



**Developing an inclusive missional church beyond interracial conflicts and cultural divisions. A practical theological approach**

by

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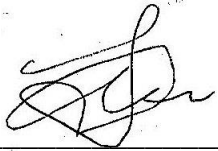
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## Declaration

I declare that this dissertation; Developing an inclusive missional church beyond interracial conflicts and cultural divisions: A practical theological method is my authentic work. All the etymologies that I have used or mentioned have been recognised by employing scholarly referencing.

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Signed

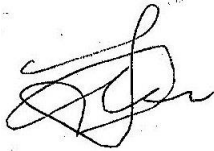
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## **Ethics statement**

The writer of which name appears on the title page of this dissertation, has obtained the required research ethics approval for the research described in this work. The writer acknowledges that he has recognised the code of ethics for academic activities and has in general observed the fundamentals of honesty and fairness in giving credit and appropriate acknowledgement to the work of others.

Signed

A handwritten signature in black ink, appearing to read 'Thozamile Abednigo Fuku', written in a cursive style.

Thozamile Abednigo Fuku

## **Abstract**

The researcher's sample is crises in the city of Tshwane, Republic of South Africa. It comprised of white, black, and coloured congregants, at the time when the author embarked on this academic reflection for the circuit in 2016. At the time of writing (2019), this circuit experienced interracial conflicts and cultural divisions. Therefore, this study attempts to respond to the question of interracial conflicts and cultural divisions. The thesis emanates from Osmer's four-fold questions into the task of practical theology: What is going on? Why is it going on? What ought to be going on? And how are we responding?

The academic chapters border on:

1. In what ways does interracial conflicts and cultural divisions effected the Methodist church at Moreleta circuit?
2. What are the causes of these interracial conflicts and cultural divisions?
3. A theoretical chapter which focuses on the extent of these interracial conflicts and cultural divisions on the Moreleta circuit of the Methodist Church of Southern Africa (MCSA). Hence, the causes and effects of these interracial conflicts and cultural divisions in developing an inclusive missional congregation.

The study utilised an empirical form, concentrating on the dynamic relationships among white, black, and coloured human race. This empirical effort examined: Racial lines, cultural variations, class, and linguistic disparities, which are indeed evident post-colonial and post-apartheid challenges. There is a great need in developing an inclusive missional congregation as a ministry focused on an ongoing reformation within the circuit. The empirical research whichever forms part of this dissertation investigated the interrelation, among the white, black, and coloured people at Molereta circuit in question.

The author noted that racial categorisation, cultural differences, class, and language disparities are the main contributing factors of interracial conflicts and cultural divisions at this circuit.

Based on chapter one, two, three, four and five interviews with respondents clearly indicated that the members in this circuit might have to change their perception: nevermore only understanding and valuing their racial, ethnical, class and language character, but more critically in their symbiotic relationship with Jesus Christ. The requirement for change is a vital in accordance with the circuit's identification with Christ and not merely in their awareness of their difference in race, culture, class, and language. The great emphasis must be placed on collaboration; that if, working together, having a meaningful relation in which a multiparty strategically chose to get together to achieve shared goals.

**Keynotes:** Interracial conflicts, cultural divisions, socio-economic conditions, political issues, and inclusive missional church

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# Chapter 1

## Introduction

### 1.1 What do I want to research?

The purpose of this document is to discuss and highlight matters that relate to the unequal societies that exist in the Moreleta Circuit of the Methodist Church of Southern Africa (MCSA) in the Tshwane Metropolitan Municipality. It is consisting of five (5) societies and preaching stations; these societies are Faerie Glen, Brooklyn, St. George's (Eersterust), Mamelodi West and Mamelodi East.

According to Nel (2015:280), the following are the main factors to be considered:

#### 1.1.1 Cultural factors

In Mamelodi churches, most congregants are Black South Africans, and speak black African indigenous languages, and are black African languages in South Africa. In Brooklyn, Faerie Glen and Eersterust, the major language of communication is described as a dialect of English or Afrikaans.

The common languages spoken in Moreleta Circuit are Sepedi, Sesotho, Setswana, XiTshonga, Afrikaans and English. The ethnic groups are black African, coloured, Indian/Asian, and white people. In the Sub-Saharan Africa, the City of Tshwane has the biggest white community ([www.en.m.wikipedia.org](http://www.en.m.wikipedia.org)).

### **1.1.2 Demographic factors**

The mapping of Mamelodi is a much more challenging task than that of Brooklyn, Faerie Glen and Eersterust. Most of the churches in Brooklyn and Faerie Glen are held in well-developed buildings, with banners or advertising boards indicating their location. Eersterust is situated west of Mamelodi and Mamelodi, a shantytown, is north-east in Pretoria, in the Gauteng Province, South Africa. Mamelodi is presently shared into two sections, Mamelodi West and Mamelodi East. And there are some churches in Mamelodi that have congregants who are traveling from far places, and some congregants only attend on worshipping day.

There are Methodist churches in these areas that worship in informal areas or open spaces. People from informal settlements like Mandela and Lusaka, use school buildings as places where they gather to worship. The mushrooming informal settlements are compounding the problem. High level of unemployment, crime, drugs, cost of living and basic resources such as electricity, water, sanitation, etc, are one of the major challenges in Mamelodi. According to Chatindiara (2019:4), lack of income, poverty and inequality is a very sensitive element that is liable to change.

### **1.1.3 Socio-economic factors**

There is a huge gap existing between what can be termed as previously advantaged and previously disadvantaged societies. The societies in the suburbs appear glaringly affluent as compared to the ones in the townships that look far less attractive due to some being dilapidated settlements. Here it is evident to see 'suburbs versus townships', 'rich versus poor' and 'African versus European/Western'.

The social and economic imbalance in the city of Tshwane is determined through a considerable socio-economic categorisation (cf. Hamann & Horn, 2022). Faerie Glen and Brooklyn Methodist churches are financially stabled churches, Eersterust Methodist

Church is also financially stable and resourceful, however, Mamelodi West, and Mamelodi East Methodist churches are struggling financially and there is a lack of resources, especially in Mamelodi East, to accommodate the ever-growing population.

#### **1.1.4 Political factors**

The Faerie Glen and Brooklyn Methodist Church was formed for white people in the suburbs (White Circuit), Mamelodi West and Mamelodi East Methodist Church in the Mamelodi township for black African people (Black African Circuit), and St. George's Methodist Church for the coloured people in the Eersterust township (Coloured Circuit).

The Faerie Glen and Brooklyn Methodist churches are well-developed churches in the suburbs in the city of Pretoria, these suburbs were established as an upper-income neighbourhood. The Mamelodi and Eersterust were designed to allocate and relocate the coloured and black people racially to these areas during the apartheid era.

The city of Tshwane experienced a serious demographic change after 1994, most of the white people shifted to suburban areas moving from the inner city (Donaldson 2005:57). The formation of a new circuit (Moreleta circuit) in 2008, consisting of Brooklyn, Faerie Glen, Eersterust, Mamelodi West and Mamelodi East was established.

#### **1.1.5 Religious factors**

There has been a 'white' (European) worship style and 'black' (African) worship style. Most black Africans from Mamelodi who now stay in suburbs like Brooklyn and Faerie Glen says they miss the traditional African forms of worship. This style encompasses the wearing of uniforms, drum beating, clapping of hands, free-style dancing, wearing traditional attire and temperamental preaching. Most of the churches in Mamelodi do not have posters even signposts that indicate their location. The existence of the

congregations is clear on a Sunday when one will see the tents where the communities worship. Whereas Faerie Glen and Brooklyn suburbs and Eersterust township use the European forms of worship, they worship in well-developed church structures are spread across the city, where people can go from one church to the other.

## **1.2 How did I arrive on this theme?**

This study following my observation at Ennerdale residential area of Johannesburg, South Africa. Following the research conducted by myself in 2015 on my master's dissertation, the Ennerdale Methodist Church has throughout the years, blacks and coloureds shared the same church structure and facilities, worshipping all together at the Methodist Church of Southern Africa (MCSA). Lately, the church has experienced interracial conflicts, underlying issues appears to emanate from variation in social, economic, language, and cultural heritages background.

Then I took note of the Pretoria churches such as Mamelodi East in the Moreleta Circuit in the Tshwane metropolitan municipality. Societies like Faerie Glen are 78 per cent white, Brooklyn are 74 per cent white (census 2011). These are large suburbs in the City of Pretoria, they are well-developed and constitute an upper-income neighbourhood of the City of Pretoria. Eersterust was laid out in 1962 on the Vlakfontein farm and St. George's Methodist Church of Eersterust township, is mainly coloured people making up 83 per cent (census 2011). Mamelodi Central (Mamelodi West) and East are mainly black African making up 98.9 per cent (census 2011).

There are challenges around the common languages such as English and Afrikaans which compete with African indigenous languages such as Sepedi, Setswana, Sesotho, IsiXhosa, and IsiZulu. This is because some Africans cannot speak or understand English or Afrikaans well, and on the other hand white and coloured people cannot speak or understand African indigenous languages well, which presents a challenge when it comes to worshipping together.

The Pastoral Commission conducted in October 2018 at the Eersterust Methodist Church, resulted in the resident minister saying that the leaders of that society said he doesn't belong there because he is a black Xhosa man from the Eastern Cape, who does not know how things are done in coloured congregations, in terms of tradition and cultures of coloured people.

### **1.3 Where am I going to erect my borders?**

The aim of this research is to make use of practical theology and congregational studies in the Methodist Church of Southern Africa, in the Moreleta Circuit. I will be making use of empirical research, which is to explore for informed empirical information. The well-known information collection research approach is survey exploration. Exploring a topic, describing situations, and events or cause between variables and events is the purpose of empirical research (Babbie & Mouton 2001:79-84, Fouche & De Vos 2011:95-96).

Paul Ricoeur (Heitink 1999:159-162) suggests that for the purposes of practical theology, actions can be explained in the same way as texts, using the same hermeneutical principles. The hermeneutical principles used for the interpretation of texts can be used to the explanation of actions, and especially in communicative work in the service of the gospel.

Practical theologian's role is both a reflector and an actor (cf. Bennett, 2016). According to Patton (1993:238), involves a 'two-way movement between theory and practice'. Consideration of the hermeneutical circle further illustrates the point that theology cannot escape being practical. This term refers to the fact that a text does not have meaning apart from the perceptions and experiences of the person interpreting that text. The key elements theory and praxis together form the real meaning of practical theology (cf. Steyn & Masango, 2011).

According to Osmer (2008), the idea of the four key tasks is helpful in which it portrays the clarification as collected of different but interrelated stages. The four important tasks comprise the descriptive-empirical, the interpretive, the normative, and the pragmatic.

The four tasks of practical theology

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

#### **1.4 What do I want to achieve with this research?**

This document will discuss and highlight matters that relate to the unequal societies, interracial conflicts and cultural divisions that exists in the Moreleta Circuit (hereinafter referred to as MCSA) in the Tshwane district, which was formed in 2008. Coming from different backgrounds but sharing same faith as members of the Methodist Church of Southern Africa (MCSA).

I would like to use a biblical point of view proposal of EDNA pattern; it covers four sections of research in practical theology (Woodridge 2014:89-121).

When combined, these sections of research form a short form that bring about the name EDNA:

Exploratory research asks: 'What has led to the present situation?'. Descriptive research asks: 'What is happening now?'. Normative research asks: 'What should be happening?'. Action research asks: 'How should we respond?'

This gives further direction to the social dimension on which the study focuses:

### **1.4.1 What has led to the present situation?**

A huge problem for the Methodist Church in wanting to deal with Africans as equal partners was the apartheid legislation of the state. In practical terms this meant that all white, black, coloured, and Asian people in South Africa would have to live in different areas allocated to members according to their racial groupings. Circuits had been divided on racial lines because of language barriers, which was seen as something that encouraged racism and the maintenance of the unjust/unequal status quo. When a Methodist Church minister is being stationed or placed in any of our black circuits, they are not asked whether they are able to speak the language of the people.

### **1.4.2 What is happening now?**

There are also challenges around the common languages as English and Afrikaans compete with African indigenous languages such as Sepedi, Setswana, Sesotho, IsiXhosa and IsiZulu for example. This is because some of the black Africans cannot speak or understand English or Afrikaans well, and on the other hand white and coloured people cannot speak or understand black African indigenous languages well, which also presents a challenge when it comes to worshipping together.

Societies like The Glen is 78 per cent white, Brooklyn is 74 per cent white as these are predominantly white suburbs of the City of Pretoria (census 2011), St. George's Methodist Church in Eersterust, are mainly coloured people, consisting of 83 per cent of the Tshwane Metropolitan and the Mamelodi churches are mainly black African consisting of 98.9 per cent of the Tshwane Metropolitan municipality.

### 1.4.3 What should be happening?

Oneness and internal unity are important values of the MCSA. This challenges the church to fight relentlessly against any sign and manifestation of apartheid tendencies (Methodist Almanac 1986:193). This new humanity is a whole network of relationships, a sharing community, and communication through and through, a community where people care for each other. Thus, humanity is restored in all its relationships with God through Jesus Christ and with fellow human beings: to love, to serve, and to share in word and deed (Nel 2015:131).

The basis of all fellowship is a right relationship with Christ and God. There is no fellowship apart from that; our fellowship is both with God and with each other. The word for 'fellowship' in Greek is *koinonia*, which literally means 'partnership'. Basic to the concept of *koinonia* is not only the element of participation but also of relationship that arises out of the participation.

The approach of collaboration is envisaged, with the purpose of encouraging and building relationships in which all parties strategically choose to cooperate to achieve shared objectives. The purpose of encouraging and building relationships in which all parties strategically choose to cooperate to achieve shared objectives.

A biblical-African view on close-knit community-based life of which many members are representative of the one functioning 'body' of Jesus Christ. This metaphor also carries the notion that the congregation is 'together' and that it is indicative of a community (Nel 2015:47). Inclusive human community is a practical theological ideology that is built on the principles of a rainbow nation (Kgatle 2017:5). Tshawane (2009:58) reiterates Tutu's definition of a rainbow nation as the theological model of inclusiveness. The term rainbow nation is an inclusive human community that is capable of fighting factionalism. It is an ideology that unites people with different political affiliations and ideologies (Kgatle 2017:6).

The rainbow metaphor projects the image of different racial, ethnic, and cultural groups being united and living in harmony (Kgatle 2017:6). It is an image of a country united in its diversity (Teeger 2015:232). In Genesis 9:12-17, which is where the concept originates, the rainbow is the sign of the covenant between God, humans and every living creature that is on earth, that never again would God wipe up all humanity by a flood.

In the “rainbow nation”, nation-building, non-racialism and reconciliation were the three core concepts to express the alternative to the previously imposed separation and interracial opposition (Moodley & Adam 2005:51). After first being coined by Archbishop Desmond Tutu, the metaphor of the rainbow nation has been hijacked by business, politics and social organisations, national and foreign media (Habib 1997:15).

#### **1.4.4 How should we respond?**

Expressing acceptance of one another (fellowship): is primarily a relationship, rather than an activity, the principle being that any activity that follows, should stem from the relationship that has been built. In short, the gospel is about the restoring and building of relationships with a holy God and with one another in the body of Christ, as well as with the wider community we serve. We receive one another with unconditional love but that does not mean the church is a society in which ‘anything goes.’

There is a call for a new mindset and attitude, new items on the agenda, renewed relationships, and a new vision; commitment to be in unity so that the world may believe. Taking an approach of collaboration - working together and creating a purposeful relationship in which all parties strategically chose to cooperate to achieve shared goals and objectives.

## **1.5 Where does this study fit into the field of practical theology?**

Several scholars (e.g., Schillebeeckx 1981; Muller 2005; Louw 2011; Dreyer 2006, Van Wyk 1995, etc.), concur that practical theology is a theory of action. Practical theology should meet the praxis of pastoral care for the people it seeks to serve as it 'interprets human needs' (Steyn & Masango, 2011). The concept of the hermeneutical circle Heitink (1999:197) operates at various levels in the study of practical theology, for the processes of interpretation and explanation are of course not limited to texts only but also applies to actions.

Practical theology is a rich field of study that goes beyond the training of church functionalities (Aquilar Ramirez & De Beer 2020:2). Much of the time, congregational leaders carry out the descriptive-empirical task of practical theological interpretation along these lines, through informal gatherings, careful listening, and looking more closely at patterns and relationships that are often taken for granted (Osmer 2008:5-6).

Practical theology requires listening to both text and context. Listening may occur in an informal and/or unstructured process as well as a formal and empirical research process. (Osmer 2008:37). Only once practical theology becomes critical in its theological analyses of what is happening in our communities, can it assist Christians to positively motivate their engagement in pastoral care (cf. Steyn & Masango, 2011).

Forrester (2010:143) makes it even clearer when he stated that practical theology is the theological discipline which is primarily concerned with the interaction of beliefs and behaviour. Forrester qualified his statement by saying that practical theology is about critical theological reflection on the praxis.

Practical theology is an interdisciplinary and cross-disciplinary theological field of study that is interested in the understanding and transformation of people's faith practices (Ramirez & De Beer 2020:2). Seeking to reflect theologically on human experience, with the twin objectives of illuminating and transforming experience. Another way of saying it

is that it is the study of theology so that it can be used and is relevant to everyday concerns.

Initiating fundamental changes in a congregation requires leading the congregation through a process of deep change involving identity, culture, operating procedures, and the mission of the church (Osmer 2008:196). Practical theologians who engage concretely in struggles of liberation are always the result of an epistemic turn to those who are marginalised and excluded by society. As a result, if one is affected by this kind of knowledge, one is called to stand in solidarity with the countless victims of an archaic society and contemporary institutions (cf. Aquilar Ramirez & De Beer, 2000).

Now it becomes possible to see the correlation between practical theology's descriptive, interpretative, normative, and pragmatic tasks (cf. Osmer, 2008) and liberation theology's socio-analytical, hermeneutical, and practical mediations (cf. Boff & Boff, 1987).

### **1.6 What kind of research is this?**

Depending on the type of data extracted, quantitative, qualitative or mixed-methods synthesis will be performed (de Wet 2012:172). This study proposes to use qualitative as it is relating to or being measured by quality, qualitative research may always be recommended in cases where there is an interest in resolving an aspect of reality (field exploration) that has long been under-researched with the help of some 'sensitizing concepts' (cf. Blumer, 1969).

Qualitative research is also used to uncover trends in thought and opinions, and dive deeper into the problem. Qualitative data collection methods vary using unstructured or semi-structured techniques.

Qualitative data is descriptive material and can be written as accounts in newspapers, verbally, such as in interviews, or visual, for example drawings or photographs (Breakwell, Hammond & Fife-Shaw 1995:259).

## 1.7 What is the relevance of the research?

This thesis makes an important contribution to help the church deal with interracial conflicts and cultural divisions which seem to continue growing in the church and by helping in this area will serve all adjacent communities. Churches and church leaders must face the internal challenges to contribute to a culture of hospitality and a culture of recognition of the 'other' (Dreyer 2007:50). A broadening of focus in liberation theology as a form of practical theology, wherein the function of the church is directed towards serving society, in that it moves away from ecclesio-centrism (cf. Pienaar 2002).

A substantial number of studies focused on the 'interracial conflicts' and 'cultural divisions' in the church and research conducted in different countries including South Africa has shown that the church has faced issues of interracial conflicts and cultural divisions. From outside as well as internal conflicts between church leaders and believers, the churches today are no exception.

Rian Venter (2008), a professor in Systematic Theology at the University of the Free State, offers valuable insights for localised theology of interculturality. Venter (2008:542), points to the disappointing failure of the church and theology to respond appropriately to the complexity and diversity of culture.

One of the external challenges that churches and church leaders, as agents of civil society, must face is that of contributing to public policy making, in this case more particularly about religion and education (cf. Dreyer, 2007). There is an urgent need to engage in critical contextualization through ongoing dialogue with popular culture, which will bring questions, old and new, to the Scriptures. Such engagement will enable us to read the Bible in a new light as we seek insights in response to the challenges of ministry and mission in postmodern contexts (Gibbs & Coffey 2001:37).

An intercultural approach is a shift toward a multicultural engagement that facilitate the possibility of various cultures sharing the same configuration and therefore the possibility

of negotiating values, practices and even identities to live a more sustainable shared (teaching and learning) life (Dames 2012:238). The intercultural experience is transformative in that power is first disclosed, analysed, shared, and constantly renegotiated among people the diverse cultural groups in faculties of theology. A cross-cultural approach refers to the moment of one culture into the space of another culture in giving and receiving from the exchange and in resorting back to the initial cultural space (Esterline & Kalu 2006:30).

### **1.8 Formulation of the problem and the purpose of the research?**

Considering what I observed and describes above in point two about the problem can be stated as: Interracial conflicts and cultural divisions seriously hampers ecclesial efforts of building united and inclusive missional congregations and communities.

The following research questions come into play:

- How does interracial conflicts and cultural divisions hamper on the Methodist church at Moreleta circuit?
- What is the cause of interracial conflicts and cultural divisions?
- What is the socio-economic situation in the Moreleta circuit?

Interracial conflicts and cultural divisions are not something we were born with but socially constructed. We can change it for the better, developing better relationships, changing our past to becoming better future.

Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus (Phil. 3:13 – 14).

## 1.9 Methodology

The researcher methodology directs the whole endeavours: it controls the study, dictates how the data is acquired, arranges them in logical relationships. Sets up an approach for refining and synthesizing them, suggests below the surface of the data become manifests, and finally yields one or more conclusions that lead to an expansion of knowledge (de Wet 2012:139).

This is an empirical research study of the interracial conflicts and cultural divisions in the Moreleta circuit of the Methodist Church of Southern Africa in Pretoria. Empirical exploration is based on survey research as a methodology. Empirical research proves especially helpful in allowing interpretive guides to better understand the people who participate in this dialogue. It also helps them recognise social trends that are impacting people's lives and shaping the context of ministry (Osmer 2008:41). This empirical work investigates interracial conflicts and cultural divisions of the three races that are involved in this situation. These are indeed serious post-apartheid challenges.

According to Saunders et al. (2011), there are several strategies for conducting research including: experiment, survey, case study, action research, ethnography, grounded theory, and archival research. The survey method is deemed the most suitable method for this study. Several scholars (e.g., Johnson and Onwuegbuzie 2004; Teddlie and Yu 2007) concur that surveys offers the following advantages.

The systematic process of collecting, analysing and interpreting information (data) to increase our understanding of a phenomenon about which we are interested or concerned (de Wet 2012:135).

In this chapter, the research design, sampling and research participants, instrument construction, data collection methods, data analysis, strengths, and limitations, recommendations, and conclusion of the study. The research aim and process will be

communicated to the different societies within the Moreleta circuit. The process will take place within a month period.

### **1.9.1 Research Design**

The very first step in the design and planning process is to define and clarify the issues to be investigated in terms of the exact nature of the evidence required (Breakwell, Hammond & Fife-Schaw 1995:279).

This study proposes to use the qualitative method approach to explore the efficacy of the interventions by the Methodist church of Southern Africa at Moreleta circuit in Gauteng. Data will be collected via semi-structured interviews from participants in the Moreleta Circuit. Collected from people of different racial background, white, coloured, and black African people.

Martella et al. (2013), views population as a group of potential participants, objects, or events to whom or to which researchers want to generalise the results of a study derived from a sample within the population. Malhotra (2008), asserts that the concept of population in the context of research is more aptly defined in terms of elements, sampling units, extent, and time.

The questions may be completed by means of an interview (face-to-face, or by telephone), or respondents may be asked to complete the questionnaire themselves (Babbie & Mouton 2001:249-261).

The survey will be conducted at five societies within the Moreleta Circuit of the Methodist church of Southern Africa in the Tshwane district. First, we shall describe survey research as a methodology, to explore its relevance as an empirical method for doing practical theology. Secondly, we shall explain the relevance of survey for congregational life. Survey makes a valuable contribution to congregational studies, perspective on

congregational life and its context. Thirdly, we shall evaluate the relevance and contribution of the survey methodology for congregational studies.

In practical theology, survey is one of the most used research strategies. The survey should be as simple as possible (Nel 2015:280). The first stage in any survey is to define the population from which you to draw your sample (Breakwell, Hammond & Fife-Schaw 1995:106). In more general terms, a survey could be described as a quantitative research method to collect information from or about people to describe, compare, or explain their knowledge, feelings, values, and behaviour (Fink 2001:1). Survey offers the potential to answer a range of research questions that have until now remained in the realm of speculation (Breakwell, Hammond & Fife-Schaw 1995:114).

Choice of location will need to balance the needs of the research with those of participants. It should set the tone of the research as professional and where possible on neutral ground although there are times when the sample will be hard to reach unless the research is conducted on home territory (Breakwell, Hammond & Fife-Schaw 1995:281). It is a widespread practice to over-recruit for each session by 20 per cent since it is inevitable that not all will turn up (Breakwell, Hammond & Fife-Schaw 1995:281).

- The research produces data based on real-world observations (empirical data)
- The breadth of coverage of many people or events means that it is more likely than other approaches to obtain data based on a representative sample and can thus be generalisable to a population.
- Surveys can produce a large amount of data in a short time for a low cost. Researchers can thus set a finite timespan for a project, which can assist in planning and delivering end results.
- Surveys may either be cross-sectional or longitudinal. This study is a cross-sectional study because it is intended to collect on data from people from different sections in the circuit at one point in time (Leech et al., 2010, Yin, 2006). Surveys are conducted if there are constraints of time and financial resources as is the case with this study.

### **1.9.2 Sampling**

The measure instrument will be interviews of pastors and society stewards, who are executive committee members or the leaders of the different societies: The Glen, Brooklyn, Eersterust, Mamelodi West and Mamelodi East that could read and write. Each of these areas will be measured with various questions and statements which are marked to obtain overall percentages.

Simple random sample, as the name suggests, the aim of simple random sample (SRS) is to achieve a sample where each person in the sampling frame has equal chance of being selected for the survey (Breakwell, Hammond & Fife-Schaw 1995:107).

Simple random sampling:

A simple random sample can be drawn with or without replacement and can be obtained as follows: from population, elements are drawn one by one in such a way that each has an equal probability of being drawn. The difference between sampling with replacement and sampling without replacement is that, in the former, an element which is drawn is replaced, while in the latter case, an element which is drawn is not replaced in the population before the next is drawn.

In practice, a simple random sample is drawn by means of a table of random sampling numbers or by using a pseudo-random number generator. For this it is necessary that a list (reference list or framework) of all the elements of the population is available so that numbers can be assigned to them in some way or other.

### **1.9.3 Interview**

The choice of an interview schedule as the prefer data collection method in the survey will not be a short and easy method of understanding the lives of the people living in the

Moreleta circuit but will be the 'best' available technique to achieve the research objectives.

There are several advantages to using the personal interview as the method for data collection:

Interviewing is often the primary source of data during a qualitative approach (Strass & Myburgh). An interview is a conversation, usually between two people, but it is a conversation where one person – the interviewer is seeking responses for a particular purpose from the other person: the interviewee (cf. Gillham, 2000).

Semi-structured interview will be conducted in this research, a great deal can be accomplished within the semi-structured interview if you give considerable thought to the preparation of the questions included in the interview (cf. Galletta, 2013). It occupies a middle ground for use in situations where there are open research questions but where pre-existing theory can strongly guide an inquiry (cf. Wethington & McDarby, 2015).

It provides a repertoire of possibilities, it is sufficiently structured to address specific topics related to the phenomenon of study, while leaving space for participants to offer new meanings to the study focus. A key benefit of semi-structured interview is its attention to lived experience while also addressing theoretically driven variables of interest (Galletta 2013:24).

The semi-structured interview offers great potential to attend to the complexity of your research topic. It allows for the engagement of the participant with segments of the interview, each progressive more structured (Galletta 2013:24).

This type of content analysis tends to be more subjective and less explicit about the processes by which in interpretation of the target material occur. Coding is performed on the transcript and the segments coinciding with each code are then sorted so that all units

of data relating to a particular theme can be readily assembled and retrieved (Breakwell, Hammond & Fife-Schaw, 1995).

### **1.10 Ethical acceptability**

If the research design is such that you need to be able to identify individual respondents, acknowledge this and ensure confidentiality (Breakwell, Hammond & Fife-Schaw 1995:189). The researcher will pay several visits to each of the selected respondents for individual interviews and questionnaires prior to the sampling to meet them and secure the necessary permission for the investigation. Letters of consent to the individuals authorizing the investigation proved to be invaluable during these visits because of the suspicion that strangers may raise.

Whatever the type of recording used it is crucial to first obtain the consent of the participants by explaining the purpose of the recording and assuring them of confidentiality. Once agreed the logistics of using the tape-recording needs to be considered (such as, how many, and where best positioned (Breakwell, Hammon and Fife-Schaw 1995:287).

These should spell out the broad aims of the study and why the individual's compliance is important (Breakwell, Hammond & Fife-Schaw 1995:188).

The individual must be encouraged to feel that his or her responses are valued by you and that you will treat the responses with respect. In addition, wherever possible, you should ensure anonymity for respondents (Breakwell, Hammond & Fife-Schaw 1995:189).

The items will be modified for two reasons. First, to reflect and address the objectives of this study. Second, it is an acceptable practice for postgraduate students to develop or adapt an instrument comprising components developed by other authorities (cf. Perry 2002).

In addition to the submission of the research protocol to the Research Committee of the Faculty of Theology (UP), the following safeguards will be employed to protect the respondents' rights:

1. The research aims take place by means articulated orally and in writing form to the participants, as well as an explanation of how the information would be utilised.
2. Approval to continue with the interview, will be acquired from the interviewee after being informed that they are eligible not to participate (voluntary participation).
3. The anonymity of interviewees will be safeguarded by not writing respondents' names. In consideration, exceptional care will be taken not to disclose the names of the participants', but only the societies.

### **1.11 Data collection**

The information collection system entailed using one-on-one meetings. There are various advantages inherent in these approaches, one of the benefits of one-on-one meetings is that it is low-cost, delivers quick turn-around in information collection, and has the added capacity of being capable to identify attributes of a community from a small group of individuals.

#### **1.11.1 Interview Schedule**

An interview program is fundamentally a list comprising a set of standardised questions that have been arranged, to serve as a template for interviewers, and researchers in collecting information or data about a particular argument or issues. And the function of the interview schedule is to provide an agreement for interviewers to ask and record responses in a consistent way across all respondents and to facilitate a system of obtaining information through the interview smoothly and efficiently.

One-on-one interviews have been for a while dominating interview strategy in the field of qualitative research (cf. Opdenakker, 2006). It will be supervised in English, transcript and

edited immediately by the researcher for quality assurance and validation of responses. And the best method to distribute a survey is through a technique called Random Device Engagement.

A total trust on the feedback of the interviewees about items that occurred in the past, might lead to revoke prejudice. Interviewees may be recall concerning the onset of signs that might be inaccurate, despite the standardise interview approach and repeated qualitative probing to validate responses. It was also not determined when healing and transformation started after presentation to a service provider.

### **1.11.2 Time frame of data collection**

The interviews may last for roughly one hour, information quality will be attained by urgent checking the completed interviews for omissions and accuracy. If any serious various are found, the interviewee will be re-interviewed.

Interviews will be scheduled after church services and in the homes of members who voluntarily be interviewed at convene time and day. Conducting interviews with participants in their surroundings makes them feel at ease and accountable. It moreover aligns with endorsements provided by Bogdan and Biklen (1998) whenever participants are treated as subjects, they act differently from how they usually do.

The sampling and collection of information systems and strategies for developing the device have been described. And the following subsection outlines how information were evaluated.

Additionally, the interview program will be resolved after the following rationalisations:

- Sizeable proportion of the members might be assumed to be uneducated and could, as a result, could not understand the interview questions.

- Majority of the interviewees might be assumed to consider research as being 'alien', therefore misunderstandings might emerge. This ignorance might cause anxiety and avoidance, with bad response percentages if interviews are telephonically.
- Interviewers might promptly further communicate and clarify some of the questions.

### **1.12 Data analysis and reporting**

In the research design, comprises information evaluation plan, it specifies how to organise information after they have been gathered and how to draw significance from them (Galletta, 2013). Scholars suggested various normal steps for evaluation of qualitative information. They encompass spotting themes, validating, and discussing them with professionals in the field, and registering backing information for the categories. Tesco's (1990) data collecting by structured interviews strategies for evaluating qualitative data will be endorsed.

Blumberg et al. (2008) asserts that information evaluation entails decreasing gathered information to a controllable proportion, summaries, patterns, and applying inquiring plan of actions. In a qualitative information evaluation, researchers seek to produce a convincing explanation of the phenomenon under investigation (cf. Tajuddin & Jauhar, 2015). I will be using Atlas.ti software for analysing the data and analysing data in qualitative research have various approaches (Soratto & Pires, 2018). The software proved to be an efficient tool to organise, capture and analyse data (cf. Brito., da Silva Caram, Montenegro, Retende, Renno & Ramos, 2016).

The whole analysis phase is always about putting up of facts for discussion, and so for them to serve the purpose for which they were gathered (Nel 2015:280). They are used for qualitative data analysis software (QDAS) Atlas.ti (cf. Paulus; Woods; Atkins & Macklin, 2015). The program used to organize and manage qualitative research data (Brito; da Silva Caram; Montenegro; Retende; Renno & Ramos, 2016). Furthermore, it is helps to sustain the evaluation and translation of the information (cf. Ang; Embi & Yunus, 2016). Have managed to facilitate the process of data analysis, to some extent (cf.

Rambaree & Faxelid, 2013). In addition, supplied the capacity to develop chains of numerous charts and connecting of quotations to develop systems, which was essential to third stage coding (cf. Lewis, 2016).

Numerous scholars resisted the use of qualitative data analysis software (CAQDAS), it has not existed without dispute with a widespread perception of scepticism (Paulus & Lester, 2016). There are restrictions and obstacles that need to be considered by researchers when venturing computer boosted qualitative data evaluation (cf. Rambaree, 2013). Restrictions of the software program lack of real-time partnership assistance and challenges inherent. It relates to difficulties concerning characteristics of the data analysis methods, the need for training and purchasing of the program (cf. Brito; da Silva Caram; Montenegro; Retende; Renno & Ramos, 2016).

In the end of the data evaluation and explanation step, the reviewer undertakes to make impression of the extracted data (de Wet 2012:172). Also useful at this stage for identifying patterns in the data was mapping of co-occurring codes (cf. Lewis, 2016)

### **1.13 Strength and shortcoming of the research**

Because of lack of time, it is difficult to involve the entire population of South Africa, as such, the research is limited in Moreleta Circuit in Pretoria of Gauteng Province.

Developing a congregational strategic planning, in the system of intentionally guiding the church to restoration, awareness of its strong, weakness, requirements and challenges, turns, at the same time making it aware of the benefits, and this same awareness is the beginning of the planning stage (Nel, 2000:219–220).

### **1.14 Performing research findings**

The major results of a study project; what it recommended, disclosed, or demonstrated. This normally refers to the entirety of results, instead of the conclusions or recommendations drawn from them.

The results must be in response to the challenge presented (as defined by the research questions) and ought to be the “solution” or else the “answer” to those questions. Should research questions, not simply offering raw data.

### **1.15 Recommendation**

A recommendation or proposal as to the best initiative, particularly the one recommended by an authorised structure.

### **1.16 Conclusion**

The conclusion will summarise all the results submitted and reveals its significance, suggesting any empirical implementation of the study as well as the consequences and likelihoods for future research. This entails building a congregational strategic program, As mentioned at 1.13, part of the system of intentionally guiding the church towards restoration, becoming aware of strong and weak points, as well as of needs and problems.

## **Chapter 2**

### **Historical background**

History is important because it assist us knowing how the past has impacted the present in order can understand the present comprehensively to shape the future (cf. Kumalo, 2009). The historical background of the Methodist Church of Southern Africa in Tshwane, Moreleta Circuit is one of interracial conflicts and cultural divisions which seriously hamper ecclesial efforts of building united and multicultural missional congregations.

#### **2.1 Introduction**

The Moreleta circuit in the Tshwane District was formed as a circuit in 2008, an amalgamation of suburbs and townships societies (cf. Chapter 1.4.1). The Moreleta Circuit of the Methodist Church of Southern Africa (hereinafter referred to as MCSA) in the City of Tshwane Metropolitan Municipality.

#### **2.2 Historical background**

The Moreleta circuit consists of five societies and preaching stations, the societies are Brooklyn, St. George's (Eersterust), Mamelodi West, Mamelodi East, and the Glen Society. The principle affirmed for Christian's centuries earlier on Galatians 3:28 - "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." is one that should be evident in all our societies.

The City of Tshwane Metropolitan Municipality consist of thirteen (13) former city as well as town councils, governed under an administrative mayoral structure, and it was established on the 5<sup>th</sup> of December 2000 ([www.https/en.m.wikipedia.org](https://en.m.wikipedia.org)). The earliest residents of the community known as the City of Tshwane were the ba-Kwena clan. A Western Sotho clan who resided and governed throughout the 17<sup>th</sup> century in a section across what is known as the Apies, Pienaars, and Crocodile Rivers (Ploeger 1982:2).

