Partnership Praxis and Development?
A Theological Assessment of the Discourse and Practice of Partnerships among African
Initiated Churches in the Post-Apartheid South Africa

By

Michael Milumba

214582514

A dissertation submitted to the department of the, School of Religion, Philosophy and

Classics in Partial fulfillment of the requirement to the award of

MTh degree (Masters) in Theology and Development

Supervisor: Dr. Clint Le Bruyns

2016

Declaration

As required by university regulations, I hereby state that this dissertation is my original work and that it has not been presented at any other university or institution of higher learning other than the University of KwaZulu-Natal, (Pietermaritzburg Campus).

The study acknowledges all passages, and quotations from, work done by others.

Name: Michael Milumba. Student No: 214582514

Signed: _____

Date: _____

As the supervisor I agree to the submission of the dissertation

Dr. Clint Le Bruyns

Signed: _____

15 March 2017
Date: _____

Dedication

This work is dedicated to my wife Kumbukani and my children Joshua, Faith and Kondwani Milumba, for their invaluable support during my studies.

Acknowledgements

I would like to acknowledge God for his unfailing Grace, to him be all the glory for all his goodness and guidance when pursuing this project.

I wish to express my sincere gratitude and appreciation to, the following persons who have assisted me in this research study.

- ➤ My supervisor, Dr. Clint Le Bruyns for his wisdom, understanding and support when pursuing this project. Thank you sir for your support.
- ➤ My wife, children and friends for their moral support and encouragement.

Abstract

Partnership has long been identified as the only viable strategy towards sustainable social development. Twenty-two years into democracy, South African communities are still experiencing the pain of underdevelopment due to fragmentations among development practitioners. This research study examined the cause of fragmentations in the discourse of 'Partnerships' for social development among African Initiated Churches (AICs) in the South African context. Le Bruyns, (2006) has cited Maluleke (2005: 117) who has observed that the legacy of the ecumenical tradition among churches in South Africa is currently in a struggle of its own. Maluleke argues that ecumenism in South Africa is in a crisis of its own, since there are a lot of tensions and fragmentations among churches (2005: 117). This current study examined the discourse of 'Partnerships' among AICs in order to evaluate how they have employed 'Praxis' and 'theology' to promote authentic partnerships during and after apartheid. Using a Trinitarian theology as a critical lens, the study responds to the question; 'To what extent is 'Partnership Praxis' among African Initiated Churches (AICs) in the Post-Apartheid South African context advancing or impeding social development? Church partnerships have long been advocated as a better way of dealing with structures that lead to injustice and dehumanization of people who are powerless.

List of Abbreviations

AICs   - African Initiated Churches

ANC   - African National Congress

AZPO   - Azania Peoples Organization

BCM   - Black Consciousness Movement

DSD   - Department for Social Development

NP   - National Party

OAICs   - Organization of African Initiated Churches

SACC   - South African Council of Churches

WCC   - World Council of Churches

WCRC   -World Communion of Reformed Churches

Table of Contents

Chapter One

1. Introduction

Christianity has experienced major changes in the last few years; Walls has observed that the centre of gravity in terms of theological influence has shifted from churches in the north to churches in the south (1976: 180). The establishment of African Christianity has added an African perspective to the expression of Christianity. Crow Jr. has further observed that today the Christian faith is expressed in diverse ways and in different church movements (1987: 17). It is in this context of diverse expressions of Christianity that this study was conducted. The study is trying to dialogue between the actual world of disunity among AICs, and a possible world of unity through authentic partnerships for sustainable social development.

According to Pillay, the central theological affirmation for ecumenism is established in the search for a full visible unity of the church, and its common witness to the world which is rooted in John 17:21 (2015: 636). Pillay states that Jesus actually prayed for unity among his followers, affirming that when his followers (from different local churches) are united then the world will know that Jesus was indeed sent by God (2015: 636). The study assumes that sustainable social development is a product of team effort.

2. Context of the Study

The study employs a systematic review methodology to analyse and assess the discourse of partnerships among AICs within the South African context. In order to achieve its objective the study starts by analysing the prevailing contextual features that have persisted within the South African context. The first contextual feature that South Africa has experienced has been massive growth in African Christianity which has led to different expressions of the Christian faith through various African Initiated Churches. Different contextual African theologies have been developed over the years. Barrett has observed that indigenous African churches have experienced rapid growth, and have added an African perspective to Christianity, which has led to major shifts in the spiritual landscape (2001: 17). The second contextual feature has been shaped by diverse cultural and racial disparities which have been amplified by the history of mission churches, colonialism and apartheid. Christianity is today being proclaimed and expressed in diverse ways and forms. That context has challenged

efforts for partnerships among AICs; Barrett (1999: 45) has affirmed that the church in Africa is challenged by growing disparities arising from both cultural and ethnic diversities.

The third contextual feature has been constructed through issues of poverty and physical illnesses which have ravaged most of the South African communities. According to the South African Human Development report of 2003 (UNDP: 2003) almost half (48.5%) of the South African population of 44 million was identified as living in conditions of extreme poverty. Poverty was identified as one of the major challenges facing the country then and it is still a challenge today. Many South Africans have no access to fresh water, sanitation, electricity and health services. They also have no opportunities or choices which could lead to a long and healthy life so that they can enjoy freedom by living a decent standard of living with dignity, self-respect and respect from others, and these conditions of poverty have persisted (Statistics South Africa, 2000). Kingdon and Knight have referred to protracted unemployment of many South Africans as a major factor which has led to chronic poverty (2005: 5). It is in these conditions that a united church has to provide prophetic leadership, so that the church can become relevant and effective in addressing social challenges.

3. Background to the Research Problem

The rationale for this research study was motivated by my personal experience in an African Initiated Church. As a member over a period of ten years, I observed how my local church struggled to establish authentic partnerships for development with other AICs. With the diverse challenges that South Africa is currently facing, it is critical to understand the history of church partnerships and what a united church has achieved, in order to envision its contribution in the future. Church partnerships have raised expectations and hope for a just and equitable society.

This rationale implies that church partnerships do hold a promise for combating social challenges in the South African context. However, Stephen Pickard (2009) has observed that partnerships among churches are poorly practiced because they lack firm and inclusive theological foundations to inspire meaningful and practical engagement with each other. Mugambi (1990) has referred to contradictions within AICs with regard to racial and tribal divisions; he says while most of Africa is 'religious' yet its people have continued to be divided. Mugambi (1990) has also observed that African churches mostly attract those who

are materially or socially distressed through poverty or sickness; hence, they are powerless in dealing with social challenges.

Church partnerships have long been advocated as a better way of dealing with structures that lead to injustice and dehumanization; however, questions do remain on how to design, and manage meaningful and authentic partnerships among AICs. Khoapa (1972:31) has referred to efforts by liberation movements such as the Black Consciousness Movement (BCM) the Azania Peoples Organization (AZPO) and the African National Congress (ANC) as being among initial advocates who called for unity among churches, particularly in the struggle against apartheid. However, large portions of literature on church partnerships have suffered from conceptual imprecision, and thus partnerships have been poorly practiced. This research study seeks to address these problems. It offers a discussion on definitions of concepts and builds a framework that examines features of partnerships as they relate to achieving sustainable social development.

Good theology according to Le Bruyns (2015) is supposed to be contextual and empowering to the church and the community at large to engage the Christian story within its context for social transformation. The complexity of life in a global economy has continued to pose huge challenges to traditional ways of embarking on development. Hence, there is need for 'Partnerships Praxis' which can empower AICs by pulling their resources together so that they can achieve meaningful social development.

4. Preliminary Literature Review

Brinkerhoff has observed that over the years, organizations have formed partnerships not only to enhance outcomes but also to produce synergistic rewards in their development efforts (2002: 1). According to Brinkerhoff authentic partnerships have always been the bases for sustainable social development (2002: 6), while Mwikamba believes that partnerships are indeed an effective organizational strategy for dealing with environmental challenges, inadequate resources and difficult problems (2000: 11). Therefore, Pickard has concluded that failure to conceptualize and articulate partnerships among churches dissipates energy for development and slows down the process of social transformation (2009: 108). Partnerships

are firmly considered by many as the only effective way in dealing with multifaceted problems that are confronting humanity.

Paulo Freire (1972) has noted that the word 'praxis,' denotes a continuous process of critical reflection on one's actions so that improvement can be attained. Hence 'Partnership Praxis' denotes a process of continuous critical reflective action on the theology which should lead to authentic partnerships. Literature has revealed that, partnerships among AICs are problematic and that has affected AICs' efforts for social development. (Chidester, Tobler, and Wratten: 1997)

Literature has also revealed that the concept of partnership has been defined narrowly, to include collaboration, corporation and alliances (Brinkerhoff: 2002, World Bank: 2005) without describing the basis for partnership. The World Council of Churches has defined partnership as a system of working together with mutual understanding based on equality. According to Desmond Van des Water (2011) meaningful partnerships can only be attained if mutual equality among participating members is recognized and appreciated. Bauerochse has observed that it was only in 1987, at a meeting of the WCC in El Escorial in Spain many years after the demise of colonialism that the WCC was able to articulate church partnerships on the basis of mutual equality (2001: 173). A conceptualization of which, would allow churches to recognize shared identity as a basis for mutual partnerships.

The history of AICs in South Africa according to Sundkler (1964) has been shaped either by doctrinal differences or racial inequalities. Chidester, and Wratten (1997) have also observed that South African churches have suffered from ideologies of individualism perpetuated by racial and cultural differences. Therefore, implementing the concept of partnership among them has been problematic. According to Uzukwu Africa's theologies of liberation have raised voices to denounce the misery that besets Africa and have identified the root cause of fragmentations, tracing its historical origins to the times of slavery, colonialism and poor leadership among Africa's founding fathers (1996: 3). Disunity among development practitioners is a major hindrance to social development. Brinkerhoff says the need for authentic partnerships is the most daunting challenge to sustainable development (2002: 3).

Limitations do exist in the available literature on church partnerships since its focus is mainly on the need for partnerships and not on the design. Without an inclusive theological framework 'Partnerships' suffers from exclusion; churches have no foundational design upon which inclusive and authentic partnerships can be built. This study sets out to critically assess

and promote 'Partnership Praxis' in the post-apartheid era, as a means for improving relationships among AICs. It will seek to contribute to the on-going efforts that are aimed at resolving questions and debates on authentic partnerships for social development among AICs. AICs have a huge resource in terms of social capital which can be used for social development. The Department of Social Services and Poverty Alleviation (2005: 23) has identified untapped social capital within local churches as a vital asset for social transformation.

5. Key Research Question

In an attempt to address 'Partnership' problems among AICs, it would be prudent to ask the following research question: To what extent is 'Partnership Praxis' among AICs in the Post-Apartheid South African context advancing or impeding social development?

5.1 Research Sub-Questions

1. How is 'Partnership' perceived and practiced by African Initiated Churches (AICs) in the post-apartheid South Africa?

2. Why is 'Partnership Praxis' relevant for achieving sustainable social development among African Initiated Churches?

3. What are some of the ideological and theological challenges that are affecting 'Partnership Praxis' among African Initiated Churches?

4. What is the most relevant and inclusive theological framework for partnerships which can lead to social development?

6. Objectives

The objectives of this research study are as follows;

1. To investigate the discourse and nature of partnerships among African Initiated Churches in South Africa.

2. To evaluate the concept of 'Partnership' and investigates its appropriateness for sustainable social development.

3. To identify cultural, social and political issues from the past, which have continued to impact on the present social context of partnerships among AICs

4. To discern new ways for promoting 'Partnerships' among AICs in the post-Apartheid South Africa.

7. Theoretical frameworks

Gideon (1993: 5) in his book entitled 'Bringing Churches Together' has referred to the World Council of Churches' (WCC:2005). description of partnership as 'holding something in common with mutual equality.' Partnership has been defined by the WCC as standing in solidarity with one another as equals based on love The year 2013 saw a change in name from 'Missionary' to 'Partner in Mission'. By that change, the organization recognized that the sender and the receiver are equal partners, and that a missionary is accountable to the leadership of a receiving church, just as the leadership of a receiving church is accountable to the missionary. According to the WCC partnership thrives on a theoretical framework of a shared identity in God's mission as equals.

Pickard (2009) states the practice of partnership addresses deficits by bringing key actors together for social development. This study looks at 'Partnership Praxis' as the means for developing authentic partnerships through a theoretical framework of 'standing in solidarity with one another, with a common identity. Pickard (2009) says the practice of partnership has to be rooted in a Trinitarian theology, where 'mutual solidarity with one another' draws on the understanding of unity as it exists in the God-head. Pickard has referred to a Trinitarian theology which is also proposed by Volf. Volf (1998) argues that a Trinitarian theological framework for ecclesiology points to a relational understanding of one another, relationships are not established through a process of causality of any kind but rather through the accent of communal interdependence based on a common identity. In addition to a Trinitarian theology Pickard (2009:129) has proposed order and harmony as a means for avoiding conflict within a partnership. He argues that the capacity to remain in harmony with one another depends on ones' ability to return to pre-existing frames of reference. Frames of reference have to be identified from the word of God and documented as principles that can be used for guidance in 'Partnership Praxis'. Pickard has further observed that conflict in a partnership is created by failure to adhere to pre-existing frames of reference and the improper use of power among partners (2009: 130).

8. Research Methodology

The research study starts by analysing the historical context of African Initiated Churches (AICs) in South Africa and then it critically evaluates the practice of partnerships among them, specifically looking at how they have understood the concept of 'Partnership' and the theology which has led to partnerships, during and after apartheid. Williams (2008) has cited Robert (2009: 64) who states that during the colonial era many indigenous AICs were regarded as protest movements which were working against colonialism. Hence, a colonial protest mind set was entrenched in the description of most AICs right from their inception. John De Gruchy contends that the church in South Africa has been shaped by racial and cultural confrontations which were fueled by policies of colonialism and apartheid (2004: 57).

The research study wants to promote the concept of 'Partnership Praxis' based on Volf (1998) and Greenwood's (2002) Trinitarian theological framework, while addressing the question; on whether it is possible to form inclusive and authentic partnerships among AICs. The study investigates the validity of an assumption that advocates for authentic partnerships among AICs based on a Trinitarian theological framework.

In essence this research study will employ an interpretive methodology by utilizing a systematic review method which according to Henning (2008) seeks to analyse the historical experiences of AICs and interpret how they have understood 'Partnership Praxis'. The study will then use an inclusive theological framework as a critical lens to assess various aspects of partnerships among AICs.

The research study has employed a non-empirical method of study, by consulting available literature and analysing concepts based on expository reading. Available secondary data has been consulted in order to describe the practice of partnerships among AICs before, during and after apartheid. Goddard and Melville have said that through expository research which is based purely on existing information, the researcher reads widely on the subject and compares, contrasts, analyses and synthesizes all points that a researcher can develop important new insights on the subject (2001: 10). The method will consist of critical analyses of all relevant documents, articles and books.

Analysing partnerships among AICs, will provide me with an inside view. Partnerships among AICs may have different geographical scopes; from local, national regional and to a

global level. It is therefore, necessary that I delimit the scope of this research study to partnerships among AICs within the South African post-apartheid context. Relevant literature review will be employed to meet the research objectives, and to establish relevant recommendations. During my research I have used sources available at the Pietermaritzburg campus of the University of Kwa-Zulu Natal (UKZN) and sources from the Internet and other libraries.

9. Limitation of the research

The nature of my research forces me to accept certain limitations imposed by the research topic, and also limitations imposed due to a lack of empirical research which could have provided primary data on 'Partnership Praxis' among AICs in the post-apartheid South Africa. I have approached these difficulties by critically consulting books, journals, and current empirical research, conducted on the topic of church partnerships.

10. Significance of the research

This study will explore key issues on 'Partnership Praxis' among AICs within the South African context. It will also highlight some of the lived challenges of disunity, which have led to a lack of affectivity in social development. AICs will be challenged to consider a 'Partnership Praxis' approach, based on inclusive theology which affirms that God is not only concerned with the supernatural but that he is also active within the church to humanize the world through the church. The recommendations made will help the church to establish a firm foundational base for inclusive and authentic partnerships. Quoting from the words of Desmond Tutu, the world can only be too strong if the church was divided. I do hope that many churches that are trying to engage in any form of partnership will draw some vital guide lines, and will gain much needed insight from this study.

11. Outline of Chapters:

Chapter One

Chapter one contains an introduction to the study, a literature review to locate my research study, and then it specifies my objectives and the methodology used by myself in this research study.

Chapter Two

Chapter two provides the historical background from which to understand AICs and how they have related to each other from the time of their inception, during and after-apartheid within the South African context.

Chapter Three

Chapter three deals with the conceptual meaning of the word 'Partnership', according the World Council of Churches and then it evaluates the theology which the WCC has recommended could lead to authentic partnerships for social development.

Chapter Four

Chapter four identifies ideological issues from the past that have continued to impact on the present context of 'Partnerships' among AICs.

Chapter Five

Chapter five provides an inclusive theological framework for 'Partnership Praxis' which could lead to inclusive and authentic partnerships for sustainable social development. The chapter also provides insights and implications of 'Partnership Praxis' on ecumenical theology in post-apartheid South Africa.

Chapter Six

Chapter six provides a synopsis of the whole study and makes recommendations for 'Partnership Praxis' as a means for promoting authentic partnerships among AICs in the post-apartheid South Africa.

12. Conclusion

Chapter one has presented the background and motivation for the study, and it discussed the research problems and objectives, the theoretical framework, research methodology and methods, limitations and delimitations of the research. A systematic review methodology of relevant literature was chosen for this study because it was perceived to be appropriate and a scientifically-plausible method of analysing the body of literature on the discourse of partnerships among AICs. Lastly, the chapter has highlighted the significance of the research study.

The chapter has introduced a dialogue on the need for 'Partnerships Praxis' which should use inclusive theology to promote authentic partnerships among AICs. The research study has observed that a number of AICs established during the colonial and the apartheid era have partnership problems. The formation of AICs has continued even after the demise of apartheid. However, reality shows that most of them have continued to be individualistic and competitive in their approach to social development.

