




Chapter 7

Spirituality, development, and mission: A path to social transformation in South Africa

Jacques Beukes 

Department of Christian spirituality,
History and Missiology,
University of South Africa (UNISA) 
Johannesburg, South Africa

1. Introduction

South Africa is widely recognised for its strong religious inclination, as reflected in census data from 1996, 2001, and 2012, as well as the General Household Survey of 2013 (StatsSA, 2004; 2014). Religious communities in South Africa play a significant role as some of the most influential and enduring institutions. South Africa is one of only three nations globally where religious involvement has increased in recent years (Forster, 2024). Using 2022 census data, Forster (2024; see StatsSA, 2023) reports that 96.1% of South Africans adhere to or engage with some form of religion, with 85.3% identifying as Christians across various denominations. Holte and Rabe (2022) support the characterisation of South Africa as a highly religious nation (see Beukes, 2024:195).

Research indicates that more than 50% of South Africans attend religious services weekly. Faith-based organisations (FBOs) have a distinct advantage in their ability to consistently and systematically engage with and influence the public, surpassing governmental and non-governmental organisations (NGOs). Additionally, a substantial segment of the population - 79.8%,



according to the 2001 census - identifies as Christian (StatsSA, 2004). This finding is further corroborated by various scholars, including Coertzen (2012), Erasmus (2005; 2007), and Erasmus and Hendriks (2003) (see Beukes, 2024:195).

Similarly, Chipkin and Leatt (2011) share this perspective, noting that South Africans continue to view religion as significant in addressing sociopolitical issues, whether as a shield or as a means of negotiating persistent socio-economic challenges (Chipkin & Leatt, 2011:39-46). It is therefore unsurprising that religion played a crucial role in transforming apartheid South Africa into a democratic post-apartheid nation. The influence of religion in South Africa is evident in the way that religious leaders and institutions actively challenged and exposed the injustices of apartheid in all its manifestations (see Davids, 2024; Naidoo, 2023; Forster, 2024; Davids et al., 2023; Makofane & Botha, 2019:89; Weisse et al., 2015; Masuku, 2014:16).

However, since the establishment of a post-apartheid and new democracy in South Africa in 1994, Christian leaders and institutions have become increasingly passive, resulting in limited or negligible influence on social transformation (Makofane & Botha, 2019:89). While there have been improvements since 1994, progress has been too slow to bring about substantial change. Similarly, Beukes and Beukes (2023) and Davids (2024:12) argue that although democracy has been established in South Africa, it has yet to achieve a socially just and equitable society.

This is also evident in the work of Swart (2013) and Knoetze (2014), who contend that contemporary South Africa has seen a resurgence of discontent amongst impoverished black communities and labour sectors, reminiscent of the apartheid era. These groups increasingly engage in militant protests, riots, and strikes in response to inadequate living conditions and poor municipal service delivery. Furthermore, while the South African Government has recognised unemployment, poverty, and social injustice as key challenges that must be addressed to build a strong nation, its efforts to tackle social injustices in post-apartheid South Africa have thus far focused primarily on political and civil rights. At the same time, the socio-economic needs of a significant portion of the country's impoverished and marginalised population remain unfulfilled (Beukes & Beukes, 2023:2).

As a result, South Africa continues to be plagued by widespread social and economic inequities, manifesting in corruption, poverty, inequality, and unemployment. These and other social ills have, as Vellem (2014:274) describes, turned the nation into a “squatter camp”. Regrettably, it is the poor and marginalised who bear the greatest burden.

Given this contextual backdrop, the need for ongoing social transformation in South African society is well documented and remains a pressing concern for religious communities, the government, and other stakeholders in civil society - even after three decades of democracy. Social transformation reflects dissatisfaction with the current situation and the desire to move from an undesirable context towards a more just and equitable society (Beyers, 2021:44; Du Toit, 1999:3). This may signify a transition away from poverty, underdevelopment, social inequality, inadequate education, and insufficient healthcare. In this regard, the concept of “development” is closely linked to transformation (Beyers, 2021:44). Middleton and O’Keefe (2001:6) assert that development implies an initial state of underdevelopment, which, in most cases, refers to poverty. The goal of development is to promote social justice, reduce poverty, and establish strong, independent, and functioning organisations (Middleton & O’Keefe, 2001:9). Furthermore, Middleton and O’Keefe (2001:12, 14) stress that development should be understood as enabling individuals to help themselves. Tomalin (2013:5) defines development as “broad processes of social change” (see Beyers, 2021:56).

