UNIVERSITY OF THE WESTERN CAPE

Partnerships between Faith-Based Organizations in Elsies River and the Western Cape Government: A Critical Assessment

Thomas J. Solomons

A thesis submitted in fulfilment of the requirements for a degree of Doctor of Philosophy in the Department of Religion and Theology at the University of the Western Cape

Supervisor: Prof. E.M. Conradie

Co-Supervisor: Prof. I. Swart

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DECLARATION

I declare that:

The interviews with FBO staff members and officials of the Western Cape Government Department of Social Development is my own work, that it has not been submitted for any degree or examination to any other university and that all the sources I have used have been indicated and acknowledged by complete references.

Name of student: Thomas James Solomons

Signature..... Date.....

Name of supervisor: Prof. E.M. Conradie

Signature.....Date.....

Name of supervisor: Prof. I. Swart

Signature..... Date.....

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ABSTRACT

With the National Development Plan vision 2030, the South African government has charted a path to ensure that through social development, poverty, inequality and unemployment will be eradicated in post-apartheid South Africa. After more than twenty years of democracy and freedom, the nature and scale of the problems plaguing social development are far from alleviated. However, scholars share the view that social development partnerships could enhance the delivery of developmental welfare services as is implied in the South Africa's National Development Plan (NDP). The variety of actors involved in any functional partnership pose particular challenges, risks and benefits. In order to explore ways to assess the functionality of such partnerships, this study will focus on religion-state partnerships in social development, with special reference to FBOs, their relation with the state, society and the context within which they exist; hence, defining the nature, identity and role of FBOs in social development. A case study approach to identify and to offer a brief description of the suburb Elsies River and the FBOs in partnership with the Western Cape Government Department of Social Development that are operative in Elsies River is applied. By using a qualitative approach, the data were acquired to assess the functionality of partnerships between the Department of Social Development and the selected 20 government funded FBOs in Elsies River. This is done on the basis of semi-structured interviews with the leadership of the particular FBO and officials of the Department of Social Development. The findings of the study will assist with how to assess the functionality of religion-state partnerships.

Keywords: Partnerships, Religion-state Partnerships, Social Development, Faith-based Organizations, The National Development Plan, Functionality, Apartheid, Department of Social Development, Transfer Payment Agreement, South Africa.

ABBREVIATIONS

ANC:	African National Congress
DSD:	Department of Social Development
ECD:	Early Childhood Development
EFSA:	The Ecumenical Foundation of Southern Africa
FBOs:	Faith-based Organizations
NDP:	National Development Plan
NRASD:	The State and the National Religious Association for Social Development
NRLF:	The State and the National Religious Leaders' Forum
RDP:	The Reconstruction and Development Programme
SACC:	South African Council of Churches
TPA:	Transfer Payment Agreement

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CHAPTER 1:
INTRODUCTION TO THE STUDY

1.1 Introduction

Apartheid has left South Africa a legacy of unacceptably high levels of unemployment, an ever-widening gap between rich and poor, a poor social welfare system and a number of discriminatory practices worse than was realized in 1994 (Terreblanche 2002:419; Klaasen 2017:2). After the 1994 democratic elections, South Africa's democratic government has been confronted with the challenge to promote democratisation, good governance and sustainable human development in the context of gross domestic socio-economic inequalities. However, while such reconstruction and development programmes were needed for the disadvantaged majority, the post-apartheid government seemed to be constrained to deliver the necessary services (Taylor 1997:241).

The nature and scale of the problems plaguing socio-economic development in post-apartheid South Africa require multiple actors and resources. The variety of actors involved in any partnership poses particular challenges, risks and benefits. In order to minimize such challenges and risks while increasing the benefits, it may be helpful to establish criteria to assess the functionality of such partnerships. Patel (2015:330) shares the view that social development partnerships could enhance the delivery of developmental welfare services as is implied in the South Africa's National Development Plan (NDP).

In order to address the continuing socio-economic challenges and to deliver on election promises made, the ANC-led government developed a National Development Plan. The NDP's aims are to eliminate poverty, to ensure that the most basic needs of the poor and vulnerable are met, and to reduce inequality by 2030 (NPC 2011:24, 363; Patel 2015:81). Drawing on the energies of its people, in order to grow an inclusive economy, and to enhance the capacity of the state and promoting leadership, the state is in need of functional partnerships (NPC 2011:363). The National Planning Commission's *Diagnostic Report,* however, identified the absence of broad functional partnerships, a causal reason for slow progress in eradicating poverty (NPC 2011:21).

This study is situated in contemporary discourse on the place of faith-based organizations (FBOs) within civil society and it will draw on the available literature in this regard. Relatively little empirical research has been done in relation to assessing the functionality of partnerships between the state and civil society organizations. In order to explore ways to assess the functionality of such partnerships, this study will focus on religion-state partnerships in social development with special reference to FBOs, their relation with the state, society, and the context in which they exist.

1.2 Personal context

On 7 October 1829, the first four missionaries trained by the Rhenish Mission Society arrived in Cape Town to start their mission work among the Khoisan people (Strassberger 1969:9, 10). Bilbe (2009:74) observes that the imparting of artisan skills by the Rhenish Missionaries might be one of the greatest contributions to social development of the Khoisan in the Cape Colony. Ten years after its inception, the Rhenish Church at the Wupperthal Mission Station demonstrated a form of social welfare development when it provided the people with housing, taught men trades like carpentry, hat making, shoemaking, and training in subsistence gardening (Bilbe 2009:106). Encouraged by the key role in poverty reduction and social development the religious institution such as the Rhenish Mission Society played, I was drawn to appreciate the role of faith-based organizations in development work.

Having been given the opportunity to study at the Faculty of Theology at the University of the Western Cape and having been exposed to liberation theology, which Boesak (1977:18) prefers to refer to as Black theology, compelled me to engage with the Gospel as a relevant message to people who are denied human dignity and who are trying to come to grips with dehumanizing facets in life.

The Rhenish Church in South Africa, now with ten congregations and seven part-time pastors, with me as the only full-time pastor, has placed much responsibility on me to represent our church on socio-economic and ecumenical forums. As a pastor serving for more than 30 years in the troublesome socio-economically affected community of Elsies River, I am truly burdened with the social welfare needs of my people. Elsies River, as a low-income housing estate, was declared a non-white township by the apartheid government, with the necessary consequences that this status

implied. It is within this community that the congregation that I serve has found herself since 1933 as an agent and role-player in the spiritual and social development of our people (Kotze 1976:9). Up to today, members of the Elsies River congregation as well as members of this community look to the church to assist them in addressing their position of poverty, inequality, social welfare needs and engaging with the government for social development programmes, along with their faith formation.

I was afforded the opportunity to do a doctoral study on the limited body of knowledge that addresses the functionality of religion-state partnerships. The motivation behind this study is to provide a possible framework for such partners in terms of improving the functionality of such partnerships.

1.3 Statement of the research problem

My principle argument in this study is that religious agents partnering with the state constitute an integral part of social welfare processes of change in development contexts. However, little empirical knowledge about the functionality of religion-state partnership is available.

This study provides a survey of various typical problems that emerge from such partnerships, while it indicates some of the perceived benefits of such partnerships for government, partners in civil society and for local communities. In order to assess the functionality of religion-state partnerships, I have identified and selected more or less 20 faith-based organizations that are operative in the suburb of Elsies River and that have received funding from the Western Cape Government in recent years.

1.3.1 Religion and development

Religion and development seem to be a constantly shifting field of study. Amongst the range of definitions of what development should mean, Mawere (2017:20) and Midgley (2012:100) are of the view that development's ultimate goal should be to alleviate poverty and to improve the quality of life of those such development is directed at. Within the context of development, faith-based organizations have often been the first to establish facilities to help improve the quality of life and alleviate poverty. In this regard, Koegelenberg (1992:3) argues that faith communities take

development seriously, on the basis that in the end, development is about creating a society where poverty and suffering are to be eradicated. James (2011:112) shares the view that FBOs, on the basis of their religious convictions, have been active in providing vital social welfare services to the marginalized and the needy. In this regard, Patel (2015:330) claims that when social welfare agents find synergies in delivering social welfare, such partnerships could but only enhance the delivery of developmental welfare services. Faith-based organizations, motivated by their religious principles and teachings, often have a distinct approach to development (Clarke & Ware 2015:42; Rakodi 2012:644). The core of the Christian faith lies in a keen sense of love for one's neighbours and a particular concern for the poor. Nieman (2010:41) argues that religious convictions have influenced social development. Clarke (2013:1) is convinced that religion is an important aspect of culture and of one's lived experience.

Looking at the role of religious agents in development through the spectrum of predetermined and contractual partnerships, this study enabled me to gain a more across-the-board understanding of how religion-state partners are viewed and experienced as functional.

1.3.2 Partnerships

Partners can have very different objectives. The nature of the partnership may vary from partner to partner and might even impinge on the organization's identity.

Many civil society organizations work in collaboration with the government, either to improve public services or to complement them (Mcloughlin 2011:240). Appropriately structured and managed partnerships can produce better technical policy solutions and outcomes. The synergies generated can extend the capacities of both state and non-state actors beyond what each can accomplish by acting on their own. According to Brinkerhoff (1998:18), these synergies, in turn, lead to higher levels of policy impacts and improvements in people's lives. The benefits of positive relationships between state and non-state service providers have been formally recognized since the 1990s (McLaughlin 2011:240).

Having partnerships for social development in a South African context is closely linked to the social realities of a society (Patel 2005:204; Patel 2015:291). The social realities in the South African context require that the partners should share risks, responsibilities and their skills (Patel 2015:330).

The notion of religion-state partnerships and the way in which this theme has come to dominate the social development discourse in post-apartheid South Africa will be highlighted significantly in Chapter 2.

1.3.3 State partnerships

Post-apartheid South African government has been afforded the opportunity to do development work through social cohesion, resulting in the National Development Plan (NDP) that aims to change the narrative of oppression and eliminate poverty (Mulaudzi & Liebenberg 2017:42; NPC 2011:353-356). However, one, needs to investigate what kinds of challenges or barriers prevent the fulfilment of the state in achieving the social development goals. One furthermore needs to investigate what is the present state of affairs with regard to religion-state partnerships, either to improve public services, or to complement them. In Chapter 2, this theme of state partnerships is explored in more detail.

1.3.4 Functionality of partnerships

Assessing the functionality of partnerships might be difficult. In the absence of reliable evidence, to generalize the successes and shortcomings of functional partnerships between government and civil society organizations would be a mistake.

It is clear from previous research by scholars like Motala and Husy (2001:79), Patel (2005:284; 2015:331) and Kumar and Robyn (2016:221), that factors leading to functional partnerships should include having common goals and objectives. Brinkerhoff (2002:113) offers a strong plea for partnerships and envisions the relatively functional smooth cooperation among actors. Elements such as clear policy guidelines and the independence of the partners within the partnership should be included in the agreement. Rubin (1995:45, 46) suggests that participatory assessing or evaluation where both partners are involved has the capacity to change things. An important conclusion by the NPC (2011:446) is that accountability goals are achievable if there is consistency with regard to a system of checks and balances. Trust and confidence, a willingness to adapt to the needs of partnership, as well as feedback and evaluation seem critical for functional partnerships (Brinkerhoff 2002:74, 75).

The functionality of such partnerships in social development is discussed in more detail in Chapter 2, based on the view that such partnerships would be incomplete without a state to secure cohesion and mechanisms for such partnerships (Calhoun 2011:314).

1.3.5 The suburb of Elsies River

Cape Town is the main urban centre of the Western Cape and the suburb of Elsies River is located within the Western Cape Province. The suburb of Elsies River was classified as a non-white area based on the *Group Areas Act 41 OF 1950* (Brodie 2015:266). In reflecting on the demographics of the suburb of Elsies River, one can easily come to the conclusion that inequalities exist where apartheid has divided South African communities on the basis of race.

Aggravating social welfare shortages in the suburb of Elsies River have contributed to a "poverty trap" in this community (Jansen, Du Plooy & Esau 1984:11). Social and economic factors combine to create complex conditions within which crime in Elsies River thrives, while solutions seem to be elusive. With regard to the complex conditions, De Tombe (1991:21) indicates that there are many subjects, activities and objects involved in complex conditions. Gang activities and substance abuse in Elsies River are intertwined social problems and the primary casual factors for much violent crime in the community. The people in Elsies River generally live under poor conditions, such as high-density, low-income housing complexes.

Within a context such as that of Elsies River, one would find the breeding ground for developing a culture of dependency based on poor socio-economic conditions and fitting ground for civil society organizations to be involved in social development. The location of Elsies River and the specific challenges that this represent will be discussed in more detail in Chapter 4 of this study.

Figure 1.1: Elsies River

1.3.6 Faith-based organizations

A common and more coherent term in terms of conceptualizing and defining the religious sector within the non-government organizations (NGOs) in development work seems challenging. NGOs address a variety of issues such as religion, emergency aid, humanitarian affairs, community projects or environmental concerns. They mobilize public support and voluntary contributions for aid; they often have strong links with community groups in developing countries; and they often work in areas where government-to-government aid is not possible. Included in the range of NGOs are faith-based organizations, as is explained by Clarke and Ware (2015:40).

Clarifying and arriving at a definition of FBOs is by no means simple or uncontested, but it is directly linked to the research field of social development and religion.

1.3.6.1 Selected FBOs in the suburb of Elsies River

In order to offer some clarity on the role of FBOs and their mode of operation in the suburb of Elsies River, as well as the consequence to address the complexities in identifying the unique characteristics of FBOs, I will look at types of FBOs. In this regard it might assist with distinguishing FBOs from NGOs and how this can contribute to the development of criteria for partnerships with FBOs (Boehle 2010:280).

A general knowledge of the different types of FBOs that exist in this segment is helpful in order to select the sample. For this reason, I have identified five such types of FBOs, namely early learning centres, youth development work, focus groups for the aged, and women and health. In each type I then selected a sample of five FBOs to be included in this study. The selection was done by taking into account a) whether the FBO has an explicit Christian orientation; b) a geographic spread across the suburb of Elsies River (see Figure 1.1); and c) the diversity of denominations involved in such FBOs. The selected FBOs include some older, well-established organizations and some that were established more recently, since the functioning and therefore functionality of the partnerships involved may well be different. The size (in terms of staff and budget) was not taken into account.

The following FBO have been included in this study:

Early Learning Centres:

- Avonwood Edu-Care – This Educare centre for children between the ages of 1 and 6 years was started by the Jewish Community and later taken over by Mrs Booysen, a teacher living in one of the flats in Avonwood. Mrs Booysen, with the assistance of the Department of Social Development, took over the centre when the Jewish Community withdrew.
- Care Bear Edu-Care Centre – The facility has existed for 42 years and was established by a woman that was moved by her Christian convictions to care for children and to assist with their development.
- PJ's Educare – This Day Care Centre serves the communities of Clark Estate, Matroosfontein and The Range, providing shelter and care for vulnerable children.

- The Norwood Early Learning Centre – This centre was established by the St. Nicholas Anglican Church, Elsies River, as a means to afford parents the comfort of having a place of safety for their children. The space for hosting this Educare Centre is provided by the church.
- Elsies River Day Care Centre – The centre was founded 36 years ago to look after the children of the social workers working for BADISA, but later it became a haven for children in its surrounding area.

Older-person care groups:

- Congregation of the Poor Sisters of Nazareth (Southern African Region) Elsies River, Nazareth House – This is a Catholic Church old-age home that serves the aged in Elsies River.
- Community Care for Aged – This faith-based organization focuses on the health needs of the aged and operates in the suburb of Elsies River.
- The Serene Ages Senior Citizen Club – The club was founded by the St. Faith Anglican Church, Elsies River in an attempt to assist the elderly in the congregation and the community.
- Tygerberg Home Care – This organization operates in Salberau, a section in the suburb of Elsies River, focusing on home-based care for the elderly.
- Ruyterwacht Senior Centre – This organization provides facilities and services to older persons in order to enhance their quality of life, self-esteem and help them to live independently from the community for as long as possible.

Youth development work:

- Tehillah Community Collaborative – This organization is an initiative that focuses on the rehabilitation of youth that have fallen prey to drug and alcohol abuse. The organization was founded by a Christian woman who is also a qualified nursing sister.
- Sultan Bahu Drug Treatment Centre – This organization started in the 1970s with the vision

to improve the quality of life of the youth, with its focus on skills development, substance abuse, and gangsterism prevention programmes.

- Pinnacle Youth Outreach – This organization was founded by a member of the Rhenish Church Elsies River, who felt a conviction to address the consequences of the socio-economic challenges such as drug abuse, gangsterism, early school dropouts and teenage pregnancies. This organization is located on the premises of the Rhenish Church.
- Equilibrium – Equilibrium was founded by a group of like-minded professionals that care about young people. Motivated by Christian convictions, the founders developed programmes that focus on skills development, substance abuse and gangsterism prevention for the young people. Equilibrium is based at The Range Senior Secondary School in Elsies River.

Women, health and welfare:

- Special Life Care Centre – This centre for terminally ill patients is an initiative of the Rapha Pentecostal Church, Belvenie.
- Women in Leadership – This organization focuses on skills development amongst women in Elsies River. Mrs Vantura, the founder member, is a member of the Anglican Church, Elsies River.
- Love House "Family Care" Centre – The Kunjalo Love Fellowship Tabernacle in Epping Forest, a housing estate in the suburb of Elsies River, started this Centre, focusing on creating awareness on the dangers of substance abuse. The second focus is availing a section of the church building to serve as a safe haven for abused women and children.
- BADISA – This welfare organization of the United Reformed Church and the Dutch Reformed Church was formed in 2003 as a compassionate ministry.
- Meals on Wheels Community Services – A recognized welfare service owned operated by the Seventh Day Adventist Church. The aim of the service is to have an impact on people's lives by presenting them with caring and uplifting opportunities.

The aim of the sample is to obtain consistent and unbiased estimates of the population of 72 government-funded FBOs in Elsies River.

1.3.7 Problem statement and exploration

As indicated above, the problem horizon within which this study is situated is the challenges faced by social development initiatives in general, and especially the role of religion, i.e. faith-based organizations in development. The more specific research problem that will be investigated in this study may be formulated in the following way:

> How is the functionality of partnerships with the Western Cape Government and selected government-funded FBOs in the suburb of Elsies River to be assessed?

Light is shed on the criteria, dynamics and complexities that have to be taken into account in the policies adopted by government regarding such partnerships. In Chapter 7, suggestions and recommendations are offered to FBOs and the state for the revision of existing policies. The intention is that these recommendations must lead to the better allocation and management of funds. Through the recommendations, FBOs are assisted in formulating their own policies regarding the acceptance of partnership agreements with the government.

1.4 Methodology

All crafts persons, be they artists or carpenters, need tools to help them to perform their duties effectively. Researchers need tools in order to come to conclusions. This study requires an empirical investigation, following a qualitative approach. According to Denzin and Lincoln (2000:3), qualitative research is surely a field of study in its own right. Qualitative research aims to develop an in-depth understanding of individual's views, attitudes and behaviour in order to arrive at a reasoning procedure or practice (Moore 2001:130; Freebody 2012:39). Qualitative researchers therefore study things within their natural settings, with the goal to make sense of the meaning people bring to it (Denzin & Lincoln 2000:3). Strauss and Corbin (2008:89) suggest that in order to do qualitative research one would need analytical tools such as questioning, analysis of words, phrases and sentences, making category, systematic and theoretical comparisons, as well as being aware of our biases, beliefs and assumptions. According to Berg (2004:199), qualitative

research seeks answers to questions by examining various social settings, as any information can potentially be used to answer the researched questions. By using a qualitative approach, I was able to acquire the data to assess the functionality of partnerships between the Department of Social Development and the selected 20 government-funded FBOs in the suburb of Elsies River.

The main research instrument for this study was semi-structured interviews, with standardized questions as the basis for obtaining relevant information, with government officials and focus-group discussions with the management and staff of each of the selected FBOs. The same method was used with government officials responsible for working with FBOs in the suburb of Elsies River. Letters were written to the management of the FBOs (Annexure 3) and the Western Cape Department of Social Development's Head of Department (Annexure 4), requesting permission to do interviews with staff. Permission was also asked from interviewees to do an audio recording of the interview. Terms of reference were stated in the letters, indicating the scope, purpose and the method used as well as outlining the specific task of the interviewee. All interviews were conducted on the basis of informed consent (Annexure 5).

I agree with Mouton's (2004:240) view that it is essential that the rights, interests and sensitivities of those being studied be protected and respected, in spite of the fact that the researcher has communicated the aim of the investigation to the participants. In the bibliography, a list of interviewees is provided in terms of the name of the organization and the position occupied. However, for the focus-group discussions, pseudonyms were used, together with the name of the organization. For interviews with government officials, pseudonyms were also used.

The sample of this study helped me to make deductions about how to assess the functionality of partnerships with government and civil society organizations. The results from the research will be accessible to the partners in order for it to be of value. Accessibility in this context has two aspects. The first is that the data must be available to the FBOs and the government officials who want to use them. The second is that people in the community must be able to understand, relate and make their own interpretations of the data. A better understanding of the functionality of partnerships between FBOs and government empowers partners to do something about the identified problems and to know where to channel available resources should now be possible. It should now be also possible to achieve coherent results and develop theories that enhance understanding based on the qualitative results.

Objectivity and integrity in the conduct of doing this research required of me not to have misrepresented, fabricated or falsified the results and findings of this study in any manner.

1.5 Ethics statement

As a minister of religion serving the Rhenish Church in the suburb of Elsies River for more than 30 years, I was aware that the interviews conducted could mean that I had to deal with sensitive information. I therefore had to win the trust of the persons whom I interviewed. For that reason, I had to maintain the highest possible ethical standards. It was also my intention not to exacerbate any possible tension between the selected government-funded FBOs and the government in Elsies River. I furthermore maintained the highest level of integrity regarding the information gathered so that such information could not be used to aggravate tensions or mistrust.

In addition to the above, this study adhered to the normal conventions of academic scholarship, e.g. with regard to accurate data gathering, exercising sensitivity in the analysis of the data, and describing information in a truthful and non-biased way, while avoiding plagiarism.

The result and findings of this study will be disseminated to the FBOs in Elsies River in order to promote debate and develop an understanding of partnerships between the government and FBOs with a view to improving future practice. The results will furthermore be made available as widely as possible so to include academia, the non-profit sector and the relevant government departments involved in partnerships with civil society. The thesis will be available on the website of the University of the Western Cape through open access so that academics and scholars may interrogate the data further. A copy of the thesis will be available in the library of the University of the Western Cape and it will also be made available to the Elsies River public library.

1.6 Layout

Based on my assumption that religious agents constitute an integral part of social welfare processes of change in development in partnership with the state, Chapter 2 focuses on religion-state partnerships in social development. This chapter defines the notion of partnership as an attempt to provide the necessary theoretical basis to understand what is generally understood by and required

for to constitute a partnership. Chapter 3 defines the nature, identity and role of FBOs in social development. This chapter provides some necessary background in order to understand how to assess the functionality of partnerships between the selected government-funded FBOs in the suburb of Elsies River and the Western Cape Government. The fourth step focuses on FBOs in Elsies River: A case study approach was used to identify and offer a brief description of the suburb Elsies River and the FBOs that are operative in the suburb. Chapter 4 provides some broader background against which the 20 FBOs that were selected for a more detailed investigation may be understood. The case study design was used to 'generate an in-depth, multi-faceted understanding of a complex issue in its real-life context' (Crowe et al., 2011:2). According to Farquhar (2012:6) case study research allows the researcher to look at the phenomenon in context. The next, i.e. the fifth step, presents the empirical investigation of the experience and perspectives of representatives of each of the selected government-funded FBOs in the suburb of Elsies River. This empirical investigation was done on the basis of a) semi-structured interviews with the leadership of the particular FBO, b) supplemented by an analysis of the mission statement, financial policies and financial systems of accountability of each institution insofar as this was available from the leadership following the interviews. The step six presents us with the empirical investigation of the experience and perspectives of officials of the Department of Social Development regarding the functionality of their partnership with the Western Cape Department of Social Development. This empirical investigation was done on the basis of semi-structured interviews. Chapter 7 focuses on producing an assessment of functionality partnerships. In the light of the criteria for the functionality of partnerships and the shared objectives of each partner, pursued through a shared understanding of the most rational division of labour and based on the respective comparative advantages, an assessment of the functionality was made. Here I offer recommendations, in widening circles, on the functionality of partnerships in the public sphere. I add a postscript on how this exercise may help the partners to address and secure functional partnerships. Some reflections on the significance of this study for FBOs in general are offered.

CHAPTER 2: RELIGION-STATE PARTNERSHIPS IN SOCIAL DEVELOPMENT

2.1 Introduction

Religious actors normally do not operate in a vacuum, but they have concrete ways in which they express their faith within the context they are situated (Tomalin 2017:183). Religious groups have been involved in addressing challenges about social welfare and participating in tasks, forces and forums concerned with AIDS, child abuse, combating racism and inequality, care for the elderly and other serious social welfare issues (Wuthnow 1996:1). In South Africa, the concern for religion-state social development partnerships was intended to facilitate the delivery of social services to the majority of previously disadvantaged South Africans. The social well-being of the people most in need was the primary consideration, with such partnerships as an effective way of enhancing people's welfare (Koegelenberg 2001:107; Patel 2005:29; Kahn, Madue & Kalema 2016:174). In apartheid South Africa, the social welfare service was designed to benefit white South Africans, while other racial groups were generally excluded and deprived of such basic social welfare services (Butler 2017:85). On this basis, the religious sector in South Africa has a history of being involved in social development programmes with a special focus on the poor.

My exploration on the discourses and debates in the religious sector will focus on the role FBOs played during apartheid and their role after the 1994 South African democratic elections. Central to this chapter will be the issue of *religion-state partnerships* and the way in which this theme has come to dominate the religious development discourse in post-apartheid South Africa. The notion that religious conviction should influence social development contributed to the formation of religious institutions, with development as their mission (Nieman 2010:41). In present-day South Africa, it is even more necessary for the religious sector to deliberately organize itself to engage with social welfare policies and taking part in the development debate, otherwise this sector will become a spectator rather than an active role-player in development (Eigelaar-Meets, Gomulia & Geldenhuys 2010:55). On this basis, emphasis will be placed on the discourse on partnerships between the State and the National Religious Leaders' Forum (NRLF), the National Religious Association for Social Development (NRASD), and the South African Council of Churches

(SACC). This will provide the necessary theoretical basis to understand what is generally understood by and required to constitute a functional partnership.

2.2 Social development

Development is a contested concept. Although broader agreement exists, differences in defining the various aspects of development dominate scholarly debates. Conceptual clarification is therefore needed in terms of what development is generally understood to mean.

2.2.1 Defining development

One dominant view suggests that post-Second World War definitions on development view development to be equal to economic growth and socially engineered progress (Morris 1998:3; Mawere 2017:7). Burkey (1993:37) subscribes to the view that development is dependent on economic development to offer the source base for social development. Development should lead to improved wealth and reduced poverty; however, its effectiveness seems limited by weak analytical tools and marginality within agencies (Green 2002:69). The word 'development' seems to imply a favourable and promising change from worse to better (Esteva 2010:6). In this regard, Davids, Theron and Maphunye (2005:24) argue that the objective of development should be intertwined between people's diverse needs and their right to social services. Patel (2005:226) views development as the vision of what a desirable society may be like, with deliberate efforts to bring about the necessary changes. The quest to put people's needs, aspirations, and capabilities at the centre of development re-emerged internationally in order to counteract market-oriented approaches (Patel 2005:49). Based on these views, Moon (1991:3) argues that development should be understood as a broad umbrella concept that denotes a complex set of interactive processes. Despite the fact that the approaches to development vary, the tendency to neglect, disregard or even dismiss religion is observed (Hefferan 2010:43).

In terms of development from a religious perspective, Tsele (2001:214) argues that development is part of God's own mission to the world. According to Duchrow and Hinkelammert (2004:157), God heard the cries of the Israelites while being oppressed by Pharaoh and He liberated them from their oppressors. Duchrow (1998:147) indicates that this act of liberation from Egypt by Yahweh was inseparably linked to justice within the liberated and protected community. An interest in

enhancing the physical welfare of communities should be a core aspect of the existence of religious groups involved in development work (Clarke 2011:2, 3).

Mawere (2017:20) strongly shares the view that whatever development entails, its ultimate goal should be to improve the quality of life of those such development is directed to. With this view in mind, Morris (1998:8) cautions that post-apartheid development might be a replacement, and a logical continuation of colonialism. Development in the post-apartheid South Africa could easily be misused to reinforce Western culture and colonize the minds of the people in order to serve the interests of free-market capitalism (Swart 2012:67). At a conference on Church and Development held by EFSA in 1993, Kleinschmidt (1994:173), a Deputy Director of Kagiso Trust, argued that development within a South African context involves changing the social, economic and power relations to an equitable distribution thereof. Swart (2008:108) argues that during the early 1990s, development became a prominent metaphor to describe the ambitions of South Africans while changing from an apartheid to a democratic state.

Development scholars generally accept that cooperation between NGOs and the state seems vital in development (Koegelenberg 2001:101; Kahn et al. 2016:218). In the South African context, communities essentially rely on non-profit organizations (NPOs) to deliver social welfare services to the poor, and vulnerable persons at risk (Patel Kaseke & Midgley 2012:603). Working in partnership, finding synergies between partners in delivering social welfare could enhance the delivery of such developmental welfare service (Patel 2015:330).

On this basis, a social developmental strategy for social welfare was adopted with the priority of meeting basic welfare needs, investing in human capital and eradicating poverty by the post-apartheid government.

2.2.2 The notion of social development

In the 1960s, the social developmental approach to social policy was first introduced by the United Nations to address human development needs, following independence from colonial rule among the world's poorest nations (Patel 2005:29; Patel 2015:28). As a response to mass poverty and unequal development, governments were capacitated to deliver services and to implement community development programmes (Patel 2015:28). A concern that Verryn (2016:78) and De

Cordier (2009:663) raised was the profound threat to the stability of the future nation found in the disparity of the haves and the have-nots that leads to cultural and civilizational conflict.

Social development as a discipline is still evolving and has yet to be established in terms of content or methodical approach, but social development is here to stay (Green 2002:55). Services that can ensure minimum acceptable living conditions such as an accessible health service, equal education opportunities, a well-functioning transport system, clean water supplies, and effective communication systems would count as social development for Burkey (1993:37). The political changes that has taken place in South Africa post-1994 suggest that the social development programme of the ANC government has a people-centred approach to development (Patel 2005:30). Scholars might also take the approach that social development is a product of modernity whereby governments deliver services through highly bureaucratic systems that seek to extend the modernisation process. Amoa (2001:149, 150) is of the view that primary healthcare services should be provided by governments as an example of such social development services. According to Amoa (2001:149, 150), such social welfare services should consist of special restorative services development programmes aimed at the vulnerable in the communities mostly affected by inequalities and inadequacies.

For Cowen and Shenton (1996:439), a key focus in social development is the advancement of living standards, as well as the growth of the economy, and the provision of improved social and political conditions areas where it is lacking. Investment in social programmes and participation in the economy are viewed by proponents of social development as an effective way to maximize the social and economic impact in addressing the socio-economic challenges the country faces (Midgley 1997:75; Patel 2005:29). As such, Fitzpatrick (2001:60) argues that these social benefits define the right to experience social well-being and the minimum levels of economic well-being. Inequality, poverty, social welfare, and material deprivation of large portions of a country's population perpetrated by the state lead to suffering and underdevelopment (Eade 1997:3).

Scholars like Midgley (2012:101) support the idea that social development goals can best be met through communities and associations that collaboratively engage in projects and programmes in order to improve the economic, social and cultural conditions of their communities. One can deduce then that social development outcomes must have effective social impacts as its priority. Unless controlling and accountability systems are in place and incorporated to ensure the effective

operation of social development programmes, such programmes will have difficulty meeting the principles of developmental and social welfare goals (Burkey 1993:37). One can therefore accept that state effectiveness in social development would require good strategic planning (Karnani 2011:201; Moon 1991:123).

At this juncture, Swart (2003:33) shares the view that social development should not be limited to economic inequalities and industrial challenges, simply because social welfare problems extends beyond the growth of the economy. Hence, social development should be about the attaining of a just, equal, stable and prosperous society in its attempt to embrace all spheres of life. On this basis, Deneulin (2013:58) supports the idea that the end of development is to provide opportunities for people to reach their potential as human beings. Furthermore, Patel (2005:206) proposes that social development should be considered to be multi-disciplinary and should include sectors such as the Department of Energy and Mining, Education, Agriculture, Forestry and Fishing, Arts and Culture, Health, Trade and Industry and Social Development. Patel (2005:29, 226) is also of the view that the social developmental approach to welfare strongly necessitates a focused approach by the government as well as the NGO sector, aimed at achieving human development. Social development is therefore concerned with those who are marginalized and deprived through social exclusion from the necessary social services and social integration needed to create a better life. Similarly, social development in Zewde's (2011:101) view is what people achieve in the process of experimenting with new ideas and technologies to solve problems of scarcity in health, economic, institutional and other sectors. To my mind, and in agreement with Midgley (2012:100), social development is thus focused on meeting social needs and alleviating poverty, and by so doing, fulfilling the social development objectives.

The White Paper for Social Welfare 1997 (1997:5), as suggestive of the intervention of the state via action programmes and integrated social services, have in mind to promote social development, social justice, and the meeting of the expectations of the desperately poor and socially marginalized. Social development surely intends to offer policies and partnerships that can focus on the excluded, the vulnerable and those at risk of exclusion from an adequate income, access to opportunities and basic needs. Gray (2006:60) holds the view that social development requires considerable economic and social welfare resources in order to meet the minimum needs of the wider section of the population in an attempt to eradicate poverty. Unless or until a meaningful

anti-poverty strategy and functional partnerships takes effect, it seems that social grants are the main poverty-alleviating tool of the ANC government (Marais 2011:246). On this basis, Pieterse (2001:47-55) suggests a typology of anti-poverty spheres that include the facilitating of access to economic opportunities, the increase of the physical asset-base of the poor, the facilitating of access to basic services for the poor. Furthermore, this typology suggests that basic services for all citizens should include water and sanitation; solid waste management; affordable and safe energy; transport; education; healthcare and shelter (Pieterse 2001:47-55). Participation by the poor in public decision making and access to legal entitlements and security, while effective monitoring and influence over public resource allocation and service delivery, must form an integral part of an anti-poverty strategy (Pieterse 2001:47-55). Effectively, this means that a safety net needs to be created for that part of the population in need, ensuring access to systems that enable them to manage trauma and stress (Pieterse 2001:47-55).

In terms of how these anti-poverty actions for sustainable social development outcomes are to be implemented in a post-apartheid South African setting, Pieterse (2001:56, 58) stresses that all actors in the development process should commit themselves to functional partnerships. Proponents of social welfare programmes involved in efforts to reverse the horrific social welfare legacies of apartheid South Africa should be informed as to how structural poverty is reproduced in order to effectively combat this phenomena (Pieterse 2001:67).

The idea of partnerships for social development, poverty reduction and the strategies in addressing such needs emerged from the social realities of the society and was therefore intended to be contextually relevant to the needs of the society (Patel 2005:204; Patel 2015:291). South Africa's particular history of a colonial past and the apartheid system, shaped the conceptualization of its new social development programme (Patel 2005:204). The policies and laws of the colonial and apartheid government led to racially determined patterns of poverty and inequality (Lund 2009:291). For this reason, the principles of organizing social development services on the basis of inclusion, became the central ideological norm for the post-apartheid South African Government (Marais 2006:94). My understanding is that government strategies such as the Reconstruction and Development Plan (RDP), the Growth, Employment and Redistribution Strategy (GEAR), the New Partnership for Africa's Development, and more recently The National Development Plan were intended to provide an integrated vision of a post-1994 South Africa.

However, Gukelberger (2018:6) observes that integrating previously excluded townships into the municipal system has proven to be a complex task for both local government and society because up to this day there are many informal settlements. With the emphasis on development by the post-apartheid government, in the same way, the religious sector felt the need to take up development as a new area of specialisation (Swart 2008:106-112). It is my observation that social development is not the solution to the welfare problems of South Africa, but it offers the state as well as civil society organizations with a pragmatic and workable approach to social welfare.

2.2.3 Government's commitment to social development

South Africa, with its legacy of colonialism and segregation, was burdened with systemic social and economic inequalities (Patel 2005:300). Apartheid colonialism, as an inhuman system, has robbed black people of dignity, humanity and equal social welfare opportunities (Hamilton 2014:47; Ndlovu-Gatsheni 2016:25, 108). On this basis, South Africa is described as one of the most unequal societies on earth (Hamilton 2014:47; Ndlovu-Gatsheni 2016:25, 108). In this regard, the ANC, when negotiating with the apartheid government for a non-racial, democratic South Africa, demanded the dismantling apartheid (Ndlovu-Gatsheni 2016:106). For the very first time, on 27 April 1994, a nation voted on equal terms to become a democracy where all would have access to the resources of the country. The liberation movement took office in 1994, providing citizenship rights to all, black and white alike (Klandermans, Roefs & Olivier 2001:233). With the political change and the ANC in government, inheriting a country known for inequalities, poverty and material deprivation of a great number of the population, they indicated their intentions to address the inequalities inherited from apartheid (Gray 2006:54). One can thus deduce from the above that the craving for a model for poverty alleviation and welfare reform was a strong driving force behind the post-apartheid ANC government. Amongst the various solutions and approaches by the post-apartheid government, their welfare policy objective was aimed at developing a social development model (Lund 2009:294).

If justice is to be restored, we would need a thorough study of the dismal socio-economic and colonial white political domination and the economic exploitation apartheid years of South Africa (Terreblanche 2002:371). This view is supported by the fact that the welfare policies were unfair, contributing to a large part of the South African population affected by poverty (South Africa White Paper for Social Welfare 1997:6). The state welfare system and policies were fundamentally

undemocratic and unresponsive to the needs and rights of a significant segment of the population, while the interest of the white South Africans enjoyed much greater attention (Du Preez 2011:197; Patel 2015:56). The end of the apartheid government's rule in 1994 resulted in an end to a collaborative experience across a racial and political divide, transforming South Africa from apartheid to a non-racial democratic society (Sparks 2003:16). The successful 1994 democratic election can surely be regarded as one of the most significant achievements during the 350 years of contemporary South Africa (Terreblanche 2002:371).

With the election of 1948 in South Africa, the National Party became the ruling party and legislated that a policy of apartheid be implemented that introduced racially differential access to social welfare resources (Patel 2015:48, 49). As the end of apartheid in 1994 brought political rights for black South Africans, their social welfare and economic empowerment have proven to be remarkably difficult over the succeeding two decades (Herbst & Mills 2015:1). For this reason, Pieterse (2001:61) is of the view that post-apartheid South Africa needs a functional development state with functional NGOs focusing on development. On the basis of the high levels of poverty, corruption as well as income and asset inequality in post-apartheid times, South Africa seems to struggle with achieving its development goals (Midgley 2001:267).

In order to establish a functional social developmental state and in order to create a free, just society, equitable policies should be introduced across all social sectors, including social welfare (Patel et al. 2012:17). For this reason, the Mandela government introduced commendable strategies and systems for policy making after the first democratic election of 1994, addressing the variety of basic needs of millions of poor South Africans (Patel 2014:4). The post-apartheid policies were all geared towards the eradication or drastic reduction of poverty, broadening of the economy, improvement in productivity, a drastic reduction in the rate of unemployment and an inclusive social welfare programme. The monthly sums of transferred resources received by millions of mostly poor South Africans from the state's social assistance programmes, enable citizens to improve their well-being (Lund 2009:300).

Attending the World Summit for Social Development in Copenhagen in March 1995, where nations pledged the eradication of poverty, inequality and economic exclusion of the poor, South Africa joined them in pledging to commit to this course (Woolard & Barberton 1998:13). This commitment of the post-apartheid government to social development finds expression in the

Reconstruction and Development Program by referring to the inclusion in the preamble of the new constitution the commitment to build a just society, with fundamental human rights, and with adequate opportunities to each individual (Midgley 2001:267).

The ANC government's continued commitment to the social development, poverty reduction and support for the most vulnerable led to the establishment of the Ministry of Social Welfare and Population Development in 1994 (Patel 2005:94). After a two-year consultative process with the necessary interest groups, the White Paper for Social Welfare was adopted by the South African Parliament (Patel 2005:96). In this regard, the government's commitment to securing basic welfare and human rights as well as promoting active citizen participation is embodied and reaffirmed (Patel 2005:99).

While the development imperatives challenge the state to respond in significant ways to the needs of the disadvantaged majority, Taylor (1997:241) warns that the capacity of the 1994-elected South African government proved to be constrained by a number of factors. The four key factors that seemed important in evaluating social welfare progress in the first ten years after the South Africa 1994 democratic elections, according to Gray (2006:55), include looking at the success of national reconstruction and development policies and initiatives; development rather than social service provision should be the main means of dealing with poverty; implementing the RDP was faced with a much weakened civil or non-government sector; and finding the infrastructure for their administration proved a huge challenge, compounded by problems of corruption at all levels.

The post-apartheid government was keen on developing social welfare schemes for repairing state legitimacy and to foster political consent in order to fulfil the social development goals (Marais 2011:238). The changing of the welfare policy to a policy that provides equal opportunities, which protects the citizens against social risks such as unemployment, exclusion and discrimination, was to change the apartheid welfare policy (Gray 2006:57). In an attempt to address the social needs of the vulnerable, Marais (2011:238) notes that the current social protection system centres on five major grants: Old Age Pension, Disability Grant, Child Support Grant, Foster Child Grant, and the Child Dependency Grant. There are proponents who advocate that a Basic Income Grant that provides every individual in society with a guaranteed income, regardless of status, should be part of the social development protection system, while others strongly disagree (Standing & Samson 2003:3). For this reason, one can understand that in reflecting on the social welfare programmes

of the post-apartheid government, many critical debates and discussions took place over the last decades (Swart 2012:65).

The South African government's intentions in terms of extending social security coverage to all citizens in addressing the legacy of apartheid found expression as early as 1997 in what was stated in the White Paper for Social Development of August 1997:

> To facilitate the provision of appropriate developmental social welfare services to all South Africans, especially those living in poverty, those who are vulnerable and those who have special needs. These services should include rehabilitative, preventative, developmental and protective services and facilities, as well as social security, including social relief programmes, social care programmes and the enhancement of social functioning (White Paper 1997:9).
>
> The aim of the social development programme was to raise the quality of life of the citizens in partnership with NGOs, the private sector and government departments (White Paper 1997:10).
>
> The commitment to social development finds expression in the intention to build a people-centred developmental state (White Paper 1997:9).

In order for the Western Cape Department of Social Development to provide developmental welfare services, it needs to liaise not only with the various structures of local governances (municipalities and wards within municipal districts) but also to liaise and partner with various organizations in civil society. Policies and legislation of a protective and regulatory nature and the removal of any and all barriers to achieve the social advancement goals by government are needed (Patel 2005:29). Practitioners like Malena and Heinrich (2007:339), suggest that in order to provide social development services to eradicate poverty, a correlation between civil society and crucial social and political goals is of paramount importance.