The River Valley became current day Tshwane the area where the Southern Transvaal Ndebele settled around 1600 ([www.ridpopulationview.com](http://www.ridpopulationview.com)). The name of the area originates from the word “tshwana”, which means “we are the same” (<https://www.sahistory.org.za>). The creator of the Matebele realm, Mzilikazi, more commonly known as Silkaats, raided the territory and destroyed the local tribes, and their cattle were seized by the raiders and the political landscape changed (Theron & Wit, 2010). The Ndebele had moved north of Magaliesberg to the vicinity of the Apies River. He constructed two armed forces kraals situated at Apies River and destroyed the entire locality up to Magaliesberg.

As believed by folklore or history Chief Tshwane was one of the sons of Chief Musi from KwaZulu Natal. The area was governed by the Ndebele Chief Khosi Musi in the 1600s century, governing it from his kraal and royalty eMhlangani, a village he called using his father’s name Mhlanga, which is now the contemporary town of Mhlangeni (Randfontein) (<https://www.cogta.gov.za>). Chief Musi relocated to the section and donated area Apies River to his son. Despite that, Zulu raiders compelled settlers to surrender their communities in 1832.

The former Methodist missionaries relocated into the inland well-ahead before the Great Trek, and their efforts is an accolade to their personal boldness, faith, and self-sacrifice (Bester 2010:13). Throughout the 19<sup>th</sup> era Methodism continued to outspread (cf. Foster, 2008). With the arrival of the settlers of which many were Methodists, methodism became more firmly established (Almanac 1986:192). Furthermore, their mission stations also spread-out northwards into the Transvaal and southward into Natal; created on these secure foundations, Methodism in Southern Africa has continued to expand and grow. Many former Transvaal Methodist missionaries became army chaplains during the South African war. They therefore became part of the military machine and injected militarism into their Christian imperialism (Hofmeyr & Pillay 1994:159).

The Methodist Church was established in Pretoria by Rev. Samuel Broadbent, Rev. Thomas Laidman Hogson and Rev. James Archbell, who together founded the first

missionary station among the Tswana in 1822 at Makwasie, north of the Vaal River (cf. Kumalo, 2009).

The first whites to appropriate the land in the area were the descendants of Dutch Huguenots, and German settlers who left the Cape Colony in the 1830s and Trekkers crossed what they named the Vaal (ash-coloured) River (Allen 2006:15). The Voortrekkers came into this valley in the 1830s and early accounts by the travellers illustrated how many animals like buffalo and elephants wandered the area. Pretorius, du Toit, Vermeulen and Minaar were some of the Trekkers who settled in the area (Bester 2010:11).

Since the late 1840s white settlers begin to occupy immense features of land stating it as their farms. Some of the earliest were Lucas Bronkhorst (Groenkloof), David Botha (Hartebeestpoort-Silverton), and Doors Erasmus (Wonderboom) (van Rooyen & van Schalwyk 2019:20). They set up farms along the Apies and Crocodile Rivers and in what is known, Sunnyside, Moot, and Arcadia. And the Boer people relocated from the southern region of South Africa after large groups of English settlers came into the area. The British were regarded as very open-minded in their attitude towards the residents, even more importantly, they were Anglican (Williams 1991:4).

The Voortrekkers made Pretoria their new capital in 1853, naming it after the Great Trek leader Andries Pretorius who had a farm near the junction of the Crocodile and Tshwane rivers. Andries was a Voortrekker leading man who was steered the Battle of Blood River.

The city started to come together in 1856, it earned the nicknames 'city of roses' and 'Jacaranda city' because of the trees and flowers that blossomed in the sunny climate. The City of Tshwane is well known as the 'City of Jacarandas', this is because of plenty of Jacarandas mimosifolia (Bignoniaceae) trees have been planted in its gardens, parks, and roadsides (Martin, Coetzee, Marincowitz, Muthelo and Wingfield 2015:249).

Reverend George Blencowe from Natal visited Pretoria in 1871 on an expedition to meet Methodists in the Transvaal, and he proposed starting mission in the Transvaal with Pretoria as one of the centres (Bester 2010:11). On the hand, the Rev. William Wynne, who was stationed at Potchefstroom also visited Pretoria in 1872 where he found the Wesleyans who had been relocated from Kimberley and had been sent to Pretoria. In 1873 the Rev. George Weavind was sent to Pretoria in answer to these requests and he started a formal Methodist Society. It was around 1878 that this congregation built the first Methodist Church in Pretoria at the old site i.e., Andries and Church Street (Bester 2010:5). Pretoria turned into the center of administration of the Transvaal in 1860, and the administrative capital of South Africa in 1910, and a city in 1931 (<https://www.britannica.com>).

Reverend Owen Watkins was sent to start a “Transvaal Trial Mission” in 1880. Found several small congregations had been started by African men who had left their homes to work in Natal or the Cape, and now returned home to their tribal areas and started schools and worshipping services teaching their people (Bester 2010:12). The Methodist church at Sunnyside started in 1895, but the expansions was put on hold because of the South African War (1899-1902), also known as the Second Boer War. At that time the members of the Methodists church had to travel into the city to worship at the Wesleyan denomination (Bester 2010:13).

According to Kumalo (2009), in January 1931, three South African branches of Methodism, namely, the Transvaal and Swaziland district of the Wesleyan Methodist Church of Great Britain and the Primitive Methodist Mission Society in the Union of South Africa, and the Wesleyan Methodist Church of South Africa, were united by a private Act of Parliament of 1930 and became the Methodist Church of Southern Africa (MCSA). In the 1860s, the Methodist clergy at Ladysmith, Rev. G. Blencowe, while on a visit to the Transvaal, found David Magatha, who had been converted at Thaba ‘Nchu years before, preaching in Potchefstroom (Hofmeyr & Pillay 1994:131).

The Brooklyn Methodist Church, which is in the current suburb of Brooklyn has been shaped by many architectural forces since its establishment as a township in 1902 (Census 2011). The Gezina Methodist Society was established in 1904 at the same time as the Sunnyside church. It was an outreach from the Sunnyside Methodist Church in 1910. The Hatfield Society was established later than the Brooklyn one in 1923 (Bester 2010:14). Brooklyn was what had been a part of the original farms owned by a Trekker named Bronkhorst.

Some of the names of the Trekkers who settled in the area were Pretorius, Bronkhorst, du Toit, Vermeulen, and Minaar. Charles Street is named after Charles Marais, son of "Ryk" Lang Piet Marais, Charles was a land surveyor associated with township development; he laid out and surveyed Brooklyn (cf. Swanepoel, 2012). During the Great Depression in the 1930s and during the two World Wars when many of the men from Brooklyn served in the armed forces, times were hard. During the war years, there was talk of closing the Brooklyn church, but the people of Brooklyn opposed the idea and the church remained open. During these years the Brooklyn and Hatfield congregations shared a minister, they were succeeded by the Rev. Dunstan, Rev. Freeland, and Rev. Ferris (Bester 2010:17).

The Mamelodi Central Methodist Church is a branch of the Kilnerton Methodist Church, which was established in 1955 and dedicated in 1958, and the Mamelodi East Methodist Church was established in 1961 (Bester 2010:24). Mamelodi is located 16km east of Church Square, this township also fell within the Pretoria Municipality. Mamelodi (Gauteng, South Africa) is a 45.2km urban settlement in the east of the City of Tshwane. It had a population of 334 577 people living in approximately 110 703 households. Mamelodi East was established as an autonomous society with its incorporation of Mabopane Township, the latter became independent, as it grew in leaps and bounds. Other places where services were available were Hatherley (on the way to Cullinan north of Mamelodi) and Westdene (on the corner of Potgieter and Pretorius Street). The services were conducted by local preachers and the people met in private homes, school rooms, or out in the open air.

The name “Mamelodi” is taken from the Tswana phrase “Tshwane ya Mamelodi” which means “musical whistle from the Tshwane River” (Chiloane 1990:17). It is informed by common practices, sociological conditions, relationships, and social dynamics of the general black population in the South African townships (Mashigo 2012:26). There is a diverse set of living standards in Mamelodi, ranging from well-built brick houses to small informal dwellings made of sheet metal known as shacks (Ramafamba and Mears 2012:1565). The University of Pretoria operates a campus in Mamelodi, and it was incorporated with Vista University of Pretoria on 2<sup>nd</sup> January 2004 as part of a government reshuffle of smaller institutions into larger ones (<https://en.m.wikipedia.org>).

In 1971 a minister was appointed to serve at the Hatfield Methodist Church, with oversight of St. George’s in Eersterust (Bester 2010:14). There is an area on the farm Derdepoort near Silverton which was declared as a township for the coloured population of Pretoria. This area was laid out in 1962 and named Eersterust. It is situated 15km east of Church Square, and the area fell outside the municipal area of Pretoria but remained within its magisterial district ([www.sahistory.org.za](http://www.sahistory.org.za)). Eersterust is a formal South African township within the City of Tshwane Metropolitan Municipality and is located just about 15 km east of the Pretoria City centre and is situated west of Mamelodi (<https://en.wikipedia.org>).

The name of Eersterust is clouded in mystery, some say it is named after the mail-coach route that went to Lydenburg during the gold rush. This being the first stop (eerste in Afrikaans means first in English) while others speculate that it might have been the first township for coloured people established in the area. Eersterust is part of ward 43 of the Tshwane municipality and situated on the eastern side of Tshwane (Springveldt 2008:29). According to van der Walt (1966) the living condition of Eersterust was bad during the 1930s where there was no sanitation, illnesses were common, and a lot of children died.

The Valley Society was established in 1970 and the most modern neighbouring church is the Glen Methodist Church which also started during late 1970s (Bester 2010:14). The name of the Faerie Glen suburb might conjure up images of fairy’s resting in messy, tree-

filled vales, but Faerie Glen sits on the southern slopes of the Bronberg Mountain, a popular, old, large, and developed suburb in between Lynwood and Garsfontein in Pretoria's eastern suburbs ([www.sa-venues.com](http://www.sa-venues.com)).

Faerie Glen is large suburb of the city of Pretoria, South Africa, it is a well-developed area, lying to the east of the city centre. When it was first established in 1974, it was the most eastern suburb of Pretoria, but the city has since expanded considerably eastwards and southwards (<https://e.m.wikipedia.org>). Faerie Glen Nature Reserve used to be part of the farm Hartbeespoort, which belonged to Mr H. Struben. In 1973, it was presented to the then City Council of Pretoria as a public open space. The Bronberg, which is the focus of the reserve, was declared as a critically endangered ecosystem by the Minister of Environmental Affairs in 2011 ([www.tshwane.gov.za](http://www.tshwane.gov.za)).

### 2.3 Geographic background



Tshwane (Pretoria) is located around 50km north of Johannesburg in the north-east of South Africa. It lies at an altitude of about 1,339m (4,393 ft) above sea level, in a warm, sheltered, fertile valley, surrounded by the hills of the Magaliesberg range. It straddles the Apies River and extends eastward into the foothills of the Magaliesberg (Census 2011). It's the administrative capital of the Republic of South Africa, was formed in 1855, acquired municipal status in 1903 and became a city on the 14<sup>th</sup> of October 1931 (Springveldt 2008:35).

As far as the social geography of the inner-city is concerned, the processes of desegregation and inclusion relating to the moving in of previously segregated population and income groups, contributes greatly to the changing character and function of these areas (Donaldson, Jurgens & Bahr 2003: 23). The Metropolitan area is centred in the city of Tshwane with surrounding towns and localities included in the local government area (cf. Theron & Wit, 2010). It was established on the 5<sup>th</sup> of December 2000 through the integration of various municipalities and councils that had previously served the greater Pretoria and surrounding areas. This was classified as a ‘category A municipality’ by the Demarcation Board in terms of Section 4 of the Local Government: Municipal structures Act, 1998 (Act 117 of 1998). The incorporation which took place in May 2011 after the local government elections, enlarged Tshwane to 6 345 km<sup>2</sup>.

## 2.4 Demographic background

### 2.4.1 Population

Today the city has a population of about 741 000 inhabitants, almost 3 million people live in the Tshwane Metropolitan Municipality (census 2011, the official name of the greater Pretoria Metropolitan area) (<https://www.nationsonline.org>).

### 2.4.2 Moreleta Circuit population

Main Place	Eersterust	Mamelodi	Brooklyn	Faerie Glen
Population	29 676	334 577	20 444	4 177
Area	605 km <sup>2</sup>	4519 km <sup>2</sup>	832 km <sup>2</sup>	256 km <sup>2</sup>
Households	7715 (1 276.05 per km <sup>2</sup> )	110 703 (2 449.52 per km <sup>2</sup> )	4 177 (1 600 per km <sup>2</sup> )	8 048 (967.30 per km <sup>2</sup> )

#### 2.4.3 Moreleta Circuit Community Gender table (Census 2011)

Place	Female	Male
Eersterust	52%	48%
Mamelodi	48%	52%
Brooklyn	51%	49%
Faerie Glen	54%	46%

#### 2.4.4 Age structure City of Tshwane (Census 2011)

Age	Per centage
Population under 15	27.7%
Population 15 to 64	69.00%
Population over 65	5.4%

The City of Tshwane's biggest share of the population is concentrated in region 1 (Ga-Rankuwa, Soshanguve, Mabopane, Rosslyn) at 27 per cent, followed by Region 6 (Eersterust, Lethabong, Mamelodi, Silverton, Silverlakes, Garsfontein) at 22 per cent and Region 3 (Pretoria CBD, Hercules, Danville, Atteridgeville, Laudium, Saulsville, Lotus) at 18 per cent (<https://www.cogta.gov.za>).

There are two regions of the City of Tshwane – Pretoria Central and Mamelodi East, that are both regions which are deeply affected by urban migration patterns. Today we still find that most white people do not live in the inner city of Pretoria nor in Mamelodi, but rather in the suburban areas. There is a movement of people from Mamelodi, Eersterust and other areas into the inner city. Most of the people who fall within this category are seeking employment in the city. The inner city of Pretoria churches has observed that their congregations have experienced an urban to suburban migration.

## 2.5 Ethnicity situation

Referring to chapter one 1.1.2, Eersterust church leaders said their resident minister does not belong there because he is a black Xhosa man from the Eastern Cape, who does not know a thing about coloured people, their traditions, and their cultures. If there are circuit events or meetings people from Faerie Glen, Brooklyn, Eastview and Eersterust combine. There are not many black people who attend, and likewise if the meetings are in Mamelodi, there are not many white people and coloured people who attend.

The people found in Gauteng (Transvaal) during the prescribed period, were the Afrikaners (Boers) were connected to the Dutch Reformed Church, found in the Transvaal. The English residents belonged primarily to the commercial or mining classes and most of the people were natives of various races and tribes. The Basotho and Botswana people were dominant in this area, but one can still find Zulus, Swazis, Xhosas, and other small communities (Leleki 2003:13). Tshwane had a white community, consisting of the Afrikaans community and their different ancestries, the English community, and the smaller populations of Portuguese, Greeks, etc. This resulted in a large English-speaking element that dominated the business and commercial sector, and a Hollander element that was never quite accepted unreservedly into Pretoria society, but which played a leading role in cultural and educational circles, the railways, and the civil service (Theron 2000:129).

### 2.5.1 Ethnic situation Moreleta Circuit (Census 2011)

Place	Black African	Coloured	White	Indian/Asian
Eersterust	14.4%	83.5%	0.9%	1.0%
Mamelodi	98.9%	0.4%	0.1%	0.2%
Brooklyn	18.8%	1.6%	74.8%	2.2%
Faerie Glen	17.1%	1.5%	78.0%	1.6%

According to the 2011 Census, 'Black Africans' were 41 million which made up 76.4 per cent, 'Coloureds' were 4.62 million which made up 9.1 per cent, 'Whites' were 4.59 million which made up 8.9 per cent, 'Indian/Asian' were 1.29 million which made up 2.5 per cent and only 280.4 thousand which is 0.5 per cent were declared another race.

Even since the end of Apartheid, Tshwane itself has had a white majority, albeit with an ever increasing black middle-class. However, in the townships of Soshanguve and Atteridgeville black people make up close to all the population. The largest white ethnic group are the Afrikaner population, and there are roughly 1 million Afrikaners living in or around the city (<https://en.m.wikipedia.org>). The ethnic composition of Mamelodi is mixed, consisting mainly of Pedi, Tswana, and Nguni (Hund 1983:180).

The largest percentage of the people in Eersterust are so called "Coloureds" and they originate from the Cape Coloureds, with a small percentage being of Griqua and Malay origin (Penzhorn 2006:98). The largest white ethnic group are the Afrikaners, and the largest black ethnic group are the Northern Sothos. The lower estimate for the population of Pretoria includes formerly white-designated areas, and there is therefore a white majority (Census 2011). The geographically separate townships increase Pretoria's population beyond a million and makes whites a minority (<https://en.m.wikipedia.org>).

It is quite clear that the people in Pretoria of European descent had no social contact at all with Africans (cf. Theron 2000:127). Conflicts in this region included a battle between the Voortrekkers and the Ndebele (Vegkop) and one between the Boers and the British in 1880 in Bronkhorstspuit (cf. Von der Heyde 2013:204). The whole area was one vast battlefield, and the Bakwena suffered the most where most of the men were put to death and the rest of the tribe was incorporated with the Matebele people. Various Sotho tribes and Koranas attacked Mzilikazi and with their rifles they routed his army and took most of his cattle. Only a few Wesleyan missionaries who had worked among Africans in the Transvaal before the war were concerned about the dislocation of these communities. George Lowe, who had moved to Natal was particularly anxious about African ministers under Boer/Afrikaner authority (Hofmeyr & Pillay 1994:158).

During the Matebele's stay along the Apies River was the first-time white people entered the area: they were travellers and hunters. James Archbell and Robert Moffat were amongst the missionaries who settled in the area (cf. Van Rooyen & Van Schalkwyk 2019:21).

The Voortrekkers were known as Boers, and later as Afrikaners (Allen 2006:15). And many Afrikaners played an important event in South African history (Williams 1991:3). With their markedly rural lifestyle and devout commitment to their church, the Dutch Reformed Church.

According to Prozesky (1990:155), the Afrikaner community and the settlers of British extraction displayed denominational diversity Christianity did not provide powerful basis for social or political cohesion and their attitude to public affairs differed.

Movement which started in 1836, was called the Great Trek, the Afrikaner descendants of the Dutch settlers were added and Germans in southern Africa (Allen 2006:397). What is more some Boers beginning to settle in Caledon River where Sotho and Tswana farmer settled and soon the Boers built permanent homes and claimed ownership (Elphick & Davenport 1997:112).

The English-speaking whites dominated South Africa since 1806, they were anti-Dutch (Theron 2000:138). Dating back to the Anglo Boer War, during the first Boer War, the city of Pretoria was besieged by Republican forces in December 1880 and March 1881 (Hesselmans 2016:27). During the latter part of the 2<sup>nd</sup> Anglo-Boer War, Colonel George Benson's flying column continuously threatened the Boer commandos (von der Heyde 2013:208). The second Boer War resulted in the end of the Transvaal Republic and the beginning of the British domination in South Africa (Census 2011).

## 2.6 Heritage in Tshwane

Tshwane is the administrative capital of South Africa and home the Union Buildings (<https://www.tshwane.gov.za>). Tshwane has had a very diverse cultural influences over the years, it ranges from 19<sup>th</sup> century Dutch, German, and British colonial architecture with good mix of a uniquely South African style (<https://www.en.m.wikipedia.org>). Pretoria remained a taste of a broad and diverse range of sources of private and public buildings and spaces (Mabin 2011:19).

Some points of interest in and near Tshwane:

An important South African heritage site, the impressive building is surrounded by pretty terrace gardens that offer panoramic views over the city (<https://www.gauteng.net.2019>). The Union Buildings managed to endow Pretoria with some semblance of imperial capital cities with Herbert Baker's indigenous concessions to indigenous material nevertheless rooting it in Africa (Bunn, 1998; Mabin, 2011). As many scholars have noted, Baker intended the buildings to glorify the basic premise of the Union – reconciliation between Boer and Briton, two identical office blocks connected by a semi-circular colonnaded building and Amphitheatre (cf. Fisher, 2004).

The words of the Earl of Selborne when laying the foundation stone of the Pretoria Post Office were the following:

The site of the Union Buildings has been criticised, the people who chose that site have imagination, and that they have chosen one of finest sites in the world; and when those buildings are erected – those most greater Pretoria – people will come from over the world to wonder at the beauty of the site, and to admire the forethought and courage of the men who selected it (Solomon 1910:6).

The Union Buildings in Pretoria reveal the persistence of the past in a prime space of power and official commemoration in South Africa. One being the march of Afrikaner

women to the Union Buildings in August 1915, to ask for revision of prison sentences for those who rebelled against the government's decision to take part in the First War (<https://www.cogta.gov.za>). Another one was the calling for the release of Christiaan de Wet and other rebels; then the 1940 march again by Afrikaner women protesting South Africa's engagement in the war against Nazism; then the more famous Women's march of 1956 (Kros, 1980); the funeral of Prime Minister Verwoerd in 1966 was another important event; the highly memorable inauguration of President Mandela in 1994.

## **2.7 Language**

There are challenges around the common languages of English and Afrikaans which competes with African indigenous languages such as Sepedi, Setswana, Sesotho, isiNdebele, Xitsonga, isiXhosa, and isiZulu for example. The high status of English is one of the factors that the Tshwane Metropolitan Council needs to address (Strydom 2002:17).

According to Census 2011, the primary language spoken in the area is Afrikaans, other languages include Sepedi, Xitsonga, Sesotho, and English, amongst others. In Tshwane are Afrikaans (48 per cent), English (16 per cent), Northern Sotho (Sepedi) (8 per cent), and Setswana (5 per cent). Afrikaans and English are almost universally spoken in the Glen, Brooklyn and Eersterust churches, whereas in Mamelodi West and Mamelodi East Northern Sotho (Sepedi) and other African or indigenous languages are spoken. The Glen has 60 per cent Afrikaans, Brooklyn 51 per cent Afrikaans, Eersterust 77.5 per cent Afrikaans, Mamelodi West and Mamelodi East have 42.3 per cent Northern Sotho (2011 census). According to Theron (2000:135), the English language was becoming a popular medium of communication. It is essential that the Tshwane Metropolitan Council takes active steps to elevate the status of the indigenous languages – thereby creating a demand for competence in those languages (Strydom 2002:35).

## 2.8 Tshwane religion

According to Theron & Wit (2010), the history of Pretoria has always been closely connected to the history of several churches and religious groups. Pretoria is the site of churches, mosques, synagogues, and Jewish temples (<https://worldpopulationreview.com>). They have been celebrating their faith, sharing their stories, and teaching their principles for years. Amongst the places of worship, there are predominantly Christian churches like Baptist Union of Southern Africa, Methodist Church of Southern Africa, Anglican Church of Southern Africa, Presbyterian Church of Southern Africa, Reformed Churches, Roman Catholic Church. And there are also Muslim Mosques and Hindu Temples (Census 2011).

Churches such as the Catholic Church, Anglican Church, Methodist Church, Uniting Reformed Church, Dutch Reformed Church, Netherdutch Reformed Church of Africa, and United Presbyterian Church are mainline churches. They are in buildings typically considered church buildings (Renkin 2017:6). There are also churches making use of less formal spaces or open spaces and are only present on worship day.

Pretorian's were majority members of the Dutch origin churches (Theron 2000:88). Some traditionally white Reformed Churches started to open their premises to black people post-apartheid in Tshwane to start black Reformed Church services under their roofs (Baloyi 2018:5).

English churches included Anglican Cathedral in Francis Baard Street, the Catholic Church in Koch Street, the Baptist Congregational church in Thabo Sehume Street, the Presbyterian church in Francis Baard Street and the Wesleyan church in Skinner Street (Theron 2000:86).

Anglican clergy in Tshwane chose to emphasise the Boer cruelty toward Africans to undermined Afrikaner Republican rule (Hofmeyr & Pillay 1994:153). The English

churches were under suspicion of helping the enemy and their movements were carefully watched (Theron 2000:87).

The Presbytery of Albany in 1857 took the decision to allow for a separate communion service for white members, served by their own deacons and chalices (cf. Theron & Wit, 2010).

Most of the black African people in Mamelodi who are staying in the suburbs worship in the townships of Mamelodi, Atteridgeville, Soshanguve, etc., the reason being is that they say they miss the African style of worship of wearing uniforms, the beating of drums and dancing. Whereas white and coloured people said African style worship services are loud and takes too long. The prominent additions include clapping, free-style dancing, the increased wearing of traditional attire and of course temperamental preaching. As African Christians, the issues of culture and tradition confronting us in the act of worship stand at the centre of our faith and expression. In the Mamelodi churches, most of the congregants are South African, and the languages spoken in the churches are one of the eleven official languages of South Africa. Whereas in the Pretoria Central churches, the communication language of many churches is either described as diverse or English (Renkin 2017:6).

Rev. Mangena Mokone one of the first teachers at Kilnerton founder of the Ethiopian Church in 1892 in Tshwane and he was a key figure among the emerging Black Methodist leaders (cf. Millard, 2005). According to Theron (2000:16), the Ethiopian Church, a radical, politicized African Church Movement, attracted a considerable number of followers. Walk-out from a segregated Wesleyan church congress, an exclusive black religious group which had political goals.

Sammy Marks who was a friend of Paul Kruger was a member of the synagogue, played an important part in the development of Tshwane (Engelbrecht 1952:56). The Jews might have been welcomed in Transvaal, but some were victims of discrimination, their children were not permitted to study at state schools (Theron 2000:142). The Pretoria Jewish

community house the treason trial of Nelson Mandela and his co-accused was later appropriated by the apartheid state ([www.thecoversation.com](http://www.thecoversation.com)).

The German Evangelical Lutheran Congregation was founded in 1888 (c.f. Garaba & Zarvedions, 2014). The Baptist ministry officially started in 1889 under the guidance of Reverend Brotherton, later led by Reverend HT Cousins in 1891 (cf. Theron & Wit, 2010). The Presbyterian Church ministry started on the 2 March 1890 and the first foundation stone was laid by President Kruger on 12 April same year (Engelbrecht 1952:46). The Albany Presbytery allowed for a separate communion service for white members, served by their own deacons, it was discussed at the Cape Synod meeting of 1857 (cf. Theron & Wit, 2010).

## **2.9 Socio-economic background**

Referring to Chapter 1, 1.1.2, and the matters related to the unequal societies that exist in the Moreleta circuit that although the societies were brought together under the Moreleta circuit, a huge gap still exists between what you can term as previously advantaged and previously disadvantaged societies. Faerie Glen, Brooklyn, and Eastview are mainly large suburbs of the City of Pretoria, they are well-developed and upper-income neighbourhoods of Pretoria.

There is disparity in the Moreleta circuit, a lack of similarity or equality: culturally, racially, and economically. Inequality has remained high, especially when looking at the Mamelodi churches. When there are circuit events or meetings for the people from Faerie Glen, Brooklyn, Eastview and Eersterust the black people do not attend in large numbers, and if the meeting is in Mamelodi, the white and coloured people do not attend in large numbers, they say that Mamelodi is high risk in terms of crime. Crime is also a major problem which takes place in communities experiencing poverty, unemployment, and social issues. The Mamelodi community has been in the news for all wrong reasons, like looting during strikes and destruction of public properties with the aim to get the attention of the government to speed-up service delivery (<https://www.en.m.wikipedia.org>). Crime

is rife in Mamelodi, especially in the form of muggings, robberies, and assaults (Hund 1983:181).

In many respects, Tshwane consists of a blend of privileged and disadvantaged people or households. On average, socio-economic conditions in the Tshwane area are better than those in other South African metropolitan areas, but this is because Tshwane has effectively excluded a large part of its population. It is outside of Tshwane that most of the city's poor and marginalised area to be found ([www.cde.org.za](http://www.cde.org.za)).

Examinations of socio-economic status often reveal that there are inequities in access to resources, plus issues related to privilege, power, and control ([www.apa.org](http://www.apa.org)). Socioeconomic inequality and racial inequality in social sciences are typically defined as imbalances in the distribution of power, economic resources, and opportunities. St. George's Methodist Church in Eerserust are financially stable and resourceful. Whereas Mamelodi churches struggle financially and lack the resources to cover the ever-growing population, especially in Mamelodi East. When circuit related meetings are held, it is difficult for most of the members in Mamelodi community to attend due to strained disposable income. Rich communities like the Glen and Brooklyn have access to more luxurious houses which offer environmentally free spaces, such houses offer recreational facilities when compared to the poor and the marginalized like Mamelodi.

## **2.10 Road and transport**

According to Joubert (2009:1), the Gauteng Provincial Strategic Road Network was developed more than three decades ago in an era of a different political system, with completely different socio-economic development challenges. With the establishment of Tshwane in 1850, services such as roads, started to develop (van Rooyen & van Schalkwyk 2019:20). The then Transvaal Roads Department that now forms part of the Gauteng Department of Public Transport Roads and Works, in consultation with the municipalities in the area, developed a comprehensive network of major roads for the Pretoria-Witwatersrand-Vereeniging (PWV) (Joubert 2009:2). According to van

Schalkwyk (2019:21), construction of the Pretoria-Pietersburg railway line started in 1896 and it was completed in August 1899 when the first train entered Pietersburg station from its own terminus west of Pretoria station which is now the station in Bosman Street.

The main rail station is in Tshwane, the Gautrain runs through parts of the municipality, with stations in the Centurion and Pretoria, ending at a station in the suburb of Hatfield. OR Tambo International Airport in neighbouring Ekurhuleni Wonderboom Airport in the north of Tshwane serves light aircraft (census 2011).

### **2.11 Health background**

The Tshwane District Office of the Gauteng Department of Health joined a globally established approach to primary health care that originated in South Africa about seven decades ago with Sidney and Emily Kark (Bam, Marcus, Hugo, and Kinkel 2013:1). The Community Health Care centres in the Tshwane Region are accessible to most participants who live within a 5km of such centres and who travel 30 minutes or less to the clinic (Nteta, Mokgatle-Nthabu and Oguntibeju 2010). The Itsoseng community clinic has provided and continues to provide comprehensive psychology based mental health care service in Mamelodi (Blokland 2014:7). In Mamelodi, one of the largest townships in South Africa, few resources for mental health care are available (Blokland 2014:3). Services such as sanitation (both sewer and refuse), water, the maintenance of streets, schools, food inspection, fire and emergency services, policing, ambulance, other health-related services as well as transportation services are provided to inhabitants at an affordable rate (Khale 2015:675).

### **2.12 Social background**

The residential areas have experienced major social and spatial changes since the mid-1990s in the Tshwane inner city area, more specifically the high-density of the Sunnyside. According to Donaldson, Jurgens & Bahr (2003:4), it is a common international phenomenon that classes from inner city area relocate to suburbs. Cities that were previously exclusive became home to people who were previously excluded (Renkin

2017:17). Experiencing an unprecedented influx of black worker and their families, this influx can be attributed to the expanding labour demands (Chiloane 1990:20).

The black middle class is moving to the metropolitan suburbs to be closer to work, for better security and to be closer to good schools for their children (cf. Van Wyk, 2008). There is a significant demographic change in Tshwane, the mostly white people moved from the inner city to suburban areas (Donaldson 2005:57). Many white congregants noted that white people moved from the inner city because of their perception that the city has a high crime rate (Renkin 2017:18).

Formal houses reflecting suburban style buildings amid shacks and informal dwellings (Donaldson, Jurgens & Bahr 2003:3). The Glen and Brooklyn churches are in formal settlements within the study area, consisting of housing developments of a high standard.

They are confined to economically stable areas because of the good public and private investments they have access to. Some of the areas, such as Mamelodi and Eersterust, are experiencing degradation due to various reasons, while squatting and illegal subdivisions are taking place on vacant stands, and illegal extensions are added on to houses. Brooklyn is strategically located just east of the city centre and with its neighbouring suburbs of Waterkloof, Menlo Park, Hatfield, Bailey's Muckleneuk, Nieuw Muckleneuk and Groenkloof this forms the area known as the Old East (Census 2011). This area encompasses higher residential properties and several upmarket malls and developments. The Hatfield Society came later than the Brooklyn one and was established in 1923, during this time the congregations shared a minister. The most modern of the neighbouring churches is the Glen Methodist Church which started during the late 1970s. The foundation stone for the Glen Church was laid towards the end of 1980s (Bester 2010:12).

Mamelodi and Eersterust Methodist Churches share similar backgrounds in the sense that these communities face high levels of unemployment, poverty, overcrowding, violence, crime and were previously disenfranchised under apartheid.

Most of the previous black owners of Eersterust were evicted in 1958, the old mud houses and informal structures were demolished, and new houses were erected. The first housing scheme was built by Local Government in 1962 when six houses were built (cf. Springveldt, 2008). At that time Eersterust was no more than just a squatter's settlement and the houses were mainly made of sink and mud and a lot more of those structures were built on the same premises. In the formal area the survey found that 78.3 per cent of the households live in a formal house or brick structure on a stand, in the informal area 96 per cent live in informal conditions which include mud dwellings, informal shacks, backyard shacks, and informal houses (Census, 1996).

Mamelodi had expanded uncontrollably, perhaps only stopped by natural ridges on the north and eastern sides, and with large tracts of land being occupied illegally as well as many backyard shacks in formal dwellings (cf. Moloisane, 2018). Many people in Mamelodi live in shacks, either in areas occupied through illegal land invasions or on legalized plots still waiting for government-provided houses (cf. Osman, 2006). There are also vast new housing developments straddling both sides of the informal settlements, and rural areas in the townships of Mamelodi West, Mamelodi East and Eersterust (Census 2011).

Unemployment is one of the major challenges people are facing in Mamelodi and the inner city of Tshwane (cf. Manyaka-Boshielo, 2017). If unemployment is not immediately addressed, it can cause social vulnerability and potentially lead to poverty (cf. Wahyuni, Ratnawati, Indriyani & Fajri, 2020).

Millions of people live in dire poverty, while a small elite continues to profit and prosper (Chatindiara 2019:6). According to Abrahams (2015:514) and Chatindiara (2019), including poverty informed by disparity in income between the rich and poor, poor service delivery, overcrowding in squatter camps, lack of housing and widespread unemployment has resulted in poor black areas which have been left behind in terms of service delivery and safety of residents as compared to the middle to rich suburbs.

The city of centre has seen a massive growth of people living in the streets and has been the hub of drug and substance abuse resulting in a cohort of young men nicknamed “nyaope” boys (Chatindiara, 2019). In recent years, substance abuse among high school learners in South Africa has increased, particularly in Eersterust, a township situated to the east of Pretoria (cf. Dreyer, 2012). Drug and substance abuse are rampant in Eersterust and many young people are unemployed because they feel left behind in the new South Africa. A great deal has been written on gangs in the coloured community, but much of this now needs updating (Leggett 2001:4).

Indeed, substance abuse is so serious in Eersterust that the police have taken to making random searches for illegal substance possession at certain points throughout Eersterust (cf. Dreyer, 2012). Unfortunately, alcohol is not the only substance abused in the community. Alcohol and drug abuse are related to all the social problems in the community i.e., school dropouts, rape, crime, violence (Lotter et.al. 1979:1-26).

The drug market has increased the stakes in gang conflict, providing another impetus for turf ward. The Mandrax market also paved the way for dealing in even more addictive drugs that have emerged in the country and the community since 1994, including crack cocaine and crystal methamphetamine (Leggett 2001:5). Mandrax has been one of the primary commodities traded by gang members since the mid-1980s, and its dis-inhibitive effects may be associated with violence (Leggett 2001:4). In a street version of a discontinued pharmaceutical sedative of the same name, the abuse in South Africa is like nowhere else in the world (Leggett 2001:2).

As in other parts of the country, Tshwane Metropolitan Municipality experiences high levels of corruption. Significant resources of the Special Investigation Unit (SIU) are dedicated to this region since 2010 (<https://www.en.m.wikipedia.org>). Corruption is also a formidable problem as some informal settlement dwellers alleged that officials of the City of Tshwane Municipality allocated houses in contravention of set procedures (Moloisane, 2018).

## 2.13 Economic background

The City of Tshwane is considered a major commercial and industrial center, including manufacturing railroads, automobile and machinery and iron and steel casting (<https://worldpopulationreview.com>). According to Census (2011) the government plays an important role in Tshwane's economy, but there are many other sectors that are doing very well. According to Chiloane (1990:20), the City of Tshwane became one of the most industrial regions in the Union of South Africa. The public sector remains the major employer, followed by the manufacturing sector (cf. Gauteng Provincial Government, 2000). Tshwane contributed 27 per cent of Gauteng Provinces GDP (gross domestic product) and 9 per cent of National GDP (cf. Ramokgopa, 2016).

The City of Tshwane and the EPWP are currently implemented projects that have created more than 5000 job opportunities in various townships across the city (Kgatle 2017:3). The largest sub-sector within manufacturing is metal products, machinery and household appliances and followed by manufacturing of transport equipment.