Building on this foundation, this interdisciplinary chapter explores the interconnected roles of spirituality, development, and mission in South Africa, examining their potential to drive social transformation. Through a comprehensive literature review, it briefly outlines the socio-economic, socio-political, and socio-historical context of South Africa, along with its persistent challenges related to social inequality, poverty, and systemic injustice.

The chapter further explores the role of spirituality, development, and mission in addressing these issues and fostering sustainable transformation. It highlights, first, the potential of each of these dimensions and, second, the significance of their interconnectedness in promoting social transformation in South Africa. By recognising these interconnections and utilising their

strengths, integrated strategies can be developed to tackle the country's complex challenges. The chapter concludes by calling for further research to examine the specific mechanisms and key actors involved in social transformation and to explore the potential of spirituality, development, and mission in other contexts facing similar challenges.

2. South African context: The need for ongoing social transformation

Although the end of apartheid brought the prospect of a renewed and improved South Africa, poverty remains a significant barrier to the nation's development and transformation. In 2022, 18.2 million South Africans lived in severe poverty (Cowling, 2023), an increase of approximately 120,000 individuals since 2021. Projections estimate that this number will rise to 18.5 million by 2025 (Cowling, 2023). Despite South Africa's progress in addressing poverty since the transition to democracy, poverty levels rose significantly between 2011 and 2015, threatening the gains made (World Bank Group, 2018:xx). Harold (2018:25) reports that 26 million South Africans live below the poverty line of \$2 per day. He echoes Shabala (2016), arguing that black South Africans face considerable disadvantages compared to their white counterparts, as only 4% of black South African adults hold a tertiary qualification, compared to 25% of white South Africans. Expanding on this racial analysis of poverty in South Africa, Harold (2018:25) asserts that white individuals hold 70% of top management positions in the South African economy, with 59% of senior management roles also occupied by white South Africans. The unemployment rate for individuals of African heritage stands at 28.8%, compared to just 5.9% for those of European descent. The data further indicate that approximately 61% of white South Africans live in households with a monthly expenditure exceeding R10,000, whereas only 8% of black South Africans have the financial capacity to spend at that level. Additionally, around 16% of the black South African population experiences severe poverty and recurrent hunger. In contrast, nearly all white South Africans - 99.9% - enjoy a significantly higher standard of living (see Harold, 2018).

In addition to poverty, South Africa faces numerous other challenges that are arguably interconnected with it. These social ills include various forms of injustice, such as inequality, corruption, unemployment, rampant crime, high levels of violence, gangsterism, and gender-based violence (GBV). Other pressing issues include inadequate service delivery, restricted access to public services, poorly located and insufficient infrastructure, sub-standard education in disadvantaged communities, spatial inequalities, ecological crises, and a strained public health system burdened by diseases such as HIV/AIDS (see Beukes, 2021; 2024; Beukes & Beukes, 2023; Swart et al., 2022; Harold, 2018; Swart, 2016; Maluleke, 2001).

With this brief contextual overview of South Africa's social ills, divisions, and injustices, it is evident that ongoing social transformation is needed. But in what ways can spirituality, development, and mission contribute to a transformed South Africa?

3. Spirituality and religiosity

Spirituality can be understood as relating to the essence of human life, specifically people's relationship with the "Absolute", regardless of how the Absolute is characterised or described (Waijman, 2002:1). Waijman (2002) uses the term "Absolute", while Lombaard (2012) refers to the "Other". For the purposes of this chapter, these concepts will be used interchangeably when referencing these scholars in relation to the Divine. The concept of the Absolute shapes how individuals perceive spirituality in diverse ways. From a spiritual perspective, transformation is an encounter with the Divine that brings about significant changes in a person's relationship with the Absolute. This change can deeply influence an individual's entire existence, affecting not only their immediate surroundings but also broader social and relational spheres (Waijman 2002:456).

Only through a profound internal transition - what I refer to as a "centripetal process" - can one effect change in the external world, which I call a "centrifugal process". This entails a journey of self-integration, self-transformation, and self-transcendence (see Pool, 2011:9). The Absolute transforms the self (centripetal), and in turn, the self transforms the world (centrifugal).