Chapter Two

2.1 Introduction

From as early as the nineteenth century, Africa has experienced massive growth in African Christianity, Barrett (1968: 1-9) states this phenomena has led to the establishment of a diverse range of African Initiated Churches (AICs). The name AIC, according to Steven Paas (2006: 140) identifies churches which were established by Africans, and it distinguishes them from those which were established by missionaries. Anderson (2001: 1-8) and Paas (2006: 176) have both agreed that the name AIC affirms that the churches which were established were purely African in nature and in content. Martin West (1971: 1) has firmly concluded that AICs are indigenous African churches because they have indigenous African people who are propagating an African form of Christianity. According to Barrett (1968: 4) the acronym AICs stands for synonymous terms such as, African Instituted Churches; African Indigenous Churches; African Initiatives in Christianity or African Independent Churches. However, Martin West (1975: 3) contends that most AICs in South Africa do not use the term 'Independent', but rather prefer to be identified by local languages such as, in Zulu, '*amabandla ama-Afrika*' or, in Sotho, as *dikereketsa ma-Afrika;* terms which imply 'African churches.' This chapter provides the historical background to AICs in South Africa and makes critical observations on how they have related to each other.

John De Gruchy has observed that, church relationships, played a significant role in the struggle against apartheid (2004: 22-35). With the diverse challenges that the nation of South Africa is currently facing, it is critical to understand the history of church relationships and what a united church has achieved, in order to envision its contribution to future struggles. Church unity and partnerships have raised expectations and hope for a just and equitable society, the unity of the church holds a promise for combating social challenges both in South African and in the world today.

My objective in this chapter is to examine the history of African Christianity and thereafter locate problematic relationships among AICs. The study raises questions on how AICs can unite in responding to forces of injustice, poverty and underdevelopment. It is in the assumption of this study that there are a number of obstacles to authentic partnerships among AICs; hence, efforts for social development are frustrated.

2.2 The Birth of African Christianity

The history of Christianity in South Africa begins with the arrival of white people. Bediako states that while some white people came as missionaries with the purpose of spreading the Christian message of salvation through Jesus Christ, others came as settlers in search of wealth (1992: 224). The arrival of missionaries was soon followed by a scramble for Africa. Hence, Waibinte contends that the mission project is often associated with European expansion (2011: 34). Therefore Uzukwu has concluded that white settlers had to start by demonizing indigenous Africans and African culture, with the intention of subjugating Africans (1996: 4). Waibinte has firmly concluded that the intention to undermine Africans and the African cultures was a prerequisite in the colonial project in order to gain control over Africa (2011: 31). Therefore, colonial invaders were intentional when they instilled inferiority complex on indigenous black Africans. Kaplan (1995: 1) in his introduction to a book entitled; *Indigenous Responses to Western Christianity* observed how Africans struggled when responding to western Christianity, because it was presented through European culture, at the expense of demonizing African culture. Bediako (1992: 225) states even though the mission project brought benefits such schools and hospitals, it was carried out with a violent approach.

Hastings (1979: 68) has noted that missionaries failed to recognize and appreciate diverse African cultures; instead they used denominational churches as centres for promoting European culture. Through mission churches black people felt dehumanized and discriminated against by white missionaries. Hastings (1979: 69) further states that most black converts noticed that white missionaries were not practicing what they were teaching. According to Uzukwu (1996: 30) the formation of the first AICs was prompted by reactions based on two ideologies namely; the ideology of *Zionism* and that of *'Ethopianism.'* Sundkler (1961:1-15) has described the first AICs as either *Zionist or Ethopian,* drawing his analysis from a South African context, and he used the actual names of AICs in order to describe them. While Ranger (1964: 27) contends that the name *Zionist* or *Zionism* was portraying an ideology which was advocating for an ideal homeland the holiest of all places, or a holy mountain, one that is highly preferred for by African prophets. The name *Ethopianism,* drew its inspiration from *Ethopia* as an independent African state, the idea of a '*topia*' status attracted attention because of its biblical reference to *Ethopia*, in Psalm 68:31; which says and '*Ethopia will stretch out its hands to God'*. Ethiopian churches were also advocates for African independence and the legitimacy of African Christianity. Sundkler (1961: 38) has

referred to Nehemia Tile, as a typical example of Ethopianism. Nehemia Tile's decision to separate from the mission church was prompted by his objection to dehumanization by white missionaries and thus, he was classified as a political dissident by many Europeans; Nehemia Tile resented the role that white magistrates played when undermining the power of traditional African chiefs. As a way of protesting against European rule, he demanded that the Xhosa cultural practices such as circumcision be included in the Christian dispensation. In the process of his struggle against European rule, he became the founder of an 'Independent' African Church, which embraced African culture. Ranger further states that Ethopian ideology not only advocated for independence, but also for modernity through its demand for equality in education for Africans (1964: 26).

Daneel (1989: 54) contends that the formation of the first AICs merely took advantage of failure in the main-line mission churches to align with an African dream for an ideal world. According to author Daneel (1989: 55) prophetic founders of AICs were responding to unfilled needs among Africans, and they wanted to make Christianity contextual and relevant to African felt needs. Unfortunately, Europeans identified all AICs either as political movements or religious cults which caused instability.

When describing African Christianity, Daneel (1989: 54-57) has noted that some Africans, contextualized the Christian message in such a way that it lost its original form, they made it indigenous to Africa so that it could portray an African world view. The birth of African Christianity produced a range of African theologies, the significance of which could be detected in two forms; firstly it portrayed continuous efforts by Africans to transform Christianity into an indigenous form which was uninhabited by direct Western cultural influences, and secondly it constructed bridges between the gospel message and traditional African values and beliefs. According to Fashole (1976: 144) AICs were responsible for the formation of radical and diverse African theologies which re-defined the Christian message in order to align it with different African cultures. Eugene Hillman: (1993: 41) states diverse African theologies were formed based on various degrees of interaction of the Christian message with different African traditions. Advocates for African Christianity wanted to present the Christian message from an Afrocentric perspective in the hope of reclaiming the African cultural heritage which had been demonized. According to Kete Moleti (2003: 17) *Afrocentrism* is a mode of thought and action which is formed on the centrality of an African world view, for them affirming African culture was a means for humanizing Africans. The formation of African Christianity, according to Daneel (2004: 20) represented an African

cultural renaissance, a protest against European imperialism which was imposed by missionaries on Africans through denominational churches. McGrath (2002: 37) argues that most African leaders generally felt alienated from a Eurocentric type of Christianity, since it did not accommodate African cultural values.

2.3 Factors which led to the formation of AICs

The formation of African Christianity was prompted by a number of historical and social factors ranging from; cultural, spiritual and political factors. Mitchell (1966: 29) has affirmed that the formation of AICs was motivated by a range of specific factors. The main driving force was cultural; Africans were looking for authentic theologies which could accommodate their ethnic African culture and thus be relevant to contextual needs. Mbiti (1990: 14) states that cultural factors fueled the formation of AICs, and when the scriptures were presented in local languages; a door was opened for Africans to interpret scriptures through a wide range of African traditional religions and through a wide range of indigenous cultures. This process made it possible for Africans to interpret prophetic messages in an African way. The effect was, African Christianity developed along ethnic grounds, portraying a range of cultural symbiosis.

The second range of factors according to Barrett (1968) were spiritual, he argues that Africans are generally spiritual, that created fertile grounds for African Christianity to flourish. Barrett (1968) has referred to Zulu people as having an interest in divine involvement, via the ancestors; making it easier for African prophets to emerge. In most cases African prophets were seen as a divine manifestation of a black messiah, Isaiah Shembe is one of such prophets. Mbiti (1990: 14) claims that since most Africans consider ancestral spirits to be the living dead who act as representatives to a Supreme Being; it was easier for them to accept the ancestry of Jesus and his role as a mediator between God and the living.

The third range factors according to Welsh (2009: 10-16) were a political, and in order to locate that claim, Welsh (2009) has divided the history of South Africa into three periods: The period starting from 1948 to 1959, has been identified as the period during which the National Party increased its power and established policies of segregation to strengthen its grip on the nation, thus they creating a conducive political environment which attracted opposition from black people. Africans struggled for recognition within their own ethnic

groupings. The second period according to Welsh (2009) started in 1959 to 1966 and this was the time when black homelands were established, and Africans were restricted to homelands. African development was constantly monitored. Claasen (1995: 17) has observed that the political atmosphere and government attitude towards Africans unconsciously nurtured the birth and growth of AICs. At first government opposed the establishment of AICs and tried to suppress them because they were regarded as nationalist or political movements. Suppression and oppression of AICs not only encouraged their motivation but also increased their anger, and suspicion towards government and the European led mission churches.

The establishment of homelands imposed land restrictions and it denied Africans the opportunity of owning land. This created a social factor which led to poverty as most Africans were separated from their traditional means of economic production. Uzukwu (1996: 30) has observed that AICs developed around the ideology of a promised land where peace and prosperity would prevail while searching for economic freedom. The third period according to Welsh (2009) started in 1966 to 1994. This is when the National Party intensified measures to find support for government and this period was by followed by African nationalism and unified resistance to apartheid laws, and then the final agonizing process of a negotiated settlement which was associated with a lot of blood-shed. Spiritual, political and cultural rivalry between white people and black dissidents led to the formation of AICs, which became centres for organized resistance against white imperialism. The Apartheid period ended in 1994 after the formation of a new government.

2.4 Characteristics of African Initiated Church

McGrath (2002:36) has noted that the basis on how to describe AICs may vary enormously, because they each exhibit a range of features that are questionable. A Catholic historian of Christianity in Africa, Baur (1994: 57) contends that AICs are not Christian churches at all, but rather defective movements and he has based his argument on the fact that AICs do not align with the western types of Christianity. But Daneel (2004:181) has maintained that AICs are a testimony to an African story on how Christianity has triumphed through African initiatives. Resistance to the mission church according to Daneel (2004:190) does not imply that African Christianity is not authentic. He argues that the formation of African Christianity and subsequently AICs was mainly driven by an African desire for liberation from a

Eurocentric mission Gospel and that fact alone does not suggest that AICs are defective. John Baur (2000: 67) firmly states AICs have features and characteristics of 'liberation' and that is why, he concludes that they are liberation movements.

On the centrally, Walls (1996: 3) has endorsed African Christianity by affirming its relevance to felt needs. He says it was developed by Africans and was shaped by contextual needs, therefore it is authentic. Mbiti (1990: 25) has noted similarities between African traditional religion and African Christianity, because they both respond to felt needs. He has therefore, concluded that African traditional religion and Christianity are compatible and this is why it was easier for Africans to form African Christianity. To support that argument Mbiti (1990: 24) argues that Christianity and African traditional religion have similar features that are compatible. He has referred to manifestation of the spirit among African traditional religions through acts of speaking in tongues, acts of healings and in the acts of casting out of demons, and says that similar manifestation of the spirit can be found among Christians. Anderson (1993: 39) has concluded that African traditional religions are contextual and authentic. He argues that the type of African Christianity which was formed when African traditional religiosity came into contact with western Christianity was authentic. According to him African Christianity was developed within the right Christian framework, with the toleration of the mission Churches. Anderson (1993: 40) further states that Christianity is supposed to be dynamic and it should be allowed to evolve so that it can embrace any cultural context. Therefore, Anderson (1993: 41) contends that criticizing African Christianity because it does not fit Western theological categories only shows religious injustice.

Olowola (1985: 25) has maintained that the two religions are not compatible. He says the combination of African traditional religiosity with Western Christianity does not produce the right kind of Christianity instead it allows the process of syncretism to take place. Pobee (2002: 1) contends that the features and characteristic of African Christianity are portrayed by practices that are incompatible with western Christianity and he argues that AICs are 'Witchcraft Eradication Movements' owing to their obsession with exorcism, and some are 'Messianic Movements' owing to their obsession with an African messianic leader, and some are 'Prophetic Movements' owing to their obsession with prophesy, while others are 'Syncretistic Movements' owing to their fusion with demonic African traditional religious beliefs. According to Pobee (2002: 1) there are conflicting diversities in African theologies which can be seen in the wide range of AICs.

Sundkler (1961: 1-15), has observed that since most AICs in South Africa were formed by African leaders who were protesting against the mainline churches they were identified as protest movements. Daneel (1987: 30) has referred to a sociological perspective, which claims that AICs are examples of new religious movements which arose out of a confrontational context between a Eurocentric cultural Christianity, with African traditional cultures which were less powerful politically, militarily, and economically. According to Daneel (1987: 30) AICs have stood at one end of a spectrum which ranges from movements that are very close to the African traditional religious heritage at one end to being fully Christian churches on the other. Steven Paas (2006: 140) states even though AICs are diverse; a common similarity among them is that they all embrace African cultural beliefs and values.

Allan Anderson (2002: 2) has identified yet another new form of African Christianity which is rapidly growing within the South African context, this new form according to Anderson consists of independent 'Pentecostal Charismatic' churches or 'ministries', that started in the 1970s and became a significant expression of African Christianity. According to Anderson (2002: 3) and Paas (2006: 157) this new form of African Christianity has become prominent in big cities. Pentecostal Charismatic churches have taken African Christianity to another level. In South Africa, these newer Pentecostal movements or ministries have features and characteristics of the Zionists and or 'Spirit' churches that preceded them, but are different in many ways mostly as revival movements with a lot of influence among the middle class.

Paas (2006: 154) states that 'Pentecostal Charismatic' churches put emphasis on having individual spiritual experiences. They have become a major phenomenon that has attracted theological attention. According to Paas (2006: 154) they include independent churches of all types and sizes. These churches subscribe to an evangelical theology which emphasizes on the present availability of Biblical gifts of the Spirit for each individual believer. In the post-apartheid South Africa, many Pentecostal Charismatic Churches have been established, and they have changed the spiritual landscape of South Africa, especially by their strong individualistic teachings on salvation. According to Ludovic Lado (2006: 31) the development of Pentecostal Charismatic Churches has produced a new form of African Christianity. Alan Anderson has identified dissatisfaction with traditional ways of worshiping God as a major factor which has led to the formation of the new Pentecostal Charismatic Churches. Paas (2006: 156) says individual salvation with freedom of worship which is

believed to lead devotees to material prosperity distinguishes Pentecostal Charismatic churches from other AICs. Adherents are often instructed to give sacrificially as a means for receiving their own personal material prosperity.

2.5 Fragmentations among AICs

Both Oduro (2006: 155) and Anderson (2001: 17) have affirmed that despite the policies of racial segregation, AICs became the fastest growing churches in South Africa and the sub-Sahara region, hence, the task of uniting AICs became a challenge right from the beginning. Bauerochse (2001: 65) states in order to unite AICs in Africa an initiative was launched by Shenouda III of the Coptic church of Ethiopia, when he called for a meeting in Cairo where an organization called the 'Organization for African Initiated Churches' (OAIC) was formed in 1978. The intention of this organization was to provide a forum for unity, and to share concerns, and also learn from one another through dialogue.

Khoapa (1972: 32) has observed that similar efforts were made in South Africa and such efforts culminated into the formation of three Associations: the African Independent Association (AICA), the Reformed Independent Churches Association (RICA), the Assembly of the Zionic Churches and the Apostolic Association (AZASA). However, due to cultural differences, bad leadership and a lack of accountability from those who were in leadership, these efforts resulted into conflicts which led to divisions and fragmentations. Scholars such as Anderson (1993: 49) have indicated that a lack of documented theology which could encourage relationships was a reason for conflicts and fragmentations. Anderson (1993: 49) contends that AICs are not similar to denominational churches; they lack inclusive theology to support relationships, hence conflicts and fragmentations are often inevitable. Anderson (1993: 50) has referred to distinctions within the Zionist churches where some ZCC churches believe in the role of the ancestors as mediators between human beings and God while others do not.

According to Pass (2009: 182) various collaborative efforts have taken place under the umbrella of the OAICs through the World Council of Churches (WCC), and occurred after the OAICs became an active participant in the World Council of Churches, the Global Christian Forum and the World Conference of Religions for Peace (OAIC, 1986). John De Gruchy (1995: 51) has referred to specific collaborative initiatives which took place through guidance from the Black Consciousness Movement, and those which were done after the

founding of the South African Council of Churches (SACC). John De Gruchy (1995: 67) says that the SACC was established in May 1968, during one of the darkest periods in the history of South Africa, and it became a strong forum for uniting churches. Right from inception the organization declared its intention of bringing churches of all races and cultures to fight for justice for all South Africans. John De Gruchy (1995: 67) has noted that the SACC brought some form of unity in the struggle against apartheid, because churches were able to agree on common principles.

John De Gruchy (1995: 75) contends the SACC was very significant as it was formed at a critical time when, all over the world, missionary agencies were expected to hand over churches they had founded to indigenous people. Therefore, in 1972 the SACC was declared to be a "Black" organization by the apartheid government because its executive composed of more black people than white. Claasen (1995:16-17) argues AICs were established in the context of colonial hatred and racial segregation; hence emotions of hatred and racial segregation were often present within AICs. Paulo Freire (1971: 56) in his book on the *Pedagogy of the Oppressed*, states that the oppressed may become the oppressor if he or she does not deal with the emotions of oppression correctly. Efforts to unite AICs have exposed emotions of fragmentations, racial tensions and ethnic differences.

2.6 Confrontation with the government

John De Gruchy (1998: 78) has observed that the vision for unity in the struggle against apartheid brought the South African Council of Churches (SACC) into direct confrontations with government. Church leaders who were in support of the vision suffered harassment, abuse, and surveillance at the hands of government agencies. Although the apartheid government claimed to be a Christian government, it used a variety of means to try and silence the voice of a united church. The SACC joined the struggle against apartheid because it believed that all people and all races are equal before God.

Hoekendijk (1964: 133) has affirmed that AICs were used as centres for public resistance to colonialism and apartheid, and this is where the most vulnerable spot in the whole system was found, people met to discuss social issues which were affecting them. Hoekendijk (1964: 133) states that churches had independent structures and were permitted to function without government interference. Black people used AICs as centres for mobilization and for

resistance. Hence, the state was wary of AICs and was reluctant to recognize them. John De Gruchy (1976: 83) has referred to the *Kairos* document and states that it was a very good tool for uniting the nation in the struggle against apartheid, but after the demise of apartheid the document became a monument. John De Gruchy (1998: 83) has observed that churches found common theological grounds for unity through the *Kairos* document.

