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HONEY FROM THE ROCK Poverty alleviation from a missio Dei perspective. Presented as a missiological case study of Integral Mission through the African Honey Bee project in the uMfolozi area of South Africa

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iD orcid.org/0000-0003-1470-7077

Thesis submitted in fulfilment of the requirements for the degree *Doctor of Philosophy* in *Missiology* at the North-West University

Promoter: Prof PJ Buys

My son, eat honey, for it is good, and the drippings of the honeycomb are sweet to your taste.

Know that **wisdom** is such to your soul; if you find it, **there will be a future**, and your **hope** will not be cut off.

Proverbs 24:13-14

Dedication

I dedicate this PhD thesis to

My wife, Retsi, and my children Joshua, Ross and Robin.

Thank you for your love and for taking care of me throughout this project.

Acknowledgements

This thesis is a culmination of the efforts of various people who have made a tremendous contribution through their numerous capacities.

To mention just a few: I am heavily indebted to my supervisor, Prof Flip Buys, who has been a real pillar of encouragement and guidance. Thank you to the Rev Arthur Miskin, my spiritual father, who reflected the light of Jesus so that I could see. William and Victor Mavuso, you both have taught me so much, without you, this thesis would have not been possible. My friend from school, Andrew Weeks – I know it has been frustrating at times, but your wisdom and empathy have given me much direction. Kobus Visser, thank you for friendship, advice and support.

To many others, I am duly indebted – thank you from my heart for your various forms of input into this endeavour.

soli Deo gloria

Guy Stubbs

And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and he gave me this scroll to eat. And he said to me, "Son of man, feed your belly with this scroll that I give you and fill your stomach with it." Then I ate it, and it was in my mouth as sweet as honey[1] (Ek 2:9 - 3:3).

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[1] The researcher concurs with Sproul (2015:2312) regarding his commentary on Revelations 5:1–14 that the scroll (as in Da 12:4 and Ek 2:9-3:3) is "a heavenly book containing God's plan [*missio Dei*] and the destiny of the world and may also be seen as the same scroll mentioned Rev 20:12 containing the names of all Gods elect. The unsealing of the book implies the accomplishment of the things God has purposed. John weeps (v. 4) because he longs for God's purposes to be accomplished (Ma 6:10), and it is hard to see how that can happen. However, through Christ's decisive sacrifice a whole host is redeemed (v. 9), and the purposes of the exodus and of man's original dominion are finally fulfilled (v. 10)." According to 3:1b Ezekiel is told to "go [and] speak to the house of Israel" or as Dyer (1985:1231) puts it, "Deliver God's word to God's people." Ezekiel would have done this through *Integral Mission*: "my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God" (1 Cor 2:4-5).

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CHAPTER 1: Problem statement, background, and research methodology

Title

Honey from the Rock. Poverty alleviation from a *missio Dei* perspective presented as a missiological case study of *Integral Mission* through the African Honey Bee project in the uMfolozi area of South Africa.

Key Terms

- African Honey Bee project
- *Integral mission*
- *Missio Dei*
- Missiological case study
- Poverty alleviation
- uMfolozi

Abstract

After many years of experience of working in desperately poor communities in South Africa, Africa and South East Asia, the researcher has come to realise that in order to achieve sustainable social transformation, a holistic poverty alleviation approach is necessary. In evaluating the approach from a biblical perspective, he was struck by the realisation that a holistic approach is biblical. Several globally acknowledged missiologists refer to holistic poverty alleviation as *Integral Mission*, for example: (Buys, 2013a:67-96); Goheen (2011:25); Jansen (2017:21); Stott (2015:17-22); Wright (2010:274-278). The Cape Town Commitment II-B-3 states that "*Integral Mission* means discerning, proclaiming, and living out, the biblical truth that the Gospel is God's good news, through the cross and resurrection of Jesus Christ, for individual persons, for society, and creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people" (The Lausanne Movement, 2010). And the Micah Declaration defines *Integral Mission* as "the proclamation and demonstration of the

Gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in *Integral Mission,* our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ" (Micah Network, 2001:1).

This study endeavours to, summarise and evaluate several tried and tested social development principles of poverty alleviation in the light of biblical and current missiological principles. In order to identify key principles, a practical assessment of the African Honey Bee project in the uMfolozi area in KwaZulu Natal, South Africa, will be undertaken and evaluated. The object is to develop a biblical framework that can be practically applied by practitioners for *Integral Mission* elsewhere*.*

Choice of title

"There are 68 references in the Bible to bees, honey and honeycomb (Root, 1975:66-69). Honey is regarded as essential and delicious food that nourishes and sustains life. "Honey from the rock[2]" is used explicitly in Deuteronomy 32:13 and Psalm 81:16 as a figure of speech. This suggests the strength and triumph (Hb 3:19; cf. De 33:29) of God's people carried by Yahweh's loving care. God led His people during their travel through the desert resulting in providing abundant sustenance in the land of Canaan. The people had access to the produce of the field, honey, from the rock, and oil from the flint rock (Merrill, 1994:415).

The Hebrew word צוּר for honey is mentioned frequently as a type of the divine blessing and is distinguished by this hyperbolical expression as an extraordinary and preternatural substance (Lange *et al.*, 2008:453). The Jewish historian Philo compares divine wisdom to honey (Kittel *et al.*, 1985:577). Honey as the 'chief of sweet things' has inspired numerous figurative allusions (Ps 19:9-10; Pr 5:3; cf. So 4:11); Pr 24:13-14; Ez 3:2-3; Re 10:9. cf. also Butler *et al.* (2003); Douglas *et al.* (1962:479)). "Wisdom about Christ's love

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[2]   "During Bible times, honey appeared in three forms: honey deposited from wild bees (Dt 32:13); honey from domesticated bees - one of the products "of the field" (2 Ch 31:5); and a syrup made from dates and grape juice (2 Ki 18:32)" (Hardin, 2003:779).

leads to faith and temporal and eternal hope, which, in turn, results in a sharing and replication of love. This all flows from God as Father, Son and Holy Spirit - our Rock" (Buys & Stubbs, 2019).

Concept clarification

This section outlines the main concepts to be discussed in the central thesis in more detail. It has been included to provide a preliminary understanding of the following terms.

The African Honey Bee Project

African Honey Bee started off as a social development project and metamorphosed into an *Integral Mission* aimed at addressing poverty in rural poverty nodes within South Africa. This is achieved by enabling the families involved to develop the faith that help elevate themselves out of temporal poverty; and understand that Jesus has already freed them from their eternal poverty. African Honey Bee is a beekeeping development project based on the principles of a social and micro-franchise economic structure, and self-help groups to partner with its family members. This approach ensures self-sustainability through ongoing support, mentorship, access to the market, and by sharing in the hope that Jesus brought believers.

The focus of this model for *Integral Mission* is: *"Enabling* people to realise that through God's transforming grace in Christ, they are capable to change their own lives. In this way, members experience a foretaste of already participating in God's New Creation (Wright, 2008:25), as explained in 2 Peter (Henry, 1991; Myers, 1987a:181). The Holy Spirit empowers Christians to live righteously, despite opposition, resulting in fruitful, productive lives. In secular circles, the method of self-transformation is sometimes called Asset Based Community Development (ABCD)" (Buys & Stubbs, 2019).

Social and micro-franchising principles provide biblically-based replication, a platform for ongoing technical and logistical support, access to the market and sharing value-chain profits. The strategy entails micro-financing; starting off with saving, borrowing and lending in a structured group; social cohesion; knowledge and application of income generation. These actions, which ensure sustainability, can be examples of the type of

love referred to in Genesis 1:28, Acts 2:44-47 and 1 Thessalonians 5:11 (Constable, 1985:707; Henry, 1991).

The use of technology (and available resources) has been used to develop a system that enables governance, management, measurement, knowledge of progress and economics. The guiding motive is accepting that the process is in God's hands – when God blesses the project, those involved are to be a blessing to others. This is as David prays in 1 Chronicles 29:11-12 (Brooks, 2009:Ch. 29; Henry, 1991).

To manage, measure and evaluate the project, the researcher worked with SaveAct (SaveAct, 2018), who oversaw savings activities, and developed an AppSheet (AppSheet, 2018), Android (Android 2018) based measurement tool termed The *ImpactApp*. Charisma Technology, a systems solution company (Charismatech, 2018) is helping the researcher refine the app and develop dashboards that can be used by facilitators, management and stakeholders to manage the African Honey Bee project. Most of the data referred to in the present study was collected by this app.

In several parts of South Africa, mission work is being done in communities who live in desperate poverty. There is a dire need for *Integral Mission*, combining word and deed in the proclamation of the Gospel. The aim is equipping Christians to cultivate hope and engage in the fullness of community life, thereby becoming responsible Christian stewards in the midst of a broken world. This thesis evaluates a relatively successful poverty-alleviation project as example of an integral-mission project that the researcher initiated in 2016 in Northern KwaZulu-Natal, South Africa.

In order to analyse the context, measure, manage and share the progress of the project, the *ImpactApp* was used to collect data. The empirical research in the present research processed data collected over four years primarily from this app, as reflected in an article published in *In die Skriflig/In Luce Verbi* (Buys & Stubbs, 2019).

The primary method the researcher used for this integral project could be called **social enablement as mission.** Transformation takes place because of several socio-economic activities based on franchising principles. These principles, are applied in a milieu where of poverty alleviation and Gospel proclamation, are integral in the methodology.

Therefore, this entire project was regarded as an *Integral Mission* from an Evangelical[3] Christian stance, as described in the Lausanne Covenant and elaborated on by Melba Padilla Maggay.[4]

The project has three core attributes, namely: 1) social enablement as mission; 2) measuring, evaluating and acting on poverty; and 3) Gospel application, which has led to a 92% higher uptake to that envisaged (*see* Figure 12). The research aims to point out what *Integral Mission* may look like in practice within poverty-stricken areas.

Integral mission

As human beings, we are created in God's image (Ge 1:27). All humans thus, have equal value and should be shown equal respect. According to the biblical testimony, God loves the world (Jn 3:16) and shows a special concern for the poor, the marginalised and the oppressed, seeing that they often experience suffering and injustice. God's concern for the poor and oppressed and his desire for justice form part of his character. This is shown throughout the Bible in God's actions, laws and commands (Tearfund, 2012).

The task of bringing the whole of life under the Lordship of Jesus Christ includes the affirmation that there is no biblical dichotomy between evangelistic and social responsibility (The Lausanne Movement, 2018:Integral Mission). It was further defined at the 2001 meeting of the Micah Network in Oxford as "the proclamation and demonstration of the Gospel". This Network emphasises that not only that evangelism and social involvement should go hand in hand, rather that "our proclamation has social consequences as we call people to love and repentance in all areas of life" and "our social involvement has evangelistic consequences as we bear witness to the transforming grace

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[3] Evangelicalism, evangelical Christianity, or evangelical Protestantism is a worldwide, transdenominational movement within Protestant Christianity which maintains the belief that the essence of the Gospel consists of the doctrine of salvation by grace through faith in Jesus Christ's atonement (The Concise Oxford Dictionary 2018).

[4] *Integral Mission* is an understanding of Christian mission which embraces both the evangelism and social responsibility. Since Lausanne 1974, *Integral Mission* has influenced a significant number of evangelicals around the world (Stanley 2013). Maggay (2007:7) says: "In contrast, the work of Jesus has a breadth and a wholeness that is lacking in our usual grasp of what his mission is about. We are told that he died, not just for the forgiveness of sins, but for the redeeming of the entire creation, to reconcile to himself all things, whether things on earth or things in heaven, and bring all things together under him. The work of Christ on the cross has far-reaching social and cosmic consequences (Ro 8:19-22, Cl 1:20, Ep 1:9-10).

of Jesus Christ" (Micah Network, 2001:1). Buys (2013a:95) stresses, "Our understanding of the universal effects of sin should lead us to seek community transformation as reversal of sin and its consequences; and to seek the restoration of God's order in creation, including God's intent for humans to be His image-bearers in all aspects of their lives."

In addition to bearing witness, *Integral Mission* guides those in poverty to become responsible Christian stewards. Holistic mission that integrates word and deed must also have the goal of leading poor people to become self-sustainable Christian stewards of God's gifts to them. "The kingdom of God is here on earth and we are to seek, as we pray so often in The Lord's Prayer, that, 'His kingdom may come, his will be done, on earth as it is in heaven.' And that implies justice, peace, health, and wholeness, shalom, on earth as it is in heaven. Hence the term [*Integral Mission*], which addresses all aspects of human and social life, and seeks not only to address problems of sin, the fundamental root of all injustices and poverty, in the individual, but also to address those problems at the community, national and international level" (Woolnough & Ma, 2010:xi).

According to Luke 4:13-22, Jesus announced *who* he is and *what* His mission on earth entails (Henry, 1991; Sproul, 1999). Jesus refers to Isaiah's prophesy and professes to be the prophesied Messiah. His mission was "to proclaim good news to the poor … proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favour." This is striking that Jesus refers to *professing* and *doing.* Clearly, this points to the word-and-deed proclamation of the good news (the Gospel). Furthermore, it is directed to the poor – those who are destitute because of sin.

Matthew 7:21-23 refers to doing the will of God (Chamblin, 2010; Henry, 1991), within this context, Evangelicals often fear to tread. They want to avoid being regarded as works-based Christians. This dilemma can be solved by examining the motivation for good work. James teaches us that faith without works is dead. It is critical and essential to do good works as part of proclamation, evangelism, and discipleship (Samuel, 2018). Christians become God's agents on Earth to spread the Good News. They are to reflect Jesus' nature and actions (look-alikes, and act-alikes) so that others can come to know Jesus. An interesting historical example is from a public letter by the apostate emperor Julian. He wanted the empire to return from Christianity back to the pagan religions of Rome's

past (after Constantinople). Julian recognised that pagans were attracted to Christianity by its community life: "No [Christian] ever has to beg, and the impious Galileans support not only their own poor but ours as well" (Rushdoony, 2009:88).[5]

According to Genesis 12:2b and 3b, God promised Abraham "I will bless you and make your name great so that you will be a blessing … and in you, all the families of the earth shall be blessed." Wright suggests that this covenantal promise could be viewed as a pre-commission of the Great Commission (Wright, 2010:63-81). Wright elaborates: "The history of mission is the history of God's blessing, the history of God keeping His promise to Abraham" (Wright, 2010:69). Throughout the testimony of the Bible, God blesses His people as part of His covenant with them. This stretches from the blessing of the garden of Eden to the greatest blessing of Christ and His work on the cross.

By showing gratitude, the people of God are called to be stewards, helpers, servants – to share the blessings they received with others. According to Wright, "Paul understood God's mission through Christ and the spread of the Gospel as the fulfilment of God's promise to Abraham in Galatians 3" (Wright, 2010:71). He goes on to illustrate that in the way that Abraham (Hb 11:8-10) left his homeland in faith, went to where God placed him, believed God and was obedient to God's command – we should also respond as believers. Paul often employs Abraham as appropriate example to follow.

It is interesting that the expression *Integral Mission* (*misión integral*) was first used principally at the end of the 20 century within the Latin American Theological Fraternity. The aim was to "highlight the importance of conceiving the mission of the church within a more biblical-theological framework than the traditional one, which had been accepted in evangelical circles due to the influence of the modern missionary movement[6]" (Padilla, 2017:26). The old and new approaches differ in terms of their economic and

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[5] Rushdoony quotes W. H. C. Frend, *The Rise of Christianity* (Philadelphia, PA: Fortress Press, 1984).

[6] "By AD 325 the church existed in every part of the Roman Empire. The number of Christians was at least three million, and some have suggested figures as high as eight million. By 500 the vast majority of people in the empire called themselves Christians, and missionaries had carried the Gospel to many lands outside the empire. The church did not employ secret formulas to achieve growth. Rather, the church followed the example of the apostles in preaching and teaching. The main innovation of the sub-apostolic church was literature evangelism, particularly the apologies. Still, the key remained, as it does today, the lives and witness of individual believers. The great missionary itinerants and bishops carried the banner of Christ, but it remained for the rank-and-file Christians to make most of the contacts and conversions" (Terry, 2015a:176).

administrative structuring in order to function effectively at that time. However, ultimately, this approach was based on the model of evangelism and discipleship of the early church.

(Stott, 1996:24) explains that Scriptures depict God as both the Creator and Judge of all humans. This means people should share the Lord's concern for justice and reconciliation. This should take place throughout human society and entails liberation from the various kinds of oppression. He continues: "We express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive" (p, 24). In the same vein, (Buys, 2013a:78) views the quality of people's relationship with God as reflected in their relationship with fellow humans and creation as a whole. This means that justice "is applicable at all levels of society, and is relevant in every area of life". Thus, one can abridge 2 Corinthians 1:3-9 as: "God is our only comfort ... He gives us comfort so we can comfort others" (Mbetwa, 2019). In a practical sense, Tearfund (2012:2).recapitulates *Integral Mission* practically as "the work of the church in contributing to the positive physical, spiritual, economic, psychological, and social transformation of people."

Missio Dei

Bosch (1991:389-39) initiated the idea that mission does not primarily entail an activity of the church. it is rather an attribute of God, which makes Him "a missionary God" (Bosch, 1991:389-390). Wright, Buys and Ferdinando all describe the mission of *missio Dei* as the work of the Triune God. The Latin term *missio Dei* was coined as early as the fourth century A.D. by Augustine to describe the sending acts within the Trinity, i.e. God the Father sending Jesus Christ the Son of God. From then on *missio Dei* became a significant term in Catholic and Orthodox dogmatics (Schirrmacher, 2017:7). Miskin (2006:48) elaborates: "The trinity, so clearly central to Christian self-understanding, is crucial for the church's mission in the new millennium. This unshakeable conviction must shape and inform our missiology."

When explaining the covenantal basis of *missio Dei*, Schirrmacher points out that Reformed theologians have emphasised throughout how believers and the church compose a part of the covenant that exists already between the Father and the Son. Schirrmacher's view connects to one of the most important Reformed theologians on the covenant, The New Birth by Herman Witsius (1677). According to the latter, a perfect,

eternal covenant is imbedded within the Trinity. [until here] God's covenant with humankind is reception into the covenant of the Son with the Father: "And I confer on you [via a covenant] a kingdom, just as my Father conferred [via a covenant] one on me" (Lk 22:29). From the perspective of biblical theology, Buys (2017:10) emphasises that from "the preamble in the covenantal structure of the Great Commission it is clear that its theme is the sovereign Christ. What was affirmed of YHWH in the Old Testament is now claimed by Jesus, who identifies himself as the one who now possesses all divine authority – he is the covenant Lord." The Father afforded Jesus eternal rule and priesthood through the covenant (Hb 7:21-23; Ga 3:17). In this covenant the church receives an interest as the body of Christ (Schirrmacher, 2017:20).

The foundation of the covenant is trinitarian. The Father, through sending Jesus Christ, and the Father and the Son through sending the Holy Spirit, is gathering God's people from every tribe, nation, kingdom, and language to worship Him forever in the new creation to glorify His name now and in the final redemption of all of creation (Buys, 2013b:11-14; Ferdinando, 2008:46-59; Wright, 2016:lecture). Jansen views the role of the church from a *missio Dei* perspective, as "God's instrument to proclaim God's love to a sinful and broken world through words and deeds" (Jansen, 2017:91, 92). The mission of the church, according to Stott (2015), should be modelled on the mission of the Son. This would mean that missionaries are sent into the world to serve. Such humble service will model on that of Christ, combining words and works and including "concern for the hunger and the sickness of both body and soul, in other words, both evangelistic and social activity" (Stott 2015:31).

Miskin points out that if we want "to distinguish between mission and missions. We cannot do so without claiming that what we do is identical to the *missio Dei*. Our missionary activities are authentic, only insofar as they reflect participation in the mission of God. The primary purpose of the *missiones ecclesiae* [mission of the church] cannot simply be the planting of churches or the saving of souls; rather, it has to be service to the *missio Dei*, representing God to the world, pointing to God, pointing to Christ, the eternal Son of God, who is the Saviour. In its mission, the church witnesses to the fullness of the promise of God's reign and participates in the ongoing struggle between that reign and the powers of darkness and evil" (Miskin, 2006:62).

Missiological case study

An empirical case study was done of the African Honey Bee project and published in *In die Skriflig/In Luce Verbi* (Buys & Stubbs, 2019)*.* This article has been consulted to determine the key social development principles, which at times may have succeeded or failed to alleviate physical poverty. Broadly put, these principles have been evaluated through a missiological framework to determine which of the principles are applicable and which need further adjustment, to help provide a biblically-based *Integral Mission*. Thereafter the resulting principles are summarised and applied as a model for *Integral Mission* within a context of poverty.

Poverty alleviation

Poverty could best be described as a state of deprivation or not having what is needed to exist (Richmond, 2007:10). Amartya Sen, winner of the Nobel Memorial Prize in Economic Sciences in 1998, defined poverty as more than financial shortage, namely lacking the capability "to realise one's full potential as a human being" (Foundation for Human Rights, 2014). Poverty is multi-dimensional. This entails lacking basic needs in various areas of life. Often basic needs are considered as merely physical – food, clothes and shelter. However, there are other dimensions of poverty:

- **social** – lack of opportunities to interact with others;
- **political** – lack of ability to influence people in positions of power;
- **spiritual** – lack of relationship with God through Jesus Christ.

When viewing poverty in this way, it can be stated that most people in the world are poor to a certain extent – occasionally, sometimes or all of the time. For example, people who are materially affluent could lack social networks, a supporting system, or they may experience spiritual poverty.

On the other hand, people who are materially poor could enjoy "a supportive family and be a Christian, and therefore feel socially and spiritually rich" (Tearfund, 2012:10-13). The biblical testimony refers to the lack of physical, social and spiritual needs interchangeably, often using the one term to describe the other. In 2 Corinthians 8:9, Paul uses the image of poverty to illustrate the deprivation Christ endured for His followers' salvation (Elwell & Beitzel, 1988c:1732; Henry, 1991). Through the law (Ro 3:20, 7:7-25), Christians learn

about their sins, which deprive them of a relationship with God (Calvin & Beeke, 2008; Henry, 1991). Through the guidance of the Spirit and Word, Christians further learn about the salvation they receive through faith in Christ. This also implies salvation from their own spiritual poverty. This form of salvation is taught and demonstrated by Jesus so that Christians do not only understand their own poverty (and salvation in Christ); also how to act as His disciples, as God's image-bearers, by alleviating the poverty of their neighbours.

Keller (2010:72), follows a different angle: "Being made in the Image of God means we have an irreducible, objective worth – and that everyone else does." Poverty alleviation is, therefore, a process of teaching the poor (everyone) about God's saving grace. As explained in text susch as Matthew 5:16, Romans 6:13, Ephesians 5:8-10, 2 Timmothy 2:15 and Peter 2:9-10, through gratitude and love, Christians demonstrate Jesus' salvation. Out of an overwhelming desire to glorify God, we as Christians reflect Jesus in our relationships towards each other, and become stewards of God's gifts.

To understand poverty alleviation, as a vital aspect of *Integral Mission*, it is necessary to consider this issue from the perspective of the kingdom of God. Wright and Goheen both stress the point that believers are part of God's story (Goheen, 2011:23-48; Wright, 2010:114-118). This entails the story of creation, the fall, redemption and the new creation. We as Christians must understand where they fit into the story. We are part of redemption, as Christ's emissaries and witnesses. Seeing that God is Spirit, we reflect Christ's love and grace, showing the way for others. We hope in the new creation because we are part of it already (Wright, 2008). Therefore, we imitate Christ in our Integral Mission. This is done in obedience, out of gratitude for what the Lord has already done for us, and in the power of the Holy Spirit. God has become poor so that we can become spiritually rich (Stubbs, 2017d:2-20).

As discussed, God calls Christians to proclaim this Gospel message through both word and deed. This implies actions such as teaching, demonstrating, evangelising, discipling and witnessing. Both Wright and Goheen refer to the principles taught in 1 John 3:16-18 (ESV) that states: "By this, we know love, that [Christ] laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

Little children, let us not love in word or talk but in deed and in truth." This theme is shared by several scholars ((Buys, 2017; Chester, 2002; Chester, 2004; Corbett & Fikkert, 2014; Goheen, 2011; Jansen, 2017; Keller, 2015; Myers, 2011; Newbigin, 2011; Wright, 2010).

The Wisdom literature provides instructions from God or life-guidelines to care for the poor (e.g. Ps 35:10; 41:1; 82:3; Pro 19:17; 21:13; 25:21). In this regard, African Honey Bee, interacting with the uMfolozi community, contends with "needs on a spiritual, social and community level". Buys (2008) indicates how witchcraft exacerbates the stigmatisation of HIV/Aids victims in rural communities in South Africa. Jansen (2017:22) referring to Kwamhlanga,[7] adds that in rural, poor South Africa, these needs appear "to be enormous. HIV/Aids, ancestral worshipping, poverty, prosperity Gospel, witchcraft and sorcery accompanied by superstitions and unemployment, [they] underline the additional immense distress in this region". Jansen (2017:158) explains further that the Holy Spirit enables Christians to not only perceive poverty from God's perspective, but to also see the poor as special, as they were created in God's image, and that they need to be cared for, as God cares for them. In responce, the poor are loved in a Christian way, encouraged and inspired to change their lives in a way that reflects God's love in their lives and for others. It is this reflection of God's love that sets the church apart in this world as an encouragement and a hope to all, and a pointer to God.

Sider (2007:103) argues that Christian "programmes appear particularly successful in helping to transform people with deep-seated social problems" such as extreme poverty. In this light a project like African Honey Bee can be effective for poverty alleviation because it is not only Christian, but its mission is holistic. African Honey Bee addresses eternal and temporal poverty at the same time: the one strengthens the position of the other. The researcher maintains that neither spiritual poverty nor physical poverty can be dealt with independently if one hopes to succeed in alleviating it.

uMfolozi

uMfolozi refers to the uMfolozi Municipality which is one of six within the King Cetswayo District Municipality within the province of KwaZulu-Natal, South Africa. The N2 national

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[7] A poor area of South Africa with similar socio-economic demographics to those of uMfolozi.

road passes through the municipality, which links it to major towns such as Richards Bay and Durban. The significance of this road to the municipality is that it serves as the major economic corridor in the area (uMfolozi Municipality, 2018).

The municipality has an estimated population size of 122 889 of which 51.9% are female. There are 25 584 households in the municipality. The average household size is 4,6, and 72,6% of these households are regarded as formal dwellings. Out of the total population of the municipality (122 889), only 17 157 are employed. Youth unemployment in the municipality amounts to 50,4%. The average population density is estimated at 88 people per km^2 (STATS SA, 2018b:Mfolozi Local Municipality).

The Municipality is situated adjacent to Richards Bay and Empangeni Complex. Its borders are the Indian Ocean to the east; uMfolozi River to the north; *Mhlana* Tribal Authority to the west and *uMhlathuze* Municipality to the south. This area is characterised by three geographical district sections, which are: coastal: *Sokhulu-Mfolozi* Traditional Authorities; Commercial Plantations along the N2 and *Mhlana* Traditional Authority to the west (uMfolozi Municipality, 2018:Introduction).

Preliminary literature review

Databases used

With the assistance of the librarian of the Ferdinand Postma Library, extended searches were conducted through the following databases: EbscoHost Research Databases, Google Scholar, Logos Bible Software and other resources provided through the library.

Existing relevant literature

The following selection of resources on the subject proves the importance of missiological reflection on *Integral Mission,* focusing on poverty alleviation.

1) ***A light to the nations: The missional church and the biblical story*** (Goheen, 2011). This scholar explores the missional ecclesiology and biblical reasoning for a missional church. His message embodies what it means to take on the Christian worldview of hope, faith and love, inviting others to unite with us (Christians) as we embody and journey toward God's shalom at the climax of history. It also points to

what it might mean to be a "so that" people, blessed so that we might, in turn, be a blessing to the world. Yet even to take baby steps in this direction will mean rooting our lives more deeply in the cross and resurrection and crying out for the empowering work of the Spirit" (Goheen, 2011:240).

Goheen's approach is similar to that of Wright (discussed below), to the extent that it is a biblical theology and emphasises the mission of God or *missio Dei* and Christians' contribution in the process. Goheen does not offer guidance on social development, rather an eschatological perspective which all Christians should understand and desire to be part of. Such a perspective is critical to establish a firm biblical foundation for mission to ensure all actions that take place glorify God.

1) ***A missional response to poverty and social injustice*** (Buys, 2013a): An article by a Christian white, male Afrikaner (who grew up during the Apartheid dispensation), responding to Apartheid and its results from a biblical Calvinistic view. His argument shows how the solution to correct Apartheid's wrongs is biblically sound in the form of *Integral Mission*.

2) ***A reformed perspective on taking mission and missiology to the heart of theological training*** (Mashau, 2012): This article reminds the modern churches of their role in *missio Dei* and stresses that Reformed Christians should consider themselves as missionaries who fulfil their role in the *missio Dei.*

3) ***African Honey Bee website*** (African Honey Bee, 2018): The website that presents the African Honey Bee project online.

4) ***An Introduction to the science of missions*** (Bavinck, 1960). This theologian refers to Missiology as a science rather than a theology. His book is organised into three parts: 1) The theory of missions, where he reviews the nature, foundations, aims, and approach of missions by carefully reviewing Scripture and history; 2) The role of elenctics in mission; 3) The history of missions. As with Bosch, this book is useful for missiologists from various considerations.

5) ***Asset-based, community-driven development (ABCD) in South Africa: Rebuilding communities from the inside out*** (Mathews, 2013). This contains a proposal for communities to drive their own development, rather than a "top-down, needs-based, and service-delivery-oriented approach". This would be the way to be "truly empowered from within" (Mathews, 2013:2).

6) ***Calvin and commerce: The transforming power of Calvinism in market economies*** (Hall & Burton, 2009). Provides an insightful perspective of biblical capitalism and how it emerged as a response to Calvin's biblical interpretation of governance. Although Calvin did not regard himself as a capitalist in any way, his interpretation of biblical economic administration principles resulted in capitalism as a social-economic management system. This system was spread worldwide by Calvinism's offshoot churches such as the Puritans, Huguenots and Presbyterians.

The book is written by an economist and theologian who investigates the radical socio-economic influences sparked by John Calvin's approach to understanding the Bible with worldwide implications. This approach is in contrast with that of Terry (a Southern Baptist) who quotes Calvin six brief times in his impressive compendium, *Missiology,* making statements such as: "An analysis of the reasons the Protestant Reformers – Luther, Zwingli, Calvin, and Knox – were not more missionary … [suggests the] reasons [as] faulty eschatology, deficient hermeneutics, theological controversy, and so on" (Terry, 2015b:39). Hall and Burton discuss several key issues such as wealth, stewardship, charity and poverty and how these were interpreted biblically (and actioned) by Calvin.

7) ***Calvin and mission*** (Labuschagne, 2009). Although Calvin did not use the term missionary, his understanding of *missio Dei* and the role that Christians and the church played in this process was clear. This view resulted in radical and transformational global missional action.

8) ***Created to flourish*** (Greer & Smith, 2016). Provides a useful introduction to Christian-based micro-finance and how it can be used to alleviate poverty. In this book, Greer refers to Fikkert and Corbet as well as Bryant Myers, but the focus is more on economic solutions than both his predecessors. Greer highlights several possible practical solutions using micro-finance as a basis for social development. Greer has expanded Hope International[8] successfully through micro-finance. Born from traditional missionaries, Greer attended Harvard and expanded Hope

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[8] View www.hopeinternational.org

International on a biblical basis by applying practical word-and-deed solutions. Smith introduces economics, private investing knowledge and ethics to the discussion.

9) ***Discipling nations: The power of truth to transform cultures*** (Miller & Guthrie, 2001) Miller and Guthrie's arguments comparing the biblical worldview to other worldviews is helps develop a case for *Integral Mission*. A discussion on this topic was considered central to this thesis and significant reference is made to these authors and their views.

10) ***Faith. Hope. Love.: The Christ-Centered Way to Grow in Grace*** (Jones, 2017). This is a biblical catechism that explores the terms and biblical concepts of faith, hope and love in a practical way.

11) ***Farming God's way*** (Dryden, 2009). A guide to biblical-based agriculture with an important biblical message.

12) ***From needs to assets: Charting a sustainable path towards development in Sub-Saharan African countries*** (Russell & Smeaton, 2009). A well-researched perspective on asset-based community development with an emphasis on a 'community-enabling' approach.

13) ***Good News to the poor: Social involvement and the Gospel*** (Chester, 2013). Debates the relationship between social involvement and the Gospel with the aim "to urge conservatives not to marginalise those who uphold the cause of the oppressed and to urge social activists not to go down the blind alley of theological liberalism" (Chester, 2013:14).

14) ***Heart, hands & voices. God's mission. Integrating Word & deeds*** (Jansen, 2017). An insightful study of European missional approaches that resulted in the wrong type of dependency, a dependency on missionaries – not on God, and the need for *Integral Mission* in KwaNdebele Mpumalanga Province, South Africa.

15) ***Honey from the Rock – principles of Integral Mission learnt from beekeeping development in in the*** **uMfolozi** ***area of South Africa*** (Buys & Stubbs, 2019) This article is referred to in its totality as the empirical research and foundation to the present study.

16) ***Just generosity: A new vision for overcoming poverty in America*** (Sider, 2007). Written from an American focus but presents certain important biblical

principles on richness and poverty. Sider helps differentiate the biblical view of richness and poverty from the worldly understanding.

17) ***Micah Network website*** (Micah Network, 2018) A global network presenting *Integral Mission* and providing several useful resources.

18) ***Ministries of mercy – The call of the Jericho road*** (Keller, 2015). Highly practical book about mercy ministry that valuates one's neighbour from a biblical perspective and how to interact with one's neighbour in terms of evangelism, discipleship and worship.

19) ***Missiology: An introduction (rev. ed.)*** (Terry, 2015b) Containing relevant articles on missiological topics from a Southern Baptist perspective.

20) ***Mission and gathering God's new covenant people*** (Buys, 2017) A biblical view of the new covenant and what it means from a *missio Dei* perspective.

21) ***Missions and money*** (Bonk, 2007). Examining Western missionary economic power and how it has been detrimental to mission at times but useful if used according to biblical i.e. in accordance with grace, justice and mercy - guidelines.

22) ***Of agency, assets and appreciation: Seeking some commonalities between theology and development*** (De Gruchy, 2003). Constructive ideas about what community assets comprise, especially within the context of asset-based community development.

23) ***SaveAct website*** (SaveAct, 2018). A website providing information about a practical, successful method of savings clubs in South Africa (over 60 000 rural poor people involved).

24) ***Section 10 of the World Reformed Fellowship Statement of Faith on "mission and evangelism"*** Buys (2011). This statement has guided the researcher to consider reasons for acting as a social-development practitioner, where he fits into God's plan, and how social development should be undertaken, namely to glorify God. The statement focuses on word-and-deed ministry as the mission of God's people. The researcher particularly found it appealing since it is based on biblical principles and informed by several reformed creeds, including: The Gallican Confession, The Belgic Confession, The Heidelberg Catechism, The Thirty-Nine Articles, The Second Helvetic Confession, The Canons of Dort, The Westminster Confession of Faith, the London Confession of 1689, and the Savoy Declaration.

25) ***Sermon – the cause and cure of poverty*** (Murray, 2004). A simple yet clear definition of poverty, its root cause and the biblical solution.

26) ***Surprised by hope: Rethinking heaven, the resurrection, and the mission of the church*** (Wright, 2008). Calls Christians to be agents of the hope God offers through his new creation, of which we have already become part.

27) ***Tearfund website*** (Tearfund, 2012). A beneficial website with substantial resources key to the concept and practice, or proclamation and demonstration, of *Integral Mission.*

28) ***The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*** (Georges, 2016). An appropriate and useful anthropological and theological perspective on contextualising the Gospel for guilt, shame and fear cultures.

29) ***The choice: The Christ-centered pursuit of kingdom outcomes*** (Hoag *et al.*, 2014). Guide for deliberating the measurements to be considered in determining organisational success. Due to the powerful message for organisational management, it is the researcher's opinion that this work should be a prerequisite for Christian workers in any field. This guide clarifies the true nature of stewardship leadership and establishes the biblical cornerstone for human endeavours. The researcher continually reverts to this guide, which contrasts starkly with the self-centred secular 'success-as-quantity' guides about the subject. Hoag *et al.* focus on quality-based, Christ-centred metrics.

30) ***The five marks of mission: Making God's mission ours*** (Wright, 2015:6-36). The author identifies the five indicators for true mission, namely, 1) proclaiming the good news of the Kingdom; 2) teaching, baptising and nurturing new believers; 3) responding to human need by compassionate service; 4) seeking to transform unjust society; and 5) caring for creation.

31) ***The Lausanne Movement website*** (The Lausanne Movement, 2018). An excellent resource of missional-related articles and manifestos with a vision of "the whole church taking the whole Gospel to the whole world" (Stott & Birdsall, 2009).

32) ***The marvellous pigness of pigs*** (Salatin, 2016). Criticises factory farming, claiming that this is against the biblical guidelines. He proposes a biblical method of farming that enables farm animals to exist as they would in a natural environment.

