that there is a need for faith-based organisations to be accountable on finances and overall church governance. She is, however, of the opinion that such accountability could be done through separate guidelines/frameworks designed to address the dynamics of faith based organisations

Section B: Funding

Question 1: The officials were required to indicate whether their Districts provide funding to enable churches to render social development services to the marginalised and poor communities and if so, what type of funding is available and how many NPO churches receive such funding from their Districts?

The official of District 1 responded that most of the Child and Youth Care Centres (CYCCs) have emerged from a faith-based organisation, and many still function within a religious ethos. The official pointed out that faith-based organisations that provide services aligned to the Children's Act, must not impinge on the rights of children. Such organisations are required to respect the religion of the child and refrain from any form of indoctrination. Currently, seven CYCCs are still administered by the churches. In the field of substance abuse, one faith-based organisation is funded for the services provided to a halfway house. The official is, however, unaware of the exact number of church-based NPOs that are funded by the District. The official of District 2 responded that she is unaware whether church-based NPOs are provided funding.

Section C: Using churches to improve the quality of life of communities

Question 1: The officials were required to indicate how churches can function effectively in partnership with their Districts to improve and/or enhance programmes provided by the Department of Social Development to improve the quality of the lives of people generally?

The official of District 1 responded that support and counselling to families is necessary as there is a state of anarchy in the country whereby the moral fibre of society no longer exists. The official points out that most violent crimes are committed by known people and increasingly, by family members. The official is aware that churches are places where the Districts can reach out to people to create awareness with regard to family preservation, caring and support for one another, and to spread a sense of Ubuntu in the community to prevent social ills. Information dissemination can be provided at churches of services that are rendered by the Department of Social Development. The official believes that referrals to and from churches will help for continuity of healing and support. Churches can identify people who need services provided by the Department of Social Development such as for example, services for orphans and vulnerable children and people with substance use disorders. The official believes that the church members and leaders can accompany

a team from the Department of Social Development when counselling and psychosocial support is being rendered.

The official from District 2 responded that the Department of Social Development is already collaborating with faith-based organizations in providing services to the communities. The official advised of the following:

- During women's month, women from local churches are invited to be part of empowerment programmes;
- Pastors and church leaders participate in debriefing sessions whenever there are traumatic events within communities;
- Church leaders are also capacitated in implementing marriage enrichment programs;
- Youth Pastors are working with the Department in the implementation of substance abuse programmes and crime prevention initiatives;
- Local Pastors are visiting shelters for abused women, providing spiritual care services; and
- Pastoral visits are also done to young people who are detained in secure care centres.

Question 2: The officials were required to indicate whether they believe that churches registered as NPOs are capable of rendering social development services in the community serviced by their districts?

The official of District 1 responded that it will really depend on the ethos under which the church functions, for example, some churches have a homophobic attitude and are therefore unable to render an effective service to all sectors of the community. Churches must be willing to be non-discriminatory to be able to be developmental.

The official of District 2 responded to this question in the affirmative but felt that training should be provided.

Question 3: The officials were required to indicate whether they wish to provide any further comment in respect of the interaction between their Divisions and churches registered as NPOs?

The official of District 1 responded that the Department of Social Development needs everyone who is willing to serve humanity to make a difference. The official believes that religion and culture are not cast in stone and therefore changes are possible, and that the churches must be able

to adapt to such changes to make a meaningful contribution to society. She notes that it is very difficult for churches to render welfare services that are non-discriminatory and in this regard found that children, are gently persuaded, if not forced, to subscribe to the beliefs of the church notwithstanding the religious beliefs of the child.

The official of District 2 believes that the current social ills that are prevalent in society requires collaborated interventions from all sectors. The official believes that churches can play a significant role in transforming the moral fibre of communities. Strengthening partnership with churches will help the Department of Social Development to achieve its goal of enhancing the quality of life for all citizens.

5.2 Interpretation and analysis of data

5.2.1 Statistical interpretation and analysis

The outcome of the responses by the participants (congregants) in respect of the 29 questions outlined in the survey form (measuring instrument) is detailed in the relevant tables and figures referred to in paragraph 5.1 of this chapter. The interpretation and analysis of the data referred to in such tables and figures are discussed under the following themes:

- Socio-demographic characteristics;
- Church involvement;
- Compliance with the law;
- Social development;
- Church leadership; and understanding the legal requirements.

5.2.1.1 Socio-demographic characteristics

In respect of this theme, participants were required to provide information in respect of their sexual orientation, language and age. With regard to sexual orientation, it is evident that females are the dominant sector in the churches and outnumber the males by 9.3%. This factor is important in this study on the understanding that females are the majority in a church congregation and will therefore play a more active role in assisting with the provision of social development services. With regard to language, 51.3% of the participants speak English whilst 45.1% speak IziZulu. It is therefore assumed that language could pose a barrier when English speaking congregants are required to communicate with IziZulu-speaking communities who are need of social assistance. In

so far as age is concerned, almost 74% of the congregants are in the age group 31 plus. Whilst it can be argued that age will not be to the detriment of churches providing social services in the communities, the church leadership needs to make attempts to involve the younger generation to take a more active role in the activities of the church. It is rather alarming that 44.6% of the participants are unemployed. This situation implies that these church members may require assistance themselves before others outside the church are provided with handouts. The question must therefore be posed as to whether the Department of Social Development is aware of this situation and what assistance must be provided by the state to assist churches to ensure that whatever handouts are provided to needy congregants is sustainable for the purpose of ensuring that the ill effects of poverty are being addressed. The high employment rate can also be a serious challenge to the church noting that the lack of income in the form of tithes and offerings from the congregation can have a detrimental effect on the social services provided to the general community.

In so far as qualifications are concerned, only about 7.7% of the participants have only attended primary school. This outcome will not have any significant impact on the role of the church in providing social services noting that the lack of education will not pose a challenge for the church to make use of such congregants to assist in social development programmes. The statistical response in respect of those congregants who attended church for a period less than 5 years, (i.e. 33.3%, must be ring fenced on the understanding that such congregants may not be fully aware or trained in respect of the constitution of the church and what functions can be undertaken by the church in respect of such legal document.

5.2.1.2 Church involvement

In respect of this theme, participants were required to respond to questions relating to the positions they hold in their church, whether they are consulted on the activities of the church, whether the church has AGMs during which the financial statements and reports of the church are tabled for information and whether they participate in such AGM meetings.

The majority of participants are ordinary members of the church in comparison to those who serve as secretary (6.7%), treasurer (2.6%), elder (6.7%) or Sunday school teacher/youth leader (23.1%). It is apparent that the ordinary church members are the pillars of the church as such members are normally singled out by the church leadership to volunteer their services in assisting unemployed congregants and the poor communities outside of the church.

The results from the chi-square test show that a significant majority of 59% of the participants indicated that they are “always” consulted on the activities of their church. This is indicative that the leadership does consult with ordinary members of the church but it is of concern that other congregants are consulted either sometimes or when necessary (32,3%) whilst 7.2% of the congregants are never consulted at all. Hence it can be stated that some of the churches that participated in the study are not entirely transparent in their activities. Alternatively, those participants who indicated they are only consulted when necessary or not at all could have put the blame on the church leadership for such non-consultation when they themselves did not attend such consultative meetings when invited to do so.

On the question of whether or not the church had AGMs during which annual financial statements and reports are presented, it is apparent from the chi-square test that a significant percentage of the participants responded to the effect that their churches always have annual general meetings during which the financial statements and other reports are tabled for information. The responses to this question can be compared to the responses in the previous question noting that approximately 35% of participants indicated that the church does have such meetings occasionally or in certain instances not at all.

The responses to the question of whether participants participate in such AGMs can also be linked to the question in respect of consultation by the church leadership. It is evident from table 6.4 that at least 14.9% of the participants indicated that they never attended such AGMs. These responses could emanate from either apathy on the part of the respondents to take an active interest in the activities of the church or alternatively, the leadership does not adhere to an acceptable communication process with the congregants.

5.2.1.3 Compliance with the law

The questions in respect of the registration of the church as a NPO, whether or not it complies with the submission of annual returns and whether it notifies the Department of Social Development on its administrative and financial activities and if not, the reasons why, are linked and will be dealt with holistically. Although 67.7% of the congregants agreed that the church is registered as a NPO, only 45.1% of those respondents indicated that the church complies with the NPO Act in submitting its annual returns. The fact that 25.1 % of respondents indicated that they don’t know whether the church complies with the provisions of the NPO Act and 2.6% indicated there is no compliance, creates a perception that there are issues of non-compliance by the church or the

leadership does not keep the congregants informed of such developments. Those who responded that the church is not in compliance were unable to provide reasons for such responses. This could be attributed to the fact that these participants simply did not have a clue as to why the church was not in compliance with the law. Compliance in terms of the NPO Act is vital to monitor the activities of registered NPOs by the Department of Social Development. The question must therefore be raised in the light of the negative responses by some of the participants as to whether adequate monitoring mechanisms have been put in place by the Department of Social Development.

5.2.1.4 Social Development

The questions outlined in respect of this theme were formulated specifically to obtain the responses of the participants in respect of the role of the church as a NPO in the provision of social development services, the type of services that are provided and the involvement of the congregants in that regard.

It was clearly evident from the responses received by the majority of participants that the church and in particular its congregants, are indeed currently involved in assisting the poor and needy in the community and that the church is involved with programmes such as the following:

- The provision of food and clothing to the destitute;
- Establishing of vegetable gardens so that the needy can plant vegetables for their own needs or for sale in the community;
- Providing school uniforms for needy children;
- Providing spiritual and financial upliftment where needed;
- Providing basic health services such the need for hygiene and nutritional diets;
- Assisting orphans;
- Administering feeding schemes and soup kitchens;
- Providing emotional support and counselling services; and
- In certain instances, providing financial help to those in extreme need.

Even in the case of participants who were unaware of what role the church plays in the social upliftment of people, they were in agreement that the church is obliged to provide social services

such as, inter alia, youth activities, job creation, rehabilitation of drug addicts and prostitutes as well as the services mentioned above.

However, it was also clearly evident from most of the participants that the church does not have adequate funds to sustain the services it provides. Hence a majority of participants agreed that there should be some kind of partnership between government and the church in the provision of social services to the community. These participants believe that such partnership will not only ensure sustainability of rendering social services by the church, but that it will enhance various attempts made by the church in assisting government to address social ills that are prevalent in the community such as for example the high rate of crime committed by young people.

On the other hand, those who disagreed with a partnership between church and the government advanced the following primary reasons for such stance:

- Church and government don't think the same.
- Don't want government to dictate.
- Government should sort out their things and not the church.
- It can compromise the preaching of the gospel.
- Not sure whether a partnership will be successful.
- Seems as if government wants control.
- Some of government's policies are contrary to the Word of God.
- The church should function independently.
- The government will not understand ethics.

It must also be stated a considerable 46.7% of respondents were not sure whether their churches have adequate funds to support community development programmes on a sustainable basis. This is indicative that many of the participants are not aware of the financial activities of their churches.

An analysis of the responses mentioned in this paragraph lends credibility to the fact that churches and their congregants do play a significant role in addressing various needs within the communities in areas where the churches are located.

5.2.1.5 Church leadership

In respect of this theme, participants were required to indicate whether the church is in the ownership of the pastor, whether they agree that the church subscribes to the principles of trust, respect, communication, openness, transparency, courtesy and helpfulness, whether the leadership

takes the initiative to create an awareness of the plight of the poor, destitute and marginalised communities.

The purpose of these questions was to determine to what extent the pastors are personally involved in the activities of the church as a NPO.

It is of interest to note that 12.8% of participants indicated that their pastors are the owners of the church building. This subject is indeed considered to be controversial and debatable taking into consideration the fact that it was also raised during the focus group discussions and was mentioned in a report by the CRL Rights Commission (2017). The pros and cons of such ownership will therefore be dealt in this chapter under the sub-paragraph dealing with findings.

The majority of participants readily agreed that their churches subscribe to the principles of good governance. This overwhelming response as highlighted in Table 6.16 of this chapter, can be attributed to the fact that most congregants do pledge loyalty to their church and will therefore refrain from bringing it into any disrepute. Whilst this characteristic may be questionable, cognizance must also be taken of the fact that in most churches, congregants are required to abide by the constitutional principles which prohibit congregants from bringing the church into disrepute.

It is also evident from Table 6.15 of this chapter that 83.1% of the participants felt that the church leadership does create awareness of the plight of the poor, destitute and marginalised. This response can also be attributed to the loyalty of the respondents to their pastors who are generally regarded as the spiritual heads of their churches. In the opinion of the researcher, the outcome of this response can also be regarded as subjective.

5.2.1.6 Understanding of legal requirements.

The purpose of the questions in respect of this theme was to test the extent to which ordinary congregants understood the content of the NPO act, whether they were aware that it is requirement in terms of such act for a church functioning as a registered NPO to have an approved constitution, whether the activities of the church should be regulated by government in terms of the NPO act and reasons why if they responded in the affirmative or negative.

In noting that congregants are actively involved in the actual rendition of social services in their communities, it stands to reason that they ought to be made aware that they must conform to the

requirement of the NPO act to avoid any transgressions. It is evident from Figure 6.5 that participants do have an understanding of the NPO Act. However, in the case of those whose knowledge has been indicated as poor, there is a need for training to be provided by the relevant authorities so as to minimize any risks that may occur as a result of non-compliance of the NPO Act.