If the future of present South Africa is to be different from the past, and not repeat the systemic apartheid past, it is critical to be aware of the factors that contributed to the present South African face (Rautenbach 2017:12; Wilson & Ramphele 1989:190). In the search to identify and

understand the causes of poverty in South Africa, there is reason to believe that consideration needs to be given to the importance of implementing development programmes.

2.2.4 The Reconstruction and Development Programme (RDP)

1994 marked the beginning of a democratic system of government in South Africa where the apartheid system, based on racial discrimination, was dismantled and a reconfiguration of the state was embarked upon (Kahn et al. 2016:2). The notion of 'development' and 'reconstruction' in post-apartheid South Africa seems to have been substituted by struggle representations that represent apartheid period terminologies (Swart 2008:108).

The RDP gave expression to the African National Congress's election manifesto for the 1994 elections (Swart 2008:108; Ndlovu-Gatsheni 2016:118). Marais (2006:237) and Terreblanche (2002:108) confirm this view in that they state that the RDP bears the stretchmarks of a bid to accommodate the government's programme for economic reconstruction and social development. The struggle was "no longer for liberation, but for the development of people in the post-apartheid South Africa" (Govender, Koegelenberg, Wessels & Witbooi 1992:14). Fundamentally, the RDP was introduced in order to change South Africa from a society of inequalities, high levels of poverty and racial discrimination to a society that promotes freedom, equality and economic prosperity for all (Moyo & Mamobolo 2014:953). On this basis, the RDP was seen by many scholars as a concerted effort by the ANC government to improve the living conditions of South Africans, as it promised to be the nerve centre of building a socialist-oriented post-apartheid society (Ndlovu-Gatsheni 2016:119). It was within this political and ideological framework that the delivery of life-sustaining services was seen to become a focus of the post-apartheid government. Gray (2006:54) and Marais (2006:237) argue that the RDP is seen as central to the general processes for changing the social welfare programmes of apartheid South Africa. The reality of implementing the RDP and meeting the growing social welfare demands of its constituencies, showed the difficult balancing act demanded of the newly formed government (Bruggemans 2003:56). Manuel (2014:30) acknowledges that the first democratically elected ANC government was in need of resources and a growing economy to generate the resources to fund the RDP. Many of the pre-democracy voluntary welfare NGOs working in partnership with the government welfare department were part of the mass movement to dethrone the apartheid government (Gray 2006:55).

According to Bruggemans (2003:85), the RDP was too heavy on promises of social delivery. Numerous problems were uncounted for in implementing the RDP, resulting in many calling it a wish list of a state that did not have the capacity to implement the programmes (Terreblanche 2002:109). According to Manuel (2014:31), the government over-estimated the capacity to deliver on the RDP priorities. Several other strategic documents were introduced soon after the release of the RDP document (1994-1996), over-arching national development policies to function as complementary frameworks, which included the Growth Employment and Redistribution Strategy (GEAR) (1996), Accelerated and Shared Growth Initiative for South Africa (AsgiSA) (2005) and the New Growth Path (NGP) and Industrial Policy Action Plan (IPAP) (2010).

With regard to the South African context, Patel (2005:71) is of the view that the welfare needs of black South Africans were seriously ignored during the pre-democracy years and would therefore concur with proponents who advocate post-apartheid welfare policy reforms. In terms of new social welfare policies for the post-apartheid South Africa, such policies should be equitable, where social security is provided for all citizens in welfare service delivery (Gray 2006:56). Patel (2005:205) offers a strong plea to the effect that the state's role in social welfare services is that it should contribute to the development and the provision of basic human needs (Patel 2005:205). In this way, chances are that the Department of Social Development should meet the basic social welfare needs while achieving greater social equality for all citizens (Gray 2006:57). Included in such basic needs should be the provision of access to adequate food supplies, access to drinking water, functional healthcare services, shelter and other social welfare services (Moon 1991:3). It is, however, agreed that social development programmes cannot succeed without trans-sectoral support (Gray 2006:62).

In the continued attempt to address poverty, underdevelopment and dealing with welfare and socio-economic transformation, Jacob Zuma, the then President of the Republic of South Africa, appointed a commission to produce a national development plan for South Africa.

2.2.5 Social development objectives in the National Development Plan

A significantly transformed South Africa from an apartheid to a post-apartheid country would need fundamental structures and institutional changes with policies that reflect such changes within society (Ramphele 2008:13; Butler 2017:58). The developmental method adopted by the ANC

government conceptualizes development planning with the intention to realise national development goals. The appointment of a National Planning Commission by President Zuma in 2010, with the task to draft a development plan that will offer a vision towards a transformative South Africa, was an indication that South Africa was facing trying and challenging times (National Planning Commission 2011:21). When the architects of the National Development Plan (NDP) drafted the plan, it was informed by a diagnostic report by the Commission having in mind a society based on social justice, the elimination of poverty, a home for all and reduced inequality by 2030 (National Planning Commission 2011:11; Hamilton 2014:89). On 15 August 2012, the NDC released the NDP as the most coherent plan tabled in since the 1994 democratic elections (Manuel 2014:37). At the heart of introducing this plan was the fact that South Africa faced the triple challenge of poverty, inequality and unemployment. According to Manuel (2014:37), the NDP would get to the heart of tackling the root causes of poverty, inequality and unemployment. Chapter 11 of the NDP (NPC 2011:353) gives an indication that the goal of this plan is to create a caring nation with a defined social minimum floor that provides support to the most vulnerable individuals and families through a range of social development services.

According to Mulaudzi and Liebenberg (2017:42), the South African government has the responsibility to create a favourable environment for development through social cohesion and the expansion of shared goals across the board. In order to develop a more egalitarian nation, it is assumed that the state is the key institution responsible for providing services to the poor (Karnani 2011:195). Myer (2011:15) is of the view that the poor are largely poor because they live in networks that do not do enough for their wellbeing. In order to develop into a more egalitarian nation, The National Development Plan (NDP) was introduced with the intention to eradicate poverty and underdevelopment, and reduce inequality by 2030 (NPC 2011:24; Patel 2015:81; Klaasen 2017:6). The NDP aims to improve the quality of education (National Planning Commission 2011:24, 27). Inherent to the NDP, the South African government committed itself to building a comprehensive system of social protection that is able to take care of the poor and vulnerable groups in society (Mulaudzi & Liebenberg 2017:38). Manuel (2014:38) claims that there was a strong political will to implement the plan by the state and the plan enjoyed broad social support.

Key to the NDP, in order to promote and create a safety net that protects all citizens against social risks, is the idea of cooperation between state, civil society and the business sector. The NDP makes it very clear that in order for the different levels of government to make progress with achieving the objectives of the plan, functional social development partnerships are of the utmost importance. Kumar and Robyn (2016:215) argue that while the NDP realizes the importance of partnerships, it still continues to promote the notion that the state should deliver basic services. Partnerships with civil society can be secured on the basis that many of these organizations can supply specialized and dedicated expertise, lowering costs, but raising efficiency (Smith 2007:236). Public participation, however, requires a wider set of approaches and strategies on the basis that it is an important objective and a critical element of decentralisation (Kahn et al. 2016:18; Siddle & Koelble 2012:137).

The NDP intends to change the narrative of oppression, eliminate poverty, reduce inequality, transform the public service, grow an inclusive economy, and create an inclusive social protection system. In Chapter 11 of the NDP (National Planning Commission 2011:353-356) it is clear that the state opted for a social policy that promotes human development that benefits all members of society;, economic inclusion where the market works for the common good; and social welfare stability. These corrective measures are necessary because of a welfare system that was unequally distributed. On this basis, the NDP intends to respond to issues of chronic poverty, unemployment, risk and vulnerability, which include:

- Social assistance cash grants for children, the aged and persons with disability;
- Access to free basic services, such as shelter, water, sanitation and energy for poor households;
- Free education in 60 percent of schools in poor communities; a school nutrition and transport programme;
- Free healthcare for pregnant women and children under six;
- Statutory social insurance arrangements, i.e. unemployment insurance (UIF), compensation for injury and disease (COIDA) and the road accident fund (RAF);
- Voluntary social security arrangements for those formally employed, i.e. pensions and provident funds;

- Active labour market policies to facilitate labour market entry and redress the inequalities that are inherent to the system due to apartheid;
- Income support for the work-age poor through public works programmes; and
- A developmental social welfare approach, with a focus on individuals, families and communities (National Development Commission 2011).

Despite the reports on progress in reducing poverty, the welfare sector is burdened with huge constrains and significant capacity deficits (National Panning Commission 2011:361). Nieman (2010:39) notes that political liberation has not yet translated into the elimination of poverty and the socio-economic liberation of the poor.

Along with welfare policy changes, the government on local level was given the task of rebuilding those communities that suffer under the legacies of apartheid (Siddle & Koelble 2012:5). This reality will be addressed in Chapter 5, where interviews conducted with management and staff of faith-based organizations and officials of the Department of Social Development of the Western Cape Government to enquire how to assess functional religion-state partnerships will be discussed. Midgley (2012:102) is of the view that governments are uniquely placed to implement development policies and programmes and to meet these social development objectives.

It is, however, true that many barriers prevent the progress and fulfilment of the post-apartheid government's social development programmes. Barriers such as under-funding, policy implementation, leadership and institutional inadequate service delivery and the failure thereof seem to misdirect and restrict effective social development services to those most in need thereof (Patel 2012:604).

There is a need to come up with models of partnerships in social development to combat poverty and usher us into a more equal society. A broad social movement, including non-government organizations and the state as implied in the NDP, and the rich tradition of participatory democracy and struggle should be drawn on to address the South African social development need effectively. Long before the NDP, over time, South Africa has implemented social development programmes, but not necessarily with the hoped-for desired results (Gray 2006:62). However, Kumar and Robyn (2016:215) argue that while the NDP confirms that partnerships are important, it still continues to promote the notion that the government has all the answers to the multiple social welfare problems.

In addition to the notion that the state has all the answers, Hamilton (2014:90) reckons that the NDP ends up in a terrain of unrealistic platitudes, because it fails to take the perpetuation of skewed power relations that underpin the dire problems of poverty, unemployment and inequality seriously.

Systems of monitoring and the implementation of policies to ensure that delivery to the most vulnerable people does take place, and an evaluation of partnerships involved in such programmes should enjoy serious attention. Although the NDP (National Planning Commission 2011:363) intends to create conditions for social partners for development, research needs to prove the achievement of these goals.

South Africa's public service system seems reactive to the needs of the population, and this needs to be studied further. With the benefit of hindsight, I am in agreement with Patel (2012:615) that a state-controlled welfare service does not seems to be the best practical solution, due to a lack of state capacity in the delivery of welfare services. Full rehabilitation of post-apartheid South Africa will not be complete until the social welfare dimension has been transformed adequately (Bruggemans 2003:53). Although Patel (2015:330) is of the view that a partnership is a voluntary agreement between role-players, contractual agreements seem necessary. It seems that such partnerships might unavoidably be included in state policies. This was not the aim of this chapter, even though these issues are mentioned to indicate that I am aware of this need. The challenge of delivering these essential basic services requires of the government to have functional partnerships.

2.3 Partnerships in social development

The word 'partnership' is usually employed to denote either a contract of a particular kind, or the legal relationship arising from the contract. The concept 'partnership' also refers to a particular kind of association of persons, or specific forms of business organizations comprising it. Uncovering knowledge about the concept 'partnerships' is particularly important for assessing the functionality of religion-state partnerships.

2.3.1 Defining the notion of partnership

Brinkerhoff (2002:176) shares the view that the notion of partnerships remains an evolving concept. Deriving from the Latin noun *partiarius* (one who shares with another), the word 'partnership' imports the inherent notion of participation among partners. A partner is bound to exercise reasonable care in the conduct of partnership affairs, as well as accounting for and delivery to the partnership. Partnerships are normally formed on a 'voluntary association' where each member of the partnership has the right to choose its associates (Reuschlein & Gregory 1979:265). However, a partnership is a relationship resulting from some form of legal contract. It appears that there are at least four essential elements to every partnership: (1) a business; (2) two or more persons carrying on the business in common; (3) a profit motive; and (4) an agreement among the members of the partnership to share the profits. Kumar and Robyn (2016:224) share the view that formal partnership agreements are important and such partnerships must be situated within the relevant legislative framework. To achieve common goals, members of such partnerships bring together a variety of formal as well as informal organizations from the state, religious organizations, civil society and business (Patel 2005:284).

There seems to be agreement that the best forms of partnerships among different actors find commonality in mutual objectives, with consensus that such partners should be accountable to each partner (Brinkerhoff 2002:14; Hamdi & Majale 2004:27). Genuine partnerships should be characterized by a common purpose while being structurally efficient and as partners be reactive to local needs (White Paper for Social Welfare 1997:28). However, such partnerships need to recognize the autonomy of each partner, despite the fact that the commitment to the course remains collective while acting in the public interest (White Paper for Social Welfare 1997:28). Furthermore, it seems necessary that these partnerships should be flexible in order to allow for bending and stretching of standard procedures and for greater risk-taking underpinned by pooling financial resources and technical capacity (Kumar & Robyn 2016:224). In spite of the challenges that partnerships bring, the expectation remains valid that partners should share risks, responsibilities and skills, as well as the advances resulting from such partnerships (Patel 2015:330). For relatively smooth cooperation among actors in a partnership, improved performance and development outcomes, coupled with a system and a culture of accountability are of paramount importance.

It is important to ensure that clear and detailed reporting requirements are imposed on the partners in order to reduce potential imbalances and for this reason, accountability is of importance.

2.3.2 Accountability in partnerships

Accountability can be a complex and abstract concept, but it is surely a desirable organizational characteristic for functional partnerships. According to Cross, Clark and Bekker (1995:14), accountability has to do with the principle that delivery agents should be responsible to the people who need delivery. According to Benner and Witte (2004:37), the legitimacy of partnerships is at risk of failure, should policy-makers neglect to have accountability systems in place. The legitimacy of partnerships is dependent on the commitment of the partners based on mechanisms in place to hold the partners accountable (Benner & Witte 2004:39). Smith (2007:209) is of the view that complicated contractual agreements between partners hold the risk of creating loopholes for partners to evade blame if contracted services go wrong. The significance of a partner's responsibility to give account may be enforced by an action for an accounting, traditionally and equitable remedy (Reuschlein & Gregory 1979:281). Poor governance and bad forms of accountability can critically undermine functional partnerships. On this basis, transparency and accountability by public servants are of crucial importance (National Planning Commission 2011:446). Benner and Witte (2004:39, 40) suggest a pluralistic system that includes the following:

> Reputational accountability is of prime importance for guaranteeing the accountability in and of partnerships. Naming and shaming is a key strategy in this context as loss of credibility is one of the most effective negative sanctioning mechanisms to further accountability in and of partnerships.

Based on the research done by the NPC (2011:446), it is concluded that accountability goals are achieved through a system of established checks and balances. On this basis, Cross et al. (1995:93) argue that funders should be responsible to put in place good accounting and accountability procedures as a measure to minimize fraud and corruption. Government effectiveness in social development, according to Karnani (2011:201) and Moon (1991:123), therefore requires good strategic planning, efficient financial planning, organizational effectiveness and welfare-enhancing programmes and policies to execute the strategy and commitment to accountability. This conclusion is supported by the view that disorganized record keeping and the failure to account for transactions made run the risk that a court will draw an inference from it of the

probability of wrongdoing (Reuschlein & Gregory 1979:283). To this end it seems important that faith-based organizations, their supporters, their donors and their partners understand the significance of effective governance and accountability. It is therefore implied that policies should be in place that will regulate and promote good governance and accountability for such partnerships. Overcoming the barriers of good governance and accountability requires political will and sound institutions. That is why attention should be given to the challenge of partnership principles, processes and goals that lead to functional partnerships.

2.3.3 Principles, processes and goals for partnerships

Key principles and features that would characterize functional partnerships would include sharing risks and taking collective responsibility while partners demonstrate competencies in the area of their expertise (Patel 2015:330). This objective should result in accountability, transparency, and collective decision-making. On this basis, the partners should recognize that they are mutually dependent on one another and as such agree to work together (Patel 2015:330). Mutuality, as opposed to hierarchy or the domination of one or more partners, should encompass the spirit of partnership principles, however unequal in experience, talent, power or assets (Hamdi & Majale 2004:28). In view of Brinkerhoff's (2002:15) statement, mutuality allows partners the opportunity to practise their shared objectives. A shared commitment to principles of mutuality surely contributes to successful partnerships (Motala & Husy 2001:79). Partnerships therefore bring together a variety of actors with its unique portfolio of assets and skills. A partner is an agent of the partnership and through collaborative partnering in service delivery, pooling of knowledge and experience, complex problems can be addressed (Patel 2015:330; Reuschlein & Gregory 1979:289). According to Reuschlein and Gregory (1979:264,275), a principle for partnerships is that partners should have equal rights, while partners may allocate control to a partner for the benefit of the partnership.

The aim of the partnership will in all probability determine the type of partnership that is to be formed (Patel 2005:284). Brinkerhoff (2002:97) agrees that it is likely that most functional partnerships will entail a combination of formal and informal processes, a mix of governance mechanisms, and the incorporation of tangible and intangible incentives. Amongst others, such partnerships exist to enhance outcomes with the intention to produce desired outcomes (Brinkerhoff 2002:1). Partnerships between government and civil society groups exist to deliver

services (Knopff, in Brock 2000: 35). Basic to the notion of functional partnerships is the question whether we share common goals and ideals and whether we can trust one another.

Brinkerhoff (2002:2) suggests that a partnership will achieve the following goals:

> First, it will establish a common language for what partnership is and how to maximize its rewards, enabling partnership actors to lobby for improved partnership practice on both practical and normative grounds.
>
> Secondly, it will contribute to improved partnership performance, adding substance to rhetoric, based on a clear articulation of partnership's value-added, encouraging greater commitment to and experimentation with partnership approaches, and ultimately contributing to important development outcomes.

According to Brinkerhoff (2002:3), functional partnerships can improve the effectiveness of development efforts. The aim of the partnership will most surely determine the type of partnership needed and will influence the functionality of such a partnership (Patel 2015:331).

2.3.4 The Functionality of Partnerships

For Reuschlein and Gregory (1979:277), one of the most significant aspects of the partnership relations is its fiduciary character. In general, this is a duty on a partner to act in good faith and fairness, not preferring own interest to that of the partnership, but always in favour of the partnership.

Factors leading to functional partnerships, according to Motala and Husy (2001:79) and Patel (2005:284), includes having common goals and objectives, frequent and open communication and building honest relations between the partners. Practical actions and joint projects where risks and outputs have to be shared seem to be key to developing functional partnerships, according to Kumar and Robyn (2016:221). Common strategies for a particular intervention, agreement on the means for achieving these objectives and respect for each partner surely contribute to successful partnerships (Motala & Husy 2001:79). Building and maintaining effective partnerships for Patel (2015:331) require frequent and regular open communication between the partners. Brinkerhoff (2002:113) offers a strong plea for partnerships, and envisions that functionally relatively smooth cooperation among actors in a partnership should include the following:

- Common vision and values supported by a carefully cultivated culture that reinforces trust;
- Trust building through face-to-face contact;
- The provision of tools and training to support participatory approaches at all levels;
- The maximization of opportunities for formal and informal partner interaction; and
- Building an ethos of openness and responsiveness.

Agreements on these aspects need to be established when the partnership is formed, but these agreements should also be reviewed on an ongoing basis to secure a functional partnership (Patel 2005:285). As partnering may cause the loss of identity, domination of the one over the other, organizational cultural differences and loss of autonomy, Patel (2015:332) insists that formal agreements are needed to ensure functional partnerships. Reuschlein and Gregory (1979:269) are of the view that partnerships must indemnify every partner in respect of liabilities reasonably incurred in the ordinary and proper conduct of business. Partners are therefore duty bound to act in good faith, not preferring own interests to those of the partnership, but always in the interest of the partnership. A well-drafted partnership agreement should expressly deal with the points of agreement, clearly stating the obligations of the partners, and the consequences (Reuschlein & Gregory 1979:275). Strict enforcement of accountability and a commitment from the partners to expose and act on perpetrators are vital principles (Cross et al. 1995:95). A lack of role clarification and a dedicated staff to take responsibility for the partnership agreement seems to be a common problem and should be addressed to ensure that the partnership is functional, according to Patel (2005:285). For this reason, Patel (2015:331) advocates strong personal, organizational and leadership commitment to the partnership. On the basis of the lag in delivery of state-subsidized services, Kumar and Robyn (2016:212) argue that strong public, private, non-government organizations and civil society partnerships are essential and possible within the current South African policy environment.

An aspect necessary for functional partnerships in the context of the South African social welfare, according to Patel (2012; 615), is where leaders work with terms to identify the needed change and execute the change in public-sector departments responsible for social development. Along with such committed leaders it seems necessary that a time should come where we develop a

society with zero tolerance for corruption, in which civil society and state officials are able to hold one another accountable. Sanctions must be applied impartially and high ethical standards be maintained (National Planning Commission 2011:454).

This chapter does not purport to provide a comprehensive history with regard to the notion of social development partnerships, but it will be concerned with some conceptual clarifications on what is to be understood by social development partnerships with the apartheid and post-apartheid South African context as reference.

2.5 Religion-state partnerships

In 1994, the ANC won the election and this victory marked the beginning of a new era for South Africa (Butler 2017:191). The dismantling of apartheid required the restructuring of civil society, the transformation of the economy, and a developmental role of the state that would lead to new capacities for the majority who suffered under apartheid. South Africa's post-apartheid public-service delivery system is indicative of its social developmental intentions. Within the broader context of civil society, religious welfare organizations and social development networks intend to deliver developmental programmes. Based on the religious conviction on the one hand, and loyalty to the most vulnerable people on the other hand, faith-based organizations should collaborate with various institutions in society, including the state, to deliver services to those who are deprived thereof. In order to achieve such social development goals, it is argued that functional state business and civil society partnerships are inevitable. In terms of religion-state partnerships, both religious groups and the state have social programmes that deal with social welfare needs.

The legacy of a poverty-stricken, unequal apartheid South Africa and challenges such as HIV and Aids, endemic drug abuse and gangsterism, and unemployment as well as state capture, demands a suitable response from the state and civil society organizations. The overwhelming majority of black South Africans live in undeveloped townships with no proper sanitation, electricity and many had no clean, piped water into their homes (Du Preez 2011:198). Apartheid policies have resulted in massive social dislocation, leaving such communities with a legacy of high levels of crime (Shaw 2002:2, 6). In this regard, faith-based organizations, in religion-state partnerships, are just as well faced with challenges to develop effective responses to the social development needs

of the communities in which it operates. It was envisaged that the ANC government would play a leading role, in partnership with NGOs, to promote inclusive social development and poverty reduction (Patel 2012:604).

The delivery of welfare services in South Africa is traceable as far as colonial rule (Patel 2012:606). The pressing social problems of poor white Afrikaners in the early part of the 20th century contributed to the establishment of faith-based organizations (FBOs) and voluntary organizations (Patel 2012:606,607). The reality is that the apartheid governments of South Africa tailored their social welfare programmes according to their exclusivist racial ideology, with special focus on the social conditions of poor whites (Patel 2012:607). A proper audit of the apartheid social welfare system is necessary, but Patel (2012:608) argues that the result of such a system left pre-1994 South Africa with racially unequal social welfare services, contributing to mass poverty and underdevelopment. The apartheid legacies resulted in the fact that present-day South Africa now has an ambitious social welfare system, where millions of citizens receive and are dependent on social grants (Butler 2017:84). Even in the late 1990s it was acknowledged by the state that meeting the social and economic needs of the most disadvantaged sectors of the population seems challenging for the government (White Paper 1997:45). On this basis, partnerships with civil society were seen as critical (White Paper 1997:45).

Social development partnerships are seen as a collaborative way of responding to the social needs (Patel 2015:330). The idea of organized social welfare religion-state partnerships to address social problems seems to be an implied notion if Patel's view is to be taken serious. This view is enhanced by the fact that after the 1994 democratically elected ANC government came to power, the expectations were that they would introduce a new paradigm of partnerships. This idea of corporation and state partnerships seems to be seen as having the intention to change the apartheid spatial order. On this basis, Patel (2015:330) argues that social development partnerships could enhance the delivery of developmental welfare services, considering the social wellbeing of citizens and because of the persistent reality of poverty in the total fabric of the South Africa. The need to reflect on religion-state partnerships is enhanced by the fact that the NDP (National Planning Commission 2011:377) offers a policy proposal that states:

> Recognise the state-civil society model for delivering welfare services to ensure greater accountability, improve service delivery and protect the very vulnerable from neglect,

exploitation and abuse.

An investigation of such ecumenical movements' involvement in the social development discourse should shed some light on the notion of religious-state-partnerships. One should, however, investigate whether the issue of partnership has been understood and captured appropriately as a complex process (Swart 2013:18). To this end I will focus on the grounds for religion-state partnerships, religious conviction in religion-state partnerships, and the factors contributing to religion-state partnerships.

2.5.1 Common ground for religion-state partnerships

Based on the degree, risks and consequences of poverty in South Africa, attention of the state and civil institutions like FBOs necessitates a response (Nieman 2010:38). According to Terreblanche (2002:391), racial inequality and social injustice in the share of income, the distribution of wealth, educational opportunities and social welfare are written all over South Africa. According to Landman (2003:4), measuring poverty is never a straightforward matter. Poverty and inequality have been key barriers to access to development opportunities in South Africa. The effect poverty has on human beings worldwide and in South Africa in particular reached a point where the phenomenon of poverty merits concentrated efforts by governments, civil society organizations and ordinary citizens everywhere (Lötter 2008:17). The demands of ongoing urbanisation, lack of service delivery and even the failure to deliver state-subsidized housing at an acceptable rate require some intervention. Barnes (2019:308) cautions us in that he argues that structural and environmental barriers beyond the control of individuals, such as poverty are stronger forecasters of social injustices than perceptions, attitudes and behaviours. For this reason, Barnes (2019:308) advocates educating people about governance structures while addressing the wider socio-political challenges that cause social injustice, otherwise it will most likely not change their circumstances. The South African context of poverty and exclusion by certain racial groups, to social welfare services, unemployment, inequality and underdevelopment of many communities provide common ground for religion-state partnerships.

With the religious connections many of the civil society actors involved in development work have, it seems understandable that religion plays a significant role in inspiring such development efforts. Patel (2005:323), on the other hand, entertains the view that post-1994 South Africa's new

social contract in search of meeting basic needs is seen as a daunting one, given the realities of its apartheid past. Patel (2005:107) argues that the state and civil society organization involved in social development should be provided to the poor through a cooperative act. Patel (2005:283), furthermore holds the view that such cooperative actions are the kind of emerging response to the social and the economic development needs of societies. Based on the history of South Africa where millions of people were marginalized and socially excluded, it was necessary for religious communities to become involved in social development. In this regard, the state should consider that complementary social interventions are needed that could prevent poor and vulnerable people from falling into poverty (Patel 2015:294).

The notion and tradition of charitable work and humanitarian impulses are deep seated within all religions (Deacon & Tomalin 2015:69). To make meaningful progress in reducing poverty, one is moved to accept that a common development approach that seeks to involve religion-state partnerships for social development is necessary. As a partner in service of God, Mugambi (2003:13, 41) views the religious community as a change agent. A religious worldview on development tends to place emphasis on the way in which developmental objectives are to be achieved to the benefit of the community (Ter Haar 2011:17). For this reason, Boesak (2009:358) is convinced that the South African liberation movement could draw from the deep well of spirituality from which the oppressed had drunk for so long when he calls them to fight the apartheid regime.

Common ground for government and civil society finds legitimacy in the fact that a significant number of South Africans live in poverty, income inequality, and high levels of unemployment. Hence Wilson (1994:111), at a conference in 1993 hosted by EFSA on transition and transformation, suggested that pressure groups and NGOs have a great deal of work to help the state create the possibility of improved living conditions for all South Africans. Addressing the social welfare needs seems a daunting task, based on the fact that human needs tend to vary from age, gender, race and disability, resulting in the fact that no single standard approach can be applied to address the social development needs (Kane & Kirby 2003:45).

Taylor (1997:243) argues that the post-apartheid government's capacity to manage the transition to a participatory democracy can be reinforced by a reconfiguration of its relationship with its former allies in the labour, women's, youth, civic and religious movements. In spite of the fact that

the state has the responsibility to see that public interests are attended to, some implementation of services is left in the hands of citizens, as organized in the civil society (Brinkel 2006:85).). Based on the history of community involvement in social welfare the South African society is well known for civil society organizations such as NGOs and FBOs, which have assisted poor people for decades in protecting and fighting for their rights. For Williams ((2008:172) community participation in the case of post-apartheid South Africa, has literally become synonymous with legitimate governance. Our history indicates that some FBOs have been active in providing vital social welfare services to the societies where people are marginalized and needy (James 2011:112). In order therefore to achieve these objectives of poverty alleviation through social development services, it is essential that government and organizations of civil society work together to promote such development. In order to achieve such objectives, government, civil society and the citizens together should form partnerships (Brinkel 2006:236; Taylor 1997:9).

Viewed comprehensively, Patel (2012:615) argues that a social welfare service where the state plays a dominant role in service delivery does not seem a practical solution, based on the fact that a lack of state capacity in the delivery and provision of welfare and care services is experienced. Towards ensuring that the objectives of the struggle for democracy, social welfare and achieving real gains for the dispossessed majority in the new South Africa are carried forward, functional partnerships with government and civil society are necessary.

The vibrancy of pre-democracy South African civil society in addressing socio-economic, political, labour, and welfare problems reached its peak during the time of the mass democratic movement in the country (Gerwel 2001:20). According to Gerwel (2001:20), the democratic movement manifested itself in bodies ranging from civil organizations, women's movements, youth and students, religious organizations, trade unions, non-governmental service organizations and a range of others. It is reasons such as these mentioned by Gerwel that serve as orientation for the post-apartheid state to form religion-state partnerships. Essentially, the struggle for national liberation functioned as an ideological and political 'glue' that drew in and bonded popular organizations such as youth groups, trade unions, civic organizations, advice offices, land and squatter groups into a unity (Marais 1998:207). Powerful constituencies of civil society (such as the civics and trade unions and religious organizations) participated in the 1994 election as alliance partners of the now ANC ruling party, which proved to be instrumental in the ANC winning the

first democratic election. For this reason, there is an expectation that the commitment to a collective social developmental approach inclusive of FBOs would seem sensible for the post-apartheid state.

2.5.2 The role of religious convictions in religion-state partnerships

The Christian church should, unapologetically and without choice, be a partner in development work (Tsele 2001:215). However, it appears that little has scientifically been recorded about the role of FBOs as ecumenical movements in the development of and contributions to the liberation of apartheid South Africa. In this regard, Swart (2013:18) advocates a renewed religious development discourse where the checks and balances of religion-state partnership in development need to be more rigorously debated. On this basis it seems necessary to explore how religious convictions serve as a means and driver towards religion-state social development partnerships.

Lincoln (2003:1) is of the view that it is useful to have some clarity as to what we mean religion to be. Religion is widely held as influential to a substantial number of people. According to James (2011:113), justice, kind-heartedness and care, and reconciliation form part of the teachings of a number of religious groups. For this reason, many local organizations are based in, or associated with, a major world religion. Recognizing that faith is a motivating force, it seems sensible that governments should seek an opportunity to have functional religion-state social development partnerships. It seems generally accepted that faith communities take development seriously on the basis that charity and development are, in the end, about creating a society where poverty and suffering are no more (Koegelenberg 1992:3). Based on the view that all religions have a tradition of charitable work, it does not seem surprising that a central feature of most religious traditions is having mechanisms of helping the destitute and the poor (Deacon & Tomalin 2015:69). According to Bompani (2017:105), religion has always been a factor in the public sphere. In the submission to the TRC in 1997, the then General Secretary, Dr Brigalia Bam, made it clear that the South African Council of Churches (SACC) participated in the liberation struggle based on their religious conviction to stand with those who are discriminated against. In new democracies characterized by poverty and inequality, the sustainability of such a democracy depends on the performance of the state in delivering social welfare facilities to the people. Committed to equity, social justice and the eradication of poverty that would translate into major processes of empowerment, the

religious sector inevitably wanted to engage with and be part of such networks and partnerships (Swart 2010:28).

Boesak (2009:338) is of the view that effect religious communities played in addressing the injustices of apartheid, can hardly be ignored. As I understand Boesak, he argues that the religious people were moved by their conviction to participate in a struggle to change the status quo of racism, classism, sexism and injustice. Despite the threats by the state during the years of apartheid, the church allowed followers to express disgruntlement with the racialized orders and legions to social and political justice for all (Butler 2017:40, 41).

Religions generally expand our understanding of development as religion normally embrace a focus on the well-being of humans. Clarke and Ware (2015:39) are of the view that religion provides meaning for existence that assists those believers to make sense of their context based on that religious teachings. This view is reinforced by the mere fact that religion contributes both to the social and political realities (Ter Haar 2011:6).

Clarke and Ware (2015:39) argue that the church provides an important resource for providing material care and comfort to those in need of educational and health facilities and to improve the living conditions of the oppressed. On this basis, Mugambi (2003:13, 41) rejects the notion which portrays religious communities as helpless and hopeless, but he views the religious community as a change agent and one of reconstruction. Religion has always been part of the discourse in the public sphere in South Africa, contributing in different ways in different historical periods (Bompani 2015:105). In order to deal with the social development needs with regard to the apartheid legacy, we need to embrace a model where religious institutions become active players that partner with other institutions like the state. In this regard, Boesak (2009:61) suggests that the church should take up a public position on topics related to politics, society and liberation in order to bring meaningful change.

One of the most helpful contemporary scholars in public theology that focuses upon the role of church and faith communities in public life is the South African reformed theologian Nico Koopman. Koopman views the collaboration of the FBOs, a manifested mode of the church, a famous notion of the threefold office of Christ, as a prophetic, priestly and royal-servant collaboration (Koopman 2013:110). On this basis, the church participates in and witnesses the

liberating work of God in the world, which some refer to as the *missio Dei*. The engagement and partnership with government for Koopman are then based on prophetic, priestly and royal-servant modes derived from the threefold office of Christ (Koopman 2013:110).

In terms of the prophetic role, Koopman (2013:110, 111) views the role of FBOs, a manifested mode of the Christian church, amongst others as:

- Envisioning a new society of dignity, justice, freedom and love;
- Thorough technical analysis in service of sustainable solutions; and
- Appropriate participation in policy-making and policy-implementation processes.
- It entails the practice of story-telling, of voicing the stories of struggle and the stories of hope.
- It entails appropriate participation in policy-making and policy-implementation processes.

The prophetic faithfulness of the manifested mode of the church is needed in religion-state partnerships. Yet the prophetic faithfulness requires of religious institutions not to be co-opted by the government while remaining faithful to their calling.

In terms of the priestly role of FBOs, a manifested mode of the Christian church, with regard to partnerships, Koopman (2013:113) states,

- It entails the building of social cohesion and reconciliation;
- It is expressed in expression in the building of social solidarity and unity; and
- It involves cooperating with government and other institutions in building social capital and public trust.

In terms of the royal-servant role, calling and responsibility of FBOs, a manifested mode of the Christian church to nurture hope in South African society, Koopman (2013:114-116) states,

- This hope is realistic hope that is based in the reality of Christ's victory.
- This hope is responsible hope that comes to expression as hope in action.
- This hope is resilient hope that enables people to stand tall and persevere.

This threefold model spells out some principles and parameters for collaborative partnerships. The impact of FBOs, a manifested mode of the church, resides in the fact that this mode of the church remaining faithful to its calling as public theology remains a practical and existential endeavour.

In the closing words of the document that was prepared for discussion between the religious sector and President Mbeki, Koegelenberg and Louw (2003:14) state that if structured agreements that guide formal project cooperation could be formed between the state and the NRLF, a significant number of citizens would benefit from such a partnership. This confirms the convicting view of Brinkerhoff (2002:3) that the most obvious reason behind establishing partnerships should be effectiveness and efficiency of services. Patel (2005:195) is of the view that in order to meet the backlog in human needs, social development partners need to be placed at the centre if a major social transformation is to be effected.

With regard to this study, I limit my focus on religion primarily to the Christian faith doctrines and the practical embodiment of these religious discourses. On the basis this research will focus on the Christian religion's faith-based organizations involved with people-centred social development work, based on the view that doing things for people becomes the sign of selfless Christian work. To my mind, the religious community of South Africa is challenged to participate in social development to deliver developmental welfare services. However, Swart (2013:19) argues that the religious development discourse's preoccupation with the notion of social welfare services and the examination of how that preoccupation motivated the concern with the formation of particular partnerships, needs attention.

2.5.3 Social development factors contributing to religion-state partnerships

Apartheid has left our country a worse legacy than was realized in 1994, given the severity of the political, social and economic problems and the enormity of the reconstruction and development task (Terreblanche 2002:419).

The diagnostic report of the National Planning Commission (2011:378) indicates that post-apartheid South Africa is in need of critically confronting the realities that social welfare services pose to the citizens that are the most in need of social development. Davids et al. (2005:17 agree that it is reasonable to accept that the ANC government has identified itself as a developmental state determined to influence the direction and pace of social and economic development towards

removing poverty. The current social development needs such as unemployment, exclusion and the lack of social welfare services can be ascribed to a long history of inequality and the violation of human rights (Patel 2005:98).

Terreblanche's (2002:396) observation about how the pre-democracy government used their political and economic power to discriminate against indigenous groups confirms the need for a just society where equal opportunities for all citizens are needed. Since the 1970s, a dynamic range of progressive organizations that participated in the anti-apartheid struggle emerged within civil society in South Africa (Marais 1998:199). Based on the social welfare needs, Kleinschmidt (1994:185) was convinced that the social and economic systems would require far more than just state intervention. Kumar and Robyn (2016:212) argue that strong public, private, non-governmental organizational and civil society partnerships are both essential and possible within the current South African policy environment. How complex and multifaceted it might be, to my mind there are very clear linkages between human rights, economic development and democracy. However, the real issue for South Africa, as viewed by Patel (2005:118) and others, seems to explore how to combine social welfare support with developmental strategies that will stimulate social development while reducing poverty. However, finding the right partners and mobilizing them for community building, renewal and development seem to be a real challenge (Patel 2015:331). To my mind, functional partnerships with development agents like faith-based organizations should be a meaningful actor in addressing the legacy of apartheid.

The democratisation of South Africa has opened new opportunities for FBOs to partnering with the state in making meaningful contributions to the reconstruction of South Africa, particularly with reference to grassroots level. In this regard, the view of Midgley (2012:100) that social development should be focused on meeting social needs and alleviating poverty in fulfilling the social development objectives, is of significant value. The motive for the religious sector to partner with the state in social development seems to be grounded in their religious conviction to serve the poor. The promotion of a religion-state partnership could be considered as a worthwhile project in terms of the quest for effective social development deliverance. Such partnership has always been an important element in the process of coordinating resources and welfare programmes in addressing the abject poverty-stricken post-apartheid South Africa. In this regard, Koegelenberg (2001:98) argues that religious communities and the state should formally collaborate to enhance

the delivery of social services. This view, that civil society groups have a great deal of work to help the state, has been argued by Wilson (1994:111) at a Church and Development Conference in 1993. With this situation in mind, Korten (1990:84) is of the opinion that voluntary organizations in civil society have shown the potential to build a climate of public support that focuses pressure on non-accountable governments, reshape the agenda of governments as well as support people in their empowerment and development needs. Voluntary organizations can meaningfully partner with the state in efforts and programmes of social welfare.

While I concede that a preoccupation with the issue of religion-state partnerships seems understandable, my underlying concern at the same time relates to the way in which the functionality of such partnerships is to be assessed.

2.6 Ecumenical perspectives on religion-state partnerships

The divisions that apartheid caused did not leave the ecumenical movements in South Africa unharmed (Pityana 1995:7). Perhaps this might be part of the reason why the challenge of being a Christian living in apartheid South Africa was a constant reminder of what demands the Gospel pose in such a context (Bam 1997:11). The ecumenical movements were challenged with integrating its social ethics with its ecclesiological praxis and to strive for a comprehensive ecumenism. According to Swart (2008:110), the theological and religious task by ecumenical forums would surely be related to and concerned with the notion of development. Swart (2008:108) observes that during the first half of the 1990s, signs of the development agenda was in fact already visible at an early stage through a series of national "Church and Development" conferences that were organized by the Ecumenical Foundation of Southern Africa (or EFSA Institute for Theological and Interdisciplinary Research). The momentum of the initial 'Church and Development' conferences would be taken further by various other initiatives during the latter part of the first decade of the democratic South Africa (Swart 2008:109).

The fact that it has become questionable as to which organizations and forums would best represent religious communities, was based on how such organizations were aligned with the ANC. Several such forums have been formed over the years, but some of note have been formed close to 1994 in particular (Conradie 2013:14). Swart (2013:6; 2011:98) observes that such organizations,

through their faith-based orientation and working, contribute in a special way to the value and social capital formation vital for building of caring and mutually supporting communities in post-apartheid South Africa. Potentially they can be important partners of the post-apartheid government, based on their proximity to people in need, their infrastructure, their well-developed networks and the current range of their services.

In a paper delivered in 1994 at a conference of the SACC, Pityana (1995:2) shared the view that the apartheid policies became a socio-ethical examination of Christian responsibility in the face of manifest evil. Hence, Boesak (2009:52) is of the view that in order for one to identify with the struggle against apartheid one needs to be able to grasp that the struggle for freedom and justice is equal with the gospel of Jesus Christ. On this basis, the ecumenical movement in South Africa such as the South African Council of Churches has become an instrument of resistance since the late 1960s (Pityana 1995:7). Bompani (2015:110) therefore acknowledges religion as a fundamental social, political and developmental force. For Christians 'development' are the process through which people attain their realization in God and live the purpose for which they have been created (Deneulin 2013:57). To this end, Boesak (2009:55) argues that our theology calls on us to accept that God sides with people who are oppressed and appeals to those who claim to be God's children, to participate in the cause for liberation and justice. The dream of justice, a free nation, a humanized society and inclusive social welfare service for all calls people to participate in the politics of refusal – saying no to apartheid, racial segregation and economic exploitation of the oppressed (Boesak 2009:127).

In 1997, The National Religious Leaders Forum (NRLF) and the National Religious Association for Social Development were established on the basis of a memorandum of understanding (Conradie 2013:14). Swart (2006:347) indicates that these role-players in the National Religious Association for Social Development (NRASD) – the Ecumenical Foundation of Southern Africa (EFSA) and the National Religious Leaders' Forum (NRLF) are religious social welfare networks that form religious-state partnerships.