2.7 AICs after 1994

After the demise of apartheid, the SACC and the OAIC have continued in their effort of uniting churches. The year 1994 saw the dawn of a new era in South Africa, Apartheid was officially abolished and a non-racial and democratic South Africa was established. However, the effects of colonialism and apartheid are still present in the structures of the nation. Le Bruyns, (2006) has cited Maluleke (2005:117) who says that the rich legacy of the ecumenical tradition in South Africa and the agency of the church in development have become less effective after 1994. The SACC went into in a process of renewal, while trying to revision itself within the new dispensation of a democratic South Africa.

In 2016, exactly 22 years after the abolition of apartheid, the effects of colonialism and apartheid are still present in the structures of the nation. According to Eugene Hillman (1993:42) AICs were in many ways affected by the wounds of colonialism and apartheid. These wounds have now become stumbling blocks to ecumenism among AICs. Bishop Malusi Mpumlwana the general secretary of the SACC was recently quoted by the Sunday Independent Newspaper dated 20th of March 2016 as saying that South Africa has continued to exhibit frequent manifestations of racial tensions and fragmentation. Ecumenism went into disorder due to many reasons as observed by Maluleke (2005:118). During our class discussions in Theologies of Transformation and Governance, Smangaliso Khumalo noted that during apartheid, churches were able to identify a common enemy, and thus they felt the need to unite in the struggle. Smangaliso Khumalo referred to his article in 2004 which affirms that the *Kairos* document was a uniting theological base for justice for all in the face of injustice, but after the demise of apartheid there was a loss of vision for ecumenism.

2.8 Conclusion

This chapter started by examining the historical back ground of AICs. It observed that within the South Africa context there is a strand of three types of AICs; the strand of *Zionism*, the

strand of *Ethopianism* and then the strand of Charismatic Pentecostal churches. The chapter has observed that the theology of South African AICs has been shaped by a variety of cultural beliefs and they have also been shaped by colonialism and Apartheid. These historical realities have left wounds that have led to fragmentations and conflicts among AICs.

Partnerships which were formed during the struggle against apartheid were successful mainly because of three reasons:

1. A common enemy was identified and the majority of the people were willing to unite in the struggle against that one common enemy of apartheid.
2. Prophetic leadership was provided by the ecumenical movement, which raised corporate consciousness among churches and called for a united struggle.
3. The *Kairos* document in particular was able to provide a firm inclusive theological foundation for partnership in the struggle for justice against apartheid.

But after the demise of apartheid, partnerships among AICs have been problematic. There has been a resurgence of differences among AICs.

Chapter Three

3.1 Introduction

The previous chapter dealt with the historical context of partnerships among AICs in order to locate the problem. This chapter will look at the concept of partnership according to the World Council of Churches in order to verify the need for inclusive theology. Brinkerhoff, has observed that the word 'Partnership' is a practical concept which defines 'linkages and cooperation' between people or organizations (2002: 5). While Bauerochse (2001) states that 'Partnership' according to the ecumenical movement defines the concept of sharing resources while working together as equals. Phillips & Hardy, have observed that the way a concept is perceived by people or an organization determines the practical use of that same concept (2002: 23). Phillips & Hardy's, observation qualifies the need for inclusivity in partnership, because it's only through inclusive theology that the meaning of the concept of partnership can fully be articulated (2002: 23).

This chapter will focus on 'Partnership' as a practical concept; it will examine how churches have struggled in trying to develop inclusive theology which can inform Partnership Praxis. Elliott, (1987: 65) has referred to power dynamics which are displayed in the outworking of any 'Partnership' if roles are not properly defined. The discourse of partnerships, among AICs has revealed that theological and ideological issues have affected the practical outworking of the concept. The aim of this chapter is to demonstrate that church 'Partnerships' can be affected by issues that are constructed by theological and ideological positions.

3.2 Partnership

Brinkerhoff has maintained that the concept of Partnership thrives on mutual relationships formed between individuals or organizations (2002: 15). According Brinkerhoff mutual relationships are a prerequisite for authentic partnerships (2002: 15). 'Relationship' determines how different individuals or groups may pursue a shared vision or purpose based on mutual understanding and respect for one another. Partners may include leaders, or churches that may choose to relate with each other in order to increase the likelihood of achieving their mission and to amplify their ability of reaching desired goals. According to the World Bank (1998) partnership must encourage unity among organizations or groups of people for the purpose of working towards shared objectives through mutual agreements

which are based on divisions of labour. Fowler contends that the word partnership carries various connotations from context to context, while its basic meaning includes being in agreement with one another (1997: 45). While Pickard states that the concept of partnership should determine how groups of people or organizations may work together (2009: 17). The word partnership according to Nyoni, highlights the need for relationship as equals in order to be effective in a multi-lateral mission (2006: 14).

In order to establish authentic Partnerships, it is therefore imperative that, aspiring partners should consider 'relationship' as a means towards unity. The World Bank (1998) has observed that the concept of Partnership is a key element in all forms of developmental efforts for both government and non-governmental organizations. The word 'Partnership' was brought into discussions by the World Bank (1998) after it was discovered that previous efforts for development were failing due to a lack of meaningful and inclusive participation from developing countries. Policies for development were being formed, but they were being administered by donor agencies without the participation of the people that development was intended for.

Brinkerhoff has observed that authentic partnerships are the only effective organizational strategy for dealing with environmental challenges, inadequate resources and difficult contextual problems that are confronting the world today (2002: 7). Hence, sharing in a partnership should encourage members to build relationships as equal partners so that they can pull resources, towards a common purpose. The conceptual meaning of the word partnership denotes a major turn or 'a shift of power in perceived relationships or collaborations between the ones giving assistance and those who are receiving it.

3.3 Partnership according to WCC

Bauerochse has observed that the concept of Partnership was not defined in time by ecumenical organizations (2001: 19) hence; it had no theological framework to inform the discourse of partnerships among churches. Bauerochse has concluded that the meaning of the word 'Partnership' was developed from ideas of merely working together (2001: 19). The Edinburgh conference of 1910 did not adequately articulate the conceptual meaning of the word 'Partnership'. Ransom has referred to the Whitby conference of 1947, which came after the Second World War, and says it was then that the word 'Partnership' was seriously considered but only in the context of obedience (1948: 175). Partnership was perceived as a

way of showing solidarity in missions as co-workers. It should be observed that the Whitby conference spoke, of 'Partnership', only in the context of 'Obedience' to the mission of the church even when younger churches were not necessarily considered as equals. Scherer (1987: 19) says 'Partnerships in obedience' among churches was aimed at completing the unfinished task of reaching the lost. Hence, the conceptual theological basis of the word partnership was missing relational inclusivity.

Botha (2005: 143) has noted that the practical use of the concept of 'Partnership' had to come under scrutiny for many years because in some churches its implementation was criticized saying that it's practical out working was empty and meaningless. Based on this reality, Verkuyl (1978: 309) says the true essence of the concept of 'Partnership' was never experienced by the younger churches, instead they felt like tools to be used by the older churches for the purpose of completing the unfinished task. Bauerochse (2001: 15-16) has referred to Franklin from the American Baptist Mission, who argued that the concept of 'Partnership' was used to advance ideologies of 'Paternalism'. Franklin (2001: 15-16) argues that partnership was supposed to offer something more than mere cooperation; he was advocating for mutual relationships based on equality which could lead to unity among churches.

Kirk (1999: 185) has observed that the formation of the World Council of Churches in 1948, was very significant, because it raised the need for inclusive theology. The basic impulse in the World Council of Churches was to recognize all churches as equal. That required a major shift in ecumenical theology; from exclusive theologies to inclusive theology. Bosch (1991: 370) has referred to a meeting which took place in Africa that new realities were acknowledged, the development of African Christianity and African Initiated Churches (AICs). That reality meant that the concept of 'Partnership' needed to put an end to guardianship of one church over another. Bosch (1975: 70) has alluded to further developments within the World Council of Churches, when the *missio-dei* concept was introduced as the basis for church partnerships. The concept of *missio-dei* challenged previous assumptions and the need for relationship and equality among churches was strongly brought into the debate. Bauerochse (2001: 74) contends that the word 'Partnership' was deepened by the concept of *missio-dei* and it was through the concept of *missio-dei* that 'unity' was adopted as a prerequisite for authentic partnerships among local churches.

Based on *missio-dei*, the World Council of Churches (WCC) redefined the concept of 'Partnership', to include the need for relationship based on equality of all churches. Goshen Gideon (1993: 5) in his book entitled; *Bringing Churches Together* has referred to the WCC's theological framework for 'church partnerships' at that time and has observed that it was based on the understanding that all churches were involved in a common mission. The WCC (2013) had to include the aspect of sharing in a common identity and a common destiny as a theological foundation which could be strong enough to affirm the need for inclusive relationships. Therefore, according to Goosen Gideon (1993: 16-35), the concepts of 'Partnership' and 'equality' were considered to inseparable.

3.4 Searching for a Theological framework for Partnership

Jerry Pillay (2015: 637) states that Konrad Raiser in 1993 the then general secretary of the WCC proposed a shift from ecclesiocentric to a more 'Trinitarian' approach to ecumenism. A Trinitarian approach was considered to be more inclusive because it allowed fellowship of all churches based on external dynamics of the church's witness in the world, and it required a paradigm shift from internal issues of ecclesiology which were considered to be divisive. John Radano (2012: 13-20) says the word 'Fellowship' which is rooted in the Greek word '*Koinonia*' became a key concept in ecumenical discussions and was brought in to inform the ecumenical search for an inclusive theology for partnerships.

Through the concept of *Koinonia* the need for authenticity in 'Partnership' was required. Hence, fellowship became the basis for unity and relationship among churches because of its emphasis on oneness of the church. Jooseop Keum (2015: 544) states that the WCC published its official report under the title; 'On the way to a Fuller *Koinonia*, as a way of identifying itself as a fellowship of churches that are willing to work towards equal partnerships, while striving to towards a full realization of '*Koinonia*' in mission. This fellowship of churches was not something to be kept abstract and static, nor was it supposed to be limited to official contracts between churches and their leaders or representatives. Rather it was expected to be dynamic, a relational reality which needed to embrace the fullness of all churches as manifestations of the people of God. Botha (2005: 143) states reasons for ambivalence to partnership were based on its appearance as another brand for colonial domination. Hence, Bauerochse (2001: 88) has referred to the call for humility

which was made at the Canberra conference in 1991. At that conference the concept of sharing of resources as equal partners was brought in, so that reconciliation and mutual growth could be achieved in all churches and that all churches should participate equally in mission. Partnership in mission needed the aspect of sharing as equal members.

According to Bauerochse (2001: 89) membership to the WCC did not oblige churches to understand the word 'fellowship' in a particular way. However, through *Koinonia* the WCC was providing a safe environment in which individual churches could explore what it meant to be in fellowship with other churches together towards a greater understanding of fellowship and unity in Christ.

Jerry Pillay (2015: 636) has observed that through the concept of *Koinonia* the WCC was able to demonstrate that it was committed to the task of promoting 'relationships' of all its affiliates and also through all of its member churches. The WCC recognized each member church as 'equal' without passing judgment on its doctrine or leadership structure. Moreover, churches within the fellowship of churches were permitted to maintain different perceptions of what church could mean. Bauerochse (2001: 86) says a major concern in the ecumenical movement was to promote sensitivity in inter-church relations, the fellowship of churches recognized non-member churches as belonging to Christ, and that membership to the body of Christ was more inclusive than membership to any local church, and that non-member churches equally possess at the very least elements of being the true church.

Karamaga (2015: 505) has affirmed that ecumenical partners within the WCC had to wrestle with diverse theological positions in order to find inclusive theology for unity and relationship among churches. A theological affirmation established in search for visible unity of the church, rooted in John 17:21 was considered to be inadequate. Visible unity of the church was perceived as the only way for healing and transformation of the world. Matti Repo (2010: 7) the Bishop of the Evangelical Lutheran Church of Finland has that the WCC found the Trinitarian and the Christological doctrines to be more inclusive for unity and relationship among the churches.

Karamaga (2015: 505) states that the WCC found the concept of fellowship to be inclusive of growing together in a community, sometimes through much struggle and conflict, with churches from differing backgrounds and traditions. He also observed that fellowship was

considered because it implies having the willingness and the capacity to deal with disagreement through discussions, prayer and dialogue, treating contentious issues as matters for common theological engagement rather than political victory. According to the WCC, partnership meant developing the ability to help one another to be faithful to the gospel, and questioning one another if any member is perceived to have moved away from the fundamentals of the faith or obedience to the gospel.

Karamaga (2015: 5060 further states that the WCC recognized denominational divides and that being in partnership with the organization meant that every local church could maintain its own voice if need be, member churches are free to choose whether or not to identify with the voice of the WCC. While at the same time, being in partnership meant making a commitment to seek to implement within the life and witness of a local church the agreements reached through joint theological study and reflection by the fellowship of churches. Generally, being in partnership, meant that local churches can voluntarily take part in the life and work of the WCC, which includes praying for the Council and all its member churches, and also make regular financial contributions to its work according to one's ability.

While searching for inclusive theology the WCC (1989: 187) identified this dispensation as the age of fragmentation. Therefore, as part of its work, the organization committed itself to the task of bringing the agency of all churches into ecumenical fellowship on a global level to dialogue on the need for interaction of all churches and thus making it possible for the whole church to stand in solidarity with one another. Jooseop Keum (2015: 543) has observed that the WCC unanimously approved the statement 'Together towards Life: Mission and Evangelism in Changing Landscapes' in September 2012, and later it was presented at the 10th Assembly of the WCC conference in Bussan, in the Republic of Korea.

Jerry Pillay (2015: 636) acknowledges that the WCC understood that unity of the church implied all churches based on the Greek word *Oikoumene* which refers to the whole inhabited earth. Later the WCC had to amplify its focus based on the Greek word *Oikos* which implies households, the metaphor *Oikos* was preferred because of its relational aspect based on visible unity. Nico Koopman (2013: 96) stated there was need for an embracing ecumenism that had an inclusive approach rather than an exclusive approach. He argues unity of the church is supposed to be embracing, to confess and embody unity is to celebrate and seek unity in diversity, amidst a diversity of doctrinal positions, ethical stances, nationalities,

socio-economic backgrounds, genders, sexual orientations, ethnicities, cultures, age groups, levels of physical, mental and other abilities and disabilities. This is the kind of unity that the ecumenical movement was trying to embrace.

Naudé (1995: 407) states a common witness for faith, and order, and justice and peace has always been central to the ecumenical movement, as expressed in the Belhar Confession (1986). The Confession made it clear that unity was both a gift and an obligation for the church of Jesus Christ. Therefore Naudé (1995:4 07) contends that the Belhar Confession (1986) became a guiding principle to reconciliation, and caring justice, affirming that all churches belong integrally together, asserting that it was not possible to pursue a structural form of visible unity without addressing the realities of injustice and suffering. According to a document which was released by the WCC in 2011, the organization was fully committed to the process of promoting and encouraging lasting ecumenical unity of all churches based on mutual equality and accountability, so that innovative initiatives among churches and ecumenical partners could be achieved through focused forms of support. The WCC (2011) states that unity was not equal to uniformity, but that it embraces diversity and thereby creates room for personal freedom.

Therefore Bauerochse (2001: 88) argues that fellowship with each other according to WCC meant participating in ministries that extend beyond the boundaries and possibilities of any single church. It includes being ready to link one's own specific local context with the reality of another church and to allow that reality to have an impact in one's local situation. The integrity of fellowship is preserved through the exercise of being responsible for one another's wellbeing in the spirit of common faithfulness to the gospel of Jesus Christ, rather than by judgment and exclusion.

John de Gruchy (2004) states the South African Council of Churches (SACC) subscribes to the vision and mission of the World Council of Churches and affirms the need for an inclusive theology for church partnerships. Michael Duffey (2001: 58) has also observed that since the formation of the South African Council of Churches was instigated by the World Council of Churches after a consultative meeting in South Africa in 1960. From its inception, the SACC affirmed the values of the WCC, acknowledging that the church is the Body of Christ and that its one in nature and in purpose. Though obscure and marred by sinful divisions of racial divisions, and cultural fragmentations, the church still remains as one

body. The SACC sees the unity of all churches as a gift from God; therefore, it is committed to stimulating and effecting unity among its member churches and all other churches in their common witness to the world.

3.4.1 Towards inclusive Theology

Stephen Bevans, (2012) in his reflection on the World Council of Churches' Mission Statement for ecumenism; *Together towards Life: Mission and Evangelism in Changing Landscapes* observed that the WCC recognized that the world had significantly changed hence, the need to realign theology was necessary. Nico Koopman (2015: 566) states in order to initiate a process which could include of all churches; the WCC had to redefine the concept of 'Partnership' based on a Trinitarian theology and the catholicity of the church. According to Volf (1998:234) the Trinitarian theology introduces God as a Triune being, of three persons in community as one God. Miroslav Volf (1998:234) further states that the three persons that constitute God are identical in nature and are co-equal in status and in purpose. The Trinitarian theology reveals an inclusive theological framework which exists in God, based on community. The author has connected the three persons in the Godhead to the Kingdom of God on earth. He argues that the creation story actually gives us an inside view on partnership which operates in the Godhead, God said; 'let us create man in our own image after our likeness.' The fact that man was created in the image of God after his own likeness (Genesis 1:26) implies that man has the potential to imitate God, and that means human beings are complete only when they live in community.

According to Miroslav Volf, (1998) the Trinitarian Theological framework can lead to communion of all churches and is therefore, a firm foundation for AICs to pursue partnerships. Charles Van Engen (2001: 15) has added his opinion by affirming that a Trinitarian theological framework is appropriate for inclusivity, because it affirms that the Holy Spirit who is part of the Trinity is present in all churches. Therefore, Charles Van Engen (2001: 15) says the greatest harm to the gospel is performed when churches claim to obey the same Lord and believe in the same gospel, but are busy competing, and contradicting, one another. In South Africa, the policies of apartheid played a decisive role in causing social fragmentations which have persisted up until now. The history of South Africa according to John De Gruchy (2012: 35) has been plagued by ethnic violence and racial fragmentations. Apartheid has left major issues which are causing ongoing pain and trauma for all those who were affected by it.