Lombaard (2015:2) argues that transformation is not exclusive in two respects: it is not limited to a select few, nor is it confined to individual experiences. Rather, transformation is characterised by openness and the act of opening itself - it invites many to undergo change and development. This conversion shifts inner awareness, fostering a deeper connection with the “Other” and others. As Lombaard (2015:3) states, “transformation of one’s being with God also alters one’s being in the world”.

Kourie (2010:19) defines “spirituality” in a broader context, suggesting that all individuals possess a form of spirituality that reflects the fundamental significance of their being. Spirituality encompasses the meanings and values to which we adhere, regardless of their religious nature. Similarly, Gardner (2011) describes spirituality as the essence that gives life meaning.

Mbiti contends that Africans are inherently religious, and I would also add, spiritual. Without becoming caught up in the “spiritual but not religious” slogan, I continue with Mbiti, who asserts that religion permeates all aspects of society to such an extent that isolation from it is neither simple nor feasible (Mbiti, 1999:1). Agbiji and Swart (2015:11) argue that religion in Africa serves as a fundamental source of social capital. Moreover, social, cultural, and religious or spiritual capital are interrelated rather than mutually exclusive (see Agbiji & Swart, 2015:11; Adogame, 2013:106; see Davies & Guest, 2007).

Religion pertains to the fundamental essence of human existence, unifying human life into a cohesive whole (Schuurman, 2011:273-274). Knoetze (2014:167) describes spirituality as a way of living. The concept of “spiritual and religious capital” aligns with the broader idea of social capital, as it represents a resource derived from connections that individuals and religious organisations can make use of for their own well-being (centripetal) (see Agbiji & Swart, 2015:11). These same resources can also be shared as a gift to the broader society (centrifugal) (see Adogame, 2013:106).

For these reasons, spirituality and religion must be integrated into discussions on social transformation and development (see Selinger, 2004:531). Papastephanou (2008:125) argues that the intersection of the spiritual and the social occurs when knowledge of faiths, religions, and spiritual beliefs fosters cohesion, solidarity, understanding, and collaboration

within a diverse society. Spiritually sensitive citizens can play a vital role in the intentional and responsible transformation of civilisation and their country (Beyers, 2021:66).

Religion, therefore, is concerned with preserving life in its entirety through communal engagement. It is closely linked to morality and ethical principles, which include love, peace, the sanctity of human life, human equality, human dignity, freedom, justice, and social harmony. When religious groups embody these core values, religion can serve as a powerful force for transforming African societies (Agbiji & Swart, 2015:14).

Spirituality also intersects with moral and emotional development (Hand, 2004:157) and, as a result, influences social development (Papastephanou, 2008:125). This leads to the next section of my discussion: development.

4. Development

Yoms and Bowers du Toit (2017:46) distinguish between secular and Christian perspectives on development. Initially, the concept of “development” was understood purely in socio-economic terms. Over time, however, the focus shifted towards human development and environmental sustainability (see Rodney, 2009:2-3; Yoms & Bowers du Toit, 2017:46). The primary goal was to strengthen a nation’s economic capacity to ensure long-term stability, ultimately leading to and sustaining a yearly increase in gross national production (GNP) (Rodney, 2009:2-3).

Nonetheless, Christian scholars and development practitioners have chosen to approach development from a more comprehensive perspective. A Christian theological framework for addressing human needs and fostering community development incorporates concepts such as “holistic ministry”, “transformational development”, “integral mission”, “diaconia”, and “holistic community-based sustainable development”. As I explore the intersection of development, spirituality, and mission, it is important to clarify that all references to development in this chapter will be framed holistically and understood within a Christian perspective. De Gruchy (2005:29) emphasises this holistic nature, stating that the Christian view of development encompasses “social, cultural, religious, ecological, economic and political activities that consciously seek to enhance the self-identified livelihoods of the poor”.

The Christian perspective on development is rooted in the Old Testament notion of *shalom* and the New Testament understanding of the kingdom of God, both of which embody principles of well-being, harmony, peace, and justice (Bowers du Toit, 2010:266). This concept of *shalom* as wholeness encompasses not only spiritual harmony with the divine but also fosters a sense of unity amongst all individuals within the realm created by the Divine. *Shalom* transcends the mere absence of conflict; it embodies a profound peace and harmony rooted in justice. It signifies residing harmoniously in all our relationships across four dimensions: with the Divine, with the natural world, with fellow beings, and with ourselves (De Gruchy, 2005:31). This state of tranquillity transcends mere external detachment; it fundamentally encompasses a deep appreciation and enjoyment of one's relationships. It signifies a profound joy in serving God, an appreciation for our physical environment, a celebration of community, and an understanding of the significance of being a child of God (De Gruchy, 2005:31).