It is expected of the ANC government as the dominant party to govern within the boundaries of a democratic system (De Jager 2013:156). In order for a democratic state to function well it seems necessary that citizens and non-government organizations hold the state accountable for efficient and equitable delivery of public services. In this way, error can be addressed and corrected, bad

practices are exposed and policies and procedures are followed (National Planning Commission 2011:383). The efficiency of the state's democratic instruments and institutions will surely be dependent on how progressive such a system is and the measure of freedom from party influence such systems are allowed to operate (De Jager 2013:156).

I explore the discourse on religion and state partnerships with reference to the Ecumenical Foundation of Southern Africa (EFSA), the National Religious Leaders' Forum (NRLF), the National Religious Association for Social Development (NRASD), and the SACC. Note that I am not writing a history of these forums, but select important features that point to the aspirations and dealings by these forums in the quest for religion-state partnerships in a post-apartheid South Africa.

2.6.1 The Ecumenical Foundation of Southern Africa (EFSA)

The EFSA Institute for Theological and Interdisciplinary Research was established in 1990. With its interdisciplinary approach, this Institute envisions to contribute from a religious perspective towards the fulfilling of liberal democratic requirements such as free and fair elections, a just and peaceful vibrant civil society and the rule of law. Initially EFSA restricted itself more intently to engage with the role of the church and religious communities in terms of their involvement in development and eradicating poverty in South Africa (Swart 2010:16). Underlying the EFSA conferences was the fact that awareness should be created within the political arena that development slowly replaced liberation. For this reason EFSA sees itself as an initiative in facing the challenges for church-based community development.

As the concept of development, with its origins in the Western world, was tainted with free-market economic ideologies, technological advancements and modernizations, EFSA found it necessary to clarify what it meant by development and how religion-state partnerships can serve social development. The first three conferences organized by EFSA during the early to mid-1990s assisted them to conclude that development should be viewed from the perspective of the struggle against apartheid and colonization (Swart 2010:16). The three national "Church and Development" conferences that were intended to mobilize the religious sector and its leadership for the new development challenge are:

- "Church and Development: An Interdisciplinary Approach" (1991)

- "Transition and Transformation: A Challenge to the Church" (1993)
- "The Reconstruction and Development Programme: The Role of the Church, Civil Society and NGOs" (1994)

At this point in time, the EFSA initiative still by and large entailed a Christian religious focus engaging and orientated towards mainline Christianity, its churches and its leadership. Such conferences were preceded by preparatory consultations with church leaders, development experts and development organizations in order to stimulate theological reflection on the churches' involvement in development and to challenge the church in South Africa to contribute to the public debate on shaping a new post-apartheid society (Koegelenberg 1992:3). It seems that these conferences intended to emphasize that social and economic development had to be central in order to work towards a just society in post-apartheid South Africa.

The fundamental inequality in the South African society inherited by our colonial past and the apartheid system require of the state and civil society to form partnerships to improve the conditions of the majority of poor South Africans. The transformation from authoritarianism to parliamentary democracy by the post-apartheid government has been faced with very similar obstacles than other Third World countries in this transition (Koelble 1998:49). At the second EFSA Church and Development Conference of 1993, Kleinschmidt (1994:174) suggested that key factors needed to be considered in planning for a functional development approach that includes:

- A National Development Plan
- Economic Growth and Redistribution
- Human Resource Development
- Enhancing Community-based Structures

A significant factor in assessing South Africa's future would be to assess its apartheid past (De Jager 2013:150). There is little disagreement that poverty is a reality that we live with on a daily basis and this is one of the most difficult challenges South Africa's government has been facing since the transition to a democracy (Koegelenberg 2003:1). Shao (2001:13) shares the view that one of the most serious threats that need addressing is the fact that the gap between rich and poor is perhaps widening. With this in mind, the task team of an EFSA conference on poverty and

inequality in South Africa, 2004–2014, came to the conclusion that in the quest to alleviate poverty and restore equality and human dignity, a common approach to achieve these goals is needed over the next ten years (Louw & Koegelenberg 2003:15). The negative legacies of our racialized history are indeed inequality, a polarized electorate and unacceptable levels of poverty (De Jager 2013:151).

An important feature of the Fourth EFSA conference in Cape Town in May 1997 on the theme: "Transformation of Welfare in South Africa" introduces a shift towards the notions of "welfare" and "social development". There is concern that as time went by, that the EFSA debate became more of a practical concern as to how the religious sector could get recognition as a partner of the state in social development (Swart 2010:18). Having said that, the work of EFSA with regard to getting religion-state partners around the table is well captured in the conference statement of 1992 (Koegelenberg 1992:376) embedded in the following three elements:

- To provide a platform where experiences relating to developmental work can be shared;
- To identify specific areas needing further research, clarification and strategizing; and
- To consider how the church could become a more active agent for development to formulate a conception of the public role the church in a democratic constitutional state which translates a common vision of people-based development programmes.

It appears that the EFSA social development debate has not yet dealt conclusively and sufficiently with the notion how to assess what constitutes functional religion-state partnerships. On this basis, there might be merit in the view that the EFSA debate became a mere pragmatic concern in order to secure funding and to obtain the status as the formal partner of the state in the arena of social development (Swart 2010:18). The room for faith-based organizations to raise a critical voice in the public debate in favour of equitable social welfare programmes by EFSA seems not to have been a pressing matter.

2.6.2 The state and the National Religious Leaders' Forum (NRLF)

An interfaith body, The National Religious Leaders Forum (NRLF), was formed after the first democratic elections in 1994. The NRLF associated itself with principles and ideals such as those

of honest robust dialogue, the unification of the people, reconciliation and a process of instilling and enabling all citizens to have a sense of working as partners towards nationhood (Louw & Koegelenberg 2003:3). There is a view that the NRLF has claimed to be the representatives of the religious sector in the development arena within the sphere in the South African context (Swart 2013:3). With regard to some principles that would guide state-NRFL partnerships, it was suggested that the following be considered, namely that:

- The State (both on national and provincial levels) treats all religions equal; that the procedures to access public funding should be simple, clear and transparent in order to foster equal access to public funding for all religions; that ad hoc grants to a select few should be replaced by a comprehensive and inclusive partnerships;
- That the State should respect the unique identity of religious communities and their contribution. The State should not treat religious communities as NGOs, but respect their unique identity. This is especially the case in formal agreements between the state and different denominations.
- The State should accept the religious communities as partners in development and community service. This implies that the State may set priorities and guidelines for the use of public funds, but that the State should not try to implement all programmes on its own: it should make resources available to religious communities (and to other institutions of civil society). On the basis of state grants, religious communities could use such funds to leverage additional funds from other resources (Louw & Koegelenberg 2003:8, 9).

The signing of the Memorandum of Understanding between the state and the NRLF would now serve as a means for consultation between the state and the religious sector (Swart 2013:6). This agreement took place at a high-profile event on 10 May 2005 in the presence of the sitting President of the country, Thabo Mbeki (Swart 2013:6). According to Swart (2010:19), this arrangement was seen as the "magic bullet" that would release the full potential of the religious sector and ensure better cooperation between the state and the religious sector. This seems to be why Louw and Koegelenberg (2003:12) were of the view that with regard to partnership this agreement would be

beneficial and advantageous in terms of the implementation of poverty alleviation and other social programs. These advantages would now allow for a process in which:

- Considerable government funding (in the form of formal "block grants") could be channelled to the religious sector;
- The "principle of subsidiarity" could take its course whereby the religious sector (as an official partner of government and the state) takes formal responsibility for key strategic and operational areas;
- Social programmes and projects could be implemented by the religious sector;
- Religious communities could submit a first round of proposals to the NRASD Management Unit for funding support; and
- Further planning and capacity-building events could be initiated by strategic actors in the religious sector (Koegelenberg 2001:104108; 2007:32-33, 36; Louw & Koegelenberg 2003:8, 12-13; NRLF 2006:2)

Pillay (2017:9), in reflecting on the NRLF's agreement with the state that would serve as a working basis, is of the view that it is regretful that such an agreement turned out to be not as functional as it intended to have been. This observation serves as confirmation of the intentions included in that formal agreements with the potential to have provided a framework for a sustainable, long-term programme to eradicate poverty in South Africa (Louw & Koegelenberg 2003:5). However, Swart (2013:9) is of the view that in their collective effort these organizations have displayed notable insight to relate the post-apartheid religious development discourse to everyday realities.

2.6.3 The State and the National Religious Association for Social Development (NRASD)

Tsele (2001:217) holds the view that the religious communities should engage with solving social and economic development problems from the perspective that development must be oriented to human being. With regard to issues of politics, social welfare and economics challenges South Africa faced at the beginning of a critical transitional point in history, a variety of agencies would need to engage and participate with the state to address such challenges.

An umbrella body to coordinate all religious development activities called The National Religious Association for Social Development (NRASD) was established (Koegelenberg 2001:105-106;

2007:35; Louw & Koegelenberg 2003:7). It was an intended goal that the NRASD would create a platform for discussions with the government on a religion-state partnership in development (Koegelenberg 2001:105-106; 2007:35; Louw & Koegelenberg 2003:7). Nieman (2010:41) is of the view that the NRASD would act as a religious network that would provide a conduit between the state and religious communities. Ideally it seems that this would lead to exchanges of best practice models and joint endeavours to improve the conditions of people through high-impact initiatives and resources sharing.

A brief historical orientation reveals that NRASD was officially established and launched in Cape Town in May 1997, a few months after the so-called fourth "Church and Development Conference" of EFSA (Swart 2013:4). In 1997, representatives of various religious networks met at a national conference on the Transformation of Welfare in South Africa (Christian, Muslim and Jewish), hosted by the EFSA Institute for Theological and Interdisciplinary Research in Cape Town, formally established and launched the National Religious Association for Social Development (NRASD). The formation of the association was also a response to a specific challenge posed by former Minister of Welfare, Minister G. Fraser-Moloketi.

The forming of the NRASD was seen as a move towards having a structure that will enable the state and the religious community to engage in a coordinated and structured manner on a regular basis (Koegelenberg 2001:106). In terms of such coordinating functions, it was foreseen that the NRASD would facilitate and strengthen religious networks in order to meet the conditions of international donors to receive substantial funding for development programmes (Swart 2013:5). On the basis that influential religious leaders of all the major religious traditions in the country were part of the management of the NRASD, this organization could actively embark on initiatives to engage in consultations with government departments and ministries and promote partnerships in social development (Swart 2013:5). It appears that religious leaders involved in these networks claimed public representation of the religious sector in the development circle in South Africa (Swart 2013:3). Their capacity to reach out to and serve the people most in need, and the value-laden nature of their social programmes particularly place them in a position to be a valuable partner in the struggle against poverty alleviation (Swart 2006:347).

After an agreement of cooperation was reached with the NRLF early in 2003, and a formal Memorandum of Understanding was agreed upon in the Union Buildings in Pretoria between the

government and the and NRLF on behalf of the religious sector, the road was paved for partnership initiatives (Louw & Koegelenberg 2003:12; Swart 2013:5). An intensified period of consultations with representatives from the church, religious sector, government and the state would follow in which the NRASD would play the leading facilitating role (Koegelenberg 2007:35-36; NRLF 2006:1-2; Winkler 2008:2103).

The NRASD has, in close collaboration with EFSA and others such as the National Church Leaders Consultation (NCLC), continued to mobilize leaders from the Christian churches but also other faiths around the issue of social development and noticeably also the country's latest National Development Plan: The National Development Plan. Again the critical quest for this study is: What kind of mobilization has been done to establish a system to assess the functionality of religion-state partnerships in social development by the NRASD? Could it perhaps be that the faith-based organisations may not have the capacity or capability to deliver on the grand scale as was signposted in the signed Memorandum of Understanding (Swart 2009:92).

2.6.4 The South African Council of Churches (SACC)

During the month of May in 1968, a very challenging time in the history of South Africa, the South African Council of Churches was founded (sacc.org.za/history/#top 5 January 2020). The SACC, consisting of 26 member churches, in particular, shares a history of being involved with the struggle against apartheid and injustices (sacc.org.za/history/#top 5 January 2020). At the time, the National Party had been in government for two decades with its racially restricted policy of apartheid that caused masses of people to suffer harassment, abuse, investigation and much worse at the hands of government agencies (sacc.org.za/history/#top 5 January 2020). In spite of the challenges that the council had to face, there is the view that prior to 1994, the council was well established with a clear vision that demonstrated the embodiment of their theological grounding in works they produced (Pillay 2017:2). In the submission to the Truth and Reconciliation Commission, it is clearly stated that the SACC distinguished itself as one with a prophetic ministry involving in acts of healing and the reconstruction of the nation, despite the attempts to silence the Council (Bam 1997:1, 12). In this regard the SACC was seen as a beacon of hope with a legitimate voice while enjoying the support of the grassroots and many ordinary people (Bam 1997:2; Pillay 2017:2). Many churches would use the SACC as an umbrella organization through which they voiced the protest against apartheid (Butler 2017:41). Values such as equality and mutual respect

for all humans contributed to the fact that the SACC apposed the apartheid regime, resulting in the fact that the SACC became known for their fight against apartheid (Göranzon 2011:266; Pityana 1995:7). One of the most remarkable and celebrated figures of the struggle against apartheid was Desmond Tutu. Under the leadership of Bishop Desmond Tutu, the SACC increasingly took the lead in the non-violent resistance against apartheid, while functioning increasingly as a unifying ecumenical force (Boesak 2009:48). On many occasions Tutu publicly spoke out against the apartheid laws, against the mysterious ways that many had died in detention, the banning orders without being subjected to fair trials and the suffering caused by unjust social welfare policies. Macqueen (2018:228) remarks that it was under the powerful leadership of Tutu, Naudé and Chikane that the SACC was transformed to spearhead the struggle against apartheid. On the basis of the SACC's role in campaigning against apartheid, it was duly acknowledged with appreciation by other ecumenical movements in South Africa (Pillay 2017:3). Since 1994, the SACC has consistently stated that one of its main objectives was to extend justice to the marginalized and the poor and a dispenser of resources on behalf of the oppressed (Vorster 2017:140; Pityana 1995:7). With its roots in the ecumenical organizations, the SACC played a remarkable role during the apartheid period to provide a well-founded theological critique of the then apartheid system, the unity of the religious community and the mobilizing of people against the repressive political system of South Africa (Vorster 2017:127; Koegelenberg 2017:178; Pityana 1995:7). On this basis, Pillay (2017:3) is of the opinion that this role of providing a well-founded theological critique of the then apartheid system, was significant in contributing to the formation of post-apartheid South Africa. With a successful anti-apartheid campaign of the SACC, the unbanning of political leaders and liberation movements and the arrival of a democratic elected government, the SACC was ready to participate and engage as a partner in nation building and social development (Vorster 2017:130, 136). One can find support for this notion on the basis that the SACC was in support of development projects to create a just society that protect the citizens against social risks (Bam 1997:6).

Annual Conferences and Executive Committee statements of the SACC was used as a means to inform participants and the public about their views and position on economics, the struggle for human dignity and justice (Bam 1997:3). Pillay (2017:1) is of the view that it is fair to say that a significant number of South Africans identified with the views of the SACC and as such, the SACC

arguably became like a spiritual home for the oppressed. Fighting the discriminatory laws and practices confronting South Africans during apartheid and giving support to families with members killed and in prison or exile, Pillay (2017:1) is convinced that the SACC was some beacon of hope to the poor. Tutu (Pillay 2017:4), in reflecting on the theology of the SACC, states that the Christian faith is concerned about the here and now, that God side with the weak and oppressed and that we are involved with God in God's activity to set all free from all that enslaves and makes us less than what God intended us to be. With a vast archive of suffering, dehumanization and racial discrimination based on apartheid rules, the SACC aligned itself with proponents who worked for the liberation of the oppressed (Pillay 2017:1). The perpetual occurrence of suffering, social welfare injustices and the concern about safety required of the SACC to give practical assistance to the oppressed and to help provide places of shelter for those fearing for their lives (Bam 1997:6).

The multi-party, non-racial election in 1994 ushered in a democratic constitution with a new political imaginary that altered the discourse of the SACC from fighting for liberation to becoming a partners in social development (Göranzon 2011:491). Participation in democracy requires commitment with the goal to create a fair and a just society for all South Africans. The SACC is described both as a critical institution and as an ally of the government.

Struggles for liberation and in particular the South African liberation struggle have a tendency to leave ineradicable scars on the post-liberation states (De Jager 2013:151). While the country was left with moral, political, economic and social welfare scars, the SACC seemed unable to deal with these scars (Pillay 2017:2). Others are of the opinion that the absence of the common enemy, apartheid, and the absorption of former SACC leaders into the state had a weakening effect on the role of the SACC in their critical engagement with the state. The result was that these spiritual leaders became politicians and overnight multi-millionaires (Mbeki 2009:67). With nearly three decades since its transition to democracy, the state seems to struggle to deal effectively with the legacies of the racialized past, while the SACC at first opted for a position of 'critical solidarity' in its relationship with the state (Pillay 2017:2). Pillay (2017:2) argues that the idea to encourage the members of the SACC to work with government agencies in the delivery of services, now seems damaging to the credibility of the SACC. With its long history and efforts in welfare work,

advocacy for social justice and its charity work, it seems imperative that the SACC remains committed to projects of development for the poor and marginalized (Pillay 2017:3).

When President Jacob Zuma took office in 2009, Pastor Ray McCauley of the Rhema Bible Church formed a new interfaith organization called the National Interfaith Leadership Council (NILC), which subsequently merged with the National Religious Leaders Forum (NRLF) to form NICSA in 2011 (https://en.wikipedia.org/wiki/National_Interfaith_Council_of_South_Africa). With the National Interfaith Council of South Africa (NICSA), collectively it represented a strong shift of Pentecostal Christianity to the centre of religious power. Opposed to the SACC, NICSA was established to take up the challenge of moral regeneration, nation building and social and economic development, promote social education, training and development and to partner with government for reconstruction, development and progress.

Conradie (2013:15) argues on the basis of these developments, that the relationship between church, party, government and state calls for constant clarification. To this end, Koopman (2017:379), advocates that institutions of civil society that include the religious sector, can join hands in working for a just society, influence public debates and discourses, policy making and implementation in order to bring about the transformed South Africa. In a paper delivered at an EFSA conference in 1994, Francis Wilson shared the view that the Christian church, individuals and NGOs form a political pressure group with the state in looking after the economy and developing policies for economic and social welfare (Wilson 1994:111). The process of political negotiation and the debate on economic and social welfare alternatives calls on the SACC to remain an active agent and a partners in making history for the coming generations in a non-racial post-apartheid South Africa. One would assume that FBOs are deemed to be seen as a partner is such social welfare programmes, but it remains unclear as to how the SACC intends to collaborate with FBOs in this regard.

With respect to the promotion of social development, Patel (2012:615) is of the view that much can be achieved and realized through partnership arrangements. Based on the participation of the religious sector in social development work, one would expect a more organized religious sector in present-day South Africa.

2.7 Conclusion

A united ecumenical movement fighting a policy that has been regarded as a heresy and an evil system and now dealing with the legacies of that apartheid system requires a positive engagement with FBOs. Meanwhile, there seems to be a need for a model for doing theology that adequately addresses the history of inequality, along with the new challenges that post-apartheid South Africa faces (Swart 2008:108). For this reason, Pityana (1995:1) suggests that ecumenical movements in South Africa should be partners in addressing apartheid legacies in post-apartheid South Africa.

Swart (2013:15) argues that it should be necessary to debate more critically the question as to which actors should participate in the religion-state social development partnership and network strategies, what their distinctive roles should be in the light of the development ideology and what paradigm should be adhered to. The consequence of such an interrogation would then be to conceptualize the kind of partnerships and networks as well as the actual strategies of such collective action (Swart 2013:16). It can also be asked whether the issue of partnership has been understood and captured appropriately as a complex process (Swart 2013:18). This implies that proponents of religion-state partnerships for social development have no room for complacency when taking stock of our past and present endeavours as participants to alleviate poverty and promote social development. We should start to problematize our actions by looking critically at the concept of religion-state partnerships while investigating whether we currently lack the tools and make-up to break the poverty trap in South Africa.

A conclusion might be that with well-drafted agreements for collaboration and partnerships, private and public, civil society and the state and intra-governmental departments, and the assessing of the functionality of such partnerships, South Africa can achieve the goals included in its National Development Plan (NDP).

The next chapter defines and describes the role of faith-based organizations (FBOs) as a sector within civil society that have partnerships with the state in order to understand how to assess the functionality of partnerships between the selected government-funded FBOs in the suburb of Elsies River and the Western Cape Government.

CHAPTER 3:
THE NATURE, IDENTITY AND ROLE OF FAITH-BASED ORGANIZATIONS IN SOCIAL DEVELOPMENT

3.1 Introduction

The future is yet to be written, but all indications are clear that faith-based organizations as a segment of non-governmental organizations within civil society are here to stay as global institutions impacting the international and local landscape (Sedaca 2014:291). Clarifying the meaning of faith-based organizations is therefore important for this research. However, arriving at a definition of FBOs is by no means simple or uncontested and is therefore challenging.

This chapter explores different schools of thought in the conceptualisation of FBOs as a sector of the NGO part of civil society. My exploration in the conceptualizing of FBOs links directly to the research field of social development and religion. Although there is great diversity in the NGO sector, I want to limit my study on FBOs to their religious motives, their distinctiveness, the everyday embodiment in social welfare programmes and the general key factors that contributed to their involvement in social welfare services in South Africa.

The social and economic environment of present-day South Africa are characterized by growing inequalities at many different levels that calls for innovative approaches to development. On this basis it is argued that social development initiatives that operate in a complementary way are crucial to successful social-wellbeing outcomes (Patel 2015:165). Moyo and Mamobolo (2014:947) argue that the NDP significantly deviates from the RDP, which was a more serious attempt reduce poverty, inequality and unemployment. Religious organizations and religious institutions undertake their own "development" work, in spite of the state's programmes, on the basis that it is fitting to the ethos, notions of social justice, charity and service of such organizations (Bompani 2017:103). Yet such religious-state partnerships should be based on the conviction that the religious organization has a complementary role in social development and service delivery, but that both partners commit resources as was jointly agreed upon (Koegelenberg 2001:107). In this regard, there is merit in the view that partnerships are not a 'hands-off' type of relationship,

but require active engagement from all partners (Beckford 2010:129). Based on Boehle's (2010:295) reflection on religious non-governmental organizations at the United Nations and their engagement with the Millennium Development Goals (MDGs) within the UN system, he concedes that FBOs are an important strand of organizations that influences the shape of the political and economic world order.

3.2 The notion of faith-based organizations

The nature, identity and role of FBOs should be considered as central in social development. Deacon and Tomalin (2017: 68) are of the view that the history of faith-based aid in development is by no means simple or uncontested. For this reason, Swilling and Russell (2002:95) support the view that more research needs to be done on the contribution of this sector in the sphere of social development. Consequently, the NGO sector will be able to enhance its role in social development. In order to define and understand the work and the operative power of FBOs, it seems necessary to understand their relation with the state, society and the historical moment in which they exist (Bompani 2017:104). Based on the view that not all FBOs are NGOs, the religious links require some analysis in order to understand how FBOs distinct themselves within the NGO sector.

3.2.1 FBOs as non-government organizations

According to Berger (2003:15), the term "non-governmental organization" in Article 71 of the United Nations (UN) Charter created a political space for self-appointed representatives of public interests for the promotion of common goals. Kahn et al. (2016:212) agree that the term 'NGO' is understood to refer to autonomous, relatively permanent institutionalized intermediary organizations operating within civil society. A commonly cited definition of civil society organizations (CSOs), with NGOs and FBOs included, is that developed by Salamon et al. (2003:7, 8):

> Civil society organizations are seen as not being part of the apparatus of the state, not commercial in purpose, possessing own mechanisms for internal governance and is characterised by voluntary participation by the members.

NGOs therefore includes a wide variety of organizations ranging from large Northern-based charities to local self-help organizations (Korten 1990:2). With reference to terms commonly used in the South African context to describe NGOs, Copley (2017:1) includes the following:

- Not part of government;
- Not personally/privately owned;
- Do not divide up and distribute profits to "owners" or those involved (although they may pay salaries); and
- Engage in work and activities that are beneficial to others, or to a certain group.

The NGO sector, with particular reference to the African context evolved largely as a consequence of government's inability to provide adequate social services and or economic development opportunities (Sinclair 1990:116). The idea that NGOs are more effective instruments for social progress and economic development than governments is almost universally common (Sinclair 1990:115). It is furthermore generally accepted that NGOs are those structures and agencies that constitute a sector that is separate from the public or government, and which does not operate for the purpose of making profit (Kahn et al. 2016:213; James 1992:65). Non-profit organizations can be defined as:

Non-profit are organisations that do not exist primarily to generate profit, either directly or indirectly, and that are not primarily guided by commercial goals and considerations. Non-profit organizations may accumulate a surplus in a given year, but any such surplus should be ploughed back into the basic mission of the agency and not distributed to the organisation's owners, members, founders or governing board (Statistics of the non-profit sector for South Africa 2011:2).

GOs differ from governments on the basis that they are not established for profit, are formed by private initiatives and govern themselves.

In apartheid South Africa, the democratic movement manifested itself in bodies ranging from civil organizations, movements of women, youth and students, religious organizations, trade unions, non-governmental service organizations and a range of others (Gerwel 2001:20). Since the 1970s, a range of progressive NGOs participated in the struggle for the liberation of South Africa from

apartheid (Marais 1998:199). A number of such organizations are listed by The Department of Social Development:

Table 3.1: A range of social welfare services

Objective	Voluntary association	Non-profit company	Non-profit trust
Culture and recreation	4 231	158	88
Education	6 472	344	342
Health	8 106	164	112
Social services	33 386	351	235
Environment	936	70	78
Development and housing	17 998	644	294
Law, advocacy and politics	1 817	92	42
Philanthropic intermediaries and voluntarism promotion	391	89	528
International	52	5	2
Religion	9 640	295	154
Business and professional Associations, unions	442	49	10
Total	83 471	2 261	1 885

Source: Department of Social Development, 2013

Improving the lives of the poor and having functional welfare programmes are an intricate undertaking for the state and the civil society. NGOs are not the solution to the underlying challenges of welfare and development needs, but according to Dembitzer (2009:157), they have the capacity to act independently in ways that other non-profit organizations might not be able to do.

Literature confirms that FBOs are included in a range of NGOs that are non-governmental. Clarke and Ware (2015:40) explain this intersection between NGOs and FBOs with the figure as indicated below.

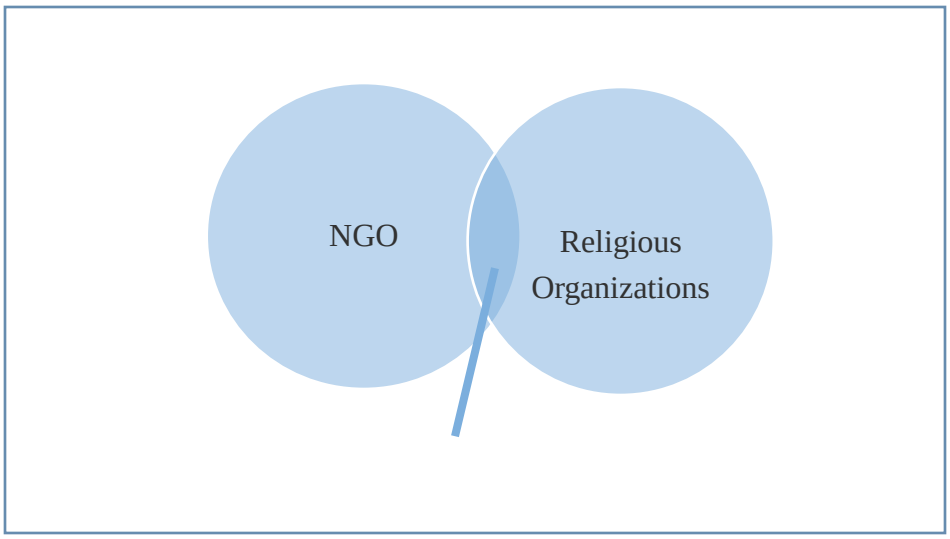

Figure 3.1: Intersection between NGOs and religious organizations

It is, however, the case that religious communities in general do not prefer to be regarded as NGOs, in spite of the similarities on programme level between NGOs and such faith-based organizations (Koegelenberg 2001:98). Koegelenberg (2001:98) furthermore indicates that deliberations on partnerships between the state and religious communities revealed that religious organizations prefer to be recognized as religious. In order to stress the importance of developing an understanding of the concept FBOs, a definition of FBOs would seem helpful.

3.2 Defining faith-based organizations

According to Occhipinti (2017:334), a definition for FBOs is a worthwhile starting point in helping to explain what is meant by FBOs. Notwithstanding the fact that faith-based organizations have long been involved in various social development work, arriving at a definition for FBOs seems challenging (Occhipinti 2017:334; Boehle 2010:278). FBOs vary in their make-up, agendas and their intentions varies just as much as religion varies (Hoffstaedter & Tittensor 2013:409). On this basis, James (2011:115) is of the view that the single marker "FBO" may conceal more than it reveals, as a range of diverse organizations fits within the term FBO. In search for a deeper conceptual understanding, several scholars have developed some definition to provide a better understanding of FBOs and by so doing defuse sets of assumptions.

Clarke and Jennings (2008:6) prefer a definition for FBOs as those organizations that derive inspiration for operating from the teachings and principles of the school of thought within their faith. Implied in this view is that faith-based organizations can be seen as bodies with a connection

to religion. For this reason, one can conclude that FBOs have some link to a religion at the institutional level, either directly or indirectly.

Brinkerhoff (1999:3, 4) defines FBOs as organizations that are closely aligned with a religious faith or a denomination of faith with a mandate to pursue missions that result in worldly good and spiritual growth for all involved. This implies that faith-based agencies, board membership, staff and volunteers express religion through their daily activity, helping to reinforce their religious identity (Bielefeld & Cleveland 2013:449). Proponents of faith-based services claim that they typically deliver services to the public that include caring for the infirm and elderly, advocating justice for the oppressed and playing a major role in humanitarian aid and development efforts. With their unique resources, they tend to be among the few noteworthy and sustainable institutions still located in many inner city communities (Hula, Jackson-Elmoore & Reese 2007:69). It is therefore implied that faith-based organizations are engaged in a wide variety of activities beyond worship. Olarinmoye (2012:3) is of the view that such FBOs are subjectively influenced by the beliefs and values of their supporting religious organizations in their development work. Expressing religious reasons for faith-based social development work may spell out why services are being offered (Dinham 2013:103).

Current public conversations about the possible definition and role of FBOs in the sphere of social welfare and social development often assume that these organizations are local worship communities. However, Berger (2003:16) refers to FBOs as "formal organizations" with an identity and mission that derive from the teachings of one or more religious or spiritual tradition operating on a non-profit, independent, voluntary basis to realize collectively ideas about the public good at a national or international level. It seems that the commitment to promote the common good through personal responsibility and a relationship of trust with other persons are to be generated by the religious beliefs and spirituality embedded in faith-based organizations. James (2011:111) is of the view that FBOs offer the potential to "add value" by providing efficient development services; reaching the poorest at the grassroots; having a long-term, sustainable presence; being legitimate and valued by the poorest; providing an alternative to a secular theory of development; eliciting motivated and voluntary service; and encouraging civil-society advocacy.

With reference to hospitals, care institutions and clinics, it is the view of Levin (2016:345) that religious institutions are instrumental in establishing such institutions. A number of such institutions was identified by the EFSA Institute within the South African context, which include: agriculture, capacity building and management; education (schools, pre-school centres, and specialized training such as computer training, training for domestic workers, literacy programs, vocational training); the elderly; feeding schemes (focused on poor children and street children); the handicapped; legal advice services; family support services; income-generating micro-enterprise; multi-purpose centres; provision of water; rehabilitation programmes; refugees; youth centres; and children's programmes (Koegelenberg 2001:103).

In spite of the distinctness of FBOs, the view is widely shared and accepted that FBOs do form part of civil society and are usually non-profit organizations (Van der Merwe & Swart 2010:83). Yet it seems that FBOs tend to distinguish themselves from other civil organizations and claim to be unique.

3.2.4 What makes FBOs distinctive?

Occhipinti (2017:331) and Boehle (2010:280) agree with the notion that FBOs are influenced by the faith tradition and institutions from which they come. However, one needs clarity as to the similarities and distinctiveness of FBOs in contrast to NGOs as well as how they are located with regard to the wider civil society. I suggest that much research still needs to be done in this regard, given the inextricably implied importance of FBOs in social development in post-apartheid South Africa. Drawing on some literature on FBOs, some significant indicators are offered to show why FBOs are regarded to be distinctly different from NGOs.

Drawing on symbolic and material resources, FBOs mark them out as different from secular NGOs in social development work (Occhipinti 2017:331). The work that FBOs generally undertake is informed by religious principles and teachings that are at least sufficiently differentiated to result in a distinct development approach (Clarke & Ware 2015:42). While sharing the same 'DNA' of NGOs, it is precisely their religiosity that makes FBOs unparalleled to NGOs (Clarke & Ware 2015:41). Such religiosity reduces FBOs to distinct organizations (Clarke & Ware 2015:41). In many ways this way of arguing about social welfare involvement is based on practical rather, than theoretical considerations in dealing with social welfare by FBOs. On this basis many governments

channel substantial portions of aid through such agencies (Koegelenberg 2001:101). The role that such religious agencies play and their commitment to social services are primarily motivated by fundamental religious beliefs and these, by implication, distinguish them from other NGOs (Koegelenberg 2001:102). Amongst the characteristics that would distinguish FBOs from NGOs are the fact that they have a foundation of faith, have staff and volunteers that offer their gifts to serve, value excellent stewardship, value flexibility within the structure of faith while being focused on achievable and maintainable aims (Brinckerhoff 1999:33-42). Attention is drawn to remarkable distinct commonalities religions share that includes guiding principles such as that humans have no right to act in a harmful way to other living creatures, people's well-being and their very identity are rooted in their spiritual, social and cultural traditions and that the whole world belongs to God.

Another aspect of the distinctness of FBOs is the fact that, given the type and level of trust afforded to faith institutions, their leadership and their proximity to the people, and what these leaders say matters. Combined with the spiritual and moral authority held by them it is clear that when they propagate stigma, poor science, and power structures that marginalize women or other groups, they can cause serious problems. Yet that kind of authority and distinctness also enable them to defend the poor, the marginalized, the persecuted and partner with the state (Jennings 2013:371). The nature of social rights, social care and assistance to needy citizens is generally perceived as an intrinsic part of civil society providing protection in times of vulnerability (Ulriksen & Plagerson 2014:755). The religious convictions of people often motivate them to provide such care, evidently indicative of FBOs. Very often, in an attempt to affect wide-ranging social change, FBOs and their leadership have mobilized religious discourse in advocacy on the basis of its distinct character and position in society (Davis et al. 2011:108). According to Sedaca (2014:286), receptivity to FBOs by communities of the same faith as well as other faiths is indicative of their unique place within such communities. It is striking that Olarinmoye (2012:3) argues that FBOs are seen to possess the independence, flexibility and creativity enabling then to add value to development.

In the South African context, with major inequities due to apartheid, it seems as if FBOs have redefined the social welfare discourse in order to mobilize civil society in a distinct way to address apartheid and post-apartheid legacies. Taking into account FBOs' involvement in different sectors

for social development where even no formal centres exist, this implies some informal religious-state partnership. On the basis that FBOs have claimed their space as a role-player in social welfare activities, formal partnerships with such FBOs seems inevitable. The absence of formal partnerships between the state and FBOs might imply that South African social welfare providers are not able to meet the social welfare needs of the poor (Koegelenberg 2001:105).

In summary it seems that researchers are of the view that FBOs share certain central themes. The first of such themes relates to the issue to which the religious occurrence is integrated into the activities of such organizations. A second theme relates to the fact that researchers recognize that there is no singular answer or explanation as to what exactly an FBO is, but that there are some distinct characteristics that seems to be unique to FBOs. Based on these themes, it seems necessary to explore the religious nature of FBOs that suggests to mean that FBOs have particular characteristics that distinguish them from NGOs.

3.2.5 Religious motivations for faith-based organizations

Most people prefer to work for organizations consistent with their own values and on this basis these organizations are seen as value-driven organizations that pay attention to what their staff think should be done (Brinkerhoff & Brinkerhoff 2005:63). Through the ages, private citizens and charitable organizations have met social welfare needs of the poor through the provision of private goods, benevolent assistance and services (Patel 2015:17). The roots of such charitable acts are often prescribed by religious beliefs (Patel 2015:17). Literature suggests religion and religious values can shape things like priority-setting, promoting or countering ideas of change as well as the degree to which FBOs engage with local communities (Bompani 2017:107). The teachings of most religions seem to recommend principles for the ordering of societies that embody ideas what a good society should characterize (Rakodi 2012:644). Caring for the poor and giving aid become a testimony of faith to others (Lötter 2008:162).

Religious experience, according to Mugambi (1995:163), are very deeply personal and in many instances it has been the driving force for the renaissance of cultures. Over the years, throughout history, there have been different institutions, including religious groups and mechanisms, for the meeting of human need (Ife 1998:10). Religious groups are in many ways strategically placed in society and thus have an opportunity to play a meaningful role in social welfare (Solomons

2015:208). Religions have motivated people to explore modes of engagement that allow them to anchor meaning within their daily life experiences in rapidly changing social and political contexts. In this regard, Lötter (2008:172) is of the view that faith in a loving God should be confirmed by acts that reflect such faith in a compassionate God. Religion provides the means that enable members to make decisions on how to act within the wider society, based on that religious teachings (Clarke & Ware 2015:39). James (2011:113) shares the view that religious traditions influence the acts of such believers as it provides a spiritual fuel for development. Many religions directly promote active citizenship (Green 2009:38). Notwithstanding the widespread acknowledgement of the separation of religion and state, most mainstream religious groupings have embraced a political theological conviction that affirms human rights, democracy and development as social goods. Should this assessment be normative, it can then be accepted that most FBOs in South Africa are in support of active forms of citizenship, social development projects and poverty alleviation programmes to empower local communities.

According to Clarke (2015:37), about 80% of the world's population profess religious faith. Recognising the powerful force of religion, Green (2009:36) views religion as contributor in shaping attitudes, beliefs and influence behaviour. On this basis, Mugambi (2003:13, 41) views the religious community as a change agent. Supporting the idea that religious groups have influence, Koopman (2014:637) holds the view that religious institutions form part of civil society and on this basis it affords FBOs the opportunity to fulfil an activist role in society. Religious groups have the ability to mobilize members to protest against policies that they consider to be unjust as they draw on the social capital of their members for justification and for ideological support. In the structures of civil society, confessing civil servants get the opportunity to express interest as well as getting involved in strategies to address the needs of the poor (Lötter 2008:222). On this basis there is agreement that the role of religious faith, with special reference to the Christian Church, was never in dispute in the struggle against apartheid in South Africa (Boesak 2009:338). Bosch (1982:31) calls on this church community that their credibility as members of the alternative community, the spread of the Gospel and the quality of sisterly love would clearly be at stake if it is not a caring community. The main mandate and obligation of the church, according to Kameeta (2007:3), are that of being there for the poor and marginalized in society as Jesus taught. In dialogue with black theology and influenced by liberation theology emanating

from Latin America, Boesak and others were moved to work for the empowerment of the oppressed and the liberation of the poor. Included among the central themes found in the Biblical text on poverty with the view to bring relief is the care for the vulnerable and marginalized people of society (Lotter 2008:112). Jesus identified with those who were poor, vulnerable and needy in society, to such an extent that He regarded helping or neglecting them as helping or neglecting Himself personally (Lötter 2008:171). According to Bompani (2017:102), the transformative power of religion with its related passion, norms, visions, reforming zeal, organizational forces and discipline that act as embodied cultural norms, religion and religious organizations, deserves a better understanding in academic studies and development interventions.

The significance of religion and FBOs for public life should therefore enjoy recognition. The diverse impacts of religion are indicative of the impact FBOs could have as partners in social welfare programmes. In this regard, Clarke and Ware (2015:40) are of the view that the affiliation with a religious structure, doctrine or community distinguishes FBOs from NGOs. In search of a deeper conceptual understanding of the FBOs within civil society, several scholars have developed typologies to provide a better understanding of FBOs. By organizing FBOs into types of FBOs based on their religious affiliation can assist with the discourse on the role they play in providing social welfare services (Sider & Unruh 2004:110).

3.2.6 Typologies

As a consequence, to address the complexities in identifying the unique characteristics of FBOs, looking at types of FBOs might assist with distinguishing FBOs from NGOs. According to Boehle (2010:280), a typology of religious NGOs can make a contribution to the development of criteria for partnerships with FBOs. Occhipinti (2017:334) and Boehle (2010:281) view a typology useful to assist with a more distinction consideration of the unique character of faith-based organizations.

Scholars suggest that different typologies can be used to classify FBOs and assist development practitioners, policy-makers and donors in better understanding FBOs. It seems sensible to advocate a typology, or typologies for understanding FBOs rather than a definition (Occhipinti 2017:334, 335). I hereby intend to present some types generally used to characterize FBOs found within development literature in order to give conceptual clarification as to what FBOs mean.

Organizational control, expression of religion, and programme implementation are three assessment categories identified by Sider and Unruh (2004:110) to describe FBOs in addressing social welfare challenges. Occhipinti (2015:331) proceeds in the same manner by including the way in which FBOs are faith-based, the kind of activities they are involved with and the way FBOs are organized in terms of their relationship with other faith and non-faith structures in order to categorize them. For most FBOs, religion is not an 'add-on' to development work, but is often seen as the primary reason for engaging in such social development work (Occhipinti 2015:331). For this reason, FBOs might even vary in their approach and the ways in which they assume what people need in social development.

In an attempt to indicate the uniqueness of FBOs, Clarke and Ware (2015:40) suggest that FBOs are directly linked to the local congregation or religious leader, are formally incorporated within the institutional organization of the religious body, and are incorporated separately from the religious body. There are also those types of FBOs that self-identify themselves as falling within a broad religious tradition from which they draw their motivation (Clarke & Ware 2015:40). For Clarke (2006:840), FBOs' uniqueness is found in the fact that certain types of FBOs rule on doctrinal matters, govern the faithful and represent them through engagement with the state and other actors. Clarke (2006:840) furthermore identifies a type of FBOs that mobilizes the faithful in support of the poor and other social groups, and which fund or manage programmes which tackle poverty and social exclusion. A third type of FBOs, according to Clarke (2006:840), is socio-political organizations that interpret and deploy faith as a political construct. It is therefore on the basis of their faith that they pursue broader political objectives (Clarke 2006:840). A fourth type of FBOs, according to Clarke (2006:480), is those faith-based missionary organizations that spread key faith messages by actively promoting the faith and pursuing converts to it, while at the same time such FBOs support and participate with other faith groups on the basis of key faith principles. A final type of FBOs are those faith-based unlawful, terrorist or fanatic organizations that engage in illegal practices on the basis of faith beliefs or violent acts warranted on the grounds of faith (Clarke 2006:840).