A significant majority of participants (i.e. 62.1%) are aware that their churches are required to have a constitution in terms of the NPO Act. However, the fact that 24,1% of participants have responded in the negative and taking cognizance of the fact that 13.8% of participants did not provide any response, creates a perception that not all congregants are aware of the legal requirements that a church registered as a NPO must have a constitution in terms of the NPO Act. The lack of awareness by certain congregants in this regard is likely to create challenges for the church, as ultimately the church must function in terms of its constitution and if not, the church could be deregistered by the Department of Social Development for non-compliance.

5.2.1.7 The regulation of church activities by the government

It is evident from Table 5.18 that a small percentage (i.e. 23.6%) agreed that the activities of the church should be regulated by government. Diverse views were expressed by those in favour and those against. These views are highlighted in Table 5.19.

In comparing the responses of those participants who agreed with government involvement against those who disagreed, it is evident that those who were in support of such involvement believed that the church could benefit from, inter alia, financial handouts from the state, the abuse of church funds can be controlled and unity within the church could be strengthened. It is apparent from these beliefs that the pro-participants do not understand how government functions, noting also, that the church is considered to be an autonomous body and any direct government involvement can be considered as interference in the activities of the church.

On the other hand, the reasons advanced by those who were opposed to government involvement is indicative that they prefer the church to continue to function independently as they believed that church and politics cannot go hand in hand and noting also, the comment that government officials may take control and corrupt the church. The latter comment could be attributed to the fact that in recent times there have been many incidents that have been reported in the public domain of corruption within various levels of government.

5.2.2 Interpretation and analysis of focus group discussions with the pastors

An interpretation and analysis of the data collected from the focus group discussions are provided under the following themes:

5.2.2.1 Legal compliance

At the outset, the respondents indicated that they are unaware of all the prescripts of the NPO Act. It therefore becomes evident that knowledge empowerment of the said act is lacking. Whilst ignorance of the law cannot be used as an excuse to avoid compliance with the law, the Department of Social Development should be obliged during the registration process of an organisation as a NPO, to provide empowerment and training programmes to those in the organisation who will be providing social services to the community. It is apparent that such programmes are either lacking or ineffective. It also became evident that the role of the church in terms of the NPO Act for the provision of social services is not defined. Although it can be argued that the NPO Act cannot only provide a legal framework or legal provisos to cater specifically for a church organisation that is registered as a NPO, the participants expressed the view that the church is an effective role player in terms of providing services to the people. In such circumstances, the NPO Act should stipulate what the church can or cannot do in terms of legislation in the provision of such services. In this regard, one of the participants indicated that the role of the church is different from other non-profit organisations due to its uniqueness to serve the needs of the people. The view was expressed that the NPO Act is very restrictive and it fails to afford the church leadership any leeway to take proactive steps to enhance the role of the church in rendering the type of services that are lacking in the community. A scrutiny of the NPO Act does reveal that in its current form, some of the conditions that are stipulated for adherence by registered NPOs can be considered as draconian. Hence there is a need for a review of the NPO Act to ensure that NPOs can function effectively and without unnecessary hindrances in the attainment of the objectives of such organisations.

5.2.2.2 Social Development

During discussion of whether or not the church will be willing to participate as a role player in partnership with government in the school feeding scheme, it was evident that such partnership will be problematic noting that the church was initially excluded from being invited to tender for such process. Hence one participant remarked that there will be “a declaration of war” should the church take over such function from those who are currently providing the service.

Notwithstanding this comment, it was generally agreed that if the church was administering the school feeding scheme, a greater number of people could participate in such scheme on the understanding that the church is a non-profit organisation. The budget allocation by government for the administration of the school feeding scheme in the Province of KZN is considered to be significant. The question therefore arises as to how much of this budget allocation is used to feed the hungry and destitute and how much of such funds go towards profits by the implementers of the scheme?

On the question of partnership with government for the purpose of enhancing the role of the church in the provision of services to improve the quality of lives to the poor and marginalised, it is evident that the church leadership was hesitant in agreeing to such participation due to a perception that government will interfere with the day to day activities of the church.

Although it was felt that a partnership will be advantageous in the event government funded the activities of the church as a role player in social development, such partnership should not be biased or be used for political purposes noting that the church is considered to be apolitical and non-discriminatory.

The reluctance of government to allow the church to become involved in assisting people emotionally, spiritually and physically during the implementation of the emergency regulations relating to covid 19, created insurmountable challenges for the congregants and people in general. During this period, the role of the church, especially its leadership, was significantly curtailed and it was not possible to distribute food hampers to those who were aged and frail and various other social services could not be provided to the detriment of the welfare of the people. It is rather disconcerting that government failed during its planning stages to combat the virus, in agreeing to consider the church leadership as essential workers. Many difficult situations experienced by destitute communities during this period could have been avoided if the church leadership was on hand to cater for their emotional, spiritual and physical needs.

All of the participants were unanimous in their responses that their churches are not funded by government. These responses could also be verified from the responses obtained during the survey. The majority of the survey participants indicated that the church receives no funding from government. The church leadership must therefore be commended for financing social development initiatives from the tithes and offerings received from its congregants and external donors. It was also noted that during the covid lock-down by government, church finances were at

an all-time low resulting from the erratic attendance of congregants and the restrictions imposed by government on public gatherings.

5.2.2.3 Leadership

For the purpose of determining whether or not, the church leadership keeps itself abreast of current developments in the country, they were questioned on the outcome of the investigations conducted by the CRL Rights Commission (2017). It was rather unfortunate that all of the participants indicated that they were not aware of such an investigation or the subsequent findings.

In noting that religious organisations, including churches, were investigated by the CRL Rights Commission (2017) and taking cognizance of the fact that the Commission's findings were widely reported in the press, it is rather alarming that the pastors were unaware of such a controversial report.

The confirmation by the church leadership to the effect that they are personally involved in ensuring that their churches are committed to the provision of community development programmes, lends credibility to the theory that the church is an active role player in that regard.

In the words of one of the participants, it is the responsibility of the church to minister to both the spiritual and physical needs of people and as leaders, they have "a responsibility to deal with poverty in the area" in which the church is located.

It is evident that the relationship between the church leadership and officials of the Department of Social Development is problematic due to the lack of interaction by the officials. It is also evident that there is little or no communication between the officials and the church leadership in respect of monitoring and neither has any guidance and assistance been offered to the leadership.

On the question of creating a partnership with government, such a proposal was deemed to be problematic for the reason that it is perceived that government will play a dominating role in the spiritual activities of the church and communities will tend to be dependent upon government for handouts.

Hence it is felt that a partnership between government and church in the provision of social services to the community will be workable if a relationship of trust and respect is created between the parties and adhered to.

As it was noted that the church subscribes to the principles of good governance, it stands to reason that government must also agree to adhere to such principles to ensure the sustainability of such partnership.

5.2.3 Interpretation and analysis of the interviews with officials from the Department of Social Development

5.2.3.1 Compliance of legislative requirements

From the response provided by the official from District 1 with regard to compliance, it is clearly evident that the onus is on churches to provide relevant documentation to the Provincial Office to determine non-compliance. The fact that an electronic system is not updated periodically to provide a true reflection of outstanding submissions is also indicative that there are loop holes in the compliance system. It is ingenious for the Department of Social Development to only make compliance visits to NPOs that are funded by the state but in the case of unfunded NPOs, compliance is monitored through an ineffective electronic system.

In the case of the question relating to steps that are taken by the official from District 1 to ensure compliance with the NPO Act, it appears that the response from the said official contradicts the response provided in respect of the extent to which the churches are non-compliant with legislation. An assessment of both these responses reveals that the contradiction stems from the fact that District 1 of the Department of Social Development applies two different monitoring processes in respect of non-compliance of the NPO Act, namely, those that are funded and those that are not. In the case of non-funded NPOs, no visits are made to the organisation to determine non-compliance in comparison with funded NPOs. Regrettably, the official's response to question 2 under this theme does not make a distinction between the 2 types of NPOs.

Whist there may be justification for the Department of Social Development to have one system of monitoring and control for funded NPOs and another for non-funded NPOs, such distinction may be construed as being discriminatory.

In the case of initiating remedial measures to address non-compliance, it is noted that defaulting organisations are first assisted to rectify such short-comings before any legal action is taken. Whilst it is acknowledged that the Department of Social Development makes use of the media and virtual spaces and forums in the community as platforms to promote NPO compliance, and to create awareness, it is rather surprising that the pastors of the churches participating in this study did not make reference to such awareness programmes when they were questioned as to whether they receive any assistance from the departmental officials. The impression is therefore created that such programmes are undertaken on a selective basis and is not for the benefit of all NPOs.

With regard to the financial affairs of a NPO, it is clear that monitoring thereof is reserved specifically for funded NGOs. This is understandable as there are no stipulations in the NPO Act which authorises the Department of Social Development to monitor the finances of a NPO that is not financed by the state. This is considered to be a weakness in the NPO Act noting that a NPO not funded by the state can receive considerable amounts of money from local and international donors for development purposes. The lack of legislative controls to ensure that such funds are used for the purposes it was intended could impede development initiatives.

5.2.3.2 Funding

Whilst an unknown number of faith-based organisations are funded by the state, it would appear that such funding is only provided to churches that provide child and youth care centres. The fact that both officials from District 1 and 2 are unaware of the exact number of church-based NPOs that are funded by their Districts or whether the state provides funding to church-based NPOs, is a matter for concern. Both these officials are the heads of their respective Districts. It would therefore appear that these officials are not adequately capacitated. In the circumstances, the quality of assistance they offer to NPOs becomes questionable.

It is interesting to note that in spite of no formal partnership existing between the Department of Social Development and church-based NPOs that participated in this study, District 2 has already initiated a process to collaborate with faith-based organisations in providing services to the communities. The view must, however, be expressed that without any formal agreement for such working relationship, both church and state can be faced with serious challenges if the collaborative partnership becomes problematic in the future.

The type of assistance that can be provided by church-based NPOs has been identified by the official from District 1. As churches identified in this study are currently involved in providing

such assistance to the communities they serve, a formal collaborate partnership between state and churches will ultimately prevent duplication of services. In such event, the state must accept responsibility to provide training and financial assistance to ensure the success of such partnership.

5.3 Findings

Taking cognizance of the fact that the focus area of this research was to determine the extent to which church-based NPOs are effective in providing social development services to its congregants and to the local communities within the areas in which they operate, it is necessary to determine to what extent the study outcomes address the following research objectives which are also outlined in paragraph 1.3 of Chapter 1 of this study:

- To determine whether the organisational performance of churches functioning as registered non-profit organisations is in compliance with the statutory requirements of the South African NPO Act (1997).
- To establish what interventions are required to ensure that churches are in compliance with the NPO Act.
- To determine what is the nature of the social development role of churches in the areas in which they are located.
- To determine what collaborative social development programmes are shared between churches and state institutions and how the church can function effectively in partnership with the state to improve the quality of the lives of people generally.

5.3.1 To determine whether the organisational performance of churches functioning as registered non-profit organisations is in compliance with the statutory requirements of the South African NPO Act (1977).

The participants of the focus group discussions were unanimous in their responses that their churches do comply with the statutory requirements of the NPO Act. However, a significant number of their congregants indicated that they did not know and only a small percentage of the survey participants (2.6%) indicted that their churches are not in compliance. It therefore becomes evident that those who indicated that their churches are non-compliant would have made such comment on the basis of being actively involved in the administrative affairs of their church. It may also be true that the negative responses were made to bring the leadership into disrepute. Be that as it may, the unanimous response from the participants of the focus group discussions to the

effect that there is compliance, must be viewed cautiously. This comment is made in the light of a finding by Molakeng (2016) to the effect that between 10 000 to 11564 of NPOs registered with the Department of Social Development in KwaZulu-Natal were non-compliant with the statutory requirements stipulated in the NPO Act. This is attributed to challenges such as lack of awareness of the NPO Act and lack of funds to appoint professional expertise such as auditors.

Although the officials of the District Offices of the KZN Department of Social Development did not raise any significant concerns with regard to compliance issues, it must be enquired in terms of the finding by Molakeng (2016) whether adequate monitoring is undertaken by the said officials of all NPOs functioning within the eThekweni municipal boundary.

5.3.2 To establish what interventions are required to ensure that churches are in compliance with the NPO Act?

It is rather alarming that in 2016, a significant number of NPOs, including church-based NPOs, were non-compliant in KZN. Whilst the Department of Social Development is authorised in terms of the NPO Act to intervene in instances where NPOs are not in compliance with the aforesaid legislation, such as for example assisting defaulting organisations to rectify short-comings before any legal action is taken, the said Department is also empowered to de-register defaulting organistaions should such organisation take no action to rectify the short-comings.

As pointed out by Molakeng (2016), the high rate of non-compliance can also be attributed to the nature of the regulatory framework which is deemed to be too restrictive. In terms of section 3 of the NPO Act (1997), the state has a responsibility to promote, support and enhance the capacity of NPOs to perform their functions. The high rate of non-compliance may therefore be attributed to the inability of the state to adequately undertake such function. The intervention processes initiated by the Department of Social Development can therefore be regarded as ineffective.