Main economic sectors:

General Government (28.1 per cent), finance, insurance, real estate and business services (24.7 per cent), manufacturing (13 per cent), wholesale and retail trade, catering and accommodation (11.9 per cent), transport, storage and communication (10.3 per cent), community, social and personal services (5.2 per cent), construction (3.5 per cent), electricity, gas and water (1.9 per cent), mining and quarrying (0.7 per cent), agriculture, forestry and fishing (0.5 per cent) (<https://www.municipalities.co.za>).

Describing the spatial patterns of socio-economic inequality in the City of Tshwane, South Africa, through a relative socio-economic classification comprising of multiple variables and identify underlying influences leads one to the continuing visible socio-economic inequality amongst the people (cf. Hamann & Horn, 2021). The City of Tshwane metro is experiencing an influx of poor and unemployed people from rural area of South Africa and

neighbouring African countries (cf. Moloko-Phiri, Mogale & Hugo 2017). And the Inner-City is also experiencing severe stress and a process of physical economic and social decline (cf. Urban-Econ, 1998).

In the survey it was determined that 40 per cent of the employed people in households earn between R 1 001.00 and R 3 000.00 collectively per month. Second to that, a large group of households (35.6 per cent) earn between R 1.00 and R 1 000.00 per month. A shocking finding revealed that 6.7 per cent of households have no means of monthly income (Statistics South Africa 1996:57). The higher income levels of households are however on par with the Gauteng Provincial average where 15.6 per cent of economically active people earn more than R 4 500.00 per month (Statistics South Africa 1996:59). Approximately 39 per cent of the population can be regarded as within the low-income group (monthly household income of less than R 2 000.00 a month) ([www.tshwane.gov.za](http://www.tshwane.gov.za)).

## **2.14 Educational background**

In South Africa, the churches played a significant role in the development of private schools which contributed to education, especially for black children (cf. Pretorius, 2009). According to Bester (2010), in 1886 the Wesleyan Methodist Missionary Society bought the farm Koedespoort to establish the Kilnerton Institution which came to comprise a high school, a practicing school and teachers' teaching institute where black people were educated. Kilnerton students were assured that their education was equal to any South African. As part of the process was the introduction of industrial schools to teach black people trades (cf. Duncan, 2018). In 1953 the South African regime seized all black teaching institution, Kilnerton Institution was affected. The church had 1300 primary schools, and well-established secondary schools, and even teachers teaching Institutions (Methodist Almanac 1986:193).

Black and coloureds were categorised as "Coloured" for teaching reasons till 1907. After the adoption of the Education Act of 1907, the early Transvaal regime formed, maintained

assisting colleges belonging to coloureds, however section 29 of this Act denied blacks access in white people schools (South Africa) (U) 1907: section 29). And coloureds were categorised with whites until 1910, and they acquired segregated education from white and black people (Bahr 1984:175). Blacks did not take part in any social and cultural activities available to white Pretoria residents, nor were their children provided with any state school (Theron 2000:200). And even the Jewish children not permitted to study at state schools (Theron 2000:142).

The Tshwane University of Technology, the University of South Africa, well-known as UNISA, the University of Pretoria, one of South Africa's key research and teaching universities and the Sefako Makgatho Health Sciences University (SMU) and Medical University of South Africa (MEDUNSA) a medical school, and the South African Council for Scientific and Industrial Research (CSIR) are institutions in the City of Tshwane (<https://www.e.m.wikipedia.org>).

Seroto (1999:1) said, 'it will be wrong to think that the education system has changed just because of the change in Government'. There remains a gap between learners in the township, rural schools, and learners elsewhere in the country, despite the more than 15 years of educational reformation (Ndhlovu 2012:3).

## **2.15 Political background**

Areas like the Glen and Brooklyn were for white people only but have changed over years after 1994, Eersterust for Coloured people, Mamelodi West and Mamelodi East were for black people. The African circuit societies met at the then Bloed Street church in the Central Business District. Mamelodi and Eersterust, belong to the City of Tshwane Metropolitan Municipality, are townships that were designed by the then apartheid era of South Africa. This resulted in Mamelodi East and Mamelodi West (African circuit), Eersterust (Coloured circuit), and Brooklyn and the Glen (European circuit). The Methodist Church of Southern Africa had European circuits for white people and African circuits for black people (cf. Dlamini, 2019).

Brooklyn and Faerie Glen Methodist Churches are affluent suburbs, encompassed by high-end suburban areas and some honoured reputable learning institutions like the University of Pretoria are in that area. There are various shopping centers that are not far from the University of Pretoria (cf. Onditi, 2019). And the area of Faerie Glen is situated in the City of Tshwane district in the province of Gauteng, South Africa, well-developed.

The territorial complexion of South African spaces, mind-sets, and power relations raised questions concerning race and belonging. It illustrates the colonial-apartheid past into the present (cf. Modiri, 2012). The historical patterns of neighbourhood settlements as determined by the Group Areas Act during 1950s to 1970s remains the same in majority occupation (Groenewald & Kotze 2014:6).

Residential apartheid during Strijdom ministry affected all dark race groups, even African living like Lady Selborne (Davenport 1977:343-344). Coloured, Asians/Indians and black African people were chosen to leave Tshwane or were forced to do so (Theron 2000:21). Africans who live in town were employed as house servants in which living in servants' quarters, at the back properties of their employers (Theron 2000:199). According to Blokland (2014:10), many residents residing in the city centre daily and return to rural community in the evening or night. Black worker in Tshwane stayed in a small geographic area where he had no title to property (Chiloane 1990:12).

In addition, most African population in Tshwane lived in 'locations' which were residential areas outside the town (Theron 2000:179). Even today most white people do not reside in the city center of Tshwane or Mamelodi, but in the suburban communities (Census 2011).

The pattern and character of the restrictive townships of Mamelodi and Eersterust was determined by the National Party's policy, which prevented any further urbanisation (Chiloane 1990:12). The Vlakfontein farm was purchased in 1945 by the City Council of Pretoria and was proclaimed in 1953 as a black township, Mamelodi (Hund 1983:179).

The township of Mamelodi is one of the major townships in the City of Tshwane Metropolitan Municipality boundaries (Blokland 2014:5). It is like most townships on the periphery of the city, the apartheid supremacy planned interim or dormitory suburbs for black workers (cf. Peeters & Osman, 2005). According to Schmidt (2019), the origin of Mamelodi was Mamelodi West and has a robust spatial legacy during the apartheid era's segregation housing strategies.

Eersterust township was laid out in 1962, developed for Coloured people, but black people mainly bought the plots (cf. van der Walt, 1966). According to Springveldt (2008:30), Coloured people were resettled in Eersterust, people of Claremont, Newlands, Lady Selborne, Marabastad and Highlands were forcibly removed to Eersterust is well known with the formation of gangs, strong underclass element and the whole generation spent between five to ten years in prison (Ryan 1997:5).

In Marabastad most Africans who worked in Tshwane lived in that area, it was laid out specifically for African settlement on the northern outskirts of the town (Theron 2000:16). The Tshwane African population lived in locations', which were residential areas designated outside the town (Theron 2000:179). The black workers in Tshwane found themselves staying township where they had no title to property (Chiloane 1990:12). Many people living in the city centres return to townships on the outskirts by night (Blokland 2014:10).

## **Chapter 3**

### **Interracial conflict and cultural division**

#### **3.1 Introduction**

Interracial conflict and cultural division seriously hamper ecclesial efforts of building united missional congregations and communities. In this chapter, I will be addressing some of the factors which may serve as background information and which may have caused to the interracial conflict and cultural division which has been happening in the Moreleta Circuit of the Methodist Church of Southern Africa (MCSA) in the Limpopo District, in the City of Tshwane Metropolitan Municipality. I will try to investigate two of the four questions relating to practical theology: 'What is going on?' and 'Why is it going on?' In the next chapter, chapter 4, I will examine the 'What ought to be going on?' and 'How might we respond?' (Osmer 2008:14). This will give farther direction to the measure on which the research concentrate.

#### **3.2 Interracial conflict**

The race issue is still a hot topic within South Africa, even after the termination of segregation in 1994. In the Colonial experience, the affairs relating to racial customs which caused greater dissension in Southern African context (cf. Williams & Bentley, 2020).

Many books and articles have been produced by circumstantial studies of Christian societal morality in South Africa since the 1970s, authors attempt to find to recognise the widespread interaction between the country's denominations and its governmental crisis, mostly about between the races (Hale 1992:33). Scholars and society in general have a common believe that relationships experiences which make it difficult is because of cultural and ethnic differences (cf. Gaines & Ickes, 1997). Racially or ethnically conflict may originate from the different believes which support stereotypes which become progressively worse between diverse group members (cf. Avruch, 2004).

Leaders of multicultural churches face a unique challenge, in that they must recognise the strain, unpredictability, and disagreements that members of their church may face in the community (cf. Dunlow, 2017). A recent news article headlines coarsely framed the interracial conflict as "Asians, Blacks and Intolerance" (Yamamoto 1999:9-10).

The Methodist Protestant Church struggled since the 19<sup>th</sup> till the middle of the 20<sup>th</sup> century, to bring together black and white people of the Methodist Episcopal denomination, South. To achieve their strong desire for a unified American Methodist church, continuous debates across social and political reputations, and what would African American status be in the newly developed college? (cf. Hladky, 2009).

The complex history by racial issues in South Africa lies behind racial divisions and domination (Greville 2001:17). The 'race' idea, because it provides a basic understanding of natural pyramid which other societal and political disputes have become to depend on (Lentin & Titley 2011:25). The most powerful forces at work in world's psyche is race skin colour and perception thereof because we identify ourselves through race ([www.goodreads.com](http://www.goodreads.com)).

According to the Oxford South African School Dictionary (OUPSA 2014:490), "racism is a belief that some groups (races) of people are better than others". Katz (1996:9) says, 'racism can be spread through different ways in the society'. Additionally, Mercer (1987) continued, "distinctions of aesthetic value-beautiful and ugly, have always been central to the way racism divides the world into binary opposition in its application of human worth". Indicated by relation of English language between the words like dark, black with evil, mystery, and fear. Dalal (cf. 2002) for example, argues that racism precedes the concept of race".

Communal effects of segregation and stigmatisation because of "skin colour", lawful explanations of whiteness, and institutionalised apartheid (Lewis, 1995:639, see also Bobo, Kluegel, and Smith, 1997; Drake and Cayton, 1945; Freeman et al., Hunter, Allen

and Telles, 2001; Keith and Herring, 1991; Lopez, 2001). Mbiti (1989) said, “Black theology arose from the colour-consciousness”. According to Stanfield II & Dennis (1993:22) one is defined as an Afro-American if one has dark skin colour, woolly hair, broad nose, and other physical characteristics.

In a more positive light, the white culture is still considered beautiful, intelligent, rational, and objective, whiteness is tied to concept of success (Hughey & Bird, 2013). According to Neill (1964:259) western man was in full sense of the word when he was wise and good. The society prefers white people than black, African American children would prefer to be white (cf. Clark 1995, Wilson 1987:44).

According to Katz (1996:74), Cathy was born with a very light skin, and she told me Roberta first saw Cathy could not be her sister because she was too light. More emphasis is placed on physical appearance, young blonde women will tend to focus more on materialism and beauty than being well-educated and selfless. A South African lady Sandra Laing who was categorised as coloured because of her complexion and hair thickness during apartheid authorities. Blonde-haired women are widely accepted attractive than those with dark brown or black hair.

### **3.2.1 Ethnicity**

As stated by Standfield II and Dennis (1993:254), ethnicity/race is much socially fabricated. And it can impact the socio-economic status of communities, certain groups may hold more influence on the others. According to Reuter (2011), conflict may be about political, social, cultural or is usually not about ethnic differences themselves but about political, social, cultural, or even relating to the ownership of an area of land more than ethnicity.

### 3.2.2 Ethnic Groups South Africa (Census 2011)

Ethnic Group	Percentage
Black South African	76.4%
White South African	9.1%
Coloured South African	8.9%
Indian South African	2.5%
Others/Unspecified	0.5%

As stated by Theilen (2003:36), South Africa's ethnic situation is excessive, to the extent that every race hates. Right now, whites were clear that were not Africans and that they are not black Africans (Allen 2006:337). Whereas many Coloured people are resentful of the new South Africa because they feel that, before 1994 they were not white enough to enjoy white privilege. In the new dispensation, they are not black enough to benefit from the fruit of new South Africa. One criminal explained: 'My people are ill-disciplined because we are mixed, because we have no past. We do not have things like clan loyalty.' Another added: 'The Zulus have their king Shaka ... The Swazis have their king, the Afrikaners have Jan van Riebeeck. What do we have? We don't have our own language.' (Adhikari 2006:155).

Can you be African without been characterised as primitive and prone to animism? (Beyers 2017:1). Black people were regarded as primitive, and whites regarded civilised (van der Walt 1997:5). The law of the church became part of making white people's word final (Thobejane 2013:2). According to Hamann & Horn (2021), it has been proven of class separation that native Africans were considered as third-class residents, coloureds second-class, Indians-third class and whites entitled as first-class citizens in South Africa. White people regarded Indians as inferior went as far as classifying them as uncivilized (Earlren, Keats, Clacherty, Maclagan, Roberts & Thraves 2005:123). Coloured and Indian people are favoured over black African people (Platzky & Walker 1985:339). Like Indian communities, Coloured South Africans experience the negative side of not been black African black for current affirmative action policies (Hesselmans 2016:73).

Aziza (2001:31) asserts that:

Black people were likely to view coloured individuals with suspicion and resentment because overall the coloured group benefited more from the social system than blacks located at the bottom of the hierarchy. According to Adhikari (2006:150) black Africans hate Coloureds in general, they regard them as a 'mixed breed'.

The Shulamite, the woman Solomon loves, refers to her as having dark skin (Song of Solomon 1:6). Solomon found a companion spirit which appears in this black woman, in which he could freely have discussion. According to Winter (2000:14), black or blackness tells how you look without you saying it. The term 'black' has been quite deliberately adopted so that we can describe ourselves positively. It is an assertion of one's personhood and identity (Allen 2006:138). Black people are a term usually used political and racialised classification of dark-skinned people of African descent. Different communities use variant standards as to who is categorised as 'black' "Black Africans are persons from Africa, especially black persons" (Oxford South African Pocket Dictionary). Closer to the end of the 17<sup>th</sup> century the different black races had already colonized Southern Africa, as Prof. Omer Copper of Zambia expresses it (Mocke & Wallis 1980:174).

As stated by Allen (2006:399) "Native" is a term used by whites to describe indigenous African people in the earliest days and was replaced with the word "bantú" by apartheid officials. The Bantu migrants were not all the same culture, they are mixed group, different kind of people, like the variety in Europe (Mocke & Wallis 1980:163). The African ethnic people do not compose a race apart from other Negroes or offer any homogeneity of physical type. A large amount of average of the Negro type that 'Bantu is still, in favour as a physical definition among craniologists (Collins 1968:65). According to Leonie (1965:20) all Bantu were originally organized in tribes, each with its own chief, sub-chiefs, and councillors'.

Marike de Klerk the former first lady characterisation of the coloured people was as follows:

... they (coloureds) are a negative group. The definition of a coloured in the population register is someone that is not black and is not white and is also not an Indian, in other words a no-person. They are the leftovers. They are the people that were left behind the nations were sorted out. They are the rest (Adhikari 2006:162).

According to Hesselmanns (2016:72) the characterisation of Coloureds is complicated following indications that they are an Afrikaans society group descended from deprived people from black African, Asian/Indian, and European descent. Sexual interactions between European masculine settlers and Khoi slave women gave birth to a different racial personality, namely the Coloureds (Adhikari 2006:155). It was the result of the inter-mixing between some of the first whites who arrived at the Cape, the Hottentots, and the slaves that brought about the Coloured people (Allen 2006:337). And most of them live in the Northern and Western Cape provinces (cf. Springveldt, 2008). Furthermore, the Coloureds slowly stopped using the Hittentos language and adopted the language, religion, and customs of the whites (Mocke & Wallis 1980:128). Hoping to gain respectability and civilisation in colonial society (cf. Adhikari, 2002).

### **3.2.3 Language**

According to Epstein (1998:9), the most diverse linguistically continent on earth is Africa, with an approximate number of languages spoken at as many as 3,000. South Africa possesses many languages, the eleven are stated as lawful languages at nationally. These languages are Afrikaans, English, Ndebele, Northern Sotho, Southern Sotho, Swazi, Tsonga/Shangaan, Tswana, Venda, Xhosa, and Zulu. According to Webb (2002:72) these languages overlap statistically and physical; they are almost also spoken in neighbouring provinces, and they are integrated in the politics of the nation.

### 3.2.4 South African Languages (Census 2011)

Language	Subfamily	Numbers	Percentages
isiZulu	Nguni	11.6 million	22.7%
isiXhosa	Nguni	8.1 million	16%
Afrikaans	Low Franconian	6.9 million	13.5%
English	West Germanic	4.9 million	10%
Sesotho sa Leboa	Sotho-Tswana	4.6 million	9.1%
Setswana	Sotho-Tswana	4.1 million	8%
Sesotho	Sotho-Tswana	3.8 million	7.6%
Xitsonga	Tswa-Ronga	2.3 million	4.5%
siSwati	Nguni	1.3 million	2.5%
Tshivenda	Sotho-Makua- Venda	1.2 million	2.4%
isiNdebele	Nguni	1.1 million	2.1%

The use of many languages in South Africa is not defend the racist practises, it can rather be use for the welfare to the church and society, this is visible in the black churches (cf. Leleki, 2003).

Why do most African countries only use European languages as their official languages instead of using local languages as their official languages? As soon as people of multicultural backgrounds live together, they are often not equal in power. English and Dutch were both put together as lawful languages, English being the language of their choice. Of the South African community, black African citizens form three-quarter, but their languages and cultures were considered worthless (Census, 2011). Another reason behind the continent's vast linguistic diversity is the influence of the European languages on Africa. The colonial languages were presented as superior and African languages referred as vernacular (cf. Masengo, 2008).

The citizens were restricted to whites, and the Liberals have decided enforce conditions for the security of whites from black people (Davenport 1977:218). The black secondary school children in the urban communities must learn in the country's two official languages Afrikaans and English as State policy (Allen 2006:156). Afrikaans and English were mandatory school subject matters from the first years of institution (De Wet & Wolhuter 2009:365). Languages became arranged hierarchically, and English and Afrikaans, were at the top of the pyramid of African indigenous languages (Mudimbe 1994:131). A specific language, as opposed to language in general, refers to a particular socio-historical, identifiable language such as 'English', 'Chinese', 'American sign language' (Duranti 1997:70).

Mackey described the problem in the rest of Africa as:

The real communication needs of minority language group in Africa may be less visible because of the desire of the elites to demonstrate their mastery of international languages and to gain maximum advantage of such competence on their own and their country's behalf (Robinson 1996:5).

European South Africans were as much as tribalism or ethnic politics as any other, the division between English speaking and Afrikaans speaking (Curtin, Feierman, Thompson and Vansina 1995:519).

The global Europeans integrated to communicate a Dutch-derived language, Afrikaans, and the English constantly to talk English among which turn into the commercial communication. That separation was viewed of economising as farmers were mostly Afrikaners. The first major influx of English speakers arrived from Britain in the 1820s and 1850s, along with the Natal Settlers. English-speaking South Africans were now more than a British community (Pretorius 2014:607).

According to Davenport & Saunders (2014) the first English speakers in South Africa came from 1795 and their language has had an influence after the political power. Even

at schools' European languages are instructed as official languages of government business (Brown 1978:1127). English is the fourth most common first language and is the commanding lingo in the state and the media (Census 2011). In addition, it was made a lawful language in the church, state offices, and institutions all over cultural assimilated (Msila 2007:147). Educational statuses were given to eleven languages in the spirit of democracy after 1994 (cf. De Wet & Wolhuter, 2009).

As stated by Webb (2002:68), the lawful languages of the nation can be split into two major language relations. First and foremost, aboriginal languages are Nguni languages (isiXhosa, isiZulu, isiSwazi, isiTsonga as well as isiNdebele); furthermore, the Sotho languages are (Northern Sotho, Southern Sotho, Tswana, and Venda). Secondly, Germanic grouping – Afrikaans and English (Strydom 2002:68).

The British and Irish descents are white Africans who speaks English as their first language. And they are split into Afrikaners who speak Afrikaans and English-speaking categories. Although the senior officials and some British spoke English, most of the white population was still Dutch speaking (Ross 1986:16). In the past promotion of Indian languages were not encouraged especially in schools (Bharuthram 2003:1525). South African Indian English (SAIE) is a range of English within the linguistic creative writing. It displays the roots of Indian subcategorising, which are mostly English-speaking, even though several also reserve their languages of ancestry.

According to de Wet & Wolhuter (2009:359) long-lasting distrust and fear that home-language teaching would lead to social and political separation, and disempowerment, which most caused South African students to prefer English rather than their home language and medium of teaching. Numbering between 10 000 and 20 000 students, they carried posters with slogans such as 'Down with Afrikaans', 'To Hell with Bantu Education' and 'If we do Afrikaans, Vorster must do Zulu' (Allen 2006:156). Afrikaans-speaking community contributed a significant part in South Africa, and they are striving towards inclusivity. Afrikaans-speaking parents, stating the exercising of Afrikaans must be

advocated at whatever it cost, but they enrol their kids at institutions that give English as the standard of instruction (Strydom 2002:79).

In 1822 English superseded Dutch as official language which was earlier been acceptable for religious worship ((Elphick & Davenport 1997:61). English was the only medium and yardstick upon which intellectual capability (cf. Masengo, 2008). Afrikaners were afraid that their children would not have the privilege of receiving their education in their own language. For Afrikaners education in Dutch was essential if they wanted to become members of the church. They began taking their kids out of the fake English institutions as well as established special Afrikaans institutions with the inevitable result that English schools failed and had to be closed. English was specifically applied in the court of law, special incitements, English becoming the only language of the governing body (Davenport & Saunders 2000:46).

The contradictory situation most institutions of higher education provide courses in English or Afrikaans as an alternative, although English is a mandatory subject matter for advancing the grade 12 (secondary school) examination from 1998 (Strydom 2002:10). But the latest education syllabus makes two languages mandatory at institutions, with English and Afrikaans as the language of studying and teaching at most schools and tertiary educational institutions.

Currently, the main language use in the state, occupation, and marketing is English within South Africa. Political debates in the land are done only in English, which makes it difficult for more than 80 per cent or most of the South African communities to backing disputes, analysing the perspectives of legislators, or wishing to affect their resolutions in whatever way (Strydom 2002:16). The policy of adopting English as the primary language was taken from February 1998 as the main language for programs, proceedings, proclamations, submission, and in quirings, but to pair one language on a rotation base every month (Davenport & Saunders 2014:573). Serving as a mode of global correspondence, and as a main to economic and specialised communication in the land (Strydom 2002:36).

### **3.3 Cultural divisions**

Many South Africans are in conflicting situations, largely because they do not know each other's viewpoint (Bogopa 2010:2). Including cultural distinction amongst African and Western culture can cause communication breakdown and even conflict (van der Walt, 1997:1). In addition, the cultural distance between natives and minorities contributed to the difference in behaviour and preferences which cause ethnic segregation (Anderson 1998:398). Furthermore, people from different backgrounds will react and interpret situations differently because of their different backgrounds (van der Walt 1997:42; Taylor, Lobel & McLeod (1991:828).

What makes out the distinctively from other human societies in the family of humanity is the culture (sc. Idang, 2015). According to Carter and Qureshi (1995:241), the phrase 'culture' has been described as a 'learned system of meaning and behaviour that is passed from one generation to the next'. Among other, ethnical separation of 'a boundary in society' that divides neighbourhood whose class structures, opportunities for success, practices, and styles are so different psychologies (cf. Prentice & Miller, 2001).

According to de Gruchy (1979:13), from a black as well as white aspect, the churches battle against racialism and unfairness really emerged inside earnest in the 19<sup>th</sup> century with the witness of the early missionaries. And liberation theology found its establishment in the efforts of the former missionaries.

#### **3.3.1 Social economic structure**

According to Foster (2008:5), the Methodist work was made up of several racial or ethnic groups while other church and missions where racial discriminated, working among white settlers or native African people. According to Attwell (1994: 4), Methodism appeared exceptionally suitable to get together meeting the spiritual and social needs of a transforming Africa. In addition, the Methodist Church of Southern Africa was structurally racially integrated (Storey 2004:78).

Among other, it established joint works, it resulted to the Methodist Church of Southern Africa occupying most African people than any of the other leading churches (Hofmeyr & Pillay 1991:253). And moreover, turned to be the biggest English-speaking church in the land (de Gruchy 2004:14). As indicated Lodge (1983) states, 'The Group Areas Act extended residential and occupational segregation and threatened those (non-Whites) who owned property or operated business in a 'white' (sic) area'. And at the end 19th century, the educated black elite became increasingly frustrated with their expectation of socio-economic equality in a colonial community (Hodgson 2003:120).

The socio-economic situations of South Africa contributed a critical part in church-state relations (Xozwa 1985:5). And it was the initial critical legislative problem to the formation of the Methodist Church of Southern African (Foster 2008:8). And it was one of the foundations of its political agenda to imposed separation of blacks and whites of South Africa in separate places (Christie & Collins 1982:59).

Several discrimination laws were passed by the state by the 1950s, amongst them was the Group Areas Act (1950), this implied spatial separation of two or more social groups, centers, schools, etc., and disallowance by South African natives of the large the masses of South Africa (Dimension 1981:1). Having been divided by Europeans into non-European can be described as an institutionalised sort of discrimination that prevails in South Africa (Williams 1991:1).

In addition, the Group Areas Act conditions demolished churches and divided Christians apart (Theilen 2003:40). Moreover, it was the first political problem to the network of Methodism in Southern Africa (Foster 2008:8). Amongst other, Group Areas Act (1950) has also changed whereabouts of the towns, cities arranged in accordance with to racial lines, thus still experience in the varied 'former white areas' whichever blacks were mostly permitted on condition that they work for whites either in their back yards or kitchens (Baloyi 2018:3).

Kim (2010:102) recorded that historian C.E Lincoln wrote, "There was no room in the white church for the black Christians who needed to be persons as well as believers." There were European and African circuits, because of all racial groups were bound to worship separately, and this establish the Methodist Church of Southern Africa (Dlamini 2019:3). Among other, social stratification, class system is related with inequality and ranking between class or congregation, theories conceit of stratification and such divisions derive through both institutional methods and everyday routine via social relationships (cf. Anthias, 2005).

According to Elphick & Davenport (1997:65), a relationship developed in the 19<sup>th</sup> century which proved a comprehensive charge of religious discrimination, segregated worship. At the time, the motto 'Net Blankes' (whites only) finds its route into religious formations. The Methodist Church of Southern Africa (MCSA), a church with multiracial groups was afflicted by this legislation, since it was impractical of blacks and whites to worship unitedly in same denomination building (cf. Dlamini, 2009).

The eviction of the Coloured people unsettled a famous Methodist congregation which was non-racial worship over decades, this church be in the Central Methodist Mission (CCM) in the Buitenkant Street, Vredehoek, Cape Town situated near to the legendary Green Marked Square (Theilen 2003:40). In addition, sign boards were display everywhere to indicate where 'European' or 'Non-European' were permitted. Moreover, there were also European and African circuits - the Methodist Church of Southern Africa (cf. Dlamini, 2009).

The stationing of ministers to the church's circuits also demonstrated the regulations of social discriminations that was prevailing in the country (Dimension 1981:1). At the time, the policy of removing different groups either geographically or socially against each other was designed to institute their distinctive identity (Christie & Collins 1982:60). In addition, implementing a system of racialism and injustice meant many native South Africans were forcefully removed from their indigenous land in the early 1940s: their land was captured and used be the government or sold to white South Africans (Foster 2008:5). And the

African people were not considered in these plans, disregarded, and moved to separate rural and inadequate resources communities, whereas the whites enjoyed the fruits of unilateral privilege (Kumalo 2009:15).

At sometimes, the perspective of superiority normally instils discrimination on the people regarded to be of lower race or nationality (Baloyi 2018:3). Although whites everywhere agreed on the supremacy of white rule, each settler government had adopted different policies towards the African areas under its control (Platzky & Walker 1985:72).

The question of the settlement of Africans had been broached, there are many kinds of settlements that were not designed by the government as relocation areas, but which in practice were used; as large numbers of people were moved to these areas and evicted from where they were originally staying (Platzky & Walker 1985:334). Black people had to live far outside of the city, only going into the city for work (cf. Chutel & Kuo, 2016).

New black townships were established on the periphery of even small South African suburbs during the 1960s: whites resided close to the city centres; blacks on the peripheries, oftentimes close to commercial sections where they are awaited to labour (cf. Seidmann, 1994). In addition, a significant number of black people who were removed from their premises and urban areas were removed to townships according to apartheid laws (Chiloane 1990:19). Moreover, Ethnic Segregation was one of the apartheid laws, but mid-1980s a significant number of blacks started to move into white suburban areas and established 'grey areas' (cf. Kgatle, 2013).

Townships are located on the margins and are separated from the city centre and more affluent areas (Jurgens et al., 2012; Kotze & Donaldson, 1998). Township and locations were terms used for the underdeveloped racially isolated areas from the 19<sup>th</sup> century up to the end of apartheid. It was normally constructed on the margin of towns and cities, prearranged for non-whites: Indians, black Africans, and Coloured townships (<https://en.m.wikipedia.org>). Thereafter, for social and political reasons, townships and locations were dismantled (Chiloane 1990:18).

Many official relocation townships are themselves ringed by informal settlements (Platzky & Walker 1985:335). 'An informal settlement is an open space established in or near a town or city in which people live in improvised premises or accommodation' (Oxford South African Dictionary). According to Tshikotshi (2014) informal settlements remains a shame across South African major cities and towns. And they comprise non-standardised houses built without meeting lawful requirements. Normally erected on the margin of the towns where land is cheap and overlooked (cf. Moser and Satterthwaite, 2008).

### **3.3.2 Opportunities for success**

Multiracial denominations give rise to possibilities like abuse of authority to overpower less fortunate ethnical exercises and in some instances to preserve disparity (Emerson & Edwards 2006:6). The multiplicity of churches in all countries ensured that there are always the underprivileged congregants who are excluded from privileges despite efforts to initiate a united church – there was constantly a multiplicity perspective (Moyser 1991:164).

The policy-making processes in the Methodist Church of Southern Africa (MCSA) remain in possession by mostly European clerics within the congregation that self-appointed “one and undivided”, that African ministers as well as members were facing racialism and even rejection coming from the hierarchical formations of the congregation, and that a Western-centric philosophy influenced the thought of the denomination (Kumalo 2009: 41-43).

The inheritance of European superintendency has raised out of the evangelist movement during the 19<sup>th</sup> period (Foster 2008:11). In addition, black Methodist members were generally leave out from the decision-making processes of their denomination (Foster 2008:8).

By 1963, the Methodist Church of Southern Africa (MCSA) realised that the capability of leaders was not decided by complexion. It was furthermore crucial to note that the act

prohibited of a black person be put in a position of power above Europeans (cf. Dlamini, 2019).

Been given a certain position worldwide is related a certain character (Berger & Luckmann 1966:183). According to Theilen (2003:41) there is still ethnic imbalance in the dissemination of position of power, most Methodist Synods appointed European Chairmans and Africans simply as deputy-chairman. In most cases, white ministers from overseas were put in charge, even when the black minister was older and more experienced (cf. Millard, 2005). In addition, African District Meetings (Synods) had restricted list of items to be discussed at meetings, and European officials provided not much power or right to act, speak or even think freely, and even no chance for self-governance (Beukes 2014:38).

These conflicts are caused by a particular order in which related things follows each other of potential identity-based situations with broader way of understanding or interpretations of injustice, regarding means of the socio-economic resources within the government (Harris & Reilly 1998:9).

In Emerson's (2006) study of interracial Protestant churches: whites and coloured people were viewed as ethically higher. He states that Europeans failed to admit their authoritative formational attitude and the use of their authority to dictate how the church should function in their favour. The hierarchy of the Methodist Church appears to have taken note of some of the reasons that Mokone cited for his leaving the Church (cf. Millard, 2005).

Around (1851-1936), Mangena M. Mokone opposed discrimination based on race and divisions in the church ([www.dacb.org](http://www.dacb.org)). The late Professor Gabriel Setiloane (1986:195), when writing about African Independent Churches of Methodist origin, cause for their leaving the Methodist Church was that imparted in these people during the conventional Methodist manner, were the qualities of self-respect.

According to Masondo (2014:2), the African Native Churches demonstrate the African strive for self-esteem and self-realisation. Many broke away from mainline mission churches in protest of discrimination and oppressive church structures (Lamola 1988:2). Among the central reasons of the movement were the miserable situation felt by Africans who were denied development in the hierarchy of the mission churches and dissatisfaction.

But situation has changed compared to the usual practice, until 1995, holding separate ministerial and representative (lay) sessions of synods and conferences changed (cf. Williams & Bentley, 2020). A few numbers of African minister had already acquired the position of superintendency in the congregation in 1958, but only in African circuits while whites were of both European and African circuits (Dlamini 2019:5). In addition, the practices of having ethnically divided services were revised in 1968 where separate ordination services were held. A multi-racial service, and unified ordination services were introduced (cf. Williams & Bentley, 2020).

In 1869, racially divided Ministerial sessions of Synod was introduces (Cragg 2011:95) was blatant when reading the 1950 minutes of the synod of the African meeting, which was held from the 1<sup>st</sup> to the 4<sup>th</sup> of August in Pretoria, and the European meeting from the 4<sup>th</sup> to the 9<sup>th</sup> of August. This was disputed and cancelled in 1869 (Methodist Church of Southern Africa 1948:44). Williams & Bentley (2020) stated, 'the domination of white clergy and white superintendents was curtailed as black superintendents were granted the same status and responsibilities as their white colleagues. A small number of black ministers had already attained the positions of superintendents in church in 1958 (cf. Dlamini 2019:5).

The positions of power in the districts (chairman and secretary), were all held by white ministers (cf. Dlamini, 2019). The desire to dominate and preserve a position of racial superiority and in that process of domination, to destroy personal relationships, the foundation of love itself is anti-Christ (Huddleston 1956:245). According to Khoza Mgojo

(1987), the church behaved as if the converts belonged to separate groups and allocated them an “inferior” or “junior” status on that basis (cf. Madise, 2014).

Although black people are the majority, the Methodist Church of Southern Africa had been a white-dominated church in the past. Disadvantaged groups are afforded less power within social structure than privileged group members and are unlikely to be seen as generally under the control of members of the advantaged group, because their privileged status affords them a position of greater power (Schmitt & Branscombe 2002:174). It was at this time that Rev. Mangena Mokone found that the African missionary was obliged to submit to the European missionary, concerning all issues pertaining to his work and, consequently on the 1<sup>st</sup> of November 1892, he resigned from the Wesleyan Methodist Church (Yearly Register). Conflicts were caused by a combination of potent identity-based factors with wider perceptions of economic and social injustices (Harris & Reilly 1998:9).

The concept of "guardianship" and "the white man's burden", referring to black people, directed mission as much as imperial thinking that led to an ever-increasing racial discrimination and white domination in both church and society (cf. Hodgson, 2003). Economically blacks were disenfranchised through job reservation and Bantu education, health care, civil service, and even freedom of movement for black South Africans (Foster 2008:6). However, black Methodists were never officially unequal to white Methodists within the church (Foster 2008:12).

The colonial practice of differentiated stipends according to race was a reality (Methodist Church of Southern Africa 1973:103-104). The unfairly treatment within the Methodist hierarchy, the black minister although ordained seemed good for nothing, as he will not be put in the place of honour, while a white probationer will oversee over ordained black minister. There is no reason for that, only the colour (cf. Transvaal & Swaziland District, 1892).

There was a wide gap in the stipends of black and white ministers, where an ordained black minister earned less than a white minister still on probation. In 1976, white ministers earned double the stipend of black ministers in the same category. Black ministers who had been ordained for 31 years or more, earned less than a white minister on probation (cf. Dlamini, 2009) It seemed that some thought that the black ministers were not well-mannered, nor did they have any voting rights during the meetings and sadly black ministers received no allowances from the society for their wives and children (cf. Millard, 2005). According to Theilen (2003:40), though the efforts of white Methodists to improve the situation of black and Coloured church members need to be acknowledged, change came about chiefly through the joint efforts of the example of the BMC, which had made it possible for blacks to enter leadership positions.

Although missions to the black South African people are nowadays regarded rather critically, schools and colleges initiated by missionaries had very good reputations and provided excellent opportunities for black children, teenagers, and adolescents (Theilen 2003:37). The Methodist Church of Southern Africa is not unique among churches in its struggle to train its presbyters (cf. Richardson, 2007). The challenge of the BMC regarding separated institutions for the training and formation of presbyters was embraced by the Conference of 1989 (cf. Williams & Bentley, 2020). Declaring that the existence of segregated institutions for the training of ministry compromises unity and ideals of justice and reconciliation (Methodist Church of Southern Africa 1989: 283).