The basis for Christian engagement in (community) development stems from a deep-seated concern for one's neighbour (the other) and the nurturing of the love of the Divine (Absolute/Other) (see Dudley, 1991:1; Yoms & Bowers du Toit, 2017:46). Peaceful and just relationships were the foundational intention of the divine for humanity. Nevertheless, the advent of transgression precipitated a state of social disarray. Consequently, the involvement of Christians in social transformation serves as a demonstration of the good news, thereby offering all individuals the chance to pay attention to the gospel's instructions and adhere to its teachings, while simultaneously repairing broken relationships with the Divine and others (fellow citizens). The mission includes the pursuit of justice, peace, and hope while enabling communities to reclaim their original identity and discover their role as stewards of the Divine's resources.

5. Mission

God's (the Divine's) endeavour in the world, often referred to as the *missio Dei*, embodies the pursuit of *shalom*. We affirm that a divine presence is actively engaged in the unfolding of events within the world. The world was not merely created and left to its own devices; rather, it was chosen as the

stage for divine engagement and purpose. The divine affection inherent in the Trinity extends its embrace to the cosmos through creation, specifically inviting all living beings into a covenant of love and justice - with the Divine and with one another (De Gruchy, 2005:31). De Gruchy (2005:31) further explains that at the heart of *shalom* is the existence that God has created, accompanied by the aspiration to respect, nurture, and delight in it. The Divine's work in the world is fundamentally concerned with establishing and maintaining *shalom*, as well as restoring harmony when it is disrupted. This endeavour is holistic and all-encompassing.

Knoetze (2013:44-45), in his revisitation of the traditional differentiation of mission, perceives mission as inward (centripetal) and outward (centrifugal). As illustrated in the Old Testament, mission is explained as centripetal and as centrifugal in the New Testament. Missional can thus be interpreted as centripetal, as the intention is to bless the community that we reside in through our manner of living. In this regard, we embody a missional approach, extending our outreach to our community and those seeking our assistance. Conversely, the concept of missionary work can be perceived as centrifugal, extending beyond our immediate community to engage with other communities as well. Knoetze (2013:45) believes that it is not a matter of one or the other, but rather a synthesis of missional and missionary. The term of choice will be delineated within its specific context.

The concept of transformation is a fundamental aspect of mission, as it requires changing circumstances, improving individuals' lives, and enhancing social conditions wherever mission is carried out (Alawode, 2016:5-6). David Bosch (1991:1) asserts that mission is an enterprise that transforms reality. Similarly, Alawode (2016:6) argues that mission has a profound impact, fostering lasting transformation in every context where it is applied.

Therefore, the ultimate goal and outcome of mission should be transformation. From this perspective, transformation must be the mission's ultimate result. Viewed through this lens, mission represents an aspect of faith that challenges the status quo of reality and, instead, strives to transform it.

6. Threefold nexus towards social transformation in South Africa

Steenkamp-Nel (2018:1) accurately captures the essence of transformation in South Africa, emphasising its complexity and political implications. Notably, she observes that transformation has become a widely used buzzword across various sectors of post-apartheid South African society. Across public and private domains, in diverse platforms - from podiums to pulpits to pews - and in various settings - from public funds to personal savings - there is a clear drive to solidify and realise transformation. Steenkamp-Nel (2018:1) asserts that, for the majority of South African citizens, the foundation of transformation lies in a sense of duty to the Divine and towards fellow individuals or others, aligning with Lombaard's (2015) perspective, argued earlier. She further argues that spiritual transformation is particularly well suited to the South African context (Steenkamp-Nel, 2018:1). In fact, the connection between transformation and spirituality is so profound that some scholars use the term transformation itself when defining spirituality (Waaijman, 2002:455).

Lombaard (2012:163) observes that spirituality is inherently intertwined with and shaped by the culture, context, and society in which it is expressed. Knoetze (2014:167) argues that the process of transformation and liberation can help to dispel the notion that Christian spirituality is irrelevant in socio-political contexts.