3.4.2 A theology to affirm our common calling

The WCC took into consideration indigenous churches in the different parts of the world, in order to be more inclusive. Lategan (1994: 227) has noted that according to the WCC, churches are not supposed to be prescriptive in determining relationships if they are to remain as relevant partners. Kanter (1994) has affirmed that well balanced relationships are a prerequisite for authentic partnership within the WCC. In 2013 through a policy document, the WCC firmly recognized unity among churches as a means towards authentic partnerships. (2013)

Pickard (2009: 8) states that the WCC acknowledges that all churches are equal and that all churches are called to a common calling within changing spiritual landscapes. Through that acknowledgement the WCC affirms that the mission of the church is God's mission coming from the heart of the Triune God through the love which binds the Holy Trinity, and that it overflows to all of humanity and to all of creation. Bauerochse (2001: 17) contends the WCC sees God as the initiator of the work of missions in love and unity, by sending his son for the salvation of all creation. Hence, McKaughan (1994: 69) has concluded that the doctrine of the Trinity according to the WCC is the starting point for understanding church partnerships. He therefore, contends that the church has been called to demonstrate love and unity through a community of believers.

Pickard (2009: 7) has also observed that 'Partnership' according to the WCC aims at addressing deficits by bringing key actors together in the development project. That fact is affirmed by Brinkerhoff (2002: 1) who states that shared responsibility in a partnership enhances outcomes and produces synergistic rewards in development efforts. Pickard (2009: 4) has also noted that partnership which is donor driven, suffers from unequal power dynamics. The process of planning together is not shared equally by partners. Churches involved in partnership have to identify with a common purpose by pulling resources together and by allocating benefits equally.

As observed by Brinkerhoff (2002: 2-3) the concept of 'Partnership' includes forming alliances, within a structured cooperation in order to facilitate planning together as equal partners so that power can be shared equally. This is a good observation because it indicates that a structured partnership becomes viable and effective when there is participation from all stake holders, in terms of their skills, resources and experience. Hence the African Union (2001: 2) endorsed that partnership should include structured cooperation in planning and in

the execution of plans. The central injunction for partnership according to the WCC is corroborative efforts, with shared mutual responsibility based on equality of churches.

3.4.3 A theology to affirm our common identity

At a meeting in Salvador in1996 the World Council of Churches (WCC: 2013) observed that the good news is shared by all and it is to be shared with all. Therefore, unity and relationship among churches is rooted in the fact that the mission itself is God's mission, which is supposed to be carried out in the power of a dynamic Holy Spirit, who is at work in all churches. The 'Spirit of life' moves and works through a united church to protect the entire creation. The WCC (2013) affirms that the mission of the church seeks to bring life to all people and to all of creation by working for justice with inclusivity, so that healing and wholeness can come to all of creation. The WCC (2005: 78) states unity and relationship among churches is rooted in the fact that the Spirit of God is a Spirit of Community: the church on the 'Move' should embrace the concept of 'diversity' within a community of believers who are united in purpose. The reason for unity and relationship among churches is rooted in evangelism, which is Good News for all of creation, and it aims at transforming all communities.

Brinkerhoff, (2002: 4) states partnership should enhance efficiency through reliance on one another. The book of Ecclesiastes 4:9-11, says that 'Two are better than one; a cord of three strings is not easily broken'. When talking about partnerships, Jesus said; 'If two shall agree as touching anything that which they shall ask it shall be done for them.' (Matthew 18:18-19). It is clear to note that Jesus was affirming the need for partnership first with one another and with God. Gideon Goosen (1993) contends partnership is a fundamental concept for success which according to him is firmly rooted in the prayer of Jesus in John 17:19-20. Therefore Daniel Rickett (2002) argues that the need for building relationships and developing trust especially in diverse cultures is supposed to be embraced as a stepping stone towards success.

3.5 Conclusion

This chapter has looked at the conceptual meaning of the word 'Partnership' and the theology which should inform partnership praxis. However, the social consequences (Walsh et al.,

2003) of naming a relationship a 'partnership' are complex. The legitimacy inscribed in global agreements of ownership and the voice from local stakeholders in the partnership discourse is significant as partnerships on the ground do not always translate into official social benefits as they are intended to deliver. However, the ethical value of a partnership and its importance in promoting the goodness of development initiatives and policies cannot be underestimated. Words, such as patronage, cooperation or even solidarity, do not describe partnership adequately (Fowler: 2000).

The chapter has observed that the World Council of Churches looks at partnership as a concept which defines standing together in solidarity. The theological basis for a partnership is aimed at promoting equality of all churches. Equality among churches levels the playing field so that all churches can feel respected and accepted based on a common identity.

Chapter Four

4.1 Introduction

In the previous chapter the study dealt with the conceptual meaning of the word 'Partnership', and the study observed that theology affects praxis, and praxis affects theology. Hence, the WCC affirmed the need for developing inclusive theology which can guide churches into authentic partnerships. This chapter identifies issues that are obstacles to the process of developing authentic partnerships among AICs. As observed by Le Bruyns (2006) who has cited Maluleke (2005: 117), the rich legacy of the ecumenical tradition in South Africa and the agency of the church in development are currently in a crisis. Maluleke says the structure of ecumenism appears to be in disarray, hanging together by the most fragile of threads especially among AICs. There are a number of issues that are causing conflicts, fragmentations and competitions among AICs. Considering the fact that most AICs are positioned among poor communities and profess concern for the poor and their social well-being, it would seem a natural consequence that there should be a strong interest and involvement in participatory social development in the face of underdevelopment, poverty and deprivation. According to Maluleke (2005: 117) AICs are currently facing huge issues that are inhibiting their meaningful participation in social development.

4.2 History of partnerships among AICs

Masilo Molobi (2006: 45) argues that the impoverished state of AICs in South Africa can be traced from the first generation of AICs. He contends that racial and cultural tensions have always existed among AICs. Most AICs have not related to each other as people who share in a common faith. David Barrett (1968: 15) has observed that the impoverished state of AICs prevented the development of transformational leaders who could lead AICs beyond founding prophets. Masilo Molobi (2006: 35) has therefore concluded that subsequent generations of AICs have suffered from the effects of historical tensions, fragmentations and splits. David Barrett (1968: 218) has blamed this state of affairs on a lack of appropriate policy to guide AICs in the process of developing new leaders. Masilo Molobi (2011) claims that poor relationships among AICs are due to a lack of documented theology which can guide them. Masilo Molobi (2011) argues that most AICs are oral communities with very little or no written theology. Khoapa (1960: 41) says the three associations which were

established in 1960 with the aim of uniting AICs, could not deal with historical tensions due to poor leadership and mal-administration within the ecumenical movement.

As observed in chapter two, most AICs which were established towards the end of the 19[th]century, were born out of frustration caused by colonialism and apartheid. Marthinus Daneel (2004: 183) states the root cause of conflicts and fragmentations among AICs can be traced to apartheid and colonialism. Gerhard Lohfink (1999: 293) has concluded that violence was legitimized during apartheid; it became the ethos of the times in which Africans were treated as less human. Advocates for apartheid were not aware of the fact that their devotion to violence had become an obsession. As a result AICs members became more committed to defending their local churches, at the expense of walking in love towards members from other churches. Steven Paas (2006: 157) has observed that AICs became individualist and competitive. According to Leslie Shyllon (2003) even though AICs were willing to cross religious boundaries and experiment by incorporating beliefs from other churches, the legacy of apartheid left its negative impact on South Africa's racial and cultural diversities; hence, forming authentic partnerships for development among AICs has always been a challenge.

Padwick and Lubaale (2009: 9) have observed that even after the formation of the Organization of African Initiated Churches (OAIC), partnerships among AICs were still a challenge, because most AICs had unique theologies which were shaped by ethnic and cultural differences. It was due to that problem that the OAICs proposed the need for inclusive theological training for all its member churches, but that vision was never realized due to financial constraints. Ntsuntsha (1985: 15) says from 1965 to 1970 there were major shake ups in all the associations which were trying to unite AICs. The shake ups led to the formation of smaller ecumenical groups which started working as independent groups.

Jerry Pillay (2015) the head of the Department of Church History and Church Polity at the University of Pretoria and president of the World Communion of Reformed Churches (WCRC) says that ecumenism in Africa is still under pressure theologically, contextually, and institutionally. To elaborate on theological challenges, Jerry Pillay (2015) has referred to the theology which informs church unity, justice, and mission. Furthermore, Jerry Pillay argues that theology has been challenged by shifts in the spiritual landscapes, globalization and post modernity and it has amplified cultural and ethnic differences. The WCC (2005) has observed that changes in the spiritual landscape due to globalization have also created new conditions and trends that are posing new challenges to Church unity. Hence, the WCC affirmed that

sticking to old ways and old theologies which were created by past realities only dissipates efforts for social development.

Kinghorn (1998: 85) states historically that AICs had great emphasis on the need for self-supporting, self-governing, and self-propagating so that they could gain independence from the mission churches. However, those ideas served their purpose then, and now church partnerships are asking for inclusive theological ideas which can bring churches together. Scherer (1987: 95) has observed that some AICs only wanted partnerships for the sake of achieving a state of being self-supporting and self-governing; hence, partnership in training personnel was considered as a means towards achieving self-governing. Molefe Tsele (2004) contends African ecumenism entered into a state of institutional crisis in 2004, due to poor leadership, a lack of vision, and institutional paralysis. AICs have no ecumenical leadership to guide them into ecumenical reconciliation.

4.3 Challenges affecting AICs Partnerships

4.3.1 Challenges from changing spiritual Landscapes

According to David Barrett (1968: 11) Christianity is not only the largest religion in the world but that it embraces huge varieties of forms ranging from Catholics, Apostles, Lutherans Pentecostals and Charismatics, and among these are AICs; the geographical range, cultural diversity and organizational variety surpasses those of any other time. As observed earlier, most of the new forms of church are different from the mainline churches. Very few AICs have maintained similarities to the mainline churches. Philip Jenkins (2002) has observed that the spiritual Landscape has changed drastically, such that there is now increased pressure on orthodoxy theology from African theologies.

According to David Barrett, celebrated messianic leaders are a major source of contextual African theologies which are a huge challenge to orthodoxy theology (1968: 38). Most of the AIC leaders or prophets depend on personal visions and revelations as opposed to dependence on written scriptures and they occupy positions of power without proper qualifications until death (1968: 38). AIC prophets or leaders are a major source of exclusive influence. Franz Fanon (2008: 76) a critic of the colonial discourse has blamed the white colonial legacy for the lack of intentional leadership among black churches. According to

Fanon (2008: 76) colour coded racism brought damaging effects which led to mistrust and disunity among black communities. Steven Pass (2006: 112) says a theology of dependence was deeply entrenched into the corporate consciousness of Africans, and most Africans were relegated to a position of being unable to lead. While those AICs which were established and were led by messianic types of leaders, they became highly dependent on teachings originating from their leaders, hence, they faced the challenge of accepting other churches, as equal if they did not subscribe to the same teachings.

The development of African Christianity brought diverse and often conflicting African theologies from the margins to the centre, and these theologies are now a huge challenge to western Christianity. Berger (1999: 12) has affirmed that the landscape of the Christian religion has changed, such that it has resulted into religious beliefs and practices that are in such opposition, to each other and yet all claim to have their origin from the same source. David Barrett (1999: 12) has predicted that by the year 2050 Africa will have the largest population of Christians, which probably will account for more than half of the world's population.

Roderick Hewitt (2015: 543) in the ecumenical review of the World Council of Churches has observed that a global technocratic culture has further impacted the changing spiritual landscape, resulting in heightened risk for all forms of life on earth due to the unaccountable behaviour of powerful human agents. He says that it is the global prevalence of these threats to life on earth that are a challenge to the ecumenical theme of "Together towards Life" in its quest for understanding partnership and praxis of God's mission today.

4.3.2 Challenges from Church Traditions

Apart from the birth of African Christianity, ethnic Christianity has become another challenge. According to David Barrett (1968: 43) the first missionaries who came to Africa were targeting ethnic groups in order to simplify their mission. They also wanted to simplify the process of translating the scriptures into a specific ethnic language. But that led to ethnic Christianity which later amplified cultural differences. Koopman (2013: 96) has blamed the lack of inclusive theology on ethnic theologies and ideologies which are culturally inclined. He says ecclesiology could not lead to church unity, since ecclesiology was allowed to embrace preferred cultural positions. According to Koopman (2013: 97) most AICs were willing to hold on to certain church traditions at the expense of embracing orthodoxy theology. Richard Gehman (1989: 4) has observed that most AICs have existed in a

symbiosis of beliefs and may hold on to both church tradition and to orthodox theology, but when faced with a crisis, they demonstrate allegiance to their church tradition because of its link to ethnic traditional values. Richard Gehman (1989:5) contends that most Africans tend to hold on to ethnic African cultural values and beliefs more strongly than to Christian values.

Magesa Laurenti (2004: 33) has referred to the 'spirit led' AICs that they have a strong traditional belief in visions and revelations, as a primary way for guidance hence, if they are not led by a specific vision to unite with another church, they don't see the need for it. In South Africa, the Nazareth Baptist Church is a good example, of a church that has believed in visions and revelations. The church itself was formed after its founder claimed that he had received directions from God. Steven Paas (2006: 143) has referred to Isaiah Shembe, the leader of the Nazareth Baptist Church, who abandoned his wives and left his village after claiming that God had instructed him to do so. A clear indication that dreams and visions have played a huge part in the unstable theology of most AICs.

While citing Magesa (2004), Richard Gehman (1989: 5) has observed that moral perspectives of most African traditional religions are essentially alive throughout the continent of Africa and that most people who claim to be Christians operate with a two thought systems at the same time. When faced with a crisis most of them tend to go back to their traditional religious values. John Mbiti (1996) has added his voice by affirming that Africans do not fully abandon their traditional religious concepts at conversion and generally, these traditional religious values come to the surface at crucial times of crisis such as funerals. Hence, John Mbiti (1996) maintains that traditional religious concepts form an essential back drop to most Africans.

Elochukwu Uzukwu (1996) states that belief in physical healing and the casting out of demons have always been part of an African world view, they forms an important aspect of a worship service, because they resonates with an African cultural belief. Chidester (1992) says most AICs believe that the responsibility for protecting its members and providing physical health rests on the church. The church environment is regarded as a safe zone where spiritual and physical wellbeing can be attained for all those who are willing to attend. However, the process on how to administer healing or casting out demons have always been a source of conflict and fragmentation among AICs.

John Mbiti (1990) states an African world view has a way of connecting the physical world to the spiritual world and it is therefore perceived that what happens in the spiritual world has a

direct impact on the physical world. Consequently, many Africans are not entirely convinced of the effectiveness of Western medicine since they don't see how medicine can affect the spiritual world. Therefore, there is a tendency in most AICs to reject western medicine, and to embrace different traditional ways for administrating healing.

Differences in cultural values were infused into Christianity, as (Jerry Pillay 2015: 638) most AICs are shaped by ethnic and cultural captivity which overrides Christian commitments, and therefore, he affirms that the real problem which has led to conflicts, divisions and fragmentations among AICs has been instigated by exclusive cultural and ethnic ecclesiology. Africans are more comfortable to align with AICs that share in the same cultural and ethnic beliefs.

4.3.3 Challenges from Globalization and Post Modernity

Globalization has brought massive benefits to the world; distance between people has become a thing of the past and it has led to major improvements in communications between people from different religions. Nürnberger (2007: 8-9) says because of globalization religious groups can now learn from one another without necessarily coming into contact. However, globalization has brought new challenges to South Africa which has led to major interactions between religious groups and now it's producing another form of African Christianity. Berger (1999: 12) claims that globalization and modernity have led to a resurgence of cultural differences and religious identities because people do not want to lose identity in a globalized world, and that has negatively impacted on efforts for unity among AICs.

The WCC has observed that globalization has positives and negatives effects on the Church; however, negatives effects of globalization are a major challenge to partnerships among AICs. Globalization has brought the uncontrolled, manipulative, and destructive power of the market economy which promotes individualism and consumerism. The goal of the market economy has always been to maximize profit at the expense of human dignity. This research study has observed that most AICs are located among the poor and that globalization directly affects their financial status.

Richard Gillett (2005: 9) contends that globalization has brought changes to the world allowing the disposability of people, because it has increased vulnerability in the market. Richard Gillett (2005: 9) claims that globalization has increased commercialization to life;

hence, people are more individualist and consumer driven. Richard Gillett (2005: XV) argues that globalization is not concerned with the wellbeing of the poor instead it only promotes neo-liberalism by imposing the interest of the powerful nations of the west on the poor nations of the world, as such globalization is politically imperialistic, environmentally unsustainable and morally questionable. From this context, globalization does not promote inclusion of poor nations in the process of their development. Amartya Sen (1999: 36) contends that development should expand the freedoms of those who are marginalized. Exclusion of the poor in development does not achieve the goal of liberating them from poverty nor does globalization promote inclusion of the poor in the process of sharing. Globalization amplifies disparities among AICs as the poor are getting poorer and the rich are getting richer and that has led to major conflicts and fragmentations.

4.4 Specific issues causing disunity among AICs

Barrett (1968: 23) has observed that since 1965 several attempts have been made to unite thousands of AICs into federations, however, only a few attempts have had marked successful. As a result of such attempts, the African Independent Churches Association (AICA), and the Assembly of Zionists and Apostolic Churches were formed but fragmentations and conflicts have persisted.