After considering how FBOs are contrasted with NGOs, Clarke and Ware (2015:45, 46) propose a model that in their view reflects the distinctiveness of FBOs. This model suggests that FBOs are distinct from, yet share functions of NGOs and civil society organizations. Clarke and Ware

(2015:45, 46) refer to this model in Figure 3.2 as creatures with "Frankenstein" characteristics, existing in their own right, but drawing on features and aspects of other stakeholders.

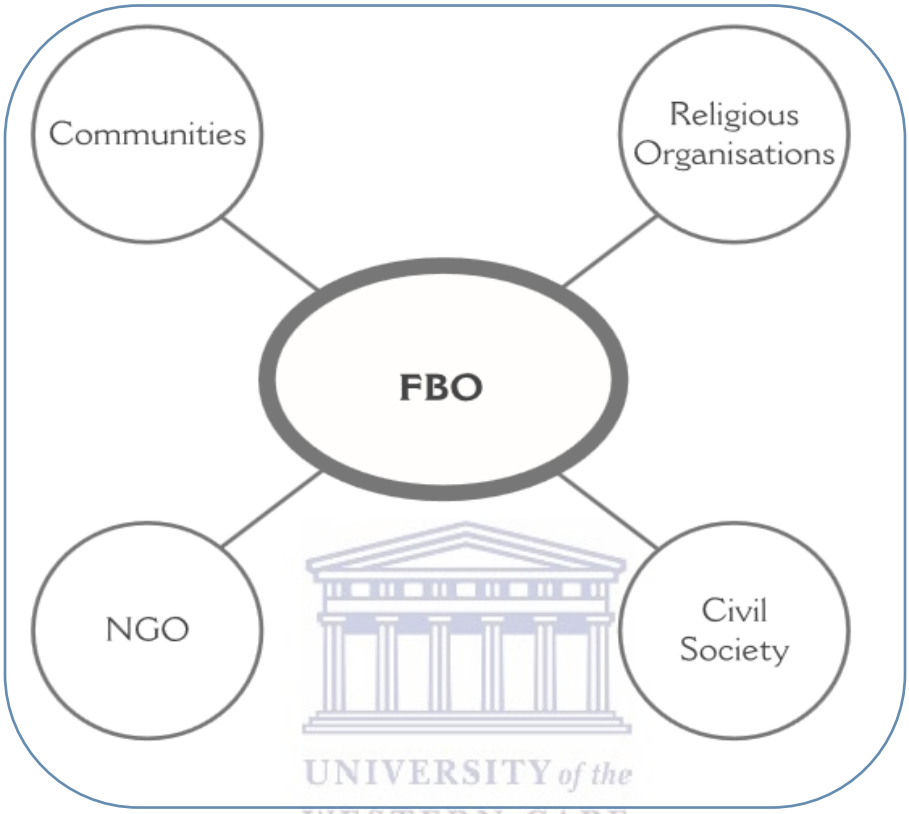

Figure 3.2: FBO Relationships

Taking into account that FBOs are constitutive, functional religion-state partnerships should be formed where clear evaluation of the effect of such programmes is outlined. For this reason, attention is devoted to the key factors and importance of FBOs in addressing important social problems, with the view to be able to establish how to assess the functionality of such partnerships.

3.3 Key factors contributing to the role of FBOs in social development

In order to realize national social development goals, nation states need both economic and social resources (Rwomire 2011:111). Drawing from Bompani (2017:103), there is agreement that religions and faith-based organizations have offered people modes of engagement that allow them to undertake development work on the basis that it fits their ethos of charity and justice. Hula et

al. (2007:69) concur that in principle, religious organizations are generally well positioned to succeed as alternative social welfare service providers.

The pre-democratic and post-apartheid political and socio-economic environment in South Africa is generally seen as causal reasons for civil society organizations to be involved in social welfare programmes, with the general view to provide social relief. Themes that have been dominating South Africa's socio-economic history are inequality, unemployment and exclusion on the ground of race, gender and location (Bhorat et al. 2014:21). In apartheid South Africa, a welfare state evolved in order to protect white South Africans against several eventualities (Bhorat et al. 2014:187; Butler 2017:85). Apartheid bequeathed South Africa a legacy of significant inequalities across a range of social and economic indicators. In this regard, Moon (2017:39) argues that the apartheid state's imposition of protectionist barriers, and the provision of concessionary finances to many Afrikaans-owned industries indicate their preoccupation with discriminatory practices at the expense of the black majority. It seems sensible that such inequalities needed to be addressed in order to mend the social welfare of non-white South Africans.

In order to improve the quality of people's lives, Rwomire (2011:111) argues for more social indicators of social development such as gains in literacy, schooling, and provision of housing, reduction or elimination of poverty, inequality and unemployment within the context of growing economy. While philanthropic initiatives in post-apartheid South Africa might be changing, functional partnerships for social development remain an important part of social welfare provision. There are some such partnerships that aim to improve the quality of people's lives (Rwomire 2011:111). It seems likely that faith-based organizations would be involved in social development services working with poor people and those who are at risk of vulnerability to poverty having limited access to social services. A common Biblical theme, according to Lötter (2008:223), is that God's love for people in need must become visible in the ways Christians focus and respond to urgent need in order to establish a more humane society. Although much has been written about the social welfare and developmental challenges facing FBOs in South Africa, I highlight five causal contributors that are particularly crucial for understanding why FBOs are to be seen a crucial partner in social development work: poverty, the struggle for liberation, social welfare problems in apartheid and post-apartheid South Africa, the White Paper on Social Development, and the National Development Plan.

A basic assessment of the five key causal contributors in understanding the role of FBOs in social development programmes should give us an indication why functional religious-state partnership for social development seems necessary.

3.3.1 Poverty

The post-apartheid South African government broadly views poverty from the perspective that poverty is multidimensional (Gumede 2014:286). The state of one who lacks the socially acceptable number of possessions is portrayed as unacceptable and bad, with many negative consequences for people living in conditions not able to meet basic needs (Lötter 2008:186). A relatively great number of South Africans finds themselves outside the economic mainstream, lacking basic needs and trapped in a state of chronic poverty (Burger, Louw & Van der Watt 2010:62). The concept 'poverty' therefore requires brief elaboration.

Poverty affects the lives of individuals, groups and society as a whole and those most affected normally find it difficult to create a safe and healthy living environment for themselves. How we understand poverty tends to affect the way we respond to poverty (Myers 2011:14). There is broad agreement that poverty occurs when someone experiences a fundamental deprivation that is needed for human well-being (Lötter 2008:181). Poverty for Swanepoel and De Beer (2016:3) is a relative concept as not all people are equally poor. On the other hand, Swanepoel and De Beer admits that masses of people are poor and are trapped in deprivation, while poverty constantly reintroduces itself in new guises. Consequently, poverty results in people not being able to reach their full potential as human beings (Lötter 200819, 52). In this regard, Graaff (2003:8) argues that being poor also means being subjected to physical abuse and violence, to exploitation, humility and indignity. People living in poverty tend to suffer poor health, malnutrition, have poor access to technology and markets and experience deep injustice (Graaff 2003:8; Smith 2005:27; Lötter 2005:113). Poverty therefore has economic, cultural, political psychological and emotional dimensions that cause a state of vulnerability (Graaff 2003:8). In this regard, Lötter (2008:17) argues that any form of poverty warrants the undivided attention of the state, aid agencies as well as a call for urgent moral action. One can therefore understand that the fight against poverty has become a major factor on the world agenda, with the Millennium Development Goals as indicative thereof (Swanepoel & De Beer 2016:17). In terms of the many poverty-related ills, Swart (2008:117) argues that such conditions raise deeper ethical and theological questions about the

challenge of how concerned role-players should respond adequately. With reference to the South African context of poverty and exclusion it is important to note what some indicate as to the basis for social development involvement by FBOs.

Poverty, inequality, unemployment in the South African context have racial, gender, spatial and age magnitudes that have co-existed for generations. In his contribution to the conference on inclusive communities and the church, Marius Bluemel, working for the FBO New World Foundation, uses important insights by highlighting the realities of poverty, injustice, and hopelessness that the apartheid system caused in the Cape Flats township of Lavender Hill (Bluemel 2016:87). The people living in Lavender Hill have been marginalized, excluded and are faced with multi-layered problems and challenges, according to Bluemel (2016:88). His perspective calls to mind the snowballing nature of poverty and social welfare exclusion as he points out the low levels of education among the youth, the high prevalence of HIV/AIDS and Tuberculosis, high levels of substance abuse, and crime and gender-based violence (Bluemel 20016:88, 89). These conditions normally result in increasing poverty while many are involved in opportunistic crime in order to generate some income. The causal effect of the Lavender Hill context led to the establishment of the FBO, New World Foundation to address the multi-layered problems and challenges and to facilitate change in the community (Bluemel 2016:89). Over time, the victims of inequalities, criminality and discrimination in the South African context has been mostly non-white South Africans (Terreblanche 2002:25). The exclusion policies of the apartheid South African government was arguably one of the major reasons why poor and vulnerable people were driven into deeper and more wayward poverty. These multiple deprivation conditions have been impacted by institutionalized discrimination, resulting in state-driven underdevelopment, poverty and inequality, with devastating effects on communities (Ndungane 2004:161). For this reason, Terreblanche (2002:26) argues that none of these socio-economic problems are incidental or even temporary by nature, but are closely linked to the colonial history of South Africa. History confirms that no country has prospered without a state that has actively managed inclusive social development processes (Green 2009:12). The result of such exclusion policies, in terms of apartheid South Africa, was chronic community poverty and crime perpetuated from generation to generation (Terreblanche 2002:41, 44). These inequitable forms of governance caused high levels

of poverty, promoted faith-based organizations (FBOs) as alternatives to the state as a model for ensuring social development in such affected areas (Olarinmoye 2012:1).

Wilson and Ramphele (1989:204), in describing the effects of the assault of apartheid on the poor, identify the shift in policy from incorporation to dispossession, anti-black urbanisation, as well as forced removals by blacks and the system of Bantu education as major causes of poverty. Along with such discriminatory laws and acts by the apartheid government was the destabilisation and crushing of civil society organizations (Wilson & Ramphele 1989:204). Such premeditated deliberate apartheid policies were the main contributor to the poverty of the majority of black South Africans. Reducing poverty remains a major concern of many developing countries and a key priority for the post-apartheid South African government (Patel 2015:291). Drawing from Swanepoel and De Beer (2016:4), there is agreement that where people are relatively or absolutely poor, action needs to be taken to improve their position. On this basis, social welfare programmes tend to be remedial on condition that they provide aid, relief and assist with development (Patel 2015:17, 18).

A key factor behind improving the lives of the poor seems to be that of functional social welfare programmes. On the basis that the state did not provide adequately in the needs of the people, alternative providers such as FBOs took responsibility for meeting needs. A commitment to caring for the needy and a commitment to liberation and social justice in South Africa seem instrumental of the work done by FBOs.

3.3.2 The struggle for liberation

Moving from a white minority domination driven by apartheid government to a majority rule in South Africa, one can easily forget how much suffering, destruction and loss of human lives were caused by such oppressive racially segregated and discriminatory policies. According to August (2005:171), apartheid's effect on the indigenous people designed to systematically impoverish the indigenous people was demoralising. However, one is easily moved by the paradoxes of the majestic natural beauty and the ugly scars of poverty, the obscene wealth and the unrelenting need, the unconquerable spirit and constant disillusionment in current South Africa (Hickman 2010:X). In this regard, it seems sensible to argue that the liberation struggle in South Africa against institutions and social structures was about realising political justice and realising socio-economic

justice (Barberton, in Barberton et al. 1998:4). The South African history of resistance to white minority rule is characterized by the opposition of the oppressed to colonialism and apartheid (Patel 2015:58). The roots of impoverishment in South Africa lie deep as these not only include apartheid as it evolved after 1948, but also the pattern of racial capitalism and gross human rights violations of black South Africans over centuries (Wilson & Ramphele 1989:5). The policies of separate development and strict racial separation were enforced and those who dared to oppose such laws were as suppressed or imprisoned (August 2005:152). Overcoming oppression, according to Eade (1997:106), ultimately depends on action by those whose interests and liberation are at stake. Drawing from Venter (2001:20), surely no state can forever fail to satisfy the needs of the unemployed, the unhoused and the unfed without expecting an uprising from its citizens. These radical forms of discrimination and oppressive laws of pre-apartheid South Africa lead to misery, suffering and violence (August 2005:154). On this basis Wallace, Bornstein and Chapman (2007:83) share the view that South Africa's NGO sector involvement, in the struggle against apartheid and addressing the needs of the poor and the oppressed, was systematically forced out of its historical position of involvement.

In 1948, The National Party came to power as a result of a class alliance of the Afrikaners, implementing its policy of apartheid, a system of institutionalized racial discrimination, heavily advantaging whites (Patel 2015:48; Butler 2009:98; Thompson 2010:182). This system of apartheid was translated into action and enforced through a wide range of legislation, benefiting white South Africans, while the other racial groups were seriously discriminated against. The justice system of the National Party violated most human rights and was primarily used to defend apartheid, to war against the liberation movement and to systematically exclude the majority from political participation. The proportion of the apartheid government's spending on social welfare was based on racial differentiation that in turn led to inequalities between welfare beneficiaries (Patel 2015:49, 51). On this basis, Patel (2015:51) and Butler (2009:98) are of the view that non-whites were deprived of basic public services and their social welfare needs was neglected during the apartheid era. In reviewing those welfare policies and systems, Patel (2015:56) concurs that the state welfare policies were undemocratic, a violation of human rights and the cause of many social welfare problems that contributed to the impoverishment of neediest South Africans. The state of poverty and inequality suffered by the majority of the citizens in the South African context

compelled relief organizations to get involved and are enough reason for FBOs to be involved in relief services.

Based on the fact that the theory of apartheid was unjust and essentially illusionary, such a system of government could only have been implemented through the brutal force of a deeply unjust state (Midgley 2001:269). Drawing on Ramphele (2008:28) in terms of what apartheid did to South Africa, the history of apartheid should caution us not to repeat the past. The apartheid state policies and the brutal implementation thereof triggered extremely high levels of military and active resistance from the opponents of this unjust system of apartheid (Moon 2017:49). On this basis it is noted that the liberation struggle of apartheid South Africa functioned as an ideological and political 'glue' that drew in and bonded popular organizations, such as youth groups, trade unions, civic organizations, advice offices, land and squatter groups and faith-based organizations into a unity (Marais 1998:207). These were organizations that largely defined themselves by their opposition to the apartheid government, with profound effects on the structure and approaches of many organizations in the NGO sector (Wallace et al. 1997:83). A rich culture of participatory democracy existed in South African civil society where organizations got involved in local issues. The struggle for liberation by such organizations reached a climax in the 1980s with the ascendancy of the United Democratic Front, trade unions, civics and faith-based organizations as a mass democratic movement uniting against the national political system (Le Roux 1998:108). It is fair to conclude, on the basis of the historical reflections on South Africa's political past, that many suffered and died in the struggle against apartheid, while a significant number of people lived and worked in environments of abuse and poverty that produced the wealth the white minority depended on. Not forgetting the daily insults such as not being allowed to play in public parks, one's father being humiliated by white people of one's own age and jobs reserved on the basis of one's race (Ramphele 2008:77). Nevertheless, the ills of the system of apartheid were exposed and uncovered, both through indigenous struggle and international political action, which led to the first democratic election of 1994 (Midgley 2001:269).

The context of the anti-apartheid struggle led by national liberation movements, civil society and FBOs in South Africa contributed significantly towards shaping the character of the post-apartheid state (Moon 2017; 53). In this regard, Mbeki (2009:51) argues that such liberation movements were a major contributor that constituted present-day South Africa's social structure.

Organizations and movements deemed as part of 'civil society' (pre-1994) working for welfare development, were very closely associated with the liberation movements (Kotzé 1998:94). After the 1994 elections, many of such civil society organizations joined the ANC Alliance (Kotzé 1998:95). It is interesting to note, however, that these alliances seemed to have blurred the traditional boundaries between government and non-government organizations severely, to the point where discussions are necessary to determine ideal functional state-civil society partnerships (Kotzé et al. 1998:95).

Based on the fact that the liberation struggle was a strong motivator for FBOs to be involved in social welfare, the notion of functional of state-religion partnerships warrants further investigation.

3.3.3 Social welfare problems in apartheid and post-apartheid South Africa

According to Sedaca (2014:283), one of the factors that increased the role of FBOs in social development work is the emergence of global identities and connectivity among faith communities. It seems understandable that when there is a decline in state confidence, people develop a deeper and more profound sense of identification with their faith affiliation as opposed to their country.

According to Barnes (2019:85), oftentimes the problems in study design stem from poor conceptualisation. Social problems, according to Soroka and Bryjak (1995:7), can be conceptualized as conditions arising from the operation of the social order that are seen as unacceptable and undesirable by a significant segment of the population and that become the target and objective of attempted corrective social action. The social welfare needs of a great number of South Africans around the end of the 1980s were multi-layered (Sinclair 1990:122). Despite the advent of constitutional democracy, it remains a challenge how to deal with poverty and inequality effectively.

The causes and effects of South Africa's apartheid past feeding a vicious cycle were poverty, violence, high prevalence of HIV and aids, malnutrition, poor sanitation, unemployment, mental health problems and a poor social welfare system reinforced the poverty cycle (Le Roux 1998:109; Hickman 2010: X). Upper-class neighbourhoods have efficient service delivery and infrastructure, in contrast to the poor service delivery and lack of infrastructure in the struggling townships where most of the black South Africans reside (Le Roux 1998:109). At the basis of civil society

organizations' involvement in the struggle for liberation in South Africa was the unacceptable social order of a significant segment of the population of apartheid South Africa.

Another key factor contributing to the increased role of FBOs is the fact that such organizations were involved in partnering with similar or secular advocacy organizations around issues of poverty alleviation, trafficking in persons as well as opposition to dictatorial regimes and religious persecution (Sedaca 2014:281). According to Sedaca (2014:281), the Jubilee 2000 campaign, an international coalition of both faith-based and secular organizations from over 40 countries that mobilized voices for the cancellation of developing world debt by the year 2000, led to the successful cancellation of billions of dollars of debt owed by about 35 countries.

A third key factor for the increased interest in FBOs is a perception that they have certain distinctive characteristics, even comparative advantages over not only state organizations but also NGOs. The failure to provide in the socio-economic needs by governments led to a decline in trust of states and state-based institutions, resulting in a greater demand for non-state actors to respond to such basic needs. According to Sedaca (2014:281), the decline in confidence in the nation-states, the strengthening of global faith identities and the professionalization and diversification of NGOs, have been instrumental in NGOs taking a more engaged role in development.

The failure by the state to provide adequate social welfare services has not only created a function for non-state organizations, like FBOs, but has also allowed them to expand their operating areas as well as allowing them to grow in size. It is against the backdrop of this situational analysis that FBOs can be widely seen as having two latent strengths in terms of development (Lunn 2009:944). The one is the fact that FBOs generally have strong links with the grassroots levels and are often located in relatively remote rural areas with a long-term presence in communities, affording them knowledge and often a level of trust from that communities. The second advantage of FBOs is the fact that they generally have a commitment to and enthusiasm for servicing people. On this basis, the NGOs increased their capacity and earned citizens' trust in contributing to socio-economic development and social welfare (Sedaca 2014:282).

Such involvement in addressing the social development needs of communities by civil society organizations provided important political inferences for post-apartheid processes of state construction and economic development in forming functional partnerships with non-

governmental organizations. Logical consequences from the involvement with a system of the violation of human rights and oppression ask for collaboration of the new state to implement functional partnerships and replace that social development programmes with people-centred programmes. On this basis, Barberton's view that if government is to pay more than lip-service to the concept of people-centred development is genuine, confirms that the mandate for policies to develop poverty-alleviating programmes needs to be a priority (Barberton 1998:34).

3.3.4 The Role of FBOs according to the White Paper on Social Development

Poverty is created by society and poverty should therefore be eliminated by society (National Social Welfare and Development Plan 1994:4). Landman (2003:13) argues that an effective safety net is needed to protect the poor while applying and providing efficient application of all existing resources. One would accept that democratic governments exist to give effect to local democracy, providing welfare nets for the poor as well as providing effective, efficient public goods and services and being involved in social development. With its welfare policy, the South African ANC government made its intentions clear to pursue welfare development in the context of social reconstruction and affirmative action in eliminating poverty (National Social Welfare and Development Plan 1994:4).

A new chapter in South African history was opened for social development on 27 April 1994 when a separate Ministry for Social Welfare was created (Patel 2015:76). The collaborative relationship between the state and civil society after the 1994 democratic elections was an attempt to create an environment for forming of partnerships (Ballard et al. 2005:616). With reference to apartheid, this democratic dispensation heralded a new beginning for the social welfare and social development sector in South Africa. Among others, the Department for Social Development was given the responsibility to plan and implement programmes and policies for social welfare and development partnerships with communities and relevant private sector organizations in order to address the multiple and complex social welfare problems (National Social Welfare and Development Plan 1994:9). However, one needs to interrogate how such state policies and programmes recognize FBOs to be an equal partner in social development programmes. Along with this interrogation of the status given to FBOs, it is important to note how the historical experience of apartheid practices in social development informed welfare policies of the state.

For many poor South Africans, the end of apartheid raised expectations and placed having access to the wealth of the country at the centre of the change process (Moon 2017:103). The Ministry for Social Welfare and Population Development of 1994 was viewed positively as reflecting the newly elected government's commitment to the promotion of social well-being, support for the most vulnerable and poverty reduction (Patel 2015:75). At the basis of social welfare initiatives was the intention to address service needs in an integrated fashion with maximum developmental impact that required a fundamental shift away from old methods and practices known in apartheid times (Patel 2015:78). According to Midgley (2001:267, 268), the review of the apartheid social welfare policies by the post-apartheid government was intentionally done in order to address past injustices with the view to formulate a welfare strategy that represents the new government's commitment to the poor. On this basis, indications are clear that this rights-based approach to social welfare has included as its goals the achieving of social justice for all South Africans (Patel 2015:82). The National Social Welfare and Development Plan 1994 address the deep-seated social welfare crises and extent of social disintegration in partnership with organs of civil society to ensure that social welfare problems and community needs are addressed adequately in line with democratic principles of accountability (National Social Welfare and Development Plan 1994:54).

In order to achieve the social welfare objectives, a national consultative process was followed, where after a draft White Paper for Social Welfare was published in 1995 (Midgley 2001:268; Patel 2015:76). With its main emphasis on social development, the draft White Paper was formally adopted by the Cabinet in 1997 (Department of Welfare, 1997). This social welfare within a developmental approach was intended to be comprehensive, an integrated system of social services, and a redistribution mechanism with the intention to bring about progressive social change to the poorest South Africans (National Social Welfare and Development Plan 1994:6). The intention was that the proposed developmental welfare system would impact and transform and impact the discriminatory welfare system that was inherited from the apartheid government (Midgley 2001:269). This White Paper, with its premise on a social development approach to social welfare, set the policy framework for the restructuring as well as amending legislation of social welfare for the post-apartheid (Patel 2015:79, 102). The restructuring priorities contained in the White Paper served as the guide for the Department of Social Development for creating a single national welfare department for all South Africans (Patel 2015:69). To my mind, the social welfare

reform within a developmental approach intends to provide those who are unable to care sufficiently for themselves socially and economically with a social safety net. It is, however, important that much more attention be paid to policy coordination and public relations at the highest levels of government if developmental welfare is to have adequate support (Midgley 2001:274). Such social welfare policy reform should take policy guidelines for functional religion-state partnerships into consideration.

According to Kotzé (1998:95), it is understandable that a new democratic government with a legacy of inequalities such as those of South Africa, would consider the provision of social welfare services as its responsibility. It will, however, be unwise to exclude organizations such as FBOs with many years of experience in the field of social development. In spite of the fact that many civil society organizations moved into government after the 1994 elections, others had to scale down their operations or even closed their doors while many survived against all odds (Kotzé 1998:97). The truth is that if the South African government cannot meet the social welfare demands of the people, and does not have the resources to do so, surely it is at risk of sliding into a dark future. For this reason, my contention is that the role of FBOs in social development should intrinsically be part of planning and policy making with regard to social welfare service provision.

3.3.5 The National Development Plan

The high unemployment rate in South Africa is a causal reason for poverty in the midst of plenty (Amusan 2016:297). Post-apartheid South Africa's developmental challenges require a developmental state capable of providing economic growth, eradicating poverty and providing significant institutional transformation. In order to achieve such goals that will eventually dismantle apartheid in all its forms, the state needed to set out systematic processes, policies, plans and processes of transformation of the state and society deliberately. It seems as if the policies of the post-apartheid state to eliminate poverty and reduce inequality by 2030 have now been consolidated into the National Development Plan (NPC 2011:24). The NDP stipulates that to make significant progress in reducing poverty and inequality and to create a prosperous non-racial society, the state needs to draw on the energies of its people and by forming partnerships throughout society (NPC 2011:24). On this basis, Mulaudzi and Liebenberg (2017:30) remark that the NDP is seen as a possible solution to the triple challenges of poverty, inequality and unemployment. One could make the assumption that FBOs should be seen as a partner in

addressing this triple challenge of poverty, inequality and unemployment, as referred to by Mulaudzi and Liebenberg (2017:30). These triple challenges touch numerous areas where FBOs devote resources such as health, infrastructure, early learning development and education, social development, relief, employment, and quality of leadership (Mulaudzi & Liebenberg, 2017:32).

The Mandela government, after the first democratic elections in 1994, came to power with a Reconstruction and Development Plan that promised to meet the people's basic needs, build the economy, democratise the state and society and nation building (Venter 2001:163). The period immediately after the 1994 elections, with the RDP as the guide, provided the people with a sense that it was possible to realize significant inclusive social development goals (Barberton et al. 1998:4; Bhorat et al. 2014:20). Eradicating poverty, creating jobs, land reform, provision of housing, clean water, nutritional programmes, healthcare and social welfare and constitutional guarantees against racial discrimination were the stated focus of the ANC post-1994 government (Ramphele 2008:152). It is, however, true that the continuous challenges facing our country are still persistent poverty, high unemployment, an unsustainable economy, the poor quality of public education, gaps in infrastructure, inadequate health systems, insufficient public services, and high levels of corruption (Patel 2015:81). However, evidence suggests that the government has made remarkable progress in addressing the social and economic needs of the citizens over the last two decades, resulting in the birth of the National Development Plan. After reflecting on the failures of some policies, including the RDP, in particular the failure to reduce poverty and deprivation, the NDP was introduced and accepted by Cabinet (Mulaudzi & Liebenberg 2017:30). The RDP of 1994 gave clear indications that poverty reduction is a key priority; yet after more than two decades, the National Development Plan (NDP) reaffirmed the government's commitment to poverty reduction (Patel 2015:291).

The NDP sets out a comprehensively, coherent and holistic programme, with the chapters covering the economic, institutional, social and political proportions, an approach to confront poverty, inequality and poor social welfare programmes. According to the National Planning Commission, such goals can be realized by drawing on the resources of the state, business and NGOs (NPC 2011:24). In order to build a just society and to translate political freedom into acceptable living conditions for all, failure to execute policies and an absence of functional partnerships need to be addressed (NPC 2011:25). The NDP agrees that policies are needed to keep the people of South

Africa engaged in meaningful and productive work, promoting employability, employment growth and to protect the citizens from poverty as far as possible (Patel 2015:165). Based on the fact that the NDP was formed to address poverty and inequality on a sustainable basis in corporation and collaboration between social partners, according to Manuel (2014:37), one can therefore argue that FBOs should be part of such religion-state partnerships.

Deacon and Tomalin (2017:68) underwrite this view when noting that within all religions we find long traditions of charitable work as humanitarian impulses are deep seated. One can thus deduce that FBOs would very much be in line with the social development goals of the NDP. There is support for this deduction based on the premise that the government's motivation for partnerships with civil society organizations such as FBOs arises from the recognition of its own financial, human and technical constraints in the delivery of services to the poor (Kahn et al. 2016:216). In this regard, there is support for the view that in order for the state to be effective, they should design its development policies in a manner that recognize FBOs as equal role-players in order for them to fulfil their religious beliefs and values, while meeting the social welfare needs of the people (Olarinmoye 2012:11).

The RDP, leading up to the NDP, can in very clear terms be seen as a mass affirmative action programme by the state and state partners that promote a paradigm shift in transforming post-apartheid South Africa into a nation with a new social, political and economic order. However, it is not yet clear enough whether the government has a systematic approach towards implementing the NDP (Bhorat et al. 2014:21). The observation by Mulaudzi and Liebenberg (2017:36) that the NDP suggests that post-democratic era challenges would require a new approach, implies that religion-state partnerships need clarification. While the NDP realizes the importance of partnerships, it still continues to promote the notion that government has all the answers to reduce poverty, according to Kumar and Robyn (2016:215). On this basis there is a need to search for assessing what a functional partnership between religion-state partnerships entails when the NDP indicates that partnerships are essential to achieve its goals. Lombard (2008:125) shares the view that the legacy of apartheid is truly so deeply rooted in society that it might even take decades of democracy to transform South Africa into a significantly poverty-reduced society (Lombard 2008:125).

3.4 Conclusion

South Africa faces dismal social, economic, political and institutional challenges that have an out-and-out bearing on our economic and social development prospects (Patel 2015:376). On this basis I argue for a strengthening of the FBO sector in order to be in strategic positions to influence policy and planning with regard to social development and religion-state partnerships while maintaining their religious distinctiveness. Failure to find advanced resolutions to meet the social welfare challenges, seems problematic and critical for social development in South Africa (Patel 2015:376).

The insights outlined in this chapter do not exhaust all the dimensions of faith-based organizations, but they help us to see and appreciate that FBOs can make constructive contributions to make the future of social development better than the past. However, there is a need to conduct more specific contextual studies in order to grasp the practical embodiment of social welfare partners in social development. Analysing the relation between religion and social development warrants deeper investigation. One of the areas in understanding the relation between religion and social development is the functionality of partnerships between FBOs and the state. For this reason, I have chosen 20 FBOs in the suburb of Elsies River that received funding from the Department of Social Services of the Western Cape to explore what constitutes functional religion-state partnerships. In this regard I wish to offer in the next chapter a brief description of the suburb of Elsies River and the FBOs that are operative in Elsies River.

CHAPTER 4:
FBOs IN ELSIES RIVER: A CASE STUDY APPROACH

4.1 Introduction

This chapter presents the more exact context of the empirical study and therefore contextualizes the assessment of the functionality of religion-state partnerships in the suburb of Elsies River in present-day South Africa. Elsies River faces considerable challenges in terms of social welfare services and seems in need of assistance from the state and the NGO sector dealing with social development. The setting of the context will be done with reference to the history, demography and social context, as well as the process of urbanization and the formation of the suburb Elsies River. This chapter will provide the background against which the selected 20 FBOs may be understood in relation to functional religion-state partnerships.

4.2 Historical perspectives on the suburb of Elsies River

To know how and why things happened and to verify accounts, are a captivating motivation for witnessing past events (Lowenthal 2002:22). The desire and motive to alter past events, to repair mistakes, avoid a tragedy and to make good a loss, are to change the present (Lowenthal 2002:27). There is good reason to believe that a historical overview of the suburb of Elsies River will allow us to enter levels of analysis that will assist us to understand the nature and origins as well as motives of how to tackle and change social welfare problems in urban and suburban areas.

The suburb of Elsies River is located almost 15 kilometres east of the centre of Cape Town. In 1688, Simon van der Stel decided to build a kraal that could house 4 000 sheep, and named it Elje's Corael, or Elje's Kraal, after Elsje van Suurwaerden, the sweetheart of Under-Governor Andries de Man (Brodie 2015:242). Past the kraal ran a river that was then called the Elsjeskraal River (Brodie 2015:242). According to Pinnock (1980:1), the railway line from Cape Town reached Elsie's River Halt on 13 February 1862. Wagons from the surrounding farms would gather to meet the train at Elsies River Halt, the eight-mile marker between Cape Town and Wellington (Pinnock 1980:1). In the process of urbanization of this suburb, Elsies River was near the railway line and

over a period of time people would get off to settle in the bushy areas of Elsies River (Pinnock 1980:2). One can imagine that the process of urbanization has presented both new challenges and new opportunities to Elsies River. Based on the fact that Elsies River was covered with trees in its early days, it became suitable as an informal settlement area for shanty housing (Jansen et al. 1984:2).

In the early 1930s, after a terrible drought in the rural areas of South Africa, many were forced to move to the towns in search of some employment (Pinnock 1980:16). Along with difficulties such as the drought, the 1930s experienced a world market collapse, causing money to be less valuable and the effect was that food and goods became very expensive. These factors directly contributed to the fact that a place like Elsies River had an influx of people as land close to the railway line and housing built with tin, shack and wood was possible (Pinnock 1980:16). According to Dooling (2018:1075), Cape Town's 'coloured' population of the 1930s were overwhelmingly at the mercy of rack-renting landlords, due to the fact that insufficient housing was available. Over time, land in Elsies River became the property of private landowners, with some of the land being divided up among families related to the owners (Pinnock 1980:2). Many of the new dwellers would erect shack housing and would then need to pay rent to the landowners. New dwellers in Elsies River would be those looking for a better life due to the Anglo-Boer War reaching as far as Transvaal and the Orange Free State (Pinnock 1980:2; Jansen et al. 1984:2).

Industrial development in Cape Town and surroundings increased to the extent that the demand for labourers increased extensively (Pinnock 1980:3). According to Carter (1995:19), the specialization of economic activity seems to be at the heart of such migration and urbanization. A demand for labour forces was generated and hence the creation of exclusively new urban composites (Carter 1995:20). Some of these industrial developments were established around Elsies River and indications are that by the 1940s, the population of the suburb of Elsies River was around 50 000, influenced by the fact that employment possibilities were in close proximity of this area (Brodie 2015:264).

Table 4.1: Present-day Elsies River

Group	Percentage
Black African	6,8%
Coloured	91,4%
Indian/Asian	0,5%
White	0,3%
Other	1,0 %

Source: Stats SA Census 2011

On the basis that Elsies River was inhabited by mostly 'coloured' people, the racial composition of present-day Elsies River clearly reflects this reality (Stats SA Census 2011).

4.3 Demographic perspectives on Elsies River

Similar to the Dutch settlers in the mid-seventeenth century that changed the demographics of the southern tip of Africa, so did the demographics of Elsies River change over a long period of time (Resane 2017:192).

Demography describes population size, the composition thereof, the causes of the size, the composition and the effects of these population trends (Yaukey & Anderton 2001:2, 75). Demographers analyse the dynamic processes by which populations change in size and composition, while appreciating the changeable nature of demographic behaviour (Yaukey & Anderton 2001:14). It is the view of Preston, Heuveline and Guillot (2001:2) that one enters into a population either by birth or by migrating. Already in the early 1990s, McCarthy and Rogerson (1992:45) found it surprising that demography and the geographical distribution of people have not harvested greater interest of local geographers.

Discussing the demographics of the suburb of Elsies River seems to be useful in contextualizing the historical demographics of the sample area of this research in order to assess the social development needs. My observations of everyday living in Elsies River confirm that South Africans live in an unequal society. Apartheid and the social engineering thereof have ensured that the reality of unequal societies in South Africa have been grounded. Indicators in apartheid and even post-apartheid Elsies River confirm the effects of the social engineering of apartheid in non-white communities.

A perplexing and ever-changing world of risks and vulnerability is experienced by most people who live in poverty and inefficiency (Green 2009:288). Inefficiency and inequality manifest itself in very different kinds of ways (Webb & Tossell 1999:14). Income disparity increased throughout the various districts and the broader Western Cape Province (Western Cape Government 2017:13). The demographics of Elsies River seem to confirm the notion that inequalities exist both among individuals and within the structures of society where apartheid divided racial groups.

Based on the poor living conditions, overcrowding and the fact that the Elsieskraal River passing through this suburb would burst its banks regularly and flood the shacks and the houses, this suburb was considered a health risk (Pinnock 1980:4). Housing should include access to drinkable water, basic sanitation, electricity and waste removal services in order to ensure acceptable living conditions (Western Cape Government 2017:15). Short-term solutions in the absence of acceptable housing in former times in this suburb required that families had to use plastic, cardboard walls and corrugated iron sheets with wooden poles and candle lights with paraffin stoves that inevitably presented the risk of fire (Pithouse 2016:17). The challenge in summer meant that the tightly packed wood and iron shacks could easily burn and leave high numbers of families without accommodation. Once a fire begins in a settlement such as that of Elsies River was known for, it would engulf the settlement in minutes, threatening the lives of the people and leaving them with no possessions (Pithouse 2016:16). With such dense conditions and the risk of fires, those most at risk would in most cases be the elderly, disabled, the seriously ill and the children (Pithouse 2016:16). Such dense living conditions caused that the hygienic circumstances of Elsies River reached unacceptable measures, as residents often had to queue up for hours to get their day's supply of water (Pinnock 1980:4; Jansen et al. 1984:2). The situation with the lack of a working sanitation system in this suburb could mean that families had to discharge the toilet pots either in

the bush or dig a hole in the yard and dispose of it in that way. One can accept that the direct result of such conditions is the spreading of diseases. Much of these conditions were foreign to white South Africans, as the *Group Areas Act of 1950* secured low-density residential land exclusively for whites only (Western 1996:101). Due to high infant mortality rates (2 out of every 10 babies died before age one) in 1942, Elsies River was labelled as one of the "black spots" in the Cape Peninsula (Wikipedia n.d). These statistics were based on the ever-increasing population rate, sanitation problems, health issues and the violent acts of gangs in Elsies River (Wikipedia n.d.).

Residential suburbs reflect characteristics that demonstrate the differences in housing quality, income, educational levels, access to services, and the level of employment of the people living in the respective suburbs (City of Cape Town 2006:15). In April 1970, while having one of the highest crime rates in South Africa, the Cape Divisional Council began a ten-year plan for the Elsies River area to provide accommodation for about 75 000 coloured people in 13 000 dwelling units (Bickford-Smith, Heyningen & Worden 1999:188). Fire and other disasters like floods normally serve as compelling reasons why people have to accept relocation to transit camps or temporary locations (Pithouse 2016:18). In the case of Elsies River with overcrowding and the risk of disasters like fire or flooding, people were housed in 'transit camps' while the Divisional Council started to build sub-economic, economic dwelling units and rows of four-storied flats for this overcrowded shack housing community (Pinnock 1980:8, 9). According to the Carnegie Report (1984:9), it was evident that the housing shortage contributed to the many social welfare problems in this suburb at that stage. On the basis that most of the people in this suburb earned such low salaries, families struggled with paying rent, leaving families to face hardship and poverty (Pinnock 1980:11). Indications are that it was a very challenging experience for families to move into these sub-economic four-storied flats that looked like a concrete jungle for some residents (Carnegie Report 1984:6). Along with the housing development scheme, the Council intended to include six community centres, six libraries, a swimming pool, a fire station, several old age homes, crèches and schools, as well as beautifying the landscape, but unfortunately funding did not allow for these additions (Pinnock 1980:12, 65).

Figure 4.1: Concrete flats in Elsies River

Bickford-Smith et al. (1999:206) observe that such forced removals have been instrumental and a factor in getting people involved in initiating civil organizations addressing social problems in their new localities. The *Group Areas Act of 1950* that separated citizens along racial lines contributed to a migration of people of colour into the social-welfare-challenged suburb of Elsies River (Pinnock 1980:6).

4.4 Social problems in Elsies River: Contemporary perspectives

In reflecting on the notion of social welfare problems in Elsies River, I chose to delimit the study by indicating certain aspects that express the kinds of issues that affect the suburb of Elsies River. The demographic landscape of Elsies River is described by The Second Carnegie Inquiry into Poverty (1984:10) as one of the social poverty-related problem areas of the 1980s.

Where social problems are managed, human needs are met and when social opportunities for all are maximized, human well-being is experienced (Midgley 1997:5). Bruinders (2017:98) describes Elsies River as a suburb that comprises diverse areas of working-class and middle-class neighbourhoods with different kinds of social welfare challenges. According to the Carnegie Report (1984:10), the poverty-related social problems of Elsies River demonstrate what it was like for non-whites to live in apartheid South Africa. In such a context, poverty has been seen as one of the most serious social problems that contribute to social welfare needs (Zastrow 1990:76). One of the ways the Eldene Primary School responds to the needs of children is with a daily feeding scheme, for some learners the only decent meal for the day, supported by the Peninsula Feeding Scheme Association (Sparks 2019). Citizens susceptible to social welfare problems therefore need to be equipped to cope with the risk and effects by strengthening their competencies (Green 2009:288). In the absence of social well-being, one can expect that social problems can harm individuals, groups of people or a society. Lötter (2008:20) is convinced that those who live below a generally accepted standard of life experience a deep sense of disowning of their human dignity. I guess conditions such as pollution, racism, sexism, crime, domestic violence, unemployment, gangsterism, drug abuse, overpopulation and homelessness count among the issues that can be related to social problems and a lowering of an accepted standard of living. Living conditions deemed to be affected by such undesirable social indicators can affect the quality and wellbeing

of millions of people. Disputes and protests around housing and the shortage thereof are one of the major causes of friction between communities and the state (Pithouse 2016:20). For this reason, social indicators can assist the state with measuring the standard of living of the people residing in areas such Elsies River (Kyei 2013:311).

The pre-1994 period, very well known for state-orchestrated apartheid, controlling non-white citizens through law making, subjugation and the governmental manipulation of social institutions and poverty, was an essential condition of white minority rule and racial capitalism evident in Elsies River (Samara 2005:223). If drastically reducing poverty, underdevelopment and decreasing inequality by 2030 in post-apartheid South Africa, it is essential to recognize that such goals can only be achieved through the efforts and structures of government along with active involvement and participation of civil society (NPC 2011:24). Ramphele (2012:123) estimates that a transformation of apartheid's socio-economic legacy would be an immense task. Increased understanding of poverty, vulnerability, social exclusion and the identification of constraints in service delivery to alleviate poverty will provide pointers to appropriate policy interventions (Rakodi 2014:304). In light of this, it is of paramount importance that government and civil society should collaborate to ensure that the maximum opportunities for human capital and social development at all stages of life are achieved. Of course, chronically poor people are in many cases unable to take advantage of the opportunities offered and can thus become trapped in a vicious circle of deprivation and poverty (Rakodi 2014:304). In this regard it is important to note what role grassroots organizations such as FBOs play to assist the state with welfare services to the poor and vulnerable.