Spirituality, faith, and religion are fundamental aspects of Africanness and South African identity, with the potential to facilitate moral, socio-political, and economic transformation (Agbiji & Swart, 2015:1). The religious sector serves as a unique source of spiritual, socio-economic, and political capital in African countries, aligning with its broader socio-political and economic functions. This privileged role positions religion as a powerful force within society.

Agbiji and Swart (2015:15) go so far as to assert that no other institution or organisation rivals religious communities in fulfilling this responsibility. As community-based organisations with extensive networks, religious communities continue to serve as unifying forces and catalysts for socio-

political and economic progress across the African continent, ultimately driving social transformation (Agbiji & Swart, 2015:15).

From a Christian perspective on development, Bragg (1987:43) observes that transformation establishes a foundation in which individuals - regardless of race, religion, or nationality - can fully realise their humanity, free from the constraints of power and oppression imposed by others. Furthermore, development concerns the structure of human relationships and the pursuit of justice, characterised by a proper connection with the Divine (Absolute/Other) and fellow human beings (others), where dominion, oppression, and abuse are deemed unacceptable (Robinson, 1994:318).

The South African context, as discussed earlier, stands in stark contrast to the Divine's original plan because of broken relationships caused by sin. A transformational approach seeks to confront the consequences of sin - corruption, greed, conflict, inequality, and exploitation - elements that oppose the Divine blueprint for humanity (Davis, 2009:92-93). Moreover, evil is not confined to the human heart but is also embedded within societal structures (Bowers du Toit, 2010:266). A transformative approach critically examines issues such as inequitable economic relations, political disparities, social misappropriation, and the dominance of religious or cultural ideologies.

In this context, transformed individuals can rediscover their true identity as children of God and reclaim their calling as faithful and effective stewards of God's gifts for the benefit of all (Myers, 2011:3, 17). Regarding mission, Migliore (2004:267-268) asserts that the church's missional endeavour is to cultivate a just and inclusive community in which members use their ministerial gifts for the collective good. Myers (2011:181) further explains that these relationships extend across three dimensions: with the triune God, with the self, and with the community. Restoring these relationships, therefore, paves the way for a more just and flourishing society.

Although my argument may appear to emphasise spirituality (and religion) as the primary driver of transformation, the other two elements of the threefold nexus - development and mission - are equally significant and deeply interconnected. Their potential should not be overlooked, as they

warrant careful consideration. The integration of these three components can play a crucial role in advancing and realising sustainable social transformation in South Africa.

Given that many of the societal challenges discussed in the South African context stem from moral failings - disruptions in relationships with others and the Divine (Absolute/Other) - spiritual transformation can be seen as a restorative journey in the Divine-human relationship. This process ultimately fosters inner (centripetal) and societal (centrifugal) transformation, guiding society from brokenness towards wholeness - a more cohesive and harmonious state of completeness (see Beyers, 2021:57).

7. Conclusion

This chapter highlights the complexities involved in conceptualising the interplay between spirituality, development, and mission, as these concepts allow for diverse interpretations. Yet, these three concepts and disciplines are also interrelated. However, it distinctly situates the threefold nexus within the frameworks of religion, theology, and Christianity. From this perspective, it demonstrates that spirituality, development (from a Christian viewpoint), and mission encompass centripetal (inner / inward) and centrifugal (outer / outward) transformational processes. Additionally, the chapter provides insight into the context and realities of a society experiencing fragmentation on multiple levels.

Nonetheless, there remains a glimmer of hope. Transformation is not an isolated phenomenon. This chapter adopts a dual approach to spirituality, development and mission, which all emphasise the centripetal and centrifugal processes of transformation while acknowledging its deep connection to contextual realities and lived experiences.

My focus has been on the manifestation of spirituality, development and mission as catalysts for positive change within South African society, with the goal of social transformation. I have identified the relationships between spirituality, development, and mission as a threefold nexus with immense potential for fostering sustainable social transformation.

Utilising the strengths of these three aspects enables the development of integrated strategies that effectively address the complex challenges facing

the country. In summary, the chapter explored the concepts of spirituality, development, and mission, each framed as a process of transformation.

It may be beneficial for politicians, policymakers, and scholars to recognise that transformation includes a spiritual dimension – one that focuses not only on outcomes but also on the processes involved. Therefore, the threefold nexus of mission, development, and spirituality (religion) offers a promising avenue for future empirical research to advance a more relevant transformation agenda.