According to Barrett (1968: 218) historical fragmentations and conflicts have partly been caused by theological differences which are rooted in traditional religious beliefs, which according to Anderson (1993: 97) are not interactive because they are cultural orientated. Anderson arrived at this conclusion after observing that most AICs have undocumented traditional concepts of God carried from traditional religious ideas. This research study identified the following issues as obstacles to authentic partnerships among AICs;

4.4.1 Ideologies of Race

Waibinte W (2011: 10) states race is a mythical concept and a hegemonic narrative that has always been constructed and restructured from time to time to serve various ideological purposes by politically and economically powerful groups. The ideology of race has been destructive to South Africa and to Africa as a whole. Elochukwu Uzukwu (1996: 6) contends

that the first group of AICs inherited a culture of racial hatred and suspicion; therefore, they operated as rival groups based on assumed racial differences. Fanon (2008) has observed that race related inferiority complex was imposed on Africans and it forced many Africans to hate each other.

In the 19th century race was a dominant theme says Colin Kidd (2006: 121), Europeans used the ideology of race to accelerate their expansion they regarded people of different colour or different physical appearance as less human. Black people with darker skin were considered to be closer to evil, while those with lighter skin were considered to be closer to being fully human, and the colour code was used to create segregation within the African continent. This study is making a case that the ideology of race is a major issue which has led to fragmentations.

Elochukwu Uzukwu (1996: 4) contends Europeans used the ideology of race, in order to promote divisions among black Africans and the concept of 'divide and rule' was perfectly used. Waibinte (2011:31) has affirmed that the intention to undermine black Africans by the colonial project instilled an inferiority complex on black Africans as it demonized black skin. Steven Kaplan (1995: 1) in his introduction to a book entitled; *Indigenous Responses to Western Christianity,* has observed that Africans who got converted to Christianity hated their African heritage in the hope of escaping from that which was considered to be less human.

4.4.2 Ethnicity and Culture

Apart from the ideologies of race, culture and ethnicity became a dominant issue which led to fragmentations. According to Elochukwu Uzukwu (1996), ethnicity and culture were a challenge to relationships among AICs. Theologies and ideologies are responsible for shaping the social consciousness of any group of people and they regulate human behaviour, while at the same time the context played a part in shaping theologies and ideologies. Allan Anderson (1993: 39) states that African theologies respond to the call of the Gospel by shaping life and theology in a way that responds to questions and needs that are expressed by Africans within their context. AICs like any other faith based communities, have their own peculiar theologies which are constructed to suit a particular culture or ethnic group, this is so because of their history. Some of the theologies are so peculiar to a particular ethnic group while others are common to most AICs. The peculiarity of theology has various emphases according to cultural demands that may prevail in a particular context. Saayman (1993: 42)

says African Pentecostal theologies at the grass root level have embraced, contextual African culture, in spite of the Afro-American roots of Pentecostalism. Allan Anderson (1992: 27) says even Zionism developed its own contextual theology which had its own forms of expression that were peculiar to the South African context.

This research study has observed that most AICs were established during the colonial and the apartheid era, therefore, their theology has been shaped by that historical context. In order to reclaim their African heritage most AICs embraced African traditional beliefs as a way of reclaiming their ethnic and cultural identity. AICs played an integral part in the formation of ethnic and cultural theologies. In South African, most AICs have classified themselves unconsciously based on race, culture or ethnicity in order to protect their identity from western influence. Ethnicity and culture are issues that are causing fragmentations among AICs. Africa has a range of ethnic and cultural diversities, and changes in the spiritual landscape have exposed these deep wounds of ethnic and cultural fragmentations among AICs.

4.4.3 Lack of vision for ecumenism

Dirkie Smit (2006: 276) has observed that the birth of a new South Africa in 1994, led to a difficult time where leadership for ecumenism got lost because most of those who were advocating for unity either defected into government or were grafted into public politics. Maluleke (2008: 8) has observed that after 1994, the church lost a number of experienced and proven leaders who had vision for ecumenism. This happened because government needed skilled people in order to lay the foundation for a new country and a new government. Most churches lost a number of leaders to government and to political parties, the loss of leadership and vision for ecumenism promoted disunity in South Africa,

Thomas Oduro (2008: 54) says the issue of individualism is a clear indication that vision for ecumenism has been lost, especially in the Organization of African Initiated Churches (OAICs). Some educated church leaders from the established AICs have not been willing to share the same table with leaders from the informal and unregistered AICs. Vision for unity has lost its place in the hearts of many leaders. This study makes a case that the loss of vision for ecumenism among AICs and a lack of leadership have also become major issues which have led to conflicts and fragmentations among AICs

4.5 Conclusion

This chapter has identified issues that are causing conflict and fragmentations among AICs. The social consequences (Walsh et al, 2003) of naming a relationship a 'partnership' are complex; certainly, the legitimacy inscribed in global agreements of ownership and voice for local stakeholders in a partnership discourse is significant, but as we have seen, partnerships on the ground do not translate into authentic partnership which can lead to sustainable social development.

The chapter has observed that partnerships can only thrive if partners can identify common ground upon which they can build mutual relationships. A Trinitarian theology has been proposed in the next, chapter five as a firm foundation for authentic partnerships among AICs.

Chapter Five

5.1 Introduction

The previous chapter identified specific issues that are causing conflicts and fragmentations among AICs. Authentic partnerships can only be developed in an environment where genuine relationships have been formed based on inclusive theology. Impacting our generation through social development will require serious reconstruction of ecumenical theology so that it may be inclusive in nature. Michael K Duffey (2001: 73) contends ecumenism has to embrace diversity when developing theology, so that churches can become a living example of inclusiveness in a fragmented world.

AICs lack inclusive theology for standing in solidarity with one another as equals. The World Council of Churches (2012) and Miroslav Volf (1998: 191) have both suggested a theology of inclusion as a means towards building authentic partnerships. In this chapter I will critically examine the implication of that theology and how AICs can apply it.

5.2 Description of the Church

Various problems have emerged with the use of the term 'Church'. The term has sometimes been used to describe a building structure, and at other times it has been used to describe a denomination such as the Presbyterians or Baptists. According to Robert Saucy (1972: 17) the term 'Church' refers to a universal body of believers who derive their identity and purpose through submission to Jesus Christ. Robert Saucy (1972) has also observed that the term 'Church' is not restricted to the universal body of believers, but that it also refers to a local congregation. Robert Saucy (1972) has affirmed Steven Paas' (2006: 176) description of church, that it denotes men and women who have experienced a process of regeneration through the work of the Spirit of God.

According to Robert Saucy (1972: 17) "that the term 'Church' describes an assembly of 'the called out ones', which includes both a community of people within a specific location and to the mystical universal body of believers from all over the world. The term is never used for a church building or a meeting place. Miroslav Volf (1998: 36) argues however, that, if the term church denotes a company of men and women who have under gone a process of regeneration, then God's identity distinguishes the church from other organisation. Identity in the church is supposed to be the foundation for unity among churches. Steven Paas (2006:177) states in unity there is diversity, and he affirms this point by referring to the triune

nature of God. He contends even though God is one, yet He embraces diversity because there are three persons who share in the same identity, but they have specialized roles; the Father the Son and the Holy Spirit, and the three are united as one God.

According to Steven Croft (2002: 68) the church as a community or as an institution must have its own internal structures different from other organization. Steven Croft (2002: 110) has observed that God wanted to form a community of people that have a common identity, but, with diversity. God's vision to build such a community did not start in the New Testament, it is deeply rooted in the Old Testament story of God taking a people for himself, and calling them out to share in his identity and mission to the whole world (Robert Saucy 1972). In order to function as a community, churches have to form institutional structures which are meant to serve the need for administration. According to the WCC (2013:9), partnerships require institutional structures for administration, Miroslav Volf (1998: 234) contends that institutional structures provide a stable environment for social interactions and they arise in every social situation that endures beyond the original stage. Authentic partnerships among churches are meant to endure through stable structures. The challenge however, is that church structures tend to embrace exclusive traditional or cultural positions.

According to Robert Saucy (1972: 19-25) there are two aspects to the meaning of the term 'church'; one is ascribed to the visible expression of the church as an institution and the other is ascribed to the invisible mystical expression of the universal body of Christ which transcends denominational and national borders. While referring to the mystical expression, Robert Saucy (1972: 19) says the church is God's assembly, comprising people whose history and destiny rests upon the initiative and power of the divine grace. Members of the church are 'God's elect' who were chosen before the foundations of the world, quoting from the words of the Apostle Paul in Ephesians 1:4. It is in the interest of this dissertation to define the church as the universal body of believers who share in the identity of God through Christ and have entered into a divine communion with each other through regeneration.

The greatest challenge for the South African church today, is how to be relevant and authentic in a broken nation characterized by violence, conflict, and fragmentations. In the context of such a society, people tend to question the justice of God and the relevance of the church as a primal move toward the search for justice. Miroslav Volf (1998: 129) in his book titled; *After Our Likeness: The Church as the Image of the Trinity,* has defined the church based on its participation in the identity and communion of the triune God. According to

Miroslav Volf (1998: 129) the church is one body even though it comprises various local churches. He affirms that the concept of church does not refer to buildings which are used for meetings. Leelamma (1998: 43) has referred to a Christian thinker from Indian who argues that the institutional church has hidden the reality of the mystical church, since missionaries have stressed the need to join an institution instead of emphasizing the importance of regeneration and conversion to Christ so that people can becoming a members of a universal body of believers which is the living church.

Identifying the image of the Triune God in a local church through communion becomes the basis for appreciating other churches. It deals with inferiority complexes, and it allows each local church to see itself in the image of the Triune God. Miroslav Volf (1998: 138) has cited Paul who when speaking to the Galatians (Galatians 3:28-29) said that there is therefore no distinction between male and female, and between slave and free and between rich and poor but that all are the same in the sight of God.

The identity of the universal church and its mission does not change, but the way of doing missionary work and ministry has to adapt to the changing times so that the church may remain relevant at all times. Steven Croft (2002: 28) proposes that the church should constantly evaluate its theology so that it can remain relevant to contextual realities. The context of mission and ministry is constantly changing, whereas, the identity of the church remains the same. Croft Steven (2002: 69) has suggested that the church should identify itself by the in dwelling of the Spirit as opposed to being identified as a religious group. In that way people will notice ecumenical similarities within any local church. Race, culture and ethnicity have been proponents of divisions among AICs due to exclusive ideologies and theologies which do not align with the nature of the church.

Leelamma (1998: 46) argues that the church is much bigger than what can be seen. It is a body of believers from all walks of life who derive their identity and communion from God. The mission of the whole church is to bring liberation and social transformation to those who are oppressed. Liberation is at the heart of the church and God has sent the whole church into the world for social transformation. The mission has to embrace a holistic approach to liberation and transformation. Bauerochse (2001) has observed that at the Lausanne conference in 1974, the WCC redefined its mission to the world in the context of 'taking the whole gospel for the whole person, to the entire world.' That affirms that the Gospel is inclusive of all people groups.

5.3 Mission in changing spiritual landscapes

Changing spiritual landscapes have revealed cultural diversities and have exposed differences in the expressions of the church. According to Paul Alvis (2005: 6) the identity and mission of the church is still the same. The '*missio-dei*' of the church is meant to flow through the whole community of believers who were brought into being by God. The whole church is a missionary body which comprises of ministers who are in mission with God to the whole world. Paul Alvis (2005: 5) says the Christian mission precedes the church it's an expression of the nature and the movement of God towards the whole world. He further states that the mission of the church is at the cutting edge of the total life of the church which is made up of many activities such as prayer, worship confession of faith, teaching and preaching pastoral care and pastoral over sight. According to Paul Alvis (2005: 10) the mission has to be manifested through all the ministries of the church.

In order to remain relevant in changing spiritual landscapes, the theology of the church has to be reconstructed in such a way that it may respond to contextual needs such as unemployment, poverty, economic globalization, gender inequalities and structural injustices. It has been observed by the WCC (2005) that influence in the church has shifted from the centre to the margins and that means theology is developing from the margins. AIC leaders have to play a vital role in ensuring that churches finds common ground which may lead to authentic partnerships which in turn can lead to social development, so that social injustices can be eradicated. The church has to recognize itself as one body, with many different parts. Acknowledging that each local church possesses a common identity, will lead to a process of learning from one another instead of criticizing one another.

Following a systematic study of the life and ministry of Jesus, we can see that the mission of Jesus was for social transformation. In-fact Obrey Hendricks, (2006: 87) argues that Jesus was an activist who fought against injustices by immersing himself in the daily struggles of those who were marginalized. Obrey Hendricks (2006) contends that Jesus spoke openly against all structures of injustice, and was willing to die for that mission. Obrey Hendricks (2006) has observed that the words of Jesus in Luke chapter four, reveals his political manifesto and mission plan for ministry. Jesus said the Spirit of the Sovereign Lord was upon him because God had anointed him to preach good news to the poor, God had sent him to heal the broken hearted, and to announce the year of liberty. (Luke 4:18-19). Obrey Hendricks, (2006) argues that the Kingdom of God has a new world order of transformed

human relationships; which includes social economic, political and social transformation. A critical reflection on the mission of Jesus would instruct the church on how to insinuate change. The ecumenical movement unanimously agrees that the mission of Jesus today is the same mission of the church. The mission of Jesus had aspects of uniting believers to stand in solidarity in fight for justice for all, and it also had aspects of healing the sick and then it had aspects of bringing liberation to the oppressed (WCC:2005).

Obrey Hendricks, (2006: 126) firmly contends the church should follow the example of Jesus by getting involved in public affairs which should lead to social transformation. As observed by John De Gruchy (1995) a united church in South Africa played an important role in the fight against apartheid it contributed to both civic engagement and community development. To abandon ecumenism and stop the ecumenical commitment for social transformation through authentic partnership is a violation of the oneness of the church and that would lead to a denial of the mandate and mission of the Church. The second Vatican council affirmed that Gods loving purpose or mission for mankind cannot be achieved in an individualistic or private way, but that it can only be fulfilled in a corporate manner by the whole Church (Paul Alvis 2005: 9).

5.4 Identify Common grounds

In order to unite, AICs have to find common grounds, Patrick Brennan (1990: 14) in his book titled *Re-Imaging the church* says believers or disciples of Jesus need a Church that holds two values in tension- *'Ecclesia'* and *'Koinonia'. Ecclesia* refers to the large gathering of the faithful and the *Koinonia* refers to fellowship within smaller units of the larger body. The Church as the body of Christ is the *Ecclesia* comprising of the 'called out ones'; a people having a common identity and a common mission. Smaller communities or expressions of the church are meant to facilitate fellowship between believers. Steven Paas (2006: 177) has referred to the process of regeneration that the church consists of people who are born again through the same Spirit and share in the same identity. The whole church shares in a common identity which was brought into being through faith in the death and the resurrection of Jesus Christ. The mission of the church is the same and it is God's mission proclaiming the work of Christ which is fulfilled in the power of the Holy Spirit.

This study affirms that the church has the same identity and the same mission; therefore, there is no basis for competition and conflict. The World Council of Churches (WCC 2005)

has invited all Christians and all people from everywhere to join in the mission and ministry of God by working together and learning from one another and by reinventing new ways of doing mission and ministry through 'authentic partnerships'. Different local churches have to engage their gifts in transforming the world. All member churches and partners have to work together towards life in a common quest, of renewing the vision of the church through collaborative engagement with each other to bring healing to the world.

5.5 Inclusive Theology

5.5.1 Trinitarian Theology

Christoph Schwobel (1995: 3) says that any theology whether inclusive or exclusive, when applied has the potential of affecting the social order. When referring to the Trinitarian theology, Christoph Schwobel (1995) says that it has the potential of building authentic relationships within a community because of its inclusiveness. Miroslav Volf (1998: 234) says the Trinitarian theology introduces God as a communion of three persons who are one in identity and in purpose. According to the Trinitarian theology, the three persons that constitute God are the same in every aspect, and are co-equal in status and in purpose. In a book co-published by Ninian Smart and Stephen Konstantine (1991: 81-81) entitled *Christian Systematic Theology in World Context,* it has been pointed out that the Triune God, specifically constitutes the ground for all religious experiences. The book has observed that the differing forms of spirituality are represented by the three "aspects of the divine life" within the Triune God. In other words, diversity of responsibility in the divine life provides a firm foundation for diversity in all religious experience.

Miroslav Volf (1998: 191) has connected the three persons in the Godhead to the Kingdom of God on earth. He has referred to the creation story that God has given us an inside view on the practice of communion with diversity which operates in the Godhead, and has referred to Genesis 1:25 which says; God said; 'let us create humanity in our own image after our likeness.' The implication in the creation story is that humanity has been created in the image of God after his likeness, which denotes that all human beings have the potential to imitate God by living in communion with one another.

According to Miroslav Volf (1998) the Trinitarian Theological framework challenges all local churches to strive towards community based on identity, therefore, it is a firm foundation for AICs to explore authentic partnerships. Charles Van Engen (2001) has added his opinion by affirming the need for inclusive theology which can lead to authentic partnerships. He says Ephesians 4:1-5:2, has listed four reasons for partnerships, firstly he states partnership is needed because we belong to the same Lord, secondly, he says partnerships are needed because churches share in the same purpose, thirdly, he says partnerships are needed because churches are supposed to be working towards global unity, and fourthly, he says partnerships are needed because it is part of the fruit of the Holy Spirit. The book of Exodus 3:1-10, reveals yet another theological basis for partnerships among local churches. When God sent Moses to go and deliver the Israelites from bondage, God said; 'I have seen the suffering of my people and I have heard their cry and I have come down to deliver them.' Even though God had come down, to deliver the Israelites, yet he needed the agency of humanity in communion. Partnership between Moses and God was necessary in order to achieve partnership with others. It was therefore necessary that Moses should work with a network of human agency. Every local church has to partner with God in order to achieve partnership with other churches. Charles. Van Engen (2001) contends the greatest harm to the gospel is performed when churches begin to compete as rivals.

5.5.2 Inclusive theology leads to authentic relationships

Miroslav Volf (1998: 1) in his introduction to a book entitled; '*After Our Likeness: 'the Church as the image of the Trinity',* he further proposed a theology of communion based on a Trinitarian Theology for community. This research study is proposing the application of this framework as a means for promoting authentic relationships among (AICs). Christoph Schwobel (1995: 1-30) says the Trinitarian theology or doctrine does not originate from Judaism; since the Jews believed in a monotheistic God or in the oneness of God. He contends that the Trinitarian theology originates from the Church fathers such as Tertullian in the second century.