It was the missionary who first recognised the educational needs of the Bantu people, it was necessary to teach the Bantu people to read and write before they could have any appreciation for the Bible and Christianity (Leonie 1965:51). The different missionary societies started education for the Bantu people in South Africa. Education was therefore a powerful weapon in the hands of the missionaries (Mocke & Wallis 1980:193). The Christian English-speaking churches opted for equality of opportunity in education, attempted to 'raise' blacks to 'European' standards, and taught blacks the dignity of all humans and their right to equal treatment (Christie & Collins 1982:60).

Instead, it instituted a system of education designed to disadvantage African people in South Africa's modern economy by equipping them only for positions of servitude (Attwell 2005:26). Molteno (1984:46) observed that racial segregation and educational inequalities dates to the period of Dutch colonial rule, right through British rule, up to the Nationalist Party reign. Racially segregated education was a central pillar propping up the apartheid system in South Africa (cf. Thomas, 1996). Apparently, the purpose for segregating the white and non-white children was to facilitate better learning. Those non-whites who were able to meet the same standard of work as the whites could continue in the same school as the whites (Leonie 1965:50).

When the South African government took over all black education in the 1950s, the Methodist Church had 1 300 primary schools as well as large, well-established secondary schools and teachers' training institutions (Methodist Almanac 1986:193). Methodism had made a huge contribution to schooling, early mission stations all had schools and printing presses at places like Mt. Coke, Platberg and Makwasi which produced, grammar books, reading books, commentaries, handbooks for preachers and leaders, histories, hymn books, newsletters, etc. in the black languages (Leverton 1991:73).

In 1950 there were places at school for one-third to half of black school children age group. Government subsidies for the education of blacks were circumscribed by a formula linking them to revenue from black taxpayers, who earned the lowest wages (Allen 2006:59). In 1951, the Eiselen Commission reported, that it had reviewed that the black education needs an essential part of thorough planned strategy of segregate economic development for the black people (Christie & Collins 1982:59). The Group Areas Act of 1952 was one the acts that (re)produced supplied imbalance in township schools (Ndimande 2016:2).

The Bantu Education Act of 1952 ensured that blacks acquired an education that would bound their academic potential and stay behind in the lower-class (UCT) (cf. Ocampo, 2004). Highly differentiated in resources among black township schools remain, there is still a gap (cf. Ndimande, 2013). Even though resources were displaced towards black

schools, whites carry on enjoying privileges for better-funded arrangements in 1989, to give you an idea, cost on the average white student was R4 each, and for black student was R1 each (cf. Thomas, 1996). While the execution of the Bantu Education was mostly political, in addition, it influenced the financial situation for black people.

The Bantu Education approach that emerged within the South African multicultural country presented numerous difficulties which one can ask a lot of questions (Leonie 1965:50). The South African teaching order was mainly identified by racism and unbalanced distribution of resources till 1994 (Seroto 1999:18).

The education structure was orderly developed social injustice and deprivation among the abused since it was created to change the situation of social reproduction of the African low-class, establishing blacks, disadvantaged communities of semi-skilled labourers in the advancing sectors centers (cf. Fleisch, 2002). The Bantu Education Act, Act 47 of 1953, brought about two complete segregated education systems, one for the white learner and one for the black learner (De Wet & Wolhuter 2009:365). It streamlined control of black education and related tax receipts from blacks to public costs on their education (cf. Thomas, 1996).

On April 1, 1955, the day the schools were to be taken over, Reeves closed the forty-seven black schools of the Johannesburg diocese, leaving the parents of 13 000 children with, again in Huddleston's phrase, 'the same hideous dilemma: Bantu Education' (Allen 1997:60). In 1955 the notorious Bantu Education legislation of the apartheid regime stopped the Christian churches from providing education and inculcating inferiority, imbalance, and difference in education, which endure (Seroto 1999:1).

Forcing the churches to hand control of the schools to the government, closing the schools down, or raising their own funds - something only a small fraction was able to do (Allen 2006:60). Mainly the domination of black institutions was gradually replaced from the missionary governing committees who were managing most black schools at that moment were located under the Native Affairs Department (Christie & Collins 1982:59).

According to Ndhlovu (2012:1), the unequal and separate funding of public education created disparities between white and black schools. Education for blacks were given inferior education as well as assisted to groom black for positions of lesser education what will be to settle in community (Molteno 1984:65). In this instance, black people acquire a teaching which was adequate for a life in the farmland. These areas were normally impoverished and geographically remote.

The education crisis is no longer just an educational matter but has become a political one and will not be resolved until the fundamental injustices of the South African society are put right (Methodist Almanac 1986:9). During the era before 1994, black and white children not only attended segregated schools, but those schools had different guidelines concerning the language used in teaching (De Wet & Wolhuter 2009:359). Over and above 'mixed' private schools, there are different schools for black, white, coloured, and Indian population groups.

The view that the ANC had in 1955, that "the doors of learning shall open", was only reflected in the strategy and constitution (De Wet & Wolhuter 2009:259). The Department of Education six years later reaffirmed this view by noting that teaching had to recreate a part to solve the destruction of discrimination, and allocate a method of teaching that develops autonomy, civil rights, fairness, as well as equity (DoE 2001:2).

Until now black men have been forced to undergo an education system that render them apart from their own residential area and deceiving them by displaying better environment of European community in which he was prohibited to graze (Allen 2006:59).

Leleki (2013) state, 'As a new and democratic government seeks to repair and reconstruct South Africa's ravaged past, the schooling system that must get more attention'.

Even though Bantu Education ideals has been formerly dismantled, schools are still in practice of segregation. White and coloured shifted to private and suburban schools, while township schools are overloaded by black learners, and racial schools comprises black and Coloured learners (Knipe-Solomon).

### 3.3 Styles of Worship

Lebaka (2015) stated, 'Mainstream churches where traditional music is seldom used, may lose members to independent churches. Africans also felt that the style of worship in the mission churches was too static, and they endeavoured to implement a lively style (cf. Chitando, 2004). The presence of the spirit is also demonstrated through dancing, crying, prophesying, and speaking in tongues (Masondo 2014:4). Services are geared towards bringing and experiencing the presence of the spirit, drawn from the experience of the Apostles in Acts 2. The services of the indigenous spiritual churches have a much livelier liturgy than mainline denominations, another source of their vitality. Their liturgical form is not imposed from above, or foreign to the worshippers (Elphick & Davenport 1997:223).

As human beings our expressions of worship are informed and shaped by our environments – including that which is ecological, cultural, socio-political, historical, and contemporary (Vilanculo 2009:10). Maboe (1982:131) observes that traditionally when Africans worship, they sing and dance together. Lebaka (2015), in Independent Churches, singing is always accompanied by the clapping of hands, and the whole church service is turned into a more colourful experience for the members of the congregation.

Music and dance are activities that characterise an African musical expression and play an important part in their lives ([www.drumconnection.com](http://www.drumconnection.com)). Papini (2004:50), finding dancing had been an important part in the Biblical cultures. Music and dance provide an opportunity for people to participate emotionally and physically in prayer and worship (cf. Lebaka, 2015). Dance in Africa, like many other forms of behaviour, is not an event, but a connectedness with others and the external world (cf. Mkabela & Luthuli, 1997). According to Lane (2005:125) dance promoted healthy movement that builds on the intuitive flow of the body's nature.

Vilanculo (2009:12) states that, 'to speak solely of culture regarding matters of worship is to impoverishment of the church as ethnic slums. The churches cover a wide spectrum

of belief and worship, but many are either Pentecostal/Charismatic or are heavily influenced by the Christian movement'. Pentecostalism began in the United States 100 years ago and embraces spirit-filled worship, miracles, speaking in tongues, and spiritual healing (<https://www.myplainview.com>).

Africa bears much resemblance in belief and tradition to the biblical worldview when it comes to matters of the spirit world (Vilanculo 2009:342). Biblical worship is rooted in redemption, relationship, and representation. All three are included in his worshippers must worship in spirit and in truth (John 4:24). As in most of the biblical narrative, worship and praise are inseparable. To praise is to offer thanks and honour to God, to glorify him, especially with songs and dancing (Vilanculo 2009:343). In a typical African church, worship also includes acts of homage such as bowing down, kneeling with hands raised above one's, head, and prostrating oneself before God (cf. Neh.8:5-6; Rev. 4:9-10).

Theological formations and religious activities and expressions are not merely to be seen as an individual or private affair (cf. de Wet Oosthuizen, 2016). African spirituality is a holistic concept that stemmed from the historical, cultural, and religious heritage of Africa, and included among others, folktales, beliefs, rituals, and culture (cf. Knoetze, 2009). African American Christian worship is the corporate celebration of what God, through Jesus Christ, has done for the community in the Diaspora. Martin Luther King, Jr. asserted that at its core, and best, black worship is a social experience in which people from all walks of life affirm their unity and oneness in God (<https://www.ministrymagazine.org>). From an African perspective, to live is to worship, and to worship is to live (Kakoma 2005:9). As an African Christian, the issues of culture and tradition confronting us in the act of worship stand at the centre of our faith and expression of our worship to God (Vilanculo 2009:236).

Lebaka (2015), in African spirituality singing is all about bringing people back to the right rhythms of life. It can also be described or understood from the following characteristics: beliefs, practices, ceremonies and festivals, religious objects and places, values, and norms as well as religious officials and leaders (cf. Mbiti, 1991).

Nketiah aptly captures the situation:

The church's evangelists preached against African cultural practices while promoting Western cultural values and usages. It adopted a hostile attitude of African music, especially to drumming because this was associated with what seemed to Christian Evangelists 'pagan' practice (cf. Atteno, 2006).

The importance of music as constitutive for understanding worship in the Old Testament cannot be denied (Keown 2012:7). In looking at Psalm 150, through the African perspective, the significance of the drum as another vehicle of communication within the context of religious experience speaks for itself, bearing in mind that, in Africa, the drum can be regarded as the most popular and widely used musical instrument (Gathogo 2008:282; Lury 1956:36; Parrinder 1956:38).

The white and Coloured members of the MCSA do not mind African music in the churches, however, they would not feel comfortable with the integration of faith healing or other African rituals such as the slaughter of animals and "ancestor worship" (Theilen 2003:111). Western Culture has tremendously impacted African traditional society in a very positive and negative dimension. It has given rise to acculturation and improved on the value system in the African society (cf. Sibani, 2018). South Africa has been brought through the medium of Western/Christian culture – comprising of the messenger, steeped in a foreign culture, the language, the written text, symbols, liturgy, rituals, utensils, gestures, hymns, vestments, a belief system, worldview, concept of persons and community (Makhobane 1995:170).

During the 19<sup>th</sup> century, most missionaries, whether they were Congregational, Methodist, Anglican, Lutheran, or Catholic, were aggressively opposed to traditional African practices that they considered barbaric and based on superstition (Mills 1995:153-172). They believed that the people they found, who followed 'traditional African religion', needed to be 'saved' from their beliefs (Earle, Keats, Clacherty, Maclagan, Roberts and Thraves 2005:150). They thought being European was synonymous with being Christian.

They often made our people ashamed of being African saying that God would not usually hear your prayers if you were African unless you were dressed in European clothes, often they destroyed our rich cultural traditions (cf. Makhobane, 1995).

One critical development in the history of Christianity that has had profound effects on western culture was the Protestant Reformation. The Protestant Reformation led to the radical notion that common people could have a political voice and ultimately hastened the growth of democracy, capitalism, and individualism (cf. Levitas, 2020). During the 20<sup>th</sup> century, most people from European descent were Christian Protestants. The Protestant tradition had its origin in South Africa with the arrival of the Dutch in 1652, the early German settlers in the 1660s, and the French Huguenots in 1688 (Hofmeyr & Pillay 1994:11).

Western culture does not describe any specific group or belief, but instead, it describes tendencies within cultural thought and practices, tendencies that favour the plight of the individual rather than the collective (cf. Lyon, 2020). Western people usually prefer working in private offices, while people of other cultures experience no problem sharing the same office as a group (van der Walt 1997:3). In Africa, life is part of a community, and African spirituality is not individualistic but communal (cf. Knoetze, 2019)). This is how African people are: you need to try and have a relationship with everyone and in this way, you can say something about them to other people who did not have the privilege to meet or know them (cf. Bae & van der Merwe, 2008)).

The women's groups in South Africa showed contrasting styles, the African groups evinced an activist, evangelistic, fervour with much praying and preaching. The English-speaking white women were avid fundraisers, aware of their British heritage, relatively restrained and staid in worship, and organisationally formal but generally non-participatory in their conference proceedings (Elphick & Davenport 1997:254).

In several churches across Southern Africa, members are recognisably identified by their uniforms (cf. Willis, 2017). Most African Methodist churches have similar uniforms, where

men wear ordinary clothing with a red sash with white edging over the shoulder and women wear a red coat with a black skirt, stockings, and a white hat (cf. Willis, 2017). According to Papini (2004:51), the uniformed organisations came from congregations in rural areas and townships. These uniforms were worn for congregational processions around the temple.

In attempting to understand the significance of the church uniform historically, Gaitskell argues that adopting western clothing was a sign by the first converts of a commitment to new religious beliefs. A uniform carries identity and dignity, Bishop Marvellous of Revival United Church of Christ, Zimbabwe, told the Sunday Mail in August 2015.

According to Haddad (2016:156), the Indigenous African women's expression of Christianity in South Africa is intertwined with both the process of colonisation and missionary enterprise.

Consequently, in African ontology, authority, and power belongs to the entire community just like the vital forces (Sibani, 2018:66). Africans are known as people who like living in a group (Mbiti 1989:102), even if the group consists of people with different perspectives. Even a stranger gets accommodated somewhere in the village by the African people (cf. Bae & van der Merwe, 2008).

Whites describe indigenous African people as "Native" in the earliest day but was replaced with word "bantú" by apartheid officials (Allen 2006:399). According to Leonie (1965:20), all Bantu people were originally organised in tribes. The Bantu migrants were not all the same culture, they are not a homogenous group, they are a large variety of people, like the variety in Europe (Mocke & Wallis 1980:163). The south-eastern Bantu long belief that they maintain a close and important relationship with spirits and other supernatural forces (cf. Gussler, 1973).

The coloured description is equally complex, over time-coloured South Africans obtained a separate status within the country's racial hierarchy as "mixed race" group, also referred

to as “Brown” (Hesselmans 2016:72-73). Most of the South African coloureds trace their ancestry to the Netherland (cf. Springveldt, 2008).

## Chapter 4

### Building up an inclusive missional local church

#### 4.1 Introduction

Interracial conflicts and cultural divisions seriously hamper ecclesial efforts of building united missional congregations and communities. The church cannot face these problems and use these opportunities if it is a prisoner of its own theories and prejudices, its own forms, and laws, rather than being a prisoner of its Lord (Kung 1968:4). The church must constantly reflect upon its real existence in the present with reference to its origin in the past, to assure its existence in the future (Kung 1968:15). Developing an inclusive missional local church beyond interracial conflicts and cultural divisions, the MCSA began to ask how they move from a theology of protest and of resisting apartheid oppression to sharing in South Africa's reconstruction? ([www.methodist.org.za](http://www.methodist.org.za)). 'Journey to the New Land' (JNL) program, an initiative aimed at transforming the Methodist Church of Southern Africa (MCSA) for missions in a democratic South Africa (cf. Kumalo, 2006).

#### 4.2 Building up/developing the local church

The church is a community gathered around Jesus Christ to participate in his life and incarnate it into the context in which he has placed it (Keel 2007:155). The community needs to understand the importance of the continuance of the raising of manhood to God-manhood, which we see in Christ (Macquarrie 1966:388). The church is not a man-made organisation but the body of Christ ([www.cardinalsblog.adw.org](http://www.cardinalsblog.adw.org)). A Catechism of Methodists is that "All those on earth and heaven who have been called by God through Jesus Christ, to be his people and who share the unity that the Spirit gives." It is a group of Christians, and this is called either the body of Christ or the church. The church is a biblical word for "assembly" ([www.dictionary.com](http://www.dictionary.com)).

Christ builds the church, and it is a continuation of the pattern established by God in the Old Testament whereby he called people to himself to be a worshipping assembly before him (Grudem 1994:853). The term 'Ecclesia' means both the actual process congregating and the gathered community itself (Kung 1978:84). The Greek word ecclesia is translated 'church' in the New Testament and is the word the Septuagint most frequently uses to translate the Old Testament term 'Qahal', these are the words used to speak of the 'congregation' or the 'assembly' of God's people (Grudem 1994:853).

Christ built the church just a continuation of the pattern established by God in the Old Testament whereby he called people to himself to be a worshipping assembly (Grudem 1994:853). Luke is careful to tell us that the growth of the church came not by human effort alone, but that 'the Lord added to their number day by day those who were being saved' (Acts 2:47). Jesus Christ himself builds the church by calling his people to himself. He promised, 'I will build my church' (Matt. 16:18).

Keifert (2006:28) and van Gelder (2007:18) says, 'Missional church is a reproducing community created by the Spirit, who calls, gathers, and sends the church into the world. And are described as congregations on a journey (Easum 2001:10). According to Schroeder (2009:1), being missional in an ever-changing world and living missional in a new context.

Building up an inclusive missional congregation as a ministry aimed at continuing reformation within the congregation and the broader community. Building meaningful relationships that transcend racism, sexism, and all other forms of discrimination call for a new mindset and attitude, new items for the agenda, renewed relationships, and a new vision. According to Nel (2015:3), the verb "build" almost always denotes, in a different context, a subject that builds, makes, constructs, establishes, and repairs.

According to Nel (2015:205), developing a missional local church is a process of reformation, aimed at continuing reformation. The act or process of changing a religious,

political, or societal institutions for the better is called a reformation ([www.vocaturay.com](http://www.vocaturay.com)).

According to Nel (2015:63) the church is inclusive and comprehensive and must reform in its very essence and totality. The church is always forming, even seeks to be reformed, the church in Acts demonstrates it (van Gelder 2007:39-40). The act of reforming is 'the state of being reformed' according to the Merriam Webster Dictionary. Niemandt (2010:398) added by saying, 'missional congregations are described as congregations on a journey. It means making changes to something with the intention of setting it back on the right path (<https://www.vocabulary.com>).

Mission is the result of God's initiative rooted in God's purposes to restore and heal creation (Gibbs & Coffey 2000:56). Missiology of course is concerned among other things, with processes of growth and transformation (Anderson 2001: x). Reformation, also called Protestant Reformation, the religious revolution that took place in the western church in the 16<sup>th</sup> century. Its greatest leaders undoubtedly were Martin Luther and John Calvin ([www.britannica.com](http://www.britannica.com)). According to Nel (2015:213), to execute and maintain the process of reformation is one of the greatest challenges of developing a missional church. Martin Luther wanted to reform the church without dividing it, but he was excommunicated in 1521 (Grudem 1994:878).

A 16<sup>th</sup> century movement for the reform of abuses in the Roman Church ending in the establishment of the Reformed and Protestant churches. The primary issue in the Protestant Reformation was a dispute with the Roman Catholic Church over justification (Grudem 1994:722). Martin Luther claimed that what distinguished him from previous reformers was that while they attacked 'corruption' in the life of the church, he went to the theological root of the church's doctrine of redemption and grace ([www.britannica.com](http://www.britannica.com)).

According to Bell (2017), Methodism is a proud child of the Reformation, deeply committed to the gospel of justification. John Wesley had a significant impact on the

Reformation through his contributions, which affected the church and the wider community ([www.ukessays.com](http://www.ukessays.com)).

The church in Acts demonstrates that the church is always forming, even as it seeks to be reformed (Van Gelder 2007:39-40). The expectation is that book of Acts can significantly inform today's missional church in retooling itself for effectiveness in communicating the message of hope amid the rapids of changing cultures (Niemandt 2010:1).

The Latin word reformer, which means to form again or to change is the root of reformation ([www.vocabulary.com](http://www.vocabulary.com)). A process of reformation is a ministry aimed at continuing reformation within the congregation (Nel 2015:205). It is a process in which the people are not passive instruments (Pettegree 2000:4). The church is always forming and even as it seeks to be reformed as demonstrated in Acts (Van Gelder 2007:39-40). The congregation on a journey is described as missional congregations (Niemandt 2010:398). An African Reformation has been going on in Southern Africa for many years, and Christianity has been instrumental in this process (Anderson 2001:120).

The clues to a new vitality, new dynamism, new and new way of being a church, is one characterised by a sense of adventure found in the book of Acts (Niemandt 2010:2). According to Kung (1968:3-4), the church must renew, reassemble, and revitalised its people. The congregation must be reformed in its essence and totality, this process is indeed inclusive and comprehensive (Nel 2015:63). Being conformed to Christhood, transfiguration, resurrection from old to new (Macquarrie 1966:388). The church must constantly experience re-shape and re-forming (cf. Niemandt, 2010).

### **4.3 Core characteristics of inclusive missional congregations**

According to Grudem (1994:864), people had to decide what the "marks" of a true church, its characteristics that led to recognise a true church. The church is recognised as a society of fellowship with God, the sacrament of salvation, the people of God established

as the body of Christ and the temple of the Holy Spirit ([www.britannica.com](http://www.britannica.com)). Within the Christian Church, 'one, holy, catholic and apostolic', which is the body of Christ, the Methodist Church holds a true place and cherishes this not alone for itself as an organised community, but for its members wherever two or three are gathered in the name of Christ and in obedience to the Spirit (Methodist Book of Order 2014:11). These four characteristics, inseparably link with each other, indicate essential features of the church and her mission (Catechism of the Catholic Church).

#### **4.3.1 One**

The first of the four marks is oneness, Pope Francis explains that the church "is one because her origin is in the Triune God, the mystery of unity and full communion" (General Audience of August 27, 2014; CCC 813). The Church is one, this means that it is a single, united, and global church that has its basis in Christ Jesus ([www.bbc.co.uk](http://www.bbc.co.uk)). It is one community of ethical formation whose convictions are shaped by the impact of Jesus Christ who embodied and preached right relations in the community as the reign of God (Marilyn 2004:288).

Methodists believe in the Trinity; the doctrine of the Trinity is one of the central Christian affirmations about God. The unity of Father, Son, and Holy Spirit as three in one Godhead ([www.britannica.com](http://www.britannica.com)). This Trinitarian life is the highest expression of the unity to which we aspire (Gibaut & Jorgensen 2014:36). The trinity teaches us that God is a community, to know that God is a community is also to be able to understand what Christianity and life all is about (TEEC, 2008). The Trinitarian model becomes a core ideal and a central theme of understanding family relationships (Balswick & Balswick 2007:19).

Whenever people do come together in friendship, whenever people do form communities in which they can come to know and help each other, their very togetherness is an image of what God is like (TEEC, 2008). This focus presents a theology of family relationships based on what the Bible says about relationality through the Holy Trinity: God as a parent in relationship to the children of Israel, Christ as the groom in relationship to the church

as bride, and the Holy Spirit in relationship to all believers who are empowered to live in rightful relationships with others (Balswick & Balswick 2007:15).

The Trinity teaches us that God is a community, and to know that God is a community. It is also to be able to understand what Christianity and life all are about. A human being is not an isolated individual but a relational being. God sees the 'we' in the me (Nel 2018: 94). It is a socially constructed sense of 'we' that bonds people together and the stronger the sense of 'we' becomes in a group, the less important cultural differences are (Dougherty & Huyser 2008:25).

We first need to say something about the unity of the church, though this is such an inclusive concept that it can hardly be separated from the other three marks of the church (Macquarrie 1966:402). According to Picton (1980:45), Wesley maintains that there should be unity between individuals whose hearts are right with God. The Christian community of faith is at one in confessing that Jesus Christ is Lord, and the unity which he establishes extends through and holds together the many Christian groups (Macquarrie 1966:402).

According to Nel (2015:47), the many members are the one functioning body, this metaphor carries that the congregation is together. The Christian church is meant to be an inclusive church, but Paul is not just saying that all are welcome to be members of the Christian church, in his first letter to the Corinthians (1 Cor. 12), where he describes the church as the body of Christ, he goes on to say that every member is important and has a part to play ([www.leeds.anglican.org](http://www.leeds.anglican.org)). The body of Christ must be known by its love; indeed, love must be laced throughout all the other dimensions of belonging (Carter 2020:181).

The body of Christ in unity, members of the body knit together, share love, suffering together (Giller 1977:26). Paul's metaphor "the body of Christ" has certain theological implications concerning the nature of the church (Giller 1977:29). Paul explicitly states this diversity in unity in 1 Corinthians 12:12: "for just as the body is one and has many

members, and all the members of the body, though many are one body, so it is with Christ”.

By comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ (Giller 1977:24). Paul puts it this way: “For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another” (Rom. 12:4-5). “Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have been into one body by one Spirit, and we share the same Spirit” (1 Cor. 12:13). There is oneness in their multiplicity forged by the Holy Spirit (Giller 1977:26).

This concept of oneness in diversity carries a very practical warning (Giller 1977:25). One of the greatest things about human beings is our diversity, we are all unique individuals, we are all different from each other and we want to affirm and celebrate that difference ([www.leeds.anglican.org](http://www.leeds.anglican.org)). According to Marilyn (2004:286), these are marks of creative communities, communities encounter diversity and complexity. Institutions need to focus on diversity and diverse ways to become inclusive entities (Chigudu 2018:1). According to Mook (2005:43), the intentional embracing and celebration of diversity is evident in leadership structures, decision-making, worship, music, education, and mission on local and global community.

We can understand with Saint Paul that unity is of the essence of the Church even though within the body of Christ there is great diversity, just as there are many parts of one body (1 Cor. 12:13). The Church, described as ‘the body of Christ’, is an organic miracle of diversity expressed in a unity of purpose (Gibbs & Coffey 2000:71). Paul, whose message is our primary source for the doctrine of union with Christ, talks about our being “in Christ” (2 Cor. 5:17). If one suffers, we all suffer together (Eph. 4:26), when one member of the body suffers, all the other members feel the pain, and when one section of the body suffers, the whole Christian community is affected. As within human anatomy, so with the

church: no one part or individual can be effective alone – if one member suffers, all suffer together (1 Cor. 12:26).

The unity of the local church is grounded on the gospel message of Christ (Eph. 4:11-13). The unity of the church is not built on racial issues but on Christ as the head of the church (Mook 2005:41). We are one with Christians of the past, in other parts of the world, and even in the future. Here we anticipate by faith the perfect banquet prepared in heaven for all the faithful (Luke 14:15; Is. 25:6). The church brings together all sorts of people with different likes and dislikes, talents, gifts, passions, and resources (Pevey 2019:9). Christ promises ‘where two or three are gathered in my name, I am there among them’ (Matt. 18:20).

When Christians believers are united in love across the world’s inveterate divisions is a most powerful convincing mark (Gibaut & Jorgensen 2014:38). The idea of geographic circuits was essential for reconciliation among blacks and whites. The move towards establishing multiracial (geographic) circuits is one expression of the unity in Christ and a means of strengthening mission and witness for him in society (Methodist Almanac 1986:193). The Conference held in 1976 came up with the strategy of implementing the mission policy, which was the “uniting” of people in multi-racial circuits and societies (cf. Dlamini, 2019).

The people have learnt to gradually accept each other, worship together and allocate leadership positions to eligible persons, regardless of skin colour. Communities have after decades of separation gradually begun to integrate, whether at work, schools, or sport clubs (Hesselmans 2016:2). According to Storey (2004:78), on a structural level the Methodist Church of Southern Africa was racially integrated. It had been a single denomination in which black and white studied together (Foster 2008:8).

### 4.3.2 Holy

The Church is holy because it is the body of Christ with Jesus as the head. It means that the Church as her sacraments help to make the faithful holy. Methodist churches vary in their style of worship during services, the emphasis is often on Bible reading and preaching, although the sacraments are an important feature, especially the two instituted by Christ: Eucharist or Holy Communion and Baptism ([www.bbc.co.uk](http://www.bbc.co.uk)). Protestants believe that there are only two sacraments: Baptism and Eucharist. Their reason for this is that they believe these are the only two sacraments that Scripture shows us were instituted or begun by Christ himself (TEEC 2008:68). Both baptism and the Lord's Supper celebrate the "good news" of salvation to Christ. Both sacraments minister the gospel of Christ's atoning work to those who participate in the body through faith (Giller 1977:22).

For in the sacraments, we see God's word in action, in the sacraments we are not only told but we also feel that we share in the life of God's people (TEEC, 2008). The Christian Reformed church practices two sacraments: Baptism and the Lord's Supper (<https://www.learnreligious.com>). A clear Christological emphasis in AICs found especially in the observance of the two sacraments of Baptism and Holy Communion both of which are central to the life of most AICs, at least in West Africa and Southern Africa. Both sacraments speak of the centrality of the cross and the atonement of Christ for sins (Anderson 2001:231). Baptism is the means for admitting people into the church, and the Lord's Supper is the means for allowing people to give a sign of continuing in the membership of the church – the church signified that it considers those who received baptism and the Lord's Supper to be saved (Grudem 1994:866). However, Segler & Bradley (2006:8), state that "the church has no possibility of being Christian without worship".

#### 4.3.2.1 Baptism

When we entered the church through baptism, faith, and the gift of the Holy Spirit, we were all made members of one Body, the Church (Methodist Almanac 1986:108). Baptism is a sacrament that makes it clear to a person that he or she is no longer separated from God and God's community (TEEC 2008:72-73). Our incorporation into the church, the body of Christ, the covenant community of God (1 Cor.12:13). In baptism, believers die to their old life, and are washed from their sins because of the sacrificial death of Christ (Anderson 2001:231).

In baptism I see that I belong now to the God-humankind community, and in the Eucharist, I see that I am part of Christ's body (TEEC 2008:58-59). People are looking for community and belonging, not for heritage and history (Swanson & Clement 1996:7). The sacrament of baptism was given to the church by Jesus Christ, it is an outward sign of the new life which God offers to all people through the work of Christ and marks of the early church to be baptized into God's family, the church (Laws & Discipline 2003:4).

We belong together, we need each other, we are connected, joined together as parts of one body. We are a family! (Warren 1995:328). Baptism makes it clear to an individual that he or she now belongs to the community of those who have been forgiven and reborn through God's mercy (TEEC, 2008). From Scripture it is clear then that baptism marks a new beginning for the person who received it. Baptism can therefore be described as follows: It is the sacrament that symbolizes and brings about the beginning of a person's visible sharing in the church and therefore is salvation (TEEC 2008:72).

People are welcomed as sisters and brothers in Christ, they are made to feel at home. The culture and climate in other words is conducive to community (Swanson & Clement 1996: vii). As we consider Volf's (1996:99ff) categories in relation to the question of building an inclusive missional church, it is useful to consider how the literal act of embrace is structured. It was love, not nails that kept Jesus on the cross.

#### 4.3.2.2 Holy Communion

The sacrament of the Lord's Supper, also known as Holy Communion, the Eucharist is called 'communion' because in it we celebrate and deepen our unity with Christ and each other (TEEC 2008:94). The Eucharist is the sacrament that symbolized and deepens our unity with Christ and each other, and our sharing in the sacrifice that made such unity possible. The church exists in Christ as a sacrament or sign and an instrument of intimate union with God and of the unity of the whole human race (Azevedo 1985:607).

The Eucharist or Holy Communion is the sacrament in which the church celebrates what it is and why it is. It also celebrates what the church will one day become (TEEC 2008:95). The members of the church remember the death and celebrate the resurrection of Jesus Christ, through which they receive forgiveness for their sins and the salvation of their souls (Laws & Discipline 2003:7). Seeing the church as sacrament, the body of Christ broken for the life of the world, risen to newness of the life in community, that is the theological perspective, is an ecclesiology of church (cf. Bull, 2020). As a system inter-relationship and understanding how parts and functions interrelate and how a change in one area affects other area, is how the complete organization such as the church (Damelin Education Group).

When we share in the Lord's Supper, we also share in the creation of the new community (1 Peter 2:9-10). The Lord's Supper therefore compels us to go out in humility, love, and service. As we share in this broken body and blood, we not only remember his life, death, and victory, we also recall what he calls us to do, to serve our fellow men and women in Christ name (Methodist Almanac 1986:84). The Eucharist or Holy Communion is that sacrament that symbolizes and deepens: (a) our unity with Christ and each other; and (b) our sharing in the sacrifice that made such unity possible (TEEC 2008:86).

When we celebrate the Eucharist, we are celebrating two connected things: the fact that we are Christ's body; and the fact that the unity of this body was made possible by Christ's sacrifice on Calvary. In short, in the Eucharist we celebrate the fact that we are Christ's

body, thanks to his sacrifice on the Cross (TEEC 2008:86). “The body of Christ, broken in the sacred liturgy, can be seen, through charity and sharing in the faces and persons of the most vulnerable of our brothers and sisters” said Pope Francis on launching the World Day of the Poor. The church is the body of Christ, we are his hands, his feet, his lips, we all have a role to play in it, different roles, in the same way that the various parts of our bodies have different roles to play. As Christians, our identity and security are in Christ, but we are also members of the body of Christ (Gibbs & Coffey 2000:158). Seeing the church as the body of Christ makes the point even more clear, the body does not consist of one member but of many (1 Cor. 12:14).

What images come to mind when you picture the body of Christ? You may recall 1 Cor.12, in which Paul calls the global church the body of Christ, of which we each play a part or maybe you imagine taking communion, “the body of Christ broken for you” in a piece of bread. Members are then reminded of the significance of the death of Christ when they partake of the communion (Anderson 2001:231). As regards the body, believers hold one another emotionally, relationally, and institutionally, they do so during conflict that may accompany the process of reformation (Nel 2015:232). Having communion with Christ, we also have communion with one another, this what we see Eucharist/Holy Communion. A community of people united to Christ that form one body (Methodist Book of Order 2014:16). Sharing the bread together at the same table, sharing resources, love is expressed in celebrating God. Showing visibly religiously or ideologically justified rules of separation (Gibaut & Jorgensen 2014: xiv).

### **4.3.3 Catholic**

The word Catholic literally means ‘universal’, the role of the church is to spread the Word of God universally across the world (Niemandt 2010:3). Catholic also means authenticity and, authenticity of belief and practice in the church (Macquarrie 1966:407). In the church-catholicity, there are two distinct, but related ideas. ‘Catholicity’ means first, universality (Macquarrie 1966:407). The mission of the church overrides its boundaries, spilling out into the world in fulfilment of the apostolic commission to go into the world (Niemandt

2010:3). Gittins state this dynamic as follows: “There will always be need for the church as community called and sent by Jesus. But it will always be called to be a community of inclusive table fellowship and gracious foot washing”.

A boundary breaking rather than a boundary-maintaining community, and a corporation of maintenance (Nel 2015:133). Bevans and Schroeder (2004:10), state that the church can only be a church when it embraces everywhere and in all situations. Justin Ukpong says, ‘the main goal of African Theology is to make Christianity attain African expression ... to become a way of life to Africans, Christianity must be made relevant to and expressive of the way they live and think’.

Focusing on who we are as the church and how we can best live out that mission, often referred to as the “Great Commandment” and the “Great Commission”, as recorded in the gospel of Matthew (Pevey 2019:8). How the Great Commandment encompasses the Great Commission. We need to keep in mind that there is a large difference between the Great Commandment (Matt. 22:36-40) and the Great Commission (Matt. 28:16-20). The Commission and the Commandment are two sides of the same coin, for love constrains us to share the gospel, and the gospel we share is a gospel of love, expressed in acts that reflect the love, mercy, justice, and righteousness of Jesus Christ (Armstrong 1987:61). The Great Commandment is about serving neighbours through loving works. In addition, the Great Commission is about making disciples through the gospel. The Great Commandment put into words says, “I love you” and the Great Commission says, “Let me tell you about God’s love for you in the life, death and resurrection of Jesus Christ”. These requirements embrace all of Jesus’ teachings, but they can be summed up in two overarching demands, the Great Commandment, and the Great Commission (Armstrong 1987:61).

#### **4.3.3.1 The Great Commandment**

The ministry of the Christian church can be defined as the fulfilment of the Great Commandment of our Lord: “you shall love the Lord your God with all your heart, with all

your soul, and all your mind” and you shall love your neighbour as yourself (Matt. 22:37-39). The Great Commandment is a name used in the New Testament to describe the first of two commandments cited by Jesus in Matthew 22:35-40, Mark 12:28-34, and in answer to him in Luke 10:27a.

The Greatest Commandment, in the Christian New Testament depicts Jesus paraphrasing the Torah: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”, before also paraphrasing a second passage; “Thou shalt love thy neighbour as thyself” (Matt. 22:37-40). Both commandments are necessary for as we bear one another’s burdens, we fulfil the Law of Christ (Wirthlin 2007:28). There are two ways, one of life and one of death, but a great difference between the two ways of life, then, is this: first, you shall love God who made you, second, your neighbour as yourself ([www.newadvent.org](http://www.newadvent.org)).