Bibliography

- ADOGAME, A. 2013. *The African Christian diaspora: New currents and emerging trends in world Christianity*. London: Bloomsbury. <https://doi.org/10.5040/9781472552648>
- AGBIJI, O.M. & SWART, I. 2015. Religion and social transformation in Africa: A critical and appreciative perspective. *Scriptura*, 114, 1-20. <https://doi.org/10.7833/114-0-1115>
- ALAWODE, A.O. 2016. Looking at human development through the lens of Christian mission. *In die Skriflig/In Luce Verbi*, 50(1), 1-7. <https://doi.org/10.4102/ids.v50i1.2063>
- BEUKES, J.W. 2021. "I Can't Breathe": Mary-Anne Elizabeth Plaatjies-Van Huffel and the Belhar Confession as a beacon of light for denouncing racism. *Studia Historiae Ecclesiasticae*, 47(2), 1-15. <https://doi.org/10.25159/2412-4265/8308>
2024. Towards a practical theology of social transformation through the lens of lived theology, lived religion and lived spirituality. In: P. Öhlmann, I. Swart, B. Weyel, S. Kumalo, M-L. Frost (eds.) *Lived religion and lived development in contemporary society: Essays in honour of Wilhelm Gräb*. Brill Deutschland GmbH: Vandenhoeck & Ruprecht, 191-210. <https://doi.org/10.13109/9783666500718.191>.
- BEUKES, J.W. & BEUKES, L.E. 2023. Proposing a social justice approach to diaconia for a South African context. *Religions*, 14(5), 668. <https://doi.org/10.3390/rel14050668>.
- BEYERS, J. 2021. The role of religion and spirituality in transforming society. *Acta Theologica*, 41(Suppl. 32), 52-69. <https://doi.org/10.18820/23099089/actat.sup32.5>.

- BOSCH, D.J. 1991. *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll: Orbis Books. <https://doi.org/10.1177/009182969101900203>
- BOWERS DU TOIT, N. 2010. Moving from development to social transformation: Development in the context of Christian mission. In: I. Swart et al. (eds.) *Religion and social development in post-apartheid South Africa*. Stellenbosch: SUN Press, 261-274.
- BRAGG, W.G. 1987. From development to transformation. In: V. Samuel & C. Sugden (eds.) *The church in response to human need*. Grand Rapids, MI: Eerdmans, 20-51.
- CHIPKIN, I. & LEATT, A. 2011. Religion and revival in post-apartheid South Africa. *Focus*, 62, 39-46.
- COERTZEN, P. 2012. Religion and the common good in a pluralistic society: Reformed theological perspectives. *Nederduitse Gereformeerde Teologiese Tydskrif (NGTT)*, 53(Suppl. 2), 175-190. <https://doi.org/10.5952/53-0-205>
- COWLING, N. 2023. *Number of people living in extreme poverty in South Africa from 2016 to 2030*. Statista. [Online]. Available at: <https://www.statista.com/statistics/1263290/number-of-people-living-in-extreme-poverty-in-south-africa/> [Accessed: 9 January 2025].
- DAVIDS, N. 2024. Transforming post-apartheid South Africa through shared religious education. *Religions*, 15, 1330. <https://doi.org/10.3390/rel15111330>.
- DAVIDS, N., FORSTER, D. & WEISSE, W. 2023. Interreligious dialogue in the context of South Africa. *Interreligious Studies and Intercultural Theology*, 7(1-2), 1-3. <https://doi.org/10.1558/isit.26885>
- DAVIES, D.J. & GUEST, M. 2007. *Bishops, wives and children: Spiritual Capital across the generations*. Aldershot: Ashgate.
- DAVIS, R. 2009. What about justice? Toward an evangelical perspective on advocacy in development. *Transformation: An International Journal of Holistic Mission Studies*, 26(2), 89-103. <https://doi.org/10.1177/0265378809103385>
- DE GRUCHY, S. 2005. Integrating mission and development: Ten theological theses. *International Congregational Journal*, 5(1), 27-36.