5.3.3 To determine the nature of the social development role of churches in the areas in which they are located.

It is clearly evident from the survey undertaken and the focus group discussions with the pastors, that church-based NPOs play a significant role in the areas where they are located. Besides the spiritual activities of the church, it caters for its moral obligations by providing a variety of services to poor and marginalised communities. The church leadership, together with the congregants, are actively involved in providing financial and other support to ensure the sustainability of such

services. The type of services is varied and include assistance such as feeding schemes, providing shelter to the destitute, establishment of soup kitchens, counselling services and emotional support, assisting orphans and so forth.

As highlighted in Chapter 3 of this thesis, the church has played a significant role in rendering social development services in the community. According to the outcome of research recorded in that chapter, the church has assumed the role of care giver, educator, health provider, counsellor, reconciler and facilitator of providing infrastructural projects such as building schools, providing facilities for the elderly and orphans etc. Ohlmann, Frost and Grab (2016) point out that the African Initiated Churches (AICs) play an important role in South Africa in undertaking social development intervention. Ohlmann, Forst and Grab (2016) point out that as actors of community development, the AICs are currently involved in development work and included providing multiple mechanisms to deal with the challenges people experience in their daily lives. Ohlmann, Frost and Grab describe these AICs as mediators of transformation as they serve to mediate on the lives of their members with regard to the social changes experienced in developing countries such as South Africa.

Kariuki (2018) believes that the role of the church in addressing poverty through development cannot be overlooked. In this regard, Kariuki (2018) points out that the church recognises poverty as a problem that impacts on the lives of people and as a result, social and economic actions are initiated by the church to improve the well-being of the community within its vicinity.

5.3.4 (a) To investigate collaborative social development programmes between churches and state institutions so as to improve the quality of the lives of people generally and (b) to enquire how the church can function effectively in partnership with the state to improve the quality of the lives of people generally?

Note: In chapter 1, these objectives were reflected separately. However, as the responses are linked, they have been combined as one objective.

Many of the services provided by church-based NPOs such as care giver, educator and health are functions that fall within the mandate of government.

However, due to the magnitude of the poverty and unemployment crisis that is currently being experienced in South Africa, it becomes challenging for the state to cater for the social needs of a vast majority of people who fall within that category. Hence the church must be commended for

taking the initiative, with or without any formal agreement with government, to fill the gap that exists due to the inability of the state to address poverty and other social ills on its own.

Churches that participated in this study are currently functioning independently in providing services to the local communities. These churches do not share any collaborative programmes with state institutions. Neither is any funding or support provided by the state. However, a significant number of the congregants who participated in the survey either agreed or strongly agreed, that the church should partner with the government to provide social services to the community. Whilst this view was supported by the church leadership who participated in the focus group discussions, such support was conditional. The leadership was wary that government may use such partnership to infringe on the spiritual activities of the church or to use such partnership as a control mechanism. The view must, however, be expressed that the church has limited resources and will therefore be unable on its own to ensure that the quality of lives of people can be improved on a sustainable basis. On the other hand, government needs the cooperation and support of organisations such as churches to be able to attain a coherent and successful delivery of services to improve the quality of lives of the people. Hence a partnership between church-based NPOs and the state will be to the benefit of poor and marginalised communities subject to acceptable conditions being agreed to by both sides. The objective of the NPO Act is to promote a spirit of co-operation and shared responsibility, and it is therefore necessary for government to strive to attain such objective.

Nissen (2019) believes that both church and state serve the same constituencies to address development with the specific aims of alleviating poverty and addressing societal ills. It is therefore deemed to be necessary for both the church and the state to develop a collaborative partnership so that duplication of services can be avoided and existing resources could be used more judiciously.

The view is expressed by Rapoo and Tshiyoyo (2014) that collaborative public management requires multiple organisational arrangements which will necessitate administrative reforms at all level. For such administrative reforms to be effective, society at large must recognise that government cannot on its own take full responsibility for the delivery of public goods and services. Rapoo and Tshiyoyo (2014) also point out that partnerships with certain sectors of civil society and the Department of Social Development are currently in operation. However, Rapoo and

Tshiyoyo (2014) agree that operating systems must be put in place to focus on policy and implementation management.

The responsible authority established by government for the purpose of undertaking the mandate in respect of social development, namely the National Minister of Social Development, should therefore be approached to amend current legislation for the purpose of formulating, in consultation with church-based NPOs, an acceptable collaborative partnership.

According to an article by News Correspondent (2022), the aforesaid Minister did recognise the need to amend the NPO Act and in that regard released a draft amendment bill in 2021. However, following consultation by the Minister with various constituencies on the draft bill, civil society and NPOs were extremely critical of the proposed amendments. Some of the adverse comments on the draft bill are highlighted below:

- Notwithstanding that the NPO sector had made recommendations to the Minister of Social Development for the NPO Act to be amended to improve efficiencies, cut red tape and provide an enabling environment to support such sector in the provision of social services, the proposed changes were complex and contradicted the recommended action for improvement.
- The bill was badly drafted not only in terms of mistakes but the preamble was considered to be inconsistent with the content.

It is rather unfortunate that neither the Ministry for Social Development nor the National Department of Social Development responded to the NPO sector in respect of further developments in this matter.

5.4 Summary

It is clearly evident from the findings of this study that the church, whether a registered NPO or not, does indeed play a crucial role in providing social development services to the broader communities where such churches are located. There is also ample evidence from other researchers as outlined in Chapter 3 of this dissertation that the church does play an integral role in addressing various societal needs in South Africa. However, the effectiveness of addressing such needs can be seriously compromised due to funding, legislative and administrative challenges based on the findings highlighted in this chapter. Hence the concluding chapter of this study will highlight proposal as to how these challenges can be addressed.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

In this chapter, the researcher outlines his conclusions from the outcome of the study, following which it will be recommended what remedial measures should be taken by the relevant sectors involved in the provision to social services to rectify the identified shortcomings. The recommendations that follow should not be construed as an attempt to unjustly criticize the social development role players in the execution of essential services that are provided. Instead, the recommendations are made with the intent to bring about improvements to current systems and procedures, the result of which will ultimately create a more efficient access to services that are provided to the multitudes in the country who are destitute, hungry, unemployed and impoverished.

6.1 Conclusions

6.1.1 It is evident that the NPO Act in its current form is considered as an impediment by church-based NPOs in the execution of their role functions as a social development provider. It is therefore necessary to remove any barriers that impede such functions. The congregants and pastors who participated in this study agree that the NPO Act is too restrictive in nature in terms of applying for funding and the submission of annual reports, pertaining to the finances and other administrative activities of church-based NPOs that are currently not funded by government. It is also evident that the Act does not specify the role functions of church-based NPOs or the type of social services such NPOs are permitted to provide to avoid duplication of services by the state. It was also contended by the participants of the study that the Act does not specify what criteria must be adhered to by NPOs to qualify for funding from government, noting that the Department of Social Development is not transparent in making such details available. Based on information provided by the senior officials of the KZN Department of Social Development, all NPOs are treated the same, notwithstanding the fact that there are diverse categories of NPOs, some of which are state-funded and others are not. The Department's adherence to a process of "one size fits all" is considered to be illogical and not in the best interests of ensuring the effectiveness of social services by agencies such as church-based NPOs.

- 6.1.2 It emerged from the focus group discussions that there is a lack of awareness of the NPO Act and resulting therefrom, pastors are not capacitated, and this could be one of the reasons why there could be issues of non-compliance.
- 6.1.3 This study has proved conclusively that there should be no differentiation in the monitoring of the affairs of a registered NPO. The NPO Act does not provide any distinction between funded NPOs and those that are not funded. In terms of the statutory requirements stipulated in the said Act, the Department is obliged to apply similar rules and standards to all registered NPOs. However, this has proved not to be the case noting from responses provided by the officials of the Department of Social Development that visits are only made to funded NPOs. It was also noted that only funded NPOs receive assistance with regard to capacity building and training programmes to improve efficiencies within the organization.
- 6.1.4 It is rather alarming that not one of the church-based NPOs that participated in this study are funded by the state to provide essential services that are lacking in the community. It is on record that such churches rely extensively on the contributions made by congregants in the form of tithes, offerings and other hand-outs to assist poor and disadvantaged communities. The effect of the lack of financial support from government will ultimately result in the inability of church-based NPOs to ensure the sustainability of the services they provide.

6.2 **Recommendations**

In an effort to ensure that the outcome of this study will result in an effective rendition of social services by church-based NPOs in partnership with government, the following recommendations should be considered for implementation:

6.2.1 Proposed amendment of the NPO Act

As the need arises to ensure that church-based NPOs can flourish in executing their role functions as a social development partner with the state, it is necessary to remove any barriers that impede such functions. These barriers include issues such as lack of proper oversight by the relevant government officials, inadequate training to the church leadership to manage and control NPOs and most importantly the lack of funding by the State. It is therefore recommended that the

National Minister of Social Development should give consideration to the amendment of the NPO Act with the intention of removing any barriers that hinder the effective delivery of social services and to make the Act more user friendly., Any amendments contemplated must, however, be subject to consultation with all relevant role players involved in the social development field in South Africa.

6.2.2 Awareness and training programmes

All NPOs should be treated equally. In this regard funded-NPOs should not receive preferential treatment by the Department of Social Development as was made known during this study.. Capacity building programmes should also be provided to personnel operating NPOs that are not funded by the State. To facilitate capacity building, the Department of Social Development should consider introducing consultative frameworks on the basis outlined in figures 3,1 and 3.2 of Chapter 3.

6.2.3 Visits and support to NPOs

It was evident during the interviews with the official from the KZN Department of Social Development that there is an element of bias in visiting NPOs. Instead of only undertaking visits or inspections to funded NPOs, periodic visits should also be made to non-funded church-based NPOs by the officials of the Department of Social Development for the purpose of establishing what activities they are involved in and the type of support that can be provided by the Department. This process will provide an opportunity for forging a relationship of trust between the church and the Department of Social Development.

6.2.4 Funding of NPOs

There is a need for the state to consider a review of its funding allocations to church-based NPOs with the intent to ensure equity. All of the pastors of the participating churches were significantly aggrieved by the fact that only certain categories of NPOs are funded by the State.

6.2.5 Future research

Future research in respect of beneficiaries who are in receipt of services provided in their communities by church-based NPOs is recommended for the reason that literature in respect of

such research is lacking. This will enable those who wish to undertake such research to know and understand the impact and intensity of what the church is doing in their communities

6.3 Closing remarks

It is evident from this study that there is a need for the KZN Provincial Department of Social Development to review its procedures and policies in the management and control of church-based NPOs, that specifically provide social services to the poor and destitute. It was evident when the Province of KZN was in a crisis situation in dealing with the covid pandemic, the unrest that occurred in July 2021 and the recent devastating floods that caused significant damage and loss of lives, that the church was in the forefront to lend a helping hand, irrespective of whether it was a registered NPO or not. The Ministry of Social Development, at both national and provincial levels, must therefore ensure that an enabling environment is created in which the church can function effectively as a NPO and in partnership with government, to combat poverty, unemployment, crime and other social ills in society. It is therefore imperative that the recommendations emanating from this study are considered for implementation as a matter of priority to enable social services to be provided by all role players in a more effective an efficient manner.

REFERENCES

- Akanle, O., Olusola, A. and Shitu, O.S. (2020). Scope and limitations of the study in social research. Kenya, Ibadan University Press.
- Aldag, R. J. and Stearns, T. M. 1988. Issues of research methodology. *Journal of Management*, 14(2): 253-276.
- Baloyi, M.E. 2016. The church's pastoral role concerning challenges faced by teachers in South Africa, public schools: Some practical theological perspectives. Available: <https://hdl.handle.net/0520/EJC196626>. (Accessed 19 November 2023)
- Bompani, B. 2010. Religion and development from below: independent Christianity in South Africa. *Journal of Religion in Africa*, 40(3): 307-330. Available: : <https://www.jstor.org/stable/25801380> (Accessed 8 July 2020).
- Breen, O.B., Cordery, C.J., Crawford, L. and Morgan, G.G. 2018. Should NPOs follow international standards for financial reporting? a multinational study of views. *VOLUNTAS: International Journal of Voluntary and Non-profit Organizations*, 29(6): 1330-1346. Available: <https://link.springer.com/article/10.1007/s11266-018-0040-9> (Accessed 17 February 2020).
- Cassim, A. 2016. The case of welfare in South Africa. Available: <https://www.open.docs.ids.ac.uk>. (Accessed on 19 July 2023)
- Chalk, et al. 2002. The multi-dimensions of child abuse and neglect: New insights into an old problem. Available: <https://eric.ed.gov/full/ED464753.pdf> (Accessed on 19 May 2020).
- Chitando, E. and Chirongoma, S. 2013. *Justice not silence: churches facing sexual and gender-based violence*. Available: <https://books.google.co.za/books?hl=en&lr=&id=ONyLAGAAQBAJ&oi=fnd&pg=PA8&dq=the+role+of+the+church+in+addressing+gender+based+violence+in+south+africa&ots=VnZ7AYtu1S&sig=PfHuNMih78H2-> (Accessed 9 July 2020).
- Choy, L.T. 2014. The strengths and weaknesses of research methodology: Comparison and complimentary between qualitative and quantitative approaches. *IOSR journal of humanities and social science*, 19(4): 99-104. Available: https://d1wqtxts1xzle7.cloudfront.net/48198072/RESEARCH_METHODS-with-cover-page-v2.pdf?Expires=1658483117&Signature=YBraWP6MbIZog2kjlH52rllcuoQVQory3WXBwBhzZFDmdvkDeff6MpJ-HRNSApwrvZNVAv9a0--cqHAn7fWiXSHmEV1M6lNFO6slm-95WqokYfqgS1oTRwDpEvFXu~v~S82KFX1f9lcJ8B4CY1-GW2pqg420kHr0KAj8oUVB6c8eapIF72qKyvkiWGfQsKs-NEDJpF1Yu2I9kI9AJUG8C3kB5grHu1NH1vLitNjuhFMgrgOVF1MFimim8~mlqf3Pq3vk3xoEwFbbZP40~D4kZFGbTtWVNTJku0XQoVcl1ieHiLR-2D1d3zde8mUiooHxfjR6ffnzi6AofGM2eGsm0g_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA (Accessed 26 April 2020).
- Creswell, J. W. 2003. *Research design, qualitative, quantitative and mixed methods approaches*. 2nd ed. Thousand Oaks, California: Sage.