33) **The mission of God** (Wright, 2013). Insightful biblical theology of *missio Dei*. Wright views the Bible message as a whole through a missional hermeneutic. His primary point is that "a church that is governed by the Bible cannot evade the missional thrust of the God and Gospel revealed there" (Wright, 2013:44).

34) **The mission of God's people** (Wright, 2010). A biblically-based examination of Christians and the church functioning as part of *missio Dei*. Wright explains how God's people fit into God's mission. This book uses a missional hermeneutic and views aspects of attracting and sending or witnessing and proclamation of the Gospel to all nations; found throughout the entire biblical testimony. Wright's perspective helps missiologists understand missions, social development, life in general, as an existence with purpose and hope. He presents the biblical narrative in a way that represents the Christian worldview as the reason for existence and its response.

35) **The relevance of the mission strategy and theology of John Calvin for Africa today** (Buys, 2013b). Points out that despite being criticised for his lack of a missional agenda "it is clear that [Calvin's] whole theology had a missional thrust". (Buys, 2013b:2) The critical aspect of *missio Dei* and the glory of God (Buys, 2013b:13, 14), is well presented.

36) **To the ends of the Earth: Calvin's missional vision and legacy** (Haykin & Robinson, 2014). Describes Calvin's passion for spreading the Gospel and the salvation of sinners and how this motive led to the largest movement of Christianity over the globe.

37) **Toxic charity: How churches and charities hurt those they help, and how to reverse it** (Lupton, 2016). Discusses the dilemma of 'compassion' and how it must to be applied carefully since it can be destructive and lead to the wrong type of dependency.

38) **Transforming Mission: Paradigm Shifts in Theology of Mission** (Bosch, 1991). Refers to missiology as "the mother of theology" (Bosch, 1991:15). Due to this work and his post-colonial missionary ideas, Bosch often bridged evangelical and ecumenical divisions in the global church by focusing on *missions*. He contributed to and was involved with the Lausanne Congress as well as the World Evangelical Alliance actions and movements. He worked extensively with the World Council of Churches and the International Association for Mission Studies.

In South Africa Bosch lead and positively inspired South African Missiological Society. He was also the establishing of Missionalia – the society's periodical. Bosch played an important role in the direction of modern missions globally.

39) ***Understanding biblical justice as a desirable framework for participatory development in missions*** (Thomas, 2018b). Points out the detrimental effects of misunderstanding biblical compassion. She continues her argument that the concept of charity must be replaced with the biblical concept of justice.

40) ***Walking with the poor: Principles and practices of transformational development*** (Myers, 2011). A seasoned Christian practitioner of social development and World Vision Leader, examines poverty alleviation from a relational hermeneutic. Myers indicates how the perfection of relationships modelled on those of the Holy Trinity was shattered by the fall. A Christian's purpose on Earth is to understand the brokenness of relationships, Christ's role in making it possible for them to be restored, and the Christian's role in Christ's plan of restoration. Myers focuses particularly on the multiple relationships people have: with God, the environment, others and community. Those relationships are restored by Jesus and by living out a biblical worldview (based on biblical guidelines) that witnesses, and is a sign of God's kingdom on earth (Myers, 2011:47-103).

41) ***When helping hurts: How to alleviate poverty without hurting the poor … and yourself*** (Corbett & Fikkert, 2014). Incorporates theological concepts from various authors, in particular, that of Bryant Meyers and his relational theology. They summarise the activity of poverty alleviation as "the ministry of reconciliation: moving people closer to glorifying God by living in the right relationship with God, with self, with others, and with the rest of creation" (Corbett & Fikkert, 2014:74). The authors combine several of these ideas with their own missionary experiences and provide excellent advice of the do's and don'ts of poverty alleviation. Fikkert and Corbet are part of the Chalmers Centre at Covenant College, where these principles are put into practice. When the advice is applied well, the results are explosively successful – for example Hope International, which followed Fikkert and Corbet's micro-finance model under the leadership of Peter Greer, and established micro-finance operations in 17 developing countries and facilitated over 2 million micro-loans (Hope International, 2018).

The need for holistic ministry

In his experience as a development practitioner, the researcher has come to realise through several failures that by selecting and applying a specific approach, it was challenging to achieve a lasting or meaningful impact. For example, one may follow an asset-based approach for community development on its own. However, without the ongoing support and a constant sharing of the message of hope, it is rare to find a sustainable project. Similarly, faith can be preached continuously on its own, but without the adage taught in James "If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that?" In such a case, it is unlikely that true transformation will take place. Jesus did not merely just teach His followers the principles of faith, love, and hope; He showed them, through His actions, how to live it.

Problem statement

From a biblical perspective: Murray preaches that the root cause of poverty is sin (Murray, 2004). He points out that poverty originates from being sinful, as in laziness; or suffering – as the sin of others; or consequences of the fall such as natural disasters. Myers confirms that sin has caused broken relationships with God, self, each other and the community (Myers, 2011:47-103).

From a worldly perspective: According to the Living Conditions Survey 2014/15 (part of Stats SA's household survey programme), approximately half (49,2%) of the South African adult population were living below the upper-bound poverty line.[9] In uMfolozi only 23% of adults (aged 15 - 64) were employed, and out of that 77% were living below the upper-bound poverty line (STATS SA, 2018b) – an embarrassing (for South Africa) poverty rate of 83%. Ms Yasmin Sooka (2018:2), Executive Director of the Foundation for Human Rights, emphasises the situation: "Human rights in South Africa remain at risk as long as we are not able to guarantee dignity to our people - this entails a decent standard

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[9] An individual earning less than R1,183 per month (STATS SA, 2018b).

of living, food security and employment and a society free of violence. As many tell [them], they cannot eat the constitution."

Despite the spectrum of anti-poverty laws and policies in South Africa, and attempts by both government and civil society to enforce them, people face extensive poverty, profound inequality, and recurring violations of human rights. Our nation continues to be structurally fragmented, with the poorest people still at the base of the social-economic ladder. Particularly vulnerable groups such as black women, rural communities, disabled people and refugees are hardest hit. In order to eradicate economic inequality and strengthen well-being, it is essential not just to increase access to and control of land, agricultural and sustainable production, but to also assist micro-scale households with agrarian and entrepreneurial growth as a basis for poverty alleviation and economic reintegration. Changing the nature of the agricultural economy to include access to main local markets, resource management, affordable logistics and institutional growth is crucial. This shift should be based on principles of cooperation while fostering wider social and agricultural transformation to support and encourage sustainable agriculture, fair trade and climate-smart methods of farming (Foundation for Human Rights, 2017:10).

In light of the discussion above, African Honey Bee, plays an important role in creating agricultural jobs, which have a beneficial impact on both women empowerment and food security – key socio-economic priorities within South Africa. The agricultural sector has also been identified as a jobs driver for the main economic sector in the food growth path which targets about 300 000 households in agricultural smallholder schemes" (Foundation for Human Rights, 2017:29).

The opportunity: people became aware of a global decline in bee populations in 2007, resulting in decreased honey production (Allsopp, 2017). Since 2017, there have been interesting statistics such as more honey exported from China than produced locally (Kennedy, 2018). The researcher realised that several of South Africa's poorest rural communities were living with prime beekeeping resources, bee plants, adjacent to them, from which they were not benefitting. These resources could have been used for their benefit, that of their community and others. African Honey Bee as a practical example of *Integral Mission* would not only help the poor find benefits for themselves but also become channels of God's transforming grace to help others who suffer from sin and spiritual

poverty. Therefore the poor rural communities did not only have access to natural resources for beekeeping, they had various resources and God-given talents, which they did not use or benefit from. The reason is largely, as was indicated in the mentioned empirical study (article published in *In die Skriflig/In Luce Verbi,* (Buys & Stubbs, 2019)), a lack of self-worth, which affected their wellbeing negatively.

Research question

The research question on which the present study was based, was formulated as follows:

To what extent does the African Honey Bee project in the uMfolozi area of South Africa reflect key missiological principles of *Integral Mission* that may enrich the practice of missions and alleviation of poverty elsewhere?

Sub questions

From the main research question, the following sub-questions surfaced:

- What are the biblical-theological principles of poverty alleviation and *Integral Mission*?
- How should the uMfolozi people's context be described to apply biblical theological principles in a way that addresses their deepest needs?
- What are the social transformational, missional and developmental principles used by African Honey Bee in achieving sustainable poverty alleviation and Christian stewardship?
- How do the principles used by African Honey Bee conform to the notions of valid Integral Mission, and how should African Honey Bee adjust their approach to align themselves with biblical principles?
- What is the model that evolves from the study, and how may this be used as a biblical-based practical guide by practitioners in *Integral Mission*?

Aim

The aim of the present study was presented as follows:

Evaluate the African Honey Bee project in the uMfolozi area of South Africa in terms of key principles of *Integral Mission* that may enrich and demonstrate (by the example of Christ) the practice of missions and poverty alleviation elsewhere.

Objectives

The objectives by which to answer the research aim and research questions were:

- Discuss and explain biblical-theological principles about the place of poverty alleviation in *Integral Mission*.
- Describe the contextual analysis that emerged through missional and developmental work in the uMfolozi region of KwaZulu Natal.
- Identify the transformational, developmental and missional principles used by African Honey Bee project to achieve sustainable poverty alleviation and Christian stewardship.
- Evaluate critically how the principles used by African Honey Bee conform to biblical-theological notions of *Integral Mission*, and how African Honey Bee should adjust their approach to align themselves more with biblical-theological principles.
- Offer suggestions on ways the biblical and theological principles evolving from the study may be constructed as a valid model and practical guide by practitioners within *Integral Mission*.

Central theoretical argument

The central theoretical argument of this research is that the underlying missiological principles of African Honey Bee may provide ways to enrich the practical implementation of *Integral Missions* in poverty-stricken areas within South Africa and elsewhere.

Research methodology

This study followed a mixed-method, which predominantly entails a literature study. Firstly, by establishing missiological foundations, the research was a comparative literature study. Relevant resources such as books, articles, sermons, lectures and websites were consulted and information was gathered, compared, evaluated and reflected on. Secondly, by evaluating the impact of the African Honey Bee project, the study referred to a published article about empirical research on the project (Buys &

Stubbs, 2019). Thirdly part of the research was done using an *autoethnographic*[10] method that considers aspects of the researcher's personal experience of 30 years being involved in social development. This focus was taken from a missiological perspective both of social-development and *Integral Mission*. The researcher also presented unpublished experiences, which according to him, are relevant to the discussion in this thesis.

The study also followed a deductive approach, where it takes "the revelation of God in Christ and Scripture as its point of departure" (Jabini, 2012:17). The researcher believes that research does not replace the work of the Spirit but may be used to help discern the guidance and work of the Spirit. Neither is research a substitute for prayer, it is a disciplined way of enquiring about God's revelation, and the surrounding world.

Ethical considerations

The present research meets the ethical conditions as formulated by the South African government and North-West University (NWU). Seeing that the study mostly entailed literature study and published materials on African Honey Bee, guided by reflection based on autoethnographic experience, it has limited ethical risks as none of the families surveyed was identified. The necessary application has been submitted and approved by the Faculty of Theology of the NWU. Ethics number: NWU-01865-19-A6.

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[10] Autoethnography is an anthropological research methodology "that places the self of the researcher and/or narrator within a social context" (Reed-Danahay, 2017).

CHAPTER 2: Theological principles on the place of poverty alleviation in *Integral Mission*

Worldly or biblically-based poverty alleviation

The present study focused on the African Honey Bee project as an example of Christian social development, poverty alleviation and positive transformation as part and parcel of *Integral Mission*. This is stated while continually keeping in mind that *Integral Mission* entails the proclamation of the Gospel through word and deeds. This focus implies evangelism, poverty alleviation and holistic transformation. Such an understanding prevents practitioners from being involved in poverty alleviation without pointing to Christ in situations where the recipients may respond to 'good people'. This may imply that the missionary practitioners and recipients have glorified humans, not Christ. On the other hand, if the practitioners merely verbally 'preach Christ', the recipients may query: Is this Christ able to make a difference in the terrible issues we are facing every day? Or is His assistance just some 'pie in the sky when you die?' – according to the Secularists.

For the purpose of the present study, the researcher understands social development fundamentally as systematic poverty alleviation. In this study, lessons learnt about the industry are evaluated practically and theologically from a biblical perspective. It is the researcher's intention that practitioners may use the critical principles that evolve from this study to avoid certain pitfalls which the researcher experienced. The aim is to provide other practitioners a workable methodology, which has an integral application and includes "proclamation and presence" (Chris Wright (2010:274-276) or "proclamation and demonstration" (Samuel (2018:Talk)) – in ways that glorify God.

The definition of the New Brunswick Economic and Social Inclusion Corporation views social development as enhancing all individual citizen's well-being, helping them "reach their full potential", ensuring the success of the society (Government of New Brunswick, 2018:Departments page). The focus is spelled out:

> "… investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity. It is about refusing to accept that people who

live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency" (Government of New Brunswick, 2018:Departments page).

The excerpt above is a striking example of a secular and mere humanistic understanding of social development. The definition is loaded with key principles about the unique nature of social development. The field is described with terms such as "well-being", "every individual", "society", "full potential", "the success of society", "confidence", or "dignity".

The researcher views the definition above as secular since it is not based on a God-centred vision. The Oxford Dictionaries explain that the term "secular" derives from Middle English: secular as sense 1 of the adjective, from the ancient French *secular;* Latin *saecularis*; *saeculum* ('generation, age'); in Christian Latin meaning 'the world' in contrast to 'the church' (Oxford Dictionaries, 2018a).

Marbaniang (2011:11) points out that although historically secularism originates from Greek philosophy, it became popular again recently because of "an increasing distrust in organized and state-supported religion during the Reformation [and] was responsible for the ushering of modernity during the Enlightenment, which brought all facets of human life including religion under the purview of reason and thus became responsible for the freeing of education, society, and state from the domination of religion". Buys (2019)responds to this view, pointing out that such reasoning may be vague and debatable. There is a significant difference between secular and secularism. Liberal theologians in the West embraced secularism or atheism including 'God-is-dead' theology, that produced materialism and consumerism. Buys continues, "But Africa and animism have not accepted secularism. Africans believe in God and in many gods, especially spirits and ancestral spirits that rule every aspect of their lives" (2019:n.p.)

The point is: Although secularism and animism have core foundations, it differs from the Christian ones. For Buys, animism's core foundations mean finding "health, wealth and happiness" through the spirits' influence. Buys, explains: "This leads to fatalism and a total lack of responsible stewardship. Secularism's foundation is a denial of God and his way of transforming the heart and mind of people before they develop responsible Christian stewardship (Rom 12:1, 2)" (Buys, 2019a).

The deviations are atheistic or animistic philosophies. In Colossians 2:8 Paul warns believers about placing their faith in philosophies: "See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ". In this verse, Paul does not only warn believers against philosophy but "the (so-called) philosophy and empty deceit" (Dunn (1996). Paul leaves open the precise application but refers a form of "widespread religious speculations, which must often have appeared in marketplace discourses by self-styled 'philosophers' in his time" (Dunn (1996).

An example of an atheistic philosophy is Marxism, where Karl Marx "substituted a [theistic] presupposition for a dynamic, evolutionary environment from which he evaluated social circumstances" (Stubbs, 2017c:11). Atheistic and animistic philosophies use other people's reasoning and mysticism as the basis for truth. Biblical theology, on the other hand, uses God's revelation as a cornerstone, from which principles can be built. The Reformer John Calvin commented on such grounded theology:

> "Here is the difference between Christianity and [atheistic] philosophy. However splendidly and with whatever great and praiseworthy inventiveness the philosophers discourse on the subject of morals, yet their ornate and striking precepts are after all splendid superstructures without a foundation; for, having omitted the first principles, they present us with a mutilated teaching, not unlike a body without a head" (Haroutunian & Smith, 1958:313).

From the social perspective of poverty alleviation, there is the choice of following a flawed atheistic/animistic philosophy developed by humans or following the infallible 'truth' revealed by God and researched and verified by scholars, all over the world. This leaves the choice to follow a practical application of poverty alleviation taking a relationship with God as the foundation, or human philosophy, which uses human reasoning and its weaknesses such as greed, power, or self-glorification as foundation.

The researcher worked for secular social development agencies, non-governmental-organisations (NGOs) and social enterprises for the past 30 years. In the process, the researcher realised that community development should ultimately be based on a Christian worldview. This is accompanied by a sense of calling that flows from a passion for the glory of God and assurance of the coming of his kingdom, to be sustainable. Christian community development workers must accept their calling to proclaim the

supremacy of God over all people and all of creation. They accomplish this by doing justice, proclaiming grace, discipling believers and planting Christian churches. If the foundation for poverty alleviation is not found in God and his transforming grace, but rather ego-centrism and works-based religion, the objective becomes greed, power or appeasing false gods.

A case study of an ego-centric project (referred to in this thesis as Beekeeping Project X), is a private company based in Pretoria Gauteng. This enterprise received an alleged R150 million from Government and a number of multinationals (source not identified for security reasons). The aim was to train 1 million development beekeepers. The project was launched in 2004 by (someone referred to in this thesis as) Mr B.[11] After infighting, corruption, extortion, bribery, theft, total lack of delivery, and several other ego-centric activities, Mr B liquidated the company and bought back 90% of the assets[12] at a fraction of their value. He continues to profit from selling the equipment to government-related entities, often with no proof of delivery. This 'state-capture' form of criminal activity is made possible within an environment that tolerates ego-centrism, where philosophical foundations are human-made and can be manipulated by politicians who may exploit the situation for power gains.

In contrast to ego-centrism, Mbetwa (2018:30) argues that "a biblical worldview … brings refinement to culture and human dignity … not content with mere material gain … that lays claim on both human and societal character and conduct with God as the model and His glory as the drive".

The considerations above naturally raise the question: What does God as a model entail? To answer this question, certain fundamental questions need be answered:

- Why did God reveal Himself to humans?

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[11] The researcher went to meet Mr B at his mansion in Houghton. He un-bashfully explained how he helped politicians gain power, after which they would reward him with another 'beekeeping project'. At the time of the visit, he had just helped fund the Lesotho Prime minister to succeed in power, and his reward was a 10 000-beehive project in Lesotho (estimated as R20 million). The researcher later heard that only approximately 100 hives had been delivered and merely a week's worth of training offered.

[12] The researcher has personally observed approximately 30 000 Bee Foundation beehives being stored in Vhembe, Maschadadorp and Manguze. In the past, Mr B also offered to sell hives to African Honey Bee at 'commercial' rates (100 times the value that he bought them from the liquidation).

- What did God reveal?
- What has God done for humans?
- What part do humans play in His revelation?

Berkhof describes two types of revelation: 1) General revelation, where God reveals Himself through creation as described in Romans 1:20; and 2) Special revelation, where God reveals Himself through "dreams and oral communications [and] employs them in a supernatural way. It is a revelation that is both verbal and factual, in which the words explain the facts and the facts illustrate the words".

Berkhof explains this special revelation as follows:

> "… rooted in the redemptive work of God, is addressed to man as a sinner and adapted to the moral and spiritual needs of fallen man and aims at leading the sinner back to God through the specific knowledge of God's redemptive love revealed in Christ Jesus. It is not like general revelation a light that lighteth every man, but a light that illumines the pathway of those who are made receptive for the truth by the special operation of the Holy Spirit" (Berkhof, 1933:22-23).

The researcher's on revelation is: 1) the Bible alone is believers' highest authority; 2) sinners are saved through faith alone in Jesus Christ; 3) people are saved by the grace of God alone; 4) Jesus Christ alone is Lord, Saviour, and King; and 5) saved people live for the glory of God alone.

These points were intended originally to represent an important distinction from heresies claimed in popular practice; for example, scripture over tradition; faith over works; and grace over merit. St Augustine defended errors of Pelagius and Calvinism was used in defence of Arminianism in what has become known as The doctrines of grace and the Belgic Confession (Stewart, 2008:189-193). These beliefs provide a framework for a hermeneutical interpretation that enables practical application of the biblical message.

Approaches to poverty alleviation and community development should be based on the above-mentioned beacons. Furthermore, such an approach should realise that every aspect of human life, including body, mind, the will and emotions, and all of life and all the earth have been tainted and damaged by sin. Without this understanding, enterprises will struggle to succeed. Myers (2011:60) advocates that sin has alienated humans from

God, from self, from others and from the environment. Therefore, since the fall of Adam and Eve in sin, futility is built into the universe and sin is a universal trait of humanity – both for rich and poor. Sin also penetrates cultures and societies, affecting social, economic and political systems. Poverty, unemployment, HIV/Aids and its consequences are certain symptoms of total depravity.

As will be discussed later, the suffering caused by these symptoms at times are experienced as consequences of personal sins, but often people are victims of the sins caused by others and the effects of the fall. Believers' understanding of "universal effects of sin" causes them to view community transformation as the reversal of sin and its consequences and the restoration of God's order in creation. This includes God's intension that humans should be his image-bearers in the various aspects of their lives. Through the transforming grace of the Holy Spirit, working powerfully through the Gospel coming to people in word and deed, such transformation will make people, worshippers of God and more fully human (Buys, 2019a).

Doing work based on the presupposition of the reality of total depravity, according to Buys (2012:Sermon), helps believers understand that transformation of individuals and communities must reach deeper than merely changing conditions of poor socialisation. The aim should be releasing untapped potential in people and communities or changing environmental conditions. This implies the conviction that presuppositions that focus on superficial transformation in community development are in danger of failing to be holistic, comprehensive, long-lasting and sustainable.

An unlimited understanding of the causes of people's problems will misdirect approaches to community development. Imposing a limited and unbiblical presuppositional framework on the brokenness in communities and the lives of individuals may inevitably lead to a disregard for, and even the discarding of, particular needs that do not fit into such a specific framework. This will ultimately hinder the possibility of real holistic, comprehensive and long-lasting change.

The researcher understands the underlying core message of God's revelation as: Humans' purpose on earth is to glorify God as Paul asserts in 1 Corinthians 10:31: "So, whether you eat or drink, or whatever you do, do all to the glory of God" (Carruthers, 1897:Q1; Miskin, 2006:5). Glorifying God begins with accepting that the highest authority

is true, and that authority must be "self-attesting" (Goldworthy, 1991:44). This presupposition is necessary before any Christian activity, or thought takes place. Other presuppositions or preunderstandings may imply accepting human truths, rather than God's truth as starting point.

Thus the understanding that all people's actions follow one fundamental objective – to glorify God, establishes the first key filter. For self-assessment, the questions can be posed whether the activity believers are about to engage in glorifies God. "δοξάζω (*doxazō*) is the Greek terms for to praise or glorify. It refers to the act of praising or glorifying God. As it relates to worship, *doxazō* refers to the act of glorifying God in word or deed. Since Christians model their lives on Jesus, they glorify God (1 Co 6:20; Ro 12:1). The Christian life lived for Christ is an act of worship (Ma 5:16; 15:31; Ac 11:18; 1 Pe 4:11)" (McCaulley, 2014).

The question is: What does glorifying God entail? God, through His providence and forethought has presented His will through the living Word. As discussed previously, God has a master plan, which depicted as *missio Dei*. Adeney describes Gods revelation in history as "a story to which we fuse our own story. By doing so, we learn to make sense of our lives as a coherent narrative" (Miller & Guthrie, 2001:23). Wright suggests that believers should understand how they form part of God's plan and where they fit in this greater design (Wright, 2010).

In order to understand God's salvation, a biblical-theological perspective is necessary on the major parts of the story: a) Creation (Ge 1 - 2); b) fall and redemption (Ge 3 - Re 20); and c) new creation (Re 21 - 22) (Wright, 2010; Wright, 2013). Wright (2010:148) explains the need to examine the story of the Bible as that of God's mission from the original to the new creation and "to see that we exist as God's people within that great story, to serve God's purpose in creation itself and in the midst of the nations." He adds that the church's mission "involves participating in that redemptive work as agents of good news to creation, as well as to people". Wright (2010:61) points out that believers form part of the redemption story, fulfilling their part in the covenant. The covenant that God first made with Abraham, was fulfilled in Christ, to be a blessing to all nations (Ge 22:18) and bring glory to God.

God's sovereignty over *Missio Dei*

Eddie Arthur (2013:3) the Executive Director of Wycliffe Bible Translators, describes *missio Dei* as "a theology which emphasises both the imperative for mission and the sovereignty of God". *Missio Dei* or "the Mission of God", originates in God's loving character. Arthur explains: "God freely creates and then works to redeem creation. God's mission is oriented toward God's kingdom, as Jesus proclaims it (Jn 3:16-21; 17)." This means that the God of Scripture must be considered a missionary God. This mission aims at "establishing a universal reign on earth" (Mt 6:9-15; cf. also Friesen (2016:345)). *Missio Dei* denotes God's mission in relation to the world, as revealed by the biblical record, especially to God's will to bring reconciliation and salvation to the world in Jesus Christ (McKim, 2014:200). God loved the world (Jn 3:16), to the extent that He was in Christ reconciling the world to Himself (2 Cor. 5:19), and that Christ is the Savior of the world (Jn 4:42).

The Gospel message is a continuing reminder of the *missio Dei*, the "mission of God," which radically excludes absolutising of work, be it religious or cultural.[13] The origin and goal of holiness cannot be neglected on account of its directedness to what is indicated clearly in biblical perspectives. "Apart from those perspectives, the Church of Jesus Christ cannot be understood" (Berkouwer, 1976:394-395). *Missio Dei* begins with God, who creates (Ge 1). Thereafter, the mission moves toward the formation of Yahweh's chosen people, Israel". As recipients of God's covenant and commandments (De 5:1 - 6:9; Mk 12:28-34), Israel is commissioned by Yahweh "to live as a blessing to the nations" (Ge 12:1-3; Ac 1:7-8).

According to (Leonard, 2018:n.p.), "The definitive event in God's missional activity is the incarnation of God in Jesus Christ whose life, teachings, and deeds proclaim the reign of God. Jesus' death and resurrection atone for all that separates people from God (Ga 3:15 - 4:7). Following Christ's ascension, the Holy Spirit empowers Jesus' followers to live out their calling as missional participants with God (Ac 1:1-11). As a result, the church comes into being (Ac 15) – serving a reconciling role (2 Co 5:11-21). Christians have the task of

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[13]   See the publications: The mission of God by G. Vicedom (1965) and The mission of God by C. Wright (2013).

seeking and enacting God's will on earth (Mt 6:9-15). As the narrative of God's redemption through Christ, the biblical testimony ends with God's restoration of all creation (Re 21 - 22).

Several scholars emphasise the critical importance in comprehending God's sovereignty when attempting to grasp His mission or *missio Dei* (e.g. Buys (2013b); Goheen (2011); Miskin (2006); Stott (2017); Wright (2013). The researcher understands "sovereignty" as total control. This means God is in no way limited. This truth is also confirmed throughout the biblical testimony (Leonard, 2018):

- **Revelation 21:6:** God is greater than, and exists before everything, the Alpha and Omega, the beginning and the end. Thus, God is testified as eternal, omnipresent, in order to be known, and full of grace to those who seek Him.
- **Colossians 1:16:** emphasises this truth: "By him, all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him."
- **Romans 11:33:** Paul refers to God's omniscience or all-knowing. God is all-knowing in the sense of being in control of the past, present, and future. God knows what is to come because He is in control of the future.
- **Jeremiah 32:17:** God can accomplish all things. Nothing is impossible for the Lord. He makes everything happen and determines when this will take place.
- **Psalm 103:19:** acclaims God for ruling over everything. The Lord has total authority over the heavens and Earth. He is the King of kings.

Since God is sovereign, it is critical to understand His mission or *missio Dei.* The researcher concurs with Wright, who argues that "the whole Bible is itself a missional phenomenon" (Wright, 2013:22). Wright suggests that as God's revelation, "it is the story of God's mission. It is a coherent story with a universal claim" (Wright, 2013:46). (Wright, 2013:51). The biblical testimony is "the revelation of the identity of God, of God's action in the world and of God's saving purpose for all creation" (Wright, 2013:60). Therefore, to understand *missio Dei*, it is necessary to understand the message of the whole Bible and God's sovereignty that is depicted in the testimonies.

According to Miskin (2006:86-87), mission must considered strongly biblical since it is based on "the unfolding plan of redemption" as related throughout both Testaments. Thus

mission is "patently theological, finding its roots in the triune nature of God Himself". This entails the movement where the Father sends His son, both send the Holy Spirit and the church is sent from them. In this regard, mission is highly practical in the movement of the church outwards, reaching out with the Good News to the world seeking peace and new life. This takes place in the pattern of Christ the Head of the church – with the main reason as *soli Deo Gloria* [Glory to God alone].

The sending of the church

Regarding missio Dei and the church, Young (1964:3) explains that Gods love from His side leads to God sending his Son to earth with the aim: gloryfying God. Thus from the side of humans, the motive should also be the love of God. This is the dinamo for humans' missionary endeavours, with the same aim: glory to God.

Stott (Stott, 2015:24) summarises the concept of mission. For him, the primal mission belongs to God, who sent His prophets, His Son and Spirit. Naturally, the mission of the Son is central and culmination of the other missions, reaching its climax in the sending of the Spirit. The Son models mission – sending others as He was sent. He first sent the Twelve during His public ministry. Thereafter he sent out the seventy as extension of His mission. After his death and resurrection, the Son "widened the scope of the mission to include all who call Him Lord and themselves his disciples". We read that, when Jesus gave the Great Commission, more than the Twelve were present. (e.g., Lu 24:33). Therefore, the application of mission cannot be restricted to the disciples and later, the apostles.

From a missional perspective, Myers (2011:60) explains that understanding the practical dimensions of faith in God, as a community of persons, is critical to grasp His plan. Christians are called to bear witness about Jesus, to people close and far, in a Christ-like manner. The objective is growing the church and edifying its members, so that all can glorify God. Telling and showing the love of God in Christ in his way and restoring the whole of creation is as central to a Christian's calling as it was to Jesus' mission. Jesus did not only tell others about God, He also demonstrated God's love. Bearing witness must, therefore, include both word and deed (Cl 3:17) (Wright, 2010:248).

In a sermon on Romans 12:1-2, Piper (2004) warns against letting the Christian life degenerate into a mere 'social agenda', which will happen when God is omitted. Then mercy to others will be nothing more than a social matter. "If we are not worshipping in our behaviour – that is, if we are not making much of God's mercy in Christ in and alongside our behaviour - we are not giving people what they need most. And that is not merciful."

Humans' disobedience that broke the relationship between Creator and creature resulted in the fall. Myers (2011:65) outlines the consequences of the fall in terms of the following phases:

1) **Genesis 3:17-18:** the relationship with creation is broken – "where the once fruitful earth now provides grudgingly".
2) **Genesis 3:19:** "sustaining life from the earth now requires struggle and hard work".
3) **Genesis 3:19:** "human life has an end".
4) **Genesis 3:16:** "the relationship between man and woman is broken and unequal".
5) **Genesis 4:8:** "the relationship with community and others is broken" – violence and murder.
6) **Genesis 4:23:** "revenge become human characteristics".

The perfect relationships between God, self, others, community, and the environment were broken and cannot be restored by man. God the Father commissions His only begotten Son to restore the relationships. Christ descends to earth and takes the humans' poverty upon Himself in order for them to be rich like Christ (2 Co 8:9) (Wright, 2010:108). According to God's redemption plan, Jesus is the First fruit (1 Co 15:23) (Calvin & Beveridge, 2010a:107), and the church, comprising all Christians, is commissioned by the Father (Jn 20:21) (Wright, 2010:210) to expand His kingdom on earth (Mt 28:18-20) (Wright, 2010:24).

Carter (2006) summarises God's missional mandate by pointing to the following passages:

- **Genesis 12:1-3; Exodus 19:5-6:** God reveals His plan to re-establish for Himself a covenant people, a priesthood, who will glorify and worship Him.

- **Matthew 28:18-20:** Jesus commissions His disciples to go out into the world to all people, incorporate new members into the church, and teach and disciple believers in trinitarian relationship truths, by illuminating the Word and following Jesus' example of mercy and grace.
- **1 Peter 2:9:** Calls all Christians in Christ, deemed God's 'royal priesthood,' to "proclaim the excellencies" (ESV) or "shew forth the praises" (KJV) of Jesus.
- **Acts 1:8:** Explains how Christians are empowered through the Holy Spirit to be witnesses locally and to distant parts of the earth.
- **1 Corinthians 9:19-23:** Following Christ's example, calls Christians to be humbly adaptable. The Holy Spirit is the agent of recreation and witness on earth (see also Ps 104:29-30).
- **Romans 10:14-15:** Paul beckons Christians to preach the good news.
- **James 2:14-17:** Reminds believers that faith without works is dead.

Jansen (2017:158) maintains that "from a *missio Dei* perspective, integral proclamation to the poor" alleviates "spiritual, physical, social, relational, psychological and material need," it enables self-sustainability, and reforms "social circumstances and structures". However, both Jansen (2017:45), and (2006:6); Miskin (2016) warn against positing *missio Dei* as God's sole purpose. Neither God's, nor the church's primary purpose is mission, but glory to God in all things.

Proclamation and demonstration – the mission of God's people

When conceptualising the word 'mission' it is found to be a comprehensive term for God sending His followers into the world. According to Stott (2015:38) in this sense, mission "includes evangelism and social responsibility, since both are authentic expressions of the love which longs to serve man in his need."

Paul opens a window on the remarkable calling of Christians in Ephesians 2:10: "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." In this regard, Reimer (2017:49-50) points out that Christ's church did not come into existence by accident. There is an intergral mission, in which they must imitate the "mission of the Master". Barnhouse (1964:n.p.) adds that Paul "won his hearers to the obedience of Christ not only by word but also by deed. The words are

divine words preserved for us in the Scripture, and the deeds are those of a man whose life has been transformed by the entrance of the Holy Spirit in regeneration. Words and works are joined in the person of Christ, and in His followers". John Calvin explains: "Because our good deeds cannot extend to God, it is to the saints in his place that we are to exercise charity [agape love]. When people mutually exert themselves in doing good to one another, they yield right and acceptable service to God" (Calvin & Beeke, 2008:53).

Kline (2006:329) and Wright (2010:63-81) point out that the Great Commission starts in Genesis. Simplified the covenant promises implied that Abraham would be blessed to be a blessing to others – the one involving the other. By receiving a blessing, one becomes one. According to Wright (2010:63-81) "The secret of this connection is that the blessing was, in a word, Christ".

The word "blessing" means "a wish, expression, or gift for the wellbeing of another. In cases of divine blessing it becomes an act in favour of the one being blessed" (Witthoff, 2014). Kline explicated this blessing:

> "God's blessing empowers his creature to occupy successfully its proper place in the kingdom order. His blessing of the birds and fish in creation's fifth day was equated with his fiat-command that they be fruitful and fill their respective domains of sky and sea (Ge 1:22). And the Creator's blessing of the royal man and woman was linked to his mandate that they multiply and subdue the earth (Ge 1:28). So God's promised blessing of Abraham (Ge 12:2b) would enable him to attain his assigned place of great nationhood in God's kingdom order (v. 2a)" (Kline, 2006:329).

Furthermore, in Genesis 22:18, God promises the extent of the blessing – that through Abraham and his offspring (the people of God) "all the nations of the earth be blessed".

Stetzer (2012:n.p.) views The Old Testament as depicting a clear God-given vision: the nations coming to Jerusalem seeking to "worship with the one, true God". This implies a strong centripetal mission, namely from the periphery (the nations) to the centre (the temple in Jerusalem, (as explained in e.g. Is 2:1-5) In the New Testament, the Greek verb translated as 'go' in Matthew 28:16-20, does not signify a command but a present participle ('going').

The only command in the entire Great Commission is "make disciples" ("teach all nations"). Jesus commanded His disciples, "While you are going, make disciples of all the nations." Believers, where they are, should be witnesses for Jesus Christ and seek to win others to Him (Ac 11:19-21) (Wiersbe, 1996) and "go into all the world and proclaim the Gospel to the whole creation" (Mk 16:15).

At this stage, it would be appropriate to reflect on passages in the New Testament where there is mention of the Gospel or εὐαγγέλιον, (the Greek term for the good news of the coming of the Messiah) (Souter, 1917:99). This "Good news of Jesus Christ" is found in the following passages (Manser, 2009b:5426):

- Foretold in Numbers 24:17; Isaiah 7:14; 9:7; 11:2; 53:3-12; 61:1-3; Micha 5:2; Ze 9:9; 11:12-13.
- Announced and demonstrated by Jesus in Matthew 4:23 (See also Mt 11:5; Mk 1:15; Lu 4:17-19,43).
- Proclaimed by apostles and preachers in Acts 14:21 (See also Mk 16:15; Ro 10:14-15; 2 Tt 1:11).

Based on the above-mentioned understanding of 'Gospel', Miskin explains: The Gospel should not only be foretold, announced or proclaimed, but demonstrated through actions of mercy. "The missionary points to Christ, who is the Saviour, Lord, Healer, Friend and Head of the church, both by his words and by his deeds" (Miskin, 2006:6). Buys (2019) emphasises that "integral mission is more than works of mercy. Holistic mission is making disciples." Christ's mission is "[t]he work that Jesus Christ was sent to do, including both his healing and preaching ministry, but particularly his work of salvation. Jesus Christ sends Christians to continue his work by proclaiming his message of salvation" (Manser, 2009a:2354). The commission in Luke 24:49 and John 20:21 "As the Father has sent me, even so, I am sending you," spurs believers on to consider what Christ was sent to do (Stott, 2015:36-40).