In spite of the fact that the post-apartheid South African Constitution has presented gender-equity rights, we still live in a patriarchal society that seems very visible in the way life in Elsies River is experienced (Bruinders 2017:144). A number of factors that contribute to the breakdown of the social vibe of this community include the lack of recreational facilities, the presence of shebeens, the abuse of drugs and alcohol (Jansen et al. 1984:11). With reference to research that has been done, Edwards, Marshall and Cook (2003:16) agree that high levels of alcohol consumption lead to high incidence of alcohol-related problems. Availability of alcohol, the acceptability of alcohol consumption and everyday hassles can influence the pattern and the amount of alcohol consumption (Edwards et al. 2003:19). According to Sparks (2019), the school principal at Eldene

Primary, a number of the learners living in flats, semi-detached housing and in informal settlements suffer from the effects of alcohol abuse by parents. According to Lötter (2008:27), children of poor families often are the victims of the consequences of poverty. Kilroy (2007:9) is of the view that relative poverty can contribute to harmful health and education outcomes of households affected by poverty. Kilroy (2007:9) furthermore argues that such harmful conditions can form a "poverty trap" that can be transmitted from one generation to another. There might be a correlation between Kilroy's point and the fact that learners from Eldene Primary School suffer from Foetal Alcohol Syndrome (FAS) and malnutrition who now need extra and special attention in the already overcrowded classrooms (Sparks 2019).

The Elsiesrivier Care Centre Crèche, situated in Leonsdale, a suburb of Elsies River with unemployment, crime, gangsterism and high levels of substance abuse, was established in January 2010 as a means to address the results of the social welfare problems in this community ((Elsiesrivier Day Care n.d.). It is accepted that one of the critical contributors to poverty where families already have little or no welfare support is unemployment (Lötter 2008:30). A significant number of the parents of the 120 children that attend this Care Centre are addicted to alcohol and or drugs, while some of the parents are members of gangs (Elsiesrivier Day Care n.d). According to Solomons (205:212) gang activity and substance abuse in Elsies River are causal factors for crime in the community. In a situation where parents indulge in drugs or alcohol, where education levels are low or where socio-economic conditions are challenging, as in the case with Eldene Primary, involvement in learning assistance to learners from parents or caregivers seems to be very low (Sparks 2019). Those commonly affected by drinking problems of a drinker are the family of the drinker (Edwards et al. 2003:70). A causal link exists between drinking and release of violent or sexual violent behaviour (Edwards et al. 2003:80). One can only imagine that such undesirable social conditions must have a profoundly negative effect on the children's development. The socio-economic scenario of Leonsdale is reflected by the children attending the Elsies River Day Care Centre (Elsies River Day Care n.d.). The frequent absence of parental authority and very few recreational alternative, hasten the graduation of the youths from peer "playgroups" to "street defence gangs", according to Bickford-Smith et al. (1999:188).

The Eldene Primary School, attended by high numbers of children raised by grandparents and a number of grandparents and caregivers who are illiterate, serves as a barometer of the general

academic abilities one would find among the people in this area (Sparks 2019). The Students' Health and Welfare Centre Organization (SHAWCO), a non-profit organization offering a supportive space for pragmatic learning and teaching, aims to address inequalities through innovative and sustainable approaches to community engagement (SHAWCO 2018:2). SHAWCO has been involved in the suburb of Elsies River for many years (SHAWCO 2018:2). According to Joachims (n.d.), poor school-leaving qualifications or early school dropout in areas such as Elsies River is the result of a broken journey through school, interrupted by school-related abuse and violence, irregular attendance and teenage pregnancy. A report on youth at risk in the Western Cape by the Department of Social Development (n.d) states that youths that leave the school system early, unprepared to succeed in the open labour market, are particularly susceptible to negative and criminal behaviour. On this basis one can conclude that school dropouts can lead to unemployability, joblessness and be a cause of poverty. Education and training expand and improve the range of employment opportunities and help with developing people as these create opportunities for fulfilling employment goals (Western Cape Government 2017:3). One would expect that the next generations would do better than the generation that suffered under apartheid, as progress and prosperity is generally measured by how younger generations do compared to their predecessors (Ramphele 2012:41). In the case of Elsies River and with statistics such as those recorded in Table 4:2, there is a concern that we have a minefield of social welfare problems.

According to Jansen et al. (1984:10), between the years 1975 and 1981, an undesirable number of murders were reported to the police in Elsies River. Sparks (2019), teaching at Eldene Primary since 1992, indicates that this area is well known for acts of gangsterism and drug abuse, leaving the learners vulnerable and susceptible to abuse. Based on the violence and the gang activities, this suburb has notoriously become known for murders, assault, robbery with aggravating circumstances, burglary and drug related crimes (Table 4.2). Fisher (2016) views the current Elsies River as an unstable environment. She continues to describe contemporary Elsies River as being on a knife edge, as gang-related shootings continue to unsettle the community (Fisher 2016). Palm (2018) of *Eye Witness News* reports that the Elsies River Community Police Forum (CPF) chairperson, Imraahm Mukaddam, requested that SA Defence Force be deployed in Elsies River in order to intervene following a spike in gang warfare in the area.

On 12 November 2019, Alan Winde and members of his Provincial Cabinet, Albert Fritz and Sharna Fernandez, met in Elsies River, discussing Winde's safety plan for the community (Payne 2019). Payne (2019), a reporter from the *Daily Maverick*, attended the meeting where the Western Cape Premier Alan Winde discussed his safety plan at the Elsies River Civic Centre on 12 November 2019. According to Payne (2019), about 70 people, comprised mainly of neighbourhood watch members, community workers and the local community policing forum, attended a meeting where most of the emphasis was on keeping children safe and away from gangsterism, crime and drugs. Additionally, Elsies River is one of 10 areas where the South African National Defence Force is deployed, due to the area's high rate of crime and gangsterism.

As a consequence of the social problems, one of the many concerns that were raised by the residents of Elsies River was that of Daniel du Plessis, the secretary of the Elsies River Community Policing Forum, who said, "To live in Elsies River, it is like you are living in hell, it's like you can rather go to prison because you are being burgled, in your house, you have to put up big gates, it's worse, but it's still your place." (Payne 13 November 2019) "Our whole area is a hot spot," Du Plessis told *Daily Maverick*. People in the area are often robbed or held at gunpoint by criminals (Payne 2019). Yet, according to the 2017 Socio-economic Profile: City of Cape Town (Western Cape Government 2017:19), it is stated that the safety of persons and property is of critical importance to the well-being of people and business. Sexual offences, murders, drug-related crimes and residential burglaries have the potential to disrupt both social and economic development opportunities (Western Cape Government 2017:19).

Table 4.2: Elsies River Police Station Data 2009–2019

													WC
2018/2019								Please click the province and the the station for the station data					Elsies River
Elsies River													
Financial years (2009-2010 to 2018-2019)													
CRIME CATEGORY	**2009/2010**	**2010/2011**	**2011/2012**	**2012/2013**	**2013/2014**	**2014/2015**	**2015/2016**	**2016/2017**	**2017/2018**	**2018/2019**	**Case Diff**	**% Change**	
CONTACT CRIMES (CRIMES AGAINST THE PERSON)													
Murder	18	23	36	40	60	69	58	65	54	90	36	66.7%	
Sexual Offences	112	129	110	97	95	95	80	47	83	74	-9	-10.8%	
Attempted murder	22	63	90	159	178	225	163	156	129	175	46	35.7%	
Assault with the intent to inflict grievous bodily harm	253	337	341	320	342	384	319	275	294	306	12	4.1%	
Common assault	602	621	566	503	546	660	619	532	611	563	-48	-7.9%	
Common robbery	126	158	217	256	226	275	240	294	283	275	-8	-2.8%	
Robbery with aggravating circumstances	144	163	202	282	303	361	312	327	309	287	-22	-7.1%	
Total Contact Crimes (Crimes Against The Person)	**1,277**	**1,494**	**1,562**	**1,657**	**1,750**	**2,069**	**1,791**	**1,696**	**1,763**	**1,770**	**7**	**0.4%**	
Total Sexual Offences													
Rape	63	85	62	67	71	61	46	29	52	38	-14	-26.9%	
Sexual Assault	41	37	33	22	14	26	30	12	30	32	2	6.7%	
Attempted Sexual Offences	1	0	3	2	2	1	1	1	0	1	1	1 Case Higher	
Contact Sexual Offences	7	7	12	6	8	7	3	5	1	3	2	200.0%	
Total Sexual Offences	**112**	**129**	**110**	**97**	**95**	**95**	**80**	**47**	**83**	**74**	**-9**	-10.8%	
SOME SUBCATEGORIES OF AGGRAVATED ROBBERY													
Carjacking	4	5	7	13	15	17	19	28	24	19	-5	-20.8%	
Robbery at residential premises	4	5	8	8	5	16	8	8	22	13	-9	-40.9%	
Robbery at non-residential premises	7	21	25	23	28	29	26	19	25	19	-6	-24.0%	
Robbery of cash in transit	0	0	0	0	0	0	0	0	0	1	1	1 Case Higher	
Bank robbery	0	0	0	0	0	0	0	0	0	0	0	0 Cases	
Truck hijacking	0	0	1	0	0	1	1	1	1	7	6	600.0%	
CONTACT-RELATED CRIMES													
Arson	5	14	11	7	9	19	13	9	14	17	3	21.4%	
Malicious damage to property	442	425	529	626	592	828	757	681	710	735	25	3.5%	
Total Contact-Related Crimes	**447**	**439**	**540**	**633**	**601**	**847**	**770**	**690**	**724**	**752**	**28**	3.9%	
PROPERTY-RELATED CRIMES													
Burglary at non-residential premises	173	165	203	205	245	192	204	216	141	114	-27	-19.1%	
Burglary at residential premises	281	330	308	299	308	305	292	276	292	278	-14	-4.8%	
Theft of motor vehicle and motorcycle	105	100	87	83	136	127	156	153	149	96	-53	-35.6%	
Theft out of or from motor vehicle	405	369	359	410	503	501	543	444	402	402	0	0.0%	
Stock-theft	0	0	0	0	0	0	0	0	0	0	0	0 Cases	
Total Property-Related Crimes	**964**	**964**	**957**	**997**	**1,192**	**1,125**	**1,195**	**1,089**	**984**	**890**	**-94**	-9.6%	
OTHER SERIOUS CRIMES													
All theft not mentioned elsewhere	1,348	1,368	1,570	1,316	1,354	1,502	1,168	914	955	939	-16	-1.7%	
Commercial crime	132	104	123	129	120	107	123	107	130	102	-28	-21.5%	
Shoplifting	138	100	118	131	87	121	88	71	64	44	-20	-31.3%	
Total Other Serious Crimes	**1,618**	**1,572**	**1,811**	**1,576**	**1,561**	**1,730**	**1,379**	**1,092**	**1,149**	**1,085**	-64	-5.6%	
Total 17 Community Reported Serious Crimes	**4,306**	**4,469**	**4,870**	**4,863**	**5,104**	**5,771**	**5,135**	**4,567**	**4,620**	**4,497**	-123	-2.7%	
CRIME DETECTED AS A RESULT OF POLICE ACTION													
Illegal possession of firearms and ammunition	77	84	62	97	94	92	83	125	75	100	25	33.3%	
Drug-related crime	2,647	2,602	1,871	1,944	1,354	1,406	1,497	1,951	2,459	1,028	-1,431	-58.2%	
Driving under the influence of alcohol or drugs	136	131	223	203	160	161	66	78	67	76	9	13.4%	
Sexual Offences detected as a result of police action	0	0	1	0	0	1	0	2	2	2	0	0.0%	
Total Crime Detected As A Result Of Police Action	**2,860**	**2,817**	**2,157**	**2,244**	**1,608**	**1,660**	**1,646**	**2,156**	**2,603**	**1,206**	-1,397	**-53.7%**	

The many social and economic factors contribute to the complex conditions within which crime in Elsies River thrives while solutions seem to be elusive. Based on the data as captured in Figure 4:2, one reaches an overriding impression that, over the mentioned period, Elsies River has been burdened with a range of criminal activities. One can agree with the view that crime has a damaging impact on the social development conditions of families in Elsies River. Property and drug-related crime rates seem to indicate that one might easily become a crime victim in Elsies River (Table 4.2). In light of the context of Elsies River, this seems to be a breeding ground for social welfare problems on the one hand, but also fertile ground for government to partner with civil society organizations, such faith-based organizations to address social welfare needs. With such social welfare conditions and criminal activities (Table 4:2) as is found in the suburb of Elsies River, Ramphele (2012:3) cautions us about the disturbing finding of National Planning Commission with regard to the persistence of poverty and inequality.

The lack of socio-economic resources and being vulnerable to criminal activities implies that those affected by such shortages may never be able to acquire the means to live a life worthy of humans as defined by society (Lötter 2008:52). The levels of crime that is reported on Elsie's River in Table 4:2, present reasons for concern as it leads to insecurity, precisely amongst those who find themselves excluded from the basic social welfare services. One can read into the statistics as presented in Table 4:2 that there might even be underperformance of the state to provide an ideal socio-economic setting that can enhance the well-being of those who struggle with persistent poverty and inequality.

Terreblanche (2002:459) makes the observation that the umbilical cord between the new democratic South African government and civil society agents of the struggle was cut with the 1994 first democratic elections. Should functional partnerships be established to adequately address these socio-economic development needs, acting on their own, the capacities of both state and non-state actors would accomplish more. Helping the poor by giving care to the vulnerable, the weak and the marginalized in society must be focused on changing their circumstances for the better (Lötter 2008:209). To this end, Brinkerhoff (1998:18) is of the view that should such partnerships become functional, it may lead to policy improvements and improvements in people's standard of living. There is support for the view that the development of social organizations, social networks, social dialogue and functional partnerships are powerful tools for economic and

social progress (City of Cape Town 2006:35). I am in agreement with the view of Rakodi (2014:304) that the urban poor depend heavily on their assets of labour as well as social grants to address and provide in their social welfare needs. With the view that such grants serve as a form of social security, Behrendt and Hagemejer (2009:118) are of the opinion that social security is an investment in the people living in rural and the fast growing urban communities. Yet, the reality of the first ten years of democracy confirms that post-1994 South African cities are characterized by extreme social welfare needs, inequalities in municipal expenditure and with many impoverished households (Pillay, Tomlinson & Du Toit 2006:2). People living in contemporary South Africa should have access to all services and a good basic education that is not linked to family income or geographical location, but this seems to pose real challenges to urban communities (Erwin 2017:42).

4.5 General challenging effects of urbanization

The process of urbanization is generally seen as one whereby a gradually larger percentage of a given population live and work in relatively small spatial groups considered to be "towns" and "cities" (Credo reference n.d; Smith 1975:3). One would accept that conditions that are used to constitute a settlement as "urban" would be very different from one context to another. A general view is that economic development and urbanization seems intimately associated with each other on the basis that the economic development process is unavoidably involved in urban increase (Carter 1995:19). According to Tsolekile (2007:2), urban migration has been enhanced by the economic variances between urban and rural. On this basis it is an acceptable view to hold that urbanization is stimulated by factors such as economic development, poverty and inequality. For this reason, Carter (1995:19) argues that urbanization is a product of growing economic development and technology advancements. In-migration to towns as well as the natural increase of such urban areas are added to the list of causes for urbanization (Pacione 2009:71).

Most governments have serious concerns over problems in cities, such as urban poverty, homelessness, unemployment, poor sanitation and crime as a result of poorly managed rapid urban growth (Yaukey & Anderton 2001:324). The assumption that all nations will continue to urbanize until virtually all their economy and workforce are based in urban areas should therefore be viewed

with caution, according to Satterthwaite (2014:284). Satterthwaite (2014:284) holds this view on the basis that such an increase of urbanization is only likely if the cities have a steady growing economy, political stability and a healthy social development programme. In the absence of such conditions where people are concentrated in high-density urban environments, urbanization can be a critical contributor to urban poverty (Rakodi 2014:302). Such extreme rapid and unregulated urbanization that contributes to urban poverty includes congestion of transportation systems, high levels of pollution, poor and unsanitary housing conditions, and an inability to provide adequate services (Rakodi 2014:302). However, big cities grow relentlessly, expanding beyond their fringes, because cities attract people (Loring 2008:9; Short 2006:79). This view is supported by Short (2006:79) in that he argues that cities are magnets for immigration. Pieterse (2008:25) however, argues that many of the big cities were never intended or designed to serve their populations. Such spontaneous urbanization clearly leads to a situation in which squatter settlements mushroom in cities, providing inadequate shelter with poor basic facilities. One can only imagine what strain such mass movement of people places on the land, the environment and social development programs. According to Short (2006:79), it is true that cities can only grow with great numbers of immigrants, primarily from rural areas. Despite the enormous potential of cities to reduce poverty, it does not seem that the wealth generated by cities leads to poverty reduction.

Chetty's (1992:219) argument that rapid urbanization will have an impact on health, overcrowding and poor quality housing would be factors that will cause strain on social welfare services. On the basis of an increase in urbanization without social, political and economic development, the result might be an increase in poverty-related and urban environment diseases (Chetty 1992:225). At the same time, Yaukey and Anderton (2001:336) observe that segregation, persistent social disadvantage and discrimination are contributors to a concentration of high-poverty neighbourhoods and urban decay in the inner cities.

Uwejamomere (2011:127) estimates that over half of the world population live in cities. Although urban areas and towns hold out great promise, life for those who do not succeed in such big cities become a struggle marked by poverty, insecurity and even ill-health (Rakodi 2014:299). According to Moreno, Chief of Global Urban Observatory, there is an estimation that Africa's urban population would exceed the population of Europe by 2030, while at the same time Asia would be more than half the world's urban population (United Nations Press Conference 2006).

Moreno is of the view that urban poverty, like rural poverty seems to be dehumanizing and life-threatening (United Nations Press Conference 2006). Already in the early 1980s, intra-city inequalities were on the rise, with special reference to cities in Africa and Latin America while quality of life remained an elusive goal for many residents in such areas (UN-Habitat, 2006; Loring 2008:13). While many entrants to the urban labour market enjoy a better life, not all entrants obtain full-time or even part-time employment or earn sufficient wages to support themselves and their families (Rakodi 2014:300). Though urbanization provides new prospects for independence and self-support, it also makes young women vulnerable to sexual abuse (De Gruchy 2009:113). In the absence of social security and an increased proportion of employable workers, people are forced to seek economic opportunities in the so-called informal sector while the number of the employable unemployed are increasing (Rakodi 2014:300). According to Short (2006:94), the city can, however, be the location for reproduction as well as the production of class and class relationships. Such reflections already seen in increased urbanization of poverty with millions of poor urban residents living in slums, polluted air, shortage of decent housing and the high cost of living (Loring 2008:13). For millions of people living in these poor conditions, the quest for food, for themselves and for their children, is a daily struggle for survival while many secure the help of kin, neighbours and friends is an observation made by Gilbert and Gugler (1995:177). According to Hamdi and Majale (2004:25), conventional wisdom accepts that the way forward to managing urbanization is in partnership between the sectors.

Although it seems the accepted view that urbanization is associated with development, Carter (1995:20) as early as the mid-1990s, cautioned us that urbanization can be regarded as a function of underdevelopment. Generating sufficient employment, providing adequate housing and meeting the basic needs of citizens remains a dire need. On this basis, informal settlements are now populated by millions of desperately poor people who have flocked to the big cities looking for a better life, but with little municipal services, according to Loring (2008:14).

Understanding where people move from and where they are moving to is critical for planning effective service delivery, and social development, as well as for population and relocation policies (Provincial profile: Western Cape Community Survey 2016:23) Migration and urbanization of populations are therefore important factors that influence population change. South Africa has not escaped the pressure and demands of urbanization and development and the consequential effect

this has on the social, economic and political life of the majority of the population. Causal effects of South Africa's racialized history left the country with high levels of poverty (De Jager 2013:151). Given the legacy of apartheid, one can expect that the transition to democracy will be prolonged but positive outcomes will be important to the future of urban, regional and community development (McCarthy 1992:35). We are, however, cautioned that the growing inequalities in our society should remind South Africans that we as a society committed to social justice might be at risk due to such inequalities (Ramphele 2012:77).

Atkinson and Marais (2006:47) are of the view that there is a denial to accept that we have a void in policy thinking on urbanization. With regard to urbanization and the suburb of Elsies River and on the basis of Atkinson and Marais's (2006:43) view on urbanization, one needs to do more research to establish if urbanization and migration should be regarded as negative or positive.

4.6 Urbanization: Legislative effects in South Africa

With South Africa's first democratic election in April 1994, came the daunting challenge to address severe poverty, inequality, unemployment and economic stagnation (Hirsch 2005:1). This complex multi-layered, young democracy of 1994 derives from a history of deep structural stratification, disrespect for diversity and unjust social institutions that strongly affected the composition of the South African apartheid civil society. Present-day South Africa has reached a stage in its demographic transition where more than half of the population lives in urban areas (National Planning Commission 2011:29). The urbanization policy of South Africa in the apartheid era allowed the state to legitimize selective supply of land to racial groups (Kok & Geldeblom 1994:112). According to Mabin (1992:12), apartheid shaped South Africa's peculiar forms of urbanism. Many of South Africa's restrictions on human and social mobility have been formally abolished, resulting in citizens in post-apartheid South Africa having the right to live where they like (Landau, Segatti & Freemantle 2013:372). It is still true that although in practice South Africans can live where they like and associate with whom they choose, space and economic inequality continue to constrain many poor South Africans (Landau et al. 2013:372). The racial classification framework of the apartheid state was linked to economic policies and it was linked to differential land rights (Erwin 2017:40). If it is assumed that it is important to create conditions

in which processes to produce social development to take place, it is then important to have insight of pre-1994 South Africa in order to create the partnerships and facilities for it to occur.

During apartheid South Africa, the whereabouts and movements of black South Africans were monitored and controlled through influx control legislations. According to Tsolekile (2007:1), these regulations prohibited the black population of South Africa from settling permanently in urban areas. *The Land Acts of 1913 and 1936* that were promulgated deprived the majority of non-white South Africans access to land, forcing at the time 80% of the population to live on less than 20% of the land (Butler 2009:14). The result of this legislation as well as additional laws that prohibited blacks from conducting business in white areas have denied blacks the opportunity to legally accumulate capital, based on Verwoedian apartheid laws (De Gruchy 2009:107; Terreblanche 2002:397). The fast worsening of economic conditions following the instituting of the *Natives Land Act* (1913) drove the migration of blacks to the cities (Dooling 2018:1062). A steady flow of cheap black labour followed due to the fact that blacks was forced from the land (De Gruchy 2009:107).

The Group Areas Act of 1950 officially divided South Africans into racial groups and forced the eviction of non-whites from living in specific communities and limited their access to and occupation of housing in urban areas (Bickford-Smith et al. 1999:157; Bruinders 2017:38). The result of this *Group Areas Act of 1950* meant that black South Africans would not be able to acquire property rights in white South Africa (Western 1996:70; McCarthy 1992:27). Laws such as the *Group Areas Act of 1950* formally constituted the suburb of Elsies River as an area for people of a specific race and socio-economic class (Pinnock 1980:6). Such population movement controls and the residential geographies engineering of non-whites involved extensive bureaucratic provisions and regulated economic advantages for white South Africans (Western 1996:82). It seems clear that the advantages that the whites accrued from the Group Areas Act of 1950 have outweighed the disadvantages (Western 1996:315).

Under the *Group Areas Act* (41 of 1950) about 150 000 non-white people were forced to move to the Cape Flats in new racialized municipal townships (Bickford-Smith et al. 1999:154, 155; Pillay 2014:27). This *Group Areas Act* made provision for dividing urban areas into segregated zones for each defined race (Brodie 2015:266; Maasdorp & Humphreys 1975:7). The townships, mostly on the periphery of the urban areas, allocated for occupation by non-whites were ethnically

segregated. The result is that those traveling from such townships incur high cost in commuting to work with inadequate access to infrastructure and services as well as exacerbating a growing commuter problem (McCarthy 1992:28). According to Western (1996:235), with regard to questions about the subtle effects of the group areas removals people indicated that they have increased fear for physical safety. Atkinson and Marais (2006:43) draw our attention to the fact that the nature of poverty, inequality and underdevelopment is propelled by the pre-1994 apartheid legacy.

Erwin (2017:41) argues that the present-day post-apartheid government have many achievements that we should celebrate. However, we should remain critical of the failures of the state in order to build a more equal and just society (Erwin 2017:41). In spite of legislation and state policies such as the White Paper on Urbanization 1986 (South Africa 1986) to reduce the rate of urbanization in South Africa, scholars like Chetty (1992:218) and Western (1996:277) argue that the state has over time failed to prevent urbanization. Ndebele (2017:11) argues that conditions in post-apartheid South Africa present our democratic government as a contender for failure. Based on the many protest marches, the riots and the fractious Parliament, Pithouse (2016:150) is of the view that present South Africa is undeniably not at ease with itself. The prosperous and equitable country, with its fast-growing cities that the ANC government seeks to build requires better nutrition and healthcare, improved education standards, entry into the labour market and a fair social welfare system for all South Africans (National Planning Commission 2011:29). Recognizing the fragility of post-apartheid South Africa, Bruinders (2017:6) observes that the South African Government of National Unity (1994-1996) was particularly concerned about marginalized rural and urban communities and was therefore mindful of forging national unity in the midst of the urbanization of cities. Tomlinson (1990:20) reminds us that urbanization restrictions previously operated limited black urbanization in South Africa.

4.7 The urbanization of Cape Town

Cities stand out as beacons of hope and are increasingly seen as places of economic growth and places of economic productivity (Short 2006:79, 92). There is the notion that cities are becoming

more important than nations. Pacione (2009:32) views cities as centres of economic production and consumption, arenas of social networks and the seat of government and administration.

Cape Town is situated in the Western Cape, one of the nine provinces in post-apartheid South Africa (Solomon 2008:28). The Cape Floral Kingdom, with her stable climate, marine food, fresh water and wildlife offered very specific benefits to humans (Brodie 2015:33).

With Jan van Riebeeck' s arrival at the Cape in 1652, De Kaap was not meant to become a city at all (Western 1996:31). The directors of the Dutch East India Company sent Van Riebeeck to set up a provisioning station, a fort, at this halfway point, supplying passing ships with fresh water, ensure a reliable supply of foodstuffs, fresh meat and medical help (Western 1996:32). Some of the Dutchmen were permitted to become "free burgher" farmers on the lower slopes of Table Mountain, while slaves were imported to work on these farms (Western 1996:32). Cape Town grew timidly to be an administrative and marketing centre (Western 1996:32).

Soon after the final emancipation of slaves in 1838, a shortage of housing in Cape Town followed (Dooling 2018:1060). According to Dooling (2018:1061), the liberation of slaves presented the city with its first experience of mass inward migration. A view was that Cape Town would afford African labourers with employment opportunities along with the fact that labourers earned higher than average wages (Dooling 2018:1069). Employment opportunities were restricted in terms of the Coloured Labour Preference Policy, while the apartheid population segregation was manifested in the planning in the province's towns, regions and the rural areas (Solomon 2008:30). The post-1994 democratic government would find it a dilemma in its search to undo the demographic inequalities with vast scales of backlogs in social infrastructure, housing and social welfare services (Solomon 2008:32).

According to Swilling and Annecke (2012:247), Cape Town faces the twin challenge of overcoming the spatial divisions created during the colonial/apartheid era and addressing the endemic poverty that these divisions reproduced for over three centuries. After a decade into democracy, reports indicated that approximately 30% of households (almost one million people) in Cape Town lived in inadequate housing in informal settlements (*The State of Cape Town's Repor*t of 2006:14). The general consequences of such conditions are normally accompanied by low social and economic conditions manifesting itself, in high levels of poverty, unemployment,

illiteracy and crime. The assumed commitment to a vision of inclusive urbanism, as expressed in city-wide planning frameworks for Cape Town, did not mean that this was to be achieved in practice, according to Swilling and Annecke (2012:252). Literature demonstrates the distance between vision and reality when it comes to integration of the city (Swilling & Annecke (2012:252, 253).

Failure to undertake systematic transformation of the apartheid economic base will increase the poor living conditions of the majority of the citizens of South Africa (Ramphele 2012:85). Low socio-economic realities of a big segment of society clearly indicate that the economic successes have not translated into prosperity on the ground especially for those living in informal settlements (Ramphele 2012 94). According to Butler (2009:176), cities, inclusive of Cape Town, remain quite sharply segregated by income inequality, suburban malls and surrounded by electrified fencing.

Planning for urbanization would require new insights into what is to be expected from urban systems, otherwise South African suburbs will continue to reflect the kind of socio-economic challenges that is evident in Elsies River.

4.8 FBOs operative in Elsies River selected for this study

Religion has been present in human society for almost all of recorded history and has been used to legitimize governments, opposition movements, policies and social welfare organizations (Fox 2018:60). Religious beliefs in Elsies River are characterized by high visibility that can be observed in the lives of the people of this community. Seen as a socially established order that strongly influences behaviour and actions that can socially be understood through the functions it performs in society, religious beliefs influence individual behaviour and community actions (Fox 2018:4, 20). Drawing from interviews with a number of the civil society organizations operating in the suburb of Elsies River, it became clear that some viewed themselves as religious or faith-based organizations due to their religious orientations. Sharma (2015:81) seems to support this view when agreeing that when faith-based NGOs provide services solely based upon need, without any ethnic, political or religious considerations, they should therefore simply be referred to as religious organizations. Ngwane (2018:168) is of the view that when people organize for social change, they generally tend to develop qualities and methods, traditions, visions and organizations that define

and shape their social movement. In many ways, these religious institutions have a status in society that gives work done by them legitimacy and by so doing becoming vital role-players in social development (Fox 2018:81). So, regardless of what social welfare advocates are named, in their efforts to address poverty, social welfare needs and the vulnerabilities of the poor, such conditions must become unacceptable for governments, policy makers and civil society organizations in every country (Green 2009:289).

I undertook the research on assessing the functionality of partnerships in the Metro North district of the Western Cape Department of Social Development with a focus on previously and present government-funded NGOs that operate as FBOs in Elsies River involved in social development. Based on the fact that I am familiar with the research context, it was my continuous intention and objective that my analytical, ideological and theoretical assumptions influence the study more than my personal characteristics and preferences. I selected 20 government-funded FBOs in Elsies River from the list provided by the Western Cape government. The sample aims to obtain consistent and unbiased estimates of the population of government-funded FBOs that provide important social and developmental services in Elsies River.

According to Thomas (2011:86), research projects often start with something interesting, with a spark of curiosity or even with some special knowledge. In choosing this sample for this research project, the sample was done purposely, as opposed to a random selection thereof.

The following FBOs form part of the sample of this study:

Early Learning Centres:

- Avonwood Edu-Care – This Educare centre for children between the ages of 1 and 6 years, was started by the Jewish Community and later taken over by Mrs. Booysen a teacher living in one of the flats in Avonwood. Mrs Booysen, with the assistance of the Department of Social Development took over the centre after the Jewish Community withdrew.
- Care Bear Educare Centre – The facility has been established for 42 years now by a woman that was moved by her Christian convictions to care for children and to assist with their development.

- PJ's Educare – This Day Care Centre serves the communities of Clark Estate, Matroosfontein and The Range, providing shelter and care for vulnerable children.
- The Norwood Early Learning Centre – This centre was established by the St. Nicholas Anglican Church, Elsies River, as a means to afford parents the comfort of having a place of safety for their children. The space for hosting this Educare Centre is provided by the church.
- Elsies River Day Care Centre – The centre was founded 36 years ago. This centre was founded to look after the children of the social workers working for BADISA but later became a haven for children in its surrounding area..

Older person care groups:

- Congregation of the Poor Sisters of Nazareth (Southern Africa Region) Elsies River, Nazareth House – This is a Catholic Church old age home that serves the aged in Elsies River.
- Community Care for Aged – This organization was founded by the Apostolic Faith Mission Church and has a focus on the health, welfare, social and spiritual needs of the aged.
- The Serene Ages Senior Citizen Club – The club was founded by the St. Faith Anglican Church, Elsies River as an attempt to assist the elderly in the congregation and the community.
- Commercials Club for Aged – This organization was founded by the Apostolic Faith Mission Church and have a focus on the health, welfare, social and spiritual needs of the aged.
- Ruyterwacht Senior Centre – This organization provides facilities and services to older persons in order to enhance the quality of life, self-esteem and help the older persons to live independently of the community for as long as possible.

Youth Development Work:

- Tehillah Community Collaborative – This organization is an initiative that focuses on rehabilitation of youth that have fallen prey to drug and alcohol abuse. The

organization was founded by a Christian woman who is also a qualified nursing sister.

- Sultan Bahu Drug Treatment Centre – This organization started in the 1970s with the vision to improve the quality of life of the youth with its focus on skills development, substance abuse and gangsterism prevention programmes.
- Pinnacle Youth Outreach – This organization was founded by a member of the Rhenish Church Elsies River who felt a conviction to address the consequences of the socio-economic challenges such as drug abuse, gangsterism, early school dropouts and teenage pregnancies. This organization is located on the premises of the Rhenish Church.
- Equilibrium – Equilibrium was founded by a group of like-minded professionals that care about young people. Motivated by Christian convictions, the founders developed programmes that focus on skills development, substance abuse and gangsterism prevention for the young people. Equilibrium is based at The Range Senior Secondary School in Elsies River.

Women, health and welfare:

- Special Life Care Centre – This centre for terminally ill patients is an initiative of the Rapha Pentecostal Church, Belvenie.
- Women in Leadership – This organization focuses on skill development amongst women in Elsies River. Mrs Vantura, the founder member, is a member of the Anglican Church, Elsies River.
- Love House "Family Care" Centre – The Kunjalo Love Fellowship Tabernacle in Epping Forest, a housing estate in the suburb of Elsies River, started this centre focusing on creating awareness of the dangers of substance abuse. The second focus is availing a section of the church building to serve as a safe haven for abused women and children.
- BADISA – This welfare organization of the United Reformed Church and the Dutch Reformed Church was formed in 2003 as a compassionate ministry.
- Meals on Wheels Community Services – A recognized welfare service owned and

operated by the Seventh Day Adventist Church. The aim of the service is to make an impact in people's lives by presenting them with caring and uplifting opportunities.

Religion has the capacity to enrich, deepen, widen and strengthen the values that are central for democratic societies and to promote the quest for a life of justice for all (Koopman 2014:627, 633). With reference to the South African context, Ngwane (2018:170) makes the observation that local community and faith-based organizations in apartheid South Africa were an important factor in the quest for a new democratic inclusive order in South Africa. Like many such organizations during the struggle against apartheid in shack settlements, schools, townships and factories that crafted a way out to care for and liberate the oppressed, the selected civil society organizations in Elsies River seem to share such goals (Ngwane 2018:169).

4.9 Conclusion

Social development and population growth are dynamically interactive and therefore crucial to understand this interrelationship with regard to poverty reduction (Gaisie 2008:221). Butler (2009:91) argues that understanding the causes of poverty and inequality is a prerequisite for effectively reducing them. Extensive systems of social welfare security contribute to long-term poverty reduction (Behrendt et al. 2009:325).

The state with its public service is generally seen as the machinery that is designed to execute public service with competence and commitment (Ramphele 2012:65, 66). When a state is challenged by faith-based organizations as being illegitimate and not serving the people, like in the case of South Africa's apartheid regime, such a state will eventually face opposition (Fox 2018:66). Given this reality, a number of faith-based organizations in Elsies River assumed ownership for social welfare security programmes.

The next chapter will apply a case study method with an empirical investigation following a qualitative approach. The chapter will present the findings of the investigation of the experience and perspectives of representatives of each of the 20 selected government-funded FBOs in Elsies River regarding the partnership with the Western Cape Department of Social Development.

CHAPTER 5:
THE SELECTED FBOs IN THE SUBURB OF ELSIES RIVER

5.1 Introduction

In this chapter, I present the results from the empirical study concerning my research question: How to assess the functionality of religion-state partnerships with a special focus on previously and present government-funded NGOs that operate as FBOs in Elsies River involved in social development. As argued in Chapter 3, I agree with Clarke and Jennings (2008:6) that FBOs are those non-governmental organizations that derive inspiration for operating from the teachings and principles of the school of thought within their faith.

Patel (2015:330) notes that social development partnerships are an accepted collaborative way of addressing the social welfare needs of those who were generally excluded and deprived of basic social welfare services. In order to grasp the interaction between the state and the non-governmental organizations in focus, this chapter aims to understand rather than to predict how to assess the functionality of this kind of partnership. This chapter furthermore gives an indication of the context of the empirical study and serves to contextualize the relationship between FBOs and development. The results of this chapter are based on the content analysis of the collected data generated from the main data source, and on interview scripts and the notes taken during the interviews. I did not consider the role of partnership other than religion-state partnerships and to what extent such partnerships influence partnership contracts.

5.2 Methodology and description of sample

A qualitative research approach was adopted to carry out this study. The sample of this study consists of 20 government-funded FBOs in Elsies River in order to give the study focus, as it enabled data collection owing to the small sample size. Most of the information was collected through an explorative mapping exercise using semi-structured interviews with an interview guide with the leadership of the selected FBOs. In order to gain a deeper understanding of the subject matter, four categories of interviews were identified. The categories for the interviewing of the

selected FBOs are (1) early childhood development, (2) older person care, (3) youth development work, and (4) women and welfare. The interviews were done with either the principal, coordinator, or persons nominated by the management of the respective FBOs. The set interview times and dates with the selected FBOs were finalized during an orientation session with one of the officials while a process for interviewing was discussed. A letter requesting such an interview (Annexure 3), the list of questions and proof of ethical clearance by the Humanities and Social Science Research Committee of UWC (Annexure 6), as well as the ethical clearance letter from DSD (Annexure 7) accompanied the orientation session (Annexure 1, 2 and 3). This was followed by the participants signing the consent form to signify their permission to be interviewed. The permission and the signing of the consent form were done at the meeting.

In spite of the fact that I am familiar with the research context, it was my continuous intention and objective that my assumptions do not influence my preferences. My sincere intention was to obtain consistent and unbiased estimates of the population of government-funded FBOs that provide important social and developmental services in Elsies River.

One of the identified organizations (Interview 13: 17 October 2019) indicated that they were not willing and ready to participate in the interview. Another selected FBO working with youth (Interview 11: 16 October 2019) indicated that they would not want to participate, based on the view that such interviews are time consuming and that the Department of Social Development do not really share the concerns of their organization. The interviewee representing a third FBO (Interview 17 October 2019) similarly indicated that they did not have the time to engage in the discussion. I respected their decision based on the stipulated ethical guidelines, which included the expressed willingness and the right of participants to withdraw from the study at any time without any negative consequences.

The focus-group discussions with management and staff of selected FBOs in Elsies River consisted of 12 questions (see Annexure 1). The first interview was conducted towards the end of 2018 and the last at the middle of 2020. Table 1 below provides a more informed summary of the interviews conducted.

Table 5.1: Study sample

FBO No.	Date of Interview	No of Participants	Interview Location	Interview Duration	Type FBO
1	27 November 2018	8	Belvenie Elsies River	45 minutes	Older Persons
2	28 November 2018	1	Elsies River	40 minutes	Women
3	4 October 2019	1	Elsies River	20 minutes	ECD
4	7 October 2019	2	The Range Elsies River	30 minutes	Youth
5	8 October 2019	2	Elsies River	30 minutes	Older Persons
6	8 October 2019	1	Matroosfontein Elsies River	30 minutes	ECD
7	10 October 2019	1	Elsies River	25 minutes	ECD
8	14 October 2019	1	Hanover Park	30 minutes	Youth
9	15 October 2019	1	Elsies River	30 minutes	Older Persons
10	15 October 2019	1	Elsies River	30 minutes	ECD
11	16 October 2019	1	Leonsdale Elsies River	5 minutes	Youth
12	16 October 2019	1	Ruyterwacht	25 minutes	Older Persons
13	17 October 2019	2	Clarke Estate Elsies River	5 minutes	ECD
14	17 October 2019	2	Elsies River	30 minutes	
15	18 October 2019	1	Elsies River	30 minutes	Welfare
16	18 October 2019	1	Elsies River	20 minutes	ECD
17	18 October 2019	1	Belvenie Elsies River	5 minutes	ECD
18	18 May 2019	1	Elsies River	10 minutes	ECD
19	29 June 2020	1	Elsies River	7 minutes	Youth
20	7 July 2020	1	Elsies River	20 minutes	Health and welfare

5.3 Interview sessions

Interviews with participants of the selected FBOs were conducted in a quiet setting free from distraction and comfortable for participants. To facilitate the process of enquiry, an interview guide for semi-structured interviews was designed. The interview guide was directly linked to the aim and research question of this study with the aim of directing the interviewees in a clear but unassuming manner. In addition, notes were taken and the interviews audio recorded to avoid losing information. All interviews were concluded within a reasonable time of 20-45 minutes. By explaining the intentions of the study to the participants in order not to create false expectations, I ensured that participants had full knowledge of what was expected of them.

5.3.1 Data collection and analysis

The data collection for this study was done after permission had been obtained from the Senate Research and Ethics Committee of the University of the Western Cape (Annexure 6) and the management of the FBOs (Annexure 3) and the DSD (Annexure 7).

Verbatim transcripts of the interviews with participants formed the data set for the research. The entire transcript consisting of responses from 18 of the 20 FBOs served as the unit of analysis. A challenge with the 20 selected FBOs was that besides Interview 13 (17 October 2019) who indicated that they were not willing and ready to participate, Interview 11 (16 October 2019), and Interview 17 (18 October 2019) who did not have the time.

Interviews were conducted in English, as research participants could express themselves fluently. An exception was made for two interviews that were conducted in Afrikaans because these interviewees chose to speak in Afrikaans instead of English, while a third interviewee requested to answer questions in both English and in Afrikaans. With the exception of two interviews where detailed notes were made, all the interviews were audio-recorded and transcribed. One interview was a short telephonic interview due to the fact that the participant was infected with a contagious virus. I attempted to identify substantive statements in relation to the research questions of the study as indicated (see Annexure 1). Long statements by interviewees were reduced to simple categories. Views and opinions of interviewees were compared in order to see if they appeared in other interviews.

The results are valid and reliable to the extent that they are understandable to researchers who wish to conduct a replication of the study. In order to increase reliability, the original data are available to reviewers of the study in accordance with ethical principles. Below follows a description of how I have dealt with the different elements of the content analysis of the four FBO categories of the selected ECDCs.

5.4 Early childhood development

The first category of FBOs involved in religion-state partnership operates in the sphere of early childhood development. Five early childhood development centres (ECDCs) were selected that represent a good spectrum of the type of ECDC partnerships.

Early childhood is generally considered as the period in which the foundation is laid for growth, development, and the foundation for lifelong learning of children (Department of Social Development 2015:22). South Africa has a national childhood policy, titled the National Integrated Early Childhood Development Policy (Department of Social Development 2015) that indicates what organizational and institutional arrangements are necessary to aid the provision of early childhood development services, as well as enabling a foundation for improved and effective service delivery (Department of Social Development 2015:22, 120). The state is mandated and indebted to ensure the provision of early childhood development services as a right (Department of Social Development 2015:21). The policy indicates that the state intends to partner with all relevant role-players, including non-governmental organizations, in order to fulfil its responsibilities to complement the fulfilment of its early childhood development commitments with regard to effective early childhood development (Department of Social Development 2015:74, 81).