- CRL Rights Commission. 2017. *Report of the hearings on the commercialisation of religion and abuse of people's belief systems*. Available: https://www.gov.za/sites/default/files/gcis_document/201708/report-commercializationofreligionandabuseofpeoplesbelievesystems.pdf (Accessed 2 March 2020).
- Davis Tax Committee. 2018. *Report on the public benefit organisations for the Minister of Finance*. Available: <https://www.taxcom.org.za/docs/20180329%20Final%20DTC%20PBO%20Report%20to%20the%20Minister.pdf> (Accessed 17 February 2020).
- De Klerk, A. 2020. Gender violence. *Sunday Times*, 15 June.
- Dorman, S. R. 2002. Rocking the boat: church-NGOs and democratization in Zimbabwe. *African Affairs*, 101(402): 75-92. Available: <https://academic.oup.com/afraf/article-abstract/101/402/75/61056> (Accessed 5 July 2020).
- Editage Insights. 2019. *What is the meaning of scope and delimitation of a study?* Available: <https://www.editage.com/insights/what-meaning-scope-and-delimitations-study> (Accessed 19 March 2020).
- Emedi, P.G. I. 2010. The local church as an agent of social transformation in a poor community. A practical and methodical approach. Magister Artium. University of Pretoria. Available: <https://repository.up.ac.za/handle/2263/27339> (Accessed 7 July 2020).
- Eng, S. 2014. *Rogue NGOs and NPOs: content, context, consequences*. Available: <http://www.communityresearch.org.nz/wp-content/uploads/formidable/Rogue-Nonprofits-ANZTSR-Nov-10-2014.pdf>. (Accessed 30 August 2020).
- Enyinnaya, J.O. 2018. Corruption in church and society: An African theological perspective. Available: <https://www.researchgate.net/publication/342870233>. (Accessed 9 November 2023)
- Erasmus, J.C. and Mans, G.G. 2009. Churches as service providers for victims of sexual and/or violent crimes. a case study from the Paarl community. *Acta Criminologica: African Journal of Criminology & Victimology*, 18(1): 140-163. Available: https://researchspace.csir.co.za/dspace/bitstream/handle/10204/5026/Mans1_2009.pdf?sequence=1 (Accessed 4 July 2020).
- Firebaugh, T. 2020. The church's role in a pandemic. Available: <https://sojo.net/articles/churchs-role-pandemic> (Accessed 9 July 2020)
- Firestone, W.A. 1987. Meaning in method: the rhetoric of quantitative and qualitative research. *Educational Researcher*, 16(7): 16-21. Available: <https://www.jstor.org/stable/pdf/1174685.pdf> (Accessed 26 April 2020).
- Fluker, W. E. 1998. *The Stones that the builders Rejected: the development of ethical leadership from the Black Church Tradition*. Available: <https://books.google.co.za/books?hl=en&lr=&id=rHmXNWGf4GIC&oi=fnd&pg=PP13&dq=Fluker> (Accessed 23 January 2020).
- Golafshani, N. 2003. Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4): 597-607. Available:

https://scholar.google.co.za/scholar?hl=en&as_sdt=0%2C5&q=Golafshani%2C+N.+2003.+Understanding+reliability+and+validity+in+qualitative+research&btnG= (Accessed 26 April 2020).

Goodchild, E. 2016. Best corporate governance practices: Financial accountability of selected churches in the Free State province: Available: [https:// www.scholar.ufs.ac.za](https://www.scholar.ufs.ac.za) (Accessed 19 November 2023)

Haripersad, S. 2018. *The truth about tithing and church finances*. Durban: Lotz Publishing.

Ikhwan, H. and Yulianto, V.I. 2020. How religions and religious leaders can help to combat the COVID-19 Pandemic: Indonesia's experience. Available: <https://medicalxpress.com/news/2020-06-religions-religious-leaders-combat-covid-.amp> (Accessed 9 July 2020).

Jere, Q. 2018. Public role of the church in anti-corruption: an assessment of the CCAP1 Livingstonia Synod in Malawi from a kenōsis perspective. *Verbum et Ecclesia*, 39(1): 1-10. Available: http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2074-77052018000100016 (Accessed 25 March 2020).

Jonsen, K. and Jehn, K. A. 2009. Using triangulation to validate themes in qualitative studies. *Qualitative Research in Organizations and Management: An International Journal*, 4(2): 123-150. Available: https://d1wqtxts1xzle7.cloudfront.net/39515246/Qualitative_Triangulation-with-cover-page-v2.pdf?Expires=1658486702&Signature=DTt~m3pllKLWIMTwIzmmXkHm~nXZ~56wIT4Vnr a1eCU3iyflh42EDG11R1a9c4OI8X7m3~rhc7MJUfY6y2E19zTvgLT3FFizupldQjMhrBjePAS6n55F6v-5FXp6mPA5J4DXpRcXaxGkfC9PG3-5lk12WqcKPV6v8I5ca5PuF4emnpge4-54yLY6ht0aeeBeIh3LDN8UGNAQNPU0w8pMEiWQLL4ihHecMUc7jAPGKKOjbUhGDFNN5VDqV-ktkp7xVH505Su~mHKOewIAV6EgJdQKe5lzQdugXbdoyojWe5MJhC0o-LGxp9zHrnSeVO4oCW~C9QtM0C2N1IKX12iyQ_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA (Accessed 26 April 2020).

Kariuki, D. M. 2018. The church's role in community development. Available: <http://urn.fi/urn:NBN:fi:amk-2018121822331>. (Accessed on 9 November 2023)

Krueger, R. A. and Casey M.A. 2001. *Designing and conducting focus group interviews*. Available: <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.607.4701&rep=rep1&type=pdf#page=10> (Accessed 19 March 2020).

Kumaran, M., Samuel, N. and Winston, L. 2012. The NGO sector in South Africa: History, issues and prospects. *Journal for Development and Leadership*, 2: 31-46. Available: https://d1wqtxts1xzle7.cloudfront.net/35912191/Journal_of_Development_and_Leadership_-_VOL-1-NO-2-with-cover-page-v2.pdf?Expires=1658487073&Signature=hAwng84mA0LgEEwi-QJJjrez4PUpcB2zE6qxe6K4UIKmZlk2h97Xa~VC~-6Wpwyd7c1jLES39MSypYH-fWO0aysg3JC0PsUkMVOm2CfKVIshuUM6XcGKv4Da210TzFYWYU0O4oI~k~w2CpynoQPihDi4sC8QyTICf18BSRzDLAInbXOODsOg46Q57wOIqKTrHm4Mzo-VC3JJpXrEZRv~zRs3McY0y6CXU0w7hodReM0iXKDAA5RNxuOd~qPqUYyHLEMNZbQ0BxBLvRwubOd77RcgQamsvTLy7eqiq7De00k1VrDQhmnhQS-

[XYQ9QssCvAEXalGvIpaHpkADtVkbYKg_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA#page=35](#) (Accessed 10 August 2020)

Kuperus, T. 2011. The political role and democratic contribution of churches in post-apartheid South Africa. *Journal of Church and State*, 53(2), 278-306. Available: https://www.jstor.org/stable/pdf/24708172.pdf?casa_token=hLVsx0RRQ-AAAAAA:22UFoXdUTFG2G18J0fPJ9DL1_N3TcbIWKi8G5can2VIkMIMJCIDUi262b_tJtZSKO5dnNMeOfB8AShgwempzfo5sj0Fjmfxx3xML1RY6EpUzh4Ye (Accessed 5 July 2020).

Landim, L. 1997. NGOs and philanthropy in Latin America: The Brazilian case. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 8(4), 351-370. Available: https://idp.springer.com/authorize/casa?redirect_uri=https://link.springer.com/content/pdf/10.1007/BF02354208.pdf&casa_token=Cxn30dP1MUsAAAAA:5pvqF06HI2x1EMoXdYoTtjwXLqnPtySvecyKZREIL4tjI_jchMruEfsi5AKfnpkEG_ykxHULR3ipQ. (Accessed 4 September 2020).

Lombard A. 2007. The impact of social welfare policies on social development in South Africa: An NGO perspective. *Social Work/Maatskaplike Werk*, 43(4). Available: <http://socialwork.journals.ac.za/pub/article/download/260/241>. (Accessed 29 April 2020).

Lu, Y. 2003. The Limitations of NGOs: a preliminary study of non-governmental social welfare organisations in China. Available: <http://eprints.lse.ac.uk/29218/1/IWP13LuYiyi.pdf>. (Accessed 8 September 2020).

Luke, B. 2008. Non-governmental organisations. Case studies in leadership: Australia and NGOs. Available: https://he.kendallhunt.com/sites/default/files/heupload/Dolch%20et%20al_Nongovernmental%20Organization_1e_Chapter3.pdf. (Accessed September 2020)

Madumo, O.S. 2015. Developmental local government challenges and progress in South Africa. Available: <https://hdl.handle.net/10520/ejc>. (Accessed 16 November 2023)

Mafuta, W. 2016. Imagined communities: The role of the churches during and after apartheid in Sophiatown. Available: https://ruor.uottawa.ca/bitstream/10393/34262/1/Mafuta_Willy_2016_thesis.pdf. (Accessed 8 July 2020).

Malphurs, A. 2003. *Being leaders: The nature of authentic Christian leadership*. Baker Books. Available: https://books.google.co.za/books?hl=en&lr=&id=JX4u6ZCgh1MC&oi=fnd&pg=PA9&dq=Malphurs,+A.+2003.+Being+Leaders:+The+nature+of+authentic+Christian+leadership.+&ots=PVu4JLKYOY&sig=YX-IUIIdCRisJ4Wxmb4hJ6F0KdI4&redir_esc=y#v=onepage&q=Malphurs%2C%20A.%202003.%200Being%20Leaders%20A%20The%20nature%20of%20authentic%20Christian%20leadership.&f=false (Accessed 5 February 2020)

Maphosa, S. 2014. An evaluation of community development projects implemented by the Church of the Nazarene in Orlando East. Available: https://uir.unisa.ac.za/bitstream/handle/10500/13381/dissertation_maphosa_s.pdf?sequence=1. (Accessed 8 July 2020).

- Mapumulo, Z. 2017. Commission slates churches' abuse of faithful. *News24*. 24 July.
- Mark, D.M. 2008. Contributions of the Anglican Church of Southern Africa to social development in South Africa. Available: <https://open.uct.ac.za> (Accessed August 2020)
- Molakeng, P.M. 2016. Evaluation of the compliance of community-based organisations in Gauteng with the NPO Act, 1997. Available: https://ujcontent.uj.ac.za/vital/access/manager/Index?site_name=Research%20Output. (Accessed: 9 November 2023).
- National Development Agency. 2018. Annual Report 2017/18. Available: <https://pmg.org.za> (Accessed July 2020)
- National Register of Independent Churches. 1998. Available: <https://nric.co.za>. (Accessed July 2020)
- News Correspondent (2022), Organisations ask for NPO Bill to be withdrawn. *The Mercury*. 2022.
- Nieman, A. J. 2010. Churches and social development in South Africa: An exploration. Available: <http://scholar.sun.ac.za/handle/10019.1/47394> (Accessed 5 July 2020).
- Nissen, C. 2019. Church/State Partnership in Development? The case of Mitchell's Plain and Khayelitsha in post-apartheid apartheid Cape Flats. Available scholar.sun.ac.za. (Accessed 9 November 2023)
- Noble, H. and Smith, J. 2015. Issues of validity and reliability in qualitative research. *Evidence-based nursing*, 18(2): 34-35. <http://eprints.hud.ac.uk/id/eprint/23995/1/SmithIssues.pdf>. (Accessed 21 May 2020).
- Ohlmann, P, Frost, M.L. and Grab, W. 2016. African Initiated Churches' potential as development actors. Available: <http://www.his.org.za> (Accessed 9 November 2023).
- Okuku, J.A. 2002. Civil society and the democratisation processes in Kenya and Uganda: A comparative analysis of the contribution of the church and NGOs. *African Journal of Political Science/Revue Africaine de Science Politique*, 7(2): 81-98 .Available: <https://journals.uj.ac.za/index.php/ajps/article/download/1082/699>. (Accessed 8 July 2020)
- Patel, L. 2012. Developmental social policy, social welfare services and the non-profit sector in South Africa. *Social Policy & Administration*, 46(6): 603-618. Available: https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1467-9515.2012.00858.x?casa_token=cv29hNdEzJEAAAAA:B_vuwpd9ERFPwAuxKRkYNpRZQW3XJMvYEnJA5qIXSsqvYWL0aXbaUJWCHRP00EXh1SJhhS2T67v. (Accessed 29 April 2020)
- Patel, L., Hochfeld, T., Graham, L. and Selipsky, L. 2008. The implementation of the White Paper for social welfare in the ngo sector. Research Report. Centre for social development in Africa, University of Johannesburg. Available: <https://core.ac.uk/download/pdf/18222029.pdf>. (Accessed 8 September 2020).