According to Miroslav Volf (1998) the fact that God has revealed himself to mankind as one God expressed within a community of three persons, the church has been given a firm theological template for communion and relationship, a theology which can deal with any form of divisions. The three persons in the Godhead are coequal and are defined by the word 'love'. The Apostle John has defined the nature of the triune God by the word 'Love' he says

that God is love. (1 John 4:8). Pickard Steven (2009: 2) says in order for collaborative ministry to be successful there has to be a multiple dying to self and that can only be achieved through a principle of love for the other. Jesus said greater love has no man than this that one should die for another. God has demonstrated to the church how ministry ought to be done, and that has to be through sacrificial love for others. Where death has taken place, conflict and fragmentations become irrelevant.

Defining the local church according to a Trinitarian theology positions any local church within a practical framework for collaborative ministry. Steven Pickard (2009: 4) says a relational approach to ministry takes its example from the doctrine of the Trinity. In order to collaborate or partner with another, trust and humility have to be core values.

5.5.3 Inclusive theology deals with racial issues

Gerhard Lohfink (1999) has located reason for partnerships in the death and resurrection of Jesus; he says by virtue of being baptized into one body, all believers share in the death and resurrection of Jesus Christ, and death means that racial differences become non-existent. Gideon Goosen (1993: 4) says striving for unity among believers requires a willingness to identify with Christ, which requires dying to the old self and being raised to the newness of life in Christ (2 Corinthians 5:17). The Church has God's image which is restored through baptism in Christ. Miroslav Volf (1998: 48) argues based on the creation story that the concept of God's image was created in all humanity. God said 'let us create humanity in our own image after our likenesses Genesis 1:27. Scholars have alluded to that verse, and have observed that both male and female, black and white were created in the image of God; therefore, both male and female, black and white have the image of God. However, Steven Paas (2006: 178) argues that the image of God in humanity gets corrupted because of sin; hence, fallen humanity degenerates into corruption. Steven Paas (2006:178) further argues that fallen humanity does not have the capacity to imitate God; instead, fallen humanity gravitates towards corrupt practices.

The image of God in humanity though corrupted by sin is indicative of the potential of every human being on earth, and that means humanity was created to live in community and thereby to rule and to govern just like God. Steven Paas (2006: 177) argues that faith in Christ comprises a full acceptance of the word of God as the highest and authority for all aspects of life and this rule applies to both individuals and to local churches. It is significant that Genesis 1:26-28 is up-held as it is; 'that God created humanity in his own image, in the

Image of God created He them, male and female, He created them.' What is being indicated here is that the totality of God's image cannot be represented by a single human being and that it can only be represented through a community of those who are united in purpose. The three persons in the Trinity can only be represented through a community of believers. Recognizing and acknowledging God's image in all humanity ultimately encourages every local church to respect other local churches.

Nico Koopman (2015: 568) in his article; *Towards an Ecumenicity of Inclusivity in a Context of Exclusion and Alienation* has referred to a South African reformed theologian Adrio Konig who has argued that the Christian baptism actually points to inclusivity or unification. He says baptism in the Name of the Father, Son and Holy Spirit (Matt. 28:19) symbolizes our unification with the Triune God. To be baptized in God's name means that God pronounces God's name over us. Baptism therefore, implies that all of us who are baptized in God's name automatically become God's property with a common identity. (Gal. 3-4; Acts 2:38-39; Col. 2:11). Racial differences are eradicated when a local church identifies with the Triune God through baptism.

According to Miroslav Volf (1998) if anyone or any group does not participate in life with the Triune God through communion and baptism, then they are excluded from the church. All those who have gone through the process of regeneration, and baptism are recreated according to the image and likeness of the Triune God. The image of God in the church uplifts those who are on the margins, have suffered dehumanization, and provides them with an equal status with those who may be at the centre of influence. Paul said 'Therefore, there is neither slave nor free, all have become equal in the sight of God, if any person is in Christ that person becomes a new creation the old is gone and the new has comes" 2 Corinthians 5:17. Miroslav Volf (1998: 130) has referred to the ecumenical consensus which holds that the presence of the Spirit of God in a local church makes that local church identifiable as being part of the true Church. Steven Paas (2006: 176) has affirmed the necessity for regeneration and baptism in order for a person to become part of the church, and he argues that fallen humanity cannot achieve real unity with God or with other human beings without going through that process. Relationship in racial diversity is achieved by human beings only through regeneration which is through the cross.

5.5.3 Inclusive theology deals with ethnic and cultural issues

Brinkerhoff (2002: 15) has noted that common mistakes associated with problematic partnerships are rooted in failure to choose compatible partners. Among church groups the need to identify who to partner with can be daunting. There are diversities in ecclesiology that are rooted in cultural beliefs and values. Diversity may range from fundamental traditional beliefs, to specific leadership structures. Hence, being able to identify compatible partners is the first step towards forming authentic partnerships. The first indicator, for identifying a potential partner can be found through a common identity which according to Miroslav Volf (1998: 35) is rooted in not rooted in ethnic or cultural identities but rather, in communion with the Triune nature of God.

Rahner Karl and Fries Heinrich (1983:5) have referred to conflicts and fragmentations within the visible expression of any local church and have observed that it is as a violation of the testament of Jesus Christ. According to Rahner and Fries (1985) the Church is supposed to be one in nature and purpose, it's a community of believers who share in the same Spirit and possess a Trinitarian identity. Churches possess both physical and spiritual dimensions, the physical form of the church can be seen through administrative structures while the spiritual form cannot be seen but rather it can be felt through its mission and ministry. Miroslav Volf (1998: 33) says once a person enters into the Trinitarian identity through communion with Jesus Christ, a new identity is received and that replaces ethnicity. To believe in Christ accordingly means to enter into a corporate personality in communion with others. The church is one since all have the same Spirit of Christ and by that same Spirit; all have been baptized into one body and have been mandated to fulfil the same mission.

Boulding (1963: 5) in his definition of conflict states that competitions between warring parties are either rooted in ethnic or cultural positions which later become the root of cause of conflict which may lead to fragmentations. Conflicts and fragmentations have a negative impact on the ecumenical movement. Local churches are often in denial of these ethnic and cultural positions or may choose to ignore them. Church Leaders are prime suspects for allowing these issues to prevail. Conflicts come to the surface as a result of some deeply rooted ideological issues about culture or ethnicity. AICs are sometimes aware of the incompatibility of their cultural or ethnic positions but they choose rather not to confront their differences.

According to Steven Pickard (2009) "authentic partnership" should include trusting relationships, mutually beneficial collaborations, and participatory processes. The people who are sent to interact as representatives in a partnership are vital to the establishment of trust in that relationship. Therefore identifying "representatives" is not merely a matter of observing cultural or ethnic similarities. The primary way is to understand and develop an appreciation of all perspectives from other churches through dialogue. When seeking to engage in partnership, it helps to have people that have knowledge and have experience of working with other local churches. Earlier in this study, I mentioned that racial and cultural diversities among AICs are responsible for causing fragmentations. Without recognizing these fundamental determinants, one might increase the risk of forming problematic church partnerships. Partnership in social development among AICs calls for dialogue so that local churches may understand each other instead of criticizing one another. Nürnberger (2007: 8) has suggested that religious organizations should focus on learning from each other through dialogue.

This research has observed that mistrust does exist among AICs in South Africa due to cultural and ethnic differences. Portelli (1998) argues that the historical context affects the way a person may interpret a particular context. Identifying similarities which exists among AICs coupled up with efforts to understand and appreciate cultural and ethnic differences through dialogue can assist AICs to find ways for communion in partnership.

5.5.4 Inclusive theology restores vision for ecumenism

According to Dow (1988: 53) there are two ways of defining any leadership structure; configurationally and coactivationally. The configurational view stresses the authoritative approach whereas the coactivational view emphasizes the interaction approach. Dow (1988:53) states the configurational theory thrives on using authority as a means for modifying the structure by imposing personal objectives; while the coactivational theory is structured by integration of several ideas and strategies brought in by each participant. Most AICs are structured by a configurational approach. Steven Pickard (2009) has suggested partners should recognize that each local church is entitled to have its own leadership structure tailor-made to accommodate specific talents and gifts that are within that local Church. There should be room to identify and respect leadership structures of another local church. Complementing one another is the highest form of respecting the principles of

partnership. Theology among AICs is often developed in ways that promote traditional structures. Gideon Goosen (1993: 4) has observed that the fundamental requirement for unity is rooted in appreciating sources and origins of other local churches based on an inclusive theology of the Catholicity of the Church and not on cultural dynamics. According to Schreiter (2002: 119) the theology of the Catholicity of the church refers to the eschatological fullness of the church, whereby even when the visible church may reveal brokenness and incompleteness, it is still regarded as a body which participates in the fullness of the invisible church which is revealed in heaven. Therefore, the theology of the Catholicity of the church according to Schreiter (2002: 119) compliments the Trinitarian theology in three dimensions;

1. It embraces the physical extension of the church throughout the world within time and space, and that means every local church which professes faith in the Triune God is included irrespective of time and space.

2. It includes any local church which embraces the fullness of orthodoxy faith, based on baptism in the Triune God.

3. It also includes a church which is willing to exchange and communicate through dialogue based on inclusive theology.

Therefore according to Schreiter (2002) embodying the Catholicity of the church implies resisting the compartmentalization and fragmentation of the church which are based on traditional leadership structures, and it restores vision for ecumenism.

5.6 Partnership Praxis

There are disparities between the rhetoric and reality of partnership, and according to Elliott (1987:65) the most often cited constraint to the formation of authentic partnerships is the use of power. It has been observed that power dynamics in a relationship can frustrate the formation of authentic partnerships. Therefore, in order to build authentic partnerships, 'Partnership Praxis' has to be applied correctly. The church is one, even though it may be expressed in various conflicting forms. Paul Avis (1986: 131) contends that critical reflection has to confront every local church, through asking relevant questions, such as; what theological positions have been accepted based on cultural preferences? 'Partnership Praxis' has to critically evaluate the outcome of every theological assumption in order to expose and

discard that which does not promote authentic partnerships among churches. Gustavo Gutierrez (1971: 16) states that development can only be achieved fully in the measure that, by reciprocity of services, it prepares the way for reciprocity of consciousness based on praxis. That process includes identifying theological frameworks which are informing the church and finding ways on how to improve on them so that the church can be become relevant and effective in social transformation. Theology is constructed through critical reflection on practice and it's presented in conceptual language so as to connect with past knowledge. The relationship between theology and practice is often uneven: theology may lag behind practice, and sometimes practice may lag behind theology. A critical look at practice generates new theologies, or theological praxis can inspire new practice. Theologies are contextual as they respond to practical issues within a particular context. Steve De Gruchy (2003: 457) describes 'praxis' in Christian development theory as a 'critical dialogue between theology and development, in which development theory and practice are able to challenge the Christian faith, and the Christian faith is also able to challenge development theory and practice.'

David Korten (1990: 4) states our collective future depends on achieving a transformation of our institutions, our technology, our values and our behaviour consistently with our ecological and social realities. There is need for 'Partnership praxis' which includes acting and reflecting critically on our collective reality, and through asking the right questions in order to find the right theology which can lead to authentic partnerships for social development. The struggle for liberation has to include both the oppressed and the oppressor through mutual dialogue. Lategan (1994: 227) has suggested the need to adopt a non-prescriptive, but all-inclusive style of intervention as a prerequisite for local churches to become relevant partners in development, This implies a willingness to reach out, listen and, include different communities and cultures, and thus enter into discussions with one another on tangible issues which affects them. The fact that poverty affects people's lives in such a demeaning way means that the extent and consequences have to be recognized in order to ensure that poor churches are treated with dignity and respect.

Every local church has been commissioned by God to provide leadership in the struggle against social injustices, and that can only be achieved if churches begin to work in authentic partnerships. In order to attain peace in any environment plugged by divisions, the voices of the poor have to be respected. This is where every local church has to ask the right questions

and stand in solidarity with the poor. The church has been commissioned to wrestle against oppressive structures and this will require consented effort from a group of churches that are working together as equal partners. Michael K Duffey (2001: 73) states the church has an important role to play in the reconstruction process of a new South Africa. He has suggested that local churches should work in partnerships and stand in solidarity with all those who remain as long term victims of apartheid.

5.7 Theology and social development

Amartya Sen (1999: 36) author of *Development as Freedom*, contends that social development is nothing other than 'the process of expanding human freedoms, and it is therefore broadly accepted that the participation of the poor in their development is a necessary step in any form of development. Inclusion can be achieved through a church which is positioned among the poor and fully understands their context. Paulo Freire (1993:50) says in order to help the poor, one has to start by reaffirming their humanity, and that means poor people must not be treated as things, but rather as fellow human beings who can fully participate in the process of their development.

The current study advocates for a theological renewal through praxis so that AICs can develop 'authentic partnerships' that can lead to social development. The challenges we face in South Africa today are so enormous such that only a collaborative approach to social development will be able to make a difference. Makgoba (1999) says churches have a crucial role to play in addressing contextual challenges, but they need to work together so they can achieve much. Louw (1998) states that the theology of a local church should not be influenced by divisive political or racial ideologies rather it should embrace an *eschatological* and a *pneumatological* approach in addressing contextual issues. Gustavo Gutierrez (1971) has affirmed that all theology should be contextual for it to be relevant and that means, it has to aim to liberate the oppressed by addressing issues or structures that cause injustice. Gustavo Gutierrez (1971) says liberation theology is rooted in the fact that God has made his preferential option for the poor, the oppressed and the marginalized. Church leaders have to develop inclusive theology which encourages every local church to stand in solidarity with the poor.

Freire (1971:44) was not afraid to identify people responsible for causing dehumanization to the oppressed. According to Freire (1971), those who dominate others, 'a class' created at the

expense of those who are oppressed are the ones who dehumanize others. While reflecting on that thought, this study agrees that Freire (1971) had a valid point considering the fact that structures of injustice are deliberately created to favour the elite especially those who are in power. Albert Nolan (2009: 45) further states that the poor and the oppressed are those who are sinned against through structures of injustice. Unless these structures of injustice are confronted and replaced with policies which are beneficial to all people, otherwise the poor and the oppressed will be kept in subjugation to the elite. Gustavo Gutierrez (1971: 17) in his theology for liberation argues in the context of nations that poor nations are becoming more aware that their underdevelopment is a by-product of the development of other nations.

Paulo Freire (1971: 39) further argues that freedom cannot be given to the oppressed as a gift, unless they struggle to get it. The oppressor cannot give freedom to the oppressed, because the oppressor benefits from dominating the oppressed. Giving freedom to the oppressed would mean relinquishing a privileged position of power. Suggestions which are proposed by Freire are remarkable where he encourages the oppressed to unite in the fight for liberation through dialogue so that they can achieve their full humanity. A call to struggle for freedom is affirmed by Gustavo Gutierrez (1971: 21) when he says the step to real freedom is not taken without a struggle against the forces that oppress humankind. Churches have to unite through authentic partnerships in order to fight through social development which can liberate the oppressed. Social development is about ensuring that the oppressed are liberated. Obrey Hendricks (2006) states justice and liberation are the foundation for Biblical faith.

It is clear to note that major ecclesiastical shifts have taken place; the spiritual, economic and political landscape has changed drastically all over the world. The center of gravity has shifted from the north to the south. Various new expressions of church have been formed in the south, and among the new forms of church expressions are the AICs. As observed earlier, in this study most of the AICs are motivated by individualistic and competitive structures. Ephraim Radner (2004: 18) has observed that within local churches there are realities of disunity where some churches are driven into postures of competitive aggression, instead of being supportive and learning from one another. Gillett (2005: 10) says globalization has added to the problem by producing inequalities and disruptions through the market economy. There is a link between inequalities and poverty, a phenomenon which the church can investigate and respond to. Challenges of injustice, inequality, and suffering can only be addressed through a theology which leads to social development.

Albert Nolan (2009: 1-9) contends religion, faith and development are related and they are a source of hope in this age of despair. In which freedom is not given freely to the oppressed as a gift, but that it has to be fought for through dialogue (Freire 1971). That means the church has to unite and stand in solidarity with the oppressed in order to fight with the poor for required results. Gustavo Gutierrez (1971: 16) states that the process of development can only be achieved in the measure that, by reciprocity of services, it prepares the way for reciprocity of consciousness based on 'praxis'. There is a need for 'Partnership praxis'; which includes reflecting and acting on our collective reality, in order to achieve sustainable development which would benefit all people.

Partnership praxis has to 'reflect and act' on our collective reality so that inclusive contextual theology can be developed. The study is addressing fundamental issues which are root causes for divisions among (AICs) and it looks at development as a process that confronts and transforms social issues. The White Paper (2004: 2-8) on social transformation introduced a development to be the delivery of social services through a multi-dimensional and integrated way of service delivery, as well as the achievement of social and economic justice. To provide clarity to practitioners such as the church on the nature, scope and level of services and also to determine 'norms and standards for service delivery', a model for development was issued by the Department of Social Development (DSD). The document stipulated, among other things, participation, empowerment, equity, accountability, accessibility and partnership as vital elements, for a sustainable developmental approach. The White paper identified 'Partnership' as an integral step towards sustainable development.

5.8 Conclusion

This chapter has analysed the concept of church; it has observed that the church is a body of believers who have experienced regeneration so that they may share in the image of the triune God, and that the image of God has to be revealed in the church through social transformation. The chapter has also observed that the church comprises both a mystical invisible body of believers, who are scattered throughout the world and the visible institutional local churches which are there to facilitate administration, fellowship and unity among believers.

The chapter has created a link between the identity of the church and social development which can only be achieved through 'authentic partnership'. The purpose of this chapter was to affirm that 'Partnership Praxis' is a necessary process for the development of inclusive contextual theology for authentic partnerships among AICs. The chapter affirms that the mission of the church has not changed and that the mission which should lead to social transformation of the whole world.