The second great commandment, to love one's neighbour provides a clue (Stott, 2015:45). *Integral Mission* involves the poor, both physically and spiritually. Paul confirms in 1 Thessalonians 1:3 that by experiencing the "steadfastness of hope in our Lord Jesus Christ;" the "work of faith" that is enabled by understanding the sufficiency of God's provision and the "labour of love" from others (our neighbours), in a way, reflects the love

(poverty alleviation) of Jesus. Such a commitment ultimately leads to the outflowing of that love in a way that glorifies God (Henry, 1991; Jamieson *et al.*, 1997).

The different roles of mission are summarised in the following passages (Manser, 2009a:7953):

- Making disciples: Matthew 28:19-20 (see also Ac 2:41-42; 14:15; 16:14-15; 18:8; Ro 10:14-15; 1 Jn 1:2-3).
- Loving one's neighbour: Galatians 5:13 (see also Ro 12:10; 13:8; Cl 3:12-14; 1 Th 3:12; He 13:1; 1 Peter 1:22; 1 Jn 3:23).
- Preaching and healing: Luke 9:2 (see also Mt 10:7-8; Mk 16:20; Lu 9:6).
- Proclaiming the Gospel: Acts 20:24 (see also Ac 8:40; Ro 1:9; 15:20; 2 Tt 1:11).
- Bearing witness to Jesus Christ: Acts 5:30-32 (see also Lu 24:48; Jn 15:26-27; Ac 4:20).
- Bringing honour to God: Ephesians 3:10-11 (see also Jn 15:8; 1 Peter 2:12.

Keller (1994) reminds missionaries who use business as a platform (as with African Honey Bee) that their witness has a spiritual impact. The way that business enterprises take care of the needy gives their message credibility. Buys and Jansen (2015:225-250) point to the need for Christians to understand that their "proclamation of the Gospel has social consequences as [they] call people to love and repentance in all areas of life. Likewise, [their] social involvement has evangelistic consequences as [they] bear witness to the transforming grace of Jesus Christ. If [they] ignore the world, [they] betray the great commission by which God sends [them] out to serve the world. If [they] ignore this commission, [they] have nothing to bring to the world".

Russell (2010:22) identifies out a pertinent benefit of using organisations such as African Honey Bee as mission: the business environment is conducive to evangelism. Plummer and Tunehag (2013:30) add: Christians often manage mission businesses, following their call to be witnesses. Thus, business is an excellent 'context for witness'. The Great Commission of Matthew 28:19-20 applies regardless of the environment the nature and where it is located, be it a business context or not. Plummer and Tunehag (2013:31) assert "When [a Christian business] reflects God's purpose in the economic, social and environmental arenas, [God] is revealed (glorified) and people are drawn to Him."

Buys (2019) warns that if motivation for mission is from a worldly perspective, there may be danger of paternalism and other misguided motivations in mission work and community development. This means the work is not done "as people who have died to ourselves and our own interests and are doing the work being motivated, (compelled) by the love of Christ". The motivation for mission is, therefore, essential to understand.

The Heidelberg Catechism deals with good works, the commandments, and prayer in its third part under the heading, thankfulness (Ottati, 2014). Question 86 stipulates: Believers should "do good works so that we may show ... we are thankful to God for his benefits." This Question must be read in conjunction with the claim in Question 1 that Christ "makes me wholeheartedly willing and ready ... to live for him." According to the Catechism, gratitude or thankfulness "is a primary reason for being moral, a sensibility of a person touched by grace that disposes him to take up a new and eccentric direction in life" (Ottati, 2014).

It is necessary to understand gratitude … "because God is pleased to grant deliverance only to the thankful. Only in this way is God's purpose realised, namely His glory and our gratitude. "Gratitude is, therefore, the principal end, and design of our deliverance. This is also testified in 1 John 3:6: "He hath adopted us to the praise of the glory of his grace" (see also Ep 1:4) (Ursinus & Williard, 1888).

According to Ursinus & Williard (1888:n.p.), "True gratitude is … not to be rendered according to our own notion but is to be learned from the Word of God. [Thus] whatever duties we perform towards God and our neighbour, are not meritorious, but are a declaration of our thankfulness; for that which we do from gratitude, we acknowledge we have not deserved" They continue: "Our faith and comfort may be increased; or, that by this gratitude, we may assure ourselves of our deliverance, as we are made acquainted with the causes of things from their effects." In this regard, believers learn about true gratitude from the Gospel, which requires faith and repentance for salvation, as Jesus stressed, "Repent, and believe the Gospel, for the kingdom of Heaven is at hand" (Mk 1:15) (Ursinus & Williard, 1888).

For Sider (2010:22) announcement of the Gospel which does not focus on Jesus' type of "concern for and emphasis on the poor is not the biblical Gospel". Ursinus & Williard (1888:HC Q 2) explain this focus: "In the law, however, it is taught particularly, because

it distinctly declares what works, and what manner of obedience is pleasing to God". This needs to be done in Christian love and an understanding of the second part of the greatest commandment (e.g. Mk 12:31):

> "1) it embodies the substance of the second table or those duties which are performed directly towards our neighbour. If thou love thy neighbour as thyself, thou wilt neither murder nor injure him. 2) Because the love which we cherish towards our neighbour must arise out of the love of God; it is, therefore, naturally subsequent to it" (Ursinus & Williard, 1888:HC Q 4).

With the love of Christ as motivation, Buys (2019) points out that holistic mission is about making disciples. In Matthew 28:19a Jesus commands: "Go therefore and make disciples of all nations." Baker's encyclopaedia of the Bible describes a disciple as "Someone who follows another person or another way of life and who submits himself to the discipline (teaching) of that leader or way.

In the New Testament, the term 'disciple' is found almost exclusively in the Gospels and the Book of Acts, the only exceptions being Isaiah 8:16 and less directly Isaiah 50:4 and 54:13, where the same Hebrew word is translated as "learned" and "taught," respectively. The motive is: "Where there is a teacher and those taught, the idea of discipleship is present" (Helm, 1988:629). In this regard, Stott (2015:34) explains: "Jesus Christ calls all his disciples to 'ministry', that is, to service. He himself is the Servant par excellence, and he calls us to be servants too."

Manser (2009a:8114) presents discipleship as the "process of becoming a committed follower of Jesus Christ, with all the spiritual discipline and benefits which this brings." For a better understanding of what discipleship means an applicable focus is an adapted word study by Manser (2009a:8115, 8116):

The purpose of discipleship is to become Christlike:

- Ephesians 4:22-24 (see also Mt 5:48; Lk 6:40; Ro 8:29 – God's purpose in election; Ro 12:1-2; 13:14; 2 Co 3:18; 7:1; Ep 1:4; Cl 1:28; 3:12; 2 Ti 3:17 – the purpose of Scripture; 1 Pe 1:14-15 – a call to holiness; 2 Pe 1:5-7; 1 Jn 3:2-3).

Jesus Christ calls people to be his disciples:

- Matthew 4:19 ff; Mark 1:17 (see also Mt 4:21 pp Mk 1:20 – Jesus calls James and John; Mt 8:21-22 ff; Lk 9:59-60; Mt 9:9 pp Mk 2:14 pp Lk 5:27 – Jesus calls Matthew; Mt 19:21 ff; Mk 10:21 ff; Lk 18:22; Jn 1:43 – Jesus Christ calls Philip; Jn 21:19).

Discipleship involves learning:

- From God: John 6:45 (see also Is 54:13; Le 11:44-45; 19:2; 20:7; Ep 5:1-2; 1 Pe 1:15-16).
- From Jesus Christ: Matthew 11:29 (see also Jn 13:15; Ep 4:20-21; Ph 2:5; 1 Pe 2:21; 1 Jn 2:6).
- From the Holy Spirit: John 14:26 (see also Lk 12:12; Jn 16:13; 1 Co 2:13; Ep 1:17; 3:16-19; 1 Pe 1:12).
- From other people: Philippians 4:9 (see also Dt 4:10; 5:1; 31:12; 1 Co 4:6,16; 11:1; Ph 3:17; 2 Th 3:7,9; 1 Ti 2:11; 5:4; 2 Ti 3:14).
- To do what is good: 2 Titus 3:14 (see also Ps 34:14; 37:27; Is 1:17; 26:9; 3 Jn 11).

The consequences of discipleship are:

- Following Jesus Christ: Matthew 10:38 (see also Mt 16:24 ff; Mk 8:34 ff; Lk 9:23; Lk 14:27; Jn 10:27; 12:26; Re 14:4).
- Serving Jesus Christ: Colossians 3:24 (see also Mt 20:25-28 ff; Mk 10:42-45; Ro 12:11; 1 Th 1:9).
- Obeying Jesus Christ: John 8:31 (see also Jn 14:21, 23-24; 15:10, 14; 1 Jn 2:3; 3:22, 24; 5:3).
- Responding immediately to His commands: Matthew 8:21-22 (see also Mt 4:20 ff; Mk 1:18; Mt 4:22 ff; Mk 1:20 ff; Lk 5:11).
- Living for Christ, not for oneself: 2 Corinthians 5:15 (see also Ro 14:7-8; 1 Pe 4:2).
- Loving others: John 13:12-17 (see also Jn 15:9-14; 1 Jn 4:7-21).

The cost of discipleship entails:

- Self-denial: Matthew 16:24 ff; Mark 8:34 ff; Luke 9:23 (see also Mt 10:38; Lk 14:27).

- Not living for oneself: Romans 14:7 (see also 2 Co 5:15; Ga 2:20; 1 Pe 4:2).

- Total commitment to the will of God: Luke 14:33 See also Ph 3:7-8

- Resisting the security of the world: Matthew 8:19-20 ff; Luke 9:57-58.

- Jesus Christ having first priority: Luke 9:59-60 ff; Mt 8:21-22 (see also Mt 19:16-21 ff; Mk 10:17-21 ff; Lk 18:18-22; Co 1:18.

- Choosing Christ before family ties: Luke 9:61-62 (see also Mt 10:37; Lk 14:26).

- Facing persecution as well: John 15:20 (see also Ac 14:22; 2 Ti 3:12).

- Willing to suffer and die for Jesus Christ's sake: Matthew 10:38-39 (see also Mt 16:24-25 ff; Mk 8:34-35 ff; Lk 9:23-24; Jn 12:25).

- A constant lifestyle: Luke 9:23.

- A matter to be considered carefully: Luke 14:28-32.

In light of the exposition above, the researcher understands the Great Commission as a call by Jesus Christ. The command is to learn and teach others about Him, and follow His example of the loving, grace-filled servant. This is done by being trustworthy disciples, fearing and serving God, and discipling our neighbour in the same way we were taught and served with love and grace.

Faith, love and hope

In development, the researcher has realised that there are three theological virtues that enable positive social transformation – faith, love and hope. Significantly, these are also the virtues that the Apostle Paul continuously highlights throughout the New Testament. In 1 Corinthians 13:13 (Phillips, 2014:478), Paul places these notions in relation to each other: "So now faith, hope, and love abide, these three; but the greatest of these is love." Henry (1991:n.p.) explains this relationship: "God is love, 1 John 4:8, 16. And where God is to be seen as he is, and face to face, there charity[14] is in its greatest height - there, and there only, will it be perfected."

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[14]   *Agape* love.

Faith: God establishes the work of their hands

Believers consider faith from a biblical perspective, namely "the assurance of things hoped for, the conviction of things not seen" (He 11:1) (Myers, 1987d:475). From such a perspective, it is evident that faith is not a logical or natural occurrence. Faith entails a gift of grace that enables belief due to what has gone before and what God has done before. God's promises to His believers have come to pass. "By faith, we understand that the universe was created by the word of God so that what is seen was not made out of things that are visible" (He 11:3).[15] Hebrews 11 uses various examples of that ways that God's promises to the patriarchs of the Old Testament, had their faith justified, because God's promises stood firm as a rock[16] (Van Groningen, 1988:887).

New believers in God, led by the Spirit, grow in faith in their sanctification process, as they see the truth of God's words more clearly. They experience the promises of God played out in their own lives. This process starts with a glimmer of belief that turns into a lifetime of seeking. They realise as they mature that the seeking of the temporal is insufficient, and the eternal is king. Not their glory counts; the glory of their Creator/Saviour God is all-important. They have the knowledge that one day they will be regarded as equals[17] to their Redeemer (Shepherd, 1988:31).

The researcher has come to witness the importance to nurture the faith which individuals develop. This result in a balanced biblical-based self-image as people created in the image of God and through the renewing and equipping work of the Holy Spirit have abilities to serve God and others and become responsible stewards of God's gifts. During

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[15]   "The author of Hebrews asserts that Hebrews 11:3 is based on divine revelation and is accepted through faith by believers" (Myers, 1987c:244).

[16]   "*Zur* ('Rock') is used by Hannah in her song of exultation to describe God (1 Sm 2:2). It conveys the idea of God as a support and defence. God had upheld and protected the scorned and despised Hannah. Isaiah accuses God's people of not remembering the "Rock of your refuge" (17:10). The psalmist sang to God to be his rock (31:2) and then sang, "Thou art my Rock and my fortress" (31:3, cf. also Ps 71:3). The most striking reference to God as Rock is in Moses' song: "The Rock, his work is perfect; for all his ways are justice. A God of faithfulness … just and right is He" (Dt 32:4). Moses expresses complete confidence in God's unfailing and permanent demonstration of his virtues as he performs his Word and work" (Van Groningen, 1988:887).

[17]   The researcher understands the term 'equals', in a way that describes its imputed merit by adoption: "Theologically, the act of God by which believers become members of 'God's family' with all the privileges and obligations of family membership. 'Sons of God,' a common KJV expression, includes individuals of both sexes numbered among God's children (Is 43:6; 2 Co 6:18)" (Shepherd, 1988:31).

several years of attempting to give others a handout, the researcher realised that it was a *hand-up* they needed. Transformation has to come from within (Wright, 2010:194).

When people realise their ability and resources to change their own lives, their faith increases. People's faith in God and belief in themselves is an intrinsic dynamic. Paul's testimony provides further understanding: "In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me" (Ph 4:12-13). When Christians realise that it is the Holy Spirit working in them, they not only can perform because He "has established the work of [their] hands" (Ps 90:17) (Manser, 2009a:5630), but because they begin to understand what God has promised them – in this world and the next (Wright, 2010:132-133).

Thus, faith is a gift of the Holy Spirit who "is inseparably connected to the process of integrating the Word with works" (Jansen, 2017:52). We need to understand that the work we are doing is a spiritual activity, which places the Holy Spirit central (Plummer & Tunehag, 2013:21). The Sunday relationship believers have with God through the Holy Spirit is the same relationship we should have on Monday through to Saturday.

Two Biblical examples illustrate the guidance of the Spirit: First, Paul's aborted missionary trip to Bithynia (Ac 16:6-10) (Wright, 2010:211) and second, his experience of sailing to Italy as a prisoner (Ac 27) (Calvin & Beveridge, 2010b:392). The role of the Holy Spirit is to "equip" (from the Greek *katartizoo* which is deeper than 'teach'. This has the meaning of restore, mend, enable, and teach us) for ministry (Jn 16:13-14) (Henry, 1991) and empower us for ministry (Ac 1:8) (Henry, 1991; Stott, 2015:50).

In the context of the African Honey Bee enterprise, (Jansen, 2017:69) explains that "integral *missio Dei* ministry should not be forced methodism in which words in all instances require deeds and vice versa. It must be understood that words and deeds are ways in which the Holy Spirit testifies of God's Kingdom on earth". In this regard, Jansen (2017:45) explains: "When believers acknowledge this fact, a natural interaction will follow between words and deeds, according to the Spirit's intention and enacted through the faithful as children of God." Reflecting on these insights, the researcher would consider faith in self and community, led by the Spirit to be the first result of transformation that was experienced within his context, namely African Honey Bee.

This faith was witnessed and experienced by neighbours and other community members, encouraging them to join the project. The way new members are received is in a spirit of *ubuntu* that is being identified with the "second part of the Great commandment" – "Love your neighbour as yourself" (Ma 22:39). The actual meaning is revealed by the law, which "has outlined a way of life for ancient Israel that shows what it means to love God and neighbour in their context" (Goheen, 2011:89-90). Faith leads to self-confidence and understanding of self that generates transformation and repentance. The result is an outflowing of *agape* type of love; a reflecting of the light received by Jesus for neighbours to follow the right path and a hope for a future.

Love: Understanding that we are God's ambassadors on earth

Biblical love entails the love testified to in the Gospels, Jesus Christ's kind of love. The term *agape* love does not translate satisfactorily into English (Bible Study Tools, 2019; Grenz & Smith, 2003:8). Attempts have been made such as the (mentioned) NKJ translation of love as 'charity', however, even the modern understanding of the term 'charity' presents itself somewhat cold and functional. Thomas (2018b:1) points out that the so-called 'modern' understanding of charity is the unconscious "framework for missions", however this deviates from the biblical depiction. The mentioned 'modern', Western understanding of charity is help or money given to those in need (Oxford Dictionaries, 2018b).

The recurring Hebrew words in the Old Testament, *tzedakah* and *mishpat*, are terms which is commonly ascribed to the Western concept of charity. However, these words translate to a concept of "justice,"[18] while the word "charity" as familiar to Westerners does not appear in the biblical text. *Agape* is the type of love that is described, for example:

> "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

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[18] "Biblical justice is the act of practicing the rightness of God on earth, therefore making the coming kingdom of heaven a present reality" (Thomas, 2018b:8).

Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails" (1 Co 13:4-8).[19]

Jesus Himself cited Leviticus 19:18: "you shall love your neighbour as yourself" (Mt 22:39), and called it the "second and great commandment, which means "second in importance only to the supreme command to love God with all our being" (Stott, 2015:31-32). When considering the commandment, "to love our neighbour as we love ourselves", it must be understood: "There is a self-love that is corrupt, and the root of great sin, but there is a self-love that is the rule of the greatest duty: we must have a due concern for the welfare of our own souls and bodies … we must also deny ourselves for the good of others" (Freeman & Chadwick, 1998).

According to Miller and Guthrie (2001:26), *agape* love describes the type of love "required for holistic transformation".[20] They explain that without the correct framework, this kind of love will not be effective. This means that "God must be the source, the means, and the end for all we do with the poor" (2001:26) . In other words, the Bible provides believers a moral benchmark from which to measure (and define) love and justice. Henry explains that that Christian theology considers love as the principle of God's action and humans' response to it. This is clear in 1 Corinthians 13:1-3 and what "more excellent way" the apostle Paul had in mind: "… not what a lot of men understand as alms-giving, but love in its fullest and most extensive meaning, true love to God and man, a benevolent disposition of mind towards our fellow-Christians, growing out of sincere and fervent devotion to God" (Henry, 1991).

In the Old Testament, the loving character of God was recognised, notably by prophet Hosea (Butler, 2016), but it was only in the New Testament that the doctrine was developed where love expresses God's essential nature (e.g. 1 Jn 4:8)[21] (Van Groningen, 1988:888). Love, as the bond between the Father and the Son, is particularly associated

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[19]   "Love is revealed as a quality of activity, of thinking, and of suffering (1 Co 13:4–8). In brief, love does no harm and omits no good; and it is God's Law" (White, 1988:1357).
[20]   Bryant Meyers suggests that Wayne Bragg of the Wheaton Hunger Centre coined a new term to describe *Integral Mission*: "The Gospel was about change – material, social and spiritual change – and the biblical word was Transformation" (Myers, 2010:120).
[21]   "John specifically stated that God is love (1 Jn 4:8). Love expresses in the fullest manner how God gave himself in his Son Jesus Christ" (Van Groningen, 1988:888).

with the Holy Spirit by St Augustine and other writers. The unique Christian character of the required true love is underlined by the Lord's description of the demand for love as the "new commandment" (Jn 13:34) (Myers, 1987b:229). In the New Testament, this Christian love (ἀγάπη – agápē – agape – (The Oxford dictionary of the Christian Church, 2005:324), is the greatest of the theological virtues (1 Co 13:13; Cl 3:14) (Phillips, 2014:478).

In 1 Corinthians 13:1-8 Paul outlines the manifestations of the mention Godly love; it is a matter of the will rather than emotions, and it is made concrete (1 Jn 5:3) by keeping God's commandments (Elwell & Beitzel, 1988a:879). St Augustine developed a theology of the Christian life embedded in *agape* love. He understood this love as a supernatural gift obtained only through divine grace. "Thus, without the motivation provided by *agape* love, mere outward observance of God's Law is insufficient for salvation" (The Oxford dictionary of the Christian Church, 2005:1004).

Stott (2015:32) emphasises that "The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. What it does is to add to the requirement of neighbour-love and neighbour-service a new and urgent Christian dimension. If we truly love our neighbour, we shall without doubt share with him the good news of Jesus." He adds that loving one's fellow humans as created by God, implies being concerned for their total welfare: soul, body and their community. In this regard, to serve is the natural expression of one's love for fellow humans. Naturally, the Gospel does not become visible if only preached; it lacks credibility if focused only on 'saving souls' without concern for people's bodies, contexts and communities. Stott (2015:32-33) thus concludes: "The reason for our acceptance of social responsibility is not primarily to give the Gospel either visibility or credibility it would otherwise lack, but rather simple uncomplicated compassion. Love has no need to justify itself. It merely expresses itself in service wherever it sees need."

Following the Apostle Paul, Christians confess that "Christ's love compels us" (2 Co 5:14), "leaves us no choice" (NEB), or even "tightens its grip on us"', This makes believers determined to live no longer for themselves but for Christ who gave His life (Stott, 2001:147).

The above-mentioned motive is clear from Buys (2012) in his sermon on 2 Corinthians 5:14, titled "The love of Christ transforms us from self-centeredness to self-denial". Buys (2012:n.p.) points out:

"Self-reliance and self-confidence cannot live at the foot of the cross. Therefore, when Christ died [we] died. That is the only foundation for true ministry to others. In [2 Corinthians 5:14] Paul started by saying that he tried to persuade others. That was the driving force in his missionary work. It was the love of Christ that compelled him to do it. He then states very clearly that God reconciled us to himself and gave us the ministry of reconciliation and committed to us the ministry of reconciliation. We can only become true ambassadors of Christ if we have really been compelled or constrained by his love. [We] must live for Him who died for [us] specifically by being attuned to the spiritual needs of others."

Without this mentioned approach, it is unlikely that a project will succeed in its developmental purposes. After numerous years of witnessing social development projects around the world, the researcher observed projects where the main aim was not *agape* love. Often the results have not been the relief, development or transformation that the initiators set out to achieve. When the object of a project is greed, power, or self-interests, the results (or its lack) often becomes evident.

During 2009 the researcher worked for the secular fund (known as The Global Fund) launched by the IT magnate Bill Gates to combat HIV/Aids, tuberculosis and malaria (The Global Fund, 2018). Bill Gates insisted that the organisation should have a strictly secular focus to avoid proselytization.[22] The researcher noticed, however, that most of the development agencies and NGOs that were commissioned to spend the funds on the ground and do the work were Christian and other faith-based organisations (FBOs). After the researcher enquired about the reasons, The Global Fund official responded that the Christian NGOs had their compasses set on God and *agape* love, where the other organisations were focused on aspects such as financial gain, political power, or proselytising their religion.

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[22] The researcher agrees with John Stott's view on proselytisation, where it is viewed as the coercion of a specific belief, in comparison to evangelism which is the sharing of a specific belief (Stott, 2017).

Finally, in light of the reasons mentioned above, African Honey Bee is structured as a not-for-profit enabler. Even though the organisation uses commercial principles for sustainability and stewardship, it does not benefit from profit. Its primary motivation is to glorify God through serving its members by enabling individual and community transformation to take place sustainably.

Hope: Plans for welfare

It is sensible to highlight one the most quoted (and often misinterpreted[23]) passages: "For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope"[24] (Je 29:11). This Bible verse often epitomises the hope that Christians cling to. Unlike any other religion or philosophy, Christians can genuinely believe that all be good in the end. This radical promise by God for welfare, or *shalom* in Hebrew (Bible Hub, 2014) becomes even more profound when Christians realise that they are unable to realise this hoped-for outcome without Christ.

On her website, Gena Thomas (2018a) challenges Christians: "If you are hungry and thirsty for justice, let's journey toward full satisfaction in Christ together. Let's learn together, strive together, cry & laugh together, and fight for shalom - together." Paul teaches in 2 Corinthians 8:9 (Elwell & Beitzel, 1988c:1732; Wright, 2010:108), when Jesus Christ "was rich, yet for your sake, he became poor, so that you through his poverty might become rich". Stott (2017:n.p.) points out: "There is that realisation of hope now and not yet." Christ has achieved the freedom for Christians; they have been justified before God, but are still to experience the complete transformation in Christ's second coming. This hope of ultimate transformation carries Christians through troubles and tribulations in this world. Such a hope sprouts from the work of the Trinity, who brought

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[23] "Through Jeremiah, God is telling the exiles that their scattering isn't accidental. God has plans for them, plans that include even what seems chaotic and random. Moreover, these plans mean the exile isn't permanent. That isn't because of their faithfulness but because of God's promise to Abraham - a promise that was itself looking forward to Abraham's son, the Lord Jesus (Ro 4). And indeed, the exiles didn't stay scattered. God restored them to their home. Why? He brought them home because through them "according to the flesh is the Christ, who is God over all, blessed forever" (Ro 9:5)" (Moore, 2018).

[24] "The noun form תִּקְוָה (*tiqwah*) appears in Jeremiah 29:11, where it expresses the idea of "expectation" or "hope" (Craver, 2016).

into being a new creation (Ep 1:9-10). Humans who believe are (already) called to participate in this *novum creatio* (Miskin, 2006:55). This knowledge gives believers death-defying hope.

The way human beings live in the here and now, their present behaviour and their character, is determined mainly by expectations of their ultimate future. The most important and powerful life-changing dynamic of Christianity is to experience within the beginning of God's new great and everlasting future. When believers' already catch a glimpse of the breath-taking glory of God's final redemption, their life becomes transformed. According to the biblical testimony, for Christians their expectation of the future is a life-shaping certainty that their ultimate future is the eternal love and glory of God, a new heaven and a new earth (Ac 1:10-11, Re 1:7, 1 Th 4:16 and Re 21:1;4). Helping Christians grow in their expectation of God's future in glorification, they received the Holy Spirit.

The Holy Spirit is described as a down payment, a deposit, a first instalment of the future redemption of the whole universe. To receive and be filled with the Holy Spirit is to taste the beginning of eternity. Paul emphasises: "But we who have the firstfruits of the Spirit also groan inwardly as we eagerly wait for our adoption, the redemption of our bodies" (Ro 8:23); and: "God has prepared us for this and has given us his Spirit as a guarantee" (2 Co 5:5). When Christians are filled with the Holy Spirit, they are also equipped with love and compassion to be a channel of God's love and compassion in this broken world.

The lifestyle of the early Christians provides a vivid image of how Spirit-filled Christians lived in the world. Rodney Stark published a book with the title, *The Rise of Christianity* (Stark, 1996). He reveals historical facts, but also brings a sociologist perspective to bear on the puzzle behind the success of early Christianity. Stark identifies three ways in which the early Christians were remarkably different from their pagan neighbours:

- Firstly, when the destructive epidemics struck the urban centres, while others fled, Christians remained behind to care for the sick, and in the process, several carers perished.
- Secondly, when Christians were persecuted, they did not respond with retaliation or guerrilla warfare; they died while praying for their persecutors.

- Thirdly, when Rome conquered the nations within its sphere of influence, national borders were opened. The cities became fiercely multi-ethnic, which lead to intense ethnic tension. The Christian church was one of the first institutions in the history of the world that brought people together across ethnic barriers, implying that race was irrelevant in the church.

The depiction above raises several questions. Why were the Christians this much more compassionate towards those with deadly illnesses? Why were they evidently more forgiving to their persecutors? Why were they ostensively more ethnically inclusive than what people experiences until then? There is one main answer: Their attitudes and lifestyle depended on what they believed their ultimate future was going to be. Christians professed to having hope. They were shaped by a joyful certainty of God's future: eternal glory and love.

- Driven by this expectation, they could remain in the cities and care for the sick, seeing that they were not afraid of death – they believed in an afterlife where they share in God's love.
- They did not retaliate against their persecutors with violence and terrorism. The reason is that they knew God would ultimately judge human's actions and restore righteousness.
- They were ethnically inclusive since they believed in only one God who was gathering his new people from every tribe, tongue and nation.

Stark points out that when the Holy Spirit takes hold of believers' live, He instills in them a supernatural joyful assurance of God's future glory. Thus, they begin to radiate His compassion within this broken world. In a South African context, Buys (2019b:179) suggests that in order to counter extensive exploitation and corruption, Christians "have to reflect God's character of holiness and justice".

Leslie Newbigin (2017), when asked to explain what a Christian is, used the following illustration:

"When people were walking in an Eastern direction on the narrow mountain paths in the early morning a strange red light was shining from their faces. People who saw it asked with wonder and amazement: 'Why are their faces radiating such a brilliant light?' Later

they then discovered it is the reflection of the rising sun shining from their faces. [Thus a real Christian] Is someone who is walking towards the Sun of Righteousness Jesus Christ and his triumphant return to this world and therefore radiates the love of God back into the world around him."

This researcher spent numerous years photographing poverty in different countries and situations.

India: poverty was over-shrouded by a sense of hopelessness. The people did not see light at the end of the tunnel. Several of the destitute to whom the researcher spoke, simply accepted their fate. A large number had the caste system set against them and were simply living to exist.

Communist East Germany: before 1991 and the fall of the Berlin Wall people did not express any outward emotion – they existed to survive within the confines which society expected of them.

Utah: In a tribal reservation the poor people were totally bound in bitterness about the past, which made it impossible to look towards a future.

Northern Mozambique, Phemba: In contrast to the countries mentioned above, the researcher witnessed happiness and laughter among people (who would be regarded as poor by Western standards). They expressed a sense of hope that there was light at the end of the tunnel. In attempting to understand the source of the hope the poverty-stricken Mozambicans possessed, the researcher noticed that from a Western perspective, there was little to have hope for. The Portuguese colonial city was in total destruction after the recent civil war that ended in 1992.

The roads were a network of potholes, some of which were dangerously large. There were no electricity or water, only a single colonial house remained at the top of the hill surrounded by military vehicles and a helicopter. The researcher was told this was the residence of the local commissar. However, nestled along the bay, among the palm trees, were the residents of Pemba. The researcher encountered a thriving African village of fishermen, farmers and colourful market places. People were laughing and loudly chatting. They expressed a real sense of hope. The researcher noticed a number of children playing in a rubbish dump. One of them, giggling with glee at the game of shop-

shop they were playing, had a limb missing, obviously a survivor from a land mine tragedy. The question immediately arose: What gave these people hope?

After speaking to the villagers, a corresponding story emerged. During the war, inhabitants suffered extensive losses – their homes, jobs, infrastructure, food and necessities for living. They began using the meagre available resources to change their lives. They built houses out of palm fronds. They started fishing and planting crops for food. Eventually the people realised that they had what they needed to not only survive but thrive. They realised that they had in their hands what was necessary to secure their future on earth, which thus gave them hope.

The researcher has realised that this understanding of temporarily having control of one's destiny brings hope. Furthermore, for Christians, this insight is manifest in an eternal hope provided by the Lord Jesus Christ. From this understanding, the temporal, as well as the eternal hope, brings a level of self-confidence and peace enabling believers to live in hope – in the present world.

The researcher's most favourite moment in the African Honey Bee project was when a poor rural woman (a member) who has been eking out a living on social grants, called to request that African Honey Bee collect her first kilogram of honey. She has produced the honey from a hive she built with her own hands. She used a veil that she made from an old hat, kitchen curtaining and a pyjama top. Her smoker was forged from an old cobra wax tin, and her hive tool fashioned from an old screwdriver.

When the family saw the vehicle from African Honey Bee driving up to their house, they began singing, ululating and laughing with happiness and pride. This was the first time they had "earned an income from something that they did with their own hands, the hands God gave them" (Gill, 1810:537). Such achievements unleash hope for the future. Through evangelism and discipleship, people realise that it was the Holy Spirit all along. Then they realise the real hope in the story, namely that the hope they develop in Christ, overcomes death. As a result, people's hope turns to peace.

CHAPTER 3: Contextual analysis of the uMfolozi region in KwaZulu-Natal

The priority of contextualisation

The researcher has realised that contextualisation is a prerequisite for successful *social enablement as mission.* Contextualization, as a growing global concern in the fields missiology and church planting, is becoming vitally important (e.g. Flemming (2006); Gilliland (1989); Hesselgrave (1991); Hiebert (1987); Keller (2015); Stott (1974); Goheen (2014). The Willowbank Report 1 (1978:2) strongly affirms the importance of contextualization. It opens with the following statement: "The process of communicating the Gospel cannot be isolated from the human culture from which it comes, or from that in which it is to be proclaimed." The document (1978:23) concludes: "It is essential, therefore, that all churches contextualise the Gospel to share it effectively in their own culture." Flemming (2006:25) emphasises that contextualisation of the Gospel is "inherent to the mission of the church". Goheen (2014:267) states that contextualisation is a critical, urgent issue for every church in every cultural setting. In his book, *The 3D Gospel: Ministry in guilt, shame, and fear cultures,* Georges (2016) provides convincing examples that demonstrate how failing to apply the core of the Gospel to the underlying worldview of people from different cultural backgrounds eventually conveys a distorted message of God's liberating and transforming grace to communities. The Gospel is good news when it provides answers for a particular people living in a particular place at a particular time.

As can be deduced from the discussion above, the worldview and culture of people in a specific context provides a framework for communication. The questions and needs of those people raise concerns that require Gospel-based answers. This implies that interpreters have to know and understand the worldview and culture of their audience to connect with them. In this way they can be confronted eventually with the claims of the Gospel on their lives. Contextualisation cannot be avoided, for there is no universal presentation of the Gospel for all people in all contexts. According to Goheen (2014:265), it is not a "matter of whether the Gospel is shaped by the culture; the only question is whether the contextualisation of the Gospel is faithful or unfaithful." Contextualisation is a given – therefore it is best done intentionally and carefully (Keller (2015:93-97).

The empirical research referred to in this thesis (Buys & Stubbs, 2019) has therefore played a critical role in getting understanding and developing a method of *Integral Mission* for the community of uMfolozi.

A socio-economic profile of uMfolozi

The uMfolozi Municipality is located on the northern coastal plain of KwaZulu-Natal bordering the Indian Ocean towards the East (see Figure 1). This complements its climate and good annual rainfall average. Mtubatuba and Hlabisa Big 5 Local Municipalities are located towards the Northern boundary of the Municipality, while Mthonjaneni Local Municipality borders it on the west and uMhlathuze Municipality the south (the home for one of South Africa's largest harbours – Richards Bay). The N2 highway traverses the Municipality on a north-south direction which leads to iLembe District Municipality and EThekwini Metropolitan Municipality (one of the busiest manufacturing hubs in South Africa).

Figure 1: South Africa with uMfolozi municipality highlighted in Red (uMfolozi Local Municipality, 2016).