In the gospel of Matthew, Jesus is saying two problematic statements about the importance of treating “other people” well. The first, in the Sermon on Mount, concerns what we know as the Golden Rule. Jesus says, “In everything, do to others as you would have them do to you, for this is the Law and the Prophets” (Matt. 7:12). Short-term missions building projects of the most popular kinds (Livermore 2006:94). Leaders need to be involved in communities and church members so they will take pride in the church, identify themselves with the project and commit to the success of the business (van Zyl; DalGLISH; du Plessis; Pietersen; Ngunjiri, and Kablan (2009:347).

A serving church’s ministry is aimed at the needs of people inside as well as outside of their own group. The objective is to minister to the person, so ministry is not only to the so-called ‘spiritual’ needs as God cares about every part of a person’s life (Warren 1995:220-221). When it comes to service, Christ is more than our redeemer, the Bible makes it clear: We serve as we follow the example of Him who came not to be served but serve (Mark 10:45). According to Nel (1996:7), it is often the case that through serving others, the church helps them feel worthy and respected (loved). Love is the beginning, the middle, and the end of the pathway of discipleship. True love lasts forever, it is

eternally patient and forgiving, it believes, hopes, and endures all things (Wirthlin 2007:29).

#### **4.3.3.2 The Great Commission**

In Christianity, the Great Commission is the instruction of the resurrected Jesus Christ to his disciples to spread to all the nations of the world (Matt. 28:19-20). The Great Commission refers to several passages in the Gospel of Matthew, where Jesus Christ urges his apostles to make “disciples of all the nations” and “baptize” them ([www.theconversation.com](http://www.theconversation.com)). According to Showalter (1996), the missionary heart of God is nowhere more clearly revealed than in this Great Commission of the Old Testament and its essential reiteration in Matthew 28:19-20. How are they to believe in One of whom they have not heard? And how are they ever to hear without a herald? And how can men be heralds, unless they are sent by God? (St. Paul to Romans). Christians are not to wait for the world to come and ask us about Christ. This commission mandated the disciples to go and disciple new people through sharing the teachings of the Lord Jesus Christ (cf. Acheaw, 2019). We are to take the initiative in sharing Good News (Warren 1995:235). The church is a people under the mandate to “go therefore and make disciples of all nations” (Matt. 28:19).

The Great Commission overturns previous restrictions of the mission to Israel alone with the risen Christ and demands that the disciple evangelise all the nations (cf. Sim, 2008). In Matthew 28:19, the risen Jesus commands the eleven to make disciples of ‘panta ta ethne’ Greek for “all the nations (peoples)” or “all the Gentiles”? (cf. Meier, 1977). The concept of evangelistic targeting is built into the Great Commission, we are to make disciples of “all nations”. From which we derive the word ethnic, which refers literally to “all people groups” (Warren 1995:159). The word “nations” in the New Testament is always the word ‘ethnos’ which means ‘people groups’, not nations as we know them today (Rhianno & Kristine 1999:13). According to Bevans & Schroeder (2004:2), the Acts of the Apostles makes it clear that the church emerges as a church when it becomes aware of its boundary-breaking mission. The benefits from traveling to another part of the world is the chance to see the Bible through the eyes of God-fearing people in another

culture (Livermore 2006:83). Been strangers in strange land, among a people of different languages and customs (White 2022:208). Acts illustrate the importance of crossing boundaries and welcoming the 'other', the 'stranger', the 'marginalized' in the community (Niemandt 2010:5). According to Van Gelder (2007:60), the church must seek to discern what the Spirit of God is doing in relation to the dynamic changes that are taking place within a particular context.

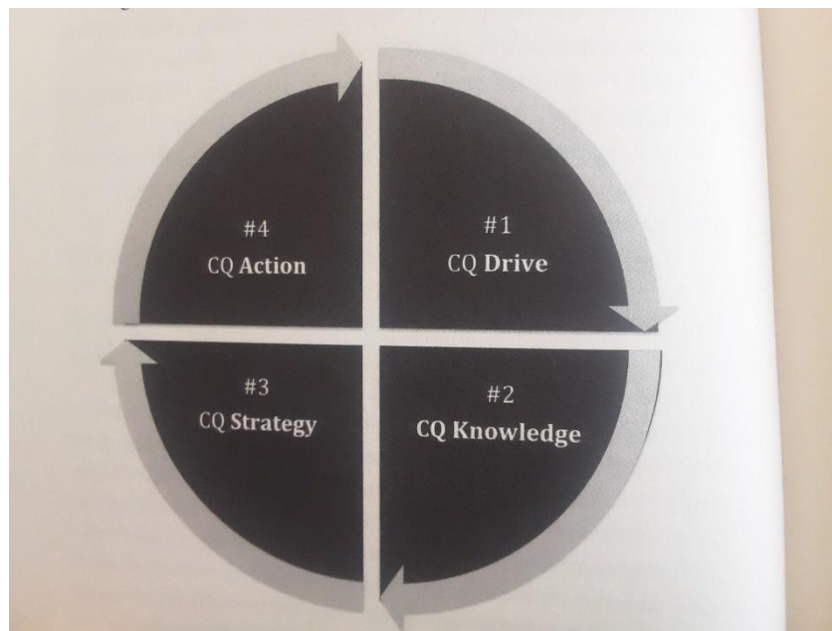
God's redemptive story applied to every tribe, nation, and tongue (Livermore 2006:86). An initiative to proclaim the gospel and establish fellowship of believers in all the countries, cities, towns, and ethnic groups was initiated by the back to Jerusalem movement (Livermore 2006:41). Spreading the Word of God universally across the world is the role of the Church ([www.bbc.co.uk](http://www.bbc.co.uk)). Making disciples of all nations, speaking many languages, having a variety of cultures is a call to all who follow Jesus (cf. Keener, 2009). Short-term missions are a chance to make an impact on the lives and communities (Livermore 2006:54). To reach people where they are, the church needs a continuing visitation program (Armstrong, 1993:85; 1995:32). Church cannot stand apart from society and invite people to come to them on their terms. Rather, churches must go to people where they are and communicate in terms that will make sense to them, addressing the issues that shape their lives and speaking their language (Gibbs & Coffey 2000:45).

For Luke, in the writing of the first history of the Christian mission, one sees that missions involves among other things, geographical extension (Yates 1996:7). It identified some of the frontiers the church should cross in her mission to the world. These frontiers may be ethnic, cultural, geographical, religious, ideological, or social (Bosch 1980:18). Learning to listen to others who come from different traditions, and learning to listen to God's Spirit, is fundamental for any, attempt at mission and unity (Gibaut & Jorgensen 2014:94).

Cultural intelligence is needed to address the challenges of recruiting, developing and cross-cultural talent (Livermore 2010:16). The transformative model of cross-cultural behaviour and leadership are cultural intelligence (Livermore 2010:37). CQ is a specific

form of intelligence that helps individuals' function effectively in multicultural situations (Livermore 2010:19). It helps learn how to collaborate effectively with people who come from different cultural orientations (Livermore 2010:32). According to Livermore (2010: xiii), it is both a capability and an overall model for thinking about cross-cultural leadership. Cultural intelligence (CQ), an individual's ability to function and manage effectively in culturally diverse situations and settings (cf. Ott & Michailova, 2016). And helps individuals operate effectively in cross-cultural situations (Livermore 2010:19). They are exceptionally good at understanding unfamiliar behaviour ([www.mindtools.com](http://www.mindtools.com)). We need cultural intelligence leading across different cultures (Livermore 2010:17). In addition, it is the ability to relate, communicate and work with others in culturally diverse situations (<https://ceifresno.edu>).

### The four-step cycle of cultural intelligence



#### Step 1: CQ drive

The first phase towards leading cultural intelligence is to communicate the motivational situation (Livermore 2010:45). Becoming aware of a challenge lead to the motivation to want to begin the undertaking of change (Nel 2015:218). CQ drive introduces the level of

interest and encouragement to adjust to culturally cross environment (Livermore 2006:115). According to Nel (2015:226), motivation is of great significance in leading people towards recognising their identity. “Provide someone with a motive for doing something (Oxford South African Pocket Dictionary). Gives energy and self-confidence getting the needed understanding and planning for cross-cultural mission (Livermore 2010: 30). Motivating the congregation to continually renew, reform and to function purposefully (Nel 2015:225). This stage deals with motivating people to replace their old behaviours and attitudes (van Zyl; Dalglish; du Plessis; Pietersen; Ngunjiri, and Kablan (2009:417). The ability to be personally engaged and to persevere through cross-cultural-intelligence (Livermore 2010:26).

And in addition, CQ drive is the most important aspect when selecting people for cross-cultural work, including short-term mission work (Livermore 2006:116). It is important to make certain that people are motivated on grassroots (Nel 2015:233). Leadership is about motivating and supporting people to achieve goals (van Zyl; Dalglish; du Plessis; Pietersen; Ngunjiri, and Kablan 2009:13). Furthermore, it is an act and largely a matter of inspiration (Damelin Education Group). According to Nel (2015:100), theologians have given different motivations for communicating the gospel: the fact that the congregation belong to God and the universality of the church. According to Maxwell (2000:105), the key to encouragement is in knowing what gives people courage: what spurs them on to action. And in addition, all other kinds of teaching opportunities should also be utilised for the purpose of motivation (Nel 2015:245). Leaders must be able to inspire people both to get along and disagree for the good of the organization (cf. Jameson, 2006). Traveling to a different place to share the gospel, build a building, or teach a workshop (Livermore 2010:55).

## **Step 2: CQ knowledge**

CQ knowledge (cognitive dimension) provides an understanding of basic cultural issues that are relevant to this assignment (Livermore 2010:30). This stage involves learning – providing with new information, new behavioural models, or new ways of looking at things (van Zyl; Dalglish; du Plessis; Pietersen; Ngunjiri, and Kablan (2009:417). It requires

understanding what is happening around and how to engage these changes well (cf. Bock, 2020). The elders of Israel have been studying the place, the time, the circumstances, of the greatest event in the world's history (White 2022:225). Under the plan God has ordained for the church, leadership is a position of humble, loving service (MacArthur 2008:9). The ability to lead, motivate, manage conflict and building group effort involves human skills (Damelin Education Group). Getting "Information and skills gained through experience or education" (Oxford South African Pocket Dictionary).

Furthermore, becoming aware of a problem leads to the motivation to want to start the process of change (Nel 2015:218). Assessing trends, examining the environment and the past experiences and present expectations, storing such knowledge in the collective memory of the organisation (church) and deciding in advance what is intended to do about (Damelin Education Group). To have the skill to go into new environments with confidence, and make informed judgements based on observation. According to Livermore (2006:127), the most important part of CQ knowledge is gaining understanding about cultures differ. Learning about a culture, its history, and its values (Livermore 2006:121). The intentional gaining of knowledge to understand and share the feelings of other people of different races and culture (Washington & Kehrein 1993:155).

Most cross-cultural work focus on information about how cultures differ (Livermore 2010:44). Furthermore, the advancing technology has made people aware of the incredibly diverse social customs and views of the world (Olsen & Morseth 2002:141). The internet connects people of every culture, religion, and social stratum at any hour of the day or night (Olsen & Morseth 2002:14). In addition, video displays, audio responses, messages, prompts and reports are products of information (Damelin Education Group).

### **Step 3: CQ strategy**

CQ strategy (metacognitive dimension) draws on cultural understanding to plan and interpret what is going on in a certain situation (Livermore 2010:31). Strategic leadership is key to strategic planning (Malphurs 2005:17). The ability to connect knowledge and watch carefully what is going on in the world (Livermore 2006:143). And strategy possess

an ongoing awareness of what is going on around (Livermore 2006:145). Strategy is “A plan designed to achieve a particular long-term aim” (Oxford South African Pocket Dictionary). There are urgent needs that need strategic intervention (Livermore 2006:59). A strategic planning process is needed that will help start new sigmoid curves, which will know how to think and act in the twenty-first century (Malphurs 2005:12).

According to Livermore (2010:28), there are three subdimensions of CQ strategy 1. Awareness. 2. Planning. 3. Checking (Monitoring).

#### **4.3.4 Awareness**

Awareness means being in tune with what is going on in ourselves and others (Livermore 2010:28). “Having knowledge of situation” (Oxford South African Pocket Dictionary). Awareness means moving out of some of the automated ways to do things in a more familiar environment in the cross-cultural context (Livermore 2010:117). A person’s knowledge and perceptions about foreign cultures, values, and perceptions are referred to cultural awareness (Reinhardt; Mletzko; Sloep & Drachsler 2012:19). There are many ways we can be aware of our experiences, introspection being one way (cf. Montague, 2017). We need to understand what is happening around us and how to engage these changes (cf. Bock, 2020). Furthermore, group awareness information can reduce group members’ efforts to coordinate their actions, increase their efficiency, and reduce the chance of errors (cf. Gutwin & Greenberg, 2004).

#### **4.3.5 Planning**

Taking a new assignment involves a high level of cross-cultural engagement, how the approach will differ from other cultures (Livermore 2010:130). It is taking time to prepare for a cross-cultural encounter (Livermore 2010:28). We can make our plans, but the Lord determines our steps (Proverbs 16:9). It is only through prayer and the use of the planning process that the church, as an organisation, can effectively fulfil the Great Commission that it has been given (cf. Burns, 1992). Planning is the fundamental function of leadership

(Damelin Education Group). It demands such things as leadership gifts and abilities, people skills, and strategic thinking and doing (Malphurs 2005:8). “Making a plan of something to be made or built” (Oxford South African Pocket Dictionary). Taking time to prepare for a cross-cultural encounter, anticipating how to approach the people, topic, and situation (Livermore 2010:28). And determine a course of action to achieve a specific result, setting of objectives and how to reach those objectives.

In addition, planning is decision making regarding the future, and the making logical and systematic arrangements to ensure that the decisions are conducted, it coordinates the action before it takes place (Damelin Education Group). Planning as part of the management process is crucial to the success of any organization (Migliore; Robert; Stevens & David 1994:2). To see where each part fits and how all the parts work together to accomplish congregational development (Malphurs 2005:17).

#### **4.3.6 Checking**

It is monitoring our interactions to see if our plans and expectations were appropriate (Livermore 2010:28). “Examine the accuracy, quality or condition of something” (Oxford South African Pocket Dictionary). Monitoring is a program that observes, regulates, and controls the operations of a data-processing system. Monitors and evaluates feedback to determine whether the system will achieve the stated goal/objective (Damelin Education Group).

In addition, performance monitoring is a critical aspect of successful learning and decision-making (cf. Skora; Livermore; Nisini & Scott, 2022). This component will make the required adjustments to either the input, processing, or both, to ensure that the desired output is achieved (Damelin Education Group).

#### **Step 4: CQ action**

CQ action (behavioural dimension) provides you with the ability to engage in effective, flexible leadership for this task (Livermore 2010:31). The ability of leaders to act

appropriately in a range of cross-cultural situations (Livermore 2010:28). It is “The process of doing something to achieve an aim” (Oxford South African Pocket Dictionary). When interacting cross-culturally CQ action is the extent to which we change verbal and nonverbal action (Livermore 2006:154). Every action must be undertaken in reliance on the Triune God (Nel 2015:225). Building and planting in times of peace, and destruction of buildings and crops in times of war (Nel 2015:14).

#### **4.3.7 Apostolic**

According to Bevans & Schroeder (2004:2), the Acts of the Apostle make it clear that the church must become aware of its boundary-breaking mission. It overrides its boundaries, spilling out into the world in fulfilment of the apostolic commission to ‘go into the world’ (Niemandt 2010:3). An apostle is a unique calling and those called to be apostles need to walk in the patterns of the early church apostles: traveling, strategically ministering, and building the kingdom of God (Gibbs & Coffey 2000: 78). Linguistic pilgrimages refer to the ability of a journey such as an outreach or a mission trip to the language of the community to change it in a profound way.

This concept also invites the congregation to intentionally gather in different locations as a way of listening to the community, but more so one experience personal change and growth by the new and strange environment (cf. Fourie 2016). Van Wyngaard (2014) highlights ‘cross borders as a central theme in missional theology, stressing the ability of a missional theology to nudge the church towards the other’. Newbiggin’s (1989) work on missional theology ability to cultivate a spirituality that can welcome cultural plurality without falling into pluralism is well known.

Matthew proceeds to desire the other aspect of Jesus’ proclamation of the Good News of the Kingdom of God (Matt. 4:23) – His work of restoration. Jesus and his disciples worked within the community which they discover, hence, the socio-economic factors of the time determined his teachings and his disciples (Pillay 2017:2).

According to Bailey (2003), one needs to take a close look nearby geographical community in which a congregation live. Once you have identified the identity of the congregation you need to decide on the teaching, Laymon (1971:1185) suggests the preaching on the Mount, as this starts with a proclamation of the blessings of the age to come, for the poor, the mourners, the meek, the merciful, etc.

According to Warren (1995), what draw big gatherings to Jesus' ministry? Jesus carries out three things to the crowd: adore them (Matt. 9:36), serve their needs (Matt. 15:30; Luke 6:17-18; John 6:2), and educated them in fascinating and possible approaches (Matt. 13:34; Mark 10:1; 12:37).

Be involved with the poverty-stricken, Jesus challenged the Pharisees and Sadducees for their luxury and greediness (Matt.23:25-33). The strict rules prevented the exclusion from access to life: "If you take your neighbour's garment in pawn, you shall restore it before the sun goes down, for it may be your neighbour's only clothing to use as cover; in what else shall that person sleep? And if your neighbour cries out to me, I will listen for I am compassionate" (Exodus 22:26-27).

In the 1<sup>st</sup> century Bruce Winter's dialogue of public life of the Greco-Roman which showed in what ways the ancient Christians participated in public affairs in which they exist (Winter 1994:200). According to Warren (1995:198), your church needs to focus on people who have a lot of challenges, if it is serious about outreach to the unchurched.

Within the new apostolic movement as identified by C. Peter Wagner, David Cannistraci, describes apostolic ministry in terms rebuilding of the ancient era's participation of the apostles:

- Restructuring the New Testament division of the advocate.
- Proclaiming Jesus Christ's church to train, develop as well as initiate believers.
- A substantial revitalization by transcendental marks of mystery of the qualities that flowed the ancient era disciples.

- The global placement of masses of the disciples; process will exceed communities, congregational levels, and branches, and will off guard projects of one society (Gibbs & Coffey 2000:78).

#### **4.4 Developing a local missionary community**

As stated by Nel (2014:4), an identity, commission, and ministry as threesome of a congregation can be used to represent and develop a local missional society of the people of God. The above-mentioned three markers will be used as framework points to describe a local missional church. I will critically reflect on each of these three markers.

##### **4.4.1 The Identity of the congregation**

One of the significant steps of examining the obstacles related to a missionary denomination within a transforming earth is to continually demonstrate the congregation's perception of its character and commission in the changing world (Dingemans 2005:265). The word inclusive refers to embrace others or another, inclusivity symbolises people interacting on a personal level: covering or embracing all, open to anyone, without limitations to some people ([www.medium.com](http://www.medium.com)). Gathering of extremely divergent ethnics requires a change in merits and viewpoint. It all requires 'cultivating a shared, collective identity that transcends participants personal ethnic identities' (Marti 2006:6).

Nobody should be deprived his or her lawful rights or privileges based on race, the Methodist conference which met in Cape Town drafted its proclamation regarding racism ([www.scielo.org](http://www.scielo.org)). It was courageous enough to undertake on a journey of unity at the peak of apartheid, this mission policy attempting to find unity amongst Methodists of every racial group during discrimination inside South Africa (cf. Dlamini, 2019).

Developing an inclusive missional local church beyond interracial conflicts as well as cultural divisions, the Methodist Church of Southern Africa (MCSA) starting from question of how they shift from a religion of demonstration and of combating discrimination

suppression by participate into South Africa's rearrangement? ([www.methodist.org.za](http://www.methodist.org.za)). 'Journey to the New Land' (JNL) program, an action focused in changing the Methodist Church of Southern Africa (MCSA) for missions in a constitutional South Africa (cf. Kumalo, 2006).

According to Carter (2020:3), the believers are called to become a community of fellowship. It requires been present, invited, embraced, recognised, accepted, cared for, wanted, and cherished (cf. Carter, Biggs & Boehm 2006). The Bible is full of commands of embracing the stranger (Matthew 25), removing barriers (Mark 2), to summon the neglected (Luke 14), to attest the likeness of God in everybody (Genesis1), to shift the boundaries to the focal point (Matthew 20), to overturn social scales (Galatians 3), and by love one another deeply (Matthew 22).

The 'black' religious doctrine states that: homosexuality is unethical, and causes a disaster for lesbian and gay believers, and numerous other members with diverse genders (cf. Turner, 2009). Missional congregations value inclusiveness, experience a more inclusive and non-judgmental culture (Niemandt 2010:13). The most conspicuous characteristics of Luke-Acts is inclusiveness or universalism (du Plessis 2009:123).

The benchmarks of an integrated approach differ from congregations developing into multicultural, to a congregation's embracing of homosexual couples (Keifert 2009a). St. Paul states that 'in Christ' there is 'neither Jew nor Greek, there is neither slave nor free, there is neither male nor female' (Macquarrie 1966:407). The church should creatively reflect on building an inclusive approach that integrate those who are diverse in the society, in embracing strangers and outsiders (Niemandt 2010:5). The visible denomination all over the world will consistently embrace unbelievers because we cannot see hearts as God discern (Grudem 1994:856).

Incorporative churches accept amalgamation by means of 'producing social networks that defy monochromatic colour-coding' (Dougherty & Huyser 2008:27). Instead of the present basis of all-white or all-black denominations, churches should explore ways to foster an

inclusive identity which can be identify as being unreachable or exclusive (cf. Naidoo, 2019). Multiracial congregations can contribute to constructing and nurture an inclusive racially aligned power structure. They can show how diligently they can work to reduce the racial stereotyping and the inclined distribution of power, to be capable to enjoy one and the same position and view around the table without been disregarded or de-emphasizing balance of power (cf. Naidoo, 2007). According to Storey (2014:86) in the Methodist background, multiracial ministry groups seemed to be encouraging.

Multiracial denominations can play a significant part in empowering Christians to participate in the change of the broader community (cf. Naidoo, 2007). They 'recognize, embraces, utilised and celebrates the racial, cultural, generational, gender and other diversity represented in the community and the church' (Potgieter 2016:1). The knowledge of how diverse cultures disclose various expressions of God, how he is emphasising his love and free dialogues (cf. Naidoo, 2007).

Dingemans (2005:241) labelled this as the bridge mission of a Christian society – construction of a bridge amongst humanity, making sense in life. Moving from a monoculture position, which clearly matches the social discrimination, it requires 'overcoming embedded customs of social distance' (Dougherty & Huyser 2008:40).

In addition, Bentley (2014:151) writing from the Local Methodist church, he indicates that as a church they required to give variety to the ecclesiastics to form an additional democratic community background, which incorporate other things, carrying out the pluralism appointing of the church clergy. Furthermore, this requires developing diverse societies and exceeding the limits of location, denominational closeness, and race (cf. Naidoo, 2007). Another example is the Highveld Synod (2014) that endorsed variety as a major result for missional denominations (cf. Fourie 2016). We see the stronger the diversity, the better the unity and freedom (Macquarrie 1966:402). In addition, the denomination comprises diverse people who worship the same God regardless of their disagreements.

The practical theological theory of an inclusive human society is constructed on the concept of a rainbow country (Kgatle 2017:5). To develop a diverse South African character of spiritual leader as the late Desmond Tutu (1994), with his endemic quotation 'rainbow nation', aimed to develop a new description based on Christian notions of forgiveness and acceptance. A Biblical-African view on close-knit community-based life.

Some scriptural views in the New Testament about unity is the characteristics of Rainbow country, 1 Cor. 1:10-13:

I appeal to you, dear brothers, and sisters, by the authority of our Lord Jesus Christ, to live in harmony with each other. Let there be no divisions in church. Rather, be of one mind, united in thoughts and purpose. Often Paul spoke of the church as being people who gathered to worship, he referred to them as the Body of Christ with different parts (1 Cor. 12:27).

The history of the South African rainbow-nation tends to emphasis on patience and acceptance of diversity as strength (Masondo 2014:1). In 1994, Desmond Tutu's terminology "rainbow nation", envisage South Africa as a nation which can live together peacefully, without dominance. The motto of South Africa means 'people who are different joint together' (Ranby, Johannesson, Versfeld and Keats 2012:143). It is about teamwork, supporting one another and the ability to build other's capacity (Nel 2015:360). In a level of maturity where members should not have to lose one another, what binds them together is stronger than that which separates them (Nel 2015:232). The method, subsequently, required the development of collaborations of the 'strongest' nature. It's accepted this association turn to a popular phrase covering a broad scope relationship, as well as the character of expected working together requires to be well described (Langford, 2002; Oliver, 2003b; Oliver, Whelan et., 2005; Keen, Brown et al., 2005b).

According to Masondo (2014:1), the 1996 Constitution of South Africa admit the multiplicity of race, culture, faith, sexuality, and advocates tolerance and is against all forms of discrimination. And in addition, Pavis (2003) perspective on diversity as adding

culture, and race with distinctness based on ability / character, languages, division of society, faith belief, sexuality, and gender identity (Parvis 2003:37). This ideology requires an awareness of change in how we think about oneself and others, mostly when a country are more disconnected substantially.

According to Chipkin and Ngqulunga (2008) they certify what sustain South Africa in unity is not a monoculture, race, or language but a joint commitment to a philosophy of diversity, parity, and fairness as spell out in the Constitution. An alternative is to divide culture and faith, race, and the other is to entwine diversity and entanglement (Beyers 2017:8).

According to Gibbs and Coffey (2000:70-71), in a contemporary world, diversity is commemorated, and this should not come as a danger to scripturally enlightened Christians, since creativity and difference are attributes of the world created by God and see as very good.

According to Mook (2005:45), living in diversity create a commitment to deeply reflect and to challenge who is invited into our training and development schedules? They form the common ground on which our racial, religious, and ethnic diversity can flourish (Holden; Howard; Lluberes & Voronina 1996:1). What is compulsory in and what is exclude from the schedules, intentionally, even as results to restricted awareness. The development of a philosophy is significant where disparity in culture of people living in an organization is not considered, preferably with stress on developing a philosophical character to overcome organizational objectives. Herbig and Genestre (1997:6-8) argue that the benefits of owning a culturally diverse factory would lead to long-term commercial competition benefit.

The congregation must become what they already are in Christ as they grow through the process of being up itself (Nel 2015:18). The congregation therefore is rightly called the 'body of Christ', which is its most distinctive title (Macquarrie 1966:388). Those congregations wish to be a 'united body of Christ amongst diverse cultures' and show up lack of divine intervention to change; spiritually moreover socially (cf. Naidoo, 2017).

Both the Protestant and Catholic philosophers stated that the church incorporates the Old Testament and New Testament Christians is a united congregation or communion of Christ (Grudem 1994:861). Yet this very metaphor of 'the body' also stresses the diverse societies. St. Paul confirms: 'The body does not consist of one member, but of many', and he expresses pains to demonstrate the gifts of diversity and tasks that are essential to the life of the body (Macquarrie 1966:402). A member of the body benefits its significance from being 'a member of the body' (Nel 2018:95). Most short-term missions' trips occur in groups, teams going together from churches, schools, and other organizations (Livermore 2006:150-151). Developing relationships in groups, and individual leadership styles are focused on human skills (Damelin Education Group).

There has been a substantial recovery of ecclesial in the twentieth century which has been attracted the church's missionary character and oneness (Gibaut & Jorgensen 2014:14). An initiative toward a more broadly inclusive movement of Christian unity (van Beek, 2007). Love requires unity, Jesus' mandate his apostles to love each other is connected to his prayer that they ought to be united. Both the mandate and the prayer are missional in so that 'the world may know you are my disciples' (Gibaut & Jorgensen 2014:24). The dimension of solidarity implies a level of maturity where members should not have lost one another. What binds them together is stronger than that which separates them. Conference of 1958, in prayer and contemplation, demonstrate its conviction that it necessary to be "one and undivided", trusting in the guidance of God to bring this ideal to ultimate fulfilment (Minutes of Conference 1958:202).

As Christians, our identity and security are in Christ, but we are also members of the fellowship of Christ. Such membership must be considered in less restrictive labels than the local congregation (Gibbs & Coffey 2000:158). We one flock that follows one shepherd (United States Conference of Catholic Bishops 1978:9). United within our commitment toward people, for their mental and spiritual health and for a mature and responsible society (cf. Carey, 1997). These core convictions define the church as something different from the context surrounding it. Since the church has this clear sense,

it is liberated from addiction on barriers of exclusion and can “be inclusive, hospitable to others, who are welcome to explore the community” (Nel 2015:313).

Moving from being just a church and turning into a community, the church turns to transformation (Legge 2004:76). The very fact that people are together – that people form a group – a community that is the image of God (TEEC, 2008). Moltmann characterise the congregation as a kenotic, inclusive, self-sacrificing and solidarity in its diverse relationships with the world (Nel 2015:261). Those denominations created as closely knit society for its members that functions as an influential support structure in the times of distress (Masondo 2014:6). Humanity had shared possessions and expectations in the colonial era, communities were tight together (Amoah 2008:366).

#### **4.4.2 The commission of the congregation**

During an ever-changing universe being missional is a possible pattern to live missional in a new context (Schroeder 2009:1). The task of the church is the activities as well as calling of the church to come into focus (van Gelder 2000:37). Bevans & Schroeder (2004:31) write, ‘by being faithful to each context the church continues to be called forth by its Lord to share and continue his mission’. Congregation’s commission of existence is to be the institution created by God in which and through which is the intercessor of God, Father of the redeemer, a reality into the world (Armstrong 1979:40). The spiritual framework that upholds the church is human life, respect of others, as well as impartiality by aspiring with regard with internal and interactive conversation, community endurance of God’s creation, as well as church growth is the mission of the church (Balía & Kim 2010:25). Backing Lesslie Newbigin and others, that God’s mission is to call and send the church of Jesus Christ to be a missional denomination in its own community and cultures which it exists (Gibbs & Coffey 2000:56).

By its missional character the church in being called and sent to partake in God’s commission in the world, the church exists as a society created by the Holy Spirit (Nel 2015:97). God sending the gospel into world is commission, it starts with God, this is what

missiologists mentioned as the *Missio Dei* – the commission of God, and God’s love for the earth is conveyed by God bestowing Jesus, God and Jesus giving the Holy Spirit, and Jesus giving the church with the same missional purpose (cf. Scott, 2019). The mission in which the church is privileged to take part by the divine trinity for the sake of the world (Kirk 2005:25).

It Express ‘sending’, as the fundamental theme unfolding the mission of God’s service in human history (Gibbs & Coffey 2000:56). “As the father has sent me, so I send you. When he had said this, he breathed on them” (John 20:21-22).

The significance of Jesus Christ’s mandate to his disciples to go into the earth to declare the good news and make disciples is evidence for the reality that this commission happens in the entire four gospels (Matt. 28:18-20; Mark 16:15-18; Luke 24:45-49; John 17:18; 20:21). The church can only be the house of God when it enfolds its work everywhere and, in all situations (Bevans & Schroeder 2004:10). The mission that is mandated to the church is the is attribute the denomination working towards the earth, it has to do with the transversing of boundaries, by described the entire mission which God has laid for the church to accomplish for the redemption of the earth (Bosch 1980:17).

The phrase ‘missional church’ is established in distinct flows from Mainstream, Roman Catholic, Ecumenical and Evangelical religion, application as well as acting in the manner of a connectional universal regard which constantly has been circulated comparable and been interwoven with the importance for unification and comprehensive observed (Gibaut & Jorgensen 2014:44). Missional churches exist as a society constructed by the Holy Spirit that is missional by character in God’s commission in the earth (Nel 2015:97). The term ‘missionary’ refers to the mission action of the congregation, forasmuch as the word ‘missional’ is connected to the character of the church, as being sent by God to the earth (Gibaut & Jorgensen 2014:40). The missional church recognises the reforming interaction of the denomination, good news, and community. We can no longer sincerely embrace to the perspective that the church is beyond culture and so is capable to stand distand in its discernment on the unpleasantness of the community (Gibbs & Coffey 2000:54).

According to Niemandt (2010:3), the perception from the book of Acts enables the development of a religion of missions, revealing the following three aspects. First, the church as taking part in God's commission. God's people are missionary because God is a missionary God (Bosch 1991:372; Kirk 2000:30). The denomination is a society of the people of God who describes themselves and their lifestyle throughout its real mission of being a representative of God's commission in the earth. For example, the congregation's genuine and authentic orderly principle (Hirsch 2006:82).

Secondly, the missional character of the church signify that missions belong towards the goal, existence, and formation of the congregation (Bevans & Schroeder 2004:290). Thirdly, the significance of investigation the aim to proclaim the good news in pronouncement, action as well as to construct church with strategies that makes sense to people inside the community's cultural surrounding (Frost & Hirsch 2003:83). Missional congregations are extremely associated to the society, where the society people exist every day, learning how to incorporate, express, and proclaim God's existence and govern in the interests of the earth around them (Niemandt 2010:15) easily, naturally, and routinely.

#### **4.4.3 The ministry of the congregation**

It is the action and accountability of the local church in the discharge its biblically described commission in the world ([www.bible.org](http://www.bible.org)). The strategy and purpose of a church utilise to experience its character and commission; the actions and effects a church exists are both acts of the ministry (Van Gelder 2000:37). Preaching, pastoral care, koinonia and the didache, this ministry needs each other to be productive (Nel 2015:78).

##### **4.4.3.1 Preaching**

The inspired preaching of Moses at the end of life was to prepare the Israelites what experience when moving into Canaan was recorded in the book of Deuteronomy (Grogan

1972:5). Evangelism is transformational as it renames and build our understanding and, in so doing, Transforms lives. It exists transformational as it clears new interpretations of the sense of the gospel (Niemandt 2010:4). It exists as central ministry in developing community churchs (Nel, 2014). The aim of evangelism is to drive about an experience between God and people (Pieterse 2001:16). In addition, preaching refers to the proclamation of the good news in the congregation. And it can also be described as a public declaration of devotional truths and philosophies while pleading acceptance and compliance (Louw & Nida 1989:147). Furthermore, it is the act of proclamation, in the existence of the church, proclamation has the aim of announcing the truth of the Gospel. As preacher and teacher, the practical theologian plays a crucial role, therefor needs to know not only the content of the story but also the way in which it should properly told, received (de Gruchy 1987:148). The church throughout the history reading and preaching of Scripture has always been central to Christian worship (Webber & Webber 1994:25). The Apostles kept on preaching until evangelists, pastors and teachers took over from them and continued to preach in Christian congregations right up to the present (Pieterse 2001:2).

To speak the gospel, arise as a prophetic task of the congregation, using understandable language into rebellion and confusion of the world (Gibbs & Coffey 2000:216). Karl Barth perceived the preaching of the Word, whether by proclaiming or witness as well as action in the world as being central to the existence and identity of the church. The commission of the congregation included of necessity both preaching and the deployment of its authority (Anderson 2001:256). Through proclamation men and women come to believe in and trust in God revealed through Jesus Christ; through this ministry of the Word, the community of faith is built up in faith, hope and love; through this ministry the prophetic Word of judgment is announced and the call to seek justice is proclaimed; and through this ministry the believers discerns the purposes of God for its mission in the world (de Gruchy 1987:140). The proclamation of the Christian message by AICs was presented in symbols and experiences with which ordinary people were familiarly, but this was often done in diametrical opposition to practices felt to be inconsistent with this message (Anderson 2001:195).

In accordance with Pietersen (2001:16), it may be through proclamation which we convey words as well as deeds of God redeeming strategy in the Old Testament and New Testament to humanity for all generations and every circumstances. That is, the church should be thought of as an “event” that comes into being when the word is proclaimed and heard. The kerygmatic spirit argues that spirit-empowers preaching is apostolic not only with regards to being rooted in the scriptural traditions but also regarding connecting the early Christian message with the contemporary experience and discipleship (cf. Yong, 2018). In the kerygmatic history that Paul labels it as ‘the gospel of God’ (1 Thes. 2:2, 8-9) and ‘the gospel of Christ’ (1 Thes. 3:2) mainly concerns Jesus, his death or resurrection and his second coming (Cho, Van Eck & Wepener 2015:2).

Preaching in the book of Acts is the delivery of the gospel of Jesus Christ through verbal declaration and lifestyle eyewitness, with the aim of leading a person or group to redemption in Christ (cf. Rainer, 1990). At the heart of Christianity and Christianity is Good News (cf. Scott, 2009). Commanded and commissioned to serve as well as to proclaim (Armstrong 1987:61). It’s at the center of Christianity, the theme of primary significance to those called to messenger God’s final warning to the world (cf. White, 2002). Alvin Reid says, “It’s central to the mission of the church in any age’ (cf. Reid, 1998). Evangelism is and always must be, the single most important task of the Church. She has many ministries – service, training, care for the sick, the poor and the oppressed, our social witness, etc., but the church has only one mission – to seek and save the lost (Luke 19:10), to make disciples of all nations (Matt. 28:19).