In order to ensure that the study addresses the research problem, the data were arranged around five themes. These five themes are: 1) purpose and vision, 2) governing and accountability, 3) funding and finances, 4) partnership benefits, and 5) partnerships challenges.

5.4.1 Purpose and vision

Tanković (332:2013) argues that a vision statement serves to offer an organization the opportunity to present the desired future state projections by overcoming current conditions, while the mission explains the purpose, reason, and specifics of the organization's present existence and goals. I came to the conclusion that the selected ECDCs demonstrated something of their future projections with their proactive approach rather than to repair the effects on children living in the challenging conditions in Elsies River. In order for ECDCs to actualize their vision, partnering with the government seemed necessary, based on the multiple challenges that the context presents.

One of the interventions in early childhood development (ECD) in Elsies River was early childhood development centres (ECDCs) for children from birth to school-going age. Hall and Richter (2018:27) rightly state that beside the fact that children have rights, they also have a wide range of needs, which include health services, shelter, and education. Interviewees regarded this mode of intervention as a form of welfare security system. Most of the ECDCs in Elsies River are situated in areas where poverty, unemployment, crime, gangsterism, substance abuse, and physical abuse of women and children are prevalent. Understanding the causes of poverty and inequality is essential for effectively addressing and reducing poverty (Butler 2009:91). For this reason, there is general agreement that common social welfare security systems contribute to long-term poverty reduction (Behrendt et al. 2009:325). Based on the fact that religious convictions impact and motivate social action, it became clear from the interviews that most of the ECDCs were established on the basis of people's religious convictions. All respondents reported that their vision statement had much to do with the conviction to help change the context and future of children for the better. Respondents expressed corresponding views that demonstrated their conviction as captured in their vision:

> The founder of our ECDC is a Christian and a very spiritual lady who believes in education. I think that is her passion: children and education (Interview 10: 15 October 2019).

> The priest was always worried that the church stood unused during the day while there was great need for parents to leave their children in a safe place where they could also receive preschool education while they were at work (Interview 3: 4 October 2019).

> Based on the 2017 Statistics South Africa on General Households, we know that about 22% of children do not live with one of their biological parents. In a community such as Elsies River with

its many socio-economic problems, this reality poses the danger that such children can fall prey to social evils. A member of the Anglican Church and the founding member of one of the selected ECDCs explained her motive behind her involvement in social development:

> We live in a society that is full of dangers and other problems. I have always wanted to open up an Educare Centre so that I can help safeguard the well-being of children in this area (Interview 6: 8 October 2019).

Deacon and Tomalin (2015:69) argue that humanitarian impulses are deep-seated within all religions. Religion provides meaning for existence that assists those believers in order to make sense of their context (Clarke & Ware 2015:39). Captured and demonstrated in the vision statements of these selected FBOs are traces of the religious conviction of the founders of these centres. In an effort to take their thinking beyond the day-to-day activity, interviewees illustrated to what extent this is emphasized:

> The vision of this education centre is to establish a safe environment for our children. We care for children up to school-going age, develop children's motor skills, cooperative social skills and self-confidence. We stimulate language development by the children through storytelling, drama, singing, rhymes and group discussions (Interview 10).

> Our vision is a society that values its children, knowing that if their early childhood education, healthcare, wellbeing and rights are in harmony, we could be laying a foundation of a better nation (Interview 16: 18 October 2019).

> We will work in partnership with the community, the Department of Basic Education and the Department of Social Development to ensure that each child is safe and secure, as we intend to provide quality education and care to our children (Interview 3).

> To develop a child mentally, physically and emotionally, it actually makes the child ready for school (Interview 10).

The designated roles in these vision statements to establish a safe environment, safeguard the well-being of children, develop children's skills, laying a foundation for a better future, and working in partnership summarize both the approach and motivation of many of the FBOs. This emphasizes a commitment by FBOs to helping people to offer a service on the basis of community priorities and needs.

5.4.2 Governance and accountability

There is agreement that good governance is essential for order and efficient delivery of goods and services. On this basis, FBOs should take responsibility for effective and efficient internal governance where management committees play a crucial role. The management committee operates as the body with the overall responsibility for governing the organization, overseeing and controlling the affairs of the ECDCs, and demonstrating ownership and control of assets. Given the role of management, structures of governance should be in place in order for management committees to achieve organizational and missional objectives, while complying with the necessary regulatory requirements. Most of the management committees comprise a chair, vice-chair, secretary, treasurer, and additional members. Interviewees confirmed their governing and management systems that were in place as follows:

> We've got a governing body right where there is a chairperson, a treasurer and a secretary and then we've got five additional members nominated from the community that we serve (Interview 6).

> We have a governing structure in place. We have eight governing body members namely our chairman, secretary and treasurer and the other five are additional members (Interview 16).

The view of the National Development Plan (NPC) that accountability goals are achieved through a system of established checks and balances (NPC 2011:446) was generally agreed upon by the interviewees from the five selected ECDCs. The management committees met regularly to ensure the efficient functioning of their centres. As voiced by one interviewee:

> Each year during November we have an annual general meeting where our audited financial statements are presented for acceptance. Our Management Committee oversees the running of the centre and meets once a quarter to do the checks and balances (Interview 3).

Midgley (2012:101) argues that social development goals can best be met through collaborative engagements in projects and programmes. Without accountability systems, however, such programmes will have difficulty meeting the principles of developmental social welfare goals (Burkey 1993:37). The need for partners to have accountability mechanisms in place seems key to successful religion-state partnerships. Accountability is a crucial element of good governance that leads to improved performance. The notion of accountability would therefore contribute to an enhanced legitimacy and good governance. Accordingly, it is crucial for partnerships. In Chapter

2 of this study, Patel's (2015:330) view that effective partnership requires that partners share risks and take collective responsibility while demonstrating competencies in the area of their expertise was discussed. Should partners neglect to have accountability systems in place, their partnerships are at risk of failing (Benner & Witte 2004:37). In this regard, interviewees stressed the need to follow due processes to avoid the risk of forfeiting state funding and subsidies. For this reason, good governance should be in place, as explained by one of the interviewees:

> We have a registered auditor who audits our books. In terms of how government funding is administered, we follow the instruction and due processes (Interview 3).

Interviewees were in agreement that accountability thus has beneficial effects. I suspect that there was a suspicion on the part of government that the capacity of faith-based organizations to deliver efficiently and effectively could be questioned. For this reason, quarterly reports were therefore needed. One interviewee gave some indication of this perception:

> You need to have records and everything like that yes, you need to be accountable for what DSD gives to you (Interview 6).

Where mismanagement of funds and a lack of good governance and accountability exist, government can cancel such partnership agreements. The principal of one of the ECDCs explained:

> A couple of years ago, we received a subsidy from the government and that helped us a lot. The reason for them stopping it was because of us not complying with the funding agreement. Reports were not submitted and the result was that funding was terminated (Interview 16).

The implications of the values and principles as expressed in the interviews with regard to governance imply that the selected ECDCs realized the importance thereof in order to access and secure government funding.

5.4.3 Funding and finances

Financial accountability plays a crucial role in determining the credibility of any organization. When analysing the collected data on how the selected FBOs viewed the issue of funding and finances, there were clear indications that *dependency* was found to be an appropriate concept to describe current partnerships and the financial dynamics in these partnerships. It appeared as if, to a large extent, FBOs were seeking partnerships with government based on the assumption that

FBOs are resource dependent. The government was by no means the only source of income. At the same time, however, the financial challenges faced by parents in areas such as Elsies River necessitated the consideration of the government as a major funder. Increased dependency on state funding was caused by the fact that ECDCs faced rising costs for human resources, operational expenses, and other programme contributions.

As discussed previously and confirmed by interviewees, the selected FBOs are located in poverty-stricken areas (Interview 16: 18 October 2019). To be less dependent on state funding, FBOs strive to broaden their financial base through private fundraising outside the partnership contract (Interview 7: 10 October 2019). The main sources of income continue to be school fees and donations (Interview 6; Interview 7: 10 October 2019 & Interview 10). However, several representatives of FBOs confirmed that they considered the partnership with the Department of Social Development (DSD) important for long-term financial security. Several interviewees claimed that it would be tremendously hard for them to survive and operate without the partnership contribution of the state. As expressed by some:

> Seeing that we live in a poverty stricken community we rely on school fees obviously and we get donations from some people and the funds from the Department of Social Development. The funding from DSD makes a huge difference to the welfare in this community (Interview 10).

> On the basis that we get funding, we are able to provide healthy meals to the children (Interview 3).

Working with children and caring for their development needs are demanding and stressful, particularly when one considers the many socio-economic challenges such as poverty and unemployment that affect the ECDCs. On this basis, the teachers that provide the caregiving services that these ECDCs require need support and training to deal with such teaching and caregiving needs. This need was expressed by one of the interviewees:

> Even the quality of teachers has improved because they now can go for training. ECD practitioner salaries are usually lower than those of other teachers. With the DSD funding I can give the teachers now like an average salary, a good salary, because of that 40% that the government is giving towards salaries (Interview 6).

From the interviews, it became clear that if the ECDCs in this study were to survive in the current socio-economic challenging times, they needed to manage both collaboration and compromises with the state in order to get the necessary funding. In this case it seemed that their partners held the key to their situation of dependency. In order for an ECDC to operate successfully, they need to be able to procure funding.

5.4.4 Partnership benefits

Contractual partnerships between the state and FBOs have been practised long before the 1994 democratic government was voted into power. Both the apartheid government and the present government regard non-profit organizations as partners in social development. The notion of a functional partnership with DSD is crucial in order to render services and to access funding. All interviewees acknowledged that the partnership with DSD benefited the ECDCs. To give an example, officials of the ECDCs stated:

> It makes a huge difference to the welfare and to the community because the funding that we receive from DSD enable us to render this service to children in a poverty stricken community (Interview 10).

> A significant number of the children that attended this ECD today are professionals with careers that enable them to be self-sustaining – some are lawyers, teachers, accountants and one practice as a medical doctor (Interview 3).

> I can give the teachers now like an average salary, a good salary, based on the 40% that the government is giving towards salary (Interview 6).

It seems clear that FBOs are dependent on state subsidies and therefore enter into partnerships such as those of ECDCs in order to access and secure long-term funding. A factor that needs consideration when the state decides on allocating funds and subsidies is that it should include the socio-economic context of its partners. If ECDCs serve the need of vulnerable communities to prevent poor and vulnerable people from falling into poverty, serious funding considerations are needed for such complementary social interventions (Patel 2015:294).

Partnership with the state is necessary to increase accessibility to social welfare services. If the partnership between FBOs and the state is to be more effective, considerable work needs to be carried out to develop accountability and mutual respect for each other and for FBOs to be more

actively involved in comprehensive policy planning. As an example of this, one of the principals of an ECDC said the following regarding DSD officials involved in servicing the partnership:

> It is almost like they are (DSD officials) threatening you. If an official of the state phoned for the submission of documents or if information, it is expected that such information be available and provided almost immediately. This kind of pressure comes down to a form of domination (Interview 6).

The above illustrates a key finding in this study, as it demonstrates how FBO officials interpret the behaviour of government officials. Although the partnership might be challenging, the contractual partnerships between these FBOs and the state seem to be more formalized than any other partner or donor agreement.

5.4.5 Partnership challenges

My observation with regard to the selected FBOs is that they face many challenges, such as limitations due to size, lack of resources, poverty levels, and funding. Against the background of ongoing socio-economic difficulties, room exists for interventions by the state to make more funds available for the essential services that ECDCs render on their behalf. In addition to the afore-mentioned challenges, another challenge is related to the identity of FBOs in the sense that the state would not refer to these service providers as FBOs, but as NPOs. Only on this basis would the state sign funding agreements. I am of the opinion that the state's reference might be based on the perception that FBOs discriminate in their work by only helping members of their own faith, or on the condition that beneficiaries convert to their faith. For this reason, there is support for the view of Patel (2015:331) that effective partnerships require frequent and regular open communication between the partners.

With regard to the terms and conditions of the partnership agreements with the state, documents for such partnerships have already been fully developed when signed and it therefore seemed programmed as a rubber-stamping exercises. Participants have a view that the operating modus of DSD amounts to distrust and scepticism. There has to be a culture of mutual trust between the collaborating partners.

There seems to be a challenge with regard to covering the expenses and for this reason, an increase in subsidies will address this challenge. According to one of the interviewees:

> The fees are not sufficient because we have to buy equipment, we have to buy food, we have to pay electricity and we have to maintain the premises and then we have to pay monthly rent (Interview 16).

Another problematic factor is that the queries of state partners seem to be dealt with on a casual basis and responses to such queries are normally late. The impression is that those who have the decision-making power over funding allocation and payments hold a key position as to when action is taken. In this regard, one of the interviewees said the following:

> Response to our queries are very late while we have to respond promptly if officials of DSD need information (Interview 3).

The quote illustrates a key finding of how FBO officials interpret government officials' treatment of partnerships. It is true, however, that in order for these FBOs to operate successfully, they need consistent access to the agreed state funding.

5.5 Older persons' care

In South Africa the onset of old age is 60 years for females and 65 years for males (*S.A. Older Persons Act* 2006:6). Based on the vulnerability of older persons, it is essential for governments to develop policies that empower older persons, as well as protecting the rights of older people. The effect of population ageing on the socio-economic development of the society requires for such policy development. The well-being of the elderly should be dependent on their active involvement in the support systems provided by the state and the NGOs (Golomski 2018:311). South Africa's particular history of apartheid resulted in health, economic, and political disparities between racial groups and confirm how systems were structurally recreated to benefit a specific racial group at the expense of the other racial groups (Patel 2005:204; Golomski 2018:311). While South Africa has removed political and social apartheid from the statute books, the country has not yet succeeded in erasing the economic and social life of the people who suffered most under apartheid (Boesak 2017:171).

In communities such as Elsies River where the legacies of apartheid are still affecting the people negatively, the elderly seems to be at the receiving end of these effects due to the fact that apartheid was disastrously effective. Many of those reaching old age live in poverty and experience poor

health, abuse, changing family support structures, infirmities, and age discrimination. These challenging conditions that more and more old persons find themselves in demand for services that meet their needs. Included in these services are the social welfare service, healthcare systems, intergenerational support systems, and recreational resources.

The post-apartheid South African government accepted the *Older Persons Act* in order to facilitate accessible, equitable, and affordable services to older persons and to empower older persons to continue to live meaningfully and usefully in a society that recognizes older persons as important (*S.A. Older Persons Act* 2006:2). Supplementing the constitutional rights of older persons living in South Africa, the Act indicates that the necessary measures must be taken by all organs of state rendering services to older persons to achieve its goals (*S.A. Older Persons Act* 2006:8). The act clearly states the intention and mandate of the government:

> To deal effectively with the plight of older persons by establishing a framework aimed at the empowerment and protection of older persons and at the promotion and maintenance of their status, rights, well-being, safety and security; and to provide for matters connected therewith (S.A. Older Persons Act 2006:2).

To ensure that empowerment, care, and protection of older persons are achieved, government needs care and support service providers in communities to achieve its mandate. Based on the fact that the state has resource limitations, the Western Cape DSD makes use of certain social welfare service providers to assist them with such services (Baerecke & Clarke 2015:25). The state funds the various registered non-profit organizations (NPOs) in order for them to provide such services (Baerecke & Clarke 2015:25). Beside the fact that government is mandated to provide services to older people, faith-based organizations have been involved in social welfare services for the elderly over many years.

I herewith present the results from the empirical study regarding elderly care and religion-state partnerships. In order to ensure that the study addresses the research problem, the data are again arranged around five themes. These five themes are: 1) purpose and vision, 2) governing and accountability, 3) funding and finances, 4) partnership benefits, and 5) partnership challenges.

5.5.1 Purpose and vision

In light of the interviews with the selected organizations working with the elderly, there seems to be a theologically motivated reason behind their social development work as integrated in their purpose and vision statements. This viewpoint is linked to the explanations of interviewees, as pointed out in the following examples:

> We aim to share the love of God through our ministry of caring and education as a response to the need of the people (Interview 9: 15 October 2019).

> We started as a small group of women at church encouraging one another and creating a safe haven where seniors are provided with a healthy and balanced lifestyle and assisted as a vulnerable group in the community (Interview 1: 27 November 2018).

> Our vision statement is: "To be a neighbour to those in need of our services, with Christian Compassion" (Interview 12: 16 October 2019).

Interviewees clearly expressed the view that their centres are there to serve the needs of the elderly, such as providing nutritious meals, home base care, and promoting elderly rights. The centres were formed to help older people, as interviewees explained:

> We meet twice a week where we follow a pre-defined programme that include feet care, blood pressure measurements, arts and crafts, spiritual care, and a healthy meal is provided for about 235 members (Interview 12).

> We cannot turn any person away if they cannot afford the cost (Interview 9).

In terms of serving the needs of the elderly, these FBOs are geared to offer appropriate interventionist programmes. When asked what kind of activities are included in a meeting, an interviewee replied:

> We start our daily programmes with a devotion and prayer, then we give members opportunity to share some of their personal challenges, the physiotherapist joins us for some physical exercises and members then have opportunity to do arts and crafts (Interview 1).

Captured from the perspective of the interviewees, a picture is presented that FBOs play a profound role as change agents in the lives of older people. Certain responses suggest that caring for the

elderly is infused with a rights-based approach based on involvement and accountability. The following responses by interviewees serve as testimony to this viewpoint:

> It is our mission and purpose to enhance the quality of life, self-esteem and circumstances of our senior citizens (Interview 12).

> We need to protect the rights of the elderly because they are in our care (Interview 9).

As in the case with ECDCs, certain references in the vison statements of elderly care centres indicate that religious conviction impact and motivate social action.

5.5.2 Governance and accountability

It is generally accepted that governing structures should be in place in order for management to achieve organizational regulatory requirements. My findings testify that all the organizations in this sample have management committees made up of a chairperson, vice-chair, secretary, a treasurer, and additional members:

> We have a management board that consists of a chairperson, a vice-chairperson, a secretary, a treasurer and six additional members (Interview 12).

> Our management committee consists of a chairperson, the vice chairperson, a treasurer and then we have a secretary with two additional members. Along with the management committee we also have a six member working committee responsible for the day to day activities when the club meets (Interview 14: 17 October 2019).

Accountability with regard to the management of finances seemed to be an important aspect for these selected FBOs that receive government funding. In terms of their respective funding agreements with the DSD, the management committees of these FBOs needed to give an account of how funds are spent as a means of monitoring, regulating, and accountability. The following responses, for instance, give evidence of how participants viewed the importance of good governance and accountability:

> We are obligated as a recipient of government funding to report to them on a quarterly basis. Included in the report are financial statements that indicate expenditure of such funding (Interview 9).

> We submit our report on a monthly basis to our head office, which then supplies the DSD with a report. An accountant that is responsible for the financial report gives clear indications how funds are administered (Interview 5: 8 October 2019)

In terms of how interviewees experienced the enforcement of policies by the state with regard to the monitoring of received funds, there are indications that they perceived it as a top-down and dominating approach by the state. The perception of a top down domination was expressed by an interviewee:

> The rules are very tight because DSD expect proof of every cent and justified reasons why and what you did with the funds they provide and this at times seems like they dominate us (Interview 14).

Based on the views of those interviewed, good governance clearly seemed to be an imperative for funded religion-state partnerships with regard to elderly care. The guiding principle here seems to recognize that planning, resourcing, and monitoring must be managed through an effective and efficient system of governance.

5.5.3 Funding and finances

By recognizing the social, cultural, and economic realities of a substantial number of the older persons in a community such as Elsies River and their multi-dimensional needs, service providers need funds to address those realities and needs. In order to achieve deliverable results, interviewees agreed that sufficient funding was needed:

> Most of our income is fundraising, donations as well as funding through the partnerships. Due to the current challenging economic circumstances a number of our funders struggle to keep up with what they pledged to donate (Interview 9).

> Most of our residents, those who can, do contribute towards their stay here with us. Some of the residents, or the elderly, come through our doors with only a state pension, which is not a lot these days, seeing that they need frail care (Interview 9).

In terms of the services that these elderly care centres offer, such as nutritious meals, excursions, healthcare, and support, members of such centres are required to contribute financially. One interviewee confirmed this:

> We depend on the monthly subs that seniors give to run the programmes of this centre (Interview 1).

5.5.4 Partnership benefits

The government-funded FBOs acknowledged that funding enables them to provide social welfare services to older persons who are exposed to challenging circumstances. Service centres were providing beneficiaries with a sense of purpose through participation in activities and programmes that they offered. In the words of an interviewee:

> It is also very important for the seniors that come to the clubs because some of them don't have food at home when they take a tablet, so it is important that we get them up in the morning so that they can have a breakfast and so that they can take their tablets that is a very important part (Interview 14).

Many older people play an important role in their families, yet societal ageism feeds perceptions that older people have little to contribute to society. In light of these socially excluding experiences, the older person centres fill a meaningful gap by providing services and creating a caring community. An interviewee asserted:

> An elderly lady was deserted by her family and had nowhere to go. So she called us and we arranged a wheelchair and accommodation at an old age home nearby. Up till today she is still living in that old age home. I don't know if we didn't help her with transport, a wheelchair and arranging the accommodation, what would have happened to her (Interview 14).

The relegation of the elderly out of the economy has the causal effect that older persons are highly vulnerable to poverty, depression, and social isolation. To provide an illustration of how the partnership funding enabled one of the agencies to extend their services, the particular representative said:

> Due to the fact that we receive funding, we can extend our service beyond the daily gatherings (Interview 14).

Based on the benefits of the partnership with the state, it is clear that there was sufficient motivation on the part of the selected FBOs to continue with the partnership.

5.5.5 Partnership challenges

Interviewees have identified challenges with regard to partnership with the state such as not receiving adequate funding to comprehensively assist the state in addressing the need of the aged. One interviewee stated:

> The funds are never enough because the people increase and the needs increase (Interview 5).

One respondent argued that it was in the interest of the beneficiaries that such beneficiaries gladly accept the funds, but that the state funding is inadequate to truly impact the lives of senior citizens:

> The funding doesn't really last for the month so we have to do fundraising in order to offer the necessary services required of us (Interview 14).

> Based on the fact that transport cost has escalated and we have to transport our members to the centre, funding should therefore be increased but that was not the case. It is however expected of us to provide the services to the expected number of members (Interview 1).

Another challenge with regard to the partnership as experienced by the elderly care centres was receiving information on time:

> One of our challenges is that if one needs documentation or records from the DSD there was always a delay receiving such documentation (Interview 9).

5.6 Youth development work

Young people comprise a significant part of South African society. The burden of many of the repressive and racially based policies from the apartheid era falling on South African youth left them with a continued debilitating legacy of momentous inequalities. Based on past inequalities with regard to opportunities for the youth, the post-apartheid government adopted a National Youth Policy that recognizes the value and worth of its young people (National Youth Policy 1997:8). Other policies followed over the years, but the state is yet to meet its obligations that all children and youth in post-apartheid South Africa enjoy their constitutional rights (Ozah & Skelton 2018:59).

The post-apartheid South African youth were assured a future of hope and opportunity, but as it is, they wake up daily to the deep void of desolation (Gobodo-Madikizela 2014:91). A relatively

substantial number of the 'born frees' will not escape the fate of intergenerational poverty similar to that of their parents under apartheid, even with the ANC government in charge (Gobodo-Madikizela 2014:91, 92). This is true in spite of the fact that the youth revolt of 1976 and the youths' participation in the struggle to end apartheid were seen as a choice for freedom over safety and comfort (Ramphele 2008:81). Given the considerable resources in both the public and private sector, as well as our human and intellectual resources, the youth of post-apartheid South Africa should no longer be victims of our past. South Africa faces challenging times such as poor housing conditions, unemployment, and promised social outcomes, not delivering what it promised young people, in the midst of an incomplete nation-building process (Petersen 2018:9; Gobodo-Madikizela 2014:99). For this reason, specific measures are necessary to help young people deal with the risks and challenges such as social ills, crime, drug and alcohol abuse, early school drop-out, teenage pregnancy, loss of confidence to participate in broader society, and unemployment.

In a society like Elsies River with crime statistics such as those recorded in Table 4.2, such statistics reflect a minefield of social welfare problems in need of social change. FBOs focusing on youth development over time started to think creatively about ways of helping the youth of Elsies River to reclaim their dignity, reverse social trends, and inspire them to stand their ground amidst the delinquencies. Proponents in social development expected that the ANC government would play a leading role in partnership with NGOs to promote inclusive social development and poverty reduction (Patel 2012:604).

This study sample is small, but gave me a very real indication as to why religion-state partnerships are of crucial importance for youth development work. One of the interviewees declined to continue with the interview due to time constraints, and indicated frustration with research students who take up time with such interviews and irritation with the seemingly underperformance of the state with regard to youth development programmes. One out of the five FBOs working with youth and social development was from the Muslim faith. Interviewing these representatives and developing a sense of what serves as a driving force behind their ministry, confirmed Van Dyk's (2001:320) argument, "All religions emphasize that compassion should be expressed by acts of physical help and the relief of pain, illness, hunger, poverty and other forms of suffering."

I follow the same pattern to ensure that the discussion in this chapter addresses the research problem, using the five themes 1) purpose and vision, 2) governance and accountability, 3) funding and finances, 4) partnership benefits, and 5) partnership challenges.

5.6.1 Purpose and vision

In my reflection on the purpose and vision of the selected FBOs doing social development work with youth in Elsies River, I have drawn on their purpose and vision statements to understand how their religious convictions were behind the formation of these institutions. The vision statements confirmed:

> Our organization started with like-minded professionals that love the youth of this community and that love God (Interview 4: 7 October 2019).
>
> Our organization is founded by a Christian woman who is also a qualified nurse (Interview 11: 16 October 2019).
>
> We want to affect the soul, body and spirit of the youth from change to change with our Biblically based programmes (Interview 4).

Great concern about teenage pregnancies and the risk of losing the youth to drugs, gangs, moral decay, and delinquencies form an integral part of the vision and establishment of the selected FBOs. According to Moleko (2019:21), teenage pregnancies affect the youth negatively in the sense that it usually reduces their ability to become economically independent. Those working for these FBOs had witnessed the destruction of young lives and could no longer be spectators while this catastrophe was being played out. As expressed by several interviewees:

> Our mission is to provide cost effective and empirically based substance abuse treatment relating education and training both to our clients as well as their support structures (Interview 8: 14 October 2019).
>
> A factor that served as a driver behind our ministry is the hope to make a difference in the life of our young people living in this community where youngsters seem to have little hope of rising above their circumstances. For more than ten years now we are tirelessly running intervention programmes for youth struggling with substance abuse. Job readiness programmes that are offered by our centre as a means to empower the youth for the workplace seems to be effective (Interview 4).

> The purpose and vision of our organization are to provide intervention and prevention programmes on HIV and AIDS, gangsterism, drug abuse, teenage pregnancy, social skills development and other teen related issues (Interview 18: 18 October 2019).

> This organization is an initiative that focuses on rehabilitation of youth that have fallen prey to drug and alcohol abuse (Interview 11).

In agreement with the view of Ramphele (2012:20) that absent fathers leave a void in young men's lives, and the snowballing impact and disruption on family life, this seems to be a necessary motivator behind youth development faith-based organizations. Something of the need for alternatives to the destructive association with gangs is expressed by interviewees:

> One of the first projects was to start a soccer team for the young boys. This soccer team called "One Love" really served as an alternative for gang related activities for the boys, contributing to a healthy lifestyle and creating an appetite for a lifelong interest in sport (Interview 18).

> Our vision is to improve the quality of life of individuals, families and the community irrespective of race, creed or faith (Interview 8).

Inspired by a dream of a society where the youth is seen as the most active part of the population, they should benefit from programmes aimed at bringing about the necessary social transformation. Investing in the capabilities of the next generation is in the interest of society as a whole and this requires partnerships. In this regard, Moleko (2019:21) argues that policies and institutions should be in place to reduce the challenges that the youth face, such as gender-based violence, because such delinquencies affect the very fabric of society that might cost our country dearly.

5.6.2 Governance and accountability

Ramphele (2012:66) has found that billions of unspent funds are returned to Treasury yearly on the basis that the public sector failed to implement programmes that were budgeted for with devastating consequences for poor people. This form of governance and accountability comes down to maladministration and asks for open and honest discussion between social development partners. It is clear, however, that as in the case of the other government-funded organizations, the selected youth development work agencies aim to conform to sound governance and accountability systems.

> Every year at the end of the financial year, our books get audited, so everything is above board; no fraud; no crooking the books, nothing. We need to submit those audited reports to the Department of Education and the Department of Social Development. We are governed by a Board, with a chairperson, vice-chairperson, secretary, treasurer and additional members (Interview 4).

In seems particularly clear that good governance and accountability regulations can reinforce and consolidate the agreed objectives of FBOs.

5.6.3 Funding and finance

Based on the interviews with the selected sample, it seems that funding as a basic essential was in short supply. Interviewees in this respect stated:

> Well, we are funded by the Department of Social Development. However, funding does not cover A-Z of treatment requirements. So, the organization engages in a variety of fundraising initiatives (Interview 8).

> With the Department of Social Development, we need to report back to our financers yet we do not have enough funds (Interview 4).

> While working in collaboration with a social worker of the Department of Social Services supporting a group of youngsters in drug rehabilitation, we were hopeful that funding would be made available for this project. However, we have not received any funding from this department (Interview 18).

Interviewees confirmed that in order to fulfil their social development obligations, they would continue to be dependent on government funding

5.6.4 Partnership benefits

Substance abuse, risky sexual behaviour, and youth delinquencies have a major effect on the socio-economic and health system of our country. A common approach with respect to prevention strategies, treatment, and rehabilitation, as well as coordinated alternative programmes, can change the course of many vulnerable youths. According to one interviewee:

> Aftercare services that individuals receive when completing their community based services or come out from an inpatient based facility, we assist them to reintegrate back in the community as

> productive members of society. This programme is made possible due to the DSD funding that we receive (Interview 8).

From what I gather listening to the interviewees, rooting out the legacy of poverty not only requires employment and development of physical skills, but also empowering the youth by undoing the mental or psychological framework instilled by the ideology of apartheid. Two interviewees elaborated on this point as follows:

> The funding that we receive for our job readiness programme and substance prevention and intervention projects aims to create an enabling and empowering setting for vulnerable youth. Employment is seen as the best way of reducing poverty caused by apartheid (Interview 4).

> Our programme during school holidays provide alternatives for children and families struggling with care and socio-economic needs. The time during the school holidays that the children attend the programme provides some safety net in an area that is known for gang violence (Interview 18).

The challenge remains how one establishes a partnership that is functional to the effect that the social development objectives become the common goal.

5.6.5 Partnership challenges

The underperformance of the post-apartheid government in the social sector and infrastructure for communities such as that of Elsies River are linked to the challenges that youth development organizations face with regard to their partnership with the state. It leaves FBOs uncomfortable that the state does not want to refer to them as FBOs, but insists on such organizations to separate themselves from any religious affiliations. In the words of one interviewee:

> Initially, we started off as a faith based organization but due to the expanding requirements of the Department of Social Development at a national level, we had to register ourselves as a NPO (Interview 8).

The officials build relationships with service providers and tend to be supportive of such partnerships. Professionalism in the public service and the strengthening of discipline seem to be a need. This view found support among the interviewees:

> I think the Department of Social Development more often than not tends to go with the ones that they do know when they undergo their monitoring and evaluation (Interview 8).

Statistics and results have been an issue when conditions are not favourable to perform the duties that is agreed upon between the partners:

> We were not meeting our quarterly targets reason being due to the gangs and had to relocate office for clients to feel safe to come for the counselling. This impacted us, not being able to reach our targets as was expected. Only after the relocation our cliental was such that targets were met. Once they (DSD) saw the results they're more amiable towards us (Interview 8).

Young people in post-apartheid South Africa should be in a good position to take up leadership in this new constitutional democracy, yet it seems as if present-day South Africa is failing the youth of this country. It seems clear that any change in the setup of the youth must be based on a clear understanding of their socio-political setting.

5.7 Women and welfare

Poverty, inequality, unemployment, and social welfare exclusion in the South African context have racial and gender magnitudes that have co-existed for generations. One of the features of post-apartheid South Africa was the acceptance of gender equality as a core value in constitutional terms, with special efforts to advance women's interests. Bowers du Toit (2016:79) is of the view that South Africa is still very much scarred by its policies of exclusion that was instituted by the apartheid state. Along with the legacies of apartheid, the transformation process after the first democratic election of 1994 in post-apartheid South Africa has rested on a weak social capital and social welfare base never being able to secure a reasonable better life for poor South Africans (Ramphele 2008: 23, 24). Women's caring burdens and dependency on handouts have increased dramatically as the HIV and AIDS infection rates have reached pandemic proportions. In this regard, I find a connection between the struggle of women and social development problems within a South African context that legitimizes the importance of women's social development organizations in society.

It was stated in the 2018/2019 report of the Department for Women, Youth and People with Disabilities that this department operates in an environment where the plague of abuse and killings of women and girls are on the increase, while social problems such as poverty, inequality, and

unemployment are unsatisfactorily high (Department of Women, Youth and Persons with Disabilities 2019:25).

Civil society organizations focusing on social development share the vision of creating a better life for the vulnerable, the excluded, and the poor. The Department of Social Development with its social welfare programmes strives to enable the poor, vulnerable, and the excluded within South African society in order to secure a better life for themselves. Based on the view of Patel (2015:17, 18), as was argued in Chapter 3, social welfare programmes are inclined to be remedial on the condition that they provide aid, relief, and assist with development.

The National Development Plan (NPC 2011:24) indicates that to make progress in reducing poverty and inequality in post-apartheid South Africa, the state needs to draw on the energies of its people by forming partnerships throughout society. This admission might just confirm that the state does not have the machinery to execute and fulfil the social welfare development dreams of our nation. Rwomire (2011:111) suggests that in order to reach social development goals to improve the quality of people's lives, nation states need social resources. Patel (2015:165) argues that social development initiatives that operate in a complementary way are crucial to successful social-wellbeing outcomes.

Women in broader South Africa continue to be victims of patriarchal ideology, divisions, and inequalities that undermine their well-being (Lewis 2019:12). Along with these divisions, women in post-apartheid South Africa have to face the fallacy of what Lapsley (2012:61) calls "the myth that races are separated but equal". Having been part of the longest liberation struggle in Africa, it seems that the liberation struggle of South African women and their social welfare needs still has a long way to go. Ramphele (2008:264) has found that black women in South Africa have been late entrants into Black Economic Empowerment, while white women benefited more as a result of the broadening of the economic base. The lack of empowerment of women is rooted in a prevailing ideology of sexism upheld by a range of exclusionary and oppressive practices (Oduyoye 1995:101). As such, the systematic subordination, rape, and gender-based violence experienced by women are still very much a characteristic of present-day South Africa (Clowes 2003:3).

To my mind, Elsies River serves as a type of society that, against the backdrop of poverty and undesirable social welfare conditions, presents a case for religion-state partnerships in addressing the welfare needs of the sick, women, and the poor. A considerable number of women in this community are single parents, while a number of their children are involved in drug abuse, gangsterism, and sexual acts, resulting in teenage pregnancies, unemployment, and abusive relationships. Abject poverty has been affecting women and children disproportionately, which subjects them to many pressures, including securing adequate education and healthcare, high interpersonal violence, and unemployment (Gouws 2012:95). According to the NPC (2011:459), South African women are likely to be locked in a cycle of poverty, as they are less likely to access jobs that will provide growth and learning opportunities to positively transform their social development needs. Discriminatory practices against women and the marginalized need to be addressed through serious deconstruction of racism and sexism, and development (Plaatjies-Van Huffel 2014:112). This might even call for continued investigation that can help inform appropriate policy intervention in order that families can enjoy optimal protection and development.

While any development initiative affects the lives of both men and women, the effect might differ because of their different positions within society (Haddad 2010:121). The interviewees of the five FBOs that operate as a broker for women, health and social welfare shared their insights and effects contributing to the debate on religion-state partnerships.

I followed the same pattern as throughout the chapter to ensure that the study addresses the research problem sufficiently, using the five themes 1) purpose and vision, 2) governance and accountability, 3) funding and finances, 4) partnership benefits, and 5) partnerships challenges.

5.7.1 Purpose and vision

Social well-being in our society will not occur by itself, but needs to be developed through programmes and actions by the state and civil society. Since 1994, South Africa has become one of the countries with the highest political representation of women in the world (Gouws 2012:95). At the same time, access to basic services for the disadvantaged masses has increased, although areas such as the suburb involved in this study are still plagued by gross inequality where many households are trapped in the vicious cycle of poverty. Recognizing that the attack on poverty

means that the inequalities in the society need addressing, the selected FBOs working with women and civil society demonstrated their concerns in their purpose statements. Among the various statements, these concerns were expressed as follows:

> A large number of women needed support and social assistance for survival in the aftermath of apartheid. We were worried about the large number of women who were unemployed and at home and we called the women together and we discussed the issue and then we discovered that most of those women, who were at home, were women from the local factories, clothing industry. Many of the factories had closed down which left many of the women unemployed and then that was one of our major concerns and we then decided that we will start this organization with that in mind. It was our goal and intention to do something about their social welfare needs (Interview 2: 18 November 2018).

> We hope to create a better tomorrow for everyone living in Elsies River by providing development programmes that focus on mediation and parenting plans, parenting skills development, child protection and abuse prevention, foster placement and general family social development (Interview 15: 18 October 2019).

If opportunities continue to be defined by race and gender, the outcome of post-apartheid South Africa will mean that inequalities will continue to affect the lives of women and their social welfare challenges. According to Lewis (2019:13), working-class women are more vulnerable and have fewer choices; as a result, they are economically exploited more than middle-class women.

Dinham (2013:103), among other scholars, is of the view that religious reasons for faith-based social development work may spell out why such services are offered by these organizations. Deacon and Tomalin (2015:69) argue that all religions have a tradition of charitable work, helping the destitute, the sick and the poor. As noted in Chapter 2, FBOs have been active in providing vital social welfare services to the societies where people are marginalized and needy (James 2011:112). In Chapter 3, Olarinmoye (2012:3) concludes that FBOs are influenced by the beliefs and values in their development work. The view that religion influences welfare and development work is expressed by interviewees, as follows:

> The organization started as a welfare service of two churches but has grown to now provide these services in partnership with stakeholders, including the Department of Social Development. With our Christian compassion we intend to be a neighbour to everyone in need (Interview 15).

> The founder of this facility a, Christian, was convicted by God and made a commitment after being healed from an infectious disease to holistically care for the sick that cannot afford to pay for such care. Included in the healthcare we offered arts and crafts, a vegetable garden and a hospice shop (Interview 20: 7 July 2020).

5.7.2 Governance and accountability

The challenge that bad governance and corruption pose is that these obstruct development, prolong poverty alleviation, and sow mistrust by civil society towards governments. Such challenges give rise to opportunities for faith-based organizations to act as a broker for a transformation of this compact (Petersen 2018:10). The accountability chain needs to be strengthened from top to bottom in order to improve outcomes in service delivery (National Planning Commission 2011:55). As was noted in Chapter 2, interviewees agreed that poor governance and bad forms of accountability can critically undermine functional partnerships. This view was confirmed by the interviewees wanting to offer services that support families in an inclusive, responsive, and integrated way with regard to social development:

> With the constituting of our first board we looked for competent people who were willing and committed to serve on the board because we would not want poor governance, but a capable board. Along with the board there is a project manager and four project coordinators responsible for the running of the projects in order to secure that our development programmes are sustainable (Interview 2).

> As a service provider it is our intention to provide excellent, professional, expert and supportive services to people and the communities in need in order for them to function optimally. Our organization is driven by effective accountable leadership that is based on ethical principles, strategic direction and functional management of the organization (Interview 15).

> In order to secure good governance, our values include honesty and accountability in order to ensure effective implementation and fulfilling of our social development goals (Interview 20).

Having competent and skilled people in management who understand that they are likely to get caught and punished for mismanagement is essential to combat corruption (National Planning Commission 2011:55). A culture of mutual trust and integrity, with a system of empowering the staff in a more responsive style of leadership should be a main focus to fight corruption (Kolade 2001:86). Based on the information shared by interviewees, it is the understanding that working

with finances of funders, requires clear lines of accountability, consistent application of sound rules, and good governance, as confirmed by an interviewee:

> Our organization is well managed by a Management Board consisting of a chairperson, a vice-chairperson, a treasurer and eight additional members inclusive of two staff members. Included in the core values that drive our organization is commitment to service, excellence and good stewardship that ask for accountability We give feedback every three months to the DSD on the subsidy we received from them and we need to submit to the DSD and to all our funders a financial statement, an audited financial statements (Interview 15).

When there is a clear sense of who is responsible for what within the FBO and with regard to their social development partner, the development objectives might just be within reach. As noted in Chapter 1, if good governance structures are not in place, such inequitable forms of governance cause high levels of poverty, thus promoting faith-based organizations (FBOs) as alternatives to the state as models for ensuring social development (Olarinmoye 2012:1).

5.7.3 Funding and finances

Based on the view that caregiving is deeply gendered and that children are more likely to live with their mothers, the well-being and health of women as main caregivers need special consideration (Mkhwanazi et al. 2018: 71, 72). Tackling the dilemmas related to women's issues, health, and social development requires funding in order to make meaningful progress.

We had to combine our resources and seek assistance from the private sector, government and the public in a joint effort to care for those who are infected with HIV and AIDS, thereby ensuring that our service is sustainable. It was, however, a real challenge to secure funding from the Department of Social Development (Interview 20).

The vulnerability of poor families is linked to the changing nature of the labour market, retrenchments, and unemployment (Mosoetsa 2011:33). Community-level responses such as FBOs play an important role in the livelihoods of individuals and households in poor communities (Mosoetsa 2011:148). In this respect, the most pressing constraint on FBOs appears to be the lack of and access to funding and subsidies for their social development work. The following two interviewees made this point, as follows:

> We managed to secure funding for the different projects and programmes to empower the women and to address the welfare needs of our community. The funding for the leather products that enabled the women to earn an income was secured for one year on the basis that the project should become self-sustaining. In a community such as ours, bread is regarded as part of your staple diet due to unemployment and the levels of poverty. Start-up funding for our bakery by women from Grand West Casino enabled us to provide the families in this community with healthy, affordable bread (Interview 2).

> Families depend on the state support to them when they are unable to do so themselves. Different factors confirm that the state cannot provide the necessary social welfare services for all South Africans. So, on the basis of our social welfare work with families we have secured funding from various churches, individuals, corporates and the Department of Social Development to do welfare work. It is, however, a challenge to address the deficit in the social welfare sector based on the shortage of funds adequately (Interview 15).