- Phair, D. and Warren, K. 2021. Saunders Research Onion: Explained Simply. Available: <https://gradcoach.com>. Oh Accessed on 3 November 2023.
- Pillay, J. 2017. Faith and Reality: The role and contributions of the ecumenical church to the realities and development of South Africa since the advent of democracy in 1994. *HTS Theological Studies*. Available: <https://hts.org.za/index.php/hts/article/view/4519/9566> (Accessed on 23 February 2020).
- Rajasekas, S., Philominathan, P., Chinnathambi, V. 2013. *Research methodology*. Available: <https://www.researchgate.net/publication/2174858>. (Accessed on 23 February 2020).
- Rapoo, A.G. and Tshiyoyo M.M. (2014). Management of collaborative partnerships for the delivery of social development services. Available: <http://hdl.handle.net/2263/45641>. (Accessed 11 November 2023)
- Ratlabiyana, L., Mkhonza, L. and Magongo, B. 2016. *South African government funding to non-profit organisations: what is the investment value*. Johannesburg: National Development Agency. Available: https://www.nda.org.za/assets/resources/97BB1A6D-430C-421F-9595-E018FB203EA5/SA_NPO_Funding_Government_1.pdf (Accessed 10 July 2020).
- Republic of South Africa: 1996. *Bill of Rights. Chapter 2 of the Constitution of the Republic of South Africa*. 3rd ed. LexisNexis Pocket Booklet.
- Republic of South Africa. 1996. *Constitution of the Republic of South Africa, 1996 and regulations*. 3rd ed. LexisNexis Pocket Booklet.
- Republic of South Africa. 1998. *National Development Agency Act, 108 of 1988*. Pretoria: Government Printer.
- Republic of South Africa. 1997. *Non-Profit Organisations Act, 71 of 1997*. Pretoria: Government Printer.
- Republic of South Africa. Department of Welfare. 1997. *White Paper for Social Welfare*. Pretoria: Government Printer.
- Resnik, D.B. 2020. What is ethics in research and why is it important? Available: <https://scirp.org> (Accessed October 2020)
- Robinson, D.A. and Yeh, K.S. 2007. *Managing ethical dilemmas in non-profit organizations*. School of Business, Business papers, Bond University. Available: https://www.researchgate.net/profile/David-Robinson-51/publication/348420263_Managing_Ethical_Dilemmas_in_Non-Profit_Organizations_Managing_Ethical_Dilemmas_in_Non-Profit_Organizations/links/5ffe4c76a6fdccdb84d74fc/Managing-Ethical-Dilemmas-in-Non-Profit-Organizations-Managing-Ethical-Dilemmas-in-Non-Profit-Organizations.pdf. (Accessed 31 August 2020).
- Roy, K. 2017. The story of the church in South Africa. United Kingdom, Global Library.
- Ryrie, C.C. 1978. *The Ryrie study bible*. King James version. Moody Press. Chicago.

- Saunders, J., O'Brien, M., Tennant, M., Sokolowski, S.W. and Salamon, L.M., 2008. *The New Zealand non-profit sector in comparative perspective*. Wellington: Office for the Community and Voluntary Sector. Available: <http://www.communityresearch.org.nz/wp-content/uploads/formidable/sanders1.pdf>. (Accessed 31 August 2020).
- Sekaran, U. and Bougie, R. 2016. *Research methods for business. A skills building approach*, 7th ed. Chichester, West Sussex: Wiley.
- Sen, S., 1992. Non-profit organisations in India: Historical development and common patterns. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 3(2): 175-193. Available: https://www.jstor.org/stable/pdf/27927336.pdf?casa_token=CEDuIgseW5UAAAAA:P62OC3F5m1NtA-WbELDPXFggvm45eeY-zcnvXjTPxkBl_rOiYWPj2DggBvkvtW9MG0s2pppW92UtkdvzC6HsKDmbInnU3eu1KRCpNp6ReFrb684. (Accessed 4 September 2020).
- Skokova, Y., Pape, U. and Krasnopolskaya, I., 2018. The non-profit sector in today's Russia: Between confrontation and co-optation. *Europe-Asia Studies*, 70(4): 531-563. Available: https://www.tandfonline.com/doi/pdf/10.1080/09668136.2018.1447089?casa_token=BcTSpVdJxCIAAAAA:T-JkkDXn14h2ZD52AL1EQ-i9syLYf6kOGH3pI5YohNFzNJ0uYwpZDeMhIqat6xGWNsxZZajDTQ. (Accessed September 2020)
- Singh, P. 2020. *Addressing the multiple challenges of covid 19*. Hindustan times. 17 May.
- Smith, D.J. 2010. *A culture of corruption. Everyday deception and popular discontent in Nigeria*. Cambridge: Cambridge University Press.
- Staff Writer. 2016. The most popular religion in South Africa. *BusinessTech*. Available: <https://businesstech.co.za/news/lifestyle/126445/the-most-popular-religions-in-south-africa/> (Accessed on 8 February 2020).
- Steven, et al, 2016. Using empowerment theory in collaborative partnerships for community health and development. Available: <https://www.researchgate.net/publication/14354768>. (Accessed 19 November 2023)
- Swart, I. and Venter, D., 2000. NGOS, churches and the challenge of fourth generation people-centered development strategies in South Africa. *Scriptura: Journal for Biblical, Theological and Contextual Hermeneutics*, 75: 449-464. Available: <http://scriptura.journals.ac.za/pub/article/view/1267/1196>. (Accessed 7 July 2020)
- Swart, I., Rocher, H., Green, S. and Erasmus, J. eds., 2012. *Religion and social development in post-apartheid South Africa*. African Sun Media. Available: https://www.academia.edu/download/62940267/Religion_and_Social_Development20200413-3517-12k0oms.pdf. (Accessed 8 September 2020)
- Teutberg, S. 2015. A framework for constitutional settlements: An analysis of diverging interpretations of the South African Constitution. Available: <https://scholar.sun.ac.za>. (Accessed 16 November 2023)

- Thinane, J.S. 1994. Religious communities and South African Politics. The case of the South African Council of Churches. Available: <https://hdl.handle.net/11660/9832> (Accessed 23 February 2020)
- Tshuma, P. 2020. A historical survey of clerical participation in community transformation: Case study of 3 churches in Gauteng province, South Africa. Available: <https://respository.up.ac.za> (Accessed 14 November 2023).
- Van der Merwe, H., 2003. The role of the church in promoting reconciliation in post-TRC South Africa. *Religion and reconciliation in South Africa*, 269: 281. Available <https://www.csvr.org.za/docs/reconciliation/theroleofthechurch.pdf>: (Accessed 17 February 2020).
- Vorster, J.M., 2012. Managing corruption in South Africa: The ethical responsibility of churches. *Scriptura: Journal for Contextual Hermeneutics in Southern Africa*, 109(1): 133-147. Available: <https://journals.co.za/doi/pdf/10.10520/EJC130715>. (Accessed 15 March 2020).
- Wagner, A. 2019. The impact of an organisational capacity assessment on non-profit organisations in South Africa. Available: <https://etd.uwc.ac.za/> (Accessed 20 November 2023)
- Weisbrod, B.A. and Mauser, E., 1991. Tax policy toward non-profit organisations: an eleven-country survey. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 2(1): 3-25. Available: https://www.jstor.org/stable/pdf/27927297.pdf?casa_token=PoO0YK9mqbcAAAAA:vl-JDQkz-SQ9zFWCefnI0lleSf5HrFzt9SOh5ITF88oY5Z9HHMSY5jZD6jfe8EZHZbHrj1_g7uqBlxbWS5H5uKHgKaafI62FnxR3-GggHIWcEU22. (Accessed 31 August 2020).
- West, E. 2020. Philanthropists stepped up to the plate during pandemic. *Sunday Tribune*, 11 October.
- Wiles, R., Crow, G., Heath, S. and Charles, V., 2008. The management of confidentiality and anonymity in social research. *International Journal of Social Research Methodology*, 11(5): 417-428. Available: https://www.tandfonline.com/doi/pdf/10.1080/13645570701622231?casa_token=aD1VqIWurxQAAAAA:tadIevvE6PmV2zAKT-0cRZ1HoHw6w8lV7g45MxvwDBgcWZqnlQAZwKc03s519LCgM406oFMpUA. (Accessed 26 April 2020)

APPENDICES

APPENDIX 1 LETTER TO PASTORS



15 November 2021

Dear Pastor

APPROVAL TO CONDUCT RESEARCH

Greetings to you in the name of our Lord and Saviour Jesus Christ.

In response to our recent telephonic communication, the following information is provided to enable you to assist me in my studies.

I am currently registered at the Durban University of Technology as a Doctor of Philosophy (Management Sciences) student under registration number 18950139.

The title of my study is:

"Churches as non-profit organisations in performing a social development role in South Africa: Insights from KwaZulu-Natal Province."

I note that your Church is one of the few Christian faith-based organisation within the eThekweni municipality that is registered as a NPO with the Department of Social Development to assume the additional responsibility of rendering social services to our communities.

As a devout Christian, I believe that the Church is also duty bound in terms of biblical scripture to assume the role function of a social partner and your organisation must be commended for its endeavours in this regard.

The purpose of approaching your Church to participate in this study is attributed to the following:

1. Your organisation has the necessary expertise in meeting the social needs of the community and it will have first-hand knowledge of the strengths, weaknesses, opportunities and threats in executing such services.
2. The Church is in the best position to draw attention to the challenges it experiences in the rendition of social services to the poor and marginalised and what action should be taken by the authorities to assist in resolving such challenges.

As the Head of your organisation, I would appreciate your approval to allow me permission to undertake a broad survey amongst a group of your congregants on the subject matter of my study. I would also appreciate your participation, subject to your availability, in a small focus group consisting of some of your colleagues whose organisations also provide social services to the

community. Such discussions will provide further insight into how social services can be improved for the benefit of our people.

A detailed letter of information as approved by the Institute Research Ethics Committee of the Durban University of Technology is also attached to provide you with further insight as to how this study will be conducted.

I thank you in advance for your cooperation in this matter and await your favourable response.

My contact number is 0834472951. Kindly email your response to sharipersad87@gmail.com.

Yours in Christ

(signed)

P Haripersad

APPENDIX 2 GATEKEEPER'S APPROVAL



KWAZULU-NATAL PROVINCE

SOCIAL DEVELOPMENT
REPUBLIC OF SOUTH AFRICA

**DIRECTORATE:
HUMAN RESOURCE UTILISATION & DEVELOPMENT**

FAX	: 033 264 2075	174 Mayors Walk,
Telephone/ Ucingo /Telefoon	: 033 264 2083	Private Bag X9144
Enquiries / Imibuzo / Navrae	: Ms PSN Makhoba	PIETERMARITZBURG
E-mail	: psn.makhoba@kznp.gov.za	3200
Reference no.	: S.6/9/2	

Mr. P Haripersad
No.9 Valley View,
95 Blundell Road,
Escombe, Queensburgh,
DURBAN
4093

Contact No: 083 447 2051
Email: sharipersad87@gmail.com

Dear Mr. Haripersad

PERMISSION TO CONDUCT RESEARCH UNDER A TOPIC OF SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH AFRICA: INSIGHTS FROM KWAZULU-NATAL PROVINCE. "

1. This matter has reference.
2. Kindly be informed that the permission has been granted by the Head of Department for you to conduct research in the department, for you to fulfill the requirement of your Doctor of Philosophy in Management Sciences specializing in Public Administration.
3. The permission authorizes you to: -
 - (a) Conduct interviews by sending your research questionnaires to three District Directors under EThekweni Cluster in the department, at their consent deemed relevant to your research project and maintain high level of confidentiality; and

(b) Share your findings with the Department.

4. The Head of Department wishes you all the best with your studies

Regards

MRS NI VILAKAZI
HEAD OF E | TM NT
DATE: _____

GROWING KWAZULU-NATAL TOGETHER

APPENDIX 3 MEASURING INSTRUMENT (ENGLISH VERSION)

Reference Code: _____

SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH AFRICA: INSIGHTS FROM KWAZULU-NATAL

QUESTIONNAIRE FOR MEMBERS OF THE CONGREGATION

Select (x) the option that best applies to you.

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS:

1. Gender:

Male	Female

2. Language:

State your family language:

English	IsiZulu	Afrikaans	Other

3. Age:

20 to 30	31 to 40	41 to 50	51 to 60	Over 60

4. Employment Status:

Unemployed	Employed	Self-employed

5. Highest Educational qualifications:

Some/all Primary School	Some/all Secondary School	Certificate	Diploma	Degree

6. For what period have you been attending your Church?

Less than 5 years	5 to 10 years	More than 10 years

SECTION B: CHURCH INVOLVEMENT:

7. What of the following positions do you currently hold in your Church?

7.1 Ordinary member	7.2 Secretary	7.3 Treasurer	7.4 Elder	7.5 Other

8. Are you consulted on the activities of your Church?

Never	Sometimes	Always	Only when necessary

9. Does your Church have annual general meetings during which the financial statements and other reports are tabled for information?