Chapter six

6.1 Introduction

The previous chapter dealt with the concept of 'Church' in order to affirm the need for inclusive theology which if applied correctly through praxis, can promote 'authentic Partnerships' for social development among African Initiated Churches (AICs). In this chapter I would like to present my findings and make recommendations on how AICs can apply inclusive theology through praxis as a means for promoting authentic partnerships for development. 'Partnership praxis' denotes reflecting critically on any theology which has informed AICs so that the church can progressively develop inclusive theologies which can lead to authentic partnerships. As observed earlier in the study, 'Partnership praxis' leads to a process of reconstructing theology through critical reflective action so that inclusive theology can be developed.

Brinkerhoff Jennifer (2002: 19-25) has observed that the concept of partnership has under gone massive change, and it is now seen in the context of effective deliberation on the part of those subject to collective decision. This thesis has discovered that authentic partnerships have to be negotiated between potential partners. By using inclusive theology developed through 'Praxis' potential partners can create the right foundation for authentic partnerships which can lead to sustainable social development.

6.2 Summary of Findings

The study has employed a non-empirical method of research based on a conceptual analysis of available literature and by using practical theology as can be seen in chapter one, to dialogue with the historical reality of partnerships among AICs. The study has explored the use of 'Partnership praxis' as a means for developing inclusive theology which can promote authentic partnerships for social development among AICs. The study has wrestled with the question; 'To what extent is 'Partnership praxis' among AICs in the Post-Apartheid South African context advancing or impeding social development?

The dissertation has observed that society in general expects the church to be extemporary in forming authentic partnerships for social development, however, reality has revealed that there are many conflicts and fragmentations among AICs due to exclusive theologies which are divisive. Ephraim Radner (2004: 34) states churches have entered into an age of

competition and fragmentations, due to many reasons. Partnership praxis is not known to most AICs; hence it is not in use. I have located my research study of partnership praxis within the existing body of knowledge, and have observed that praxis needs critical minds for it to thrive, while most AICs are not critical and have embraced exclusive theologies which are culturally orientated. I have therefore proposed using the concept of 'Partnership praxis' through the critical lens of the Trinitarian theology as the means for assessing AICs theologies.

In the second chapter the study presented the history of AICs in order to understand their historical context. The chapter observed that most AICs were formed through acts of protest against a system of subjugation by white missionaries. Therefore, the historical back ground of AICs is coloured by racial and cultural conflicts, insinuated either by colonialism or apartheid. The root cause of divisions, conflicts and fragmentations among AICs is located in the colonial enterprise. The study has observed that the effects of colonialism and apartheid are still present in the post-apartheid South Africa context.

In chapter three, the study looked at various conceptual meanings of the word 'Partnership' and observed that the conceptual meaning of the word at any given time, affects its actual practice. A critical question has been raised on how African theologies affect AICs in the present reality of racial and cultural tensions. The chapter has concluded that the root cause for tensions and fragmentations are race, culture, and ethnicity.

In chapter four the study proposed a Trinitarian theological framework as a critical lens for assessing African theologies and for promoting 'Partnership Praxis'. The Trinitarian theology has been identified as the most appropriate foundation for authentic partnerships among AICs because of its inclusivity. Through the Trinitarian theology, God has revealed himself in a communion of three persons, and that demonstrates that it is possible for AICs to achieved unity in diversity, if AICs would consider imitating God. AICs can enter into authentic partnerships with one another based on the Trinitarian theology.

Chapter five has discussed the contextual application of 'Partnership praxis' among AICs. The chapter argues that the church can use 'Partnership praxis' based on the Trinitarian theological framework to confront issues of fragmentations. The study has firmly observed that the effects of, colonialism and apartheid are still confronting the present context; these

effects can be dealt with through the application of the Trinitarian Theology because of its inclusivity. Paul Alvis (1986: 130) states the Trinitarian theology is foundational; it attempts to uncover the fundamental identity of the Christian church.

6.3 The Identity of the Church

Chapter five observed that the Church is a body of believers which comprises smaller groups of believers who have been recreated in the image and after the likeness of a Triune God. The image of the Trinitarian God is present in every local church. When Jesus commissioned his disciples he said; 'go into the whole world and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit,' and the implication was that the identity of the Triune God would be reproduced in all those who may believe. The commission was an extension of the ministry of Jesus. John 20:23 Jesus said; 'As the Father has sent me so I send you!' as such the church is in mission with Jesus. This means, not only does the church share in the image of a Trinitarian God, but that the church also shares in the mission with God.

According to the WCC, the concept of partnership implies standing together in solidarity with one another both in communion and in mission. Pickard (2009) says partnership or collaborative ministry is better expressed through a Trinitarian theology because of its inclusiveness. Pickard has referred to a Trinitarian approach based on the work of Robin Greenwood; Greenwood (2002) argues that a Trinitarian basis for ecclesiology points to a relational understanding of ministries where relationships are not established through a process of causality of any kind but rather through the accent of interdependence. In addition to a Trinitarian approach, Pickard (2009: 129) has also proposed a framework of order as a means for avoiding conflict as 'order' permits continued partnerships or collaborative ministry. According to him, an individual church has the capacity to remain in harmony with another church and they both have the ability to return to pre-existing frames of reference following a disturbance or conflict. Pickard (2009: 130) says conflict is often a response to human failure and the improper use of power. Local churches need to unite in mission so that they can fight together against social injustices instead of fighting against one another.

According to David Bosch (1991: 48) the mission of the church should be understood as one which comes from the very nature of God. God sends the whole church into the whole world

for the purpose of bringing his shalom to all of creation. Even though a local church may not be democratic in its leadership, yet the Trinitarian theology advocates for collaborative ministry which is a firm foundation for any form of partnership.

It should be observed however, that Steven Paas (2006: 177) has said that faith in Christ comprises a full acceptance of God's word as the highest authority which leads to regeneration. It's only after a person has been regenerated by the work of the Holy Spirit that he or she qualifies to share in both the image and the mission of the Triune God. The church is one body even though it comprises a diversity of local churches. The common feature within any authentic local church can be detected in the image and in the mission. This study has observed that AICs which do not subscribe to basic requirements of salvation and baptism into the Triune God cannot participate in authentic partnerships which can lead to social development.

6.4 Characteristics of authentic partnerships

Authentic partnerships can only be formed by churches that share in the communal identity of a Triune God. Banda (2011) says good leadership is a requirement for building authentic partnerships. Listed below are some vital characteristics which are associated with authentic partnerships, this study has observed that a lack of leadership is an issue which has led to disunity among churches.

1. Authentic partnerships should include participation from all stake holders, and that means democracy has to be embraced at all levels.
2. Authentic partnerships should include accountability from the people in positions of leadership.
3. Authentic partnerships should include transparency, which means anybody can look into the affairs of that partnership, and can be allowed to make recommendations.
4. Authentic partnerships have to follow the word of God, and that means participating churches have to constantly evaluate their theology to ensure that the word of God is maintained as the source of influence.

The above characteristics of authentic partnerships have to be used for critical reflection through 'Partnerships praxis' so that good leaders can develop inclusive theology. This study

has observed that partnerships will require good leaders in order to ensure continuity in purpose. Obrey Hendricks, (2006: 16) has referred to the ministry of Jesus that he was fully committed to the cause for good leadership; therefore, he spoke openly against all forms of injustice. Good leadership works towards the liberation of those who are oppressed. Jesus referred to the prophetic book of Isaiah 61:1-2 to set the agenda for his ministry. Jesus was aimed at bringing good news to the poor, good news to the poor says that God has heard, and that he has seen the plight of the poor and that he has come down to help in the process of social transformation.

If leadership is a process of making decisions and implementing them, then good leadership in a local church has to focuses on the plight of the poor by making good decisions that are inclusive. Leaders within a local church have to commit themselves to making and implementing decisions that will uplift the plight of the poor. Obrey Hendricks, (2006) has referred to the Lord's Prayer where Jesus taught his followers to submit to God by saying; 'let your will be done on earth as it is in heaven'. Obrey Hendricks, (2006) has observed that the context of that scripture is actually social justice for all those who are oppressed especially the poor. Only through authentic partnership with other churches would any local church have a louder voice in lobbying government on the plight of the poor in the nation.

Poverty in South African has risen to higher levels and many South Africans are currently living below the poverty line. According to the United Nations (2012), poverty levels have remained high. This is what we are faced with and amidst such poverty, South Africa has some of the richest political leaders in the world, not to mention the fact that South Africa is one of the richest countries in the world in terms of natural resources. The disparities that exist in the distribution of wealth needs to be addressed. Churches have to unite and form authentic partnerships that can confront government and provide prophetic leadership in solidarity with another and with the poor.

6.5 The Church and Development

The church has been mandated by God to bring the reign of God on earth, and in the reign of God justice for all is achieved. In Matthew 28: 19-20 Jesus said go into the whole world and make disciples of all nations baptizing them in the name of the Father and of the Son and of

the Holy Spirit. This is a radical calling for the church and the church is in mission with Jesus. According to the World Council of Churches, the concept of partnership implies that churches ought to stand together in solidarity with one another both in mission and in purpose, so that they can bring social transformation. The church cannot be separated from social development.

6.6 Critical Evaluation of 'Partnership Praxis'

Pickard (2009) states partnerships or collaborative ministry is better understood through a Trinitarian theology, which is a fitting foundation for evaluating praxis. Pickard has referred to a Trinitarian approach based on the work of Robin Greenwood; Greenwood (2002) argues that a Trinitarian basis for ecclesiology points to a relational understanding of ministries where relationships are not established through a process of causality of any kind but rather through the accent of interdependence.

In addition to a Trinitarian approach, Pickard (2009: 129) has also proposed a framework of order as a means for avoiding conflict. Order permits continued partnerships or collaborative ministry and according to him, an individual church has the capacity to remain in harmony with another church and they both have the ability to return to pre-existing frames of reference following a disturbance or conflict. Pickard (2009: 130) states that conflict is often a response to human failure and the improper use of power. We need to unite in mission and purpose so that we may fight against social injustice instead of fighting against one another. David Bosch (1991) states the mission of the church should be understood as one which comes from the very nature of God, in which God sends the whole church into the whole world for the purpose of bringing his shalom to all creation.

The church has a vital role to play both in development and in governance of this country. Steven De Gruchy (2001: 34) firmly agrees that the Church has to concern itself, with the affairs of this life so that it may fully understand that its purpose on earth is to bring God's shalom on earth. If AICs have to contribute to national building, then unity and partnerships have to begin within the churches. Different types of leadership styles may demand a certain type of responsibility and this is where a Trinitarian theological framework has to play a vital role, of informing leaders on the need for inclusivity. So that AIC can respond to issues that hinder social development. Malphurs (2004: 9) states for leaders to be relevant in the 21st

century they will need much more than the authority of a position. He contends leaders must have the ability to articulate vision and the core values of an organization in order to remain relevant at all times. He further argues that people will follow such leaders on the strength of their ability to communicate vision with intent.

After having considered lessons from the past, AICs have to unite so that mistakes from the past can be avoided. According to Smangaliso Khumalo (2004) in the past AICs have either kept quiet on issues of governance or have been co-opted into taking sides with government, and thus the church has been left with no prophetic voice. In order for any local church to be relevant and effective in its mandate, it has to re-evaluate its theology through 'Partnership Praxis' and thus re-define its identity and its position in relation to other local churches. The Church is a body of Christ on earth and as a body of Christ; God has commissioned every local church with his mission for social justice and transformation. Miroslav Volf (1991: 102) states as part of God's mission, the church has to develop inclusive theology which should seek to unite all churches in order to transform the present order of things. The mission itself is God's mission; the church has just been invited to share in the mission with God. Obrey Hendricks (2006: 74) argues that the mission of Jesus unlike what some local churches have embraced, it was confrontational, Jesus worked towards a radical transformation of the systems of the world, and if the church has to imitate Jesus then it has to be radical and confrontational in speaking against forces of disunity and fragmentations among AICs. Only through unite will the church harness its energy for social transformation.

Allan Boesak (2015) argues that the role of the Church is not only to proclaim the word of God, but also to stand in critical solidarity with government and represent the needs of the poor, so that government may not neglect its responsibility. Albert Nolan (2009: 45) has observed that the poor and the oppressed are those who are sinned against through structures of injustice. Unless these structures of injustice are confronted and replaced with policies which are beneficial to all people, otherwise the poor and the oppressed will be kept in subjugation forever. This observation is also expressed by Gustavo Gutierrez (1971: 17) in his theology for liberation where he argues in the context of nations; that poor nations are becoming more aware that their continuous underdevelopment and is a by-product of injustices perpetuated by the development of other nations.

The prophetic role of every local church is to take a stand with other churches and address all forms of injustice, corruption and bad governance, the church has to provide leadership to the nation. This study has observed that AICs have to begin by confronting the causes of disunity within the church. Obrey Hendricks. (2006: 29) states the prophetic role of the church includes 'forth telling' which according to him is a missing link within the church today. According to Obrey Hendricks (2006) forth telling includes opposing political oppression and the injustices which are caused by bad governance within a nation. In order to achieve this, AICs have to start by putting their own internal structures in order, through developing inclusive theology which should addresses disunity within the church and among church leaders. It's only through a united church that the process of transforming South Africa can be achieved.

Nürnberger (2007) has suggested that churches must unite and thereafter stand in solidarity with weaker partners in its prophetic ministry. South African AICs have to recognize their role within our democracy. In order to be effective churches have to unite in order to engage government through dialogue on behalf of the poor, the weak, and the voiceless. The mission of every local church will not be achieved in isolation. AICs have to recognize the need for unite and thereafter take up a prophetic role of speaking to government on issues that affect the poor.

6.7 Recommendations

Brinkerhoff J (2002) states that the identification process of potential partners should prioritize areas of mutual concern and that will enable partners to build upon each other's strengths, and minimize the weaknesses of each other. 'Partnerships' which are established without cultivating trust and mutual agreement based on inclusive policies and practices, simply transfer traditional ways of doing things without considering potential pitfalls along the way. Authentic partnerships among AICs that are established on inclusive theology will reduce the likelihood of clashes along the way.

This research study has observed that the work of social development has to be part of the mission and ministry of every local church. However, for AICs to be effective they need to enter into authentic partnerships. Authentic partnerships can only be formed if AICs

recognized their common identity shared by all churches. Therefore, I would like to make the following recommendations;

1. Pastors have to design plans which may be culturally and theologically appropriate, with inclusivity for community building through social development.
2. Pastors have to serve as advocates that will bridge the communication gap between AICs. Pastors should become the glue that holds communities together.
3. Pastors have to help in the process of developing comprehensive and sustainable strategies for social development among AICs through authentic relationships.
4. Pastors should help AICs to develop inclusive theology through praxis so that unity and relationship can be achieved.
5. Pastors should encourage dialogue among churches so that they can form authentic relationships through contextual theology which is inclusive, and that can help in forming bridges between AICs.
6. Pastors should lead the nation into reconciliation in order to heal the wounds of colonialism and apartheid.
7. Pastors should continuously engage in the process of critical reflection on 'Partnership Praxis' so that churches can remain relevant and inclusive in theology.

6.8 Conclusion

According to Uzukwu Elochukwu (1996: 3) the successful dethronement of apartheid by a united church, through local and international efforts added impetus to the struggle against apartheid and has now become an indication that an alternative society can be achieved through partnerships. Partnerships which were formed during the struggle against apartheid do provide empirical evidence that church unity is feasible. During the struggle against apartheid, churches were united and lessons were learnt from that struggle. Those lessons can now become stepping stones for the current struggle against underdevelopment, corruption, unemployment and social injustice. AICs were fully evolved through partnerships in the struggle against apartheid. AICs can draw learns from the past, and gain strength from what a united church was able to achieve. This study contends that a united church can achieve much

through social development. AICs can contribute in various ways to the construction of a just society in which the rights of all people are respected and upheld.

Bibliography

Alvis, Paul. 2005. *A Ministry shaped by Mission*. London: T&T Clark.

Amartya, Sen. 1999. Development as freedom. New York: Oxford University Press

Anderson, Allan. 1993. *African Pentecostalism and Ancestor Cult; Confrontation or Compromise Missionalia.* vol. 21, no 1:26-39.

Anderson, Allan. 2001. *African Reformation*. Asmara: Africa World Press.

Anderson H Allan 2002 The Newer Pentecostal and Charismatic Churches: The Shape of Future Christianity in Africa? ***The New Factor in African Christianity*** The Journal of the Society for Pentecostal Studies, Volume 24, No. 2, p167-184

Atangana, D. E. 2006. African Catholicism in the Face of Pentecostalism (ed) by Eloi Messi Metogo. *In African Christianities.* (pp22-30). London: SCM Press.

Banda, B. 2011.*Zambia's state of democracy.* Lusaka: Jesuit Centre for Theological studies.

Barrett, D. 1968 *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*, Nairobi: Oxford.

Barrett, D. (ed.) 1971. *African initiatives in religion: 21 studies from Eastern and Central Africa.* Nairobi: East African Publishing House.

Barrett, D. 1999. *A Comparative survey of churches and religion in the modern world* Oxford: Oxford University Press

Bauerochse, L. 2001. *Learning to live together: Inter-church partnerships as Ecumenical Communities of Learning*. London: WCC Publications

Baur, John 1994. *2000 years of Christianity in Africa: An African history 1962-1992*. Nairobi: Paulines Publications-Africa.

Bevans, Steven. 2012. *Contextual Theology for the twenty first century*. Cambridge: James Clerke

Bosch, D. **1991**, *Transforming mission: paradigm shifts in theology of mission*, Orbis Books, Maryknol

Botha, N. 2005. From Edinburgh to Achimota: The World Mission Conferences as a source of missiological knowledge in the thinking of D J Bosch. Studia Historiae Ecclesiasticae XXXI (2), 129-152.

Brennan, Patrick. 1990 '*Re-Imaging the Parish*. New York: Crossroad.

Brinkerhoff, Jennifer M. (2002) *Partnership for International Development: Rhetoric or Results?* Lynne Rienner: Boulder, CO

Chidester, D., 1992*, Religions of South Africa,* Rout ledge, London. PMid:1348089

Chidester. D. and Tobler J. and Wratten. D. (1997) *Christianity in South Africa: An Annotated Bibliography*. London: Greenwood Press.

Claasen, J.W. 1995. Independents Made Dependents. African Independent Churches and the Government. Journal of Theology for Southern Africa, (No.91): 15-34.