The uMfolozi Local Municipality is predominantly rural as it consists of an impoverished population, which depends on traditional forms of living such as burning of fossil fuels as

well as subsistence, sugarcane, and timber farming to make ends meet. Employment is scarce and as industries increasingly become mechanised, the limited opportunities force the youth to travel to other areas in search for work. The researcher chose uMfolozi as an area to develop his beekeeper-based *Social Enablement as Mission* model for *Integral Mission* of which poverty alleviation would be a vital aspect. The area was chosen further due to the vast areas of honey-producing eucalyptus plantations that are grown both commercially and on a small scale by community members in the area – illustrated as the dark green areas in Figure 2 and Figure 3 below. This aspect enables families to farm bees in the safety of their yards, while providing sufficient bee food (carrying capacity) for beekeeping to be viable.
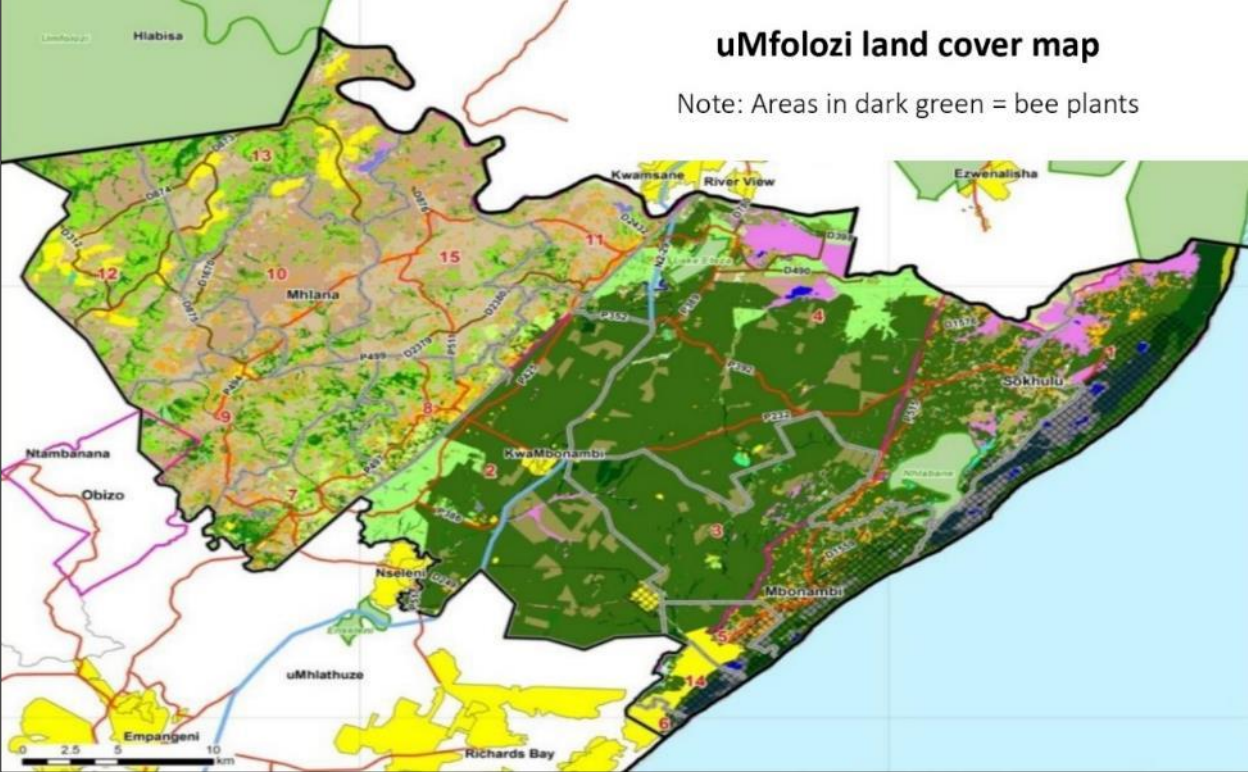
Figure 2: uMfolozi land-use pattern (Office of the Municipal Manager - uMfolozi, 2018).

As is depicted in Figure 3 below, eucalyptus trees grow widespread among rural households. Each property is 4 to 8 ha and most residents grow eucalyptus trees, which they sell to the large pulp mills in nearby Richards Bay. The most commonly grown

eucalyptus is a grandis subspecies, which are rated as excellent nectar and pollen producer by the Agricultural Research Council (Johannsmeier, 2001:129).
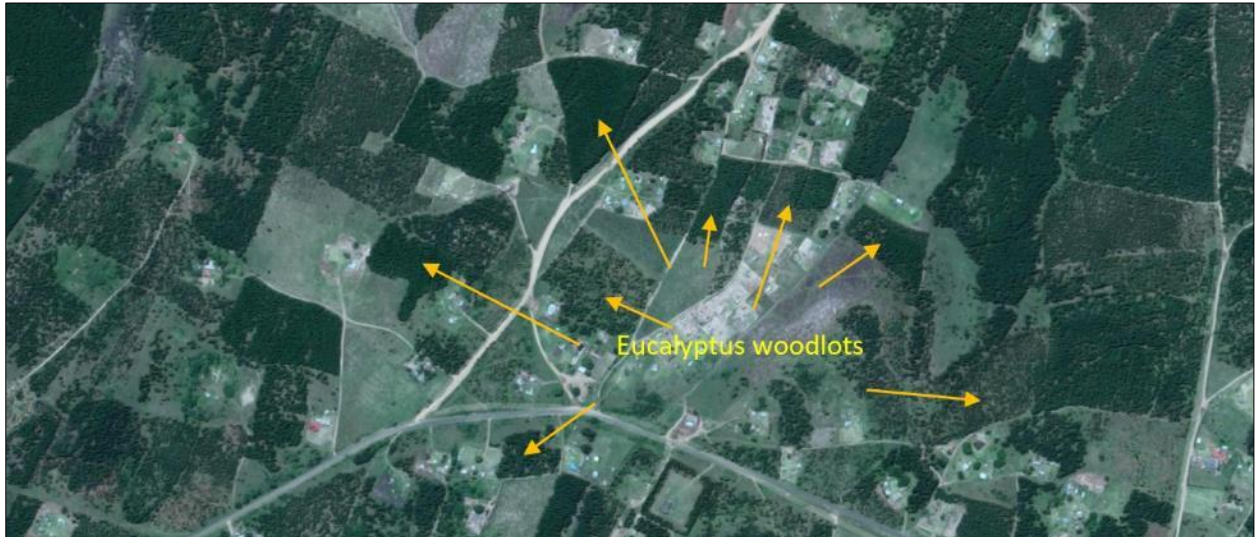
Figure 3: Section of Sokhulu, a village in uMfolozi (Google Maps, 2018).

When ranking South African municipalities according to population, uMfolozi ranks third (STATS SA, 2018a). In this area, 99,8% of the total population is black African, while the whites constitute only 0,8% of the municipal population. Furthermore, 92,5% are Zulu speakers. Females are the dominant gender at 52%, while males make up 48% of this population. There are 25 584 households in the municipality. The average household size in the municipality is made up of 4.6 people, and 72,6% of the households reside in formal dwellings (compared to sub-economic or shacks). Out of the total population of the municipality (122 889), only 17 157 are employed. Youth unemployment in the municipality ranges at 50,4%, which amounts to nearly double of the national poverty rate (Trading economics, 2018)). Of the total households, 10,5% have access to piped water inside the dwelling, and 5,5% have flush toilets connected to sewerage (STATS SA, 2018a). These statistics are presented in Table 1 below.

o	Total population	122 889
o	Employment	
·	Young (0-14)	36,10%
·	Working age (15-64)	59,50%
·	Elderly (65+)	4,40%
o	Dependency ratio	68,20%
o	Growth rate	1,39% (2001-2011)
o	Population density	102 persons/km^2
o	Youth unemployment rate	50,40%
o	No schooling aged 20+	14,60%
o	Higher education aged 20+	2,90%
o	Matric aged 20+	30,30%
o	Number of households	25,584
o	Number of agricultural households	11,935
o	Average household size	4,6
o	Female-headed households	46,40%
o	Formal dwellings	72,60%
o	Housing owned/paying off	58%
o	Weekly refuse removal	7,20%
o	Piped water inside dwelling	10,50%
o	Electricity for lighting	83,70%

Table 1: Key statistics from the 2011 census (STATS SA, 2018a).

According to the results of Census 2011, primary education for the population aged 6 to 13 was recorded as 16.1%. Only 30.3% of the population in the municipality have matric. Lack of income is rife, with 77% of the inhabitants living on social grants (STATS SA, 2017:126). Jobs in the municipality are scarce, with the only real employment opportunities being commercial timber, mining, sugarcane, the municipality and tourism. Mechanisation in the industry is leading to high levels of unemployment. An example is the introduction of tree harvesters that each replace 200 people who are normally required to do the same work (Visser, 2017).

When considering poverty, a major deliberation needs to be the physical type. Figure 4 below depicts the monthly income of diverse populations groups.
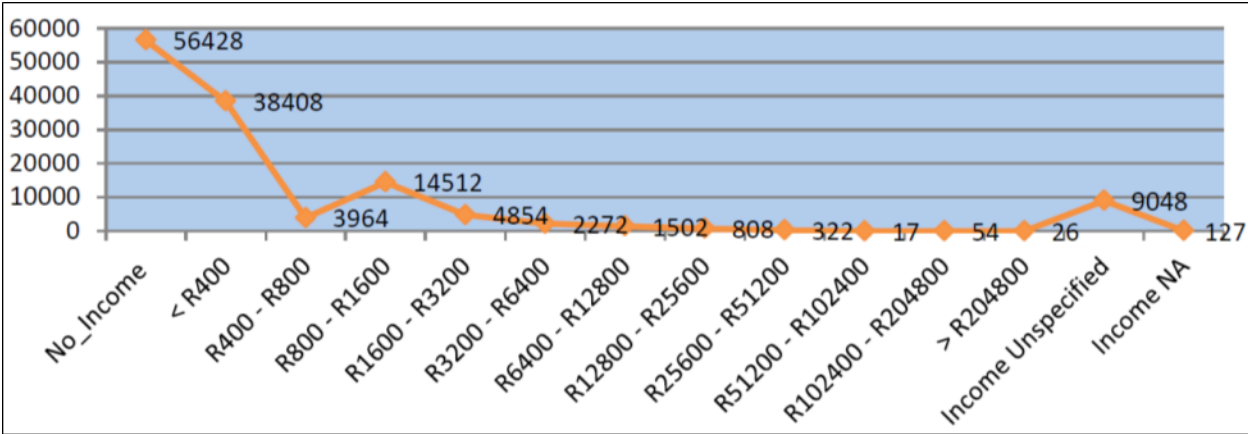
Figure 4: Distrilbution of population by monthly income (STATS SA, 2017:82).

Figure 4 above indicates that monthly income in the uMfolozi area is extremely low. Even though such statistics are critical, and a simple way to measure a certain type of poverty, they are often distorted. It is extremely difficult to determine actual income. This is because legislation dictates that South Africans who earn an income are not allowed to claim state subsidies, therefore, people tend to be untruthful about this matter (Mbetwa, 2018:76-79). This is one reason why physical poverty as such should not be regarded as a measurement of poverty. Instead a holistic approach, which considers worldview, social, environmental and economic poverty, should be considered when addressing poverty.

Furthermore, there has been considerable 'pushback' or unfavourable responses when considering only material poverty, or often exclusively measuring monetary income in research, evaluations, and surveys. The reason is that such a measure has deficiencies. In addition to the problem with state subsidy resulting in unreliable figures, Mbetwa (2018:61-69) points out that "people do not declare their actual income for fear of taxation, or by virtue of the fact that they sometimes receive payment in kind, or that monetary income is sporadic and difficult to calculate accurately".

African Honey Bee uses a multidimensional poverty index such as the Poverty Stoplight tool to measure poverty (see

Appendix 2 – The ImpactApp – Poverty Stoplight Survey). Scott *et al.* (2014:7) explain that such an index "complements money-based measures by considering deprivations in health, education and living standards." They add that poverty indexes with multidimensional focus are well recognised. In 2010 these indexes were introduced into the UNDP's World Development Report figures. The index typically consists of ten components … "(two relate to health, two to education, and six to the standard of living)" (Scott *et al.*, 2014:7). The mentioned components resort under the headings that are highlighted in blue in Figure 5 below.

Tearfund, a relief and development agency based in the UK, advocates a holistic and integral response to poverty, which thus focuses on overall wellbeing. According to (Scott *et al.*, 2014:6), wellbeing entails access to "more than money (and assets)". The indicators expand "to include education, health, livelihoods and an individual's social context, such as personal relationships, community life, security and so on. It takes us into a more holistic view of change within a person's life, … value and meaning to life, religion and faith." Figure 5 below summarises the mentioned indicators for poverty and wellbeing.
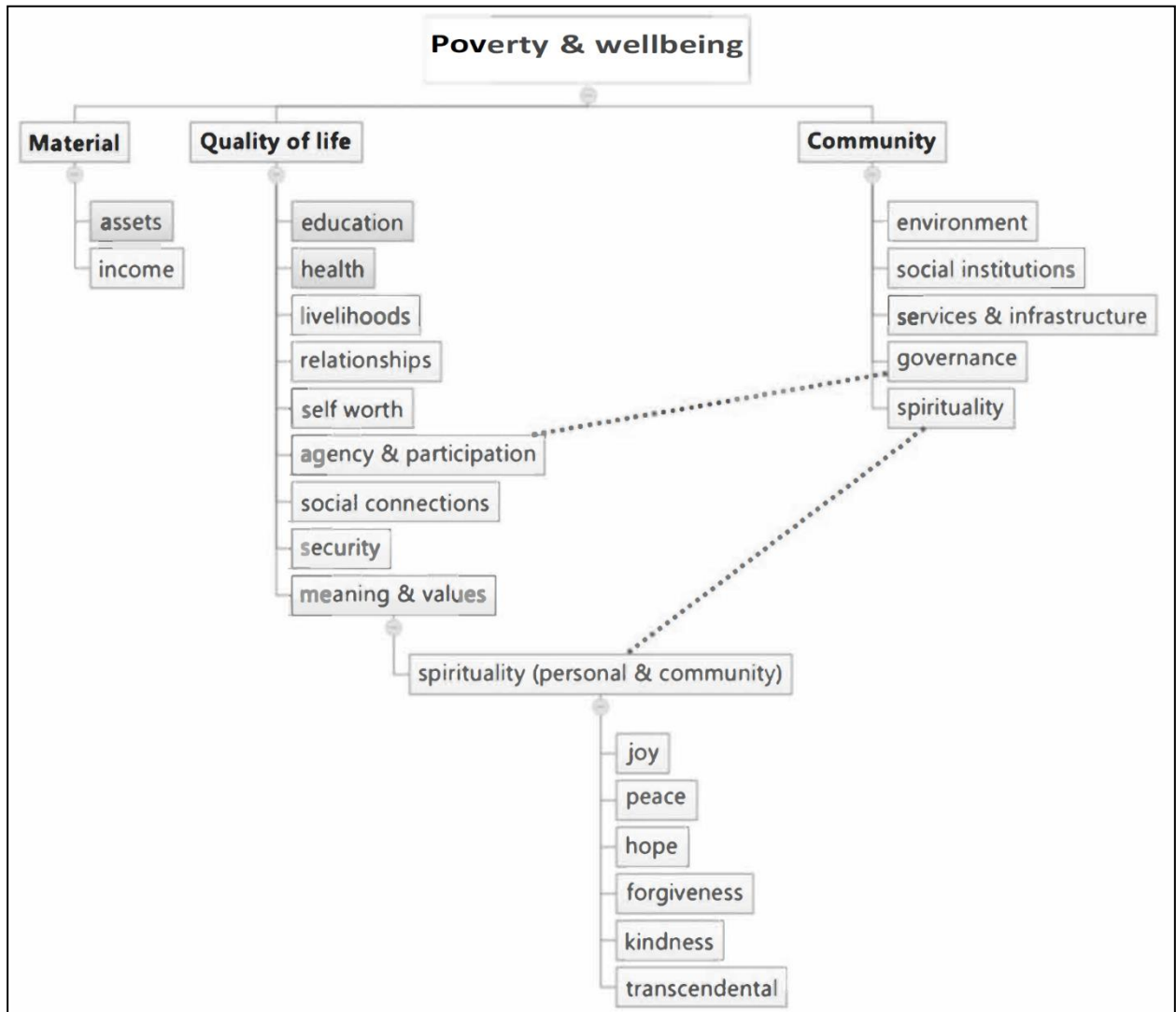
Figure 5: Summary of poverty and well-being indicators (Scott *et al.*, 2014:7).

A worldview profile of the families living in uMfolozi

According to the STATS SA's General Household Survey in 2015, the vast majority (86,0%) of South Africans described their religious affiliation as "Christian" while a further 5,2% indicated that they were not affiliated to any particular religion. More than 5% of individuals subscribed to religions that they described as "ancestral, tribal, animist or other traditional African religions" (STATS SA, 2015:3, 27-28). These figures seem impressive and indicate that people with knowledge of the Lord are increasing throughout South Africa. However, it may be questioned whether the Gospel message is understood clearly by all South Africans professing themselves as Christian. A survey was held among

members involved in the African Honey Bee project on their worldview. Figure 6 below provides the responses of 58 respondents in this regard.
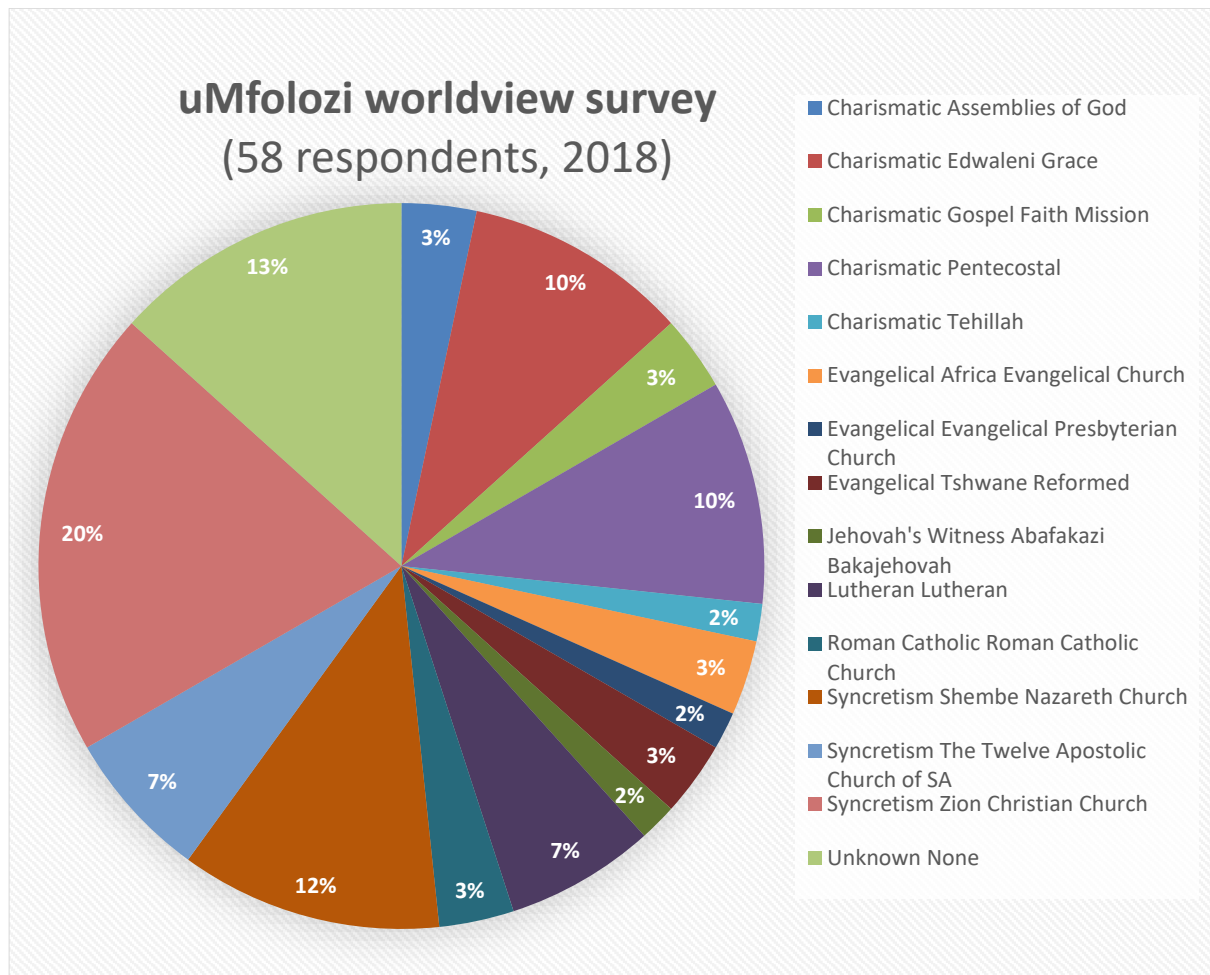
Figure 6: Worldviews of members involved in African Honey Bee project (*N* = 58) (Buys & Stubbs, 2019).

In Figure 6 above, it is significant that the percentage of people in the African Honey Bee project who claim to be Christian (88%) is higher than those indicated by STATS SA – 86% (STATS SA, 2018a) for South Africa as a whole. From informal discussions, while conducting Bible studies through the African Honey Bee Catechism (Miskin *et al.*, 2016) in uMfolozi, the researcher determined extensive crossover linked to the Gospel message. For example, several charismatic churches were also found to be evangelical, and most rural African Christians still believe in, or practice ancestral worship since it is embedded in their culture (Mbetwa, 2018:36-39). The one reality in the uMfolozi area (if

charismatic churches are predominantly regarded as evangelical) is that only 33% of the worldview in uMfolozi is evangelical. A basic understanding of evangelicalism was included in the African Honey Bee Database questionnaire listed in Appendix 4 – The ImpactApp – Christian Survey. The results will be discussed further on in this research report.

An overview of the project

Beekeeping is an extremely challenging vehicle for social development. People become despondent while waiting to catch bees and produce honey; climate conditions radically affect the flow; theft and vandalism are rife in South Africa, to name a few challenges. However, when considering the inerrancy of divine providence, the researcher began recognising God's wisdom guiding him along such an apparently worldly, unfeasible route.

1) Beekeeping is an activity that requires deep-set faith. When bees are angrily buzzing around one's homemade veil, the first instinct is flight. Overcoming such terror is transformational in the sense of a spiritual experience.
2) Beekeeping as such, as an annual (often failed) income-generating activity, is insufficient to meet cash-flow requirements of poor rural families. To succeed, the endeavour must be complemented by other activities to generate cash-flow embedded in a form of social cohesion where community members cooperate to assist each other.
3) It is crucial that a beekeeping enterprise should be the right scale for individuals who rely on walking for transport to manage their hives, which should be a walking distance from their home. Therefore, for a successful enterprise, beekeepers must be aware of their environments and resources.
4) The bees should be kept close to home, to avoid being vandalised or stolen. Southern Black African people, compared to East African Black people (Thorp, 1943:263) consider bees as public property. Thus anyone brave (or ignorant) enough to rob this commodity is entitled to it. Mbetwa (2018:78) adds a further socio-cultural understanding of ownership: among Black African people "ownership of most things is collective, entitlement to each other's possessions is authorised and stealing from members of this social network is nullified". Thus, it

is clear that community knowledge and ethics must be addressed, and a biblically based solution sought.

5) To be sustainable, a beekeeping project must receive ongoing support from society and access to markets. Therefore, it is critical that a community should not only rediscover *ubuntu*, but seek to understand what it means to be a Christian presence among others.

6) A beekeeping project should be established as a cooperative which encourages beekeeping community members to work together because as farmers, they are able to increase their individual benefit by working together. If their motive is different, the enterprise is likely to fail due to dissension. It is, therefore, imperative that people chose to work together for the right reasons. Contributors will really grasp this truth if they understand the message of the Gospel.

As mentioned previously, in 2006, North America lost a third of their bees to a phenomenon that was named Colony Collapse Disorder (United States Environmental Protection Agency, 2018:Pollinator Health Concerns). This resulted in a 30% reduction in production of foods that rely on pollination. Worldwide, people realised that honeybees were facing a major crisis. Honeybees have continued to decline over the years since 2006, however, significantly honey production continued to increase as even more packers adulterated (added cane sugar) their honey (Carte Blanche, 2018:TV series). The researcher realised that in South Africa, several impoverished rural communities lived with honey-producing flora reserves adjacent to their homes and were not benefitting from it. He surmised that if these inhabitants could be trained to produce honey, there would be a market for raw, unadulterated honey.

The researcher began in 2007, implementing the idea of using beekeeping as an activity to alleviate poverty in a different part of South Africa. In the process numerous mistakes were made and development funding was lost. However, having learnt from these mistakes, the researcher developed a model which in the last three years has been successful. This thesis highlights the lessons learnt as possible methodologies for those setting out to alleviate poverty, as a vital aspect of *Integral Mission.*

The uMfolozi project commenced in March of 2016 (the middle of the honey flow. The community areas of Sokhulu and Mbonambi (in uMfolozi) were selected because of the

wide-spread availability of eucalyptus grandis subspecies. This is an excellent bee plant (see the dark green plants in Figure 3 above and Figure 7 below). This abundance of eucalyptus grandis subspecies had also led to expanded honey hunting activities. Often these honey hunters start uncontrolled fires upwind of bee nests, steal as much comb before the bees become too defensive, and then flee, leaving the fires to cause millions of rands' worth of damage (Ricketts, 2018:14).

The damage is caused to various types of agriculture and conservation efforts, especially to the multinational and small-scale timber growers. This was the primary reason why Sappi Forests (Sappi Forests, 2019) part-funded and assisted African Honey Bee, and has become African Honey Bee's most strategic stakeholder partner. During the project the communities experienced positive transformation and linked this through African Honey Bee to Sappi. Thus, it was clear to the researcher that the project has significantly improved relationships between the multinational and its neighbouring communities.

The researcher observed Sappi's neighbours and small-scale timber out-growers, namely Sappi Khulisa Umnotho (2019). It was evident that these communities live mostly with excellent prime honeybee flora resources on their doorsteps. However, as mentioned previously, they do not benefit from this resource, other than ad hoc honey hunting. This realisation made the researcher explore possibilities to help the families benefit from the resources, apply their God-given talents, and in the process transform their lives from dependency to dignity.

Being a missionary at heart, the vision of the researcher was to combine Gospel proclamation with poverty alleviation, as described by Maggay (2007:7-12; Wright, 2015:22-30; cf. also The Cape Town Commitment I.7.c). This was done in practice by helping people develop skills of beekeeping, other forms of climate-smart agricultural income generation, and work effectively as a small, localised self-help groups. Figure 7 below depicts the training venues and dwellings of these groups adjacent to the to the eucalyptus flora resources.

Figure 7: Sokhulu and Mbonambi showing training venues and dwellings (Buys & Stubbs, 2019).

Participants were invited through local networks to attend a workshop. During such training sessions they were taught to craft beekeeping equipment from materials available to them in their own homes such as old jeans for gloves and old tins for smokers. Figure 8 below provides photographs of the various skills in which participants were trained.

Figure 8: ABCD training in action: 1) A smoker made from paint tin. 2) Making beekeeping gloves from old jeans. 3) A beekeeping veil made from a t-shirt, a hat, kitchen curtaining, and wire. 4) A hive is assembled from a flatpack (Stubbs, 2017a).

Before and during each workshop, Bible studies and devotions were held using the African Honey Bee Catechism (based on the Heidelberg Catechism) as well as Bibles in the language of choice. The themes that were discussed addressed secularism, animism and Christianity as well as local poverty issues. Bibles were handed out to those who did not possess one (in their language of preference), and a Catechism was presented to each member. The photos in Figure 9 below provides a view of such training sessions.

Figure 9: Bible study with the African Honey Bee Catechism (Stubbs, 2017a).

Those who completed all the equipment successfully were given a flatpack of materials to build their first hive and were signed up into the programme. The records in this document refer to those members who were enrolled (for an example of a contract see Appendix 9 – Example of a membership contract).

A month later, the second three-day workshop was held where participants were taught to set up a self-help group, work as a group, and save, borrow and lend (see Figure 10 below). Monthly savings meetings then followed, and before each meeting, enterprise training and Bible study took place.

Figure 10: Self-help group being taught to save (Stubbs, 2017a).

The following workshop focused on enterprise development skills where members were taught the principles and the method of developing a business plan.

The final sessions of workshops training participants in four businesses-in-a-box income-generating methods: 1) Chicken meat, 2) chicken eggs, 3) veggies, 4) Honey production, and 5) fruit. Beekeeping and the production of honey were central in the project. However, the researcher specifically did not focus on only honey since as discussed already, this is an unreliable crop and only provides income once annually. An activity timeline of the skills trained during the workshops is presented in Figure 11 below.
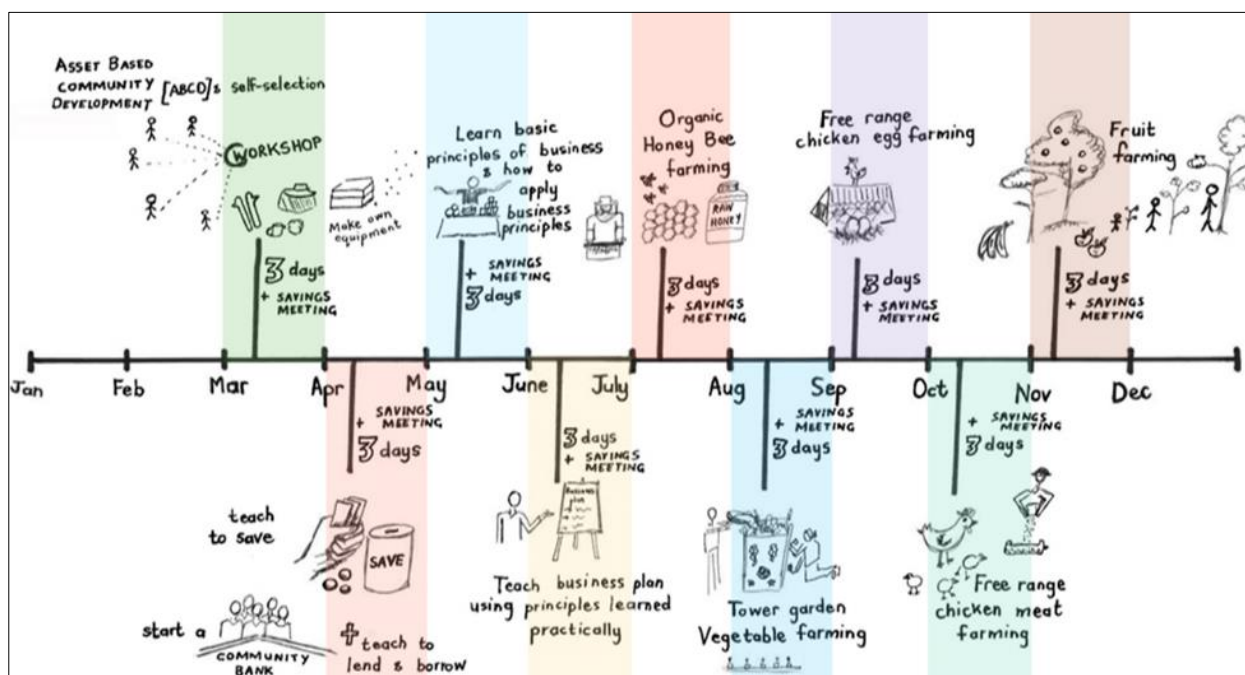
Figure 11: Timeline of skills taught by the African Honey Bee programme (Stubbs & Ferreira, 2017).

The methods of micro-enterprise training have succeeded in both enabling members to start income-generating activities and manage businesses-in-a-box according to basic business principles that help generate income. It has been critical to develop micro-enterprises instead of enterprises of scale. Micro-enterprises do not require capital expenditure due to the ABCD approach (e.g. a chicken farmer can make a coop out of sticks, wire and recycled maize sacks). Members collect material, recycle waste, and build their own equipment thus reducing the requirement for capital outlay. Thereafter, they borrow money from their self-help group for their start-up and operating costs. An example is a member building a chicken enclosure and brooder and borrows R350 for 12 day-old chicks, 10 kg starter feed, 20 kg grower feed, 10 kg finisher feed and a packet of vitamins. The chicks are grown for six weeks and sold for ±R800. The loan (and interest) is repaid, profiting the member by R415.

The researcher aimed to double the annual family income from ±R10 000 earned from social grants, to ±R20 000 by earning an additional ±R10 000 income from climate-smart agricultural income-generating activities. Income needed to be spread throughout the year and diversified to mitigate cashflow and climate-change obstacles. Regarding the climate-smart income-generating activities, as discussed previously, it is not viable to

present beekeeping on its own as a poverty alleviation solution. The annual cycle of income for honey is depicted in the graph presented in Figure 12 below.
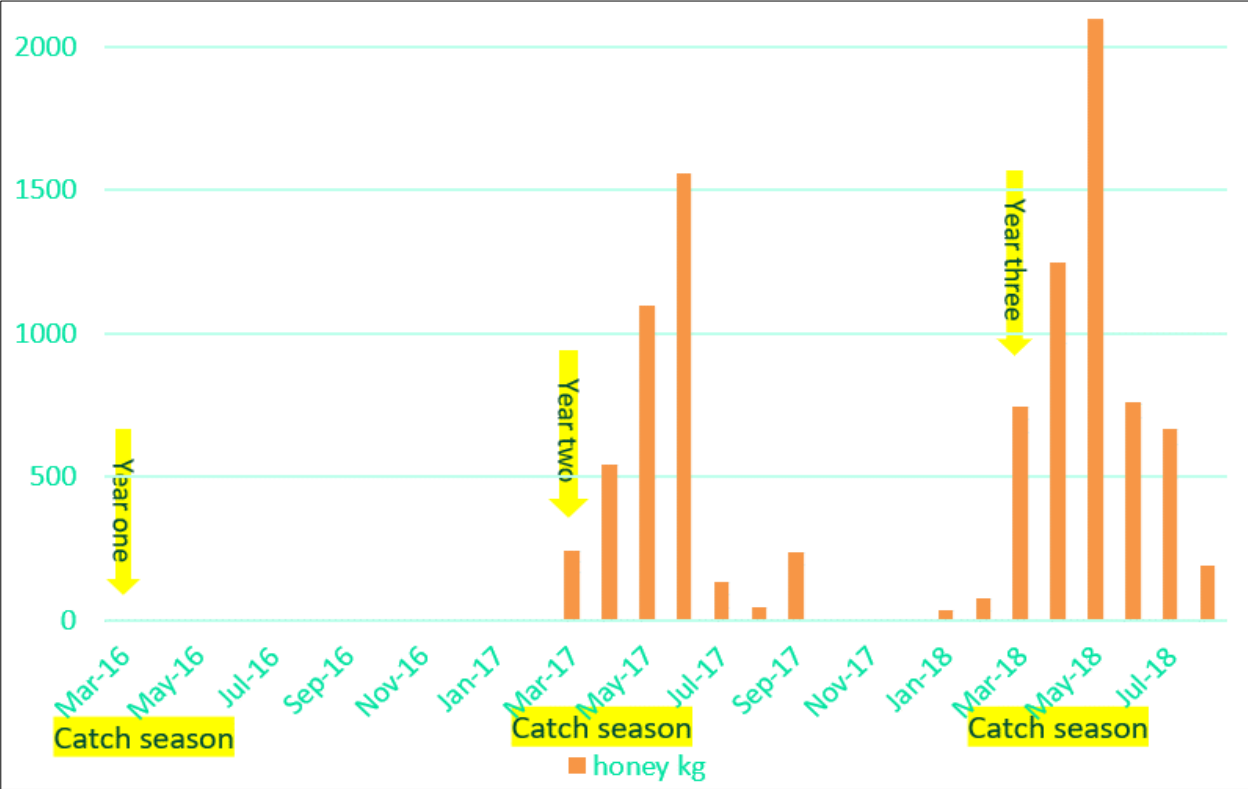
Figure 12: Honey production (Buys & Stubbs, 2019).

Figure 12 above clearly shows the zero production of honey for 2016. As discussed previously, it is not viable to practise beekeeping on its own as a solution to poverty alleviation. The researcher, therefore, introduced the alternative income-generating activities to compliment the beekeeping and help break the nutrition[25] poverty cycle. As pointed out previously, the auxiliary activities included egg, meat, vegetable and fruit production by applying climate-smart methodologies. The projected income streams as mentioned above, is depicted in Figure 13 below.

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[25]   "Insufficient [variety of] food intake and the lack of knowledge regarding proper nutrition for pregnant women as well as ignorance of proper infant and young child feeding practices puts children and their mothers at risk of not receiving the nutrients they or their children need to grow" (World Vision, 2017).

Objective: Increase family incomes by R10,000 annually

Annually:
+R1,000 Income from vegetables   (R20 earned weekly)
+R1,000 Income from poultry for eggs (R20 earned weekly)
+R3,000 Income from poultry for meat (R500 earned every 2 months)
+R5,000 Income from honey   (R5,000 earned annually)
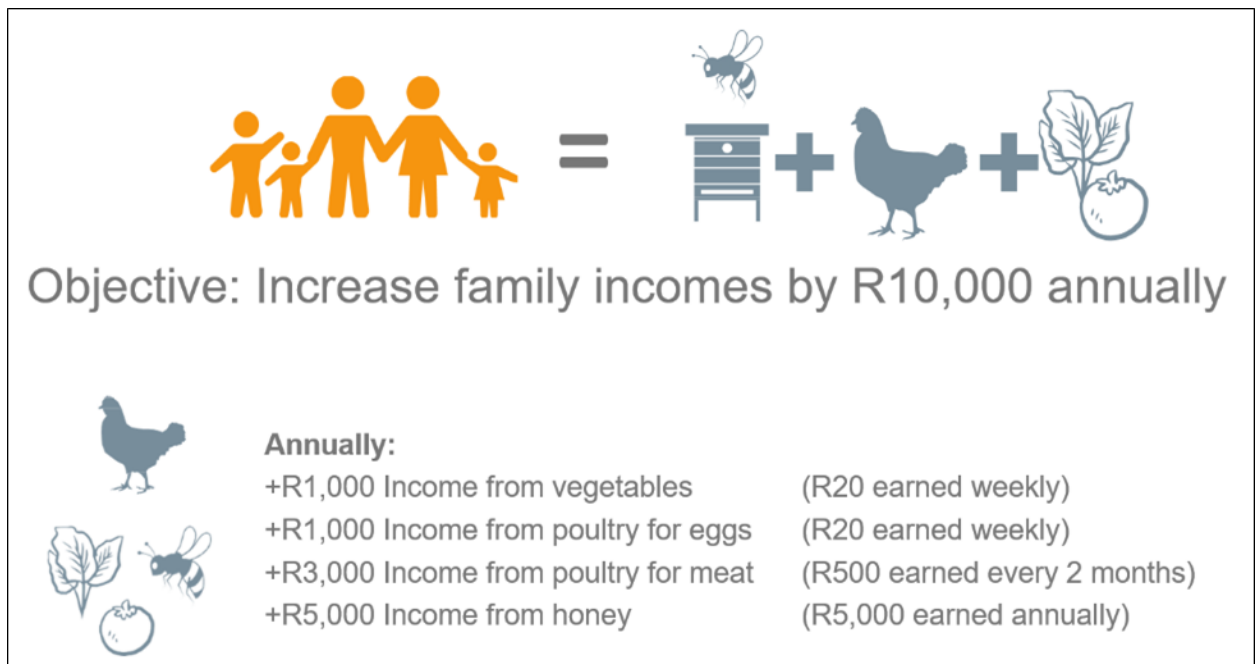
Figure 12: Projected Income streams (Broemer & Stubbs, 2019).