Never	Sometimes	Always

9.1 If you responded yes to question 9, do you participate in such meetings?

Never	Sometimes	Always

SECTION C: COMPLIANCE WITH THE LAW:

10. Is your Church registered as a non-profit organisation by the KZN Department of Social Development in terms of the Non-Profit Act??

Yes	No	Don't know

11. Does your Church submit annual returns of its financial and administrative activities to the KZN Department of Social Development as prescribed in the NPO Act?

Yes	No	Don't know

12. If you responded **no** to question 11 above, please provide reasons in the space below for such non-compliance in the event such information is known to you.

SECTION D: SOCIAL DEVELOPMENT:

13. Does your Church assist the poor and needy in the community?

Yes	No	Don't know

14. If you have responded **yes** to question 13, please indicate what type of assistance is provided.

15. If you have responded **no** to question 13, do you think your Church will be prepared to play a meaningful role in the upliftment of community needs in partnership with the State?

Yes	No	Not sure

16. If you responded **yes** to question 13, indicate what type of role your Church should play as a non-profit organisation in providing social assistance to disadvantaged communities on a sustainable basis

17. Do you believe that your Church has adequate funds to support community development programmes such as drug and alcohol awareness etc.?

Not sure	No	Yes

18. Indicate your agreement that the Church should partner with the Government to provide social services to the community

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

19. If you have responded **yes** or **no** to question 18, please provide a brief reason for such response.

20. Indicate your agreement that, in terms of biblical principles, the Church is obliged to assist the poor and needy in the community in which it is located,

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

21. As a member of the Church, have you been actively involved in providing any assistance to poor and needy communities?

No, never	Yes, sometimes	Yes, often

22. If you responded yes (often or sometimes) to question 21, what type of assistance was provided?

SECTION E: CHURCH LEADERSHIP:

23. Is your Church building in the ownership of you Pastor?

Yes	No	Don't know

24. Indicate your agreement that your Church subscribes to the following principles:

Principles of good governance	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
24.1 Trust					
24.2 Respect					
24.3 Communication					
24.4 Openness					
24.5 Transparency					
24.6 Courtesy					
24.7 Helpfulness					

25. Does your Church leadership take any initiatives to create awareness of the plight of the poor, destitute and marginalised communities in the area in which your Church is located?

Yes	No	Don't know

SECTION F: UNDERSTANDING OF THE LEGAL REQUIREMENTS:

26. How would you describe your understanding of the NPO Act?

Poor	Fair	Good	Very Good	Excellent

27. In terms of the NPO Act, your Church is required to have a Constitution that clearly sets out the duties, powers and functions of the Church. Are you aware of or have you been provided with a copy of such Constitution?

Yes	No

28. Indicate your agreement that the activities of the Church should be regulated by the Government in terms of the NPO Act

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

29. What are your reasons for responding as you did in question 28?

APPENDIX 4 MEASURING INSTRUMENT (ISIZULU VERSION)

Ikhodi eyinkomba: _____

UCWANINGO NGEQHAZA LAMASONTO EKUTHUTHUKISENI UMPHAKATHI E MZANSI AFRIKA: IMIBOMO YAKWA ZULU NATALI

UHLA LEMIBUZO YEBANDLA

Khetha (x) okuhambiselana ngangcono nawe.

1. Ubulili:

Isilisa	Isifazane

2. Ulimi:

Ulimi olikhuluma ekhaya?

Isingisi	IsiZulu	Isibhunu	Olunye

3. Iminyaka:

20 kuya 30	30 kuya 40	40 kuya 50	50 kuya 60	Ngaphezu kuka 60

4. Isimo sakho sokusebenza:

Uyasabenza	Awusebenzi	Uhlala ekhaya ngokuphelele	Uyazisebenza

5. Izinga lakho eliphuzulu lezemfundo:

Isikole samabanga aphansi	Isikole samabanga aphezulu	Isitifiketi	iDiploma	Izi qu

6. Usunesikhathi esingakanani uhamba isonto?

1 kuya 5 weminyaka	5 kuya 10 weminyaka	Ngaphezu kuka 10 weminyaka

ISIGABA B: IQHAZA ESONTOWENI:

(khetha okufanele)

7. Isiphi isikhundla osibambile esontweni?

7.1 Ilunga lebandla	7.2 Unobhala	7.3 Umphathi sikhwama	7.4 Omdala	7.5 Okunye

8. Kuyaxoxiswa nawe ngemisebenzi yesonto?

Ngesinye isikhathi	Ngaso sonke isikhathi	Akukaze kwenzeka	Uma kubalulekile

9. Ingabe isonto lakho linayo imihlangano kazwelonke yonyaka, lapho izitatimende zezimali kanye neminye imibiko yethulwa ngolwazi?

Akwenzeki	Kuyenzeka kwezinye izikhathi	Kwenzeka njalo

9.1 Uma uphendule ngo yebo embuzweni ongenhla 9 uyaba yin ingxenya yalowo mhlango?

Akwenzeki	Kuyenzeka kwezinye izikhathi	Kwenzeka njalo

ISIGABA C: UKULANDELWA KWEMITHETHO:

(Faka uphawu X lapho kufanele khona uphinde ugwalise lapho kunesidingo khona)

- 10.** Ingabe unolwazi lokuthi isonto lentu libhalisiwe noma cha njengehlangano engenzi nzuzo kumunyango wokuthuthukiswa kwezomphakathi njengoba kugunyaza iNon-Profit Act?

Yebo	Cha	Angazi

- 11.** Ingabe isinto lakho liyayifaka imiphumela ngokusebenza nokusetshenziswa kwezimali njalo ngonyaka emunyangweni womnyango wozokuthuthukiswa njengoba kugunyazwa I NPO Act?

Yebo	Cha	Angazi

- 12.** Uma uphendule wathi cha kunombolo 11 ngaphezulu, chaza izizathu zokungalandelwa kwemigomo kulemigqa elandelayo umangabe unolwazi.

<hr/> <hr/> <hr/> <hr/>

ISIGABA D: UKUTHUTHUKISWA KOMPHAKATHI:

- 13.** Ingabe isonto lakho layabasiza abahlwempu naba dingayo emphakathini?

Yebo	Cha	Angazi

14. Uma uthe yebo kunombolo 13, chaza uhlobo losizo esikhaleni esilandelayo.

15. Uma uthe cha kunombolo 13, ucabanga ukuthi ingabe isonto lakho lizimisele ukubamba iqhaza ekuthuthukiseni umphakathi nokusebenza ngokubambisana noHulumeni?

Yebo	Cha	Anginaso isiqiniseko

16. Uma uthe yebo kunombolo 13 chaza iqhaza ekufanele libanjwe isonto lakho njengenhlangano engenzi nzuzo ukusiza umphakathi ohlwempu ngendlela enempumelelo.

17. Ingabe uyakholelwa ukuthi isonto lakho linezimali ezanele ukusekela izinhlelo ezithuthukisa umphakathi njengo hlelo eliqwashisa ngotshwala nezidakamizwa?

Anginaso isiqiniseko	Cha	Yebo

18. Khombisa ukuthi Isonto Lakho kufanele yini lihlanganyele no Hulumeni ukuhlinzeka ngezinsizakalo zenhlalo emphakathini.

Angivumelani kakhulu	angivumelani	Anginaso isiqiniseko	Ngyavu melana	Ngyavumelana Kakhulu

19. Uma uthe yebo noma cha kunombolo 18, chaza kafishane izizathu esikhaleni esilandelayo?

20. Uyavumelana nokuthi ngokomgomo webhayibheli isonto lipoqelekile ukusiza abahlwempu nabadingayo emiphakathini elakhele?

Angivumelani kakhulu	Angivumelani	Anginaso isiqiniseko	Ngiyavumelana	Ngiyavumelana Kakhulu

21. Njengelunga Lesonto uyewahlanganyela ngenkuthalo ekunikezeni nomayiluphi usizo emphakathini empofu neswele ?

Cha ,Angizange	Yebo ,ngezinye izikhathi	Yebo ,ngezikhathi eziningi

22. Uma uphendule ngo yebo embuzweni ongenhla 21, luhlobo luni losizo olunikezile?

ISIGABA E: UKUPHATHWA KWEBANDLA:

23. Ingabe indlu yebandla isegameni likamfundisi okanye umunikazi wayo ngumfundi?

Yebo	Cha	Angazi

24. Khombisa isivumelwano sokuthi Isonto lakho libhalisile kulezi zimiso ezilandelayo: zenqubo mpilo.

Imigomo yokubusa Ngokufanelayo	Angivumelani kakhulu	Angivumelani	Anginaso isiqiniseko	Ngiyavumelana	Ngiyavumelana Kakhulu
24.1 Ukwethembeka					
24.2 Inhlonipho					
24.3 Ngokuxhumana					
24.4 Ngokuvuleleka					
24.5 Ukuziveza Obala					
24.6 Ngokunakekela					
24.7 Ukubalusizo					

25. Ingabe abaphathi bebandla bayazithatha izinyathelo zokuqwashisa ngokulwa nobuhlwempu, ukudinga, nokucwaseka emphakathini elakhele?

Yebo	Cha	Angazi

ISIGABA F: UKUQONDA NGOKOMTHETHO:

(Kulesigaba esilandelayo kulindeleke ukuba ukhethwe okuhambisana kakhulu nomubona wakho ngokubhala uphawu X)

26. Ungalichaza kanjani ulwazi lakho nge NPO Act? How would you describe your understanding of the NPO Act?

Luncane	Lukahle	Luhle	Luhle kakhulu	Lwedlulele

27. Ngokomthetho iNPO Act, ibandla lakho kufanele libe nomthethosisekelo obalula iqhaza lomuntu ngamunye, izikhundla nemisebenzi yesonto. Ingabe uyazi ngalomthethosisekelo noma unayo owanikwa yona?

Yebo	Cha

28. Uyavuma ukuthi imisebenzi yebandla ilawulwe uHulumeni ngaphansi komthetho I NPO Act?

Yebo	Cha	Anginaso isiqiniseko

29. Iziphi izizathu zakho zokuphendula uthi yebo noma cha kunombolo 28? Faka izimpendulu esikhaleni esilandelayo.

APPENDIX 5 FOCUS GROUP QUESTIONS

Subsequent to the process of **introductions and outlining the purpose** of the study, the discussions will be based on, inter alia, the **following**:

1. LEGAL COMPLIANCE:

- What do you think should be the role of the Church in terms of the NPO Act?
- Do you believe that the NPO Act is too restrictive and hinders the social development activities of the Church?
- Any suggestions as to what should be done by government to bring about improvements to the legislative requirements? For example, what measures should be recommended to improve the reporting process as regulated in the Act?
- What can be done to ensure that churches that are **not registered** in terms of the NPO Act or in terms of any other legislative requirements, do not taint the reputation of churches that are registered in terms of such legislation.
- Do you believe that it is necessary for the Church to report on its activities periodically to the Department of Social Development and if not, why?

2. SOCIAL DEVELOPMENT:

- According to the survey undertaken by the congregants of the participating churches, the Church is currently involved in soup kitchens, distribution of food parcels and at times other activities that are not sustainable due to financial constraints by the church. How can these challenges be overcome?
- Do you think it would be a good idea or not, for the Church to be appointed by government to take on the role function of the school feeding scheme which caters for underprivileged children and if so, will your Church be adequately equipped to take on such a function if funds are made available by government?
- Do you believe that such a review of the school feeding scheme will be of benefit to the state and the community?
- How do you believe that the social development role of the Church can be enhanced in partnership with government to improve the quality of lives for the poor and marginalised? Can you provide some examples?
- What role has your Church played during the recent outbreak of the corona virus in the community?
- Does your Church have adequate resources to provide assistance to poor and marginalised communities and if not, will you require funding from the State to ensure that services provided are sustainable?
- Does your Church receive any donor funding specifically for community development and from what sources?

3. LEADERSHIP:

- Have you read about the findings of the CRL Rights Commission concerning the activities of churches in South Africa?
- Do you agree with the generalised statement made by the Commission that churches are non-compliance with the NPO Act and/or other legislative requirements?

- The Commission also reported that a number of church buildings are registered in the name of the leadership of the Church? Do you believe that it is unethical for such a practice? Provide a brief reason for your response.
- As the leader of your organisation, what initiatives are taken to support poor and marginalised communities in the area serviced by your Church?
- Do you enjoy a good working relationship with officials of the Department of Social Development in functioning as an NPO/NPC and if not, how should that relationship be improved?

4. SURVEY OUTCOMES

- At least 56% of the congregants surveyed, believe that the Church should partner with government to provide social development services to the community. What are your views in this regard?
- At least 83% of the congregants surveyed, have indicated that they are actively involved with the Church in assisting the poor and needy. How can this manpower resources be used effectively to further enhance a possible partnership with government to ensure a sustainable delivery of social services in the community?
- The majority of congregants surveyed, strongly agree that the church subscribes to good governance relating to trust, respect, communication, openness, transparency, courtesy and helpfulness. Should these attributes not be used as a foundation by you as the Leader in the church environment to obtain funding from local, national and international donors, including the state, to fund necessary and essential services that are lacking in the community? If not, can you state why?