The role of the evangelist, then, from what we read of Philip and Timothy, involves both personal witness and public proclamation. You will remember Philip’s encounter with the Ethiopian on the way to Gaza (Acts 8:26-39), which resulted in the baptism of the Ethiopian. As the title would indicate, the first evangelists were preachers of the gospel, the evangel.

Each of these unique people groups needs an evangelistic strategy that communicates the gospel in terms that their specific culture can understand (Warren 1995:159). No

missionary to a foreign land would try to evangelise and minister to people without first understanding their culture.

“Christ commissioned his disciples to proclaim a faith and worship ... that would be adapted to all people, nations, all classes” (White 1940:820). The last verses indicate that Paul spends two years preaching the gospel from his own rented house in Rome: “Boldly and without hindrance he preached the Kingdom of God and taught about the Lord Jesus Christ” (Acts 28:31). Paul urges Timothy to “proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage with the utmost patience in teaching” (Swanson & Clement 1999:2).

Through the proclamation of the Word the transformative power of the gospel becomes clear and evident within the life of the church (de Gruchy 1987:141). Transformation is interrelated within the layers of society from the individual to family and to the city. Transformation is not possible without others; it requires choices exercised repeatedly by a person and a people (Chapin 2015:6).

Bringing the gospel to a widening listener at a public event serves as a clue to the development of a missional church (Niemandt 2010:1). Cho, van Eck & Wepener (2015:1), Paul was not just an itinerant preacher but travelled throughout the Mediterranean as his passionate commitment. And African missionaries went out just as European missionaries had done to proclaim the message of the Bible, to appeal to the Christian scriptures as their authority for doing so, and to call people to repentance, conversion, and especially to baptism (Anderson 2001:251). As the title would indicate, the first Evangelists were preachers of the gospel, the evangel. Their responsibilities, along with other leaders, was “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:12).

#### 4.4.3.2 Pastoral care

How do we as churches allow our resources and relationships to facilitate our identity during a changing world and the societal issues (Olsen & Morseth 2002:141-142). The temple was the centre of religious, social, and political activity – the command post of the entire nation (Livermore 2006:64). Pastoral care and counselling contribute to the continuing renewal of a church's vitality by providing instruments for the renewal of persons, relationships, and groups (cf. Clinebell, 1966). Pastoral counselling, pastoral care and pastoral ministry are presented as mutually complementary and as under girded by the same pastoral theological principle of a genuine encounter (cf. Van Beek, 2010). An intervention that relies on good and quality relationships between the caregiver and the cared individual or group (cf. Magezi, 2010).

Pastoral counselling is an essential means by which a church is helped to be a lifesaving station and not a club, a hospital, and a garden of the spiritual life – not a museum (cf. Clinebell, 1966). The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose trouble arise in the context of ultimate meanings and concerns (Washington 2019:4). Pastoral counselling and care can be instruments of healing and growth by helping develop what is most difficult to achieve in our period of history – depth relationships (cf. Clinebell, 1966).

According to Livermore (2006:92), many short-term missions endeavour to face the issue of poverty head-on, the shared to eliminate poverty among them. Pastoral care refers to the spiritual care of church members, every church member requires some pastoral care, and when the church is ethnically diverse it is important for that pastoral care to be transcultural in its relevance (cf. Johnston, 2018). According to the Merriam Webster Dictionary, transcultural is “to rise above or go beyond the normal limits of something that transcends cultural boundaries”. To be involved in the care of people, both inside and outside the community of believers, is in fact diakonia itself (Nel 2015:129). Consequently,

Christians should be willing to reach and extend love to the different ethnic groups that serve in their churches and that live in their respective communities (Williams 2010:5).

Pastoral service focuses on people's troubles and expectations; the believers get involved with fellow members and with other people outside the congregation by helping and encouraging them (Nel 2015:139). Healing is that function in which a representative Christian person helps a debilitated person to be restored to a condition of wholeness, on the assumption that this restoration also achieves a new level of spiritual insight and welfare (Washington 2019:8).

God's love and attention are directed primarily at the world and mission is participating in God's existence in the world (Bosch 1991:10-11). The service which counts is not that which is performed at the altar but the service which reaches from altar to humankind; the true liturgy of the Christian community is its Diakonia (Collins 1990:11-14). Free service offers a picture of the grace of God, a priceless gift which can never be repaid (Sjogren 1993:20). In serving we respond to the calling to get involved, to be in action, to be wherever the fires of our man-made hells are burning (Armstrong 1979:46). Serving through evangelism is based on and directed by the theological principle that the congregation is called to serve God and the world (Nel 1996:5). Armstrong (1979:53), by service evangelism means reaching out to others in Christian love, listening to them, identifying with them, caring for them, and sharing faith with them in such a way that they will freely respond and want to commit themselves to trust, love and obey God as a disciple of Jesus Christ and a member of his servant community, the Church. Stating it in another way, service evangelism is a style which is built on the theological departure point (Nel 1996:10-11).

#### **4.4.3.3 Koinonia**

Koinonia which refers to concepts such as fellowship, joint participation, the sharing which one has in anything, a gift jointly contributed, a collection, a contribution ([www.en.m.wikipedia.org](http://www.en.m.wikipedia.org)). The fellowship among and between Christians (Swanson &

Clement 1996: vii). The church is the fellowship of the Holy Spirit, the same Spirit is a 'unitive being', that movement which builds up ever larger and richer unities (Macquarrie 1966:402). Within the Christian fellowship, acceptance, and embodiment lead to transformation (Gibbs & Coffey, 2000). Nel (2015:73) also states that the early Christian church experienced its rise not in isolated individual experience but its Christian koinonia or fellowship of those who shared in the profound and transforming experience of Jesus Christ. The process of maintaining a separate identity while simultaneously remaining connected in relationship, belonging and unity (Balswick & Balswick 2007:18).

Koinonia can also be attributed to the fact that it has been a concept deeply rooted in both the biblical and patristic tradition (cf. Kariatlis, 2010). In the New Testament describes not only a sociological unity, but a theological and ontological unity (Clasen 2008:39; Kariatlis 2012:53; Kearsley 2008:18). In his sentence Paul repeats the word he has used before – participate. According to Nel (2015:368), koinonia is about the community within a congregation, the relationship and bond between believers (Nel 2015:368).

People were in relationship, not only with God through Jesus Christ but also with one another through Jesus Christ (Swanson & Clement 1996: vii). A large portion of urban residents define neighbourhood in terms of networks of associations and a shared sense of community (Wellman and Leighton 1979). God created a new community of unity, the Church, where those who are reborn in Christ, and, through the power of the Holy Spirit, can be one in heart, mind, and soul (Eph. 4:4-6, 13). This new humanity is a whole network of relationships, a sharing community, and communication through and through, a community where people care for each other (Nel 2015:131). Philips (as cited in Barna, 1997) states that teamwork is one of the critical factors in fulfilling desired outcome.

Paul admonished the quarrelling community: "Now I appeal to you, brothers and sisters by the name of our Lord Jesus Christ, that all of you be in agreement and that be no division among you, but you be united in the same mind and the same purpose" (1 Cor.1:10). Embarking on the journey from darkness to joy, acknowledging the pain and sorrow depart more slowly than they enter (The Upper Room Discipline 2016:90). Shifting

consciousness and continuing to make changes looking at inclusive actions, addressing goals for working toward long term cultural change and standing in solidarity with social movement (cf. Maxwell, 2022).

Carmichael (1996:5) commits that *koinonia* can mean both the 'sharing in' that creates community, and communion thus creates ... Thus, it can convey a sense of dynamic unity through sharing. The communal church reflects its understanding of what it means to live together as people of God, both invited into the reign of God and invited to be co-creators with God in moving towards God's vision for the world (Swanson & Clement 1996:82).

Biblical community goes much deeper than sharing common goals, though it ultimately involves that biblical community is first sharing of a common life in Christ. The communal church reflects its understanding of what it means to live together as people of God, both invited into the reign of God and invited to be co-creators with God in moving towards God's vision for the world (Swanson & Clement 1996:82). Those shared experiences and shared struggles, combined with a shared goal, created a community out of complete strangers. Along the trail, they looked out for one another, they helped one another, they shared resources with one another to provide for the needs that they had (Pevey 2019:21). According to Nel (2015:132), fellow believers are called together despite many things they do not like in one another and do not have in common.

*Koinonia* (fellowship) is about the community within a congregation, the relationship and bond between believers (Nel 2015:368). Community refers to "any grouping, any collection of people sharing something important. Communities are the forums of our social relatedness and the material reality of the moral life" (Birch & Rasmussen 1989:18-19). If God has made humanity a community, then to be a human being means sharing in not only the joys but also the sorrows of humanity. To be a member of a community means to share in all that community has and is, it means to share not only the good but also the difficult things. Whatever affects one part of the human family will eventually affect the other parts too (TEEC, 2008).

The clearly visible characteristic of Luke-Acts is inclusiveness or universalism (Du Plessis 2009:123). Many churches struggle to include children even meaningfully with disabilities and their families (cf. Carter, 2020). According to Nel (2015:63), the church is inclusive and comprehensive, and with a specific purpose. According to Olsen & Morseth (2002:144), the church is presented as a community created by the Holy Spirit seeking to live as an alternative inclusive culture in the New Testament. We are called to build a beloved community (cf. Maxwell, 2022). As a community of faith, love, and justice the small group that work together (The Upper Room Disciplines 2017:372). They were compelled to unite with those of a different creed, he regarded as an open violation of their natural right (White 2022:210).

The church to urgently call on men and women to brotherhood/sisterhood, and solidarity, while its own destructive divisions are manifest to all (Stewart 1946:35). (Previous sentence needs attention) Continuing journey towards dismantling racism and oppression (cf. Maxwell, 2022). The Central Jurisdiction was found to delaying in the development of an inclusive church, while as a policy making body it has been a force working for the end of racism in the Methodist church (cf. Perez, 1964).

Meaning and belonging is what people looking for corporate religion to satisfy basic need (cf. Christerson & Emerson 2003:165). Belonging involves being present, invited, welcomed, known, accepted, care for, befriended, needed, and loved (cf. Carter, Biggs, & Boehm, 2016). The vision to see a church for every people and the gospel for every person by the year 2000 is called by global church AD 2000 (Livermore 2006:62). There is no longer Jew or Greek, no longer slave or free, no longer male and female, for all of you are one in Christ Jesus (Galatians 3:28). If this is a direct quote it must be in “...” and a mention of the translation used.

The more fundamental question of how to develop an inclusive fellowship was found as a concern in which the Negro will be accepted as an equal in all sections of the church (cf. Perez. 1964). Tolerance towards others of differing beliefs still exists among young people, even when this goes against group norms (Florida 2023:12). The inclusion is a

main motif in the Lukan story (e.g., a whole series of parables dealing with lost and found in Luke 15 and the episode of Zacchaeus in Luke 19) (Burger & Theron 2012: vii). Jesus includes people through association and one of the main instruments of inclusion in Luke, Jesus mixed with different people – followers, marginalised, women, even opponents (Burger & Theron 2012:vi).

The Church is the company of the disciples of Jesus, consisting of those who confess him as their Savior and Lord, love one another and unite with those who serve the coming of his rule on earth (Methodist Book of Order 2011:11). A community created by the Spirit, called, brought together, and sends into the world is a reproducing missional church in participating in God’s mission (Keifert 2006:28; Van Gelder 2007:18).

Solidarity as an ethical dimension comprises compassion, loyalty, and care (Skof 1994:5). As Archbishop Desmond Tutu explained, “My humanity is bound up in yours, for we can only be human together.” He understands that the potential of human beings working collectively to achieve goals is infinitely greater than the potential of any individual. Human beings are generally motivated to seek attachment or some forms of emotional bond with others (Cherry, 2011; Eells, 2001). The primary image of the church in the New Testament is corporate (Swanson & Clement 1996:8). The Old Testament also teaches the unity and solidarity of the race by creation, and by God’s providence over the nations (cf. Zwemer, 1943). We depend on connection, community, and caring – simply, we cannot be without each other. Christians can seek to promote the principle of the interdependence of all the people of South Africa without relinquishing the uniqueness of koinonia in the church through the perspective of koinonia (Breed & Semanya 2015:7).

#### **4.4.3.4 Didache**

Special attention is paid to teaching (didache), it is because developing a missional local church is in a distinctive sense a ministry of training (Nel 2015:185). Also known as “the teaching”, or “the teaching of the Twelve Apostles”. The task of interpreting and applying Scripture, then, is called “teaching” in the New Testament (Grudem 1994:1058). They are

taught to accept teachings as interpreted by the church (White 2022:428). This teaching is often simply an explanation or application of Scripture (Acts 15:35; 11:11, 25; Rom. 2:21; 15:4; Col. 3:16; Heb. 5:12) or a repetition and explanation of apostolic instructions (Rom. 16:17; 2 Tim. 2:2, 3:1). The gift of teaching in the New Testament is the ability to explain Scripture and apply it to people's lives (Grudem 1994:1061). According to Nel (2015:194), the congregation is described as people who learn and discover who God is, how he works and what he desires in and through us for his world.

So, the distinction is quite clear: if a message is the result of conscious reflection on the text of Scripture, containing interpretation of the text and application to life, then it is in New Testament terms "a teaching" (Grudem 1994:1058).

Jesus' last assignment in the teaching involves his disciples are to 'go and make disciples of all peoples'; this practice entails not just baptism in addition to it is educating them "to pay attention to" entire effects that Jesus Christ has mandated his apostles (28:20a). Thus, the "great commission" itself request recognition to Jesus Christ' commands concerning discipleship all over the whole doctrine, as well as the mission dialogue (cf. Bailey, 2003). "Teach them to observe all things whatsoever I have commanded you and behold, I am with you all days, even to the consummation of the world ... and teach them ..." (Matt. 28:20).

Paul told Titus that leaders should be prepared to bestow commands in pragmatic doctrine and to confine those who dispute it (Grudem 1994:974-875). Paul's evangelism was one of "warning every man and teaching every man in all wisdom, that we may present every man mature in Christ" (Col. 1:28). Furthermore, the governing responsibility, leaders are moreover seen to possess some educating responsibilities in the New Testament congregations (Grudem 1994:915). It must be noted that teaching as guidance of the congregation to acknowledge him in all their ways is an important way of motivating the congregation towards revitalization and reformation (Nel 2015:245). Educating includes not only formally known teaching by ordained clergy in the

congregation, but also all the teaching that happens in Bible studies, Sunday school, church classes.

Teaching about serving, and serving alongside our brothers and sisters, is a servant leadership task (Livermore 2006:95). The education of Christian books on Scripture, and even in distinctive Bible Study (Grudem 1994:953). The way in which Jesus taught his disciples – by means of in-service training and the way he taught them should be the model for how the congregation teaches and is taught (Nel 2015:194). Doing short-term missions in community rather than by oneself and dialoguing with them about cues and their interpretation of real asset (Livermore 2006:151). In-service training is a well-ordered effort to convey transformation in the classroom practices and the educator's theory and viewpoint ([www.iiste.org](http://www.iiste.org)). Education is everything that happens in the creative tension between the teacher and pupil, and which is aimed at guiding someone to function spiritually (Nel 2015:210). According to Livermore (2010:35), education is like medicine taken utilised by organisations to address the challenges of cultural variety (Livermore 2010:35).

## **Chapter 5**

### **Empirical chapter**

#### **5.1 Introduction**

Interracial conflicts and cultural divisions seriously hamper ecclesial efforts of developing an inclusive missional church and community. This chapter presents empirical data from 14 interviewees, four pastors of each congregation, and 10 society stewards, who are the existing leadership of the Leaders' Meeting and are ex officio members of the Quarterly Meeting (Laws and Discipline 1996; 112), there are three from each congregation.

This chapter is a descriptive study of the interracial conflicts and cultural divisions in the Moreleta Circuit of the Methodist Church of Southern Africa (MCSA) in Pretoria. An empirical exploration about interracial conflict and cultural divisions is located on the interpretive model drawn in Chapter 1 and the theoretical models discussed in Chapters 2 and 3. It investigated the interracial conflict and cultural division variables impinging on the development of an inclusive missional local church. As declared in Chapter 1, the researcher has selected for the qualitative method to presented deeper insights into the issue, to discover trends in thought and findings on the crises under research, provide a description of the participants, a rational of the measurement device, and the methodology that was followed.

In view of this chapter, the research design, sampling, instrument construction, data collection methods, and data analysis are described also interpreted.

#### **5.2 Research Design**

The comprehensive study is descriptive; the information collection entailed using face-to-face interviews, and recorded analysis. Were the desired method of information collection, with various advantages inherent in these methods. One of the benefits of face-to-face interviews is that it is cost-effective, delivers quick results in information collection,

and has the added capacity to identify attributes of a group of individuals from the community. Such an environment can as well motivate honesty and spontaneity to extra information, as well as the respondents' emotional attitude (Keer et al., 2000:180-181).

### **5.3 Study Areas**

The interview was performed at five congregations in the Moreleta Circuit of the (MCSA) in Pretoria. These congregations are composed of black, white, and Coloured people. The researcher randomly selected three Society Stewards (S.S) from each group, from each of the five congregations and pastors of those congregations (S). The nominated congregations represented the wide range of economic and cultural changing influence on interracial conflict and cultural divisions. The extensive well-being of some of the community in these congregations is hindered by impoverishment, joblessness, domestic brutality, as well as crime.

### **5.4 Sampling and research participants**

#### **Respondents for individual interviews**

The researcher visited various the selected interview participants before the sampling, to meet them and assure the needed consent for the research. It was clarified that the whole operation would be kept entirely confidential, that at no point in time would names or contact details be revealed to any third party.

Letters from the circuit superintendent, ministers of the congregations, and selected individual leaders of those congregations were given, to grant permission for the interviews. Forms and letters of consent by the individuals to authorising the research demonstrated to be valuable during the visits, because of the skepticism that interacting with strangers may arouse. The consent letters and forms to the participants were put on the letterhead of the University of Pretoria. After the necessary clearance and permission were obtained from the Ethical Committee of the Faculty of Theology and Religion of the University of Pretoria, the approved semi-structured interviews were conducted. The

transcribed interviews will be kept in the possession of the researcher for at least two years.

Furthermore, the submission of the research protocol of the Ethical Committee of the Faculty of Practical Theology of the University of Pretoria, the following safeguards were employed to protect the respondents' rights:

- i. The research objectives were articulated verbally and in writing to the participants, including a description of how the data would be used.
- ii. Permission to proceed with the interview was received from the respondents after being informed that they had a right not to participate (voluntary participation).
- iii. The anonymity of respondents was protected by not taking down participants' names. In this regard, special care was taken not to reveal the names of the participating individuals.

#### Characteristics of interview participants

Gender	Number	Percentage
Male	6	42.9%
Female	8	57.1%
Total	14	

#### Categories of interview participants

Category	Number	Percentage
Pastors	4	28.6%
Leaders	10	71.4%
Total	14	

## **5.5 Data collection**

### **5.5.1 Time frame of data collection**

The data from the interview participants was gathered over a period of one month, (June 2022). The face-to-face interviews were performed in English, transcribed, and edited by the researcher for quality assurance and validation of responses. This study made use of the following data sources: Olympus Digital Voice Recorder DM – 450. The individual interviews lasted approximately one hour. The participants felt confident, and at ease, and spoke freely.

### **5.5.2 Data collection instructions**

The information gathering process involved utilising face-to-face and recorded interviews. Semi-structured interviews were conducted by the researcher and took the form of questions and answers, but a natural flow of conversation was allowed and respected. Every recorded interview was transcribed. Preparation for data analysis was done by first transcribing the audio tapes, and content analysis of data was adopted in semi-structured interviews.

### **5.5.3 Analysis and reporting**

Thematic content evaluation is a system for analysing qualitative information that involves searching across information set to identify, analyse, and report on (cf. Braun & Clarke, 2006). It is normally applied to a set of texts, such as an interview or transcripts. The researcher closely examines the information to identify common themes – topics, ideas, and patterns of means that come up repeatedly (cf. Caulfield, 2019). This study used Atlas.ti computer software that is used for coding and interpreting text, followed by examining and defining relationships in the diagram network. Atlas can also be helpful for

importation, and present rich content and construct code list (Weitzman & Miles 1995:217-219; Gibbs 2011: 107).

#### **5.5.4 Interview Schedules**

The preference of an interview schedule as the chosen data acquiring system in the survey was not considered to be a short and easy method of understanding the interracial conflict and cultural divisions was nonetheless the 'best' available method to obtain the research objectives.

The interview respondents were identified by the following codes: (S1), (S2), (S3), (S4), (SS1), (SS2), (SS3), (SS4), (SS5), (SS6), (SS7), (SS8), (SS9) and (SS10).

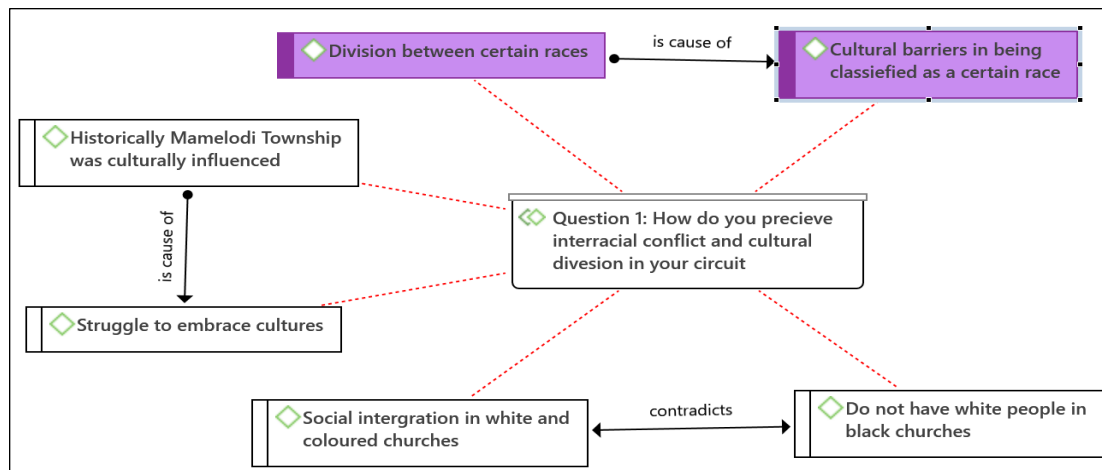
I took each question asked individually and discussed the answers of the participants as well as evaluation of the information. Reporting of data, schematic representation of data and description of the interrelationship in data.

#### **5.6 Interviews**

The questioning in the interviews and the reporting on the outcomes are set out below (Also see addendum A.B.C.D).

## 5.7 How do you perceive interracial conflicts and cultural divisions in the circuit?

### 5.7.1 Schematic representation of data and description of the interrelationships in data



### 5.7.2 Diagram

As indicated on the diagram above, the sub-themes in this classification encompass knowledge of the belief of interracial conflicts and cultural divisions, fundamental components of interracial conflicts and cultural divisions, other influences are:

The division between certain races is the cause of cultural barriers. Firstly, of the fourteen respondents, 50.6 per cent said there are services that are attended by certain large numbers of certain races causing cultural barriers in the circuit. However, there is strong evidence suggesting that divisions are along racial lines, ethnicity, and class. There is also a racist attitude towards one another, some people are still stuck on black, Coloured, and white people and racial categorization. The Glen Methodist 8:00 service is composed of elderly white people, and the only black people who would be there are those who want to go to other places after the service. The 9:45 service over the years, has attracted more black people, some coming from provinces outside of Gauteng. Brooklyn Methodist

church have never had a black or Coloured minister serving them but has had integration taking place of black members attending the services (SS1, SS2, SS8, SS7, SS9, SS10).

Secondly, the historical background of the circuit was culturally and racially influenced, and it is the cause of struggle in embracing other cultures. From the 14 interview respondents, 35.7 per cent of them said, historically, Mamelodi East, and Mamelodi West have different cultural, class and educational backgrounds. People staying in Mamelodi West are Zulus and the Tsongas, while Mamelodi East has a combination of Vendas, Xhosa, Batswana and BaSotho. There is also a struggle of embracing all cultures, which makes it difficult to build an inclusive church. There is also conflict among black people, looking at ourselves through ethnicity, for example, the Xhosa and Zulu are perceived to be the ones now taking over in our church, Methodist Church of Southern Africa (SS1, S4, SS9, SS5, SS7).

In addition, 42.8 per cent of the respondents said white congregations, or 'Western congregations', worshipping differently from black African congregations at Mamelodi. Style of worshipping might be one of the reasons and how they do things. The length of church services also differs, black African church services take longer, and white and Coloured church services are one hour (SS9, SS8, S2, S3, SS7, SS10).

In addition, some also mentioned about the conflicts amongst black people in the circuit, about ethnic issues. Furthermore, there is challenge of people associated with certain class, especially in black churches at Mamelodi, causing serious barriers to relationships within the circuit. Of the respondents interviewed, 43.2 per cent mentioned differences Mamelodi West and Mamelodi East along class, ethnic grouping, and educational diverse positions which also creates separation within and among black congregants. Mamelodi West Methodist congregation has a lot of professional, educated, and even financially better off than Mamelodi East Methodist Church. The church building structure in Mamelodi West Central is modernized and at Mamelodi East it is a small church structure situated in a small yard. Even the poverty rate is high at the Mamelodi East Methodist Church, with four societies surrounded by lots of informal settlements (SS6, S1, S4, SS9).

The personal views of 21 per cent of the respondents say historically, Mamelodi East, and Mamelodi West have different cultural, class and educational backgrounds. People staying in Mamelodi West are Zulus and Tsongas, while Mamelodi East has a combination of Vendas, Xhosa, Batswana and BaSotho. There is a struggle of embracing all cultures, which makes it difficult to build an inclusive church. There is also conflict among black people, looking at ourselves through ethnicity, for example, to give one example, the Xhosa and Zulu are perceived to be the ones now taking over in our church, which is the Methodist Church of Southern Africa.

Of the 14 interviewed respondents, 35 per cent of them mentioned the different groups of organizations racially formed, predominantly white, Coloured, and black in the circuit: White (Women's Auxiliary Organization), Coloured (Women's Association) and blacks (Woman's Manyano). The Women's Manyano (African Women's Organization) which is an African group at the Glen Methodist church, and still holds its meetings in one of the small church halls, I think it is a cultural thing and not in the spirit of the church, from my observation it seems that interracial differences still exist (S2, SS4, SS2, SS3, SS79).

Furthermore, there is a contradiction in terms of social integration, in the predominantly white (Brooklyn and Glen Methodist congregations and predominantly Coloured Eersterust Methodist congregation there is social integration, but this is not happening in black congregations in Mamelodi. Eersterust St. George's Methodist Church is a predominantly Coloured congregation, where integration has taken place over the previous couple of years, under the leadership by a black female minister, Rev. Pumla Nzimande, and now under the leadership of a black male minister, Rev. Mzwandile Makhopa. The Glen Methodist church is a predominantly white congregation, and great strides with integration has taken place over the years. At present, they have 60 per cent black members, four black leaders, and two white members on their leadership team.

Thirdly, there is still strong evidence of racist attitudes in the circuit. Divisions along race and ethnicity, and even class related are visible as out of the 56.3 per cent respondents,

it was noted that there are congregations that are attended by black people; however, they do not have white people in black churches. There are also cultural barriers to being classified as white, black, and Coloured congregations in the circuit.

First and foremost, 32.6 per cent of the respondents said Brooklyn Methodist Church is a predominantly white congregation, but integration has been taking place. However, they have never had a black or Coloured minister serving them.

Furthermore, there are two different styles of worship, Western style of worship at the Brooklyn, Glen and Eersterust churches and African style in Mamelodi. There are class barriers, such as high-class, middle-class, and low-class members existing in this circuit. "The congregants are also divided by the fact that we still do not believe that others are not part of the family of Christ, they are not viewed as human beings" (SS4).

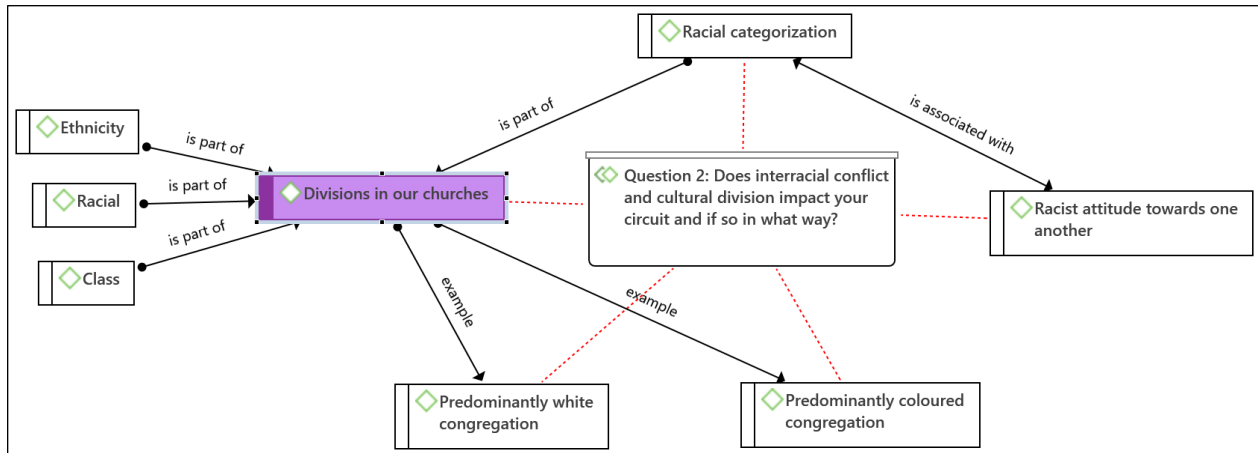
Lastly, there are three different ethnic groups whites, blacks, and Coloureds, different languages, English, Afrikaans, Sepedi, Sesotho, isiXhosa, isiZulu, Xitsonga, Setswana.

### **5.7.3 Interpretation of data**

Firstly, the divisions in the circuit are caused by cultural barriers, classified by culture. Secondly, the historical background of Mamelodi is culturally influenced and that is the cause of some struggling to embrace other cultures.

## 5.8 Does interracial conflicts and cultural divisions impact the circuit and if so in what way?

### 5.8.1 Schematic representation of data and description of the interrelationships in data



### 5.8.2 Diagram

As indicated on the diagram above, the sub-theme in this classification encompasses knowledge of the belief of interracial conflict and cultural divisions, fundamental components of interracial conflict and cultural divisions are, other influences are:

First and foremost, divisions on racial lines, ethnicity, class, and language are part of the factors that make it difficult to achieve an inclusive missional church in our circuit. In addition, ethnicity, racial and racial categorization is another part of the divisions in the church. Of the respondents 39 per cent raised a serious concern about ethnic issues which makes it difficult in the black churches at Mamelodi. Those from Limpopo as compared to people from Eastern Cape (Xhosas) claiming to know the Methodist church better than others.

Additionally, there is strong evidence from 50 per cent of the respondents who mentioned that association with a certain class causes very serious barriers to relationships within the church. Associating themselves with a particular class because of their social

economic status. One who belongs to the middle-class, would rather aspire to associate with the upper class, to experience the opportunity of being highly considered, as they may be fluent in English or Afrikaans, have a better education level and so forth.

White Methodist churches in the circuit are seen as a dominant class, although there is social integration in other white churches where black people worship, those in charge are still a few white people. Whether the circuit meeting or events are within Mamelodi or Eersterust or in the white dominant society, black people have challenges, including some inferior complexes in expressing themselves. The researcher falls into the middle class and experiences these challenges of feeling inferior and insecure in expressing himself in meetings where all groups of people are in attendance. (S3, SS7, SS1, SS5, S4, SS3, SS10).

Additionally, 14 per cent of the respondents said Coloured and black congregants at Eersterust and Mamelodi are moving to the white suburbs of the Glen, Brooklyn, and other white suburbs and churches. Being middle class, would rather aspire to associate with the upper class, to experience its opportunity and being highly considered, as they may be fluent in English or Afrikaans, have a better education level and so forth, preferring to be amongst middle- or upper-class people. Middle-class people do not always want to associate themselves with lower class congregants in their churches. The upper class is in the rich areas, the middle class is in the middle areas and the low-class is characterised by impoverishment, houselessness, and unemployment. The upper class is more prestigious than the lower-upper class (S1, S3, SS5, SS7, SS9, SS10).

Of the interview respondents, 57.1 per cent of them said white people from suburbs may not want to come to townships like Mamelodi and Eersterust because of class and crime rate in the townships. They may be concerned for their safety in the informal settlements around townships. Informal settlements have got their own characteristics and suburbs their own characteristics. Informal settlements are always regarded as poor people where the crime rate is higher (SS2, SS10, S4, SS8, SS5, S2, SS10, SS1).

There is a strong sense from 41.7 per cent of the respondents that said Mamelodi East Extension and Mamelodi West Methodist societies have people with high stature and well-developed congregations. On the other hand, societies like Mandela and Refilwe are surrounded by many informal settlements, the unemployment rate is high, and communities are struggling financially. If you are a professional or wealthy you are treated better than those who do not have those statuses and this is the cause of interracial conflict and cultural division (S2, SS3, SS5, SS7, S4, SS8, SS10).

Regarding the personal views of 49.5% of the respondents, first and foremost they say that there are divisions along racial lines, ethnicity, and class, those three take center stage. This is due to congregations that are predominantly white, Coloured, and black. The Brooklyn and Glen Methodist churches are a predominantly white congregations, St. George's Methodist Church in Eersterust is predominantly Coloured and Mamelodi West and East Methodist Churches have predominantly black congregants. There is no inclusivity in local church and communities because each congregation focuses on its own little spaces and does not care about others (SS5, SS9, S2, SS2, SS5, SS7).

Racial categorisation is associated with a racist attitude towards one another, the division of human groups on an ethnic or cultural basis. There are varying sentiments around the impedimentation to ending interracial conflict, cultural divisions, and other forms of disharmony, from both blacks and whites. The tendency for white and black congregants to differ is confirmed by 72.3 per cent of the respondents as they said there is substantial evidence to indicate that white congregants feel unsafe in townships. The fear of the unknown holds people back from going from the suburbs into townships like Mamelodi and Eersterust.

Language disparity is sometimes a serious concern in the circuit, 21.4 per cent of the respondents' mentioned languages and expressions in meetings and other events are a problem. Most black people struggle to express their views, whether the meeting of the circuit is within Mamelodi township or in the societies in the white dominant areas. In the black and Coloured societies in the surrounding suburban areas, one finds that there are

still people who have an inferiority complex. According to 45 per cent of the respondents, they feel that even though the use of our own language is encouraged in meetings it becomes a challenge because in the churches there are elders who still feel that white people are at the center stage of making decisions. An example of the problem of language is at one Circuit Quarterly Meeting the Superintendent was speaking in the Nguni language quite a lot, and other members could not follow because they did not understand what he was saying. (SS2, SS7, S3, SS4, SS9, S4).

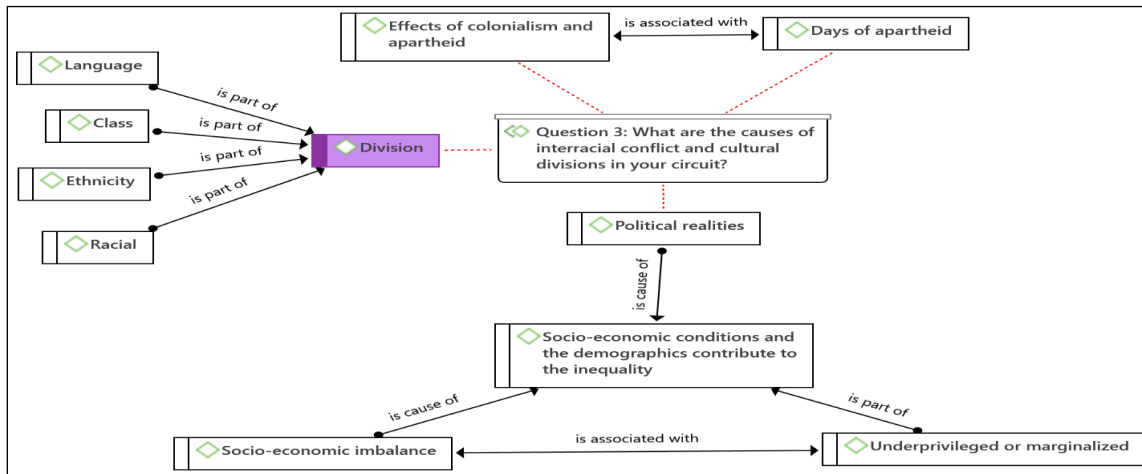
Cultural boundaries are issues that emanate from a misunderstanding of meaning caused by cultural differences between the one speaking and those who are listening. Language differences can prove to be the most difficult cultural barrier to overcome when it comes to communication.