Furthermore, to analyse the context, measure, manage and share the progress of the project, an app called the the *ImpactApp* was developed and used to collect data, as indicated by Figure 14 below (also see Appendix 1; as well as Appendices 2 - 6 for a list of the indicators measured by the app).

Figure 13: The functionality of the *ImpactApp* (Stubbs & Ferreira, 2017).

The *ImpactApp* was also used for traceability. When customers purchase the honey, they are able to see who the beekeeper is, where the honey is from, what bee-plants contributed towards the batch, and other strategic information. The traceability is depicted in Figure 15 below.
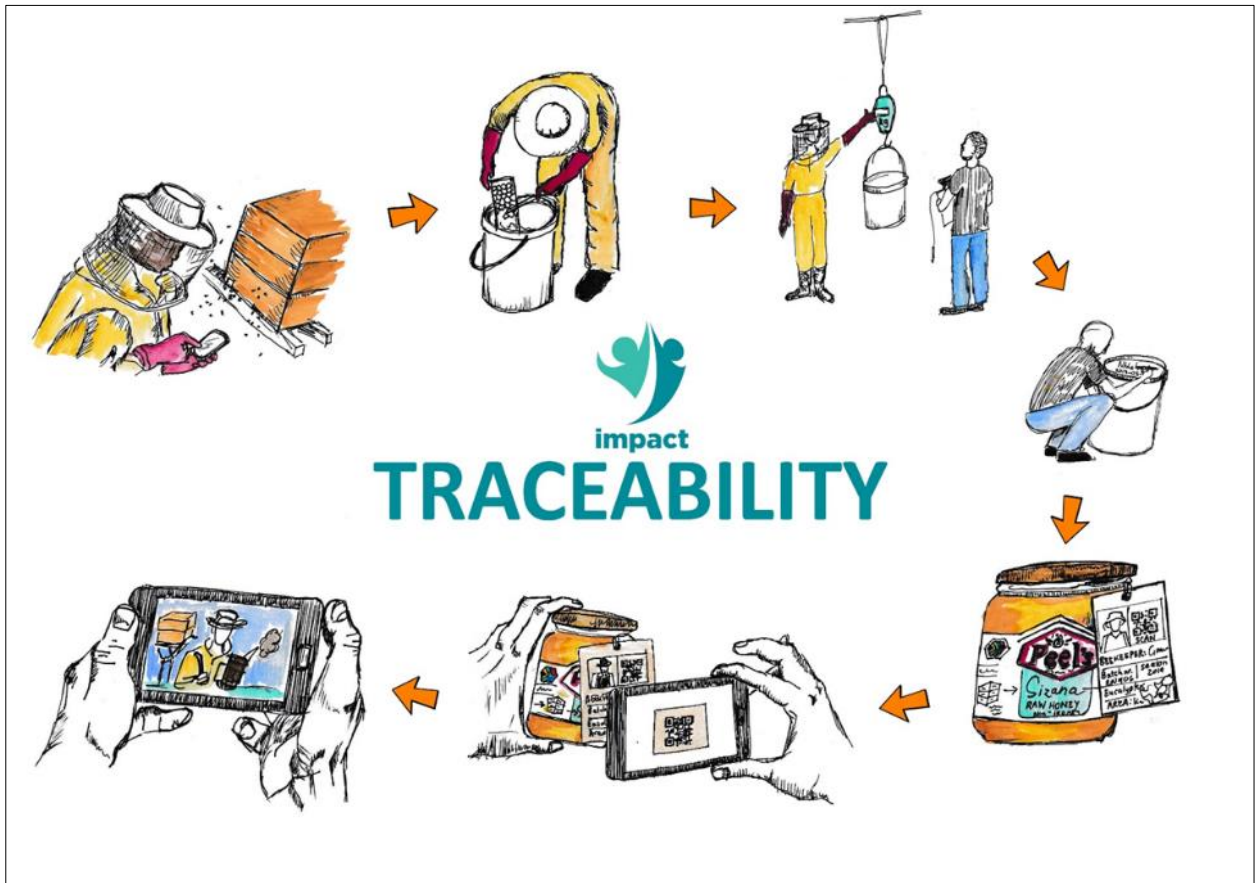
Figure 14: *The traceability cycle of the* ImpactApp *(Stubbs & Ferreira, 2017)*

As mentioned previously, the activities of poverty alleviation and Gospel proclamation were integrated continuously throughout the project. Although various methods were employed, the dominant economic system structure was based on the principles of franchising. Franchising entails the optimum attributes of primary and secondary co-operatives yet enables governance and a fair share in the value chain. Therefore, this entire project was regarded as an Evangelical[26] Christian *Integral Mission* as described in the Lausanne Covenant and elaborated on by Melba Padilla Maggay.[27]

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[26] Evangelicalism, evangelical Christianity, or evangelical Protestantism is a worldwide, transdenominational movement within Protestant Christianity, which maintains the belief that the essence of the Gospel consists of the doctrine of salvation by grace through faith in Jesus Christ's atonement (The Concise Oxford Dictionary, 2018).

[27] *Integral Mission* is an understanding of Christian mission, which embraces both the evangelism and social responsibility. Since Lausanne 1974, *Integral Mission* has influenced a significant number of Evangelicals around the world (Stanley, 2013). Maggay (2007:7) explains: "In contrast, the work of Jesus has a breadth and a wholeness that is lacking in our usual grasp of what his mission is about.

Empirical research

As explained above, to gather data for managing, reviewing and reporting on the project, the researcher developed the data-collecting Android app called the *ImpactApp* (see Figure 14 above; refer to Appendix 1 for the programming map). Member families were regularly asked approximately 250 indicator questions, and the results were displayed as information on an online dashboard. An example of using the data in reporting is illustrated in Figure 15 below. This report was used to provide feedback to stakeholders of the project.

Figure 15: An example of a report to stakeholders (Stubbs, 2017a).

We are told that he died, not just for the forgiveness of sins, but for the redeeming of the entire creation, to reconcile to himself all things, whether things on earth or things in heaven, and bring all things together under him. The work of Christ on the cross has far-reaching social and cosmic consequences (Ro 8:19-22, Cl 1:20, Ep 1:9-10)."

The app also makes use of the Poverty Stoplight[28] survey, an adaption of the Jobs Fund Productivity survey, as well as a developed Christian survey for African Honey Bee.

Poverty Stoplight poses 50 poverty-related questions (listed in Appendix 2). Interviewees mark one of three answers that describes their situation the best. The answers were developed by South African people living in a similar poverty level to the respondents. An example of how each question is presented is provided in Figure 16 below.

Figure 16: Example of a Poverty Stoplight question (Poverty Stoplight SA, 2018).

It is evident from Figure 17 above that three answers are offered; **red:** shows extreme poverty; **yellow:** shows an interim stage of poverty; and **green:** indicates that the people consider themselves no longer in poverty. African Honey Bee has been using Poverty Stoplight from 2015 - 2019 (3 years in uMfolozi) as an evaluation and reporting tool.

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[28] Poverty Stoplight is an approach that helps people progress from poverty by empowering them to understand and map their own choices. It encourages households to participate and own their journeys out of poverty; thus providing a clear line of sight on ways to get there; at the same time allowing organisations that deliver support to measure progress against their programme objectives (Poverty Stoplight SA, 2018).

Data gathered from respondents is shared with them, used for management purposes, and shared nationally among organisations connected to Poverty Alleviation. The data that was collected is illustrated in Figure 17 below.

Figure 17: A diagram of the Poverty Stoplight's functioning (Poverty Stoplight SA, 2018).

The above-mentioned *ImpactApp* also measures the productivity of interactions. Applicable questions are posed for the Productivity Survey (see listed questions in Appendix 3 – The ImpactApp – Productivity). The questions have yes/no answers and the survey was undertaken annually. Therefore, activities could be measured to observe the impact of training and mentorship.

The Christian survey questionnaire is used to gauge the members' Gospel knowledge (the questions are listed in Appendix 4 – The ImpactApp – Christian Survey). This questionnaire is also completed annually to determine changes in knowledge and is used to determine and pre-plan training requirements.

Field reports

Once participants have finished creating their own beekeeping equipment, (thus, demonstrating commitment) these persons got signed up as members of the project. The target in 2016 aimed for 125 beekeepers. Figure 18 below illustrates the accumulated number of signups against the flatline target of 125.
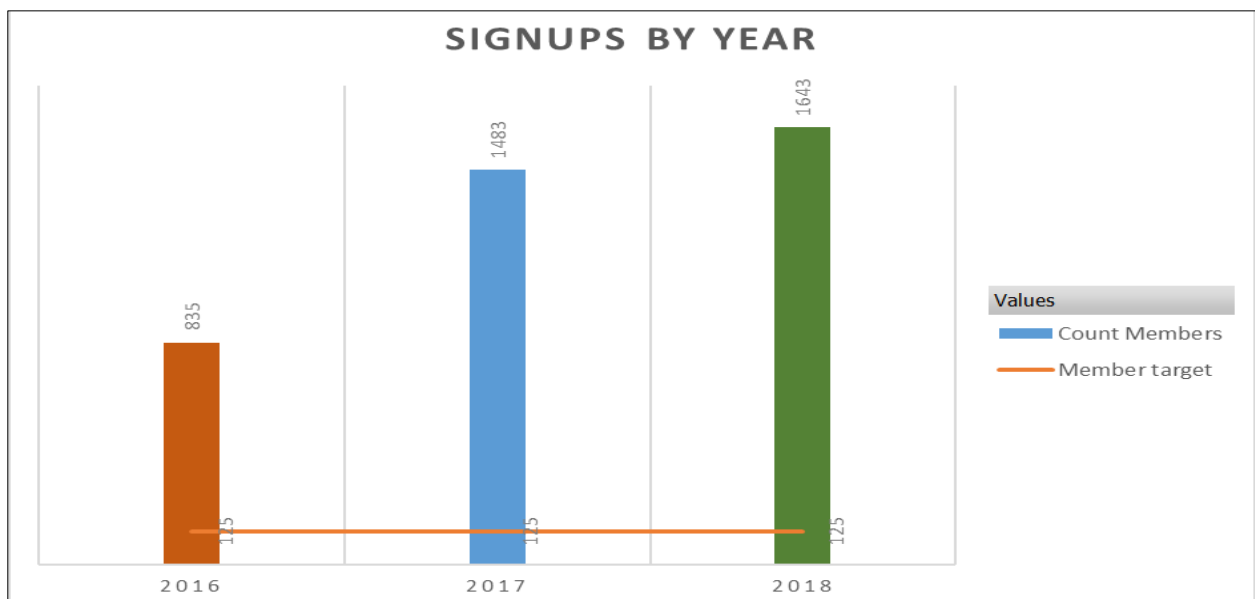
Figure 18: Accumulated signups per year with the target illustrated as a line (Buys & Stubbs, 2019).

This self-selection process for the signups is depicted in Figure 18 above. From the graphs in Figure 19, it is evident that the self-selection process proved extremely successful. This is attested to by a retention rate in 2016 of 85% higher than the target. In 2017 the number of participants almost doubled due to a schools-awareness programme where children encouraged their parents to join the project and neighbours also became part after observing their fellow community members' life change.
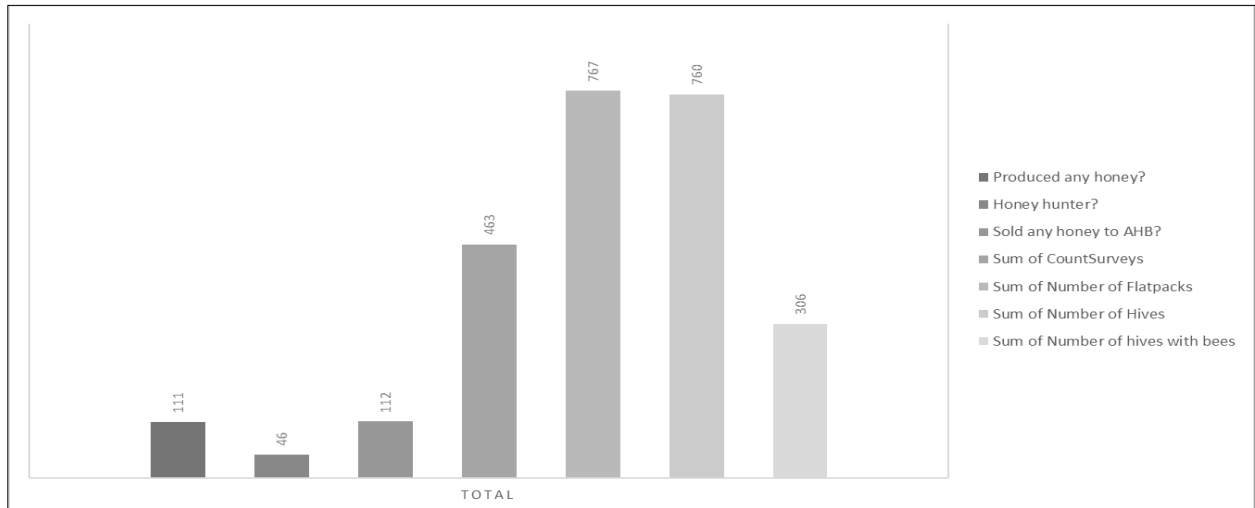
Figure 19: Flatpacks, hives, hives with bees, surveys, honey produced and honey hunters (Buys & Stubbs, 2019).

The results from the graphs in Figure 20 above, indicate a high success rate of hive flatpacks (materials for building a hive) converted into a hive. This shows a 99% success rate of beekeepers converting materials into hives and thereby taking ownership and responsibility of their hives. This is a significantly higher rate which the researcher experienced compared to previous projects where constructed hives were given to participants (Stubbs, 2011:6-11) and retention was less than 10%. The number of hives with bees shows the catch rate as being 40% of constructed hives, which is typical for the time period (Johannsmeier, 2001:17, 24, 50).

Out of the 111 participants who produced honey, 46 also hunted honey showing that 56% produced honey from hives. An amount of 15 tons of honey was produced in 2018 (Buys & Stubbs, 2019), which means that 8.4 tons was produced from hives. The aim of the correct number of hives per beekeeper is 5, however, the statistics in Figgre 19 above indicate that the average number of hives per respondent was found to be 1.6. It can be assumed, therefore, according to these figures that if the number of hives per respondent can be increased to 5, there could be an increase of 17.9 tons of honey for the same number of respondents.

Furthermore, only 65 (14%) of the respondents produced honey from their hives. Thus, if a conservative figure of 1.6 hives per respondent is taken, this assumes that 178 hives produced 8.4 tons (or have bees), therefore delivering an average of 47 kg per hive. This

assumption is unrealistic in terms of an average South African yield. Therefore it should be assumed instead that those respondents who produced honey to own 5 hives each, bring the average of honey produced per hive to 15 kg per hive, which is a representative average for South African yield (Johannsmeier, 2001:160-162).

The results of overall project poverty (measuring all 50 indicators) according to the Poverty Stoplight over four years are depicted in Figure 20 below.
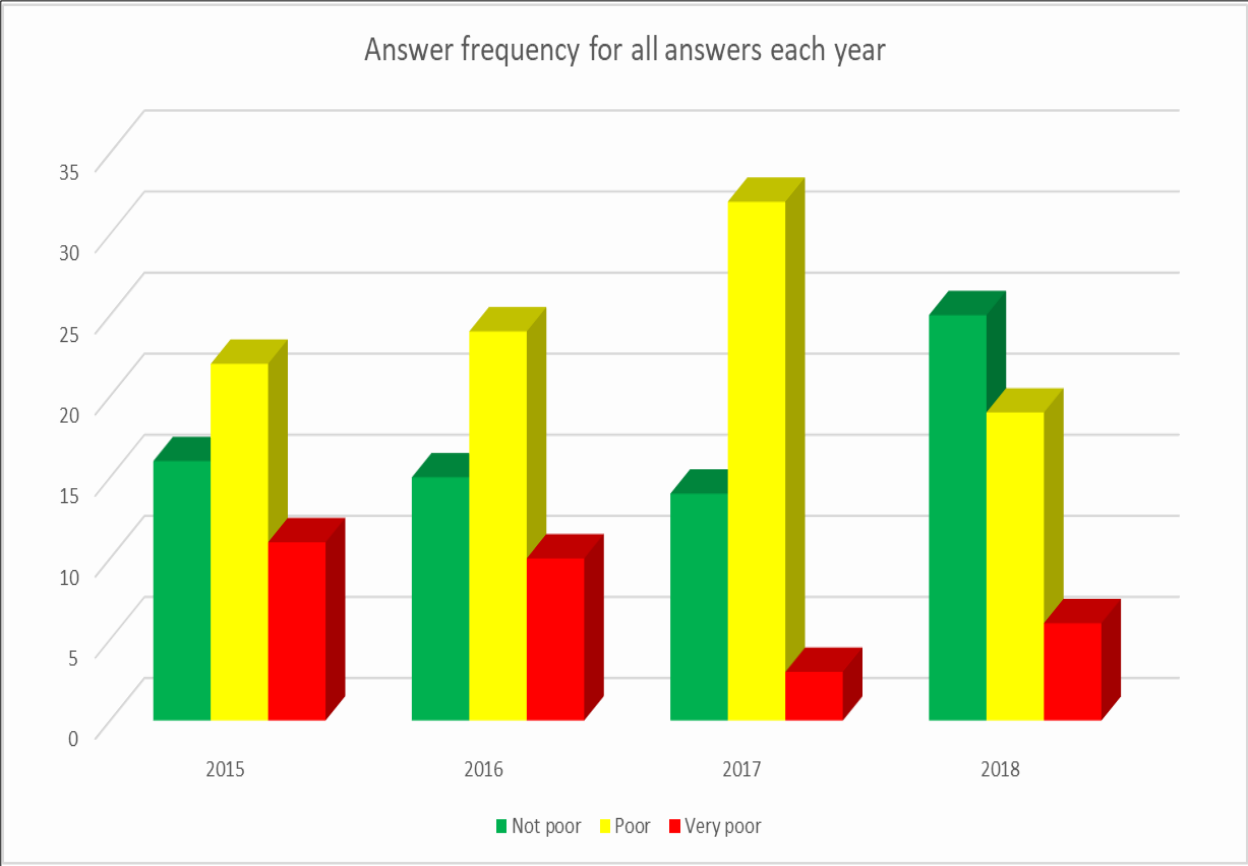
Figure 20: Poverty Stoplight over 4 years (Buys & Stubbs, 2019).

Furthermore, it is significant to examine an overall Poverty Stoplight survey of the whole project from 2015 - 2018 to determine the changes in perceptions of poverty. Figure 20 above indicated that the reading for the category 'very poor' went down for 3 years and then went up slightly. 'Not poor' also went down slightly and then in 2018 went up

significantly. 'Poor' showed a steady increase and decreased in 2018 when it was replaced by 'not poor'.

The increase in 'very poor' observed in 2018 is understood better when viewing Figure 21 below.

Values	2015	2016	2017	2018
Income/earnings above the poverty line	Red	Red	Yellow	Yellow
Stable employment and income sources	Red	Red	Yellow	Yellow
Access to credit facilities	Red	Red	Red	Yellow
Family savings	Red	Red	Red	Yellow
Personal identification (ID books)	Green	Green	Green	Green
Access to drinking water	Red	Red	Yellow	Red
Access to quality health care centre	Red	Red	Yellow	Red
Nutrition	Yellow	Yellow	Yellow	Green
Personal hygiene	Green	Green	Green	Green
Physical health	Green	Green	Green	Green
Vaccinations	Yellow	Green	Green	Green
Sexual health and family planning	Green	Green	Yellow	Green
Parenting	Yellow	Yellow	Green	Green
Garbage disposal	Red	Red	Yellow	Red
Unpolluted environment	Red	Yellow	Green	Yellow
Alcohol and drugs	Yellow	Yellow	Green	Yellow
Legal property rights	Green	Yellow	Yellow	Yellow
Home structure	Green	Yellow	Green	Yellow
Sanitation and sewerage	Yellow	Red	Yellow	Red
Electricity	Green	Yellow	Green	Green
Refrigerator and household appliances	Yellow	Yellow	Yellow	Yellow
Separate bedrooms	Yellow	Yellow	Yellow	Yellow
Stove and kitchen	Yellow	Red	Yellow	Yellow
Basic household standards	Yellow	Yellow	Yellow	Yellow
Regular means of transport	Yellow	Yellow	Yellow	Yellow
Distance and time to work	Yellow	Yellow	Yellow	Red
Security	Yellow	Red	Yellow	Red
Clothing	Yellow	Yellow	Yellow	Yellow
Literacy in English	Yellow	Yellow	Yellow	Yellow
Children enrolled in school until grade 12	Green	Yellow	Yellow	Yellow
Access to quality education	Yellow	Yellow	Red	Yellow
School transportation, supplies, uniforms and books	Yellow	Yellow	Yellow	Yellow
Knowledge and skills to generate income	Yellow	Yellow	Yellow	Green
Capacity to budget and plan	Red	Yellow	Yellow	Green
Social networks and participation in self-help or support groups	Red	Yellow	Yellow	Yellow
Access to information and means to communicate	Yellow	Yellow	Yellow	Green
Entertainment and recreation	Red	Yellow	Yellow	Green
Cultural traditions and heritage	Yellow	Yellow	Green	Green
Respect for other cultures	Green	Green	Green	Green
Awareness of human rights (children, disabled, women, elderly)	Red	Yellow	Yellow	Green
Influence on the public sector	Yellow	Yellow	Green	Green
Ability to solve problems and conflicts	Yellow	Green	Green	Green
Registered to vote and votes in elections	Green	Green	Green	Green
Awareness of needs: life map and personal goals	Green	Green	Yellow	Green
Self-confidence and self-esteem	Green	Green	Yellow	Green
Moral values and conscience	Green	Green	Yellow	Green
Awareness of own and other people's emotions	Green	Green	Yellow	Green
Appreciation of nature and beauty	Green	Green	Green	Green
Violence against vulnerable people	Green	Green	Yellow	Green
Entrepreneurial spirit and motivation	Yellow	Green	Yellow	Green

Figure 21: Poverty Stoplight detail Figure 20 (Buys & Stubbs, 2019).

From Figure 22 above it is clear that there was an increase in answers for 'very poor' regarding issues such as security, distance from work, sanitation and sewerage, garbage disposal, health care and drinking water. Such an increase may thus point to increased environmental and self-awareness among the participants as the project progressed.

Figure 22 below provides the key indicators where African Honey Bee directly affected the members of the project.

Values	2015	2016	2017	2018
Income/earnings above the poverty line	red	red	yellow	yellow
Stable employment and income sources	red	red	yellow	yellow
Access to credit facilities	red	red	red	yellow
Family savings	red	red	red	yellow
Nutrition	yellow	yellow	yellow	green
Knowledge and skills to generate income	yellow	yellow	yellow	green
Capacity to budget and plan	red	yellow	green	green
Self-confidence and self-esteem	green	green	yellow	green
Moral values and conscience	green	green	yellow	green
Awareness of own and other people's emotions	green	green	yellow	green
Appreciation of nature and beauty	green	green	green	green
Entrepreneurial spirit and motivation	yellow	green	yellow	green
Sum of Awareness of needs: life map and personal goals	green	green	green	green

Figure 22: Poverty Stoplight of African Honey Bee activities (Buys & Stubbs, 2019).

Figure 23 above clearly shows a distinct move from 'very poor' to 'poor' and 'not poor'. The self-help groups were introduced in 2017, and the impact is evident already in the values of 'access to credit facilities' and 'family savings' in 2018.

Over the four years applying Poverty Stoplight, there was a clear positive change influenced by African Honey Bee, as depicted by Figure 23 below.
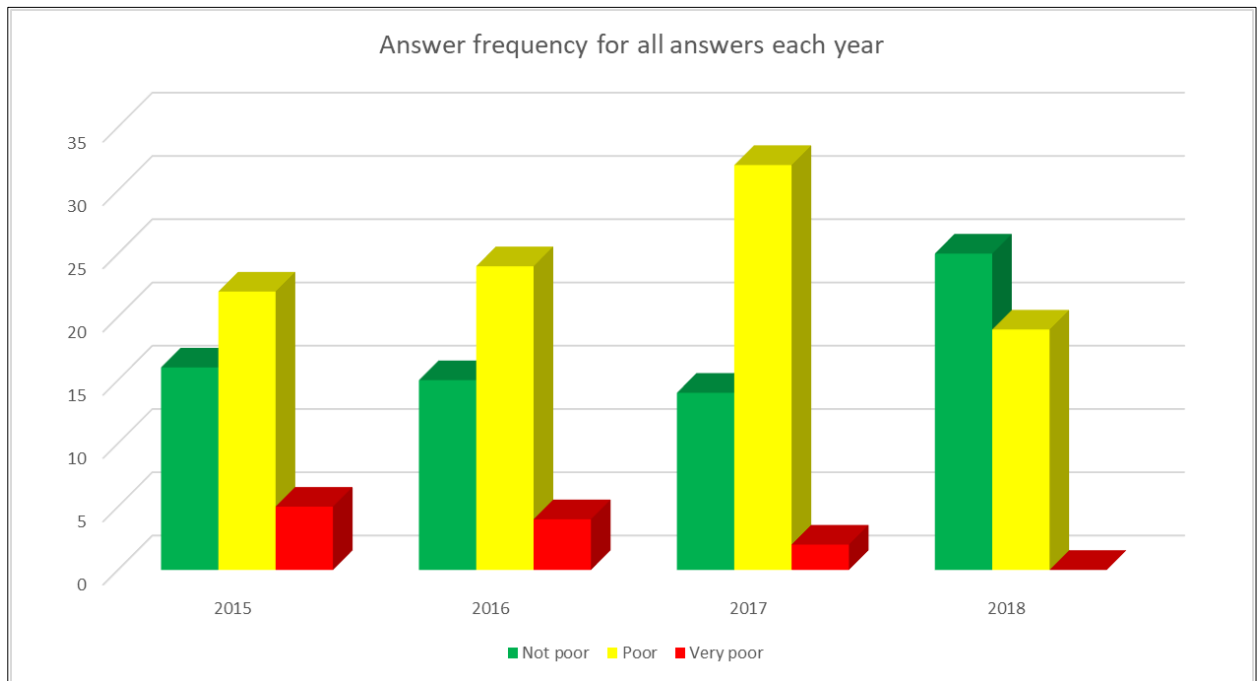
Figure 23: Poverty Stoplight of African Honey Bee activities (Buys & Stubbs, 2019).

As is clear from the graphs in Figure 24 above, there was an increase for the category 'not poor' based on the 'self-worth' indicators in 2018. This increase can be attributed to the starting of self-help groups in 2017. Overall poverty has evidently decreased. This reduction indicates that the training and mentorship activities actioned by African Honey Bee are achieving the desired reaction.

A further significant result is depicted by the productivity graph that measures the increase or decrease of activities during a year. This graph is presented in Figure 25 below.
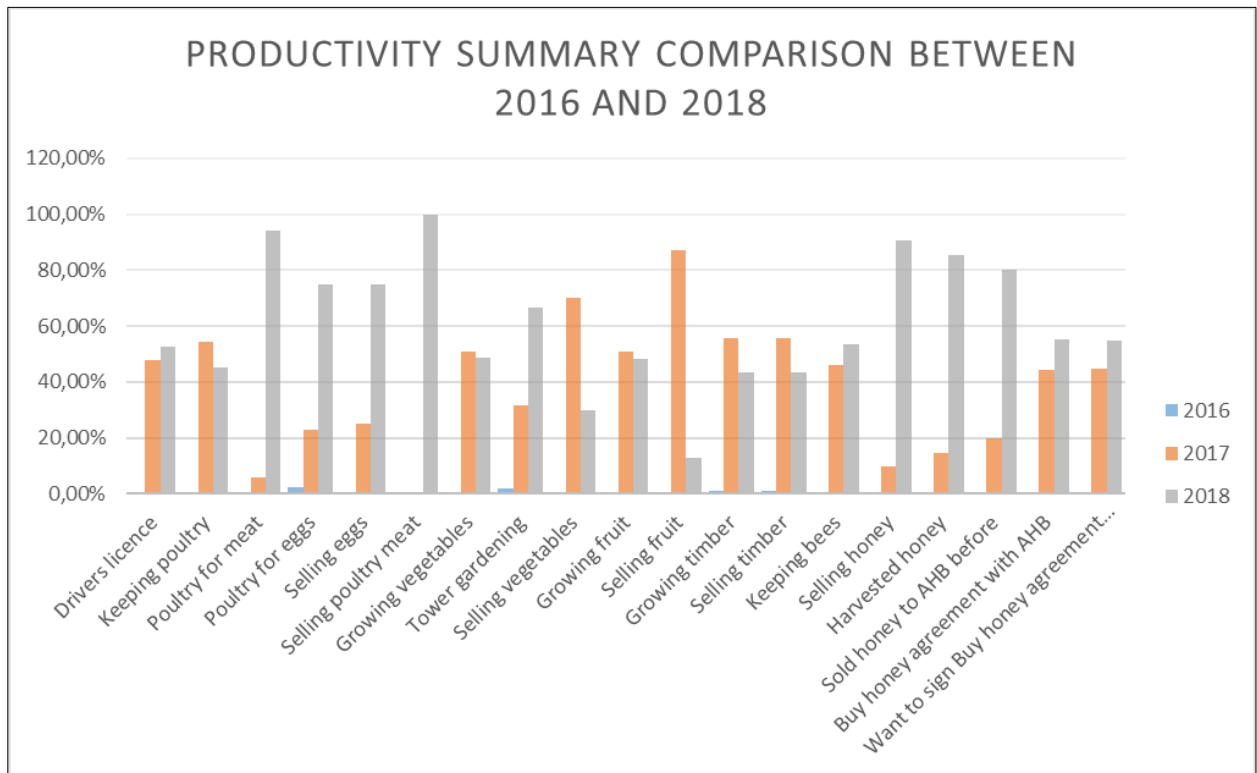
Figure 24: Annual increase or decrease of activities (Buys & Stubbs, 2019).

The graph in Figure 25 above clearly indicates a general increase in activities (esp. beekeeping) that shows effective training and mentorship. Areas that indicated a low increase are given attention.

When beekeeping proficiency was measured, an overall improvement was also seen as illustrated in Table 2 below.

Beekeeping proficiency (140 famalies)	2017	2018
Do you have hives with frames	89%	100%
Do you use protective clothing when beekeeping	90%	91%
Do you use a smoker when beekeeping	90%	91%
Do you leave honey for the bees after harvesting	90%	82%
Do you use a sterilised food grade bucket when harvesting	90%	91%
Do you manage your brood	90%	82%
Do you keep apairies small enough to produce honey	89%	82%
Do you keep apairies in areas where there is food for the bees	90%	91%
Do you protect your hives from vandals/thieves	90%	100%
Do you protect your hives from fire	90%	100%
Do you protect your hives from ants	90%	100%
Do you protect your hives from honeybadgers	89%	100%

Table 2: Proficiency questions from the Productivity survey (Buys & Stubbs, 2019).

According to Table 2 above, the only indicator that decreased was 'keeping apiaries small enough'. This aspect of the project caused a failure of production in other areas due to overstocking and was, therefore, identified as an area of concern.

Reduced fires from honey hunters have been witnessed in the project area as a result of awareness and training. Regarding the project, Kiara Ricketts found that the total number of forest fires and those attributed specifically to wild honey hunters showed a decreasing trend from the years 2014 - 2017. This trend is depicted in Figure 26 below.
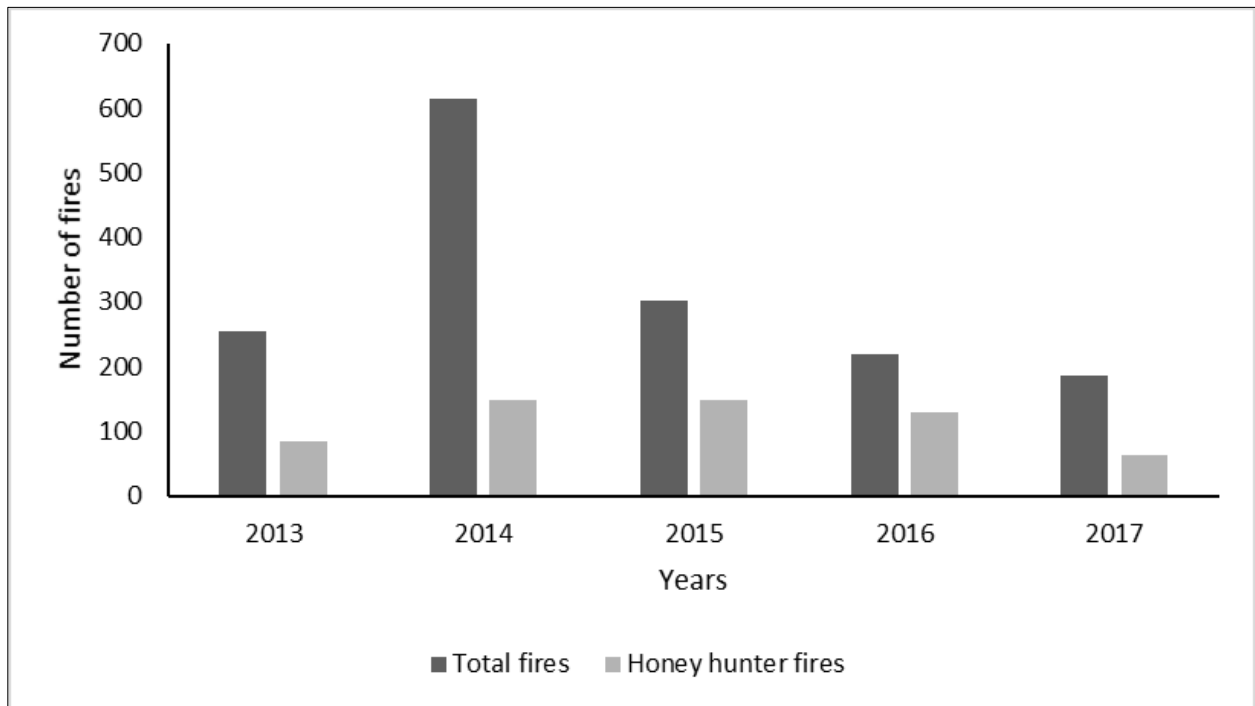
Figure 25: Prevalence of wildfires in Zululand and those attributed to wild honey hunters (Ricketts, 2018:14).

From Figure 26 it is evident: The total number of fires had gradually decreased, whereas the number of fires from honey hunter more than halved during 2017, a year after the introduction of the African Honey Bee programme. Ricketts quotes Zululand Fire Protection Officer, Tony Roberts: "The honey hunters cause a lot of fires in the timber plantations by [lighting fires to smoke the bees], and ultimately causing uncontrolled fires" (Ricketts, 2018:13-14). The frequent training of the adult honey hunters is important since they are mostly migrant labourers. Therefore, annually new groups of honey hunters move into the area. As a result, African Honey Bee has train on a yearly basis to cater for the new incomers.

Ricketts conducted interviews with honey hunters and concluded that they were often aware of the negative impacts of honey hunting on the environment. "We go into the plantations, find the beehives and smoke the bees using a fire. Sometimes when the bees sting too much, we run away and leave the fire" (Interviewee 13, 24-year-old male honey hunter) (Ricketts, 2018:14). However, for several honey hunters, it is their sole source of livelihood, and subsistence: "My family gets all of the money from hunting and selling honey, and we don't have any other employment" (Interviewee 14, 24-year-old male

honey hunter) (Ricketts, 2018:14). Honey hunters expressed interest in converting to beekeeping with hives, for example, interviewee 14, a 24-year-old male honey hunter stated: "I would definitely like to become a beekeeper, I could have the hives right in my backyard. Then I would not have to walk far distances to rob the wild hives and try to sell honey on the side of the road" (Ricketts, 2018:14).

Tony Roberts outlined the potential benefits beekeeping could have for forest conservation in the area: "Transitioning from honey hunting to beekeeping could definitely impact on fire frequency in the future. It could be a solution that would potentially reduce the number of honey hunters, but there will always be wild hives in the timber plantations" (Ricketts, 2018:14).

To measure the effectiveness of evangelism or discipleship, the Christian survey was distributed among 213 members of the beekeeping project. Table 3 below provides the specific questions and options for the survey.