APPENDIX 6 INTERVIEW QUESTIONS



NAME OF RESEARCHER: P

HARIPERSAD **PROPOSED QUALIFICATION:** PHD: PUBLIC ADMIN.

TITLE OF STUDY: SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH AFRICA: INSIGHTS FROM KWAZULU-NATAL

INTERVIEW QUESTIONS FOR RESPONSES FROM DISTRICT ASSISTANT DIRECTORS OF THE KZN DEPARTMENT OF SOCIAL DEVELOPMENT IN THE ETHEKWINI MUNICIPALITY

NOTE: The names of participants will at all times remain confidential.

COMPLIANCE WITH LEGISLATIVE REQUIREMENTS:

1.1 To what extent are churches registered as NPOs non-compliant with the reporting provisions of the NPO Act in your District?

YOUR

RESPONSE: _____

1.2 What steps are taken by your District to ensure compliance?

YOUR

RESPONSE: _____

1.3 Do the remedial measures taken have the desired effect? If not, what further action is taken by your District?

YOUR

RESPONSE: _____

1.4 How effective is the NPO Act in monitoring the financial affairs and general governance of churches registered as NPOs? If the Act poses restrictions in ensuring compliance, what measures are contemplated to rectify such impediments?

YOUR

RESPONSE: _____

1.5 Why is it not compulsory for all faith based organisations to be registered as non-profit organisations on the understanding that such organisations are being funded by the general church membership?

YOUR

RESPONSE: _____

2 **FUNDING:**

Does your District provide funding to enable churches to provide social development services to the marginalised and poor communities? If so, what type of funding is available and how many NPO churches receive such funding from your District?

YOUR

RESPONSE: _____

3. USING CHURCHES TO IMPROVE THE QUALITY OF LIFE OF COMMUNITIES:

3.1 How can churches function effectively in partnership with your Division to improve and/or enhance programmes provided by your Department to improve the quality of the lives of people generally?

**YOUR
RESPONSE:** _____

3.2 Do you believe that churches registered as NPOs are capable of rendering social development services in the community serviced by your district?

3.3 Do you wish to provide any further comment in respect of the interaction between your Division and churches registered as NPOs?

**YOUR
RESPONSE:** _____

Name of District: _____

Date: _____

THANK YOU FOR YOUR RESPONSES TO THESE QUESTIONS.

APPENDIX 7 LETTER OF INFORMATION (ENGLISH VERSION)



Title of the Research Study: Social development role of churches in South Africa: Insights from KwaZulu-Natal.

Principal Investigator/s/researcher: Premishwar Haripersad (Masters in the Management Sciences specialising in Public Administration)

Co-Investigator/s/supervisor/s: Dr R Morgan (Phd)

Brief Introduction and Purpose of the Study:

Institutions such as churches that are registered as non-profit organisations by the South African Department of Social Development in terms of the Non-Profit Organisations Act, 1979, are required to comply with a number of statutory requirements such as, inter alia, the proper accounting records of an organisation's income, expenditure, assets and liabilities. One of the primary objectives of the Non-Profit Organisations Act, hereinafter referred to as the NPO Act, is to promote a spirit of cooperation and shared responsibility within government, donors, and amongst other interested persons in their dealings with non-profit organisations. In the light of this objective, it can be argued that there is an expectancy of government to enter into partnerships with such organisations in the provision of social development services. These services can include, but are not confined to, providing meals to destitute families, arranging for temporary shelter for the homeless, initiating social cohesion programmes in the community and so forth. The purpose of this study is to therefore ascertain the extent to which churches perform a social development role as non-profit organisations.

Good day

I am a 2nd year student at DUT doing research for my doctorate in the Management Sciences, specialising in public administration.

I would like to invite you to participate in this research on a voluntary basis. As research can be defined as a systematic search or enquiry for generalized new knowledge, your input in this regard will provide invaluable information to me as the researcher in the study being undertaken. This information letter is intended to provide you with background information as to why this study is to be undertaken and gives you an opportunity to make an informed decision as to whether you wish to participate in this study or not. Should you require additional information to make a decision in this regard, you are at liberty to communicate with me on my cell number 0834472051.

Outline of the Procedures:

The aim of this study is to ascertain the extent to which churches registered as non-profit organisations provide social development services to the community and what reform measures are necessary to bring about improvements. The approach to the study will entail undertaking a general survey in this regard within the targeted population and conducting focus group discussions with a select group of members of the clergy (pastors) as well as interviewing senior officials from the Non-Profit directorate of the KwaZulu-Natal Provincial Department of Social Development. Those selected to participate in the survey on a voluntary basis will be required to complete a consent letter before they will be permitted to complete a questionnaire outlining their personal responses to each of the questions raised. It is anticipated that completion of the questionnaire will not take more than an hour. A select group of pastors will also be approached to participate in a focus group discussion and the interview with the senior officials from the KwaZulu-Natal Provincial Department of Social Development is a means of obtaining additional information on the research subject.

Risks or Discomforts to the Participant:

The completion of the questionnaire, the focus group discussions and the proposed interviews will not result in any risks or discomfort to you as a participant. Should you, however, feel uncomfortable in responding to any question, you are at liberty to leave that question unanswered.

Explain to the participant the reasons he/she may be withdraw from the Study:

As indicated, participation in the study is purely voluntary. You may withdraw from participating at any time for personal reasons or for any other reason that you deem necessary. Such withdrawal will not result in any adverse consequence or action taken against you.

Benefits:

The outcome of the research is intended to facilitate compliance of the legislative requirements of those churches that are registered non-profit organisations and it will determine how such churches can be of benefit to poor and marginalized communities in partnership with the State. The research will also provide new information to other researchers interested in the subject matter and will assist in contributing to a research paper for inclusion in a management journal.

Remuneration:

You will not be paid either in monetary value or otherwise for participating in the research project.\

Costs of the Study:

You will not be required to incur any expenditure for participating in the research project.

Confidentiality:

Your personal details will be protected at all times. The questionnaires will not reflect any personal particulars and neither will the final dissertation make reference to any names of any participants. The participants in both the survey and the focus group will be referred to by numbers. The names of the participating churches will also not be divulged after the outcome of the survey. Instead churches will be referred to as church A, B, C etc. to ensure confidentiality.

Results:

The results of the research will be used for the benefit of other researchers who are interested in a similar topic. A journal article of the study will be prepared by the researcher for publication in a recognized journal. In addition, any recommendations emanating from the study to improve the rendering of social development services for the benefit of the citizens will be referred to the

National Minister of Social Development for consideration.

Research-related Injury:

The research will not result in any injury to any participant.

Storage of all electronic and hard copies including tape recordings:

The data will be retained by the researcher for a period of 5 years and will be accessed only by the Supervisor or by a person authorised by DUT and thereafter disposed of by the researcher by shredding of the questionnaires and other material related to the study.

Persons to contact in the Event of Any Problems or Queries:

Please contact the researcher (cell no. 0834472051), my supervisor (cell no. 0723404642) or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to the Director: Research and Postgraduate Support Dr L Linganiso on 031 373 2577 or researchdirector@dut.ac.za.

APPENDIX 8 LETTER OF INFORMATION (ISIZULU VERSION)



Incwadi yolwazi neminingwane

Isihloko socwango: Iqhaza lamasonto ekuthuthukiseni umphakathi e Mzansi Afrika: Imibomo yakwa Zulu Natali

Umcwani Omkhulu: Premishwar Haripersad (Masters in the Management Sciences specialising in Public Administration)

Isekala lomcwani: Dr R Morgan (Phd)

Isingeniso nenhloso yocwango:

Izikhungo ezifana namasonto ezibhaliswe njengezinhlango ezingenzi nzuzo ngaphansi komnyango wezokuthuthukiswa komphakathi eMzansi Afrika ngokomthetho iNon-Profit Organisations Act, 1979, kufanele zilandele umimigomo yoku: bhekelela ukugcinwa kwamabhuku ezimali zenhlango, ukusetshenziswa kwezimali ezingenayo neziphumayo, ukugcinwa nokusetshenziswa kwempahla, kanye nokubhekelela izikweletu zenhlango. Inhloso enkulu ye Non-Profit Organisations Act, ebizwa nge NPO Act, ukugqogquzela ukubambisana no kusebenzisana no Hulumeni, abaxhasi ngezimali, nabantu abanogqozi lokusebenzisana nezinhlangano ezingenzi nzuzo. Ngokwalezinhlango, kungachazwa ukuthi kulindeleke ukuba uHulumeni abambisane nezinhlangano ezifana nalezi ukuhambisa uzinzo nokuthuthuka kwezenhlalakahle nentuthuko. Lomsebenzi uhlanganisa ukulethwa kwezidingo ezimayelana nokuhanjiswa kokudla emindenini ehlwempu, ukuhlaliswa kwesikhashana kwabantu abangenawo amakhaya, ukusungula izinhlelo ezimayelana nokuhlalisana nokubambisana emphakathini kanye nokunye. Inhloso yalolucwango ukuthola izinga lokusebenza kwamasono ekubambeni iqhaza lokuthuthukisa ezenhlalakahle nokuthuthuka njengezinhlango engenzi nzuzo.

Usuku Oluhle,

Ngingumfundi owenza ibanga lesibili (2nd year student) esigabeni seziqo zobudokotela esikhungweni esiphakeme I DUT ngaphansi komnyango we Sayensi Yokuphatha, emukhakheni wokuphathwa komphakathi.

Ngingathanda ukukumema ukuba ubambe iqhaza ngokuzikhethela kulolucwango. Iqhaza lakho lingadlala indima enkulu ekutholakaleni kolwazi olusha nolungasetshenziswa ukuthola imibiko edidiyelwe ngocwango. Lencwajani ihlose ukuchaza ngomusuka nesizathu salolu cwango nokunika abafisa ukubamba iqhaza imininigwani engabavumela ukuthatha isinqumo esiphusile mayelana nokubamba iqhaza bakwazi ukukhetha ukuthi babona kufanele ukubamba iqhaza noma akufanele. Uma udinga eminye imininigwane ngokuthatha isinqumo ngokubamba iqhaza ungaxhumana nomucwani kulenombolo kamakhalekhukhwini 083 447 2051.

Ukumiswa kohlelo:

Inhloso yalolucwaningo ukuthola izinga lokusebenza kwamasono abhaliswe njengezinhlango ezingenzinzuzo ekubambeni iqhaza lokuthuthukisa ezenhlalakahle nokuthuthuka Nokuthula izindlela zokuletha ushintsho. Uhlelo luzosebenzisa ucwaningo lemibuzo eqoshiwe nezingxoxo kulabo abazobe bekhethise ukuba babe ingxenye yocwaningo. Labo abakhethiwe kuzobe kungabaFundisi (pastors) nezikhulu ezisuka kumkhakha wezinhlango ezingenzinzuzo emnyangweni wesifundazwe KwaZulu-Natali sokuThuthukiswa koMphakathi. Labo abakhethiwe abaphoqiwe ukuba ingxenye kodwa bayagqugquzelwa ukuba bazikhethile ngokugcwalisa ifomu lokuvuma ukuba babe ingxenye yocwaningo ngaphambi kokuphendula imibuzo ngokugcwalisa ifomu lemibuzo elizobuyiselwa kumucwaningi zingakapheli izinsuku ezintathu. Kulindleke ukuba isikhathi sokuphendula imibuzo singeqi ehoreni elilodwa. Iqenjana labafundi bazonxoxwa ukuba babe ingxenye yezingxoxo.

Ububi nobungozi okuhambelana nokubamba iqhaza kulolu cwano

Abukho ubungozi obuhambelana nokubamba iqhaza kulolucwaningo. Abasizi bocwaningo bazozama ngokusemandleni ukuqikelela nokuvikela ababambe iqhaza kulolucwaningo. Ukuphendula imibuzo nokuba ingxenye yezingxoxo angeke kube nemithelela emibi nomo likwenze ungaphatheki kahle. Uma uzizwa ungaphathekile kahle ngemibuzo ebuzwayo uvumelekile ukungawuphenduli.

Ukukhetha kokuba ingxenye yocwaningo

Ucwaningo luyaxusa futhi ligqugquzele ukuba ubambe iqhaza ngokuzikhethela kodwa aliphqi. Uma ungaphumeleli ukuba ingxenye yocwaningo uvumelekile ukuhoxa ngaphandle kokucindezelwa. Ukuhoxa kwakho angake kube namithelela emibi kuwe futhi angeke uthathelwe izinyathelo.

Imiphumela:

Imiphumela yocwaningo ihlose ukugqugquzela ukusetshenziswa nokulandelwa kwemigomo nemithetho yezinhlango ezingenzi zuzo amasonweni abhalise njengezinhlango ezingenzi zuzo, nokuthola ukuthi amasono ebambisene nohulumeni angayisiza kanjani imiphakathi ehlwempu necwasekile. Ucwaningo luzothula ulwazi olusha kwabanye abacwaningi abanentshisekelo ngesihloko luphinde lize ngokuqopha imibhalo yolwazi mayelana nesihloko emkhakheni.

Remuneration:

Inzuzo yocwaningo imayelana nokuthuthukisa umkhakha, ukuba ingxenye yocwaningo akukhokhelwa.

Izindleko ngocwaningo:

Azikho izindleko ongangena kuzo ngokuba ingxenye yocwaningo.