The expectation that the post-apartheid government would solve the crisis of poverty, unemployment, inequality, crime, and health issues in areas such as Elsies River, was often expressed. Other than the state security system (grants) that stand between survival and abject poverty, communities, and women in particular, are dependent on social welfare programmes. The need for such welfare and healthcare programmes for Lewis (2019:16) warrants intervention based on the fact that bullying and harassment of women and those who struggle with their health causes mental and health problems. Most of those dependent on social welfare assistance are single-parent households with children, while unemployed women usually serve as head of such households (Gouws 2012:95). In the words of one interviewee:

> We made use of an expert to train the unemployed women in one of our projects. Those joining the project had to make a financial contribution in order for us to provide the necessary material. It became difficult to financially sustain this project due to the fact that most of the women were unemployed, single parents and could not pay the subs (Interview 2).

Based on the data, it became clear that households are fragile and lack resources, are characterized by unequal power dynamics based on gender and age, and this situation seems to contribute to the struggle of effectively cushioning the effects of poor social welfare and health services. The pressure that is applied to households by unemployment, poverty and inequality threatens their health and safety (Mosoetsa 2011:151). It became very clear that in order to tackle social welfare

problems, gender inequality, the empowerment of women, and protecting the vulnerable, additional income is necessary, other than state funding. The dependence on alternative funding other than that given by the state that assists FBOs in the course of their efforts to empower women and to address social and health problems adequately are confirmed:

> Besides the funding that we received, the participants had to contribute a certain amount in order for us to cover the cost and to offer this important empowerment service (Interview 2).

> We are highly dependent on the support of our donors who open their hearts and purses with gratitude to others in need (Interview 15).

As noted in Chapter 2, underfunding in service delivery can be a barrier to effective social development services to those most in need thereof (Patel 2012:604).

5.7.4 Partnership benefits

A combination of social, economic, and gender-inequality problems inevitably leads to family disintegration, conflict with the law, and gender-based violence. On this basis I suppose that state and non-profit organizations that offer empowerment programmes can assist victims to break out of such structural barriers. However, FBOs in social development work depends on state funding and resources to support such developmental and healthcare work. In this regard, interviewees confirmed that partnering with the state has benefits, as were described as follows:

> The government have the resources and the capital that organizations such as ours need to do social development work amongst poor households. With the resources that we received, we could do training and skills development in order to empower unemployed women and this contributed to improving their welfare state (Interview 2).

> The partnership with the state enables us to deliver an efficient, relevant and cost-effective service to persons and communities in need (Interview 15).

> With funding we could serve the needs of the poor with basic healthcare, counselling, quality accommodation for terminally ill patients and so relief much of the social welfare burdens of the families (Interview 20).

Bowers du Toit's (2016:83) argument that reconciling with the poor requires being with the poor in their context and not just being for the poor, demands more of the state than just making funding

available for poverty alleviation. Women often suffer because they are mostly occupied with unpaid caregiving of children, the sick, and the dying (Gouws 2012:103). Religion-state partnership programmes that address mainstream gender issues and social welfare and healthcare should surely contribute in some way to the empowerment of communities such as Elsies River. In the words of one interviewee:

> The funding that we receive from DSD enables us to pay staff salaries, cover the cost for the respective projects and use a percentage thereof to cover operational costs in social development. We assist single mothers with nappies and children with foster care mothers. In this regard this partnership is beneficial as it enables us financially to play a transformative role in women and welfare development in our community (Interview 15).

Being exposed to violence, gender-based violence in particular leads to increased levels of HIV and teenage pregnancies that would need targeted interventions (Moleko 2019:19). The NDP envisages to address the interconnected social welfare problems of South Africa by eradicating poverty and by reducing inequality (National Development Plan 2011:354). This implies that the eradication of gender inequality and poverty eradication needs to become a priority for social development as gender barriers support the power gap and is a constraint to women's involvement in the economy (Muntemba & Blackden 2001:91). Programmes aimed at relieving social welfare problems funded by DSD surely contribute to the vulnerable having access to basic serves, as was confirmed by the following interviewee:

> Our social workers facilitate foster care placement of children as well as the reunification of families that struggled with different forms of social welfare issues. Along with the family reunification programmes we do child protection awareness and give parental guidance (Interview 15).

The fact that non-profit organizations such as FBOs operate as social welfare and healthcare service contractors of the state, yet are able to operate autonomously from the state, is experienced as a benefit.

5.7.5 Partnership challenges

The Ghanaian women's rights advocate, Oduyoye (1995:170), argues that one can only deal justly with women empowerment if the obstacles in women's path to self-actualization are removed. The

Department for Women, Youth and People with Disabilities state their goal as: "A non-sexist society that removes patriarchal chains realizes the political socio-economic empowerment of women and the advancement of gender equality." (Department of Women, Youth and Persons with Disabilities 2019:18) Present-day South Africa is plagued with incidences of gender-based violence with a very high rate of domestic violence and the raping of girls and women (Gouws 2012:95). On this basis, there is a point to argue that social welfare initiatives should take these challenges that women face into consideration when funding is allocated for development programmes. Using Haddad's (2010:127) reasoning it can be hypothesized that translating prevailing gender-equity structures and legislation into concrete and contextual social change for women at grassroots level is a complex task. One can thus agree with Gouws (2012:105) that when social welfare support is reduced, women become disproportionately vulnerable to poverty on the basis of their disadvantaged position. On the basis of the strong views of Gouws (2012:105), gender inequality and programmes that empower women, as well as programmes addressing healthcare become an imperative for living in communities such as Elsies River. One interviewee asserted:

> If we have to alleviate poverty, enhance family members' opportunities to enter the job market, provide an infrastructure for child protection, mitigate risk factors in families through collaboration with internal and external service providers, the state should surely give more funding (Interview 15).

Given that care is deeply gendered, training and skills development alone, without support in terms of equipment and finances, cannot go far in alleviating the poverty situation of the recipients. Providing logistical and financial support cannot be done effectively by the FBOs alone, who are dependent on funding themselves. Rooting out the legacy of poverty requires the development of skills, empowering the poor, and a well-funded social welfare system. Single mothers in this suburb found themselves in low-paying jobs with few opportunities for advancement, resulting in severe economic consequences, as many rely solely on their earnings. The increase in female-headed households is real, and this reality requires that more should be done in terms of their social welfare challenges. The challenge FBOs in social development have with funding are stated by one of the interviewees, as follows:

> At a time, funding became less and less because then the government has this whole big thing of NGOs needing to become self-sustainable. In terms of our organization, we received equipment from government instead of money (Interview 2).

According to the National Development Plan, civil society should complement government in creating an efficient social welfare system that is geared to deliver the kind of results that improve the lives of vulnerable groups (National Development Plan 2011:73). I am in favour of the view as expressed in the NDP that civil society organizations should complement social development programmes of the state, but again, this should be in relation to the deep structure of the legacy of apartheid on societies such as Elsies River. The ability of government to navigate the social development programme seems to be dependent on their insight into vulnerable communities where organizations such as FBOs work, as stated by one of the interviewees:

> They (government) must come to the projects in our community, see what the people are doing, see the challenging social welfare needs and then you get a bigger picture, a better picture (Interview 2).

It is an observation that partners should recognize and trust one another for what the partner brings to the partnership. Ramphele (2008:113) explains that the transformation of authoritarian relationships should be tackled as the notion of authoritarianism leads to intolerance of those with a different view. With regard to religion-state partnership challenges, the fear of being dominated by the state was expressed as follows:

> For me there are really two things and the one is we need to have respect for what each partner brings to the table, not the one dominating the other, and the second one is if you are in a partnership, you need to add some value to the partnership on the basis of the agreement (Interview 15).

Another challenge that was voiced was the notion of ethics that were applied differently by FBOs than by the state. The data indicated that certain practices that were ethically unacceptable for FBOs, but the state expected of them to offer such services. This resulted in conflict between the partners. Based on their experience with regard to having ethical difficulties to distribute condoms as part of a youth state-funded programme, an interviewee stated that they declined to apply further for state funding, because this would be in conflict with their ethics. This view was stated as follows:

> Our community suffers from social welfare needs, gender-based violence and safe spaces for abused human and children. Based on our religious convictions, we provided a programme that offered a safe space for victims of abuse. However, we refused to apply further for DSD funding, because we feared that the state might dictate to us how to run the programme and what form of counselling should be included. This descriptive form of partnership where the state expected of us to go against our Christian moral convictions, happened with our youth programme and we decided it will not happen again. We would have found this a challenge in such a partnership (Interview 19: 29 June 2020).

While the notion of ethics was presented as a challenge, the idea of selective funding that does not consider healthcare and welfare as being intertwined, was presented as a further challenge for partnering with the state. This view is illustrated as follows:

> Our facility had a primary focus on healthcare, but the welfare needs that came with healthcare were of such a nature that we needed assistance in order to address the welfare needs. The Department of Social Development refused our application on the basis that we had a healthcare focus. It is our view that in this regard, the Department should have been more innovative, but failed us in fulfilling their developmental mandate (Interview 20).

5.8 Conclusion

The social development approach to address the problem of poverty and related social ills requires extensive state support to meet the desired goals. Based on the views of Patel (2015:330), as noted in Chapter 1, the social realities of the South African context require that the partners should share risks, responsibilities, and their skills (Patel 2015:330). In Chapter 3, it was argued that forming partnerships throughout society to make significant progress in reducing poverty and inequality is an essential component to achieve the goals of the NDP by 2030 (NPC 2011:24). What was striking when collecting the data, was that none of the interviewees of the selected FBOs ever mentioned the NDP with regard to their partnership with the state in social development.

In order to ensure that the study addressed the research problem, the data were arranged around five themes. These five themes are: 1) purpose and vision, 2), governing and accountability, 3) funding and finances, 4) partnership benefits, and 5) partnerships challenges. The analysis of the selected religion-state partnerships in this study identified both benefits and challenges related to

religion-state partnerships. Based on the data, I can confidently lay claim to a picture about the extent to which FBOs touched the lives of the people whom they serve. On the other hand, the data indicate the truly continuous struggle of faith-based organizations working in a disadvantaged setting, trying to find solutions to social welfare problems. The notion that care work is demanding was well demonstrated. Yet, despite this factor, the data also revealed that the selected FBOs continued to offer their caregiving services in a way true to their underlying religious convictions and motivations.

A fair question would be whether the social development programmes of religion-state partnerships contribute meaningfully to reverse poverty and the fundamental inequalities of past years in a suburb such as Elsies River and beyond. Based on the responses to this question, I can concur that FBOs do seem to play an important role in social development, strengthening the role of the state in delivering such service. However, it became clear from this case study that tensions and challenges do exist and for this reason, the need for renewed debates on the role of religious institutions on social development by such institutions is confirmed.

It is my conviction that because FBOs are increasingly dependent on state financial and resource aid, this results in them being dependent on partnerships for the survival of their social development role. It has also become clear to me that state financial assistance remained the largest source of funding for the FBO sector in Elsies River. Having observed this it appeared to me that interviewees were not familiar with the system the state employs to calculate funding amounts allocated to their service partners. It seems as if a means test would be a good option to get rid of perceived formulas to allocate funds to FBOs. Increased state dependency for funding by FBOs that enables them to provide the services in challenging communities such as Elsies River requires that the present setup be revised in order to formulate new strategies in development partnerships with the state.

Several interviewees in this study have emphasized and alluded to the fact that their organizations wished to operate more independently from the state, but struggled to secure stable, long-term funding other than state funding. It was the view of most interviewees that FBOs working in the area of social development do not receive adequate funding to address the social welfare problems comprehensively. In addition to this challenge, the view was also upheld by interviewees that local

government officials lacked an understanding of the socio-economic context within which FBOs operate; hence the perceived lack of support in accordance with the needs of such FBOs.

With regard to the emphasis on accountability and good governance as required by the state in religion-state partnerships, the data from the interviews confirmed the importance of transparent and honest reporting as a means of good governance. It became clear from the interviews that accountability failures did not necessarily mean corruption on the part of the selected FBOs, but rather seemed to be a sign of competency challenges. Having drawn this conclusion, one might have to concede that government officials can also bypass inefficient accountability processes and thus corrupt the system. What has been confirmed, however, is that poor accountability and governance systems are devastating for the functioning of religion-state partnerships.

It is my impression that FBOs experience an imbalance in power relations where they perceive the state to be the dominant partner. As was argued in Chapter 2, mutuality as opposed to the domination of one or more partners should encompass the spirit of partnership principles. This would require that FBOs be very clear about participating in policy discourse with regard to religion-state partnerships, with a view to provide principles as well as directives for policy making. Monitoring the implementation and application of such policies by all partners seems a necessity. In this regard, FBOs have some influence to ensure that social development programmes reach the most vulnerable in the communities that they serve.

I will present an overview of the empirical findings related to the interviews with government officials involved in managing the religion-state partnerships in the next chapter.

CHAPTER 6:
PARTNERSHIPS WITH THE WESTERN CAPE DEPARTMENT OF SOCIAL DEVELOPMENT

6.1 Introduction

The legacy of white monopoly, political and economic domination, and racial inequality in apartheid South Africa has left the country with widespread racial disparities, exploitation, and impoverishment. The discriminatory and exploitative nature of the apartheid system and the generational poverty trap that these caused necessitated a relief programme that eradicates abject poverty and inequality that would bring about social welfare upliftment. Rautenbach (2017:13) is convinced that a governing system that excludes the majority of a country's people from economic activity on the basis of their race and ethnicity is a devastating form of interference in social development. It therefore became a vital function of the first democratic South African government to provide a social welfare safety net for its citizens. This is a most challenging task, given the history of apartheid.

With the advent of democracy in 1994, the state increased its focus on the socio-economic well-being of all those who live in South Africa (Cloete, Munro & Sokhulu 2019:19). The post-1994 ANC government was well positioned to enact a reformation of the apartheid social welfare policies. Due to the fact that the post-apartheid government inherited a Public Service that was incompetent in adequately addressing the development services that was badly needed, the government adopted the Batho Pele principles (Department of Social Development: 4 November 2020). The Batho Pele principles intend that the public service and the public servants work to improve service delivery to the people by putting the people first.

The eight principles can be summarized as follows:

1. Consultation: This means that citizens should always be consulted on matters to do with their needs.
2. Standards: It is a directive which stipulates that all citizens need to know the service they should expect.

3. Redress: It is a pointer that directs civil servants to offer all citizens an apology as well as a solution in instances where standards fail to be met.
4. Access: This points to the fact that all citizens need equal service access.
5. Courtesy: It is necessary for all citizens, without discriminating, to receive fair treatment and always be served courteously.
6. Information: It shows that all citizens are entitled to complete, accurate information.
7. Openness and transparency: This indicates that all citizens need to know how decisions are reached and also how departments are run.
8. Value for money: The services offered should always provide value for give money. (Department of Social Development 4 November 2020).

Facing the complex challenges and opportunities of South Africa, the government's Department of Social Development, in partnership with civil society, was now able to implement a social welfare service that would potentially eradicate poverty. As was noted in Chapter 3, however, should the state fail to find resolutions to meet the social development challenges, this failure would result in a crisis that would harm the political and social stability of the country (Patel 2015:376). For this reason, it is important to observe through the indicative sample of this study how and on what basis the Western Cape Department of Social Development offers social welfare services on behalf of the state and in partnership with FBOs.

In this chapter I present the results from the empirical study concerning the investigation, experience and perspectives of representatives of the Western Cape Department of Social Development (DSD) on the functionality of partnerships with non-profit and faith-based organizations. The results are based on a content analysis of the collected data generated from the two main data sources: interview transcripts, and the transfer payment agreement between non-profit organizations and the Western Cape Government Department of Social Development.

6.2 The Government of the Western Cape

The Western Cape Provincial Legislature is the legislative branch of the provincial government. The legislature is a unicameral body of 42 members, elected by a system of proportional

representation on the basis of party lists. An election is held every five years, conventionally at the same time as the election of the National Assembly. The National Constitution permits each Provincial Legislature to adopt a constitution for its province. The Provincial Constitution must correspond with the National Constitution. The Constitution of the Western Cape was adopted in 1998 and is available in the official languages of the province; Afrikaans, English and Xhosa (Government of the Western Cape 1998).

The Premier of the Western Cape is the head of the provincial government. The Premier is chosen by the members of the provincial parliament from amongst themselves and an Executive Council comprising MECs is appointed by the Premier Government of the Western Cape (1998). It is widely accepted that government, be it on national, provincial, or local level, has the role and function to provide goods and services in the interests of the people and for the public good. Whether a government uses business units, outsources work by way of contracting private entrepreneurs, engages private organizations in public-private partnerships, makes use of third-sector organizations, or even municipal-community partnerships, the objective should always be to provide the best possible service at the best possible price to citizens.

The Western Cape Provincial Legislature is responsible for creating laws for the province within its realm of responsibilities as set out in the Constitution of South Africa. These responsibilities include, amongst others, creating provincial legislation dealing with health services, and housing, urban and rural development, and welfare services (Western Cape Government 2020). The Western Cape Government, with its 13 departments, intends to create conditions for economic and employment growth, is responsible for providing a social welfare safety net for the vulnerable and services that would alleviate poverty (Western Cape Government 2020). These departments, with a budget of R67 148 billion in the 2019/2020 financial year, are responsible for providing services to the people of the province of the Western Cape (Western Cape Government 2020).

The Government of the Western Cape's Department of Social Development is tasked with the responsibility to integrate the National Development Plan in order to alleviate poverty and improve the welfare of its citizens (Western Cape Government 2020).

6.2.1 Government of the Western Cape Department of Social Development

The South African Government has tasked the Department of Social Development with social developmental services in order to provide the necessary support to reduce poverty and vulnerability through sustainable development programmes in partnership with developmental agents such as state-funded institutions, non-governmental organizations (NGOs), community-based organizations (CBOs), and faith-based organizations (FBOs) (National Government of South Africa, Department of Social Development 2020).

The Western Cape Department of Social Development (DSD) is tasked with a process of planned social change designed to promote the well-being of the Western Cape. The dawn of the new democratic dispensation in South Africa heralded a new beginning for the social welfare and development sector in South Africa (Van der Merwe & Swart 2010:83). The Western Cape Department of Social Development describes itself as a key role-player in terms of planning, supporting, and ensuring that there is an adequate social service workforce to provide services and programmes to address social development needs, alleviate poverty, and create opportunities for people to realize their potential (Western Cape Government 2020). Poverty alleviation is identified as the centre of policy-making and intervention processes. In order to meet the objectives and to give effect to the developmental approach, the DSD operates in partnership with civil society. In this sense, Mayathula-Khoza (2015:18) is of the view that South Africa is tied to civil society organizations like an umbilical cord.

The Department of Social Development promises that an all-inclusive network of social development services is provided to enable and empower the poor, vulnerable, and those with special needs (Western Cape Government 2020). The functions of provincial DSDs are to implement and comply with legislation, policies, and related norms and standards, and in particular, to ensure that services are delivered in line with these instruments (Department of Social Development 2020).

6.2.2 Social development – the purpose and vision of Western Cape Department of Social Development

The vision and purpose of the Western Cape Department of Social Development are to create a self-reliant society. The mission then is to ensure the provision of a comprehensive network of

social development services that enables and empowers the poor, the vulnerable, and those with special needs, as well as promote social inclusion (Western Cape Department of Social Development 2020). The aim of the DSD is to navigate resources to those who are the most vulnerable and at risk in society, striving to create a better life for the poor, vulnerable and excluded people in our society and are committed to the agenda of social transformation (Department of Social Development: 2000). As was noted in Chapter 3, social welfare has the purpose to improve the lives of the poor with functional welfare programmes by the state and the civil society. Other than was the case before 1994, the goal of the post-1994 government has been to create a caring nation with a clearly defined social floor that suggests a standard of living below which no one should fall. Access to social welfare services should clearly be included in this goal to create a caring nation.

Social welfare in the post-apartheid South African context refers to conditions of social well-being that transpire when social welfare problems are satisfactorily managed and needs are accordingly met through appropriate services and programs. The post-apartheid government's social development programmes were transformed in order to fit the objectives of the NDP, intending towards attaining basic social welfare protection and developmental welfare services for the poorest citizens (Taylor 2016:5). Notable amongst the significant achievements in social development by the National Government since 1997, is the establishment of a unified system of social development with national and provincial departmental structures to carry out the functions of social development (Taylor 2016:4). Policies and legislation in line with the *Constitution of the Republic of South Africa of 1996 (Act 108 of 1996)* promoting transformation in social welfare and social development are also evident, enabling an environment for the delivery of social development services (Taylor 2016:4).

The Summary Report on the review of the White Paper for Social Welfare 1997 identified significant gaps in the social welfare service that affects the welfare of children, of youth in trouble with the law, those struggling with substance abuse and addiction, the elderly, and people struggling with disabilities, leaving them in extreme distress and undermining the transformation (Taylor 2016:4). The failure of the apartheid government to provide social welfare services to all citizens was a primary cause for the socio-economic inequalities and imbalances in South Africa. South Africa has a history of inequality, the violation of human rights, and oppression of a

significant number of South Africans. Hence, the developmental vision and method adopted by the ANC government conceptualized development planning with the intention of realizing the eradication of poverty, underdevelopment, and to effect welfare and socio-economic transformation. Following a comprehensive consultative process, the government developed the NDP 2030 vision for a society based on social justice, the elimination of poverty, a home for all, and reducing inequality by 2030. As shown in Chapter 2, the South African government committed itself to building an inclusive system of social welfare protection that is geared to take care of the poor and vulnerable groups in society (Mulaudzi & Liebenberg 2017:38). The meeting of human needs is a national state responsibility, hence the responsibility to deliver social welfare services by state departments.

The history of oppression and poverty in South Africa is an indication that the social welfare needs of a significant number of South Africans were of little consequence for the previous government, as it wreaked havoc with the lives of the poor. I concur with scholars like Patel (2015:107) that the pre-apartheid government's social welfare spending on non-whites has been historically underfunded. Fundamentally, a great number of South Africans experienced exclusion from material resources based on inequality. The post-1994 demographics profile of South Africa was transformed, creating a more affluent group, while the poorest of the population was left behind (Conradie 2009:187). The hope of poor South Africans to achieve a standard of living that frees them from poverty and inequality remains the task of the state and its departments.

In order for the DSD to actualize the social development vision as captured in the NDP, partnering with civil society seemed necessary, based on the multiple challenges that the socio-economic context of the poor presents. The notion of a stable religion-state relationship seemed to be essential for the state officials in order to access resources.

I conducted an empirical investigation on the experience and perspectives of representatives from the Western Cape Department of Social Development. My goal was to assess what the DSD officials perceived functional partnerships with non-profit organizations in general, and with FBOs in particular, would be.

6.3 Methodology and description of the sample

As was stated in Chapter 1, I employed a qualitative research approach, interviewing officials from the DSD in order to come to my conclusions. By making use of a qualitative approach, I was able to acquire the data that gave insight into how officials of the Department of Social Development view functional religion-state partnerships. The Head of the Western Cape Department of Social Development was approached for permission to interview at least five officials involved with the policies, governance, financial accountability, and ongoing contact with such non-profit organizations (see Appendix 2 in this regard). The main instrument for obtaining relevant information with government officials of the DSD with regard to religion-state partnerships was standardized questions. Table 6.1 below provides a more informed summary of the interviews that were conducted.

Table 6.1: Study sample of interviews

	Name	Programme	Interview Date
1	Interviewee A	Elderly	18 February 2020
2	Interviewee B	Early Childhood Development Centres	24 March 2020
3	Interviewee C	Youth development	6 July 2020
4	Interviewee D	Families	7 July 2020
5	Interviewee E	Victim empowerment	13 July 2020

The first two contact interviews (A and B) were conducted on 18 February and 24 March 2020. President Cyril Ramaphosa announced on 23 March 2020 that the country would be going into lockdown for 21 days. The lockdown started at midnight on 26 March 2020. Due to the lockdown regulations where no contact meetings were allowed, Interviewees C, D, and E supplied the answers to the questions electronically in the month of July 2020.

6.4 Interview sessions

Permission was requested from the Western Cape Department of Social Development to do interviews with staff. Permission was also asked from interviewees to make an audio recording of the interview. Terms of reference were stated in the letters indicating the scope, purpose, and the

method used, as well as outlining the specific task of the interviewee. A list of questions and proof of ethical clearance by the Humanities and Social Science Research Committee of UWC were presented (Appendices 2, 3) to the relevant DSD office. This was followed by the participants signing the consent form to signify their permission to be interviewed. The permission and the signing of the consent form were done at the meeting by the first two interviewees. To facilitate the process of enquiry, an interview guide for semi-structured interviews was designed (see Appendix 2). The interview guide was directly linked to the aim and research question of this study in view of directing the interviewees in a clear, but unassuming manner. By telephonically explaining the intentions of the study to the participants in order not to create false expectations, I ensured that participants had full knowledge of what was expected of them.

The last three of the five interviews was conducted during the lockdown period as a result of the COVID-19 pandemic; accordingly, no personal contact with state officials was permitted. The interviews were therefore done electronically. The two interviews that were done in person were more or less 30 minutes in duration. All interviews were conducted on the basis of informed consent.

My continuous intention and objective were that my assumptions would not influence my preferences in terms of how the questions were answered and recorded. My concerted aim was to obtain consistent and unbiased estimates of the population of government officials that facilitate government funding for social developmental services.

6.5 Data collection and analysis

The collection of the data for this study was conducted after permission had been obtained from the Western Cape Department of Social Development, Research, Population and Knowledge Management Research Ethics Committee on Tuesday, 3 December 2019. The data were captured through audio recordings with the permission of the participants (Appendix 7). These audio recordings of the interviews were then analysed. This enabled me to identify what the officials viewed as benefits of such partnerships, but also problems and challenges.

As indicated earlier, on Monday, 23 March 2020, President Cyril Ramaphosa announced a countrywide lockdown due to the COVID-19 pandemic. The result of these lockdown regulations

was that no physical contact for interviewing state officials was allowed. An agreement was reached that officials that had been identified for the interviews, working from their homes, would receive the questions and the consent forms electronically and answer the questions that were then sent to me electronically. By the end of March 2020, only two contact interviews (with interviewees A and B) could be audio recorded.

Verbatim transcripts of the interviews with participants formed the data set for the research. The entire transcript consisting of the responses from the particular government official served as the unit of analysis. Long statements by interviewees were reduced to simple categories. Views and opinions of interviewees were compared to determine if they appeared in other interviews. The results are valid and reliable, to the extent that the interview content is understandable to researchers who wish to conduct a replication of the study. By way of increasing reliability, the original data are available to reviewers of the study in accordance with ethical principles.

In order to ensure that the study addressed the research problem, the data were arranged around four themes. These four themes are: 1) Governance and accountability, 2) Funding and finances, 3) Partnership benefits, and 4) Partnership challenges.

6.5.1 Governance and accountability

The DSD understands governance and accountability to institutionalize good corporate governance through the implementation of results-based monitoring, evaluation and reporting, sound business process, policies, and enhancement of compliance. Beneficiaries are therefore contractually bound to submit progress reports that substantiate all achieved targets and outputs provided in such a report reflecting good governance and accountability.

A core principle in the religion-state partnership regulations is based on the principles of good governance and accountability in delivering social welfare services to vulnerable groups. These principles are captured in a Transfer Payment Agreement (TPA) (see Annexure 8) that served as the reference for the interviewees in terms of explaining what the DSD require from their partners with regard to governance and accountability. As an example, one interviewee stated:

> To start with, we would only form partnerships with NPOs if they are registered and operate with a constitution and sign or a memorandum of understanding with the DSD. In this way we have some legal form of commitment that good governance practices will be adhered to. Our department

> also gets audited by the auditor general in order to establish if the beneficiaries received the dedicated funds (Interview A: 18 February 2020).

In terms of the TPA entered into between The Western Cape Government via its Department of Social Development and non-profit organizations registered in terms of the *Non-profit Organizations Act, 71 of 1997,* it is required of such beneficiaries to:

- Ensure that effective, efficient and transparent financial management and internal control systems are in place, and shall remain in place during all time that this Agreement is in force;
- Furnish the Department with its most recent audited financial statements, as included in its latest annual report, in support of clause 4.1 above;
- Appoint an accountant to prepare the Beneficiary's financial statements in respect of any and each financial year during which this Agreement is or remains in force; and
- Create a separate cost centre within its formal accounting system to enable it to accurately account for the funds transferred in favour of the Project (Western Cape Government Department of Social Development 2019).

The TPA seems to be highly prescriptive, regulatory, and geared towards accountability, but it does not in itself guarantee a corresponding response of accountability from the state. Interestingly, the interview results indicate that FBOs accept the directives from the state in the execution of their designated responsibilities. For this reason, it seemed that several representatives from the DSD expressed the view that the TPA serves as their guiding document in terms of what is expected with regard to good governance and accountability. Three of the officials explained:

> Only after service providers are registered as a NPO (Non-profit organization), then only can apply for funding from the DSD (Interviewee B: 24 March 2020).

> The partnership conditions are set out in a Transfer Payment Agreement which is duly signed by all parties. Conditions are stipulated in the contract and targets are agreed on. The organizations must report quarterly on targets, highlights and challenges in rendering the programme (Interviewee C: 6 July 2020).

> In terms of the Transfer Payment Agreement it is expected that FBOs submit quarterly narrative reports, with supporting documents (e.g. registers), quarterly financial reports as well as an annual

written report to National DSD NPO directorate and the submission of Annual Financial Statements (Interviewee E: 13 July 2020).

In line with the principles of good governance, the DSD supplies the funded partners with a template by which such partners are to supply and submit their written progress reports to the relevant programme manager of the department on a quarterly basis. It is a requirement in terms of the TPA that these progress reports are submitted within seven business days after the end of each of the following quarters (TPA 2020). Should the beneficiaries fail to submit the necessary reports as per the agreed dates, such failure may lead to the suspension or termination of payments by the DSD. Concerns were raised by the interviewees about the fact that FBOs do not always follow due processes in terms of submitting financial reports as was agreed in the TPA. In this regard, interviewees noticed the following:

> I find the fact that the non-compliance to the prescripts of the Transfer Payment Agreement by the governing bodies of these organizations, a major challenge for future partnership agreements (Interviewee C).

> The reality is that NGOs are community driven organizations and should therefore be accountable to the community and the funders; yet such reports is submitted after the agreed dates (Interviewee B).

I found that the interviewees were of the view that the more structured the management of the FBOs are, the more effective they will be in terms of good governance. This emphasizes that administrative capacity can improve the process of executing partnership policies, while it enhances effective functioning and increases human capacities. On the other hand, while FBOs are autonomous, it seemed as if the management committees of such FBOs were in regular need of training by the state in order to strengthen their organization. To illustrate this point, I quote three of the interviewees:

> In order to secure that good governance is adhered to, regular stakeholder engagements and training sessions on policies and the Transfer Payment Agreement requirements and trainings on policies were held with the view to assist with accountability. These engagements were well appreciated by the partners (Interviewee D).

> Often there are forums or stakeholder meetings with all applicable role-players in the community, and through this engagement the department learns about the services of all organizations, and works together to strengthen service delivery in the community (Interviewee E).

> We aim to meet at least once a year with our partners to discuss and workshop through our transfer payment agreement in order to improve on the governance and accountability processes (Interviewee A).

An important aspect of resource dependency is that the partner with more resources, such as finances, seems to be setting the conditions for how such funds should be used and managed. I prefer to conclude that if the social development partners view their contributions as valuable in order to meet the needs mutually, then one partner should not be seen as less important than the other. A second important aspect in terms of these partnerships that implies a skewedness is found in the terminology that is used in the TPA. The TPA contract indicates that the partnership agreement is between the state or a state department and a beneficiary, meaning that those partnering with the state are the beneficiaries, as if the state does not benefit. The third aspect concerning such partnerships is that the TPA does not indicate that the state requires that the beneficiaries must submit reports, income and expenditure statements, and adhere to good governance and accountability principles, but the TPA does not indicate that the same applies to the state. Having the measurements for good governance and accountability in place is necessary, but the TPA suggests that the state sets the terms and conditions for such partnerships.

6.5.2 Funding and finances

It is evident from the interview results that the state will fund social welfare and community development programmes where it may not be able to provide such services itself due to several resource limitations. On this basis, I am of the opinion that it should be necessary for partners in social development to negotiate a funding model that capitalizes on the collaborative contribution to the goals of such partnerships. Presently, beneficiaries of state funding are required to provide the DSD with financial statements that clearly indicate what amounts were received and how such funds were spent. Furthermore, the interviewees indicated that it is a requirement that the submitted financial statement be certified by a registered accountant as substantially correct and truthful. These requirements and arrangements with the funding beneficiaries are measurements

that are in place in the interests of transparent and compliant financial administration for government funded organizations. This requirement was highlighted by interviewees:

> The DSD has a funding policy in place and all applications are considered against the funding policy and applications go through a process of assessment (Interviewee C).

> The DSD has a three-year funding cycle. At the end of each funding cycle registered organizations are welcome to apply. Good governance, an approved financial system, qualified staff and a programme that are aligned with the programme specification as per the state will afford such an organization a Transfer Payment Agreement (TPA) for funding by the DSD (Interviewee D).

> In order to ensure that partners such as FBOs comply with good governance, they need to submit a business plan that gets assessed by a team against specific criteria that include looking at their track record, the capacity of organization to deliver such services and good governance abilities (Interviewee E).

In order to ensure that the funded partners utilize the funds correctly, the TPA states clearly that such beneficiaries shall provide the DSD with financial statements that include the income statement, the balance sheet, the cash flow statement, and the related notes to the financial statements. Beneficiaries are also required to give detailed reports of all salaries paid by them in respect of the funded project. As noted by one interviewee:

> By means of the conditions as per the TPA we aim to ensure that FBOs adhere to this legal form of commitment to good governance practices in order to achieve deliverable results that funds were allocated for (Interviewee A).

The impression that I got from interviewees was that FBOs are to a large extent seeking partnerships with the state based on a lack of funding and resources. In this regard, indications are that it would be hard for such FBOs to survive financially without the partnership financial contribution from the state. On the one hand, this culture of dependency on state funding can be a dilemma for the provision of sustained social welfare services by the FBOs, while on the other hand, the state is dependent on these FBOs for fulfilling its social welfare delivery services. As an example, the following views were expressed by two interviewees:

> The Department contributes to the running of the services by financially contributing for specific services. However, I am of the view that FBOs should have a fundraising strategy to raise additional funds in order not to be so dependent on state funding (Interviewee B).

> The funding that we provide to NPOs enables our partners to provide and render critical services such as providing safe accommodation, therapeutic services, access to health service as well as providing skills development where the state is unable to deliver such services (Interview E).

I found that control mechanisms are built into the partnership contracts in order for the state to guarantee the quality service that they want. Included in these control mechanisms is the fact that state officials should be authorized to have access to, and be entitled to inspect the beneficiary's books, financial records, and bank statements. In terms of the conditions set in the TPA, the management of the funded organizations is required to attend fixed meetings and workshops to be held as requested by the DSD to discuss the progress of, or any barriers to the project. Two interviewees confirmed this view:

> A team would conduct an onsite visit, where systems of the organization is tested after which a report is submitted for approval by the HOD and MEC (Interviewee E).

> We conduct onsite visits to check up on how the beneficiaries comply to the agreed policies while providing capacity building workshops in order to improve governance to ensure administrative accountability (Interviewee D).

Given the control mechanisms that the state included in these TPAs (Annexure 8) in order to secure good governance and accountable managing of funding by the recipients, I found that state funding and grants seem to be their main tool in social welfare service delivery. This finding suggests that, contrary to the notion that partners in a partnership are equal, the fact that the state provides the funding affords them the position of setting the terms and conditions that need to be adhered to.

6.5.3 Partnership benefits

The Constitution of South Africa provides for the right of access to applicable social welfare assistance for those incapable to support themselves and their dependents (Section 27(1)(c)) in order to alleviate poverty. The notion of a stable and beneficiary partnership is crucial to access and sustain resources in a partnership. Social solidarity would normally be promoted through participation and community involvement in social welfare. The data indicated that essential social

welfare services to poor communities are dependent on a diverse pool of social service practitioners. It became clear to me that the selected interviewees were of the opinion that the social welfare assistance by FBOs makes a difference, and so complements the state in the transformation and delivery of social welfare services. Interviewees confirmed this view:

> Although our partnership programme with the present funded organizations is fairly new I can confirm that we have made inroads into the establishment of our holistic approach to development over the last three years (Interviewee C).

> Quarterly reports from the funded partners indicate that our partnerships serve as a benefit to the recipients based on the impact of the delivery of such serves, while the consistent reporting normally counts in the favour of NPO when funding reviews are done (Interviewee D).

> On the basis that we have long-term partnerships, one can already deduce from that we are generally satisfied with the service that is rendered and these services proved to be very helpful for the clients (Interviewee A).

Effective social development services are dependent on multiple factors such as expert knowledge, financial resources, functional partnerships in social development, and a commitment by all practitioners towards the agreed goals and the memorandums of understanding that ensure compliance. This confirms the fact that poverty relief services are not only about funding state partners in social development services, but state funding surely enables their partners to provide needed services. This view was confirmed by one of the interviewees:

> Due to state funding, these FBOs now definitely assist the DSD with alleviating poverty with the kinds of services that they provide. Funding has made it possible that the service providers could appoint and increase in the number of practitioners to render the necessary services in the poor communities that they serve (Interviewee B).

The results of the interviews revealed that the state benefits from the services rendered by the service providers with whom the state has partnerships in social development. The particular way in which social welfare services are delivered by the partners to beneficiaries in terms of the life cycle, namely childhood, youth, adulthood, and aging, can be complimented. From an integral perspective, it was clear that the state would want to support programmes that provide a social welfare safety net, provide opportunities for skills development that promotes employability and social well-being. I found that there was an agreed view by the interviewees that the partnerships

ensured that some impact was made with regard to early childhood learning provision, older persons' care, youth development, and women empowerment. Interviewees also agree that there are benefits in collaborative acts in social development. This confirms Pieterse' s (2001:67) conviction, as argued in Chapter 2, that we are unlikely to make much of an impact in reversing the horrific apartheid legacies unless there are partnerships between the state and civil society. While South Africa has unquestionably made improvements in addressing the development challenges of years of inequality, poverty, and injustices caused by apartheid, there is, however, an actual threat that unemployment, poverty, and continued social welfare challenges could reverse the gains (Mohamed 2019:14).

6.5.4 Partnership challenges

By highlighting the fact that if funded partners breach any or all of the terms and conditions of the agreed conditions of the TPA (Annexure 8), the DSD, without loss to any other remedy that may be available to it in law, shall be entitled to cancel such an agreement. It is possible to conclude that, on the basis that such action can be taken unilaterally, FBOs are in an unequal partnership. The analysis of the results from the interviews indicates that despite the fact that the state lacks resources to implement the NDP goals with regard to social development effectively, they have the tendency to act as the dominant partner. A strong view that featured in the interviews was that information management by the partners was a critical factor in the measurement of the achievement of the partnership goals. If the partnerships between FBOs and the state are to be more effective, considerable work with regard to mutual trust seems necessary. Rehabilitation of the relationship between the state and the service providers might address the complex problems that such partnerships present. Persistent problems in management capacity, however, including poor levels of performance skills and underdeveloped leadership competencies amongst some management boards of these service providers seemed to be causal reasons for underperformance. Interviewees emphasized and acknowledged this challenge:

> The lack of capacity, resources, funding and an ill-functioning board has impacted negatively on service delivery for a number of our funded partners (Interviewee A).

> The fact that the state cannot provide regular workshops with a strong focus on capacity building of the partners, dealing with early intervention strategies and identifying problems early enough, seemed to be a contributor to early termination of partnerships (Interviewee B).

> The Department could perhaps engage more with FBOs to understand their needs and develop a funding model that is tailor made in order not to breach any or all of the terms and conditions of the agreed conditions (Interviewee D).

Over time, indications are that the Department of Social Development in post-apartheid South Africa opted for an interventionist social development agenda. It is my suspicion, however, that the state does not seem lenient enough with community development organizations that might not have the expected capacity to fulfil and meet all TPA requirements. Another finding was that along with the limitations on state funding, non-compliance by some FBOs to the prescripts of the TPA constituted an obstacle for the partnerships. Interviewees experienced this and confirmed that con-compliance poses an obstacle:

> Limited state funding to sustain the programmes seems to be a real challenge for our partnership. Along with the limitations on available funding, I find the fact that non-compliance with the prescripts of service-level agreements by the governing bodies of these organizations is a major challenge for future partnership agreements (Interviewee C).

> Non-compliance of an organization such as maladministration and organizations wanting to deviate from their Transfer Payment Agreement with the DSD, are one of the biggest challenges that we have to deal with. Failure on the part of our service providers to comply renders them likely to penalizing action (Interviewee D).

> The non-availability of an audited financial statement on the agreed dates has been one of our major challenges that led to funding that was withheld from the service providers. If we don't have that report, we cannot issue funding and that results in a disruption of social development (Interviewee B).

Interviewees argued that one of the factors impending the partnership is a general lack of understanding of the terms, conditions, and terminologies of the partnership agreements. To give an illustration of the lack of understanding by FBO officials, two of the interviewees stated:

> Terminology and language that are used in contracts and conversations with representatives of NPOs seemed to have been difficult to comprehend, resulting in the kinds of misunderstandings that have occurred. If roles, responsibilities and terminologies of the partnership agreements are well understood, such clarities would definitely assist in good functional partnerships (Interviewee A).

> It might be seen as a challenge that the DSD would only agree to partner and fund organizations based on the availability of sufficient funds and based on the fact that such services address the need set out according to DSD terms and conditions (Interviewee D).

A lack of consistency in reporting by FBO governing boards was a key observation by interviewees. This inconsistency seemed to be based on the fact that a number of the governing board members consist of volunteers that either are not duly equipped to manage, or serve periodically. One interviewee alluded to this challenge:

> The fact that NPOs are generally governed by volunteers that can resign at any time creates a situation of instability for a governing board with fiduciary duties that is required to provide long-term strategic direction (Interview E: 13 July 2020).

While the interviewees provided meaningful information about how the religion-state partnerships function and what is perceived as key factors to make it work, their views and interpretations of such partnerships are personal and not in unison with one another. Despite the political commitment by the state, by way of the DSD partnering with civil society to reduce poverty and provide social welfare services to the vulnerable in society, a community such as the suburb of Elsies River remains in desperate need of more social development.

6.6 Conclusion

There is corroboration between the goals of the DSD and the religion-state partnerships in the fact that DSD navigate resources to the vulnerable and to those at risk in society, striving to create a better life for the poor as signs of their commitment to the agenda of social transformation. (Department of Social Development 2000). The transformation policies of the post-apartheid government captured in the NDP vision 2030 demonstrates the government's awareness and commitment to social development. However, after more than two decades of democracy, the transformative vision which sought to redress the legacy of apartheid on the South African society has not resulted in the desperate needed socio-economic transformation (Mohamed 2019:2). Within the context with its huge difference between rich and the poor and with the financial and resource constraints on the state, it thus makes good sense by the state to collaborate with practitioners in social development services. Hence, partnerships between the state and civil

society organizations are critical for integrated and effective social welfare service delivery systems.