A) What is sin - 1) Don't know, 2) Doing something wrong in God's eyes	E) How frequently do you pray - 1) Never, 2) Sometimes, 3) Constantly
B) Can your sins be forgiven - 1) Yes, 2) No	F) Do you own a Bible - 1) Yes, 2) No
C) How are your sins forgiven - 1) If I change and become a good person or if I pay something, 2) Jesus died on the cross as payment for my sins	G) How often do you read the Bible - 1) Never, 2) A few times a month, 3) Every day
D) How frequently do you attend church activities (services) - 1) Attending at least once a month, 2) Attending more than once a month, 3) Not attending	H) What do you think of when you hear the name Jesus Christ - 1) Famous man, 2) A god, 3) God

Table 3: Christian survey questions and answering options.

Figure 26 below provides the results of the survey based on the responses to the questions in Table 3 above.
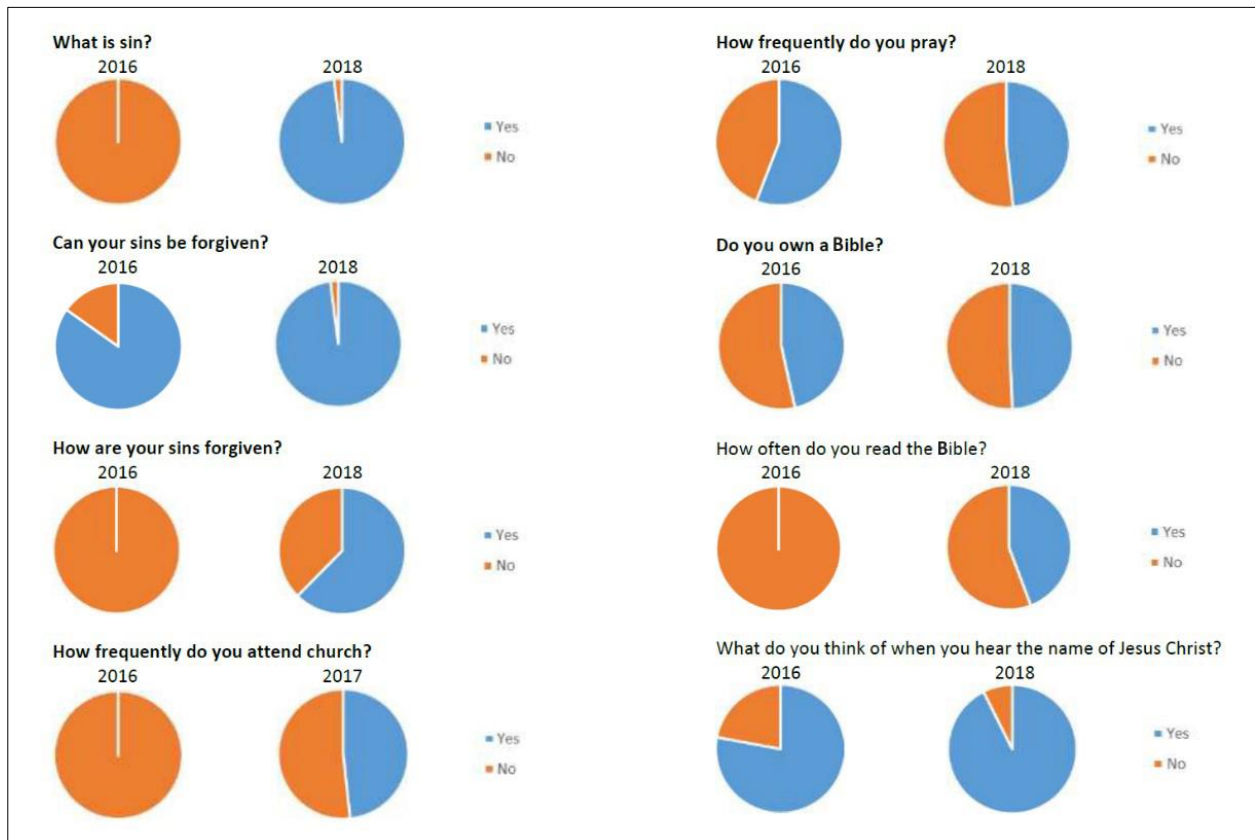
Figure 26: Christian survey among beekeepers (*N* = 213) (Buys & Stubbs, 2019).

Based on the responses presented in Figure 27 above, there is a clear increase in knowledge and activity based on Christian beliefs. The knowledge of certain doctrinal concepts such as understanding sin, registered a radical improvement. Other concepts such as owning a Bible showed less of an increase, seeing that numerous people already owned Bibles.

To measure social cohesion and to relearn *ubuntu*, the researcher considered the savings activities in Table 4. From identifying problems of self-worth (see graphs in Figures 23 and 24), the introduction of self-help groups in 2017 had a highly positive impact on the project. The data of the savings from these groups are presented in Table 4 below.

SAVINGS GROUPS FROM SEPTEMBER 2017 - SEPTEMBER 2018				
Name of a group	Location	Members	Businesses	Pay out
Bambanani Group	Tweefontein G, Kwamhlanga	20	2	Stopped
Cebelihle Group	Library, Kwasokhulu	20	3	R26 640
Cebolethu Group	Sabokwe, Mbonambi	13	3	Not Yet
Coshela Group	Amalalaphezulu, Kwasokhulu	18	5	R21 930
Isiphephelo Sethu Group	Ontingweni, Kwasokhulu	19	4	R33 315
Lifalethu Group	Sabokwe, Mbonambi	15	5	Stopped
Masakhane Group	Ehlanzeni, Kwasokhulu	18	4	R21 178
Qedusizi Group	Bethamoya, Kwasokhulu	19	0	R27 831
Refiloe Group	Ramotse, Hammanskraal	18	0	Not Yet
Savumasavuma Group	Qhubekani, Mtubatuba	20	4	R33 615
Simunye Group	Edwaleni, Monzi	15	2	R13 465
Sinothando Group	Bethamoya, Kwasokhulu	20	6	New
Siphumelele Group	Nkunzebomvu, Mbonambi	10	0	R10 200
Siyakhula Group	Bethamoya, Kwasokhulu	20	3	New
Siyaphambili Group	Library, Kwasokhulu	20	6	R35 365
Sizikhethele Group	Bethamoya, Kwasokhulu	20	4	R42 471

Table 4: Savings data (Buys & Stubbs, 2019).

From Table 4 above, it is clear that 16 groups were established, 2 ceased, and the rest have been successful. The 2 groups that stopped operating indicated that they would resume in 2019 (the date of the present research report).

Enterprise activity has increased steadily over the project period, as indicated by Figure 27 below on commercial franchising (also see Table 2 above). The reason for the increase is assumed to be the method of practical pull-based[29] enterprise training, allowing access to credit through self-help groups, access to markets, logistical and technical support and mentorship enabled by the franchising economic structure.

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[29] Different from the traditional educational structure, pull learning allows learners to access at the point of need and find compressed nuggets of content that can help them with specific tasks or workflow. This allows students to tailor their learning experience to their own needs based on job roles, personal knowledge, and career interests (Buys & Stubbs, 2019).

Values	2015	2016	2017	2018
Income/earnings above the poverty line	🟥	🟥	🟨	🟨
Stable employment and income sources	🟥	🟥	🟨	🟨
Access to credit facilities	🟥	🟥	🟥	🟨
Family savings	🟥	🟥	🟥	🟨
Knowledge and skills to generate income	🟨	🟨	🟨	🟩
Capacity to budget and plan	🟥	🟨	🟨	🟩
Entrepreneurial spirit and motivation	🟨	🟩	🟨	🟩

Figure 27: Commercial franchising (Buys & Stubbs, 2019).

The use of micro-franchising principles has been successful, as is evident from Figure 27 above. Similar to a primary and secondary co-op structure, micro franchising help producers belong to support platform that provides training, logistical and technical support, access to market and a share in the value chain. The difference is that the producers are not forced to be members of the project. Their contribution and benefit are based on supply. This is indicated by the honey harvested and purchased in 2018 as presented in Figure 29 below.
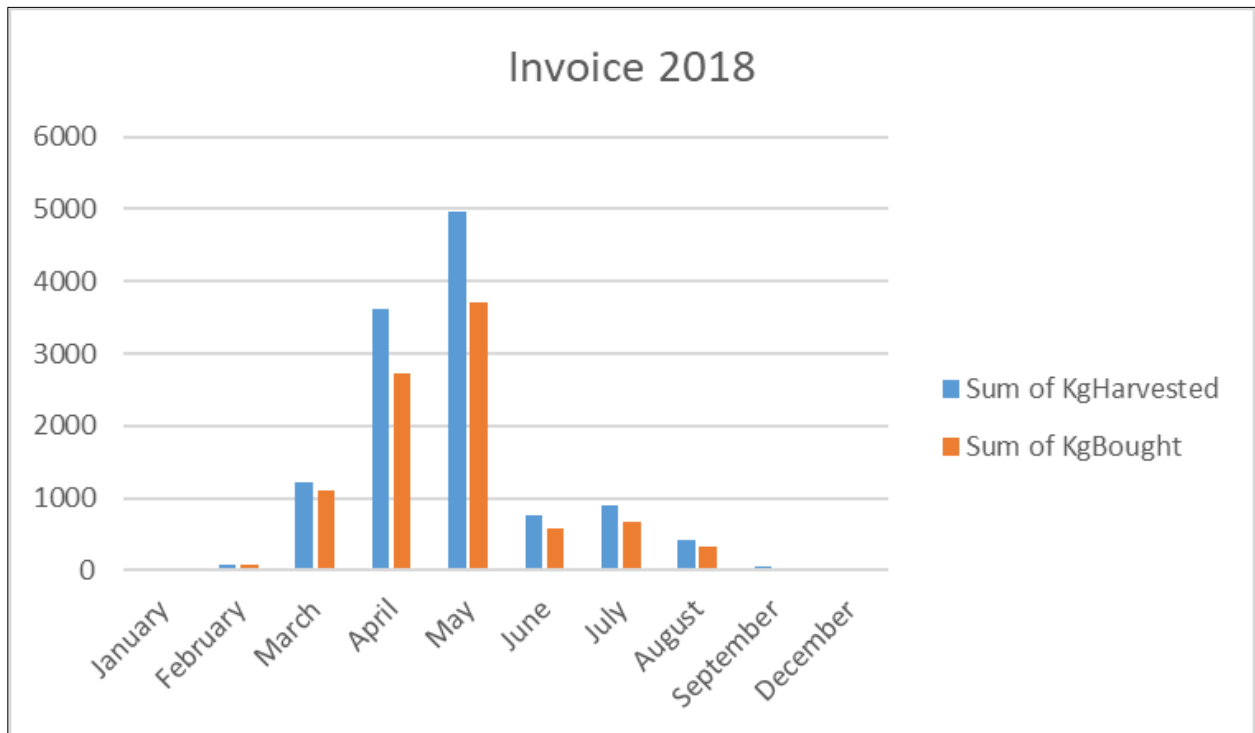
Figure 28: Honey purchased in 2018 (Buys & Stubbs, 2019).

Besides illustrating the annual honey flow, Figure 29 shows a reduced weight of honey bought compared to that harvested. The main reason for reductions was the loss in weight from waste after the honey was processed.

Although the statistics can seem complicated because of the diversity of information and study areas, they do provide information that is helpful in developing trends for practices that move the project into a more positive space and eliminate practices that are not working or have a negative impact.

CHAPTER 4: Transformational, developmental and missional principles applied by the African Honey Bee project in the uMfolozi region, KwaZulu-Natal

Valuable practical lessons have been learnt from the African Honey Bee, project in the uMfolozi area of South Africa. The mentioned findings may enrich the theology and practice of *Integral Mission.*

Understanding the poverty cycle

There was a first basic concept which African Honey Bee realised it needed to understand. This was the reason why families in uMfolozi were remaining in poverty through successive generations (Payne, 2005:107-125). In social development circles, this is commonly known as a poverty cycle: "In economics, the cycle of poverty is the set of factors or events by which poverty, once started, is likely to continue unless there is outside intervention" (Union des Associations Internationales, 2016). From a spiritual-logic point of view, the cycle of human sin (induced, inflicted and resulting from the fall) follows a continuous cycle. Wright (2010) uses the word "spiral". This process carries on unabated, unless broken by the intervention of Christ (Myers, 2011:133-142; Wright, 2010:107, 117). As was indicated previously (see Figure 6), the majority worldview of the area is not receiving a biblical message of Jesus urging: "Repent and believe the Gospel" … (Mk 1:15). A radical change of life is coupled with faith in the Good News. "These aspects are inseparable" (Wright, 2010:194-196).

A physical example of a poverty cycle with which African Honey Bee deals is children (esp. younger than 5 years) in the uMfolozi community who do not follow balanced diets. They may receive sufficient food such as daily mielie-meal porridge, however, the lack of greens and protein in their diet hampers both their mental and physical growth (Bettercare Learning Programmes, 2019). Bradshaw (2006) describes how early malnutrition for children can spiral and deepen the impact of poverty, which ensnares individuals and whole societies in the so-called 'cycle of poverty'. He explains the theory as follows:

> "The theory incorporates many factors that reinforce one another, from the social to economic to political contexts that consequently affect individual well-being. The 'spiral of disinvestment

and decline' is difficult to escape, and it has been shown that damage from undernutrition in early life is a contributing factor to this cycle and disadvantaged individuals in their adult years. The period between birth and two years has been called the 'window of opportunity' for nutrition intervention since it is during this critical time when improved nutrition can help avoid permanent damage. Infant undernutrition has been associated with shorter adult stature, less schooling achieved, lower adult income, and for women, a higher chance of also giving birth to an underweight baby. Undernutrition affects cognitive development and intellectual capacity, factors that contribute to poor educational performance. Nutrition-related health problems can contribute to days missed from school and reduced school attendance. Disruption in education is a factor that contributes to the spiralling 'cycle of poverty', as it leads to restricted income-earning potential."

The researcher has also come to realise the prevalence of socio-cultural influences on the poverty cycle. For example, children are often the last to receive protein in the uMfolozi households. As a socio-status custom, if there is protein in the home, the men are the first to receive it. In an informal study (Stubbs, 2017a) among children of the same age, it was found that those who received greens and proteins with their maize meal porridge had a marked increase in their school marks (by an average of 30%) in a single year. Similarly, the children (and families) who were members from African Honey Bee improved their biblical understanding from using the African Honey Bee Catechism and Bibles of preferred language choice (see An overview of the project in ch 3). The researcher realised, therefore, that to break the cycle of poverty, a knowledge of both physical and spiritual sustenance was necessary.

Understanding the cycle of poverty was an essential step for African Honey Bee in its endeavour of developing an appropriate programme. Figure 29 below indicates the process to understand and break the mentioned cycle.
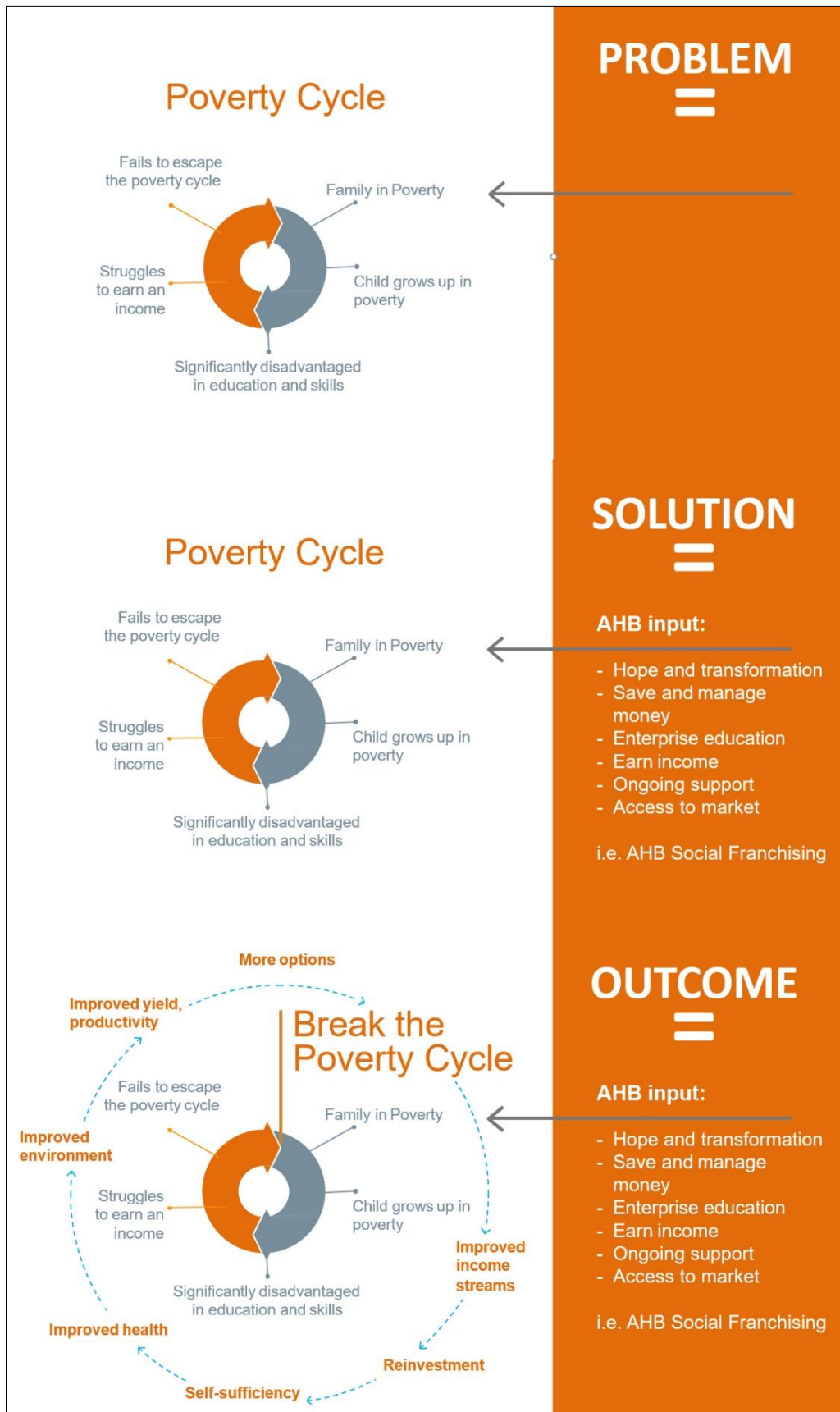
Figure 29: A graphic illustration of the process necessary to break the cycle of poverty (Broemer & Stubbs, 2019).

Asset-based community development and self-selection

Fundamental to successful training has been the enabling effect of self-selection and *asset-based community development* (or ABCD) methodology. Members are incentivised to take part since their rewards are immediate, tangible and practical (Mathews, 2013). Training, therefore, has been more of an enabling process (rather than teaching), where participants are empowered practically to make the equipment they need and use it effectively to change their lives. ABCD methodology for the sustainable development of communities builds on existing strengths and potentials (McKnight & Kretzmann, 1996). This method uses the individual and community's own assets and resources as basis for development; it empowers the people of the community by encouraging them to utilise what they already have at their disposal (Kretzmann & McKnight, 1993:14; Mathews, 2013). Such abilities range from personal talents and skills and recycling waste, to utilising existing resources.

The researcher believes that one of the reasons why ABCD is also effective in poverty alleviation is that it ultimately is a 'pull' strategy. Members are not forced to perform actions they do not wish to do. They are rather incentivised to partake in the project, which stimulates self-pride, a sense of achievement and ability. Thus, the process is extremely transformational since participants take ownership of the results they achieve. Hinkelman *et al.* (2005:n.p.) explains:

> "The terms 'push' and 'pull' have been around for many decades in the business world and are most commonly used in supply chain management and marketing to classify production and outreach strategies. There are unique nuances to these terms depending on the field of application (e.g. logistics versus advertising), but broadly, they typically mean a strategy that is either supply-led (e.g. 'pushing' production out to customers to stimulate interest) or demand-led (e.g. producing to orders). Most businesses use a mix of the two strategies to maximize success."

> The three characteristics of ABCD on which African Honey Bee based their strategy are (De Gruchy, 2003):[30]

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[30] For several years, Steve de Gruchy has been writing a regular column for *Inside Out*, the magazine of the Council for World Mission. His short reflective articles (in PDF format) can be accessed on this

- Help members understand what their local assets are.
- Guide members to be internally focused.
- Help members to be relationship driven.

De Gruchy (2003) points out the following common elements between ABCD and Christian faith:

- Recognise that all people are created in the image of God. All people are equal and have innate value, whether they are young, aged, disabled, or illiterate.
- Affirm that all people have a vocation. God has a calling for each person's life that requires someone to be an agent, not a client.
- Understand that all people have gifts and talents, which they use to the glory of God both in the church and community.
- Appreciate the humanising value of labour. People do not only work to earn money; it is a fundamental way in which they participate in the activity of God in the world.
- Believe in the fundamental importance of community: Human beings are constituted by belonging and seek to solve their problems through communal action.
- Accept that the church and Christians are 'assets' to the community - the light of the world and the salt of the earth.
- Recognise the importance of changing people's attitudes or mind-sets.

In other projects where selection processes were motivated by politics, retention of participants was generally low. In contrast, The African Honey Bee project, which only signed up participants once they had demonstrated a certain level of commitment, experienced an extremely high retention rate (see Figure 18 in ch 3). On a trip to Swaziland, the researcher observed two major differences in beekeeping development approaches between the Swazis and South Africans. He found that beekeepers In Swaziland were taught to create their own equipment; furthermore, it should be

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website of the University of KwaZulu-Natal: http://theologyanddevelopment.ukzn.ac.za/index.php/resources/7-mainnav/10-steve-de-gruchy.html

remembered: "Swazis do not earn government grants [being self-dependent]. As a result, there were many practising beekeepers, harvesting honey from their homemade equipment" (Stubbs, 2017b:8). Showing participants how to use resources available to them to make equipment and tools to start income-generating activities (ABCD) proved extremely transformational. Participants did not only have an "I-can" experience; they were also motivated to do more[31] (Goheen, 2011:172) and share this experience with their families[32] (Elwell & Beitzel, 1988b:1070).

The researcher experienced that during the first day of training, it was common that a few first-day participants left after being told they would not be receiving jobs, money, equipment or even food from the project. Those who remained were signed up and rewarded with the following: materials to build a hive, a Bible and a Catechism. Each participant who signed up began with the African Honey Bee programme (illustrated in Figure 11 in ch 3). During this programme, daily practical lessons were held after Bible study, at a convenient location close to their homes. In contrast to those who came seeking hand-outs, signed-up members had the following motivations:

1) Start the transformational journey with African Honey Bee willingly and for the right reasons.[33]
2) Experience self-worth as a uniquely gifted individual, as a member of the community and as a child of God.

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[31] Goheen writes: "Nourishing care is evident in the way that the exalted Christ gives gifts to the church so that the body of Christ might be built up and attain the whole measure of the fullness of Christ (Eph. 4:7–16). Here is a picture of the exalted Christ present in the church, using his sovereign authority to equip his people to grow and to become increasingly like him. He makes sure that the church is well served by leaders who keep the power of the Word of God central to their life. He works in and through them, as well as through every other gift that does the church's work, so that in all things the church grows up into Christ, the head. As the church is built up, it is freed from the idolatrous powers of its cultural context and becomes increasingly mature, moving toward the full measure of Christ, and so demonstrates God's redemptive work to the 'powers' (Ep 3:10). Thus, Paul exhorts the Ephesians not to live (as the gentiles do) under the idolatrous powers of society, but to live under the authority of Christ alone (Ep 4:17–6:20)" (Goheen, 2011:172).

[32] "Train up a child in the way he should go …" (Proverbs 22:6) is perhaps more accurately rendered as: "Train up a child according to his way [i.e., by methods that are adapted to his own special interests and capacities], and [then] even when he is old he will not depart from it" (Elwell & Beitzel, 1988b:1070).

[33] Wanting to improve their own well-being.

3) Realise that they are essential contributors to the well-being of the community,[34] thus learning to give back to society.

Thus far, the researcher has learnt that the approach to ABCD needs to be holistic. In other words, one can teach a man to fish, but it does not help if he does not have fishing equipment. On the other hand, one can teach a man to make fishing equipment, but if he does not know how to fish and/or does not find a market for his fish, it still will not help transform his life. The focus thus falls on ABCD learning, which helps people develop "greater levels of knowledge, understanding and wisdom about the concerns relevant to them" (Carter, 2013:21). Such a learning conversation is depicted in Figure 30 below.
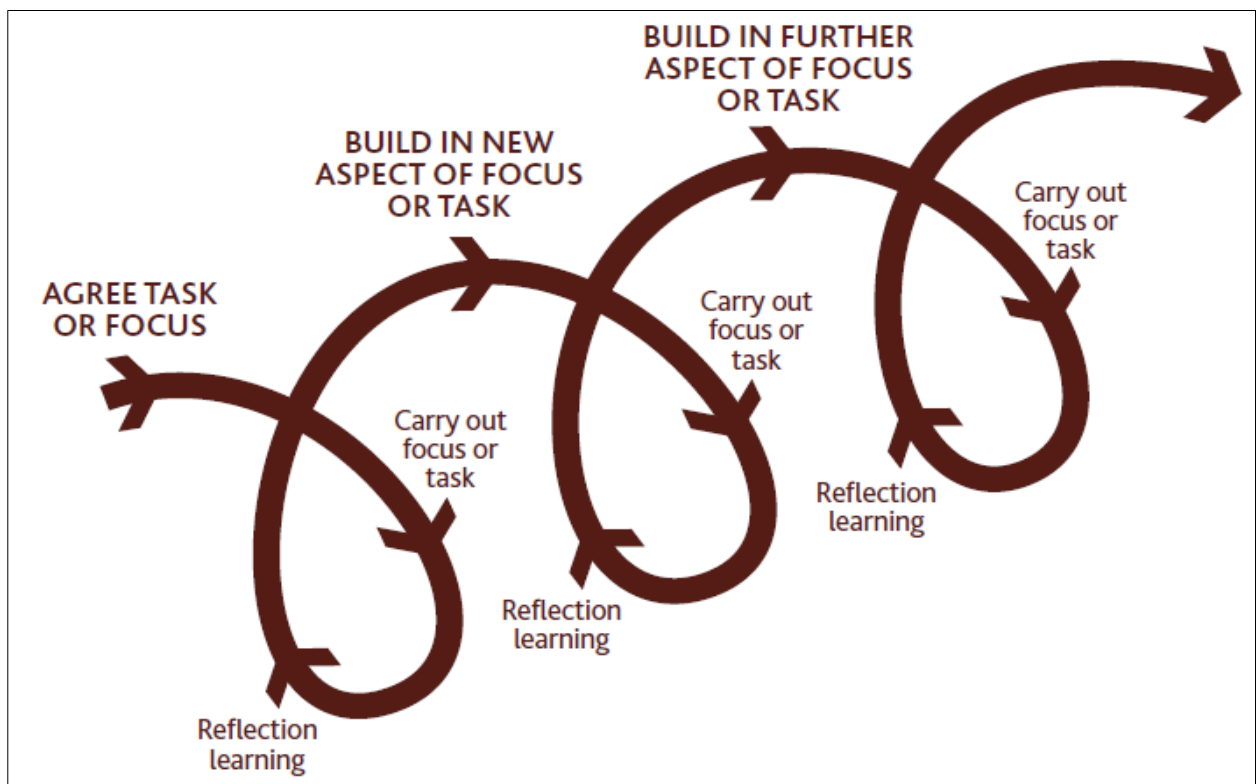
Figure 30: Diagramme of the learning conversation (Carter, 2013:21).

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[34] Approximately 10% of African Honey Bee members are physically or mentally handicapped; 85% are women; and 65% are regarded as youth (AHB Database, 2018a). For the researcher this is a clear indicator that – compared to other similar projects, which display discrimination for various reasons – members from African Honey Bee experience a sense of inclusion and acceptance.

From Figure 31 above, it is clear that the learning conversation seeks to improve learning through more effective reflection, which supports ongoing action. Carter (2013:21) Explains the process as follows:

"This aims to support people to model meaning through the [repetition], descriptive and explanatory levels to increasingly operate at the personal constructive and creative levels. People learn to describe and develop a full awareness of learning and exactly how they learn. The personal construction of meaning is where new knowledge is understood and integrated with existing knowledge. As someone's understanding of how things work grows, so new, creative, ideas emerge in relation to their learning about existing topics or tasks which can be tested and learnt from. This improved process of reflection-action-reflection fuels ongoing cycles of learning around specific purposes."

Facilitating learning

An aspect of the ABCD approach that was used by African Honey Bee to teach (transfer knowledge to) both its facilitators and members was a student-centred method, which focused on students' learning needs, thus helping them discover and "create" new knowledge for themselves (Olivier, 2018). This method uses a constructivist approach towards teaching and learning, which helps students "discover and construct knowledge and serves as the foundation to gain insight and solve problems" (Olivier, 2018). African Honey Bee only began using this system of teaching after attempting a more conventional method. Olivier (2018) refers to this approach as "spoon-feeding". This means a teacher "feeds learners with information [that] the teacher 'digested' [while] preparing for the lesson". In previous (failed) projects, African Honey Bee developed SAQA[35] accredited learnerships that were taught to learners interested in becoming beekeepers. After a six-month course, African Honey Bee ended up with numerous highly clever people with certificates and no beekeepers.

The word facilitate, "make (an action or process) easy or easier" (Oxford Dictionaries, 2018b), is used by the researcher with the word learning, namely "the acquisition of knowledge or skills" (Oxford Dictionaries, 2018b). These terms are used to describe the focus of knowledge transfer that took place during training. Learners were enabled to

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[35] South African Qualifications Authority (South African Qualifications Authority, 2019).

build on their existing knowledge by being assisted to find the answers themselves. An example is the egg business-in-a-box – where members learn to produce, harvest and sell eggs from their Zulu chickens[36] with increased yields of 95%.

The textbooks created for the training turned out to work extremely well[37]. An education artist (Elize Ferreira) was commissioned to explain in simple pictures and through a text storyline how to make equipment and produce food from available resources. The researcher found that their training were successful since on several occasions when the African Honey Bee facilitators came to teach members, they often found tower gardens or chicken enclosures in production. The owners built these from the manual's instructions.

Servanthood

The concept of servanthood is often received negatively in South African society due to its misuse during the Apartheid dispensation. However, Keller (1994) proposes that servanthood should not be a viewed as a duty by Christians; rather considered as a mark of a Christian or sign of true faith. Keathley (2004) points out that when a believer begins taking on the character of Christlikeness (in particular servanthood), it is a mark of a mature Christian. He quotes Mark 10:45 that defines "unselfish servanthood as the quality which so completely characterized the life of Jesus Christ". Christ humbled Himself (Ph 2:8) "by becoming obedient to the point of death, even death on a cross". This is what the Christian should consider when following Christ.

African Honey Bee as an institutional platform aiming to witness Christ in the world, had to emphasise servanthood strongly. Following Paul's example in Philippians 1:4, Christians should not only care for their own interests but those of others, imitating Jesus. Paul reminds believers in Philippians 2:6 that even though Christ was God, He humbled Himself to the level of a slave.[38] Jesus used the physical demonstration in John 13:1-17 of washing His disciple's feet as an image of what He meant by servanthood.

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[36]   Chicken species indigenous to Zululand.
[37]   An example can be downloaded from www.africanhoneybee.co.za/media-resources/training-manuals and a few sample pages can be viewed in Appendix 7.
[38]   Referring to the lowest form of servanthood (Ge 9:25).

An example by Winston (2002:146) examines Christ as a servant leader, gaining followers who loved Him because He served them. Winston contrasts a servant leader to the opposite, a dictator, who rules over subjects who are afraid of him as a despot. Winston (2002:86-92) refers to the fruits of the spirit, of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Ga 5:22-23) as the marks of servanthood. Living the marks of servanthood has been difficult for the researcher, who came from a secular environment. However, an example of where these qualities has worked, is in resolving conflict: staff members are led to understand how they have wronged others (and God). This conflict management took place through group dialogue and prayer (the researcher partook as project leader), which generally led to forgiveness and resolution.

Microfinance – saving, lending, borrowing

In a chapter about African Honey Bee, in the book *Disruptors,* on social entrepreneurs, the authors assessed African Honey Bee as enterprise and stated it understands "the complementary relationship between markets and social value. [African Honey Bee appreciate] that access to markets and profit is crucial to achieving social change, a philosophy that is mirrored in the Calvinistic philosophy that profit is earned for the betterment of society" (Krige & Silber, 2016:175).

The authors explain that the philosophy of African Honey Bee is reflected in the work of (Child, 2015), who views civil society and the market in terms of a complementary relationship. For Krige and Silber (2016:175), African Honey Bee as enterprise is based on the embeddedness theory of social economists such as Granovetter and Swedberg. For these theorists, "Social forces such as political and state institutions, civil society, and social networks, are critical in achieving economic outcomes." They point out that for Child (2015), the opposite also applies: "civil society shapes and is shaped by the market" … Through this sociological lens, social enterprises co-produce and add value to business" (Child, 2015).

Krige and Silber (2016:175) reports that for Child (2015), the Fair-Trade movement is an example of a "civic concept that has enabled business to deliver more effectively". In the same vein, African Honey Bee's approach is an apt example of "this complementary relationship and demonstrates how business can promote social change". The

understanding is that through a Calvinist belief system, wealth cannot be created without social progress, and vice versa. Thus, African Honey Bee have developed a model that allows poor rural subsistence farmers to create additional income by utilising natural resources. "By ensuring that the product is sold on the market, [African Honey Bee] achieves both economic outcomes and social goals, in what could be regarded as a classic social enterprise" (Krige & Silber, 2016:175). From this perspective, African Honey Bee considers the strategy of microfinance.

Microfinance can be defined as "the provision of financial services to poor people, entrepreneurs and small businesses that lack access to banks and related services" (Feigenberg *et al.*, 2010; Greer & Smith, 2016). Hermes (2014:1021-1034) explains the two major mechanisms that help deliver financial services to the mentioned clients: 1) relationship-based banking for individual entrepreneurs and small businesses; and 2) group-based models, where community members or groups gather to save, lend and borrow and deliver other services to members within the group. "Microfinance is a tool to reduce income inequality, allowing citizens from lower socio-economical classes to participate in the economy. Moreover, its involvement has shown to lead to a downward trend in income inequality" (Hermes, 2014:1021-1034).

As its microfinance solution, African Honey Bee uses a self-help group methodology. The World Bank Global Findex reports that over 1.7 billion people are still unbanked with no access to any form of formal financial services (The World Bank website, 2018:n.p.). Traditional banks and microfinance institutions have failed to meet the needs of such populations. However, through informal systems based on mutual relationships, people form groups and save in a common 'pool' within these groups. Therefore, when the funds accumulate, members can gather loans from this common 'pool' and pay back with interest after an agreed time period. Such units are often referred to as "savings groups" (Demirguc-Kunt *et al.*, 2018:6) or "savings clubs" (SaveAct, 2018). The methodology of groups that manages to save, borrow and lend is an admirable step in the right direction. Nevertheless, African Honey Bee considers a more holistic approach, which includes aspects such as income generation, an understanding of *agape* love, or community structure (e.g. farmers associations and church plants).

More appropriately, African Honey Bee's model is similar to Tearfund's Self-help group model. The basis for this model is the "belief that people living in poverty can be agents of change rather than merely recipients of aid" (Horton & Morgan, 2017:4) According to the model, Tearfund's self-help groups promote economic, social and political empowerment, by focusing on the following strategy:

> "… personal development, relationship-building, collective problem-solving, collective action, self-reliance and self-learning. Group members are encouraged to become drivers of change in their own lives and in their communities. Mutually supportive relationships are key; members often view the groups as sanctuaries where they can discuss their problems and build trusting relationships that support them through personal crises" (Horton & Morgan, 2017:4).

The introduction of self-help groups had several positive impacts on the African Honey Bee project, for example, instilling a sense of individual and corporate responsibility, social cohesion and *ubuntu*[39] as well as *agape* love. The fact that members invested their own money (often from social grants) incentivised a culture of commitment. Self and corporate discipline increased as groups developed their own governance procedures. Rules and fines for arriving late or missing a savings meeting not only increased the savings but developed discipline.

Each monthly meeting was started off with a devotional based on the African Honey Bee Catechism and Bible reading. These Bible studies helped place the Gospel in perspective with daily living. An example was a study on Deuteronomy 2:1-7 focusing on the freedom God provides from worldly dependency, a confidence for the future (from a knowledge of God's providential care), and a firm belief of its sufficiency – "use therefore what thou hast, use it cheerfully, and do not sponge" (Henry, 1991:238). After the study, most members reported that they repeated the study with their families each night.