Ukugcinwa kwemfihlo:

Iminingwano yakho izoba imfihlo ngaso sonke isikhathi. Izinsiza kusebenza, amafomu emibuzo nemibhalo angeke zisebenzise amagama neminingwane yabantu ababambe iqhaza. Abantu ababambe iqhaza kulolucwaningo nasezingxoxweni bazonikwa izinombolo zokubahlukanisa. Amagama amasonto abambe iqhaza angeke adalulwe, umasekuphuma imiphumela. kuzosetshenziswa izinhlamvu A, B,C ukuhlukanisa amasonto ukuqinisekisa imfihlo.

Imiphumela:

Imiphumela yocwaningo izosiza abanye abacwaningi abanesasasa nentshisekelo ngalesisihloko. Imibhalo yolwazi ngocwaningo izobhalwa umcwaningi ephephabhukwini lokucwaninga eligunyaziwe. Ngaphezu kwalokho, izincomo eziphuma kulolucwaningo ezizobe zibhekiswe kungqongqoshe wezenhlala kahle nentuthuko zizosiza ukuthuthukisa izidingo ezilethwa abezenhlala kahle nokuthuthukiswa komphakathi ukuhlomulisa izakhamizi.

Ukulimala okuhlangene nocwaningo:

Akukho ukulimala kwababambe iqhaza okulindelekile nokungakwehlela ngokubamba iqhaza kulolucwaningo.

Ukugcinwa kolwazi, imibhalo neziqophi mazwi:

Imibhalo nolwazi oluqoqiwe luzogcinwa umuncwaningi isikhathi esingangeminyaka emihlanu emnvakwalokho kuyobe sekudatshulwa kulahlwe ngendlela ephephile. Isekela mcwaningi nomuntu ogunyaziwe kuphela abanelungelo lokufinyelela kulemibhalo.

Abantu ongaxhumana nabo uma unemibuzo noma izinkinga:

Xhumana nomcwaningi (cell no. 083 447 2051), (cell no. 072 340 4642) noma isikhungo sokuziphatha ku 031 373 2375. Izikhalazo ungazidlulisela ku: Mqondisi: uKwesekelwa koCwaningo neZifundo eZiphakeme Dr L Langaniso on 031 373 2577 or researchdirector@dut.ac.za.

APPENDIX 9 LETTER OF CONSENT (ENGLISH VERSION)



Full Title of the Study: Social development role of churches in South Africa: Insights from KwaZulu-Natal.

Name of Researcher: P. Haripersad

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, P. Haripersad about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number IREC 116/21
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

NAME OF PARTICIPANT

DATE

SIGNATURE/THUMOP PRINT

I, P Haripersad herewith confirm that the above named participant has been fully informed about the nature, conduct and risks of the above study.

Full name of researcher:

Date:

Signature:

Full name of witness:

Date:

Signature:

(if applicable)

APPENDIX 10 LETTER OF CONSENT (ISIZULU VERSION)

IMVUME

Isihloko socwaningo: Iqhaza lamasonto ekuthuthukiseni umphakathi e Mzansi Afrika: Imibomo KwaZulu-Natali.

Amagama abacwaningi: Premishwar Haripersad

Isitatimende sokuvuma ukuba ingxenye yocwaningo:

- Ngiyaqinisekisa ukuthi umcwaningi Premishwar Haripersad ungazisile ngocwaningo, ngokusebenza kwalo, izinzuzo, ubungozi okumayelana nocwaningo.
- Ngiyitholile, ngayifunda, ngayiqonda imibhalo engenhla mayelana nocwaningo (incwajana yolwazi).
- Ngiyaqonda ukuthi imiphumela yocwaningo, okuxube imininingwane eyimfihlo yeminyaka, ubulili, usuku lokuzalwa nokutholakele kuzobhalwa ngokungaziswa kumphumela yocwaningo.
- Ngokubuka izidingo zocwaningo, ngiyavuma ukuthi ulwazi oluqoqiwe lozoshenzwa umcwaningi ngokufakwa kwikhompyutha.
- Ngingakwazi noma kusiphi isigaba ukushintsha umqondo ngokuba ingxenye yocwaningo ngaphandle kokubandlululwa.
- Ngithole ithuba elanele lokubuza imibuzo, ngokwami ngingabalula ngithi ngikulungele ukuba ingxenye yocwaningo.
- Ngiyaqonda ukuthi imiphumela ebalulekile ngocwaningo inganikezelwa kimina.

Igama loMbambiqhaza Usuku Isikhathi Isignesha/Isithupha sokudla

Mina P Haripersad ngiyaqinisekisa ukuthi lombambiqhaza ongenhla wazisiwe ngohlobo locwaningo, ukuziphatha nobungozi obumayelana nocwaningo.

Igama eliphelele lomcwaningi: _ Usuku: Isignesha:

Igama eliphelele lafakazi: Usuku: Isignesha: (uma kunesidingo)

Igama lamnakekeli osemthethweni Usuku: Isignesha:
(uma kunesidingo)

APPENDIX 11 IREC APPROVAL



Institutional Research Ethics Committee

Research and Postgraduate Support Directorate

2nd Floor, Berwyn Court

**Gate 1, Steve Biko Campus
Durban University of Technology**

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375 Email: lavishad@dut.ac.za

http://www.dut.ac.za/research/institutional_research_ethics

18 October 2021
Mr P Haripersad
No. 9 Valley View
95 Blundell Road
Escombe
Queensburgh
Durban
4093

Dear Mr Haripersad

Social development role of churches in South Africa: Insights from KwaZulu-Natal. Ethical Clearance number IREC 116/21

The Institutional Research Ethics Committee acknowledges receipt of your notification regarding the piloting of your data collection tool.

Kindly ensure that participants used for the pilot study are not part of the main study.

In addition, the IREC acknowledges receipt of your gatekeeper permission letter.

Please note that **FULL APPROVAL** is granted to your research proposal. You may proceed with data collection.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

APPENDIX 12 FRC APPROVAL

Professor Fulu G. Netswera
Executive Dean
Faculty of Management
Durban University of

P O Box 1334, Durban, 4000,



Sciences
Technology

South Africa

5th May 2021

Student number: 18950139

Dear Mr P Haripersad

DOCTOR OF PHILOSOPHY IN MANAGEMENT SCIENCES: PUBLIC ADMINISTRATION

This serves to confirm the approval of your research proposal by the Faculty Research Committee, at its meeting on **4th May 2021**, as follows:

1. Research proposal and provisional dissertation title:
Social development role of churches in South Africa: Insights from KwaZulu-Natal.
Supervisor: **Dr R Morgan**
Co-supervisor: **N/A**

Please note that any proposed changes in the thesis/dissertation title require the approval of your supervisor/s, the Faculty Research Committee, as well as ratification thereof by the Higher Degrees Committee.

2. Research budget to the amount of: **R10 000.00(Masters) / R15 000(DPHIL)**

Please note that this funding is not a scholarship or bursary and is therefore not paid directly to you, but is controlled by the Faculty. Any proposed changes to the use of this funding allocation requires the approval of your supervisor and the Dean. Please note that funding will be reimbursed to you after the provision of receipts.

The Institutional Research Committee has stipulated that:

- (a) This University retains the ownership of any Intellectual Property (patent, design, etc.) registered in respect of the results of your Masters/Doctors Degree in Technology studies as a result of the award and the provisions of the above Act;

- (b) Should you find any of the terms above not acceptable then you are given the option to decline the Research budget award to your project in writing.

May we remind you that in terms of Rule G25(2)(b), if you fail to obtain the Masters/Doctors degree within the maximum time period allowed after first registering for the qualification, Senate may refuse to renew your registration or may impose any conditions it deems fit. You may apply to the Faculty Research Committee for an extension.

Please note that you are required to convert your registration from the informal to the formal course and re-register each year.

Please note that the following must be adhered to:

Registration:

1. Ensure registration has taken place (***the onus is on the student and the supervisor to ensure registration takes places at the beginning of each year whilst the student is currently engaged with his/her Masters or PhD qualification***)
2. Ensure that application for Conferment of Status has been made in the event of your undergraduate qualification being different to this application. ***Your attention is drawn to the fact that Conferment of Status is required for registration.***
3. Ensure that your supervisor has submitted your proposal to the Faculty Research Officer (FRO) for IREC clearance (institutional research ethics committee). This is in the case of Ethics level 2 and level 3 IREC (in the case of a study dealing with vulnerable populations). See guideline attached. ***It is the researcher's responsibility to check the Ethics requirements and submit to the relevant bodies irrespective of the reviewer's recommendation.***

Dissertation submission for examination:

1. Ensure that you submit the intention to submit form (**PG 5**), signed by the HOD and Supervisor
2. Ensure that the signed checklist is submitted with the **PG 5**
3. Once your dissertation is submitted to the supervisor for examination purposes, communication from here on will only be with you supervisor and not with the faculty.
4. Your supervisor **MUST** nominate the examiners three months prior to submission of the dissertation/thesis for examination.
5. On submission for examination, please note that a PDF signed copy must be submitted to your supervisor along with the completed and signed **PG 7** form, **FMS Checklist** and signed **Turn it in report**.
6. Feedback will be provided to your supervisor regarding the examination result after the result is ratified by the Higher Degrees Committee (HDC).
7. In the event of a resubmission the reports will be submitted to the supervisor who will communicate with you for revision. Once revision has taken place your supervisor will submit to the FRO for resubmission to the examiners.
8. In the case where there is a discrepancy in examiners results, an Arbiter will be nominated via the HOD and supervisor and tabled at FRC and ratified at HDC. On completion of this process, the Arbiters report will be tabled at FRC and ratified at HDC.

9. Results of the Arbitration process will be communicated to your supervisor

Graduation requirements:

1. Ensure that you submit a completed signed PG10 form
2. one hard bound dissertation/thesis with a pdf version to be sent upon HDC ratification
3. response to post graduate examination form
4. completion of study form (IREC form)

Should you experience any problems relating to your research, your supervisor must be informed of the matter as soon as possible. If the difficulties persist, you should then approach your Head of Department and thereafter the Faculty Research Coordinator. Please refer to the 2020 General Rule Book and the Postgraduate Students' Guide 2020 concerning the rules relating to postgraduate studies, which include *inter alia* acceptable minimum and maximum timeframes, submission of thesis/dissertations, etc. Please do not hesitate to contact this office for any assistance. We wish you success in your studies.

Kind regards,

Dr Melanie Lourens obo the FRC Chair/Executive Dean: Professor Netswera
Faculty of Management Sciences

**APPENDIX 13 INVITATION TO PARTICIPATE IN FOCUS GROUP
DISCUSSIONS**



TITLE OF RESEARCH: SOCIAL DEVELOPMENT ROLE OF CHURCHES IN SOUTH AFRICA: INSIGHTS FROM KWAZULU-NATAL PROVINCE

RESEARCHER: P HARIPERSAD
STUDENT NO: 18950139
CONTACT NO: 0834472051

29 April 2022

Dear Pastor

INVITATION TO PARTICIPATE IN A FOCUS GROUP DISCUSSION WITH OTHER PASTORS ON THE SUBJECT MATTER REFERRED TO ABOVE

At the outset, may I express my sincere thanks and appreciation to you for permitting selected congregants of your Church to participate in the survey in respect of the abovementioned study. Concerns emanating from the survey will be discussed at the Focus Group meeting, details of which appear hereunder.

In the information letter of the study, a copy of which was made available to you, I mentioned, inter alia, that a focus group discussion will be held with the clergy whose Churches participated in this study for the purpose of obtaining further input and first-hand information on the challenges and other concerns that are experienced in providing essential services to our communities by the Church as a NPO.

It is again confirmed that those participating in the focus group discussions will remain anonymous and neither will the names of their Churches be disclosed.

You are earnestly invited to attend the focus group discussions, details of which are as follows:

DATE: 15 May 2022
TIME: From 9.00 to 11:30
VENUE: A M Moolla Spes Nova School Hall
ADDRESS: 313 Lenham Drive, Lenham, Phoenix (**Directions can be found on google map**)

The discussions will be facilitated by me personally.

Kindly confirm your attendance by either sms or whatsapp on **0834472051** or alternatively you can email your confirmation on sharipersad87@gmail.com on or before 6 May 2022 to enable me to finalise logistics.

I look forward to your participation and earnestly await your confirmation of attendance

Kind regards and God bless

P Haripersad

APPENDIX 14 SUMMARY OF TURNITIN REPORT

Social development role of
churches in South Africa:
insights from KwaZulu-Natal
Province

by Premishwar Haripersad

Submission date: 21-Jul-2022 08:18AM (UTC+0200)

Submission ID: 1873304708

File name: Haripersad_Thesis_2022.docx (203.3K)

Word count: 38177

Character count: 206023

Social development role of churches in South Africa: insights from KwaZulu-Natal Province

by Premishwar Haripersad

Submission date: 21-Jul-2022 08:18AM (UTC+0200)

Submission ID: 1873304708

File name: Haripersad_Thesis_2022.docx (203.3K)

Word count: 38177

Character count: 206023

Social development role of churches in South Africa: insights from KwaZulu-Natal Province

by Premishwar Haripersad

Submission date: 21-Jul-2022 08:18AM (UTC+0200)

Submission ID: 1873304708

File name: Haripersad_Thesis_2022.docx (203.3K)

Word count: 38177

Character count: 206023