### **5.8.3 Interpretation of data**

In addition to the first question on the divisions in the circuit, ethnicity, racial categorization, and class is also part of the divisions in the circuit. Furthermore, racial categorization is associated with a racist attitude towards each other for example been classified as predominantly white, black, and Coloured congregations.

## 5.9 What are the motives of interracial conflict and cultural divisions in the circuit?

### 5.9.1 Schematic representation of data and description of the interrelationships in data



### 5.9.2 Diagram

As indicated in the diagram above, the sub-themes in this classification encompass the knowledge of the belief of interracial conflict and cultural divisions, fundamental components of interracial conflict and cultural divisions are, other influences are:

First and foremost, of the 14 interview respondents, 43 per cent believe there is socio-economic imbalance which is the cause of socio-economic conditions and the demographics which contribute to the inequality and is part of the underprivileged or marginalized. These conditions create conflict in a different manner, white people were economically privileged and black people were economically underprivileged or marginalized in the days of apartheid. Sometimes there is a bias for white people to be more economically privileged and black people to be less economically underprivileged in the apartheid days. The common reason given by others were black Africans and Coloureds were marginalized in the days of apartheid (SS3, S4, S1, SS5, SS7, SS10).

Underprivileged is when less money, education, etc. is made available to one group of people than the other people in a township. Marginalisation happens when an individual or groups of people with fewer opportunities to do things or access basic services or opportunities. In addition, inequality is the unfair distribution of resources and opportunities among members of a community.

Additionally, the effects of colonialism and apartheid are associated with apartheid days. Colonialism and apartheid are contrary to democracy because colonialism is defined as control by one power over a dependent area or people, apartheid is a system of institutionalised racial segregation and democracy is different, it is a system of government by the people (S4, SS2, SS10).

Furthermore, 64.3 per cent of the interviewed respondents said the interracial conflict and cultural divisions in society were as perpetuated in the olden days. Sometimes people still bring their past relations to the church and are broadly reflective of the economic and political realities. Furthermore, the effect of colonialism is associated with apartheid days (S1, S3, SS2, SS5, SS6, S2, S3, SS4, SS9).

Furthermore, 59 per cent of the interviewed respondents believe the benefits of economic growth for township churches have been far below expectations. In societies which are predominantly black, social economic imbalances influence part of the conflict (S4, SS2, SS4, SS5, SS6, SS8, SS9, SS10).

There is also strong evidence suggested by respondents, 49.2 per cent of the respondents said the social economic conditions of the circuit, congregants at the Glen, Brooklyn and Eersterust Methodist church are full of professionals, high profile people, and financially stable (S3, SS1, SS3, SS7, SS8, SS10). Another 35.7 per cent of the respondents said Mamelodi has a lot of people with little education and even no education at all. Mamelodi and Eersterust townships are experiencing high levels of joblessness, criminality, drugs, high-cost living, and a lack of basic services such as electricity, water, sanitation, and housing among others. Majority of people are either Jobless or self-

employed through informal and casual trade. Practically, this negatively affects the development of the circuit, where people from these struggling societies find it difficult to worship in the developed societies (S1, SS4, SS5, SS8).

There is strong evidence amongst 35 per cent of the respondents that economic conditions at Mamelodi East SNS and Mamelodi East Extension Methodist members, there is a huge difference in the same area of Mamelodi East. Mamelodi East Methodist is always lagging, owing the circuit a lot of monies, and even struggling to maintain their facilities. Even the level of their educational background, Mamelodi West Methodist members have more educated congregants than Mamelodi East members. It is very difficult to bring Mamelodi East and West members together. The Mamelodi West Methodist church seems not to care, as a result, they do not want to do anything with Mamelodi East Methodist Church (S1, SS7, SS1, SS3, SS9).

There is existing inequality in the circuit, 50.1 per cent mentioned it and there is also an unfair situation in the societies in the Moreleta circuit certain people have more opportunities than other people. This also includes income gap, gender inequality, health care, and social class. Furthermore, there exists a racial wealth gap due in part to income disparities and differences in achievement resulting from institutional discrimination. There are also social economic imbalances, which contribute to the social economic conditions which create cultural barriers.

Furthermore, 21.4 per cent of the interviewed respondents said the demographics which contribute to the inequality in the circuit are suburbs versus townships, suburbs were designated "for whites only", and the townships developed as dormitory settlements. Suburbs in the apartheid era were marked by economically stable areas, and black residential areas of South African towns and cities. Brooklyn and The Glen are former suburbs, well-developed areas in the circuit, Eersterust and Mamelodi are former townships with a lot of informal settlements surrounding them. White people from the suburbs may not come to the townships because of their class and the fear of the crime

rate in the townships. They are maybe concerned for their safety because of nearby informal settlements (S4, SS3, SS9).

In addition, 35.7 per cent of the respondents raised a concern about informal settlements and unemployment in the black and Coloured townships. Informal settlements have got their own characteristics, and suburbs have their own characteristics. Informal settlements are categorised by impoverishment, tenure insecurity, informal housing, a lack of basic services, overcrowding and the crime rate is high. Poverty and violence in disadvantaged communities' places serious constraints on those communities (S2, SS6, SS8, SS10, SS1).

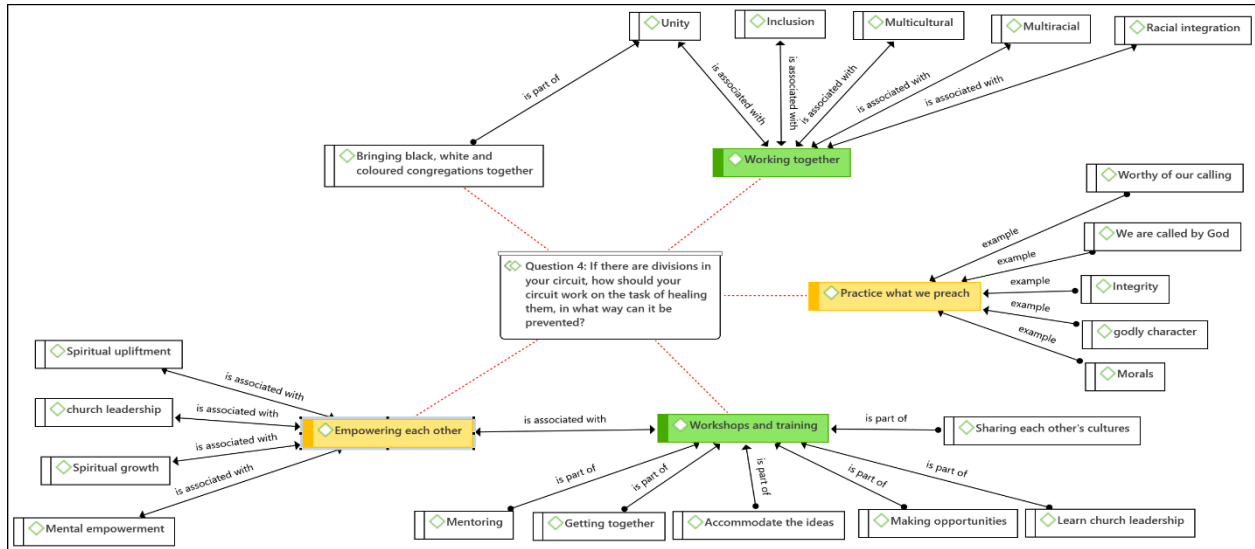
Furthermore, 23.4 per cent of the respondents said uniform organisations have become a serious challenge. Members of the organisations are given first preference, especially when coming to funeral services. Other members said that the issue of uniforms has divided people into some forms, certain uniform organisations have become dominant and marginalised those who are not members of the organisations (SS3, SS7, SS10).

### **5.9.3 Interpretation of data**

Language, class, ethnicity, and race are part of division in the circuit, they are the cause of interracial conflict and cultural division. In addition, the socio-economic imbalance is associated with the underprivileged or marginalised, and they are the cause of the socio-economic conditions. Furthermore, the demographics of the circuit contribute to the inequality in the circuit. Lastly, the effects of colonialism and apartheid are associated with apartheid days and are the cause of interracial conflict and cultural divisions.

**5.9.4 If there are divisions in the circuit, how should the circuit work on the task of healing them, in what way can it be prevented?**

**5.9.5 Schematic representation of data and description of the interrelationships in data**



**5.9.6 Diagram**

As indicated on the diagram above, the sub-themes in this classification encompass knowledge of the belief of developing an inclusive missional church, and what the church can do to heal the past and prepare for the future.

Firstly, working together is associated with bringing training black, white, and Coloured congregations together, for the purpose of unity, inclusion, multicultural, multiracial, and racial integration. Of the fourteen interview respondents, 43 per cent of them expressed their understanding of the concept of a 'multiracial and multicultural' church. Additionally, 28 per cent said the lesson on unity held at the Glen Methodist church about working together can be a lesson that would be useful for others to attend. Doing things together, connecting, different projects and various activities in cultural diversity, the importance of

diversity, inclusion, and engagement has been very helpful (S1, SS3, SS4, SS6, SS8, SS9).

Furthermore, the other observation is that the circuit now has an opportunity for racial integration. Of the 14 interview respondents, 57.1 per cent said this circuit now has “an opportunity of racial integration, sharing each other's cultures, each other's challenges, each other's racial beliefs, or whatever we have in mind; otherwise, we will not change anything of the past. There is some form of social integration in white and Coloured churches which incorporates the black people who congregate in those churches. Have people across all lines of culture and race and have people for instance participate in inclusive events at the Stadium, done on a regular basis, to break those barriers down have fun walk that we had at the Stadium” (. (S1, S4, SS1, SS3, SS4, SS7, SS8, SS9).

Inclusion is when equal access to opportunities and resources for people who might otherwise be excluded or marginalised. Being made part of something where diverse people are invited to be part of a group, this is an example of integration, it is about honouring diversity. Creating a place where everybody is welcome together and that is where we celebrate our diversity from our racial, cultural, and traditional backgrounds that is the understanding of humanity and most importantly having a relationship with God and others. Embracing all languages, sexual orientations or classes would make it easy because most people would understand how inclusivity breaks down the language barriers.

There is a strong suggestion from the 14 interviewed respondents, 60 per cent raised a concern about some form of social integration in white and Coloured churches which incorporate black congregants, but it is not happening in black congregations in the Mamelodi township (S3, SS2, SS4, SS5, SS6, SS7, SS8, SS10).

Of the 14 interview respondents, 20 per cent went on further to say, “They are really multiracial and multicultural, we do not discriminate”. In addition, there was a perspective that the congregation was doing things together, connecting, different projects and

whatever activities together. There was a view that the church becoming humanitarian and embracing all languages (S3, SS5, SS7).

Multiracial made up of people of many races and ethnicities, congregation composed of racially diverse people. To have people across all lines of culture and race, moving towards social cohesion, having people participating in inclusive events at the stadium, and being done on a regular basis, to break barriers by having fun walks. An all-embracing language, sexual orientation, or class would make it easy, because most people would understand how inclusivity breaks down language barriers.

Secondly, practice what you preach is an example of being worthy of a calling, being called by God, having integrity, godly character, and morals. Of the 14 interview respondents, 14.2 per cent went further to say the message of the church should be completely drawn from the Bible-based teachings and have Christianity as a framework (S1, SS9).

In addition, 35.1 per cent of the interview respondents mentioned Godly character, which is living life with utmost respect for and obedience to the gospel. Honesty, integrity, humility discipline, holiness, morality, servanthood, etc. Additionally, godliness, faith, love steadfastness, and gentleness (S2, SS5, SS7, SS10).

Integrity is the character of being truthful and having strong ethical standards, a state of being complete and absolute, having moral values, which display through your actions in your denomination and society.

There was also a view of 40 per cent of the interviewed respondents that the denomination need revert to Wesleyan principles, according to Laws and Discipline (MCSA), the former Methodists belonged in three principal groups:

- 'Doing no harm, avoiding evil of every kind, especially that which is more generally practiced'.

- ‘Doing good by being merciful after one’s power, doing good of every possible sort to the bodies of people as well as to their souls and as far as possible to all’.
- ‘Attending upon all the ordinances of God’.

Of the 14 interview respondents 35.7 per cent said to practice what you preach, walk worthy of our calling, and exhibit godly character, morals, integrity, and behaviour. The message of the church should be completely drawn from Bible-based teachings and have Christianity as a framework. Philippians 1:27, Paul says, “we need to conduct ourselves in a way that shows we are called by God, and living by His standards, not the world’s standards”. And intensified by ethical education by means of explication and application of Scripture, Christian’s act as the advocates Christian standards in the community (S1, SS3, SS7, SS8, SS9).

Worthy calling is eagerness that looks like bearing with one another in love, patience, gentleness, and humility. Called by God is a calling to love others, to care for the poor, and to seek holiness. To accept and fulfil your God-given purpose, there are many ways to do so in Christian ministries. Calling is to be into a personal relation with God and others through belief in Jesus Christ.

Furthermore, of the interviewed respondents 28.6 per cent said the Church should play an instrumental role; bringing moral fibre into society; going back to Wesleyan traditions ‘all can be saved to the uttermost’; becoming humanitarian; focusing on social and economic conditions; practice what you preach; empowering each other; creating opportunities for youth and guiding them in leadership (S1, SS3, SS7, SS9).

Thirdly, empowering each other is associated with spiritual upliftment, church leadership, spiritual growth, and mental empowerment. There is a strong feeling from 43.6 per cent of the interviewed respondents that young people are leaving the church because they feel they are not accommodated and have no sense of belonging. They are not allowed in leadership positions, the older generation tends to suppress them, instead of allowing them in and mentoring them. One of the respondents quoted Mark Corey, “I need to

prepare groups of young people to take over from me just in case I don't make it". Young people must be given opportunities to take leadership in the church in the Moreleta circuit (S2, SS4, SS6, SS3, SS5, SS10).

In addition, 20 per cent of the interview respondents suggested transformation and empowerment as a process by which people attain knowledge and skills. People are empowered when they gain hope, understanding, and a sense of belonging. To strive to convert and empower the community, and to address the injustices of the past (S2, SS4, SS10).

Of the 14 interviewed respondents, 31.2 per cent suggested that youth need to be given the task of advertising and promoting inclusivity. Working on activities that help to break the barrier, broadcasting events on all platforms of social media, and going out to work together. Bring up whatever is causing interracial conflict and cultural divisions and discuss this in small groups and meetings, to find common solutions. To celebrate diversity in townships, suburbs, informal settlements, schools, and workplaces (SS1, S1, SS4, SS9).

In addition, 35.7 per cent of the interviewed respondents had a view that the church should start culturally diverse programs, cross-functional missions, projects, and support groups. The dynamic exchanges of different cultures, experiences, and different perspectives. Allowing congregants from different races and cultures, with varying gifts to work together (S2, SS5, SS6, SS8).

A church leader is a role model, and guidance not only for congregants but also for everybody else in the society. Mentoring is a process where a mentor encourages people, advancing their faith and establishing that they have a favourable church experience. Young people must be given opportunities to take leadership in our churches in the Moreleta circuit. Listening to their creative views on how the church can improve, to accommodate the ideas of the younger generations. The church should become a family of Christ, it involves being present, invited, welcomed, known, accepted, cared for,

supported, and loved. Inclusion is felt when people are inspired to contribute, when they feel like they belong, when they feel valued for their participation, and when they can be their authentic selves in the church.

Furthermore, 21.4 per cent of the interviewed respondent's stressing on the need to involvement, not only in the preaching of the gospel but also in the work of social transformation. Sharing each other's cultures can create a new level of awareness for people who may not yet know about your culture. Developing an understanding of other cultures is a tool for acknowledging cultural diversity. Sharing and connecting by creating a dialogue of cultural acceptance. Introducing civil rights, fairness in society, community development, family support, racial reconciliation programs, cross-racial friendships, and partnerships across racial lines (S4, SS2, SS10).

Fourthly, of the 14 interviewed respondents, 60 per cent suggested having workshops and training on spiritual growth, empowering a person who will help resolve racial and cultural issues, and guiding through spiritual upliftment, and physical and mental empowerment. Workshops and training, as part of mentoring, getting together, accommodating ideas, making opportunities, learning church leadership, and sharing each other's cultures. Guiding congregants to learn church leadership, the history, values, challenges, and meaning of the church (S1, S4, SS2, SS5, SS6, SS7, SS8, SS10).

Regarding leadership in the church, 14.3 per cent of the interviewees talked through insufficient of training of pastors and church leaders, adding that they attend while in ministry, they must give in-service training and workshops. All interviewees agreed that to turn the situation around, there should be deliberate efforts to train pastors and church leaders before they start their ministry. Serve in a mentoring relationship of mutual accountability, they mentor and encourage people (SS4, SS10).

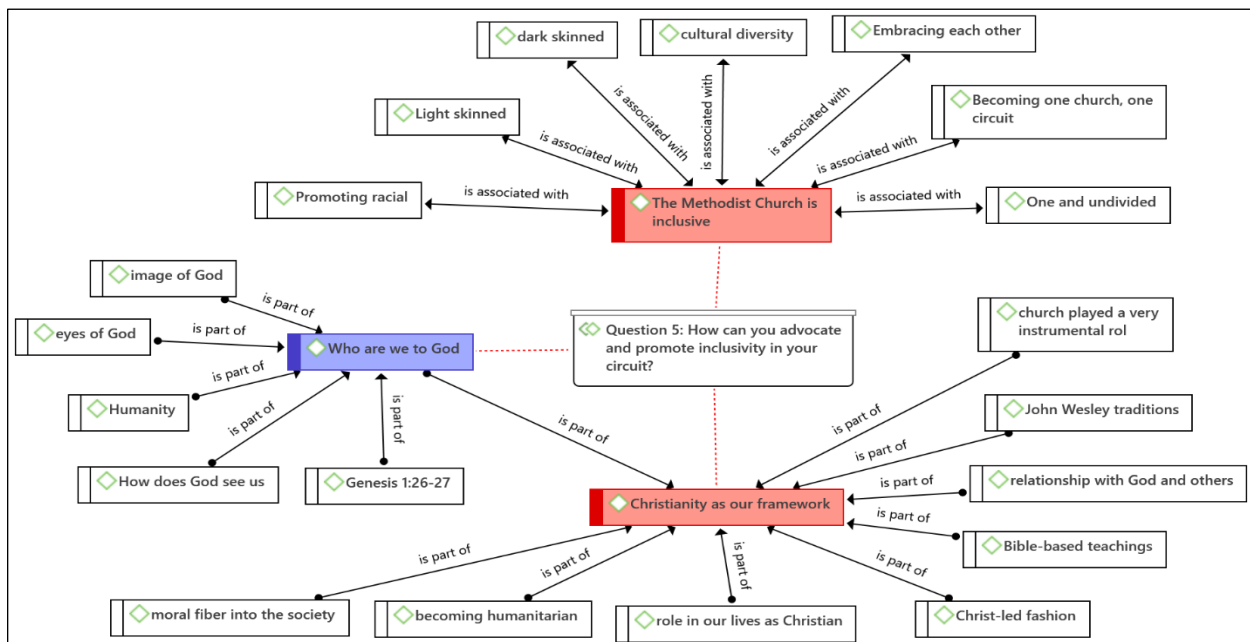
## 5.9.7 Interpretation of data

In response to the question of how should the circuit work on the task of healing and in what ways it can be prevented?

Firstly, mentoring, getting together, accommodating ideas, creating opportunities, learning about church leadership, and sharing each other's cultures are part of workshops and training. Secondly, spiritual upliftment and growth, church leadership, and mental empowerment are associated with empowering each other. Thirdly, examples of practicing what you preach are morals, godly character, and integrity, we are called by God and are worthy of our calling. Lastly, working together is associated with unity, and inclusion, bringing blacks, whites, and Coloured congregations together, multiracial, multicultural, and racial integration.

## 5.10 How can the circuit advocate and promote inclusivity?

### 5.10.1 Schematic representation of data and description of the interrelationships in data



### 5.10.2 Diagram

As indicated in the diagram above, the sub-themes in this classification encompass knowledge the belief of advocating and promoting inclusivity in the Moreleta circuit:

Firstly, looking at “Who are we to God”? Is part of God’s resemblances (Genesis 1:26-27), humanity, as well as Christianity as our framework. Of the 14 interviewed respondents, 50 per cent asked, “Why can we not see ourselves through the eyes of God”? Created in the image of God (Genesis 1:26-27). How does God see us? Play a key in our existence as Christians, we might be light or dark skinned, but we are formed in God’s image. Why can we not see ourselves through the eyes of God? We might be from Nigeria or Malawi or even from the other side of the world, but we must embrace each other because we are the image of God. And let this become the response to interracial conflict and cultural division. In addition, let us become one church, one circuit, to speak the same language, since we are the same in God’s eyes (SS10, SS7, SS1, SS4, SS4, SS8 and SS2).

In addition, of the 14 interviewed respondents 21.4 per cent mentioned ‘Family of Christ’, household of Christ is a Christ-culture, family-based church loving God and loving people. There is a place for everybody in the family, whoever you are, wherever you are. Family brings a sense of belonging, and the family of God means to be accepted for who we are: loved, cherished, celebrated, and fully forgiven. Furthermore, the church is God’s family, that’s how Paul views the church (1 Tim. 5:1-2) as a church act just as a family because the church is members of a larger family, “Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity” (S1, S4, SS6).

Secondly, the Methodist church is inclusive, is associated with becoming one church, one circuit, one and undivided, promoting racial integration, cultural diversity, and embracing each other. Of the 14 interviewed respondents, 30 per cent said the Methodist church is inclusive, associated with promoting racial integration, and cultural diversity, embracing each other, becoming one church, one circuit, and becoming a ‘one and undivided’

church. Welcoming all people regardless of colour, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality. Racial integration is when diverse cultural and ethnic groups practice equitable and equivalent treatment (S1, S3, SS3, SS8).

One of the interviewed respondents, 14.6 per cent went on further to say, “They are really multiracial and multicultural, we do not discriminate”. In addition, the church united, connecting, different projects and whatever activities together. There was a view that the church was becoming humanitarian and embracing all languages (S3, SS9). It bringing to the consciousness of important aspects of experiencing life in a community such as economic equality, ensuring that nobody is exploited, abused, neglected, etc.

Of the interviewed respondents, 80 per cent suggested multiracial and multicultural inclusiveness, as a key organizing principle for a church in the community. Recognizing that people in society can have different religious beliefs and sexual orientations. Learning about other cultures helps to understand different perspectives within the church and the community. Congregations comprised of racially and culturally diverse believers united in faith in Christ, moving toward crossing racial and ethnic lines. Integration and unity through a common purpose, seeing the church as a “one and undivided” church. An approach of engagement and aim for denominations to reach out beyond the boundaries, boundary-breaking mission.

In addition, of the 14 interviewed respondents, 71.4 per cent of the respondents suggested the circuit should promote racial and cultural diversity through arts; let the people of God demonstrate with pictures and portraits that show ‘unity in diversity’. Interacting in meetings, events, and church services in the circuit, pulpit exchange, and diverse styles of preaching. Starting cultural diversity program, embarking on cross-functional missions, projects, and support groups in the church. Upgrade our singing of hymns in whatever style and encourage more upbeat songs, in different languages. This could create opportunities for people who are drawn to the church by music and celebration. Playing different styles of music expressing and celebrating cultural and

racial diversity. Including traditional songs from all different cultural backgrounds in the circuit (S1, S2, SS1, SS2, SS5, SS9, SS6, SS9, SS7, S4).

Furthermore, 42.8 per cent of the interviewed respondents said promoting inclusivity developing an environment in which all people feel that their contributions as well as their perspectives are equally valued and respected. Mission of treating others as we desire them to be treated. Developing an environment of mutual respect, hospitality, and warmth in which none are strangers, and all may flourish (S4, SS4, SS6, SS7, SS8, SS9).

Unity in diversity is unity among individuals who have certain differences between them and to promote unity in diversity, acknowledgment, and celebration of differences between racial groups.

Thirdly, Christianity as our framework is part of the church playing an instrumental role, becoming the humanitarian, moral fibre in the society, our role in lives as Christians, Christ-led fashion, Bible-based teaching, relationship with God and others, and going back to the tradition of John Wesley. First and foremostly, 28 per cent of the interview respondents suggested Christianity as a framework, as part of the moral fibre in the society, becoming humanitarian, role in lives as Christian, Christ-led fashion, Bible-based teachings, relationship with God and others, John Wesley's traditions and church playing a very instrumental role. Love one another, John 13:34, a new commandment I give you, that you love one another: just as I have loved you, you also are to love one another. Loving one another is part of the greatest commandment (S4, SS1, SS7, SS10).

There is strong evidence from 70 per cent of the respondents to suggest that the church should play its influential and revive the moral fibre into society. An instrumental role in addressing social conditions, assisting in programs of social development and empowerment, and looking at socio-economic issues which affect the community. And use Christian service, as modelling the attitude of Jesus Christ in service to God's creation.

Mediating structures for social justice participation, tackling issues of economic and social rights, racial reconciliation, partnerships across racial lines, supporting feeding programs, such as soup kitchens. Participation in fights for the reform and reconstruction of unjust systems. Educating in matter of oppression, discrimination, privilege, and other social justice issues, and combating these issues on a personal level (S4, SS2, SS6, SS3, SS9, S1, SS8, SS10). In addition, to offer caring ministries, which can recognise and heal the pain of his suffering people.

Contributions that are accessible, establishing constructive helping relationships, and supportive services. Spiritual upliftment is the improvement of a person's moral or spiritual condition or the conditions in which they live. This enhances our ability to deal with life's ups and downs and helps us to bounce back from those difficult experiences.

Of the 14 interviewed respondents, 42.8 per cent said in the olden days the church played a very instrumental role to instil and revive the moral fibre into society. The church was an instrument of social economic conditions, assisting in programs of social development and empowerment and looking at socio-economic issues which affected the community. And to opening church doors to others to show love to everybody. One of his last messages to his disciples from John: 14, was, "I leave you with the Holy Spirit, you must love one another as I have loved you" (S1, S4, SS3, SS6, SS8, SS9).

Furthermore, 28.7 per cent of the interview respondents said there are homeless people sleeping on the streets, they come to church some Sundays. The Societies are composed of people facing challenges like family or domestic violence - which is a scourge in our communities, and at times within churches themselves - yet the church is not there for the victims and perpetrators in a Christ-led fashion. The circuit should go back to John Wesley's traditions which said: "All need to be saved; all may be saved; all may know themselves to be saved; and all may be saved to the uttermost." The church is to show people humanity, making them feel welcome, feel included in the family of Christ, because that is whom we are supposed to be, as the church (S3, SS1, SS3, SS7).

Humanity is humans, which includes everyone on earth, and the ability to love and have compassion, always look for the good in people. Seeking to promote human welfare, who prevents and alleviates human suffering wherever it may be found.

There is a suggestion from 75 per cent of the respondents that the church been involved in social activities and identify community projects, then reach out to help them address their needs. To have cross functionality by doing jumble sales as circuit-wide activities. Invite other circuits in within the formation of the Methodist denomination. Strengthening the circuit community projects as part of cross-cultural ministry and integrating the communities.

Our role as Christians, is to bring that heavenly reality into the circumstances of those around us that don't know Christ or his will. Sharing the gospel with every person they encounter. Christians are called to display righteousness, servants, godly people, imitators of Christ. Beyond obeying laws and rules, Christian's ought to strive to live with respect and honour towards others around them.

Of the 14 interviewees, 35 per cent of the interviewees raised a concern that society is composed of people facing challenges like family or domestic violence. Therefore, the interviewees feel that the church is not available for the victims as well as the perpetrators. One of the concerns raised is, out there are some people who never heard the Word of God or are struggling with issues that would make them understand God better (S2, SS3, SS7, SS9, SS10).

In addition, 35 per cent of the interviewed respondents suggested outreach ministries be done by ministers, preachers, and church leadership. To have soup kitchens provided by the circuit, championed in all relevant ministries, white and black. Everybody would come and cook soup, and serve, to reach out to the needy; maybe less adapt and have a soup kitchen where we can supply and identify a community that is needy and where hunger is rife (S4, SS3, SS9, S2, SS10).

Of the 14 interviewed respondents, 28 per cent said services like preaching can be part of community development, ministers are not only appointed to Christian services, but can also champion in community projects. Reading messages of hope to the hopeless and marginalised, by all societies in the circuit. Some people have never heard the word of God or are struggling with issues that would make them understand God better. Not reaching out to those children whose parents are either dead or who have lost their hope in life, doing missions for the nearby boys or girls to reach out to them (SS2, SS5, S3, SS6).

Of the 14 interviewed respondents 14.5 per cent of interviewees suggested a reflection done on the 5 Imperatives of missions of the MCSA and how to implement them. Reflecting on our 5 imperatives of missions and how we implement them (S3, SS7):

- Spirituality
- Evangelism and church growth
- Education and Christian formation
- Justice, service, and reconciliation
- Development and economic empowerment

### **5.10.3 Interpretation of data**

Who we are to God? resemblance of God, humanity, how does God see us? (Genesis 1:26-27). Furthermore, being the moral fibre in the society, becoming a humanitarian role in other's lives as Christians, Christ-led fashion, Bible-based teachings, relationship with God and others, John Wesley's tradition, and church playing a very instrumental role as part of Christianity as the framework. In addition, the Methodist church is inclusive and is associated with one and undivided, becoming one church, one circuit, embracing each other, cultural diversity, and promoting racial integration.

## **5.11 Summary of the findings**

This last section of the chapter exploration of submission of the EDNA model for execution of practical theology as mentioned in Chapter 1, 4. The proposal model covers four areas of research in practical theology (Woodridge 2014:89-121). (1) “What has led to the present situation?”, (2) “What is happening now?”, (3) “What should be happening?” and (4) “How should we respond?”.

Referring to Chapter 1, 4, I would like to explore the proposal of the EDNA model for doing practical theology. The proposal model covers four areas of research in practical theology (Woodridge 2014:89-121). (1) “What has led to the present situation?” (2) “What is happening now?” (3) “What should be happening?” (4) “How should we respond?”

### **5.11.1 What has led to the present situation?**

During the past as well as present political and socio situations within South Africa, congregations have been segregated on racial and cultural, which had been seen as something that fostering racialism and perpetuation of the unjust/unequal status quo. The effects of colonialism and apartheid are still in existence after 28 years of democracy. Colonialism – domination by one force above a limited area or people. It sometimes forces its own communication and ethnic values on its people and lead native people like tribal groups, to become a minority in the community they once were the majority group.

Apartheid had sanctioned ethnic segregation, political and income disparity against non-white population. It was a practice of institutionalised cultural isolation that prevailed within South Africa by 1948 to till the early 1990. It was a political system in which people were divided into racial groups and kept apart by law, keeping groups of people separate and treating them differently, especially when this resulted in a disadvantage for one group.

Referring to 3.1, the economic relations that people bring to the church are broadly reflective of the economic and political realities of interracial conflict and cultural divisions in this circuit.

### 5.11.2 What is happening now?

There are varying sentiments around the impediments of ending interracial conflict and other disharmony on both black and white sides:

- White congregants feel unsafe in townships; unable to accept the black way of worshipping, singing and language disparity.
- Black congregants seeing whites as having an attitude of being “better” as they did during apartheid.
- Class, ethnic grouping, and educational diverse positions also create separation within and among black congregants.
- Poverty and violence in disadvantaged communities Mamelodi and Eersterust townships places serious constraints on those communities and are unable to keep up with the financial needs of both the churches and their communities.
- Youth feel as if no one wants to listen to them, and to include them in the church leadership.

Arranging information with explanatory themes in reported content, identify numerous of these themes during initial evaluation of the transcripts. Create categories and subcategories by grouping the codes.

Themes	Major categories	Minor categories
Racist attitude	Racial categories	1. Black, white, and Coloured congregations. 2. Racial categories define privileged.

		3. Black people attending white churches but whites not attending black churches at Mamelodi.
Cultural and educational backgrounds.	<p>Black people find it difficult expressing themselves in English or Afrikaans and white and Coloured people find it difficult expressing in black African languages.</p> <p>Struggling societies find it difficult to worship in developed societies.</p> <p>Worshipping differently (Worship styles).</p>	<ol style="list-style-type: none"> <li>1. Language disparity.</li> <li>2. Educational diverse</li> <li>3. Uniformed organisations create division in church.</li> <li>4. Language and expression in meetings.</li> <li>5. Diverse styles of preaching.</li> </ol>
Association to certain class	<p>Middle-class people would rather associate themselves with the upper class.</p> <p>Suburbs, townships, and informal settlements.</p>	<ol style="list-style-type: none"> <li>1. Socio-economic conditions</li> <li>2. Educational background</li> <li>3. Disadvantaged communities.</li> <li>4. Unemployment rate and crime</li> <li>5. Poverty and financial struggle</li> <li>6. Underprivileged and marginalised.</li> </ol>

<p>Moral fibre</p>	<p>Being godly, moral integrity.</p> <p>Wesleyan roots 'All can be saved to the uttermost'.</p> <p>John 13:34, 'Love each other, as I loved you.'</p>	<ol style="list-style-type: none"> <li>1. Becoming humanitarian.</li> <li>2. Bringing moral fiber into society.</li> <li>3. Church playing its instrumental role.</li> <li>4. Championing community projects.</li> <li>5. Educating about oppression, discrimination, and social justice issues.</li> </ol>
<p>Moving towards cohesion.</p>	<ol style="list-style-type: none"> <li>1. Implementation of the multiracial church.</li> <li>2. We are the same in God's eyes.</li> <li>3. Multiracial and multicultural church.</li> <li>4. Cultural diversity.</li> <li>5. Becoming one church.</li> </ol>	<ol style="list-style-type: none"> <li>1. Embracing all languages, sexual orientation, or class.</li> <li>2. Inclusion and engagement.</li> <li>3. Embracing others.</li> <li>4. Becoming Christ's family.</li> <li>5. Integration to unity.</li> <li>6. Racial and cultural diversity.</li> <li>7. Cross functional and cultural mission.</li> </ol>

**Segment the data.**

Character	Brief description	Simple example
Racist attitude	Predominantly black, white, and Coloured congregations.	Blacks, whites, and Coloured churches.
Socio-economic imbalances	A state in which groups did not have even status, class, and access to resources.	Blacks, whites, and Coloured people are not treated the same.
Multiracial church	Congregations are to have inclusive worship and diverse leadership.	The Glen Methodist church is multiracial within Moreleta circuit.
One and undivided church	An undivided community	The Methodist Church of Southern Africa (MCSA) resolved to be a “One and Undivided” church in 1958.

**5.11.3 What should be happening?**

Becoming a geographic circuit, bringing predominantly white, black, and Coloured societies together in 2008. ‘One and undivided’ community, the family of Christ moving towards cohesion, multiracial and multicultural church. Being in the resemblance of God (Gen. 1:26-27), embracing all cultures, sexual orientations, and classes. Being godly in character, having a relationship with God and others.

### 5.11.4 How should we respond?

Reflecting and implementation plan on the Methodist Church of Southern Africa's 5 Imperatives from Mission as well as how to implement them: Spirituality; Evangelism and church growth; Education and Christian formation; Justice, service and reconciliation and Development and economic empowerment.

Imperative	Mission
<p><b>Spirituality:</b> A spiritual encounter as consecrated or transcendent or in-depth sense of aliveness. Deepening understanding of African and other spiritualities (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> <li>• Workshops and training on Christian spirituality.</li> <li>• Spiritual retreat.</li> <li>• Emmaus Ministries Training.</li> </ul>
<p><b>Evangelism and church growth:</b> Therefore, go and produce apostles of all nations, baptising them in the name of the Father, the Son, and the Holy Spirit (Mat. 28:19).</p>	<ul style="list-style-type: none"> <li>• Outreach ministries.</li> <li>• Cross functional and cultural mission.</li> <li>• Multiracial and multicultural</li> </ul>
<p><b>Education and Christian formation:</b> The system of being transformed to the likeness of Jesus Christ for the glory of God and for the well-being of others (2 Cor. 3:17-18). Co-ordination programs for Christian education, information, and communication (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> <li>• Bible-based teachings.</li> <li>• Christianity as framework.</li> <li>• Christ-led fashion (Rom.12:2).</li> </ul>
<p><b>Justice, service, and reconciliation:</b> Developing significant connections that exceed racialism, sexism, and all other forms of prejudice (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> <li>• The church plays its instrumental role, bringing moral fibre in society.</li> </ul>

	<ul style="list-style-type: none"> <li>• Going back to the Wesleyan tradition 'All can be saved to the uttermost'.</li> <li>• Becoming humanitarian.</li> <li>• Practice what you preach.</li> <li>• Education about social justice issues.</li> <li>• Projects on inclusivity.</li> </ul>
<p>Development and economic empowerment: Prophetic ministry into socio-economic issues (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> <li>• Focusing on social economic conditions.</li> <li>• Youth empowerment.</li> </ul>

### 5.12 Summary of chapter

This section presented and examined the empirical information from 14 members, 10 of them as church leaders and four pastors of different congregations in the Moreleta circuit. It was done through the Atlas.ti computer program for interviews, the thematic system of the interview timetable was based on the presentation of information. Concerning the clarification and conversation of the findings from semi-structured interviews, referral was made to the research questions and other themes from the research.