Linked to savings training was a practical hands-on approach to managing money and using it to launch and grow micro-businesses. Principles of business were identified by practical application, extracted and used to develop business plans for the income-

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[39]   *Ubuntu* is a Nguni Bantu term meaning "humanity". It is usually translated as, "I am because we are," but is often used in a more philosophical sense to mean "the belief in a universal bond of sharing that connects all humanity" (Tutu, 2013).

generating ideas developed by the individuals as well as the businesses-in-a-box ideas presented by African Honey Bee. The process is described as follows:

"On the day of the first entrepreneurship class, their facilitator asks how much money is needed to start a business. Various answers from R2,000 (approx. US$140; €120) to R60,000 (approx. US$4,270; €3,630) are forthcoming. The facilitator then holds up two R20 (approx. US$1.4; €1.2) notes and asks how they can start a business with this amount of capital. They then go as a group to the closest shop and buy bread, ham, tomatoes, bread spread and sandwich bags. They make eight sandwiches and sell them for R10 (approx. US$0.7; €0.6) each, returning to the training venue by 13:00 hours with R80 (approx. US$5.7; €4.8) i.e. double what they started the morning with (see Figure 31). Each beekeeper is asked to start a similar business that is then evaluated, principles identified, and business plans (based on applying the principles to their income-generating activities) drawn up to help them understand and apply key principles of business" (Stubbs, 2017b:7).

Figure 32 below outlines the mentioned sandwich business plan, conveyed through simple and relevant pictures.

PRODUCTION PLAN

16 slices of bread + 8 slices of ham + 8 slices of tomato + a small Rama + 8 sandwich bags

HYGENE AND QUALITY MANAGEMENT

Wash your hands   Keep your work place clean   Wash your utensils
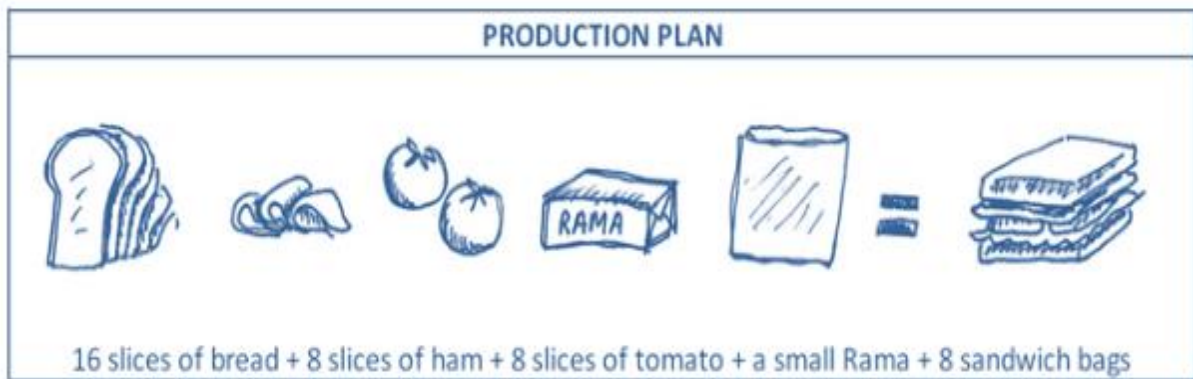
	CASH FLOW			
Date	Transaction	Out	In	Available cash
02-Feb	Buy 1 fresh loaf of sliced white bread @ R12	R12		-R12
02-Feb	Buy 8 slices of fresh sandwich ham @ R1 each	R8		-R20
02-Feb	Buy 2 tomatoes @ R3 each	R6		-R26
02-Feb	Buy a small pack of Rama @ R8 each	R8		-R34
02-Feb	Buy 8 sandwich plastic or wax paper bags 50c each	R4		-R38
02-Feb	Make 8 sandwiches			-R38
02-Feb	Sell the sandwiches just before lunch @ R10 each		R80	**R42**

Figure 31: Sandwich business plan (Stubbs & Ferreira, 2017:4).

Other advantages of the self-help group structure included the purchasing of low-cost inputs for the businesses-in-a-box (since these could be bought in bulk) and the combined access to the market. The largest benefit, however, was the access to credit which the groups provided. Members could borrow from the group to launch micro-businesses, which resulted in a flurry of economic activity in previously dormant communities which were originally locked into a state of dependency.[40]

Tearfund summarises the benefits of their self-help groups as follows (adapted from Horton & Morgan, 2017:5):

1) **Drought mitigation:** Tufts University researched the widespread drought and production failure in Ethiopia. The findings showed: "All self-help groups reported food shortages as a result of crop loss, there was less household hunger among well-established groups, as well as fewer livestock losses and forced sales." The research concluded that self-help groups with especially longer-standing members, "were more resilient to drought than other households … in a stronger position to cope with prolonged drought, having engaged in measures such as conservation agriculture and diversified production".

2) **Food security:** Findings indicated that "food diversity, quantity and quality had increased for self-help group members, especially within well-established groups and groups that had received training on climate change adaptation".

3) **Household economy:** The self-help groups promoted a savings culture which helped individuals manage finances more carefully and plan for a future. The findings showed that: "Group savings and low-interest loans were enabling members to purchase household and productive assets, meet critical medical needs, provide an education for their children and – crucially – avoid 'predatory' moneylenders." Furthermore, it was found that: "Social protection measures and flexible financing were enabling poor people to prevent ballooning debt during drought and other stresses. Many self-help group members were benefiting from

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[40] Being dependent on state grants and the Community Works Programme (CWP). The latter is a South African government programme that provides an employment safety net. The CWP does not replace the government's social grants programme; rather supplements it. The programme is targeted at unemployed and underemployed women and men of working age (Trade & Industrial Policy Strategies, 2019). Although the researcher agrees in principle with this concept, he has witnessed how this programme has been used to manipulate voting as part of a politically ideological agenda.

new income-generating activities or were in the process of establishing one, increasing household income."

4) **Women's empowerment:** In the studies, women pointed to "positive changes in their economic and social assets". They also mentioned increased active involvement in their local communities. Furthermore, the women increased their skills, knowledge, and especially self-confidence through the self-help groups. Thus the findings showed: "While self-help groups had not entirely transformed attitudes towards women's position in society, there was qualitative evidence that women were becoming more independent and having greater influence in the household. Some women were also pursuing business ventures for the first time and managing their households more efficiently."

5) **Social development:** Tearfund's research on social resilience, had the following results: "Self-help groups enhanced pre-existing social support and reciprocity among group members". The finding of additional research studies indicated social bonding within the self-help groups, emerging as "trust, psychological/practical assistance, cooperation and harmony between members". Further results from Tearfund's research pointed to increased social support within the family unit and community as a whole. Clear evidence showed: "Personal social development and increased psychological wellbeing" For example, Trinity College in Dublin noted the following assets from members of self-help groups: "more self-confidence, dignity, social skills, increased interaction with the wider community, reduced anxiety, and a sense of purpose and hope for the future".

6) **Community advocacy:** Studies found that cluster-level as well as federation-level associations are crucial to generate benefits on community-level. It was found that certain established clusters and federations had "relationships with government agencies, the police and the judiciary". They used these relationships as leverage to advocate for "women's rights and preventing harmful traditional practices". In the process, associations could assist self-help groups with "specific community advocacy initiatives, with the result that self-help group members were more confident in approaching local authorities".

It is interesting to note how similar these approaches and results are to the African Honey Bee enterprise. Such similarities apply even to the various support and representation

levels of associations. In this regard, African Honey Bee's approach could improve sustainability through its model of *social enablement as mission*.

The values of franchising

In their work, *Promise and progress – market-based solutions to poverty in Africa,* Kubzansky *et al.* (2019:14), suggest a strategy for sustainable poverty alleviation: "Replication, dissemination, and transplantation of proven business models." The researcher concurs with this strategy. It is primarily for this reason that franchising was chosen as the principal economic structure for both micro-business and replication of social concepts.

Micro-franchising is regarded as a business model that applies elements and concepts of traditional franchising to small businesses in the developing world (Lehr, 2012). This entails the systematisation and replication of micro-enterprises. Micro-franchising is defined broadly as "small businesses that can easily be replicated by following proven marketing and operational concepts" (Fairbourne *et al.,* 2007). Therefore, principles of micro-franchising have been used as fundamental aspects of the African Honey Bee model. These principles enabled successful training, logistics and technical support, access to market and share in value chain profits. The main benefit of micro-franchising has been micro-enterprise replication, which is explained below and elaborated on by depictions in Figures 33 and 34.

Initially, the researcher considered an initial cooperative model (see Figure 32), which evolved into a primary/secondary cooperative model (view Figure 33). The cooperatives failed due to various reasons. The most common cause was that members initiated cooperatives based on wrong motivations. Mostly cooperatives were considered as a way to raise start-up capital. The South African Department of Trade and Industry incentivised the establishment of cooperatives by offering grants to such enterprises established for social development (Department of Trade and Industry, 2019). When the incentive to work together towards a common benefit is not the reason for establishing a cooperative, the enterprise is unlikely to succeed.
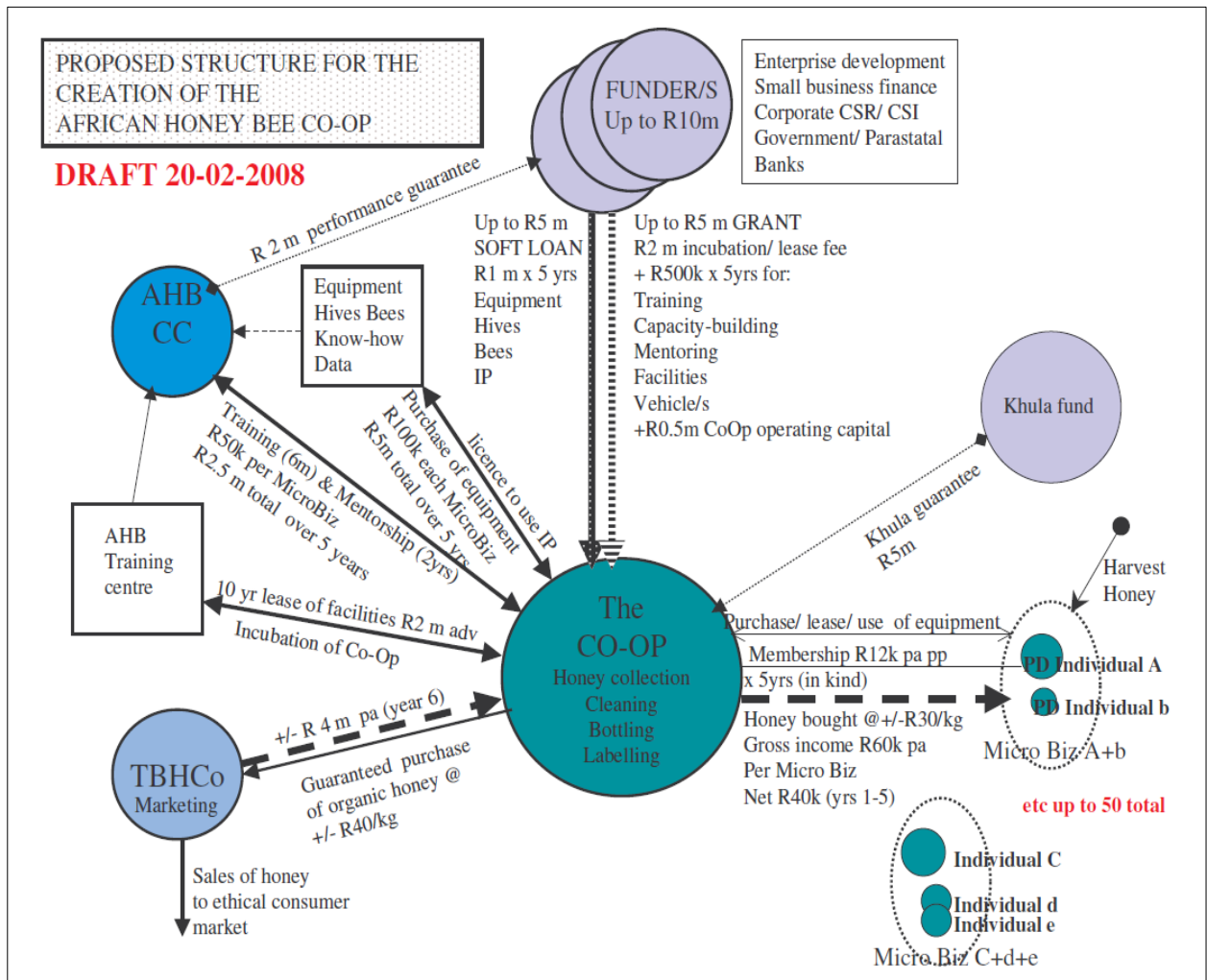
Figure 32: African Honey Bee – initial cooperative model (Weeks, 2008).
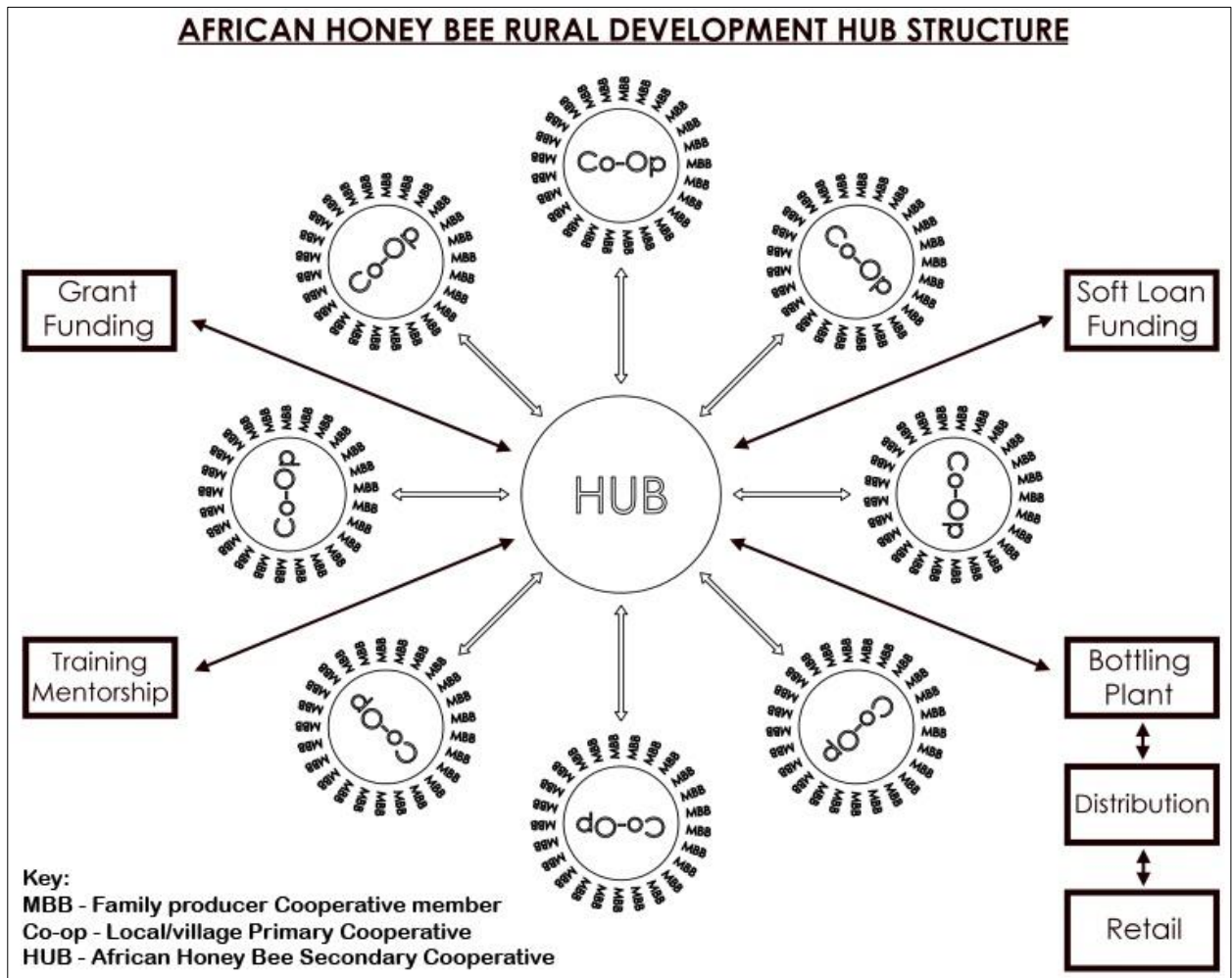
Figure 33: African Honey Bee – primary and secondary cooperative model (Weeks, 2008).

To counter the wrong motivations explained above, African Honey Bee applied the good principles of cooperatives to its model but restructured incentives and governance by applying franchising principles, which enabled the method to work. An example of these principles is found in the business-in-a-box concept, expounded below.

Firstly, African Honey Bee, based its training in micro-franchising, business-in-a-box, on insights of Claire Hancock (2017:3, 4) from Tearfund about common skills and attributes that distinguish a successful entrepreneur or business enterprise:

"1) Motivation and attitude: It takes time and effort to start a new business and begin making a profit. It is important [for the entrepreneur] to have a clear understanding of the reason [they] want to start a business, and the passion and positivity to stay motivated and see the business succeed. 2) Business plan: Successful businesses need to have a

clear business plan, which gives an outline of the business and how it aims to achieve its goals. It needs to be simple and concise, and to show an understanding of the market (e.g. who [they] will be selling to and how many other companies are already selling similar products). It should also explain how the business aims to make money, and over what time period. 3) Good record-keeping: In order to understand whether [the entrepreneur's] business is on track for success, it is important [for them] to keep good records. These records will help [them] manage [their] business on a day-to-day basis and identify potential challenges that need to be addressed. 4) Organisation: Being organised will help [the entrepreneur] stay focused and complete the tasks that need to be done for [their] business to flourish. 5) Ways of managing risk: [A] business can be threatened by unpredictable weather and other forces outside [an entrepreneur's] control. [It] is important, therefore, to [f]ind out about the likely risks [that the entrepreneur] may face and ways to minimise or manage them. This will help reduce the damage they could cause to [their] business. 6) Awareness of competition: [It is important for an entrepreneur to [u]nderstand the market in which [they] are operating. There will be other existing businesses that will be competing with [the entrepreneur's] business for customers. [It is important for the entrepreneur] to be [creative] and think about how [they] can make [their] business stand out from others. 7) Consistently high-quality goods or service: Customers want to know that [a business] will provide the same high-quality goods or service each time they visit [them]. If [this is done], they will be more likely to [return] again the next time!"

African Honey Bee creates practical awareness of these principles among its members and helps them apply these to their own income-generating enterprises.

Secondly, offering businesses-in-a-box solutions, as part of micro-franchising, members have been enabled to increase their production of food. In addition, they often could generate additional income from the production. These are not novel, expensive methods requiring substantial capital. Instead it entails more productive and efficient ways of delivering the existing produce. For example, hens are trained to sleep and lay in mobile enclosures and are fed layer feed to produce eggs for the member's personal consumption and for sale. Selling eggs is encouraged among the members, even if it merely covers the costs of the layer feed. A 10-hen business can generate a profit of R225 per month, (a significant increase in income for an average uMfolozi household living on social grants of less than R850 per month).

Thirdly, a further advantage of micro-franchising is access to markets. The problem is that markets refuse to deal with multiple small-scale suppliers. Markets would rather consider a single coordinator – which micro-franchising makes possible. An example is African Honey Bee that collects the honey produced by the members and sells it through Peels Honey (Peels Honey, 2019). This lucrative partnership is depicted in Figure 35 below.

Figure 34: Example of the Sizana branded, traceable honey sold by Peels (Peels Honey, 2019).

Peels does not only pay for the honey on receipt but also returns 50% of the profit. During 2018, the paid price for honey was R50 per kg, and the profit share approximately R25 (see Table 5 in ch 4). Thus, the family members – the micro-franchisees – could earn R46,25 per kg from the base price and R7,50 per kg from the profit share. This enabled the group coordinators as micro-franchisors to earn R1,25 per kg from the base price and R2,50 per kg from the profit share.

According to the expansion plan the facilitators or social franchisees will earn R1,25 per kg from the base price and R12,50 per kg from the profit share. This means the social franchisor will earn R1,25 per kg from the base price and R2,50 per kg from the profit share. Such a structure of sharing and incentives enables micro-franchising to be

sustainable, fair, incentivised at the various levels, thereby achieving the desired impact of sustainable poverty alleviation.

Finally, The African Honey Bee project was managed as a micro-franchise that provides ongoing technical and logistical support and access (and profit share) of the value chain market. With expansion plans, social franchising will be used to replicate the micro-franchise model. Social franchising is the application of commercial franchising principles to promote social benefit rather than private profit (Montagu, 2002:121-130). Such franchising is the replication of a method or system that enables poverty alleviation on a large scale, as depicted in Figure 35 below.
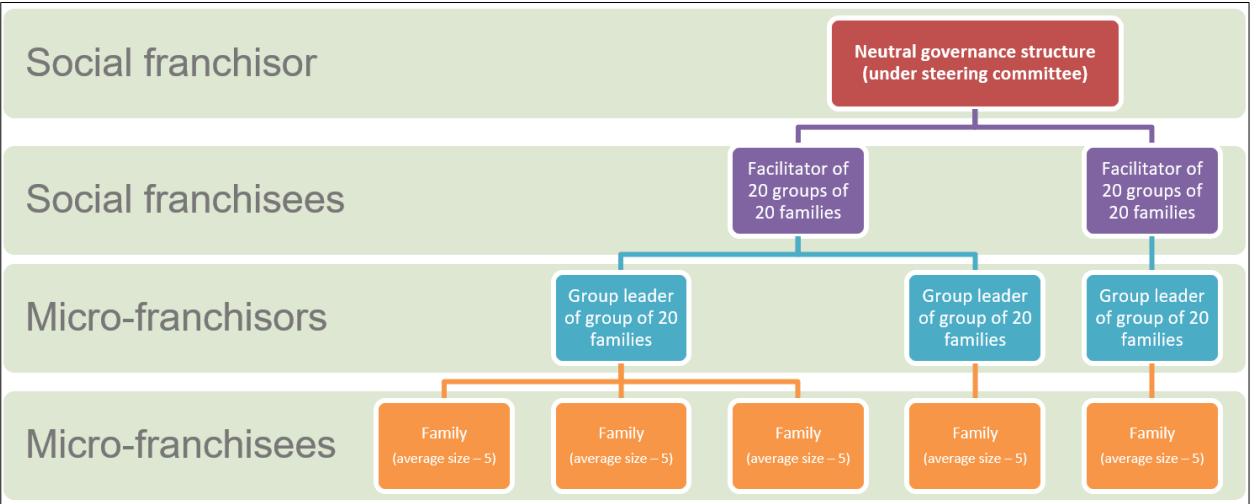
Figure 35: Micro- and social franchise model (Stubbs, 2017a).

As indicated in Figure 36 above, social franchising is based on a similar concept to Tearfund's structured self-help groups, organised in a pyramid structure. According to Tearfund (Horton & Morgan, 2017:5), the process evolves as follows: After two/three years, eight to 12 groups have reached maturity and form a "cluster-level association" to support existing and newly established self-help groups. Thereafter follows a "federation-level association when "ten or more cluster-level associations provide groups with more support such as collective purchasing and opportunities to engage with local government on policy". The three mentioned level-associations are integral to the approach that

Tearfund follows and are thus essential to bring about political change and long-term economic sustainability.

In order to systematically expand the enterprise, African Honey Bee aims to develop a franchise toolkit that will be developed by Franchising Plus (Franchising Plus, 2019) and used by facilitators as social franchises. This toolkit is explicated in Figure 36 below.

Figure 36: Planned social franchise toolkit for expansion purposes (Broemer & Stubbs, 2019).

Although the pilot micro-franchise model could theoretically continue on its own, the model is totally self-sustainable as a social franchise when it reaches 20 000 hives, which amounts to 4 000 beekeeper families with 5 hives each. Below in Table 5, revenue distribution is presented in relation to the hierarchy presented in Figure 35. When the incentives are true and valid, the project becomes self-sustaining, eliminating the need for third-party funding. Side selling is also reduced. Social cohesion is encouraged, and *ubuntu* stimulates Christian love. In this regard *ubuntu* is: "I am because we are" (Tutu, 2013), and becomes: "I am because God is, and so we all are."

Base assumptions

Production hive per family	5	#
Output / yield per hive	20	kg
Assumed base price	50	R per kg
Assumed profit share	25	R per kg
Bank fees	7.5	per transaction
Transactions per year	3	#

Note:
When over time, the number of franchisees increases, the profit share of the franchisor will be reduced. Initially, we want to ensure that there is enough income to insure its reliable functioning, and creating a base for future sustainabilty

Calculations

	Number	Families	Hives	Output	Share of base price	Base rand per kg	Total base revenues p.a.	Share of profit share	Profit share rand per kg	Total profit share revenues p.a.	Total revenues
Social franchisor / admin	1	4000	20000	400000	2.5%	R1.25	R500 000	10.0%	R2.50	R1 000 000	R1 500 000
Social franchisee / facilitator	10	4000	20000	400000	2.5%	R1.25	R500 000	50.0%	R12.50	R5 000 000	R5 500 000
Micro franchisor / group leader	200	4000	20000	400000	2.5%	R1.25	R500 000	10.0%	R2.50	R1 000 000	R1500 000
Families	*20*	*20*	*100*	*2000*	*90.0%*	*R45.00*	*R90 000*	*25.0%*	*R6.25*	R12 500	*R102 500*
Micro franchisee / beekeeper family	1	1	5	100	92.5%	R46.25	R4 625	30.0%	R7.50	R750	R5 375

Income statements (annual)

Social franchisor / admin	
Revenues	R1 500 000
less admin	R1 500 000
Net Income (ex Tax)	R0
Total value	R1 500 000

Social franchisee / facilitator	
Revenues	R550 000
less transport	R180 000
Net Income (ex Tax)	R370 000
Total value	R5 500 000

Micro franchisor / group leader	
Revenues	R7 500
less sundry expenses	R2 000
Net Income (ex Tax)	R5 500
Total value	R1 500 000

Micro franchisee / beekeeper family	
Revenues	R5 375
less banking costs	R23
Net Income (ex Tax)	R5 353
Total value	R21 500 000

Table 5: Illustration of the self-sustainability of the social and micro-franchising model (Endres, 2018).

Bible study and education in Christian leadership

As was mentioned previously, most people in uMfolozi claim to be Christians (see An overview of the project in ch 3). However, when considering the diverse belief systems, it becomes clear that the Gospel is not being endorsed. In fact, the closest reformed churches are in Empangeni and Pongola (both over 100 km from the area). African Honey Bee has started a Reformed Evangelical Anglican Church[41] (REACH) -based "Explore Course" (George Whitefield College, 2019) for group leaders. Facilitators are employed from Durban (200 km) and Pretoria (650 km). The researcher concurs with the assessment of Buys (2013b:18) that in "the light of the extreme poverty a relevant theological training in Africa should also prepare leaders to go into some form of 'tent-

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[41] View http://reachsa.org.za/

making' ministry in the same way Calvin sent missionaries over the Alps into France to go and work on farms and preach the Gospel from haystacks or as school teachers".

The hope is that through the African Honey Bee groups, new churches will be planted, and biblical theology will be introduced into the existing diaspora of independent, charismatic and syncretic churches. The African Honey Bee Catechism has been translated into isiZulu, Sepedi and English. The Catechism operates in terms of multiple-choice answers: one secular, one syncretic and the third, Christian. An example is: "Read: John 14:13-14; 16:23-24; 1 Timothy 2:5-6. Answer this question: In whose name should we pray? A: God – Father, Son and the Holy Spirit. B: Only in the name of Jesus Christ. C: Jesus as well as Shembe, Lekganyane, Masango, Modise, Mohammed, the Virgin Mary" (Miskin *et al.*, 2016:43).

After questions are discussed at the meeting venue in multiple languages from Bibles in languages of choice, the members repeat those question that night at home with their families. When presenting Bibles to its members, African Honey became aware that several older members were illiterate. An impressive solution was found through the Bible Society of South Africa (Bible Society of South Africa, 2019). They produce solar rechargeable audio Bibles in all eleven South African languages. Figure 37 below shows such a device.
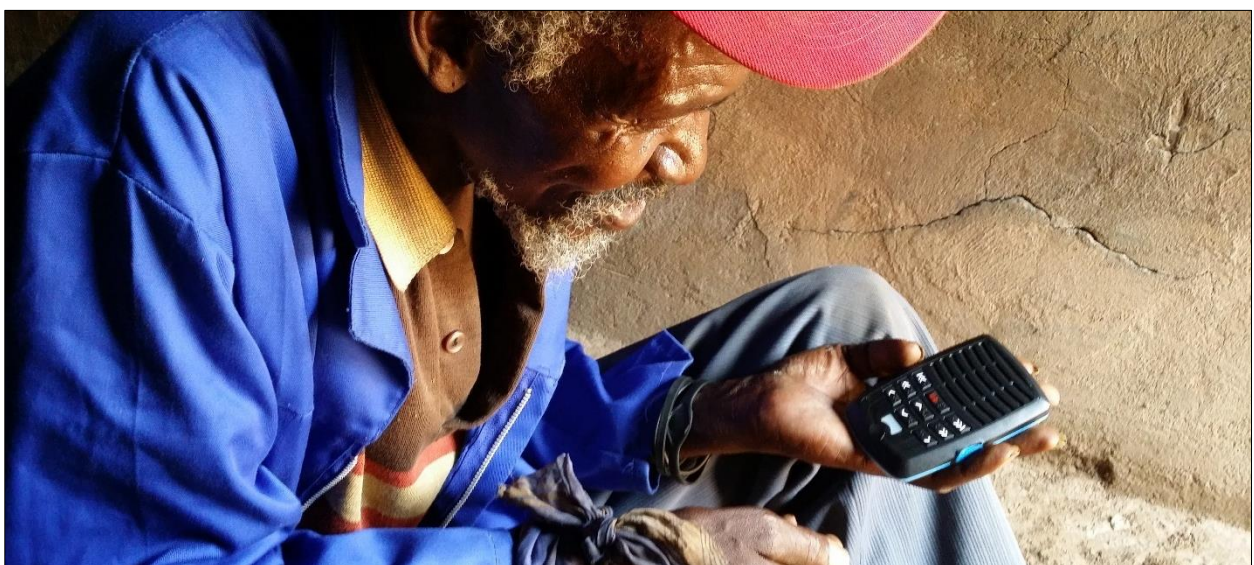
Figure 37: An African Honey Bee member listening to his audio Bible in isiZulu (Stubbs, 2017a).

Measuring and evaluating poverty

The researcher followed Hoag *et al.* (2014:1), who point out that defining success and measuring it are the most important decisions a business-related missions leader makes. The reason is that "success gives form and direction to ministry: it shapes the culture that follows and ultimately determines our future". In their book, *The choice,* these authors present the common methods of defining secular success, after which they propose a Kingdom-based success metric, which measures biblical obedience. According to this metric, the focus shifts from what believers are doing for God, to what God asks of them and wants to accomplish in and through their actions.

Hoag *et al.* (2014:2) suggest that for ministries such as African Honey Bee, it is critical to measure people, facilities and finances, however in a different way:

> 1) "Quantitative measurements that count clients, number of people served and so on, are replaced by a qualitative measurement of meeting the needs of others". "How many?" gets replaced with "How well?" 2) "With [assets], the measurement changes focus from ownership to stewardship. 3) Regarding finances, the "focus changes from a drive for financial growth to a desire for full dependence on God as the supplier."

For projects such as African Honey Bee, the focus has shifted "from production to stewardship, expansion to faithfulness, earthly to eternity, results-based to relationship-based, and utilitarian to stewardship". An example is the difference between a previous African Honey Bee project, managed as a social (for-profit) enterprise, where 50 rural poor families owned equity, and the uMfolozi project. The for-profit enterprise (although managed for a longer period) has yet to pay a dividend to its community members, while in 2018 the project in uMfolozi paid out R750 000 to approximately 500 families, for their honey Buys & Stubbs, 2019).

An area on which African Honey Bee has focused is project evaluation. Tearfund research on a similar topic found at local level: "The non-governmental-organisations' monitoring and evaluation practices were often reduced to counting outputs rather than mapping processes of change." Unfortunately, the project focused excessively on success stories, failing to maximise opportunities to learn from failure (Horton & Morgan, 2017:9). Form their side, African Honey Bee uses the *ImpactApp* (particularly Poverty Stoplight and the

Christian Survey) mentioned previously (Figures 17, 18 and 27 in ch 3) to measure and act on poverty holistically.

Environment, food security and climate smart solutions

African Honey Bee strives to instil a biblical view of dominion and stewardship. It has therefore been essential to foster a biblical understanding of dominion based on the image of God which "turns … supremacism upside-down, for if we resemble God in that, we have dominion, we must be called to be 'imitators of God' (Eph. 5:1)", according to Spanner (1998:222). The auhthor adds: This *imago Dei* does not give humans a free hand and *carte blance;* rather it constrains them. "We must be kings, not tyrants - if we become the latter we deny, and even destroy, the image in us."

In this regard, African Honey Bee follows Joel Salatin's views in his book. *The marvellous pigness of pigs: Respecting and caring for all God's creation,* (2016) on stewardship summarised below:

1) Healing the earth serves as a fundamental object lesson of God's healing of our spiritual condition.
2) Adhere to God's nature patterns as an indicator of humility and obedience to his plan.
3) Embrace environmental stewardship as a visceral template for how far God's redemptive capacity stretches.
4) Appreciate the holistic capacity of life; that sacred and secular, spiritual and physical co-mingle.
5) Express faithfulness to my King in ambassadorship, to receive the commendation: 'Well done, thou good and faithful servant.'
6) Empower others to become entrepreneurial agrarians with multi-generational family businesses.

African Honey Bee has taken the following food-related concepts developed by the Foundation for Human Rights into consideration with the planning of its implementation (adapted from the Foundation for Human Rights, 2017:3):

1) **Food Security:** The World Food Summit of 1996 worked out a definition to define food security. This occurs "when all people at all times have access to sufficient, safe, nutritious food to maintain a healthy and active life".

2) **Organic farming:** This method "works in harmony with nature rather than against it. This involves using techniques to achieve good crop yields without harming the natural environment or the people who live and work in it."

3) **Permaculture:** used as a combination of permanent and agriculture. This entails a focused philosophy and strategy: "working with, rather than against nature; of protracted and thoughtful observation rather than protracted and thoughtless labour; of looking at plants and animals in all their functions, rather than treating any area as a single-product system."

4) **Food Sovereignty:** refers to "the right of people to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agricultural systems. It puts those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations. It defends the interests and inclusion of the next generation."

African Honey Bee made its focus-activity beekeeping because it "is probably the only form of agriculture with an overwhelmingly positive impact on the natural environment". Not only does it contribute towards environmental protection because people can benefit from nectar producing plants which motivates them to care for the environment that they benefit from, but it also plays a critical role in food security through pollinating many commercial crops. (Lundall-Magnuson, 2007).

As mentioned previously, beekeeping is an unreliable income-generating crop (primarily due to climate change, see Figure 12 (in ch 3). Therefore, African Honey Bee introduced a number of climate-smart income-generating activities that enable its members to generate income from multiple sources while taking climate change into consideration. Solutions include: 1) stationary, natural beekeeping; 2) Water-efficient tower gardening, mulching and greywater irrigation; 3) Free-range egg and chicken meat production using mobile chicken enclosures or tractors; 4) appropriate, drought-resistant fruit selection, planting and growing (also see Figure 38 below).

Tearfund recently produced a report called "Closing the Loop", providing evidence that emerging economies can leapfrog development stages and implement an economic model that benefits both society and the environment. If implemented correctly, the circular economy could make it possible to maintain the natural world and simultaneously empower the poorest groups in society. The author, Fernandes (2016:13), explains the aim of the approach: "[It] offers a pathway to resilient growth, provides job creation potential, reduces dependency on resource markets and is a means of reducing vulnerability to resource price shocks." African Honey Bee (striving to serve as biblical stewards), has successfully been following the above-mentioned solution.

Using ABCD methodology, members of African Honey Bee are taught to generate income from recycled waste, existing resources and existing personal abilities/gifts, in a sustainable way. An example is a pensioner who, in 2018, began generating income from egg production by using a handmade, recycled wire, tin and wood enclosure. She constructed this hen house, assisted by her grandson, and with hens that she owned but which did not produce eggs efficiently until then. Her deceased husband did not begin farming eggs 20 years previously, after completing a government course to do so. The reason was that the cost of the hen house they suggested he build (at R30 000) hampered their development.

The focus of African Honey Bee on agriculture can also be compared to The Food and Agriculture Organization (2019) solution of climate-smart agriculture: "an approach [that helps] people who manage agricultural systems respond effectively to climate change".

The FAO works from the scenario where the majority of the poor globally reside in the rural areas. In those contexts agriculture is their major source of income. Thus, the key to global food security (for the next 20 years) is increasing the productivity and incomes from the "smallholder crop, livestock … and forest production systems". Furthermore, FAO cautions that climate change is expected to have the strongest impact on developing countries. The effects that FAO foresee, include "higher temperatures, changes in precipitation patterns, rising sea levels and more frequent extreme weather events. All of these pose risks for agriculture, food and water supplies". As a result, their major concern is resilience among the rural populations: "Mitigation can often be a significant co-benefit of actions to strengthen adaptation and enhance food security, and thus mitigation action

compatible with national concern." Thus, it is evident that an important aspect of climate-smart agriculture is to set development priorities for agriculture. The photos in Figure 39 below depict possible types of climate-smart agriculture.