- DU TOIT, C. 1999. The quest for African identity and the concept of nation-building as motives in the reconstruction of South African society. In: T.G. Walsh & F. Kaufmann (eds.) *Religion and social transformation in Southern Africa*. (St Paul, MN: Paragon House, 1-23.
- DUDLEY, C.S. 1991. *Basic steps toward community ministry. Guidelines and models in action*. New York: The Alban Institute.
- ERASMUS, J.C. 2005. Religion and social transformation: A case study from South Africa. *Transformation*, 22(3), 139-148. https://doi.org/10.1177/026537880502200303?urlappend=%3Futm_source%3Dresearchgate
2007. Religion as agent for social transformation: A case study from the Western Cape. *Scriptura*, 96(2007), 372-390. <https://doi.org/10.7833/96-0-1163>
- ERASMUS, J.C. & HENDRIKS, H.J. 2003. Religious affiliation in South Africa early in the new millennium: Markinor's World Values Survey. *Journal of Theology for Southern Africa*, 117(2003), 80-96.
- FORSTER, D. 2024. *Christianity is changing in South Africa as Pentecostal and indigenous churches grow – What's behind the trend*. The Conversation. [Online]. Available at: <https://theconversation.com/christianity-is-changing-in-south-africa-as-pentecostal-and-indigenouschurches-grow-whats-behind-the-trend-228023> [Accessed: 9 January 2025]. <https://doi.org/10.64628/AAJ.3xhwvuw3n>
- GARDNER, F. 2011. *Critical spirituality: A holistic approach to contemporary practice*. Farnham: Ashgate Publishing.
- HAND, M. 2004. Religious education. In: J. White (ed.) *Rethinking the school curriculum*. London and New York: Routledge Falmer, 152-164.
- HAROLD, G. 2018. Evangelicals and social justice: Towards an alternative evangelical community. *Conspectus*, 25(2018), 21-37.

- HOLTE, B.H. & RABE, M.
2022. Statistical snapshots. Contextualising the lives of youths in South Africa and the Nordic countries. In: I. Swart, A. Vähäkangas, M. Rabe, A. Leis-Peters (eds.) *Stuck in the margins? Young people and faith-based organisations in South African and Nordic localities*. Vol. 31. *Research in Contemporary Religion*. Göttingen: Vandenhoeck & Ruprecht, 49-64. <https://doi.org/10.13109/9783666568558.49>
- KNOETZE, J.J. 2013. Missionary diaconate: Hope for migrated people. *Missionalia*, 41(1), 40-52. <https://doi.org/10.7832/41-1-20>
2014. Transforming a fragmented South African society through a spirituality of koinonia coram Deo. *Nederduitse Gereformeerde Teologiese Tydskrif (NGTT)*, 55(1), 167-187. <https://doi.org/10.5952/55-1-2-520>
- KOURIE, C. 2010. Teaching spirituality at Unisa: 2000-2010: Some reflections. *Missionalia*, 38(1):17-31.
- LOMBAARD, C. 2012. *The Old Testament and Christian spirituality: Theoretical and practical essays from a South African perspective*. Atlanta, GA: Society of Biblical Literature. <https://doi.org/10.2307/j.ctt32bzt0>
2015. Biblical spirituality and transformation. In *die Skriflig/ In Luce Verbi*, 49(2), 1-6. <http://dx.doi.org/10.4102/ids.v49i2.1950>.
- MAKOFANE, K., & BOTHA, N. 2019. Christianity and social transformation in post-apartheid South Africa: From prophetic quietism to signs of prophetic recovery. *Acta Theologica*, 39(Suppl. 28), 88-103. <https://doi.org/10.18820/23099089/actat.sup28.6>.
- MALULEKE, T.S. 2001. The challenge of HIV/AIDS for theological education in Africa: Towards an HIV/AIDS sensitive curriculum. *Missionalia*, 29(2), 125-143.
- MASUKU, T. 2014. Prophetic mission of faith communities during apartheid South Africa, 1948-1994: An agenda for a prophetic mission praxis in democratic SA. *Missionalia*, 42(3), 151-167. <https://doi.org/10.7832/42-3-66>.
- MBITI, J.S. 1999. *African religions and philosophy*. 2nd edition. Oxford: Heinemann.
- MIDDLETON, N. & O'KEEFE, P. 2001. *Redefining sustainable development*. London: Pluto Press. <https://doi.org/10.2307/j.ctt18fs7zv>
- MIGLIORE, D.L. 2004. *Faith seeking understanding: An introduction to Christian theology*. 2nd edition. Grand Rapids, MI: Eerdmans.