Croft, Steven. 2002. *Transforming Communities: Re-imaging the church for the 21st Century*. London: Darton Longman and Todd.

Crow Jr, Paul. 1987. *Ecumenics as Reflections on Christian Unity.* (ed): Samuel Amirtham and Cyris HS Moon. in The Teaching of Ecumenics   Geneva: WCC Publications

Daneel, Marthinus. 1987. *Quest for Belonging: Introduction to a Study of African* Independent Churches. Gweru. Mambo Press

Daneel, Marthinus. 1989. African Initiated Churches in Southern Africa: Protest Movements or Mission Churches? (ed) Donald M. Lewis in *Christianity Reborn: The Global Expansion of Evangelism in the twentieth Century*. Grand Rapids: Eerdmans Publishing Company. (181-218)

De Gruchy, John. 1995. *Christianity and Democracy. A Theology/or a just world order.* Cape Town: David Philip.

De Gruchy, John. 1998. Recovering ecumenical vision and commitment in a post-ecumenical era. *JTSA* 102:1-12.

De Gruchy, John. 2004. *Church struggles in South Africa*. London: SCM Press

De Gruchy, Steve, 2003. '*Theological Education and Social Development.' Missionalia*, 31(3), pp. 451-466.

De Gruchy, Steve. 2011. "*Growing Up and Increasing and Yielding Thirty…" Change and Continuity in The Council for World Mission, 1997-2007* (ed) Desmond van der Water in Postcolonial Mission, Power and Partnership in World Christianity. Upland: Sopher Press.

Duffey, Michael. 2001. *Sowing Justice Reaping Peace: Case Studies of Racial Religious and Ethnic healing around the world.* Chicago: See Sheed & Word

Fashole, W. 1976. Training for the ministry in West Africa Papers read at the third Annual conference of West African Association of theological Institutions at the Institute of church and society, Nigeria (23rd -26th August 1976) Ibadan: West African Association of Theological Institutions

Fanon, Frantz. 2008. *Black Skin White masks*. London: Pluto Press

Fowler, A. 1997. *Striking a balance: a guide to enhancing the effectiveness of non-governmental organizations in international development* London: Earth-scan.

Freire, Paulo. 1972. *Pedagogy of the Oppressed*, London: Penguin.

Gehman, Richard. 1989 *African Traditional Religion in Biblical Perspective*., New York: Orbis Books.

Gillett, R. W. 2005. *The New Globalization- Reclaiming the lost Ground of our Christian Social Tradition.* Cleveland: The Pilgrim

Goosen, G. 1993. *Bringing Churches Together: A Popular Introduction to Ecumenism.* Geneva: WCC Publications.

Greenwood, R. 2002.*Transforming Church: Liberating Structures for Ministry*. London: SPCK.

Gutierrez, G, 1971. *A Theology of Liberation: History, Politics and Salvation. (Translated and edited by Sister CaridadInda and John Eagleson).* London : SCM Press

Hastings, Adrian. 1979. *A History of African Christianity1950-1975.* Cambridge: Cambridge University Press.

Hastings, Adrian, 1994. *The Church in Africa 1450-1950.* Oxford: Clarendon Press.

Hendricks, Obrey. 2006. *The Politics of Jesus: (Rediscovering the True Revolutionary Nature of Jesus teachings and how they have been corrupted)* New York: Three Leaves Press

Hewitt, Roderick. 2015. *The Changing Landscape of Christianity and the Challenging Context of Secularism.* The Ecumenical Review. WCC: Published by John Wiley & Sons Ltd. DOI: 10.1111/erev.12188

Henning, E. 2008. *Finding your way in qualitative research*. Pretoria: Vanschaik Publications

Hillman, E. 1993. *Towards An African Christianity*. New York: Paulist Press.

Hoekendijk, J C 1964. *The church inside out.* London: SCM.

Jenkins, Philip. 2002. *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press.

Karamaga, A. 2000. Problems and promises of Africa: towards and beyond 2000. A summary of the proceeding of the symposium convened in Mobasa in November, 1991. All Africa Conference of Churches, Nairobi.

Kanter, R.M. 1994. *Collaborative advantage: the art of alliances*. Harvard Business Review (July-August)*, pp. 96-108

Kaplan, Steven. 1995. Africanization of Missionary Christianity: History and Typology (ed) Steven Koplan in *Indigenous Responses to Western Christianity*. New York: New York University Press.

Khoapa, B.A. 1972. *Black review: Black community programme.* Braamfontein: Ravan.

Kingdon, G. and Knight, J. 2005. *Unemployment in South Africa, 1995-2003: Causes, Problems and Policies.* Paper presented at the "10 Year Review of the South African Economy" conference, Stellenbosch University, Stellenbosch, South Africa, 28-29 October 2005.

Kirk, J A. 1999. *What is mission?: Theological explorations.* London: Darton,

Kobia, Samuel. 2006 *Postcolonial Mission – Power and Partnership in World Christianity*. Edited by Desmond van der Water. *Foreword by Samuel Kobia* Upland: Sopher Press.

Konstantine, Stephen and Ninian, Smart. 1991. *Christian Systematic Theology in World Context.* Minneapolis: Fortress.

Koopman, Nico. 2013 "*Embracing Ecumenism Today,*" in South African Perspectives on Notions and Forms of Ecumenicity*, ed. Ernst Conradie, (95–100) Stellenbosch: University Press.

Korten, David. 1990. *Getting to the 21st century: voluntary action and the global agenda.* Connectieut: Kumarian Press.

Kwame, Bediako, 1992. *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa*. Oxford: Regnum Books Kwame.

Lado, Ludovic, 2006. The Roman Catholic Church and African Religions: a problematic encounter. *The Way* 43(5): 7-21.

Lategan, B. (1994) 'Taking the Third Public Seriously', in J.W. de Gruchy and S. Martin (eds) Religion and the Reconstruction of Society, pp. 217–30. Pretoria: University of South Africa.

Leelama. A. 1998. *Church an Obstacle to God's mission*. (Eds) Abraham P Athyal and Dorothy Yoder Nyce. Mission Today Challenges and Concerns. Chennai : Gurukul Lutheran Theological Collage and Research Institute. (42-55)

Lohfink, Gerhard 1999. *Does God Need the Church? Toward a Theology of the People of God* Minnesota: Fortress Press.

Louw, D J. 1998. *A Pastoral hermeneutics of care and encounter.* Cape Town: Lux Verbi.

Magesa L. 2004. *Anatomy of Inculturation: Transforming the Church in Africa* Maryknoll: Orbis Books

Makgoba, M W (ed) 1999. *African Renaissance*. Cape Town: Mafube- Tafelberg.

Maluleke, T.S 2008. Reconciliation in South Africa: Ten Years Later. In *Journal of Theology for Southern Africa* 123 (November).

Mbiti, John. 1990. *Introduction to African Religions*. Nairobi: Heinemann Educational Books.

McGrath, E. A. 2002. *The Future of Christianity*. Oxford: Blackwell Publishers

McKaughan, Paul. 1994. *A North American Response to Patrick Sookhdeo," Kingdom Partnerships for Synergy in Missions* Pasadena: William Carey Library.

Mitchell, R. C. and H. W. Turner, 1966 *A Bibliography of Modern African Religious Movements*. Evanston: North Western University Press,

Moleti, Kete 2003. *Afrocentricity a Theory of Social Change 156 mission theology.* Minneapolis, MN: Augsburg. Waynesboro: Paternoster Press

Mugambi, Jesse N. K. 1990. "The Ecumenical Movement and the Future of the Church in Africa." Pages 5-28 in *The Church in Africa Christianity Innovative Essays in Ecclesiology*, edited by Jesse N.K. Mugambi and Laurent Magesa. Nairobi: Initiatives.

Mwikamba, C.M. 2000. *Sifts in Mission An Ecological Theology In Africa.*(eds) Wasike N and Warutain Mission in African Christianity. Nairobi: Action Publishers

Nolan, A. 2009. *Hope In an Age of Despair* Maryknoll: Orbis Books

Ntsuntsha, F. 1985. *Millions are still waiting. Christ the Rock*. Johannesburg: Indigenous Churches Association.

Nürnberger, Klaus. 2007. *The living dead and living God,* Pietermaritzburg: Cluster Publications.

Nyoni, S 2006. General Secretary Praises Thai church, church for ecumenical outreach WARC. Update June 14

OAIC Manual. 2009. *OAIC consultation on AIC theology and ministerial formation*. Nairobi: Karen.

Oduro, T. 2008. "Theological Education and Training: Challenges of African Independent Churches in Ghana". Journal of African Instituted Church Theology, 2(1), pp1-1

Olowola, C. A, 1985. *Yoruba Traditional Religion: A Critique* AnnArbo: University Microfilms International

Oosthuizen, G.C. 1968. *Causes of religious independentism in Africa*. Alice: Fort Hare Press.

Paas, Steven. 2006. *The Faith Moves South- A history of the Church in Africa.* Zomba: Kachere Series

Padwick, J & Lubaale, N. 2009. OAIC: visions for a better world: abundant life for all in AIC community and beyond. *Strategic framework 2009-2013.* Nairobi, Kenya: Organization of Independent Churches.

Phillips, and Hardy. 2002. *Discourse Analysis: Investigating Processes of Social Construction*. London: Sage.

Pickard, S. 2006. *Theological Foundations for Collaborative Ministry*. Burlington: Ashgate Publishing Company

Pillay, Jerry 2015. *Ecumenism in Africa;* Theological, Contextual, and Institutional Challenges. Ecumenical Review of the World Council of Churches. Published by John Wiley & Sons Ltd.

Pobee, J. S. 2002. African Instituted (Independent) Churches, (rev ed), in *Dictionary of the Ecumenical Movement.* Geneva: World Council of Churches.

Portelli, A. 1998 *"What makes oral history different?"* in A. Portelli, The death of Luigi Trastulli and Other Stories (State of New York University Press, 1991), reproduced in Robert Perks and Alistair Thomson, The Oral History Reader . London: Routledge, PP: 63-74.

Radano, John. 2012 *Celebrating a Century of Ecumenism: Exploring the Achievements of the International Dialogue* Geneva: WCC Publications.

Radner, E. 2004. *Hope Among the Fragments: The Broken Church and Its engagement of Scripture*. Grand Rapids: Brazos Press.

Rahner, Karl and Freires, Heinrich. 1985. *Unity of Churches: An Actual Possibility* Philadelphia: Fortress Press. (Translated by Ruth C.L. Gritsch and Eric W. Gritsch). *religions*. London: Lutterworth.

Ranger, T. 1964. 'The Early History of Independency in Southern Africa' in *Religion in Southern Africa,* (Edinburgh), p. 26

Ransom, C. W. (ed) 1948. *Renewal and advance.* Edinburgh: Edinburgh House.

Rickett, Daniel. 2002. *Making Your Partnership Work.* Enumclaw: Wine Press Publishing,

Saayman, Willem. 1993. *Christian Mission in South Africa: Political and ecumenical.* Pretoria: University of South Africa

Saucy, R. L. 1972.*The Church in God's Program*. Chicago: Moody Press

Scherer, J A 1987. *Gospel, church and Kingdom: Comparative studies in World*

Schreiter, R. 2002. *The New Catholicity: Theology between the Global and the*

Schwobel, Christoph. 1995 "The Renaissance of Trinitarian Theology: Reasons, Problems and Tasks," in idem, (ed). *Trinitarian Theology Today: Essays on Divine Being and Act* Edinburgh: T&T Clark.

Setiloane, G.M. 1986, '*The contribution of the Methodist Church to the African indigenous church movement'*, in G.C. Oosthuizen (ed.), *Religion alive: Studies in the new movements and indigenous churches in Southern Africa*, pp. 186–196, Hodder and Stoughton, Johannesburg.

Shyllon, Leslie. 2003. What role do Institutions of Theology and religious Studies Play in the engagement of African Cultural Dynamics? (ed)James L Cox and Gerrieter Haar in *Uniquely African? African Christian Identities from Cultural and Historical Perspectives* Asmara: Africa World Press, Inc. (9-21) source of missiological knowledge in the thinking of D J Bosch. *Studia.*

Smit, Dirkie. 2006. *Essays in Public Theology: Collected Essays 1*. Stellenbosch: Sun Press.

South Africa, Government of, Department of Social Development. 2004. 'Service Delivery Model for Developmental Social Services', 2nd draft. Pretoria: Government Printer.

Statistics South Africa. 2000. Measuring Poverty in South Africa. Pretoria: Government Printer.

Sundkler, B. 1961. *Bantu prophets in South Africa*. London: Oxford University Press.

Uzukwu, E. 1996 *A listening Church Autonomy and Communion in African Churches* Maryknoll: Orbis Books

Van des Water, Desmond. 1987. In the Introduction. (ed) Desmond van der Water in *Postcolonial Mission, Power and Partnership in World Christianity*. Upland: Sopher Press

Van Engen, Charles. 2001. "*Toward a Theology of Mission Partnerships*," *Missiology: An International Review* 29 #1-15.

Verkuyl, J. 1978. *Contemporary missiology: An introduction.* Grand Rapids, MI:

Volf, Miroslav. 1998. *After our Likeness; The Church as the Image of the Trinity*. Grand Rapids: Eerdmans Publishing Company.

Waibinte, W. 2011. Race and the Civilizing Mission: Their Implications for The Framing of Blackness and African Personhood 1800-1960. Asmara: African World Press, Inc.

Walls, A. F. 1976. Introduction: African Christianity in the history of religions, in Fyfe, C & Walls, A (eds), *Christianity in Africa in the 1990s*, 1-16. Edinburgh: Centre of African Studies.

Welsh, D. 2009.*The Rise and Fall of Apartheid*. Cape Town: Jonathan Ball Publishers.

Werner, Dietrich. 2008. "Magna Charta on Ecumenical Formation in Theological Education in the 21st Century – 10 Key Convictions," *Ministerial Formation,* 110 (April), 82-88.

West, M 1971. *Bishops and prophets in a black city: African Independent Churches in Soweto, Johannesburg*. Cape Town: David Philip.

Williams, C.P. 2008. *The Church Missionary society and the Indigenous Church in the second Half of the nineteen Century: The Defense and Destruction of the Venn Ideals*. (ed) Robert. D.L. In Converting Colonialism: Visions and realities in Mission History 1706-1914. Grand Rapids: Eerdmans Publishing Co.

World Bank. 2005. *Exploring partnerships between communities and local governments in community driven development*: a framework. Report No. 32709-GLB, World Bank, Environmentally and Socially Sustainable Development Network, Washington, DC, June 29.

WEB ARTICLES

African Union. 2001. *The New Partnership for Africa's Development*. Available at: http://www.nepad.org/system/files/framework_0.pdf. (Accessed 20/08/21015)

Brinkerhoff.2002.http://www.researchgate.net/profile/Jennifer_Brinkerhoff/publication/2277 24894_Publicprivate_partnerships_Perspectives_on_purposes_publicness_and_good_govern ance/links/0f3175352f2054829c000000.pdf (Accessed on 30/05/2015)

CENTRE FOR DEVELOPMENT AND ENTERPRISE http://www.cde.org.za/wp-content/uploads/2013/02/Under%20the%20radar%20-%20Pentecostalism%20in%20SA.pdf (Accessed on 20/09/2015)

Desmond Tutu. 1994. Documents, speeches, Awards, and articles relating to Desmond Tutu www.sahistory.org.za/.../documents-speeches-awards-and-articles-relating (accessed 13/08/2016)

Dow, G. K. 1988, January. Configurations and coactivational views of organizations. Academy of Management Review, 13(1), 53-64. Accessed 20/05/2015, fromhttp://xt6nc6eu9q.search.serialssolutions.com/?sid=CentralSearch:EBE&genre=article& atitl=Configurational+and+Coactivational+Views+of+Organizational+Structure.&volume=1 3&issue=1&title=Academy+of+Management+Review&issn=0363-7425&date=1988-01 01&spage=53&aulast=Dow&aufirst=Gregory (assessed on 16/9/2016)

Hoekendijk J.C. 1967. *The Church Inside Out.* London: Student Christian Movement Journal of Southern African Studies, Volume 34, Number 3, September 2008. Barbara Bompani (University of Edinburgh)   title: African Independent Churches in Post-Apartheid South Africa: New Political Interpretations (accessed on 3/6/2016)

Khumalo Smangaliso. 2004. *Work of the South Africa Council of Churches*. PAYING THE PRICE FOR DEMOCRACY: THE ... - Ujamaa Centre ujamaa.ukzn.ac.za/Files/The%20palace.doc (accessed on 5/07/2016)

Lausanne-Paper.
2013.https://agseminary.edu/IJPM/articles/IJPM_volume_1_revision/McAteer_PARTNERS HIP_IN_MISSION_39-54.pdf (Accessed on 12/10/2015)

Molobi M. 2006**.** The Ecumenical Vision of the Organization of African Independent Churches. (Research Institute for Theology and Religion) UNISA. Pretoria: South Africa http://uir.unisa.ac.za/bitstream/handle/10500/4634/Molobi.pdf?sequence=1 (Accessed 15/12/2015

OAIC Doc. 1986. http://www.oaic.org/?page_id=51 (Accessed 18/12/2025).

Van der Merwe and Choon. 2001. **Ancestor** worship – is it Biblical? - African Journals Online (AJOL) www.ajol.info/index.php/hts/**article**/download/41308/8688

WCC. 2005. You are the light of the World: Statements on mission by the World council of Churches http//www.cwmission.org/index.php/partners-in-mission. Accessed 22/05/2015

World Bank. 1998a. *Partnership for Development: Proposed Actions for the World Bank. Discussion Paper*, 20 May. Available at: http://www.worldbank.org/html/extdr/pfd-discpaper.pdf. Accessed 20/08/2015

<u>**Class Discussions**</u>

Le Bruyns C. 2015. *Class discussions. 'Theology & Development'* Dated: 05/05/2015. UKZN

<u>**News Paper articles**</u>

Sunday Times Dated; 20th March 2015. Article by Bishop Malusi Mpumlwana; *The effects of racism in South Africa today.* (PP-12)