The results indicate that there is interracial conflict and cultural divisions, but there is a huge possibility of developing an inclusive missional church in this circuit. Taking from an example of one of the congregations within the circuit the Glen Methodist church which integration is taking place. From a predominantly white congregation and now there is a huge number of black and Coloured people who worship there.

The effects of colonialism and apartheid are associated with apartheid days and are the cause of interracial conflict and cultural divisions. Most blacks there come from

disadvantaged backgrounds, informal settlements, and rural areas with high levels of joblessness. The congregation is challenged by racism, predominantly black, white, and Coloured congregation. The black, coloured, and white congregants have their own rightful place of worship. There is no inclusion because worship was administered in Afrikaans or English, and African indigenous languages were not integrated. The Western congregations worshipped differently from the black African congregations, black African churches worship services are longer than white and Coloured churches.

Differences in language are also a cause of trouble and a character of segregation since language impact the manner we think. In addition, other factors were socio-economic such as illiteracy, cultural, religious segregation, joblessness, and impoverishment. And most of the whites and Coloureds of the Moreleta circuit of the Methodist Church are one step ahead economically and socially than most black members.

Being associated with a certain class is also a serious challenge, some members prefer to be amongst middle- or upper-class people, not wanting to be associated with lower-class congregants in their churches. The upper class are in the rich, the middle class is in the middle and the lower-class is characterised by impoverishment, homelessness, and joblessness. The upper-upper class is more prestigious than the lower-upper class.

The next chapter, which is the last one, the researcher summarises the research by giving a synopsis of each considerable finding, before a conclusion is made. Furthermore, recommendations for further research will be made. In addition, the limitations of the study are stated, as well as implications for future research.

## Chapter 6

### **A possible way forward in developing an inclusive missional church.**

#### **6.1 Introduction**

Interracial conflicts and cultural divisions seriously hamper ecclesial efforts to build united missional congregations and communities in the Moreleta circuit of the Methodist Church of Southern Africa (MCSA) in the Limpopo district. The premise attributed to the research perceives racial lines, ethnicity, class, language, and even political realities as the reasons for interracial conflict and cultural division. Interracial conflict and cultural divisions should be one of the priorities discussed at the Moreleta Circuit Quarterly meetings, leaders meeting, congregational services, and Synods as well as Conferences since this is a national crisis not just at this church but in the community at large.

This chapter will look at the information from Chapter 1 to Chapter 5 of this study, providing congregational leaders with recommendations to leading the church through the process of change and developing an inclusive missional church. The leaders of the Moreleta circuit will be equipped to engage in practical theological interpretation, and it would be a vital skill for all leaders and pastors to master (Osmer 2008:109). Underneath are proposals that elaborate on what this research points to.

In response to the current situation facing the Moreleta circuit, here are some solutions geared at uprooting interracial conflicts and cultural divisions while embarking on developing an inclusive missional church. The body of Jesus Christ is not of the world but in the world and must be transformative. The congregation must be aware of the politics, the systems, and the trends to be proactive and guide the members on how to interpret and be stewards in the Kingdom of God. The church should clearly proclaim the gospel in and out of season against racial structures that still divide the church. This will facilitate the difficult task of breaking racial and cultural barriers despite South Africa's complicated racial history. This will reinforce unity in the circuit and draw more focus on promoting

multiculturalism, multiracialism, and unhindered advocacy for social change. This results in changes in the way human interactions and relationships occur that will inevitably transform cultural and social institutions, allowing churches to move towards a multiracial missional church, not only in principle and policies but also in practice.

A change in mission strategy is required, such as having a Circuit Quarterly Mission Plunge Week and pulpit exchange. This will purposefully implement an intentional approach to establish robust systems and processes for facing interracial conflicts and cultural divisions in the Moreleta Circuit.

Concentrating on the pragmatic function of practical theological clarification of the mission of establishing and implementation strategies of action that effects events in a desirable manner (Osmer 2008:175). It is a crucial task because it will control situations in the desired ways and lead to a fascinating conversation that reflect the end results and steps that must be taken. Osmer mentioned it as the final stage of the servant leadership function where leaders of a church must be guided and interrogated of how we should respond in practice. How we might respond making it straightforward to make sense of occurrences or situation, and easy to apply in practice and any pastoral case. Moreover, it is instrumental in educating the leaders of the congregations.

Referring to Chapter 5, point 4.2, the interview respondents suggested transformation and empowerment as a process that the circuit should take so that people attain knowledge and skill in dealing with interracial and cultural issues. The style of development mentioned to above correlated to models of guiding transforming. In this sense, Osmer (2008: 176-179) referred to the three forms of leadership: task competence, transactional leadership, and transformational leadership. Task competence refers to the skill to better in doing leadership activities in an institution. Transactional leadership is the skill to enable others along trade-offs, reciprocity, and mutual exchange. It addresses the church leaders of the Moreleta circuit on how to use practical theology to promote competent theological reflection and interpretation.

This study perspective on transformational leadership as the most suitable way to execute the transformation needed in connection with theological training in the Moreleta circuit of the Methodist church. Transformational leadership is disconnected with the past; it requires a readiness from leadership to challenge the situation head-on. It requires visionary thinking and ability to tackle complex challenges facing the circuit, interracial conflict, cultural divisions, and inequality. And courage to make tough decisions. This style of leadership is required at the Moreleta circuit, district and connexional standards. This style of leadership is where the leaders are responsible for leading a group to substantial transformation in all parts, to character, mission, culture, as well as operating procedures. Focus will be placed on each of these four aspects.

## **6.2 Developing an inclusive missional church**

### **6.2.1 Change in identity.**

There are still congregations which are predominantly white, black, and coloured in membership. Still, there are also those congregations where integration is taking place and others where it is not occurring at all, especially in the black African churches. We know that God has not created black, white, or coloured congregations. These divisions in our churches have been socially constructed. Referring to Chapter 3, 3.3.1, being allocated to an exceptional position entails a specific identity. Who are we to God? Created in the likeness of God (Gen. 1:26-27). One interview respondent asked, "Who are we to God? How does he see us?" thus, a theological and ethical category begins with an understanding that all of us are created in God's likeness. One part of our identity is that we are all beloved children of God and loving one another is part of the greatest commandment, welcoming all regardless of our complexion, gender, faith, race, sexual orientation, communal or socio-economic class, and ethnic group (S1, S4, SS3, SS8).

The family of Christ is a Christ-culture, family-based church, loving God, and loving people. There is a place for everybody in the family, whoever you are, wherever you are. Conveying a sense of belonging, being welcomed for who we are: loved, appreciated,

honoured, and pardon. Referring to John 13:34, Christ gives a new commandment to His apostles to love each other just as He loved them. He gave his life for His church, and there is no greater love than this.

Ants are a good metaphor to use in developing an inclusive missional church. They are a superfamily, living in big colonies, structured nest communities, active, cooperative, and collaborative to keep the colony running. They are called social insects because they live together. These superfamilies are divided into three castes – male, workers and queens and each caste perform specific tasks. The church learns from this, that though we might differ culturally, we can still worship, praise, work together and, in this way, build the Church of Christ.

### **6.2.2 Change in mission.**

One of the concerns raised by the interview respondents is that people who have never heard the Word of God are struggling with issues that would make them understand their lives better if they knew the Word of God (S2, SS3, SS7, SS9, SS10). The role of Christians is to bring the heavenly reality into the circumstances of those around us that do not know Him or His will and to share the Gospel with every person they encounter. Chapter 4 point 4.3 refers to that ministries like proclamation, pastoral care, koinonia, and didache need each other to be fruitful. In response, such a proposed strategy must be tested and evaluated initially for one week, then for one month, and finally over a trial period for the term.

The proposition is to have a mission week once a quarter, Circuit Quarterly Mission Outreach Week (CQMOW) and pulpit exchange in the different sections of the circuit, cross-cultural ministry; to have presentations on interracial conflict, cultural divisions, inequality, suburban, township and undertake informal settlement ministry because there is a lot of informal settlements in the circuit.

- To have fun walks in stadiums or open space areas in the circuit, as an opportunity to learn diverse cultures to break cultural barriers.
- To develop prayer meetings and services on race relations and justice.
- Initiating education, workshops, campaigns, preaching, on interracial conflict and cultural divisions.
- Undertaking crusades
- Allocating of resources – wherein one cultural group visit the other and share/interchange resources and places of worship to foster equity, solidarity, and family relationships.

### **6.2.2.1 Kerygma (preaching)**

Chapter 4 point 4.3.1, refers to preaching as transformational because it transformed lives in doing so. And it starts a different understanding of the meaning of the Gospel. For many, “mission” refers to the congregation’s efforts towards communicate the Gospel to those nations or ethnic groups who have not been evangelised. To have pulpit exchange with mixed languages and different worship styles (eclectic worship styles), European/Western and Black African worship styles also promote multiculturalism in a spontaneous manner that is forced upon people. In this manner, we create a situation where we willingly learn from and embrace one another’s cultures. Transformational leaders must be characterised by their ability to communicate effectively, build trust, and inspire others.

When we explore the anthropology of Nomads, we know they are members of a community without fixed habitation who regularly move to and from areas, a community with no permanent settlement.

Wandering group who change residence areas, usually searching for greener pastures for their livestock. This lack of a permanent abode allows them to commit extra time and attention to the things that are truly important, such as relationships, service, and innovative campaigns. Abraham is the first person in Scripture who seems to specifically

identify as living a nomadic lifestyle. In addition, the Israelites were nomads for 40 years after they left Egypt. And they maintained their cultural traditions and customs, continuously adapting to changing conditions and environments. Invariably we also witness their legendary communication skills that allowed their colonies to function as super-organisms.

Moving to a different place brings on an overwhelming desire to calm down across strangeness (Livermore 2006:69). After one foraging cycle is completed, nomads initiate another one to survive, searching for new pastoral land. Translating this concept to the chosen leaders can emulate the nomadic movements from congregation to congregation, and once successfully developed, new leaders start the process all over again – each finds a different location to establish a different colony including starting to produce a different colony. Nomadism involves traveling from place to place without a permanent place, usually following a seasonal pattern. Preachers who would espouse congregational nomadism travelling around to different groups of people would be spreading the Gospel, encouraging, strengthening, and equipping people. Jesus travelled from one town, and one village to the other, proclaiming the gospel of God (Luke 8:9). In this manner, transformation leaders following the nomadic lifestyle could expand their mission to informal settlements and newly developed areas in the circuit they serve. This can be done in the following manner:

- Open-air preaching (Luke 6:17-49)
- Mission Crusades
- Tentmaker (Acts 18:1-5, 20:31-35; 1 Th. 2:9, 2 Th. 3:7-8; 1 Cor. 4:12, 9:6)
- Roadshow ministry

#### **6.2.2.2 Diakonia (pastoral care)**

Chapter 4 point 4.3.2 refers to pastoral care and counselling, which contributes to the ongoing restoration of practical caring and counselling programs in which ministers as well as trained lay persons serve as facilitators of healing and transformation. Christian

service is modelling the attitude of Jesus Christ in serving God's creation, to provide caring ministry, which can identify and restore the distress of his suffering people. Multicultural outreach projects dealing with race, cultural and inequality issues happening in the circuit, each section has at least two representations that will report progress to the Circuit Quarterly Meeting.

This can be done by outreach ministries can be done by ministers, preachers, and church leaders. Many short-term missions attempt to face the issue of poverty head-on (Livermore 2006:92). Supporting people experiencing challenges, regardless of the background from which they might come. Once one ant goes wrong, the colony responds to a correcting mechanism that ensures the whole colony's welfare above the individual's benefit. They possess a self-discipline mechanism that secures the interest of the entire colony more than the benefit of the individual. This should be the function of transformational leaders, and this also where the aspect of resources plays a vital role.

There supposed to have been insight and a sense of impartiality in sharing the resources in a local church. The former church could share possessions and property because of the unity as well as the operation of the Holy Spirit in the Christian' lives. The unbiased allocation of assets became a vital characteristic of the early church (see Acts 2:42-47, 4:32-37). The book of Acts gives an outstanding example of the positive effect of equitable distribution of resources. In Jerusalem, the Christians shared everything they had so that everyone be able to benefit from God's inheritances. They felt that what they had was not their own. They adopted the attitude that everything came from God and shared what was already his. They would not let others suffer when others had plenty.

God intends for everyone to gain wealth economically. He equips some with more so that they can bless others who have less, treating everyone the same and giving everyone access to the same opportunities. The affluent committed themselves to distributing their wealth responsibly to the advantage of the community whilst living. This can be done in the following manner:

Circuit Quarterly Reconciliation Service (CQRS), pursuing reconciliation is not a one and done, but a continuous lifestyle of grace and love. The circuit has a quarterly reconciliation service rotating around all sections within the circuit suburban, township, and informal settlement. Reconciliation begins with what Christ accomplished at the cross, he united people from different backgrounds of life. God reconciling all at once through Christ (Ephesians 1:10). The apostle Paul said, "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Corinthians 5:18). Because of his death and resurrection, Jesus provided a way for us all to be reconciled with God and one another.

The process of two previously alienated parties coming together in peace, and it means the restoration of friendly relations or the action of making one. Building bridges between opposing parties and assisting fractured relationships. In addition, it requires honest dialogue, forgiveness, and sometimes self-sacrifice from those involved to achieve peace and understanding. And listening to the voices raised in anger and the anguished cries of your neighbours. Building strong relationships and unity in diverse communities, a more peaceful common future, and sustaining peace.

Furthermore, practicing true reconciliation rather than just tolerating each other's differences without really trying to understand one another on a deeper level. And gathering to worship Christ and share the Lord's Supper, for Jesus welcomes sinners and eats with them. Welcoming others as our brothers and sisters, and serving, developing good relationships and to know what life is for others who are different from us. To live a sense of responsibility for everyone else and have necessity of valuing the goodness and humanity of diverse groups. Building a community that empowers everyone through respecting each other's dignity, and rights.

### **6.2.2.3 Koinonia (fellowship)**

Chapter 1 point 1.1.4.3 suggested Christians commit to oneness to foster faith in the world. The fundamental view of Koinonia is not only the factor of engagement but also of

relationship. Koinonia is about spending time together in the community, building friendships and relationships, eating, playing, praying, worshipping, and working together. Being a sharing society, a community where people care for one another. God's intention to reconcile all things in Christ is through a relation with Christ as well as in fellowship with his people, and that is where reconciliation is found. Paul wrote the epistle of 1 Corinthians to urge the congregation in Corinth toward unification; Koinonia is the fellowship of Christians in the Lord for purposes of worship and ministry (1 Cor. 1:9). It is working together as God's family, recognising the others as brothers and sisters. Through Koinonia, Christians live together and share daily meetings and material resources.

We are 'all in this together' is a commitment to strengthening the community and promoting a just society. For this reason, transformational leaders must inspire a covenant friendship that includes all people of God around the table of the Lord, where the parties eat and drink together, and the relationship is built upon love. There is no distinction between white, black, or coloured, rich, or poor, woman or man, young or old, suburban, or informal settlement. The reality despite our differences, we were all created equally in God's likeness and eventually belong to God and one another.

"The Lord's table refers to the fellowship of Christians formed by the Lord. It is a fellowship where He is during those he has gathered for worship and ministry (1 Cor. 1:9). It signifies a communion or common union with the Lord and others. This should bring the church together in solidarity. Koinonia is what builds trust between disparate parts of the church—finding each other around the table of the Lord and addressing a congregational culture that goes to the heart of our understanding of the Gospel. It's about learning new habits and becoming aware of what we need to unlearn or stop doing.

One of the most significant African proverbs: "When spider webs unite, they can tie up a lion". With teamwork and cooperation, small people can solve huge problems. We can become more prominent than ourselves when we stand together in solidarity and unity. We can accomplish more by working together than individually. This can happen in the following manner:

- Club together will lead the spirit of cooperation to a whole new level, a highly organised and efficient colony. In the ancient times, covenants of friendships were ratified by the parties eating and drinking together.
- Use the colony for the individual's good and sacrifice individual gain for the good of the whole colony.
- When one goes astray, the colony responds to correcting mechanism that ensures the whole colony's welfare above the individual's benefit. And to have a built-in self-correcting mechanism that ensures the welfare of the whole colony above the benefit of the individual.

When we have material wealth, it is tempting to cut ourselves off from one another, concerning ourselves with only our interests and enjoying only our own little piece of the world, but as part of God's spiritual family, it is our responsibility to help one another in every way possible. God's family works best when its members work together.

A covenant relationship is built upon love; the relationship through covenant, may not always like all those who are in it, but you are called to love one another.

#### **6.2.2.4 Didache (teaching)**

Chapter 4 point 4.3.4, refers to how the congregation can, to a great extent, be described as people who are learning and discovering who God is and how he works, "Teach them to observe all things whatsoever I have commanded you and behold, I am with you all days, even to the consummation of the world ... and teach them ..." (Matthew 28:20). Teaching includes not only officially recognised Teaching by ordained clergy in the church, but also all the teaching that occurs in Bible studies, Sunday school, and church classes and during Koinonia. It refers to the God-given ability to explain God's Word; the teacher can instruct and communicate knowledge clearly, especially the doctrines of the faith and truth of the Bible (1 Corinthians 12:27-29). Teaching can also happen through the liturgy of life.

The circuit should become a collective foraging where preaching and Teaching are transferred to the church and community to observe it. (Mat.28:20). This can often target restoration, transformation, and healing, which opens the door to engaging with diverse stakeholders. Foraging can also provide diversity and flavour by discovering a range of surprising ingredients, and it is a beautiful way to exercise outside and get some fresh air. Effective Teaching can happen through the following:

- Mission indaba
- Mission lekgotla
- Workshops
- Covenant groups.
- Church retreats
- Bible studies
- Leadership church seminars
- Church protest gatherings

Teaching has the potential to be the seedbed for the renewal of churches, their ministries, mission, commitment to Christian unity and the changing world. In some instances, the church could also make use of coaches that could facilitate cultural change. A text like Jeremiah 32:39 becomes relevant: “I will give them one heart and one way, so that they may fear me forever, for their good and their children after them”. The Jerusalem Christians were all of one mind, experiencing an incredible unity, ‘singleness of heart’. 2 Corinthians 13:11 teaches that Christian maturity requires us to give up old patterns and embrace new ones. As we move into adulthood, everything changes, our words, actions, and even the ways we think.

God promises His people new, unified hearts that will fear and worship him. “One heart” signified a heart of love and compassion, a heart with noble yearnings for virtue and knowledge and a heart ready to strive, grow and serve. One heart symbolises one purpose: to worship God forever for the good of the church and all their descendants. The

gospel way of truth and fullness of life signifies “one way”. Paul’s writing about the fruit of the Spirit is found in Galatians 5:22-23, growing in the life of the congregants and leadership in love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

For this, the church must open for new possibilities; even seemingly strange ideas may well work in helping to explore new territories. The church must recognise the independence of spiritual, emotional, mental, physical, social, economic, cultural, linguistic, and broader environmental aspects of life. The fact that Jesus ate with sinners shows that He looked beyond culture to people’s hearts. This does not imply embracing sin but embracing the person to influence change. The church may share in the country’s wealth: equal opportunities in and collective ownership of industry. Teaching in this regard can focus on the following:

There should be wisdom and a sense of balance in the matter of sharing the resources of a local church. The early church was able to share possessions and property because of the unity, working through the Holy Spirit in the believers’ lives. The equitable distribution of resources became an important characteristic of the early church (see Acts 2:42-47, 4:32-37). The book of Acts gives outstanding example of how the equitable distribution of resources. In Jerusalem the Christians shared all they had so that all could benefit from God’s gifts, they felt that what they have is not their own. Adopting the attitude that everything comes from God, and sharing what is already his. They would not let others suffer when others had plenty, sharing to eliminate poverty among them.

- God intends for everyone to gain in wealth economically, he equips some with more so that they can bless others who have less, treating everyone the same and giving everyone access to the same opportunities. The rich devote themselves to distributing their wealth responsibly to benefit society while are still alive.

Furthermore, in teaching, we must recognise value the integrity and humanity of one another as brothers and sisters, and work for each other's good, build relationships to understand what life is like for those we differ with culturally or racially.

This can also happen through a Methodist Class meeting, a small relational group of twelve people who meet regularly to establish and nurture themselves in their beloved community. The forum is intended to provide Christian fellowship and instructions among members and include Bible study. In addition, the small group leader must give attention to relational aspects during the time together.

It is the leader's duty to foster the members' spiritual welfare and educate them in all aspects of Christian life. These groups will encourage members to talk, learn, work, and play together over time. Each member is treated equitably. Each person has a voice and is heard. In addition, this group will bring members into the right relationship with each other and the larger congregation. Engaging in activities promoting good relationships, self-care, compassion, kindness, and patience is an ongoing relationship between Christian believers and God.

- Furthermore, building the relationship will bind each other to work together towards a common goal. Members are in daily relationships with their family, neighbours, and friends. This can result in a formal relationship, binding them to lifelong faithfulness and devotion.

It is the responsibility and task of the church to enable the human family to share fully the treasure of material and spiritual good. According to Livermore (2006:54), short-term missions make an impact on the lives and communities is one of the leading motivations. If one member suffers, all suffer together; if one member is honoured, all rejoice together (1 Peter 3:8).

We are called to serve the poor by giving not only our finances but also our time and attention to be in true solidarity with a group of people, one must unconditionally support

them and their inherent beliefs. A critical element of solidarity is the importance of acceptance and culture. Zacchaeus begins a routine of giving half of his possessions to feed people experiencing poverty. Efforts to address inequality are a Christian obligation to justice. The example of Zacchaeus demonstrates that becoming a disciple of Christ meant restoring what has taken place to others. Zacchaeus is a great New Testament example of one who practised restitution. The Golden rule is to do unto others as you want them to do unto you.

### **6.2.3 Change in culture.**

The entire way we view one another may need to be transformed (Livermore 2010:37). Referring to Chapter 5 point 5.2 of the interview respondents, 80 percent suggested multiracial and multicultural churches in the circuit as a critical principle for the church dealing with race and cultural issues, a call for a new mindset and attitude. To bring black, white, and coloured congregations together, unity, inclusion, multicultural, multiracial, and racial integration are crucial. Loving God and loving other human beings motivate the practice of multicultural diversity. The circuit has an opportunity for racial integration, sharing each other's culture, challenges, and racial beliefs. One can see this example by looking at the integration happening in the circuit at the Glen Methodist church.

There is a complete change in form, appearance, and nature, an approach of collective foraging; groups interact and move together while searching for resources regularly. They work like clockwork, with a structured and well-organised routing. They take the spirit of cooperation to a new level, coming together to function as one highly organised and efficient church. The entire congregation is an entire society, living in structured nest communities, active, collaborative, and building a thriving community. The purpose is to encourage and develop relationships in which all parties strategically choose to cooperate to achieve a shared objective.

Diversity, cultural exchange, and new skills are important in developing an inclusive missional church. There must be Mixed Covenant Groups meeting once a week on

Wednesday to pray and discuss challenges facing the circuit around race, culture and inequality issues and this meeting can be done virtually or physically. In celebrating John Wesley's day – the church can also celebrate unity in diversity using different church choirs from the different sections: white, black, and coloured congregations. They can have a variety of hymns/songs in other languages: White people and people of colour can practice singing hymns/songs in African Indigenous languages and Black Africans in Afrikaans and English languages.

To have a mixed circuit church choir represented by all different sections: white, black, and coloured congregants and have a liturgy in other languages, accommodating black, white, and coloured congregants and designing a circuit liturgy used once a month. These must eventually speak to the heart – one heart also speaks of one Jesus. There is no value in changing only outwards but remaining rotten inside. The change of structure must lead to a change of heart and lead to true reconciliation and not a matter of merely moving chairs around.

To have circuit sport day, to use it for circuit come together and evangelise. Paul uses the analogy of runner in a race to depict the motivation of his spiritual life (Phil. 3:12-15). It is a great physical example of the discipline and passion which should be acquired in spiritual walk. Requires self-control and discipline. In addition, first Corinthians 9:25-27 says, "Every athlete exercises self-control in all things". Sports are a microcosm of life; it is prominent in culture and relevant to life, it can increase spiritual awareness, it embraces tension between renewal and failure. And plays a ritual activity, rituals are highly for both athletes and fans.

Furthermore, Christians who have a love for sport can use that passion to build relational connections with those around them to share the love of Christ in their neighbourhoods. It can stir passion to be used to serve the world for good, whether the sport is team, individual, competitive, or recreational. And it can be intentionally embarked on so that relationships can be fostered, and lives touched. Moreover, it can be an area of life that can be offered to God as an act worship. Spending as much time talking about ethics,

racism, crime, and sexuality, as does athletics. Hebrew 12:1, learning from many people who trusted God long ago, they are like a very big crowd surrounded them. And been like people running in a race, throwing away everything that stops them from running well.

#### **6.2.4 Change in operating procedure.**

The last aspect is that of change in operating procedures. This is usually a process called strategic planning, but to develop a missional local church, it may be better to call it congregational strategic planning (Nel 2015:222). The standard operating procedure (SOPs) are guidelines for all church organisations and leaders to implement the Bylaws provision.

I would propose the principle of “Go to the ant, thou sluggard, consider its ways and be wise”. Proverbs 6:6. Ants are industrious creatures, small but wise in their ability to optimise their time, skills, and resources. They teach us the necessity to plan and look ahead, plan seasons of work and rest to prevent burnout.

Leadership is the act of influencing and serving others. Highly modified leadership could serve as a system that might respond to ongoing and future interracial conflict, cultural divisions, and inequality in the circuit. This part of transformation must involve good leadership behaviour as an important act of influencing, serving, and inspiring others to achieve the goals of the church. This must be based on character, conviction, Christlikeness, and the ability to communicate effectively, build trust, develop, empower, and inspire others.

Nehemiah is a considered a great transformational leader in the Bible. He organised people to systematically rebuild the walls of Jerusalem despite opposition and challenges. Developing an inclusive missional church is complex; it is influenced by various factors such as good leadership, a collaborative approach, harmonious cooperation, collective behaviour, effective teamwork, enriching the social fabric, and fostering a more interconnected. In addition, mutual respect, trust, and open communication are crucial in

developing an inclusive missional church; they are breaking boundaries. Furthermore, the happiness and well-being of all who are involved is crucial, promoting healthy, respectful, and consensual relationships.

Parties involved should have a clear understanding of their roles and expectations. There are specific ways for church organisations or leaders which achieve the stated duties and responsibilities in the bylaws to be followed. The pragmatic task has endeavoured to develop practical guidelines that could be employed to enhance the effectiveness of the church's task to transform the local church. Once successfully developed, new leaders start the process all over again; each finds a new location to establish a new congregation and begins to produce new congregations. In many parts of a leader's life, they must move to find a new congregation for church growth and evangelism. They are programmed to begin creating a new congregation and are the founders of this congregation. Their role is to develop congregations into maturity, God-loving and God-fearing. The focus should be restoration, transformation and empowerment which opens the door to engaging with diverse stakeholders. The entire society works together and develops an entire thriving community.

The elements needed for the church to be an agent of change are action-driven, including a vision for change and acceptance of responsibility. Teamwork and unity – club together, taking the spirit of cooperation to a whole new level, highly organised and efficient colony. Use the circuit for the good of the individual congregations and sacrifice individual gain for the good of the entire circuit. When one congregation goes astray, the circuit responds to correcting mechanism that ensures the welfare of the whole circuit above the benefit of the individual congregations. And to have a built-in self-correcting mechanism that ensures the welfare of the whole circuit above the benefit of the individual congregation.

The need for effective planning and implementation has been seen from the outset in the descriptive-empirical task as communities returned to their deforestation practice.

### 6.3 Proposed action plan

The discussion of the four aspects leads to a new proposed action plan. We must set goals and work together to achieve them, dividing jobs among diverse types in each colony. There are scouts, foragers, guards, and fighters, and some even work in sanitation removing waste from the colony. All the ants exist to service the needs of the whole colony. Colonies working together, use the colony for the good of the individual, and sacrifice individual gain for the good of the whole colony. Living in structured nest communities, active, collaborative and possess a syndrome of behavioural and reproductive traits, which includes obligate collective foraging, nomadism, and highly modified leaders.

The heritage of our Methodist roots, Wesley's mission strategy was establishing small groups of disciples who met weekly to study and pray together under the leadership of a class leader.

- Prepare a task team in the local church to deal specifically with interracial issues.
- Suggested workshops, campaigns, preaching, teachings, and other forms of communication on interracial conflict, cultural divisions, and developing an inclusive mission church.
- Monitor the process and follow up.
- Include all the church organisations to help put a stop to problems of interracial conflict and cultural divisions.
- Include stakeholders, e.g., local businesses and companies, to help cover the costs.
- Dedicate one Sunday of the quarter for 'race relations and equality'.
- Workshops and activities on the 5 Mission Imperatives (MCSA).

**A weekly program** of organisational mission groups and structures within the Methodist church needs to be visible and actively involved for at least an hour and a half once per week. A workable set of timelines demonstrates a reasonable workflow that the leaders and people of the congregation can achieve and accomplish these goals (Callahan 1987:25).

**Turnaround strategy:** each mission group has at least two days to devote time for doing Spirituality, evangelism and church growth, social justice, reconciliation, and service. Human, economic development, and empowerment, education, and Christian formation, spread over one and a half to two hours per week.

**A final timeline** Characteristic Continue/ Add Sun Mon Tue Wed Thurs Fri Sat Spirituality Continue Evangelism & Church Growth Continue Justice, reconciliation & service Add Human, economic development & empowerment Add Education & Christian Formation Continue.

#### **6.4 Limitations of studies**

In this study, only 14 members interviews were analysed, given that the results of a qualitative study such as this one cannot be generalised, it is necessary that mixed methods of qualitative and quantitative studies be conducted. This would include responses to questionnaires from a wide range of stakeholders. In addition, more participants can be involved through focus group interviews. Furthermore, the semi-structured guide for interviews with ten leaders and four pastors in the circuit may raise concerns regarding its appropriateness in the study.

This study was done during an exceedingly tough time of COVID-19, and there was insufficient time for the research. Therefore, from the research conducted, due to the limitation of resources during the COVID-19 period and the small number of interview participants, we could not control every possible lifestyle during COVID-19, or the observational nature of this design which leaves the possibility of residual confounding, lack of study material available and restricted movement to interview respondents.

This research covers just a particular area of the community. It examines the Methodist congregation within the Moreleta circuit and uses qualitative research methods and semi-structured interviews of 14 church members. Four pastors and ten members are in the

leadership of the church. If a mixed methodology were used to use questionnaires and interviews, it would cover a vast range of participants.

The sampling of interviewees was random and in English; this sampling was influenced by the interviewee's ability to communicate in English, which might not represent all the leaders and pastors in the Moreleta circuit.

It would be impossible to be completely satisfied with one's research in developing an inclusive missional church. One might discover new concepts emerging from the study that one desires to pursue in the future. Furthermore, the results of this study should be treated with caution due to the small sample size and the lack of details regarding the participants' characteristics. Future research could further examine the differences in interracial conflict and cultural divisions. It could also contribute to a deeper understanding of interracial conflict and cultural divisions.

The data analysis was done through Atlas.ti. It is an incredibly challenging software to use if you do not know how to use it. It is expensive but perfect for analysing interviews. In addition, the thematic structure of the interview schedule was adopted to analyse semi-structured interviews.

In addition, the findings of this study cannot be generalised to the whole Moreleta circuit or the whole Methodist Church of Southern Africa (MCSA).

## **6.5 Recommendations**

Given the extent of the seriousness of this matter, the interviewees concluded that there is a lack of theological training for ministers and church leaders, and this is a matter that needs urgent attention in the Moreleta circuit.

It is recommended that workshops, campaigns, preaching, and teachings about race relations and equality should be arranged to improve race and cultural ties. Interracial

conflict and cultural division issues should be one of the priorities discussed at the Moreleta circuit Leader's meetings, Quarterly Meetings, church services, and Synods and Conferences because it is a national problem.

The church must constantly reflect upon its actual existence in the present concerning its origin in the past to ensure its presence in the future. There is an urgent need to engage in critical contextualisation through ongoing dialogue with popular culture, which brings old and new questions to Scripture.

There needs to be sharing and connecting by creating a dialogue of cultural acceptance, initiating civil rights, social justice activities, community development projects, family support groups and counselling, racial reconciliation programs, cross-racial friendships, and partnership across racial lines (See S4, SS2, SS10).

From the interviewees' responses, it was clear that to address the cause of the current circuit state, ministers and church leaders must be taken through theological training and empowerment to deal with issues of interracial conflict and cultural divisions.

The church is becoming the answer to its boundary-breaking mission. Crossing boundaries and welcoming others, the strangers, and the marginalised in the community. Christians should be willing to reach and extend love to the different ethnic groups serving their churches (see Chapter 4 point 4.3.1).

Studies are to be done on cross-cultural and cross-functionality, a concept that recognises the differences among people of different nations and ethnic backgrounds. The dynamic exchanges of diverse cultures, experiences, and different perspectives. (See SS2, SS7, SS10)

Scholarly work must address the socioeconomic conditions and demographics contributing to the circuit's inequalities (See SS3, S4, S1, SS5, SS7, SS10). The unfair

situation in the congregations in the Moreleta circuit, where some people have more opportunities than others and the racial wealth gap is partly due to income disparities.

The pastors and leaders in this situation need to adopt a practical theological stance towards white, Black, and Coloured members of a rapid integration as prophets will help members see the changing realities and encourage them to move with them in seeking ways of integrating as a gift and calling.

## **6.6 Conclusion**

In conclusion, the empirical scope of this study is admittedly limited and does not claim that deductions can be generalised beyond the 14 members that were interviewed and on which this study is based.

The investigation revealed that this research is essential for dealing with interracial conflicts and cultural divisions. On this basis, future research should examine the ability of interracial conflicts and cultural divisions development programs. The current study can be interpreted as a first step in research on interracial conflicts and cultural divisions.



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**Faculty of Theology and Religion**

Department of Practical Theology and Mission Studies

Dear .....

I am currently undertaking research through the University of Pretoria in the Department of Practical Theology, under the supervision of Professor M. Nel and co-supervisor Professor S.J. de Beer, for the purpose of obtaining a PhD in theology.

The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hampers ecclesial efforts of building united and multicultural missional congregations and communities.

In order for me to complete this research, I will need to do an interview survey, and requesting your willingness to participate in an interview.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it, and will keep it in my possession for at least two years.

Please indicate whether you are granting permission to participate in the interviews, so that arrangements can be made for time and place of interviews.

Sincerely

Rev. Thozamile. A. Fuku  
079 388 3208

.....



UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

**Faculty of Theology and Religion**

Department of Practical Theology and Mission Studies

Dear Rev.....

I am currently undertaking research through the University of Pretoria in the Department of Practical Theology, under the supervision of Professor M. Nel and co-supervisor Professor S.J. de Beer, for the purpose of obtaining a PhD in theology.

The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hamper ecclesial efforts of building united and multicultural missional congregations and communities.

For me to complete this research, I will need your permission to do interviews in your circuit, yourself as superintendent, pastors and society stewards (leaders): Brooklyn, Glen, St. George's (Eersterust), Mamelodi Central (West) and Mamelodi East.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it and will keep it in my possession for at least two years.

Please indicate whether you are granting permission to do the interviews in your circuit, so that arrangement can be made for time and place of interviews are arranged.

Sincerely

Rev. Thozamile. A. Fuku  
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.....

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**Faculty of Theology and Religion**

Department of Practical Theology and Mission Studies

Rev.....

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The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hampers ecclesial efforts of building united and multicultural missional congregations and communities.

In order for me to complete this research, I will need your permission to interview three (3) of your society stewards (leaders) and yourself as the pastor. Will you give me a list of nine (9) leaders from your congregation, which will be randomly select three (3) for the interview.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it, and will keep it in my possession for at least two years.

Please indicate whether you are granting permission to do the interviews, so that arrangements can be made for time and place of interviews.

Sincerely

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**Informed Consent form**

1. Title of research:

Developing an inclusive missional local church beyond interracial conflict and cultural division.

Practical theological reflection on the office on interracial conflict and cultural division.

2. I ..... hereby voluntarily grant my permission for participation in the project as explained to me by Rev. Thozamile .A. Fuku.

3. The nature, objective, possible safety and health implication have been explained to me and I understand them.

4. I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially. I am aware that the results of the investigation may be used for the purposes of publication. How do we say that no names and contacts will be used and no participant will be identified by info used?

Upon signature of this form, you will be provided with a copy.

Signed: ..... Date: .....

Witness: ..... Date: .....

Researcher: ..... Date: .....

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