- MYERS, B.L. 2011. *Walking with the poor: Principles and practices of transformational development*. New York: Orbis Books.
- NAIDOO, M. 2023. Plurality and constitutionalism: Navigating religious rights in teaching religion in South African education. *Interreligious Studies and Intercultural Theology*, 7(1-2), 90-104. <https://doi.org/10.1558/isit.26885>
- PAPASTEPHANOU, M. 2008. Religious education for political thinking and Citizenship. *Journal of Beliefs & Values*, 29, 125-137. <https://doi.org/10.1080/13617670802289510>
- POOL, J.B. 2011. Toward spirituality of post-Christian disciples of Jesus. *Communio Viatorum*, 53(1), 3-64.
- ROBINSON, G. 1994. Christian theology and development. *The Ecumenical Review*, 46(3), 316-321. <https://doi.org/10.1111/j.1758-6623.1994.tb03429.x>
- RODNEY, W. 2009. *How Europe underdeveloped Africa*. Abuja: Panaf Publishing, Inc.
- SCHUURMAN, E. 2011. Technology and religion: Islam, Christianity and materialism. *Koers: Bulletin for Christian Scholarship*, 76(2), 373-386. <https://doi.org/10.4102/koers.v76i2.21>.
- SELINGER, L. 2004. The forgotten factor: The uneasy relationship between religion and development. *Social Compass*, 54(1), 523-543. <https://doi.org/10.1177/0037768604047872>
- SHABALA, T. 2016. *Entitlement is the key word in racist thinking*. [Online]. Available at: www.rdm.co.za/business/2016/01/12/entitled-is-a-key-word-in-racist-thinking [Accessed: 19 March 2025].
- STATSSA (STATISTICS SOUTH AFRICA) 2004. *Census 2001: Primary tables South Africa, Census' 96 and 2001 compared, Report No. 03-02-04 (2001)*. Pretoria: Statistics South Africa.
2014. *General Household Survey 2013, P0318*. Pretoria: Statistics South Africa.
2023. *Census 2022 statistical release. Report P0301.4*. Pretoria: Statistics South Africa.
- STEENKAMP-NEL, A. 2018. African spirituality in transformation: Fragments and fractures of the shifting sacred. *HTS Teologiese Studies/Theological Studies*, 74(3), 4941. <https://doi.org/10.4102/hts.v74i3.4941>.

- SWART, I. 2013. South Africa's service-delivery crisis: From contextual understanding to diaconal response. *HTS Teologiese Studies/Theological Studies*, 69(2), 1-16. <https://doi.org/10.4102/hts.v69i2.1996>
2016. Relating to the poor: Conceptualizations of Christian diaconal practice considered through the lens of human dignity. *Diaconia*, 7, 3-26. <https://doi.org/10.13109/diac.2016.7.1.3>
- SWART, I., VÄHÄKANGAS, A., RABE, M. & LEIS-PETERS, A. (eds.) 2022. *Stuck in the margins? Young people and faith-based organisations in South African and Nordic localities. Vol 31, Research in Contemporary Religion*. Göttingen: Vandenhoeck & Ruprecht. <https://doi.org/10.13109/9783666568558>
- TOMALIN, E. 2013. *Religions and development*. London: Routledge. <https://doi.org/10.4324/9780203831175>
- VELLEM, V. 2014. Allan Aubrey Boesak: A black public theologian from the belly of a *kgodumodimo*. In: P. Dibeela, P. Lenka-Bula & V. Vellem (eds.) *Prophet from the South - Essays in honour of Allan Aubrey Boesak*. Stellenbosch: SUN Press, 268-276.
- WAAIJMAN, K. 2002. *Spirituality: Forms, foundations, methods*. Leuven/Paris/Dudley, MA: Peeters.
- WEISSE, W., AMIRPUR, K. & KORS, A. 2015. *Religions and dialogue: International approaches*. Munster: Waxmann Verlag.
- WORLD BANK GROUP. 2018. *Overcoming poverty and inequality in South Africa: An assessment of drivers, constraints and opportunities*. World Bank, Washington, DC. [Online]. Available at: <http://hdl.handle.net/10986/29614> License: CC BY 3.0 IGO.
- YOMS, E. & BOWERS DU TOIT, N. 2017. A comparative discourse on Christian and secular distinctive: Features of transformational development. *Missionalia*, 45(1), 45-60. <https://doi.org/10.7834/45-1-172>.