The fact that the TPA (see Annexure 8) contracts refer to FBOs as beneficiaries rather than as partners raised the concern about the mutuality of such religion-state partnerships. The kind of language that is employed to refer to FBOs in the TPA contributes to the perception and concern that such partnerships agreements are formed on an uneven basis. A contention could be why the state is also not referred to as a beneficiary, on the basis that interviewees confirmed that certain FBOs provide social welfare serves that the state cannot provide. A second concern that transpired from the interviews was the fact that interviewees referred to FBOs as non-profit organizations as per the TPA. The denial of the state to recognize that FBOs distinct themselves within the NGO sector poses a real challenge of compromising the unique character, vision and motivation of FBOs involved in social development services.

Based on the fact that the DSD officials deal with the social welfare realities in suburbs like Elsies River and others, such exposure might place them in a favourable position to be promoters for adequate and maintainable state-funded socials development. Social development partners should also be informed about the complexities and challenges of such social welfare needs. However, considerable work is needed to develop a system where accountability, transparency, and sensitivity to the needs of both partners for contractual partnerships are mastered.

One of the ways in which state officials involved in servicing religion-state partnerships can improve on the role of the state can be if they collaborate on a more cross-functional approach to social development. As well expressed by one of the interviewees:

> A functional partnership, in my opinion, is a partnership that has agreed on the parameters of the relationship, agreed on the deliverables of the partnership, and through good and open communication regularly reports to each other in terms of progress and challenges. The Department must regularly communicate with the sector, share new developments, as well as also share challenges and opportunities. (Interviewee E).

Particular social welfare needs compel social welfare practitioners to think beyond the areas of their responsibilities and limitations. Following this reasoning, I am of the view that actions that might follow after such thinking should lead to the fusion of social welfare services. Such an

approach to social development would allow for a comprehensive assessment of the service delivery system. Targeted interventions towards reducing poverty on a collective basis can become the means of working towards achieving the NDA 2030 goals. Hence, in this next chapter, I will explore the significance of assessing functional religion-state partnerships.

CHAPTER 7:
CONCLUSION AND RECOMMENDATIONS FOR FURTHER STUDY

7.1 Introduction

At the beginning of the dissertation, the research question was defined as follows**:**

> What is the functionality of religion-state partnerships with the Western Cape government and selected government-funded FBOs in the suburb of Elsies River?

The hypothesis is that a set of agreed measures is needed to assess the functionality of religion-state partnerships, and that as a result thereof, it is still relevant in contemporary society. In the research conducted for the purposes of this dissertation, evidence has been presented that supports the hypothesis, indicating that the religion-state partnerships have shortcomings. The research method followed entailed a qualitative study, using questionnaires and interviews. The study was undertaken as empirical research.

I discuss my findings and conclusions further down.

Situated in the post-apartheid social development critique, the strategy that was followed in this study was to distinctly look at concepts and responses from interviewees in response to the challenge: Assessing the functionality of partnerships with the Western Cape government and selected government-funded FBOs in Elsies River. In Chapter 2, I provided a brief survey of the notion of partnerships in social development as a central principle to religion-state partnerships. This is of particular importance, because social development work seems to be dependent on partnerships as a means to address unemployment, inequality and poverty in South Africa. To delineate the discussion, I used the social development objectives in the National Development Plan and the common ground for religion-state partnerships.

Apartheid bequeathed past and present-day South Africa a legacy of significant inequalities across a range of social and economic indicators. The effects unemployment, inequality and poverty have

on human beings in South Africa, provide common ground for government and non-government organizations, like faith-based organizations (FBOs) to collaborate in social welfare services.

The study found that faith communities generally cannot turn a blind eye to poverty, racism and injustices, but has a particular responsibility to make meaningful contributions to transform the context (Venter 2016:22). This implies that the work FBOs undertake is informed by their religious principles and teachings. Magerman (2019:359) points out that one's spirituality are not to be divorced from the social realities but should serve as a catalyst for active involvement in protests, giving significance to the role of religion in social welfare development work. As is outlined in Chapter 3 of this thesis, the term 'FBOs' came under scrutiny, based on its centrality to this study. In order to delineate the discussion, Chapter 3 of this study provided a tenet of the uniqueness of FBOs. With regard to the complexities in identifying the unique characteristics of FBOs, I used typologies of FBOs to describe what is to be understood by FBOs. Drawing from the types of FBOs I could distinguish FBOs from NGOs. Clarke and Ware's "Frankenstein" typology was particularly helpful to underscore the function and role of FBOs in social development work.

This study highlighted that the state welfare system and policies of apartheid South Africa were fundamentally undemocratic and unresponsive to the needs and rights of a significant segment of the population. In Chapter 4, I discussed the social welfare context of an apartheid affected community within which religion-state partnerships function. Here I described among others the poverty-related social welfare problems such as crime, gangsterism and drug abuse, domestic violence, unemployment, early school dropouts, teenage pregnancies and lack of social welfare services, and a public health system unable to cope with the disease burden in the suburb of Elsies River. Based on the above-mentioned realities, a number of faith-based organizations in the suburb of Elsies River assumed ownership for social development services. These poverty-related social welfare problems demonstrated what it was like for non-whites to live in apartheid South Africa.

Drawing from Patel, I conclude that in the suburb of Elsies River, social development partnerships are an accepted collaborative way of addressing the social development needs. However, having accepted the importance of such partnerships, I highlighted the need to confront the process used by the state to assess the functionality of religion-state; hence my argument that the partnership agreement should expressly deal with mutual agreements where both partners hold each other

accountable and sanctions are applied impartially. Such partnership conditions should then apply to the FBOs as well as the DSD.

In Chapter 6 it was stated that the provincial DSDs are tasked with the responsibility to implement and comply with legislation, policies and related norms and standards to ensure that social welfare services are delivered. Drawing from the Batho Pele principles and the vision statement of DSD, the state is key to ensuring that there is an adequate social service workforce that provides services and programmes in addressing social development needs, and to alleviate poverty (Western Cape Government 2020). While there is consensus that functional religion-state partnerships are needed in delivering social development services, the assessing of such partnerships remains a process open for discussion. It was therefore important to *understand* rather than to *predict* how to assess the functionality of this kind of partnerships.

7.2 Conclusion and findings of the research

The study raises a deep concern about the imbalance in the power relations between the two stakeholders. The critical implications of this study create the space for the development of new guidelines and principles for assessing the functionality of partnerships. Conclusions about the shortcomings of the study and the implications for generalizability of the study are addressed. I conclude the study with the value it offers for research in partnerships.

Knowledge of social development needs, the causes thereof and efforts to address such social development needs in South Africa and abroad have improved considerably during the last few decades. Religious organizations such as FBOs partnering with the state played a major role in addressing social development needs. The fact that contemporary South Africa is still in a struggle against the legacies of apartheid exacerbates the problem. Taking note of the data presented in this study and reflecting on where religion-state partnerships have shown convergence or divergence, I illustrate the need for assessing functional religion-state partnerships. Hence, the chapter links the empirical results to the analytical and theoretical frame of reference presented in this study.

7.3 Key Findings

My own interest has been to enquire how to assess the functionality of religion-state partnerships in social development in Elsies River, post-apartheid. In light of this interest, I concur with scholars such as Patel (2015:160) that post-apartheid social development can be a vital tool in eradicating poverty, unemployment and inequality. I find agreement in the view that a secular state should ensure that there is no discrimination based on religion and that social welfare services are rendered to all in need thereof (Foster 2015:82). However, like the state, FBOs are significant role-players in providing for social development services in communities with social welfare distress caused by unemployment, loss of income, crime and poverty.

Social welfare partnership intervention programmes in a community such as Elsies River afforded me the opportunity to recognize the significance thereof as it demonstrated how poverty levels can be addressed or even prevented, should there be functional social welfare partnership services. When I apply the insights that I have gained from empirical results and the theoretical framework, certain shortcomings become apparent. However, there are also a number of significant aspects that provide a framework for refining the assessment of religion-state partnerships.

7.3.1 Positive aspects of religion-state partnerships

This study confirmed that the turn-around of the social welfare services of post-apartheid South Africa was inevitable. Since 1994, after the first democratic elections, South Africa has clearly made significant progress towards making the country a more just and inclusive society in its aspirations to develop the country (NPC Diagnostic Report 2011:6). Even though none of the interviewees referred to the NDP 2030 goals, their social development services affirm their commitment to the values and goals enshrined in the NDP.

What transpired from the interview results is that civil society organizations such as FBOs are dependent on state funding, but are also very much in need to be registered and authorized by the state in order to receive funding for rendering appropriate services. My analysis shows that the state is dependent on FBOs for social welfare service delivery in areas such as Elsies River where there is a concentration of vulnerable groups; hence, the view by interviewees that they identified FBOs as a category of social welfare service professionals in basic social welfare delivery, along

with the state. On this basis, contractual partnerships with service providers are regarded as a vital role-player that assists the government in fulfilling its social development commitments.

In an age of pragmatism, practitioners and civil society organisations want to understand the 'impact' of interventions (Barnes 2019:84). From a pragmatic perspective, religion-state partnerships in social development afford such partners the opportunity to contribute towards fulfilling their social development service commitment. There is agreement between the selected FBO officials and that of the Department of Social Development that cooperation and convergence enhance the efficiency of the social development efforts of the partners. On this basis, functional partnerships lend credence to the need for such partnership to continue. From this vantage point, I provide an overview of four of the points partners in this study agreed on that contribute to functional religion-state partnerships. These aspects of agreement were identified from the results of the interviews that were conducted by this study and include the following:

7.3.1.1 Governance and accountability

The results from the empirical research concerning governance and accountability showed significant correlations between the analytical and the theoretical frame of reference with regard to functional partnerships. Good governance clearly seemed to be an imperative for funded religion-state partnerships in order for social development partners to meet organizational regulatory requirements.

The implications of the values and principles as expressed in the interviews with regard to governance and accountability verified that the selected FBOs and the state officials realized the importance thereof in order to access, secure and distribute government funding. This is inferred on the basis that outputs of social development programmes need monitoring with progress reports that substantiate all achieved targets and outputs captured in such a report. The interviewees support the position that accountability goals are achieved through a system of established checks and balances as is stated in the NDP (NPC 2011:446). The responses of the interviewees suggest that compliance with constructive religion-state partnerships in social development work contributes to poverty eradication.

The study raises a concern that failure to reach the NDP vision 2030 targets of poverty eradication can be attributed to an over-optimistic belief that the state has the capacity to achieve such goals. Acts of mismanagement, corruption and under-spending of allocated funds by the state are in contradiction of the notion of putting people first according to the Batho Pele principles. The bottom line is that the selected religion-state partnership officials agree that partners should adhere to, and must be subjected to, agreed governance and accountability regulations with regard to service delivery and the utilization of funds.

7.3.1.2 Finance and funding

In recognizing the social, cultural, and economic realities of a substantial number of the population in a community such as Elsies River and their multi-dimensional needs, service providers need funds to address those realities and needs. The study confirmed that interviewees share the conviction that social development service needs warrant intervention. It was furthermore confirmed by interviewees that the state will fund social development services and community development work where it may not be able to provide such services itself due to limitations. It was clear that the state would want to support programmes that provide a social welfare safety net for the vulnerable, create opportunities for skills development that promote employability and social well-being of those affected by social welfare problems.

Interviewees in this study agreed that it would be hard for FBOs to render the needed social welfare services and to survive financially without the financial contribution from the state. Funding received from DSD, as agreed in the Transfer Payment Agreement, enables FBOs to provide a social welfare service, pay staff salaries, cover costs for the respective projects and the funds to cover operational costs.

7.3.1.3 Partnership challenges

Findings from Chapter 5 and 6 of this study indicated the challenges interviewees experience with regard to religion-state partnerships. In the case of the FBOs, such challenges can be summarized in four points. On the part of challenges that is experienced by the DSD with regard to religion-state partnerships, such challenges can also be summarized in four points.

Firstly, FBO interviewees viewed the modus operandi of DSD as distrusting them. This was based on attitudes of state officials as well as the demands of DSD, because they provide funding for the FBOs. A second challenge that was identified in this study was that if FBOs do not have sufficient funding to assist the state comprehensively in addressing the social welfare needs of children, the youth, women and the vulnerable at large, the partners are challenged in their adequate addressing of such needs. A consequence of such a challenge is that the poor become disproportionately even more vulnerable to poverty on the basis of their disadvantaged position. A third challenge that was identified was the fear that non-compliance by some FBOs to the prescripts of the TPA constituted a breach of contract and thus posed a threat to the partnerships. Along with the challenge of non-compliance was that of a general lack of understanding of the terms, conditions and terminologies of the partnership agreements by some management committees of FBOs. Fourthly, I discovered that the religious convictions and the ethical stand of FBOs were unacceptable for the state, while certain goals anticipated by the state contradicted the religious-based values of such FBOs. One of the FBOs indicated that it was expected of them to distribute condoms, while on Sundays they preach a message of abstinence in contradiction to what the state expects of them.

Persistent problems in management capacity, including poor levels of performance and underdeveloped leadership competencies amongst some management boards of these service providers seemed to be causal reasons for underperformance. Another finding was that along with the limitations on state funding, non-compliance by some FBOs to the prescripts of the TPA constituted an obstacle for the partnerships. Another challenge indicated in the sample of DSD members, was a general lack by FBO management of understanding what DSD mean by the terms, conditions and terminologies of the partnership agreements. Fourthly, the results indicated that a lack of consistency in reporting by FBO governing boards as per the TPA agreement posed the threat of terminating such a contract.

7.3.1.4 Partnership benefits

The role of the state partnering with civil society in social development work is explicitly recognized in the National Development Plan 2030. Partnership with the state helps to increase accessibility to social welfare services. The government-funded FBOs acknowledged that funding enables them to provide social welfare services to a community that is exposed to challenging

circumstances. DSD funds surely contribute to the vulnerable having access to basic serves. In spite of multiple social welfare problems, interviewees agreed that partnerships serve as a benefit to the recipients, based on the impact of the delivery of such services. However, effective social development services are dependent on multiple factors that include agreement by the partners to mutually accept a memorandum of understanding such as the TPA that ensures compliance.

The three aspects necessary for religion-state partnerships that were discussed above demonstrates the importance of functional religion-state partnerships. Notwithstanding, this is not adequate for assessing the functionality of religion-state partnerships. In terms of other conditions that are needed, I refer to the principles devised by Patel (2015:330) that should also be present when assessing the functionality of religion-state partnerships. Such conditions include sharing risks, taking collective responsibility, competencies in the area of expertise, mutuality as opposed to hierarchy or the domination, and collective decision-making. On this basis, the partners should recognize that they are mutually dependent on one another and as such agree to work together.

In view of the above discussions, I will now recommend some additional measures for assessing the functionality of religion-state partnerships, specifically directed towards partnership agreements based on the TPA of the Western Cape Government Department of Social Development.

7.3.2 Additional measures to the TPA for assessing religion-state partnerships

This study confirmed that the Department of Social Development based their partnership agreements with social welfare practitioners on their Transfer Payment Agreement. Compliance with this document by 'beneficiaries' serves as the yardstick to assess the functionality of religion-state partnerships. While this form of control and monitoring of state funds comes down to good accountability and good internal control practice, the TPA gives no such indications that the DSD applies these principles for themselves in terms of such partnership agreements. For this reason, I suggest that eight additions be included in the TPA for assessing the functionality of religion-state partnerships:

1. Good governance and accountability by all partners as a non-negotiable component for assessing the functionality of religion-state partnerships. It is, however, necessary to take into account factors that strain a partner to comply with this requirement to a point where

assistance is made available in order to guarantee compliance.

2. The notion of mutuality with regard to accountability, governance and reporting should be binding for both partners – the state and FBOs. It becomes a requirement that no partner be or become a dominant partner, regardless of the specific contribution that is made to the partnership. At the core of the equal partnership approach should be the collective goal to break down the legacy of apartheid by striving to provide a service that is based on justice, mutuality and inclusivity.
3. The language of contracts such as the TPA reflects and indicates that the partners are both beneficiaries and partners. In this regard, FBOs are no longer referred to as 'Beneficiaries' and DSD as 'The Department'. The simple reasoning behind this terminology change is that both the state and the FBO are beneficiaries of such partnerships.
4. Based on the distinctiveness of FBOs, recognition is to be given to their religious identity as a right that is enshrined in the South African Constitution and the Bill of Rights that guarantee the freedom rights of individuals and religious institutions. Instead therefore, of referring to FBOs as an NPO organization, there should be a claim that they should be referred to as FBOs.
5. Assessing of the functionality of partnerships becomes the responsibility of both FBOs and the state. In this regard, drawing up the TPA is done by both partners and must reflect mutuality, fairness, transparency and yet recognize the uniqueness of all partners. An inclusive approach to assessing the functionality of partnerships is required to unlock and direct the collective efforts in social development.
6. Agreed periodic meetings for deliberation and discussing concerns where practitioners involved in religion-state partnerships can interrogate, through dialogue, the notion of dominance in order to develop a structure that reflects functional religion-state partnerships.
7. A set of agreed-upon guidelines that consciously align the partnerships working towards achieving the NDP vision 2030 goals.
8. Establish a direct relationship between the assessment of the environment and the approaches by social development partners for addressing the social welfare challenges

and needs.

The study confirmed that the state is not suitably resourced to provide the necessary social welfare service, causing them to depend on partners to render such services on their behalf. However, highlighting the need, complexities and shortcomings of a more integrated approach to assessing, the functionality of religion-state partnerships needs to be contested.

7.4 Complexities with assessing religion-state partnerships

I have highlighted the need to revise the TPA by adding eight requirements to the contract that serves as the guiding document used in assessing the functionality of religion-state partnerships. Following this, the study suggests that consideration be given to the complexities that arise from additional regulations for assessing the functionality of religion-state partnerships. Hence I formulated the following complexities as was discovered in this research that construct a rationale for engagement in the debate on assessing functional religion-state partnerships:

- Firstly, the fact that the state provides the funding to their partners, affords them the position to set the terms and conditions in the TPA.
- A second complexity suggests dominance of one partner over the other; in this case the state being the dominant partner. The findings of this study suggest that the state needs such social development partnerships, due to their various resource constraints.
- A third complexity is related to the funding that is allocated to partners by the state. The context should determine the amounts allocated, rather than relying on pre-determined scales; hence, my view that the ability of DSD to navigate the social development programme depends on their insight about vulnerable communities.
- A fourth complexity is the state's dependence on partnerships in providing a constitutional service with regard to social welfare.
- A fifth complexity is that beneficiaries of state funds have no constructive part in the policy formation discourses.
- A sixth complexity is how FBOs can retain its religious character within religion-state partnerships amidst the fact that in contemporary South Africa religion is limited to

the private spheres of life.

- A seventh complexity is that the assessment for compliance by beneficiaries is based on the conditions stated in the TPA. While the state benefits from the services of such partners, the state is not referred to as a beneficiary.
- The last complexity is related to the language and concepts used in the TPA that create the perception of a skewed partnership. The TPA use the term "Beneficiary" instead of "Partner" when referring to their partners.
- Addressing the complexities that transpired from this study with regard to partnerships needs participatory discussions.

In order to address the eight complexities, there is a need for a process that can facilitate discussion, leading towards new forms of assessing religion-state partnerships. It is my contention that such an initiative in the form of a consultative forum be coordinated by a working team from both the state and the religious sector and that it starts on a small scale. Elsies River, where such religion-state partnerships exists, can serve as a sample for such deliberations between social welfare services partners.

I propose the following steps for the consultative forum, namely that:

- The Western Cape DSD provide the secretariat and a website for the purposes of arranging meetings where state officials and the designated staff members of present DSD contractual partners meet in Elsies River;
- The DSD appoint a coordinator to facilitate an initial meeting where an *ad hoc* working group is elected with the purpose of planning the first of a number of one-day sessions or imbizos for the partners. Invitations should be issued to social development organizations in this area that are not yet registered;
- Funding for this process be solicited by the DSD that will cover the cost of such meetings;
- Participants of all DSD-funded social development programmes in Elsies River be invited and included in such discussions;
- The meeting discuss the eight complexities as outlined in this study and the

consultative forum make recommendations to the *ad hoc* working group;

- The *ad hoc* working group workshop the recommendations for presentation at the second consultative forum and discuss appropriate implementation plans. The website will serve as a platform for sharing information on the process as well as giving a socio-economic analysis of the suburb.

The challenge that follows if the above-mentioned plan is to be considered is for social development partners to reach consensus on considering the transformation of the TPA policy document. For religion-state partners to endorse a process, a planning meeting between stakeholders implies a gesture of support to the argument that the present TPA needs reform.

7.5 The Christian religion and the significance for partnerships

It was necessary to ask what specific contribution the Christian religion can make in religion-state partnerships, given the secular nature of the South African government and its society. Given the concern of the role of the Christian religion on religion-state partnerships in social development services, this study confirmed its importance.

The concern over the social development needs of the South African population that suffered under apartheid has been expressed over time by the different ecumenical institutes such as the SACC. The goal of such expressions was that social development partners should address these social development needs. I argued in this study that the Christian religion as a *praxis* of solidarity with the poor and oppressed was central to the struggle for liberation of the oppressed in South Africa. With regard to the rendering of social welfare services in South Africa, the past and present social welfare landscape would have been significantly worse than it is in present-day South Africa, had it not been for the services of faith-based organizations. Moreover, the struggle for freedom and justice is equal to the demands of the gospel of Jesus Christ. In this way FBOs can voice theological concerns in the public sphere. Having said this, we must admit that the church has not always remained faithful to the Gospel in this regard.

Koopman (2013:110-116), following Boesak (2009), helped me to understand the role the Christian religion plays in religion-state partnerships with his threefold model of the Christian

religion's public engagement. Based on Koopmans's model, I concede that the collaboration and involvement of FBOs in social welfare partnerships are grounded in theologically driven moral considerations. The Christian religious community normally embraces a focus on the well-being of humans, and therefore cannot otherwise but take their faith with them into the partnerships. Should faith-based organizations not stand its moral ground, such religious sectors might be charged with compromising the integrity of their religious teachings in order to appear relevant to a pluralist public and a secular state. The results of this study therefore give clear indications that the Christian religious teachings on social response influence the FBOs' involvement in social development. These religious teachings on social response ask of faith-based organizations to make tough decisions about partnering with the state in social development. The threefold model affords FBOs the opportunity to be party to the process that determines the effectiveness and success of the partnership programmes that partners undertake and must be part of the design process and conduct evaluations and social welfare impact studies.

7.6 The significance and value of this study for assessing partnerships

The findings of this study confirm that common ground for government and civil society finds legitimacy in the fact that a significant number of South Africans live in poverty, income inequality, and high levels of unemployment. Exasperating shortages of social welfare services have contributed to a "poverty trap" that confirms the need for functional religion-state partnerships in addressing such shortages. A better understanding of assessing the functionality of partnerships between FBOs and government has been offered to my selected sample. In this way the study intends to empower partners to do something about the identified problems and know where to channel available resources. The overall significance of the study is described as follows:

7.6.1 The significance and value of this study for the Rhenish Church

The Rhenish Church has had an inherently public and liberating embodiment. Community involvement and identification with the poor and oppressed have been central to Rhenish Church theology since 1829, the year of its inception in South Africa. Congregations of the Rhenish Church have been involved in service-related evangelism, healthcare, education, skills development, moral formation and poverty alleviation programmes in the respective communities.

The imparting of artisan skills by the Rhenish Missionaries, starting in the 1830s, was seen as possibly one of the greatest contributions to the economic development of the Khoisan in the Cape Colony. At Wupperthal, one of the mission stations, the missionary Leipoldt used the Moravian model of fostering industry and enterprise to transform the community of ex-slave households in particular by capitalizing on the opportunities of economic development that were afforded to inhabitants after 1840 (Bilbe 2009:105; Strassberger 1969:12).

The Rhenish church at the Wupperthal Mission Station provided the people with houses, got the community to learn useful trades such as carpentry, hat making, shoemaking and gardening (Bilbe 2009:106). A tannery and a mill were erected and successful animal husbandry practices ensured good numbers of stock. In Tulbagh, the first missionary started a poverty fund for slaves, where every member had to contribute on a weekly basis. Members had to attend church and school diligently. Reports and diaries of missionaries that were sent to Barmen in Germany indicate the developing faith of the indigenous people, but also elaborated on their moral, social and cultural development which proved of great value to South Africa. The Rhenish missionaries at the Cape regarded the educational work as secondary only to evangelization.

The effect poverty has on human beings worldwide, in South Africa and particularly in areas such as Elsies River, has reached a point where the phenomenon of poverty merits concentrated efforts. Many organizations and individuals in the social welfare sector face capacity challenges in delivering social welfare services. The Elsies River Rhenish Church coordinates the Rhenish Elderly Empowerment Programme, Rhencare feeding scheme and Pinnacle Youth Outreach that partner with community organizations in providing social development services. Such services include material care and comfort to those in need of social welfare, providing educational and health facilities, while contributing to the well-being of the poor and disadvantaged.

The above-mentioned social development work and the partnering with practitioners in Elsies River find its grounding in the historic social welfare work of the church and my dialogue with Black Theology and Liberation Theology. As stated in Chapter 1, I again confirm that this compelled me to have a ministry relevant to people who are denied human dignity and who are trying to come to grips with dehumanizing facets in life and effect some liberation. I discovered that to actualize and effectuate these inherent liberating dimensions of human dignity, hope, justice, freedom and reconciliation and care required some action. This discovery was a motivating

factor for the Elsies River Rhenish Church to work in partnerships for the empowerment of the people of Elsies River and the liberation of the broader poor communities with a view to bringing relief.

The study has particular relevance for the Rhenish Church in Elsies River on the basis that the church has an opportunity to share the good news with the poor, advocating the rights of those who are otherwise not heard and remaining faithful to people in need of social welfare services. This study gave clear indications that such social development work offered through functional religion-state partnerships will affect Elsies River positively.

7.6.2 The significance and value of this study for Elsies River

In Chapter 4 the indicators in pre- and even post-apartheid Elsies River confirmed the effects of the social engineering of apartheid in non-white communities. Hence, I argued that understanding the causes of poverty and inequality is a prerequisite for reducing them effectively. This study highlighted that the aggravating social welfare shortages in Elsies River have contributed to a "poverty trap". Ultimately such shortages became the breeding ground for a culture of dependency and a fitting ground for civil society organizations to be involved in social development. For many years, religious institutions, like FBOs, have been preoccupied with the struggle for political liberation, reconstruction and social development.

I hope that this study will be seen as a contribution to the literature that will assist FBOs in social development work in the suburb of Elsies River in identifying their role in any social development partnerships. Members of the Elsies River Rhenish Church as well as members of the local churches generally look to the church to assist them in addressing their poverty, inequality and social welfare needs. This study will help to draw the attention of the faith community in Elsies River to the need for social development services. The social agenda of the local churches should be confronted with the social welfare needs that this study identified.

The significantly unacceptable social welfare challenges as were highlighted in this study can serve as a reminder to faith communities in Elsies River to engineer appropriate interventionist collaborative development work. The results of the interviews discussed in Chapter 5 reveal that the selected FBOs continue to offer their caregiving services in a way true to their underlying religious convictions and motivations; hence the importance of the possibility of an *ad hoc*

working group consisting of members from FBOs in Elsies River and that of DSD, focusing on reviewing the TPA to be a more mutually agreed contract can serve as a model for religion-state partnership agreements.

7.6.3 The significance, limitations and value of this study in general

This study fulfilled its basic aim of assessing the reasons or the lack thereof as to what contributes to functional religion-state partnerships. My hope is that I have provided some arguments to validate the role of faith-based organizations as an equal partner in social development work. True partnerships with the state where both partners are regarded as equals might just simply be a misnomer and an impossibility due to the nature of the state. Partnership actors should take care to respect and maintain realistic expectations while finding agreed ways to address presumed partnership constraints.

Partnerships with civil society can be secured on the basis that many of these organizations can supply specialized and dedicated expertise. The significance of partnerships is that it can bring together a variety of actors with a need to access resources. I argue that the need for social development services can lead to partners having to make compromises so that services reach those in dire need thereof.

As stated in Chapter 2, mutuality as opposed to the domination of one or more partners should encompass the spirit of partnership principles. On this basis it is then required of FBOs to be very clear about participating in policy discourse with regard to religion-state partnerships.

FBOs are increasingly dependent on state financial and resource aid. This dependence by FBOs results in them being dependent on partnerships for the survival of their social development role. Based on the historic role and uniqueness of FBOs within the NGO sector, this study contributed to legitimizing FBOs as a rightful social welfare practitioner and partner; hence, the view that FBOs need to believe in their mission as a mission from God involved in development work. Partners of the state deliver services that the state is mandated to deliver, but does not have the capacity to do so. This alone places state partners in an advantageous position to negotiate as one where the state becomes a beneficiary of such services.

The study did not consider all the FBOs in Elsies River, but only the selected 20 as was indicated. A larger sample that includes more NGOs would have provided a more comprehensive study of the question around assessing functional partnerships. However, my scope for this study was restricted because of limited time and resources. There is, however, a need to conduct more specific contextual studies in order to grasp the practical embodiment of social welfare partners in social development.

7.7 Conclusion

The discourse on functional religion-state partnerships continues to provoke a range of responses. It entices and annoys, and is not adequately explained or named. It refuses to step aside and become a spectator of social development work. For this reason there is the need to ask what specific contribution Christian theology makes to assessing functional religion-state partnerships, given the challenges present-day South Africa is facing.

A clear conclusion that emerged from this study was that the Christian church must engage in social development work in order to contribute to the well-being of the poor. Such involvement is based on the fact that present-day South Africa still suffers from the legacy of apartheid, the limitations with regard to access to social welfare services, and the many forms of struggle. Based on these contextual realities, a mutually agreed form of religion-state partnerships is needed in order to work towards realizing the NDP vision 2030 goals. Formal mutual agreements in religion-state partnerships are needed to ensure functional partnerships. Hence, the need for ecumenical bodies like the SACC to refocus its social development agenda in the current context and so give the necessary guidance to affiliated and non-affiliated churches in terms of agreements to religion-state partnerships, thus, redefining the assessment of the functionality of religion-state partnerships is in itself part of defining the role of religion in social development.

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APPENDICES

Annexure 1: Focus Group Questions for FBOs

Focus Group Discussions with Management and Staff of Selected Faith-Based Organizations in the Suburb of Elsies River.

Questions

1. Give a brief overview of the history of your organization.
2. Please describe and explain the governing structure of your organization.
3. How many staff members are involved in your organization?
4. Give an idea what the vision and mission statement of the organization is about.
5. What kind of projects are your organization involved with?
6. What are the source of income of your organization?
7. Describe your organization's system of reporting and financial accountability.
8. Describe your organization's government funded projects.
9. In terms of such government funded projects, please describe the history and nature of this partnership.
10. Can you mention some success stories of such partnerships, where a long-standing partnership has made a significance different in social development?
11. What are the typical challenges that you experience in maintaining such partnerships?
12. What, in your opinion, constitutes a functional partnership?

Department of Religion and Theology:
Supervisor: Prof EM Conradie econradie@uwc.ac.za
Private Bag X17 Bellville 7535 South Africa
T: +27 (0)21 959 2206 F: +27 (0)21 959 1313
www.uwc.ac.za/arts/religion and theology

Annexure 2: Standardized questions for DSD officials

Standardized Interviews with officials of the Western Cape Provincial government, Department Social Development.
Questions

1. What is your current position within the Western Cape Provincial government?
2. How long have you been working for the WC Provincial government.
3. Could you name a few specific FBO's with which your office engage on an ongoing basis?
4. Could you indicate how many such partnerships are maintained between the Department of Social Development in the Western Cape Provincial government and various faith-based organizations? Could you offer an overview of such partnerships from the perspective of the Department?
5. What structures and channels are in place to consider applications for such partnerships?
6. What criteria do you employ when considering the establishment of new partnerships?
7. Can you mention some success stories of such partnerships, where a long-standing partnership has made a significance different in social development?
8. What are the typical challenges that you experience in maintaining such partnerships?
9. What does your office expect from partner organizations in terms of regular reporting and financial accountability?
10. What, in your opinion, constitutes a functional partnership?
11. What would be your recommendation to FBO's to improve the functionality of such partnerships?
12. What can government do to improve the functionality of such partnerships?

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www.uwc.ac.za/arts/religion and theology

Annexure 3: Permission Letter to FBOs

UNIVERSITY of the
WESTERN CAPE

Permission letter to FBOs

The Chairperson and Management

Dear Sir/Madam

Permission to conduct PhD study

I am currently pursuing a course of study leading to a doctoral degree in the Department of Religion and Theology at the University of the Western Cape. The title of my thesis is: "Assessing the functionality of partnerships with the Western Cape government and selected government-funded FBO's in the suburb of Elsies River." With this in mind, I wish to seek your permission to carry out the study in your organisation.

I am aware that the interviews and focus group discussions conducted with your leadership and participants can be sensitive and can produce confidential information. For this reason I would need to maintain the highest possible ethical standards in order not to bring your organisation and its members in disrepute.

All interviews will be conducted on the basis of informed consent. All participants will be assured that they have the right to withdraw from the study at any time. The purpose of the study is not to criticise the partnership with government, but to develop understanding how to assess the functionality of partnerships between government and government-funded FBOs.

The audio recordings and notes from the interviews and focus group discussions will be treated confidentially and will be kept in a safe place. The confidentiality of the information gathered will be protected by using pseudonyms for all the individuals interviewed as well as those mentioned in such interviews. Where appropriate an indication of the position of a person in the organisation will be used without providing personal names. Participants would be welcome to make inquiries with me (within 12 months of the interview) about the way in which their identity is protected in the documentation of the particular chapter.

This study may shed light on the criteria, dynamics and complexities that have to be taken into account in the policies adopted by government and non-profit organisations regarding such partnerships. The synergies generated can extend the capacities of both state and non-state actors beyond what each can accomplish by acting on their own.

Your permission and support for this thesis will be greatly appreciated.

Please feel free to contact me if you have any further questions about the nature of my proposed study. You may also contact my supervisor, Prof Ernst Conradie of the Department of Religion and Theology in this regard. His contact details are provided below.

Kind regards

Thomas J. Solomons
14 Orlando Street
Ravensmead, 7493
Tel 021 9328125 / Cell: 0812710673Email: erhenish@telkomsa.net
Prof Erns Conradie econradie@uwc.ac.za

A **ıission for Interviews DSD**

UNIVERSITY *of the* WESTERN CAPE

Faculty *of* Arts

Permission letter to the Western Cape Government, Department of Social Development

The Head of Department

Dear Sir/Madam

Permission to conduct PhD study

I am currently pursuing a course of study leading to a doctoral degree in the Department of Religion and Theology at the University of the Western Cape. The title of my thesis is: "Assessing the functionality of partnerships with the Western Cape government and selected government-funded FBO's in the suburb of Elsies River to be assessed." With this in mind, I wish to seek your permission to carry out the study in your organisation.

I am aware that the interviews conducted with your staff concerned with partnerships in the civil society sector can be sensitive and can produce confidential information. For this reason I would need to maintain the highest possible ethical standards in order not to bring government or the officials in disrepute.

All interviews will be conducted on the basis of informed consent. All participants will be assured that they have the right to withdraw from the study at any time. The purpose of the study is not to criticise the partnership with government, but to develop understanding how to assess the functionality of partnerships between government and government-funded FBOs.

The audio recordings and notes from the interviews will be treated confidentially and will be kept in a safe place. The confidentiality of the information gathered will be protected by using pseudonyms for all the individuals interviewed as well as those mentioned in such interviews.

This study may shed light on the criteria, dynamics and complexities that have to be taken into account in the policies adopted by government and non-profit organisations regarding such partnerships. The synergies generated can extend the capacities of both state and non-state actors beyond what each can accomplish by acting on their own.

Your permission and support for this thesis will be greatly appreciated.

Please feel free to contact me if you have any further questions about the nature of my proposed study. You may also contact my supervisor, Prof Ernst Conradie of the Department of Religion and Theology in this regard. His contact details are provided below.

Kind regards

Thomas J. Solomons

14 Orlando Street
Ravensmead, 7493
Tel 021 9328125 / Cell: 0812710673
Email: erhenish@telkomsa.net

Prof EM Conradie
Department of Religion and Theology
Tel 021-959 2206
econradie@uwc.ac.za

Annexure 5: Consent Form

UNIVERSITY of the WESTERN CAPE

Faculty of Arts

Consent Form

Project:	How to assess the functionality of partnerships between 20 selected government-funded FBOs and the Western Cape's Department of Social Development in the suburb of Elsies River?
Researcher:	Thomas James Solomons (8423886)
Supervisor:	Prof EM Conradie (Department of Religion and Theology)

Please initial box

1. I confirm that I have read and that I understand the information sheet explaining the above research project and confirm that I have had the opportunity to ask questions about the project. ☐

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason or negative consequences for me. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead researcher at anytime) ☐

3. I understand that the information given will be protected, e.g. by using pseudonyms for all the individuals interviewed and those mentioned in such interviews. ☐

4. I hereby give my permission for an audio-recording of the interview. ☐

5. I agree for the data collected from me to be used in this project. ☐

6. I agree to take part in the above research project. ☐

_____	_____	_____
Name of Participant (*or legal representative*)	Date	Signature
_____	_____	_____
Name of person taking consent *(If different from lead researcher)*	Date	Signature
_____	_____	- _____
Researcher	Date	Signature

(*To be signed and dated in presence of the participant*)

Copies: Each participant will receive a copy of the signed and dated version of the consent form and information sheet. A copy of these forms will be filed and kept in a secure location for research purposes only.

Researcher:
Thomas J. Solomons
14 Orlando Street
Ravensmead,
7493
Tel 0219328125 / Cell: 0812710673

Supervisor:
Prof EM Conradie
Department of Religion and Theology
Tel 021-959 2206

HOD:
Dr J. Klaasen
Department of Religion and Theology
Tel 021-959 2206

Annexure 6: Ethical Clearance from the Office of the Director: Research, UWC.

UNIVERSITY of the WESTERN CAPE

OFFICE OF THE DIRECTOR: RESEARCH
RESEARCH AND INNOVATION DIVISION

Private Bag X17, Bellville 7535
South Africa
T: +27 21 959 4111/2948
F: +27 21 959 3170
E: research-ethics@uwc.ac.za
www.uwc.ac.za

13 November 2019

Mr TJ Solomons
Religion and Theology
Faculty of Arts

Ethics Reference Number: HS16/3/10

Project Title: Assessing the functionality of partnerships between faith-based organizations in the suburbs of Elsies River and the Western Cape Government: A critical assessment.

Approval Period: 06 November 2019 – 06 November 2020

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report in good time for annual renewal.

The Committee must be informed of any serious adverse event and/or termination of the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

HSSREC REGISTRATION NUMBER - 130416-049

Annexure 7: Ethical Clearance DSD

Western Cape Government
Social Development

Research, Population and Knowledge Management

tel: +27 21 483 8658/483 4512

15 Dorp Street, Cape Town, 8000

Reference: 12/1/2/4

Enquiries: Clinton Daniels/Petro Brink

Tel: 021 483 8658/483 4512

T. Solomons

PO Box 310

Elsies River

7490

Dear Mr Solomons

RE: APPROVAL TO UNDERTAKE RESEARCH IN THE WESTERN CAPE DEPARTMENT OF SOCIAL DEVELOPMENT

1. Your request for ethical approval to undertake research in respect of *"Assessing the functionality of partnerships between Faith-Based Organizations in the suburb of Elsies River and the Western Cape Government: A Critical Assessment"* refers.
2. It is a pleasure to inform you that your request has been approved by the Research Ethics Committee (REC) of the Department, subject to the following conditions:
    - That the Secretariat of the Research Ethics Committee be informed in writing of any changes made to your proposal after approval has been granted and be given the opportunity to respond to these changes.
    - That ethical standards and practices as contained in the Department's Research Ethics Policy be maintained throughout the research study, in particular that written informed consent be obtained from participants.
    - The confidentiality and anonymity of participants, who agree to participate in the research, should be maintained throughout the research process and should not be named in your research dissertation or any other publications that may emanate from your research.
    - The Department should have the opportunity to respond to the findings of the research. In view of this, the final draft of your research dissertation should be send to the Secretariat of the REC for comment before further dissemination.
    - That the Department be informed of any publications and presentations (at conferences and otherwise) of the research findings. This should be done in writing to the Secretariat of the REC.

- Please note that the Department supports the undertaking of research in order to contribute to the development of the body of knowledge as well as the publication and dissemination of the results of research. However, the manner in which research is undertaken and the findings of research reported should not result in the stigmatisation, labelling and/or victimisation of beneficiaries of its services.
- The Department should receive a copy of the final research report and any subsequent publications resulting from the research.
- The Department should be acknowledged in all research reports and products that result from the data collected in the Department.
- Please note that the Department cannot guarantee that the intended sample size as described in your proposal will be realised.
- Logistical arrangements for the research must be made through the office of the relevant Senior Managers, subject to the operational requirements and service delivery priorities of the Department.
- **This approval is valid for a period of 12 months from the date of final approval as indicated on this letter.** A progress report regarding the status of your research must be submitted to the REC Secretariat one month prior to the date on which the REC approval expires. If data collection has not been completed within this period, it is your responsibility to timeously submit a request for an extension of this approval.
- **The Secretariat must be notified once you have completed data collection in the Department.**
- Failure to comply with these conditions can result in this approval being revoked.
- Please provide written acceptance of these conditions and recommendations within 5 working days of the receipt of this letter.

Yours sincerely

SD Miller

Ms M. Johnson

Chairperson: Research Ethics Committee

Date: 03 DEC 2019

I hereby acknowledge receipt and accept the conditions set out in this letter of approval.

Name:
Signature:
Date:
Place:

Annexure 8: Transfer Payment Agreement

C code:	

TRANSFER PAYMENT AGREEMENT

Entered into by and between

THE WESTERN CAPE GOVERNMENT VIA ITS DEPARTMENT OF SOCIAL DEVELOPMENT

Herein represented by **(Name of Budget Holder)** in **his/her** capacity as **(Designation)**, of the Department of Social Development

(Hereinafter referred to as "the Department")

And

Insert name of Beneficiary

(A Non-profit organisation registered in terms of the Non-profit Organisations Act, 71 of 1997 with Registration number: ***[insert NPO registration number]*** having its principle place of business at ***[insert address]***)

OR

(A Non-profit company registered in terms of the Companies Act, 71 of 2008 with Registration number: ***[insert Company registration number]*** having its principle place of business at ***[insert address]***)

OR

(A Trust registered in terms of the Trust Property Control Act, 57 of 1988 with Registration number: IT ***[insert Trust registration number]*** having its principle place of business at ***[insert address if applicable]***

[Delete that which is not applicable]

herein represented by **[Insert name of Chairperson]** in **his/her** capacity as the Chairperson of the Board of Trustees/ Directors/ Management Committee ***[delete that which is not applicable]***, duly authorised thereto)

(Hereinafter referred to as "the Beneficiary")