Figure 38: Climate-smart agriculture – 1) water-efficient tower gardens, 2) mobile chicken enclosures; 3) permanent apiary sites; and 4) egg production with indigenous chickens (Stubbs, 2017a).

CHAPTER 5: Critical evaluation of the principles applied by the African Honey Bee project in the uMfolozi region

SWOT analysis

When the African Honey Bee project started off in uMfolozi in 2016, it had been extremely unsuccessful and had not delivered effective returns on donor funding. The researcher evaluated the project by using a SWOT tool as illustrated in Figure **39**: SWOT analysis of African Honey Bee in 2016 (Broemer & Stubbs, 2019).
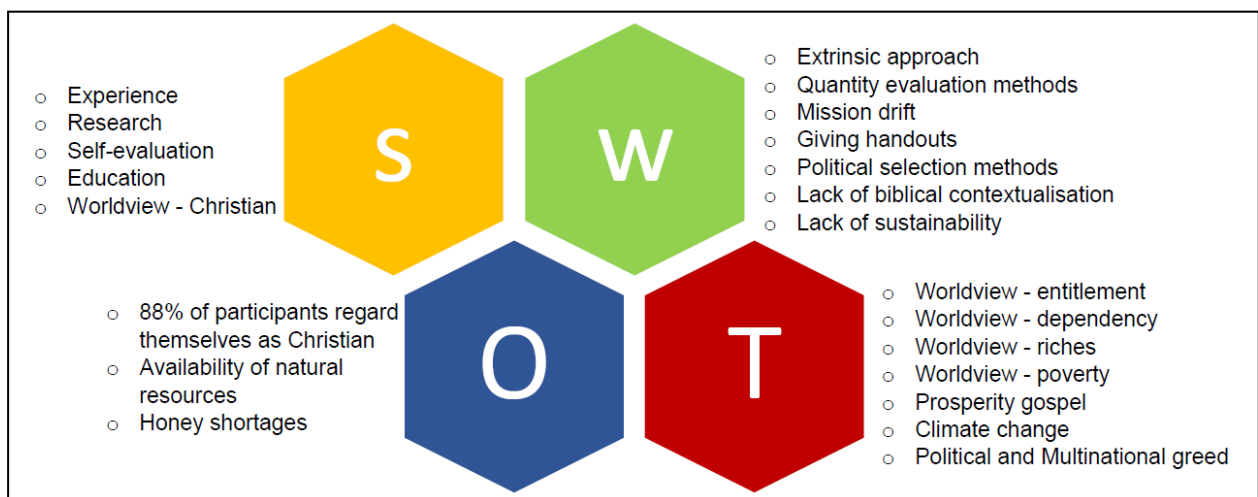
Figure 39: SWOT analysis of African Honey Bee in 2016 (Broemer & Stubbs, 2019).

For a better understanding of the SWOT analysis, the key terms are described in more detail:

- *Experience:* The researcher enjoyed 30 years of experience in the social development sector.
- *Research:* The aspects of developing a sustainable project were researched from different angles – through four tertiary degrees, two informal research studies, four

short courses and throughout the 30 years of working in the social development sector.

- *Self-evaluation:* The researcher critically evaluated the methods that were used; continued with those that were constructive and changed those that were detrimental.

- *Worldview – Christian:* The researcher was brought up within a firm biblical-based Christian worldview.

- *Extrinsic approach:* Focuses only on a single element – the opposite of an integral approach, which has a holistic focus.

- *Quantity evaluation methods:* Focuses on the extent, size, or sum of something that is countable or measurable and can be expressed as a numerical value. This is in contrast to *quality*: a measure of excellence or a state of being that describes, how something was made, or how it compares to others.

- *Mission drift:* This takes place when an organisation changes its principles to attract financial support from funders with principles that differ[42].

- *Giving handouts:* This is the opposite approach to ABCD.[43] It leads to dependency, apathy and lack of ownership.

- *Political selection methods:* Until 2016, the researcher relied on traditional leaders and municipal councillors to select participants for the project. The opposite of such a process is self-selection, where people are incentivised to join the project voluntarily for the right reasons.

- *Lack of biblical contextualisation:* a significant problem when project managers fail to understand the community it is attempting to assist and apply biblical principles to their environment.

- *Lack of sustainability:* This implies a project that is not self-reliant and needs continuous support from the outside.

- *Worldview – entitlement:* People respond to political promises and expect to receive hand-outs without putting in effort.

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[42] Mission drift, or a realigning of principles to address acceptance is discussed in more detail further on in this chapter.
[43] Asset-based community development as discussed in chapter 4.

- *Worldview – dependency:* This is a major problem in South African society, where the government pays out social grants. People become dependent on the grants and lose the impetus to change their own lives for the better.
- *Worldview – riches:* a worldly perspective of creating wealth.
- *Worldview – poverty:* a material view of socio-economic issues.
- *Prosperity gospel:* Misunderstanding God's blessings as conditional and material – those who better their lives profit and become blessed.
- *Climate change:* Changes in the Earth's climate system, which result in irregular weather patterns.
- *Political and multinational greed:* Government, traditional leadership and large corporations working towards personal profit while side-lining the poor.
- *88% of participants regard themselves as Christian:* an opportunity to present a biblical Gospel to a willing audience.
- *Availability of natural resources*: Becoming aware of the gifts provided by God.
- *Honey shortages:* opportunity to supply honey into a market that is experiencing a dearth.

Although the above-mentioned aspects are discussed throughout the thesis, this chapter focuses specifically on the weaknesses and threats.

The marks of mission and African Honey Bee

The SWOT survey above was conducted in 2016. The aim was to evaluate the changes that took place in subsequent years, and assess African Honey Bee from a missional perspective. In this regard, the researcher has viewed the project through a filter of the five marks of mission as proposed by Wright (Wright, 2015:6-36):

1) proclaiming the good news of the Kingdom;
2) teaching, baptising and nurturing new believers;
3) responding to human need by loving service;
4) seeking to transform unjust society; and
5) caring for the creation.

When comparing African Honey Bee to these marks of mission, the researcher realised this enterprise could be regarded as a valid missional project. The following aspects are

present: proclamation the Gospel through word and deed activities; teaching, incorporating and discipling the members; motivation to serve out of love (with a knowledge of God's love); action being taken to transform an unjust society; and the project promotes creation care.

In the African Honey Bee project, the Gospel is proclaimed through the teaching and witnessing of its message. Participants are provided with Bibles in their language of choice. They are taught to read their Bibles through regular Bible studies. African Honey Bee, as an organisation operating according to biblical principles, provides a deed-based witness that contributes towards proclaiming the Gospel. Participants are motivated to seek the truth since they witness the transformation of their own lives through their participation and involvement in the project.

Although most participants consider themselves as Christian, most have a distorted view of the Gospel and ultimately of God. The project, therefore, does not promote a specific denomination; rather, it presents the Word of God in a way that enables[44] the working of the Holy Spirit. An example is where priests from the Nazareth Baptist Church[45] are edified (and corrected in their theological view) by reading and studying the Bible in a compelling way.

Love, when understood from a biblical perspective, is the most significant contributor to success in the project. A fundamental understanding of *ubuntu* (Khomba, 2011:126-164) by the predominantly Zulu participants lightens the task of explaining and helping them understand the love of Jesus and how it is replicated in community. The Gospel message gives *ubuntu* a meaning and purpose beyond community and self that enables a Christian love to be reflected by the project and participants.

In the case of uMfolozi, the effects of sin becomes evident (discussed in more detail further on in this chapter). These aspects of sin can be outlined as follows:

1) Dependency on grants, which results in fear, lethargy and apathy.

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[44] The word "enable" in this context does not presume human action or capacity without the working of the Spirit.
[45] The Nazareth Baptist Church (Alternatively called "The Nazarite Church; iBandla lamaNazaretha") is the largest African-initiated church, and was founded by Isaiah Shembe in 1910 (Fisher, 2010).

2) Economic "side-lining" and corruption[46] by multi-nationals and the government who used colonialism,[47] Apartheid[48] (and currently a form of what could be referred to as Marxism[49]) to exclude the impoverished communities of uMfolozi from the mainstream economy.

3) The spread of syncretism by church leaders unversed in the Gospel, resulting in false teachings such as the prosperity gospel, which offers a false hope that often results in despondency.

In contrasts, the gifts of faith and hope in Jesus enable participants to develop self-belief and motivation for the future that stimulates an attitude of dignity. The socio-economic and political environment has caused a dependency on unjust corporate and governmental systems, from which participants are made to realise they can break free.

The project teaches climate-smart methods of agriculture, which are in their nature models of good biblical stewardship. When practices are undertaken according to God's guidance, the environment is managed in a way that is sustainable and nurturing to nature.

African Honey Bee and the church

In attempting to understand the biblical position of this enterprise, the question was posed whether African Honey Bee itself is the church, or a platform from which the church could function. Article 29 of The Belgic Confession (1567) clarifies the marks of a true church: 1) preaching the Word; 2) practice the ordinances (Lord's Supper and baptism); and 3)

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[46] "The main reason corruption is more devastating in Africa is that it occurs in weak economies run by weak counterbalancing institutions, among susceptible people whose survival is supposed to depend on corruption" (Mbetwa, 2018:72).

[47] Colonialism is the policy of a foreign power seeking to extend or retain its authority over other people or territories, generally with the aim of opening trade opportunities. The colonising power seeks to benefit from the colonised country or land mass. Many of the colonised countries were not states at all prior to colonization. In the process, colonisers were found to impose their religion, economics, and medicinal practices on the natives (Lorenzo, 2010:5).

[48] Apartheid was a system of institutionalised racial segregation that existed in South Africa from 1948 until the early 1990s. Apartheid was characterised by an authoritarian political culture based on "baasskap" (or white supremacy), which encouraged state repression of Black African, Coloured, and Asian South Africans for the benefit of the nation's minority white population (Mayne, 1999:52).

[49] Marxism is a method of socio-economic analysis that views class relations and social conflict by applying a materialist interpretation of historical development and takes a dialectical view of social transformation (Wolff & Resnick, 1987:130).

maintaining church discipline. Henry (1991) explains in his commentaries that the church, the Bride (Re 19:7-9), and Body (Ro 12:4-5) of Christ was established by God (Mt 16:18), as an institution that Christians exist and act in their grace-enabled unity with Christ. This entails heavenly citizenship for Christians on earth (Mt 18:18; Ep 2:19-22), where they are called to build up each other (1 Th 5:11) and use their God-given gifts (1 Pe 4:10) to make God known (Ep 3:10). The researcher understands this mandate to mean that "while Christian community [e.g. organisations such as African Honey Bee are] indeed a crucial and powerful witness to the truth of the Gospel, it cannot replace preaching and proclamation" (Keller, 2008:9).

Abraham Kuyper distinguishes the church as institute from an organism, indicating that *organism* points to the universal church where Christians work together in Christian organisations. He suggests that the *institutional* church fulfils a critical role in God's purpose in the world as instrument for the "equipping of the saints" (Ep 4:12) (Keller, 2008:15). It has been important for African Honey Bee to reflect on the theology of the relationship between the church and para-church organisations where denominations work together to serve the church at large.

African Honey Bee views itself in a similar sense as the following entities: Bible Society, faith groups working together in interdenominational ministries; Christian orphanages or schools for disabled children. In a paper on "Business as mission and church planting", Plummer and Tunehag (2013) confirm that businesses who are missional as such should not attempt to operate as *institutional* church. Such a function cannot be reconciled with the biblical testimony of being church.

A business with a missional focus should be a platform the church uses to achieve its goals – in other words, functioning as part of the universal church as *organism.* Organisations such as African Honey Bee should be sent, and partner closely with mother churches. They can assist in planting new churches, evangelise and even disciple under the banner of their mother church. It is therefore critical for an organisation operating as a mission to maintain a healthy relationship with a church. In this way the people who are evangelised through the missionary action have a church which they can join and grow in. Tearfund (2012) explains the role that facilitators play in mobilising the church and community:

1) Establish and maintain relationships with church and community leaders.

2) Envision the local church according to "principles of *Integral Mission* through Bible studies and discussions".

3) Help the local church identify and mobilise its own resources.

4) Guide the community to describe their social environment as well as "gathering and analysing information".

5) Assist the community in their vision, planning, "and working towards a better future, using their own resources".

6) Help communities launch projects, thereafter, encourage the monitoring of those projects.

7) "Build the capacity of the local coordination group", as well as the church and community, thus enabling continuous, sustainable development.

Christian development organisations are considered as vehicles helping the church to reach communities more effectively. However, Jansen (2017:2) cautions against forgetting the critical positioning of the church in missions: "When you form part of the Bride of Christ, the Holy Spirit fills you with love and compassion to be a channel of God's love and compassion in this broken world". This positioning has two dimensions: "The church must reach out with both hands: the hand calling people to repent and reconcile with God through Christ; and the second hand that shows people the goodness of God's kingdom in Jesus' name through concrete deeds of gratitude and tenderness" (Jansen, 2017:19).

Integral compared to extrinsic

The Oxford dictionary defines *integral* as an adjective that means "necessary to make a whole complete; fundamental ... Included as part of a whole. Having all the parts necessary to be complete" (Oxford Dictionaries, 2018b). Integral combined with the word *mission* describes Christian believers' involvement in the *missio Dei*, or God's mission. This mission can be explained as follows: God reconciling to himself to all, whether things on earth or in heaven (Cl 1:20). The believers' involvement entails crossing geographic, cultural, politic, economic, and social barriers "with the intention of transforming human life in all its dimensions, according to God's purpose, and of enabling human beings to

enjoy the abundant life that God wants to give to them and that Jesus Christ came to share with them" (The Lausanne Movement, 2018:The Cape Town Commitment II-B-3).

Social development or poverty alleviation should, therefore, also be integral in both spiritual and physical matters. Makalela (2017:9) argues that poverty should be addressed comprehensively as a multi-dimensional and a nebulous concept, that "technocentric and macro-level development thinking [does] not respond positively towards the attainment and transformation of people lives … [and] a micro-level participatory approach" is required. In this regard, the researcher views African Honey Bee as an integral poverty alleviation mission since it enables transformation on a micro-level.

By exploring the term *integral* further, the word can be compared to its antonym: *extrinsic.* The Oxford dictionary defines the latter as "not part of the essential nature of someone or something; coming or operating from outside" (Oxford Dictionaries, 2018b). An example of an extrinsic approach are the curriculums taught at Mukhanyo Theological College[50] (Mukhanyo Theological College, 2018), George Whitfield College (George Whitefield College, 2019) and the Bible Institute of South Africa (Bible Institute of South Africa, 2019). According to the researcher's experience and assessment, these curricula focus on proclamation and offers limited education on demonstration (of the Gospel) or even sustainability.

The above-mentioned courses teach pastors a Western ecclesiology that seemingly fails to consider the environment of extreme poverty from which several African students come. The Western worldview exacerbates the problem of independent churches being run as businesses, rather than promoting income-generating activities. Such activities do not only help support the pastor (as a form of tentmaking ministry). Through the guidance by the pastor, income-generating projects enable congregants (and their neighbours) to witness physical transformation as a result of leading a life that integrates Word and deed. According to the researcher's assessment, Mukhanyo Theological College started off with

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[50]   Mukhanyo Theological College advertised on their website that they offer "holistic, in-depth Bible teaching and training to church leaders, pastors, teachers, missionaries and young people," (Mukhanyo Theological College, 2018), but if one evaluates their curriculum, it is better suited to an affluent urban congregation rather than rural African pastors that it was established to serve. The word "holistic" in this regard, may be misleading.

an integral approach,[51] but probably due to funder pressure and mission drift (to be explained later), followed a more extrinsic route.

An example of an integral ministerial approach, Farming God's Way (Dryden, 2009), was taught at Mukhanyo Theological College, however only in terms of the theoretical model. The researcher would prefer observing Mukhanyo students growing vegetables, keeping chickens and running other climate-smart agricultural income-generating activities through self-help groups – as an intrinsic part of the curriculum. Not only will they experience transformation personally. They will have a healthier diet, be able to contribute towards their fees, and most importantly, return to their congregations as self-sufficient witnesses, proclaiming a Gospel through Word and deeds.

An example of more integral training, by African Honey Bee, was a course the researcher presented for pastors and evangelists in KwaZulu-Natal. After enquiring among pastors recently, they confirmed the income they were earning from fruit, vegetables, beekeeping and poultry had exceeded their missional stipends, which they currently could channel to finance other ministries in the church. Furthermore, numerous poorer congregants had begun cultivating their own vegetable gardens as well as starting with egg production and other activities they had witnessed from their pastors and evangelists.

An example of a clear extrinsic approach is SaveAct (SaveAct, 2018), which teaches poor communities to save, borrow and lend money through their own saving clubs. However, on inspection, the approach of this enterprise turned out to be secular, therefore the foundations that motivate its members can be perceived as self-centred rather than integral (as in *ubuntu* and Christian love). SaveAct encourages independence, which is

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[51]   In 2004 Mukhanyo Theological College received the following comment from the South African Government Department of Education (2004:4) in their accreditation approval report: "The provider can be seen as a role model of a well-managed institution with high academic standards through a well-designed curricular presented by appropriate qualified and sensitive staff. The provider is also involved with outstanding practical relevant community work in the fight against HIV/AIDS and poverty by: 1) Helping and caring for HIV/AIDS partners, 2) Supporting people taking care of orphans, 3) Presenting a program (courses) as well as practical help in e.g. vegetable growing, 4) Courses in computer literacy offered to people of the villages, 5) Course in entrepreneurship, etc.". However, seemingly this training institution moved away from the mentioned integral approach.

better than dependency, however, a Christian approach should facilitate interdependence[52] (Jansen, 2017:145).

Arguably one of the best examples of *Integral Mission* is the Umoja project. This enterprise began as a small project in a few East African countries and have become a global movement. According to Tearfund (2019), the word *umoja* means "togetherness" in Swahili. However, the process can be described under various names, for example, "Participatory Evaluation Process, Church and Community Mobilisation, Chet Tai Muay". However, Tearfund explains that these terms have a single application: "getting everyone in the community to lead and control their own development" (Tearfund, 2019). The process is explained as follows:

> "The Umoja process is run by facilitators from within the church, often a church leader or an elder. First, they need to be trained in the backbone of Umoja: *Integral Mission*, an explanation of a wholehearted Gospel that ties together evangelism and social action. It might sound like a complicated term, but at its heart, it is very simple, following Jesus' call to love one another, inside and out. Leaders from different communities learn about *Integral Mission* through Bible Studies. They look at the way God provides for his people, and the way Jesus would take small amounts of resources and perform miracles with them. Once the facilitators understand *Integral Mission*, they then go back to their own churches and train them too. This is called 'envisioning' their local church, that is to say, helping them to understand this new outlook on the Gospel and the implications it has for them" (Tearfund, 2019).

African Honey Bee has been studying the above-mentioned method closely, especially in seeking ways to replicate its own model.

Worldview and transformation

The researcher began realising the critical role people's worldview plays in developing a sense of capability and dignity among impoverished communities. Miller and Guthrie point

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[52] Vinoth Ramachandra (2012:2) at a Micah Network Conference, states in a paper titled "From Partnership to Inter-Dependence": "I would personally prefer we drop the term 'partnership' altogether because of these skewed power relations. It also reflects the contractual relationships of the corporate world more than Biblical images of the Household of God or the Body of Christ. Both in families and physical bodies, what we find is interdependence, not partnerships. In the Church we don't have 'donors' and 'recipients' but rather a community of mutual learning where people both give to, and receive from, one another."

out that poverty is the outcome of the way people view themselves and the world, their narratives to make sense of their context. In this regard, physical poverty "is rooted in a mindset of poverty, a set of ideas held corporately that produce certain behaviours" (Miller & Guthrie, 2001:67). In their book, the authors even quote secular writers who highlight the necessity for development initiatives to consider peoples' worldviews when planning a project (Miller & Guthrie, 2001:24 - 25). Bavinck (1960:363), explains the process of introducing a Christian worldview to others: "Mission is much more than simply bringing a few souls into contact with the Gospel. It is both an enormous, inner struggle against an entire worldview and an attempt to give birth to a view of all things based on a new set of principles."

The researcher concurs with the definition by Miller and Guthrie of worldview as "a set of assumptions held consciously or unconsciously in faith about the basic makeup of the world and how the world works" (Miller & Guthrie, 2001:38). In order to simplify the concept, they have suggested a continuum for all worldviews, with secularism and animism at the opposite poles and theism in the middle (Miller & Guthrie, 2001:40). This continuum is presented in Figure 40 below.
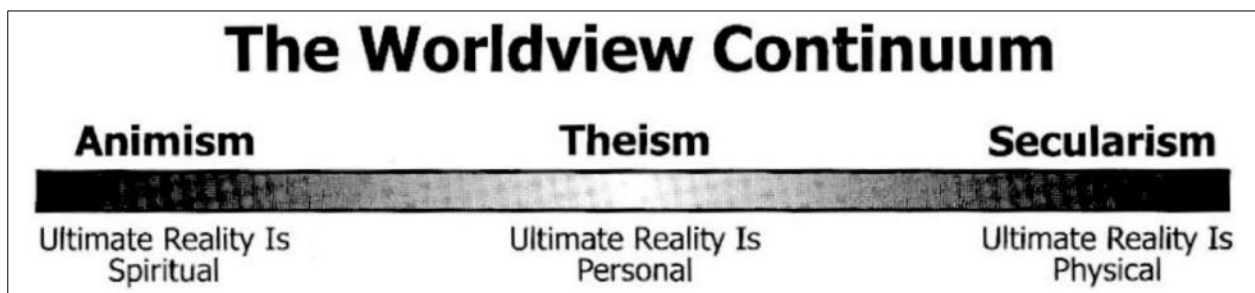
Figure 40: The Worldview continuum (Miller & Guthrie, 2001:40)

Based on Figure 41 above, the continuum can be explained as worldviews which continue developing since the two poles of secularism and animism do not satisfy humanity's deepest needs. This condition is vital to understand, seeing that "[t]he fundamental principles of culture, the story it accepts as true, its people's dreams, ideals, and vision, provide the foundation for its development" (Miller & Guthrie, 2001:47). Thus, from a genuinely Christian worldview, these believers would "have less trouble with the idea that

loving God and loving neighbour are missional outcomes of the same Christian Gospel" (Myers, 2010:121). When Christianity is contextualised according to biblical principles, as a worldview, it transcends global cultures and religions. According to Newbigin (2011:17), the reason is that "Christianity can retain the faith in the reality and goodness of this visible world, can believe that it is the work of God's fingers and the object of his love and therefore a worthy object of our love, because Christ rose from the dead."

The worldview of entitlement and dependency

The researcher often encountered a worldview-related problem when community members were invited to attend a new training workshop and several attendees expected handouts. As discussed previously, when participants found out the project does not offer handouts, many left. However, on the other hand, such opportunistic expectations proved useful in weeding out members presenting a false sense of entitlement. Mbetwa (2018:80) suggests that this problem is caused by "communalism … [which emphasises] entitlement to the gradual neglect of obligation". This form of entitlement is seemingly mainly a South African social issue, especially in cases where the government pays social grants. To the researcher's knowledge, and as Mbetwa (2018:78) suggests, the same type of entitlement is not found in Zimbabwe, Mozambique, or other African countries where the poor do not receive social grants.

A fortunate turn of events is that a number of those who leave the project (having expected handouts which they did not receive), observed their neighbours flourishing. Thus, they later asked permission to join the project. The problem of entitlement is caused mostly by politically based promises of benefits that people will received if certain parties are voted into power. Such a distorted sense of entitlement leads to dependency. African Honey Bee strives to enable its members in understanding entitlement from a biblical perspective of stewardship. Wright (2010:50) explains such stewardship as: "Not that having dominion is what constitutes the image of God, but rather that exercising dominion is what being made in God's image enables and entitles us to do." People are entitled by God, therefore, there is no need to feel entitled because of human promises. Entitlement as stewards implies a responsibility: "We humans have a mission on earth because God had a purpose in putting us on it" (Wright, 2010:50).

Several scholars highlight a form of dependency blamed on the church or mission organisations. This condition often occurs when the community is treated by learning to rely on the church or mission. As a result, they are unable to function self-sustaining (Corbett & Fikkert, 2014:108-112, 141-148; Jansen, 2017:238-239; Terry, 2015b:513).

Bonk (2007:60) highlights a further dynamic that should be mentioned. He refers to American missionaries often presenting an "unselfconsciously assumed sense of personal entitlement and intelligence that associates with social and economic superiority … rather being servants of the poor". Causing dependency is not only a common error with religious organisations; at times this is used as a form of manipulation. As mentioned previously, the researcher has witnessed first-hand how political parties keep communities enslaved to receiving social grants – in exchange for votes during elections.

A case in question is Bushbuckridge. The municipality observed the members of African Honey Bee gaining their independence, by realising that they did not have to rely on social grants for a living. In response, the municipality laid stumbling blocks before the project by overlooking the blatant theft of equipment, death threats to staff and members and the spreading of false rumours about the project. As mentioned previously, Jansen highlights interdependency as a goal that missions should follow, "that takes the focus off one party in the relationship giving and the other taking, to both parties giving and receiving" (Jansen, 2017:145, 159). The transformation taking place among the members of African Honey Bee who began realising that they could survive without dependency-forming social grants, reminds one of Isaiah 40:31 (Calvin & Pringle, 2010:239; Henry, 1991; The ESV Study Bible, 2008). By showing this type of faith, believing in God and the self (in relation to God), the participants realised that they were enabled to glorify God in all their actions with the ability of an unrestricted "soaring eagle". The members learnt to have faith in self, and ultimately in Christ alone, not in fallible human beings.

Finally, contributing to the 'aid debate',[53] Mbetwa (2018:200) explains his belief that commerce freed the Jews from the wrong type of dependency. He adds that aid is not

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[53] Despite decades of receiving aid and experiencing different development models (which have shown scant success), the economies of numerous developing countries are still dependent on those of developed countries, which left the former deep in debt (Kästle, 2019). Currently, there is a growing debate about reasons that developing countries remain impoverished and underdeveloped after all this time. Many argue that current methods of aid are unpractical. The call is for the reduction of foreign

merely "consumptive and promotive of dependency; it is also counter-profit in orientation" (Mbetwa, 2018:94). The researcher found that African Honey Bee's *Integral Mission* approach and the resulting transformation as contemplated in chapter 3, was the key factor which changed numerous members' worldview from one of dependence to that of self-worth.

Worldview of wealth

As a worldview, Goheen (2011:210) considers Western culture as increasingly without hope. He elaborates on this view:

> "We fear the future because of the military, ecological, and economic dangers that threaten our existence. We are suspicious of any stories that claim to know where universal history is going. Our wealth and consumer culture have offered us a variety of goods and experiences to drown our disillusionment. And so, we have collapsed our lives into the present. We retreat into entertainment or seek distraction in new experiences or novel forms of technology as relief from our increasingly empty lives. We lose a sense of history and the future, and this leads to a diminished sense of hope."

In contrast, Goheen (2011:210) presents Christianity as a worldview of hope that "produces a sense of purpose worth living and dying for, and that is why hope is so important in the New Testament. A community of hope and purpose will be a light in a world that says in many ways: 'There is no other future worth living for.'"

This view is echoed by Mbetwa (2018:199), while considering why Jews are globally successful in business enterprises: "The promise given by Jehovah to their foundling father (Abraham) of economic prosperity, scaling up to spiritual bliss, provided the impetus for hope, the sense of entitlement to success and an underlying resilience."

The above-mentioned Christian worldview lead to real transformation. However, often there is a fine line between understanding the riches of the world and those of God. A young man, a member of African Honey Bee, once approached the researcher querying

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aid (therefore dependency) and utilising different economic theories instead of the traditional mainstream theories from the West (Mehmet, 1999:Ch 2; Moyo, 2009:29-47). The researcher believes that an either/or approach will not work, rather a blended option that combines development aid and market-based solutions in accordance with the poverty situation – would be a more realistic approach.

why he (a Christian) was living in a shack and suffering economic poverty while his atheistic neighbour lived in a large house and enjoyed an opulent lifestyle. Buys (2013b) in a sermon on Psalm 73 shows how this exact problem was raised by the psalmist. (This topic is discussed in more detail later on in this chapter under the prosperity gospel problem.)

The researcher concurs with Wright's finding that modern-day preaching and writing to a large extent appeals to the "inordinate desire for material wealth that the Bible constantly warns us against – from the tenth commandment to the warning of Jesus and the condemnation of Paul" (Wright, 2010:240). Hearers of this type of proclamation seek this worldly, temporal wealth without understanding the immeasurable wealth of God, despite several passages explaining the nature of God's wealth. According to Ramm (1988:870), Ephesians 2:7 epitomises the danger of misinterpreting the view, "Where believers are seen seated and viewing the immeasurable riches of God in Christ for the redeemed."

An important aspect of Bible studies for African Honey Bee is pointing to Gods spiritual wealth and emphasising the distinction between this Godly wealth the temporal riches of the world. According to Manser (2009a:8808), the Scripture message stresses that material riches originate from God. Therefore, if these riches are "used wisely, they can be a blessing; used foolishly, they can lead people away from God". The African Honey Bee Catechism has been a vital tool to help provide the understanding: "Out of his infinite abundance, God gives his people spiritual treasure … much more valuable than material wealth, is to be held in the highest esteem and sought after eagerly" (Manser, 2009a:8813). The type of spiritual riches from God includes the following (Manser, 2009a:8813):

- God's wisdom and knowledge (Ro 11:33-36);
- His mercy, love and grace (Ep 2:4; 3:8; also see Ro 2:4; Ep 2:7);
- His riches in Jesus Christ's atonement and salvation (Col 2:2-3; also see Pp 4:19; Co 1:27);
- His precious Word (Jo 23:12; Ps 19:9-10; 119:72,111, 127);
- a wealth of spiritual qualities (Is 33:5-6; also see Pr 2:1-5; 15:6; 2 Co 9:10-11; Ep 1:7-8; Co 2:2-3; Jas 2:5);
- a glorious Gospel (2 Co 4:7);

- a costly kingdom (Mt 13:44-46);
- a rich reward (Ru 2:12; also see 1 Sa 26:23; Ps 18:20; Pr 25:21-22; Co 3:24; He 10:35); and
- a heavenly inheritance (Ac 20:32; also see Ep 1:13-14, 18; Co 1:12; 3:24; 1 Pe 1:4).

As will be indicated later in this chapter, the misunderstanding of riches and wealth, is the major contributor to the issue of the prosperity gospel. The corrective is developing an understanding of the term "riches" (or "wealth") according to the true Gospel of Christ.

Worldview of poverty

Based on a secular worldview of poverty, the World Bank measures this condition primarily in terms of income level. For example, a person is regarded as extremely poor if that individual earns less than $1.90 per day (The World Bank, 2018). Interestingly, out of 350 of the families interviewed by the researcher in uMfolozi, 1 610 people in total claimed that they earned less than R2 000 per month (Buys & Stubbs, 2019). This total represented an average of 4.6 people per family (STATS SA, 2018b). In other words, the families with which African Honey Bee work within the uMfolozi area, earn almost less than $1.00 per day, which is nearly half of what World Bank considers as extreme poverty (The World Bank, 2018).

However, despite the low income, in a recent short-term Dutch/South African mission project which the researcher facilitated, youth from diverse backgrounds explained their experience of poverty rather in terms of the lack of love, mercy, kindness, tolerance, patience, justice, et cetera. Not one participant out of a group of 50 foreigners and locals, mentioned lack of income as factor. This finding mirrors a survey by the World Bank in 2001, where 60 000 impoverished men and women from over 60 countries globally were interviewed. Their definition of "poverty" was summarised as a lack of "wellbeing". Wellbeing was grouped into six categories: material, physical, security, freedom of choice and action, and sound social relations (Narayan *et al.*, 2000).

From the findings above, it is therefore clear that poverty alleviation should focus on restoring an individual's wellbeing or, in a biblical sense, *shalom* (Buys, 2013a:76), as these terms are used in Genesis 43:27 and Exodus 4:18 (Greever, 2016; Torrey,

2002:1772-1851). When poverty is understood as the lack of *shalom,* poverty alleviation should be regarded as the same action explained by the Greek *sozo* – the restoration of wellbeing – as mentioned in 1 Corinthians 9:22 (Bible Study Tools, 1999; Schweer, 2003:519).

Figure 41 below, from Myers (2011), is helpful in providing a biblical overview of the complexities of poverty.

View of the poor	Theological frame	Key biblical texts	Expressions	Why the poor are poor	Christian response
Poor made in the image of God	Creation	Genesis 1-2	Poor as creative, Poor as a work of art See God's hidden glory	The poor lack skills, knowledge, opportunity	Enable the poor to be fruitful and productive
Poor as people in rebellion	Fall	Genesis 3 Proverbs	Poor as lazy, poor make bad choices, God helps those who help themselves	The poor are in rebellion, and their culture keeps them poor	Challenge the poor with the Gospel and encourage them to make better choices
Poor as Christ incarnate	Incarnation	Gospels	Christ in the distressing guise of the poor "What you did for the least of these …"	The poor lack love	Accompany the poor and relieve suffering as much as possible
Poor as God's favourites	Prophetic eschatological	Exodus Prophets	"Blessed are the poor for theirs will be the kingdom" Liberation theology	The poor are oppressed by the non-poor Poverty is structural	Work for justice. Help the poor find their voice and place in the socio-politico-economic system
Poor as lost souls	Salvation Soteriological	Matthew 28 Acts	The better future lies in eternity. Save as many as we can The poor will always be with you	The poor are lost from God, and the kingdom is coming soon	Proclaim the Gospel and encourage the poor to respond

Figure 41: Christian views of the poor (Myers 2011:60).

According to Miller & Guthrie (2001:67), the biblical message is clear that poverty as such cannot be considered a sin, nor wealth as God's spritual favour per se. They point out how Jesus repeatedly warned people against the spitual pitfalls of accumulating riches. They add: "Yet God did not create poverty; man did. The problem is usually rooted in mindsets that retard and resist development, trapping people in destitution."

Boerma (1980:54-55) describes the time of Paul's ministry when numerous people in Jerusalem and Judea were impoverished. Many Christians suffered under Jewish persecution and religious ill-will. In such a situation, Jewish discrimination left Christians struggling to find employment, earn money and support their families. Conditions worsened due to "a great famine in Judea and that there was little food for the population, especially the poor" (Gornik, 2007:19). According to Paul's testimony, Christ became poor for humanity's sake in order for people to become spiritually rich. In one regard, Christ experienced a form poverty that Paul's original readers from the first church understood. Even modern-day Christians can relate to this condition since it is a poverty of the world. However, Paul also uses the metaphor of poverty to describe spiritual destitution (Elwell & Beitzel, 1988d:1732).

Jesus' first act of poverty was when He lowered Himself to become a mere human. From being the God of glory, the Lord and Creator of all, was revealed as human. The Creator became one of the created. The extremes should be noticed: on the one hand, this is an omnipotent, omniscient and omnipresent God, who having created all, and owns all, and, according to Romans 9:23, is "rich in every way" (Vincent, 1887:27). He becomes a *ptochos* (Greek for 'begging poor') on humans' behalf. This understanding underscores the level of poverty to which Paul points out. Murray (2004) highlights the contrast: Jesus was 'unmeasurably rich', and He gave up this condition for humans.

As discussed above, God's riches are the Godly attributes (e.g. kindness, forbearance, patience, glory, mercy, grace) as well as Christ living in Christian believers. These attributes God accomplishes through humans. Paul uses the term *ptochous* (In Greek: "begging poor") in 2 Corinthians 8:9 in the context of the "Jerusalem Collection" (for the church in Jerusalem). This typifying of 'poor' has a compelling significance for the present-day church.

Furthermore, in the Gospels, Jesus uses the same term, *ptochous,* in Matthew 5:3 to describe the poor in spirit. Miskin (2017:3) explains that Matthew refers to those who recognise they are in need of God's help. Through Christ's poverty, these believers will become rich; they will inherit the kingdom of heaven on earth. This richness belongs to those who confess their spiritual bankruptcy. Manser (2009a:5450) emphasises that according to the Scripture's testimony, a "lack of spiritual riches and gifts" can be considered as an "especially distressing cause of poverty". When people become aware of spiritual poverty, they turn towards God, "to receive the riches he graciously offers through the Gospel". When considering spiritual poverty, the following texts should to be reflected on (Manser, 2009a:5450):

- lack of faith (Mt 13:58, ff; Mk 6:6);
- lack of understanding (Pr 10:21; Is 5:13; 56:10-11; Je 5:4; Ho 4:6; 1 Ti 6:5);
- lack of God's presence (Ep 2:12);
- lack of eternal life (Mt 16:26 ff; Lk 9:25; 12:20-21; 16:22-23; Ja 5:1-6);
- lacking knowledge of spiritual poverty (Re 3:17); and
- That it may be a judgment Am 8:11 See also Ps 51:11; 74:9; La 2:9; Ez 7:26; Mt 13:14-15; Re 2:5).

In light of the exposition above, African Honey Bee aims to reach a stage where its members recognise they are spiritually poor and needy. They should be guided to pray like David in Psalm 40:17: "As for me, I am poor and needy, but the Lord takes thought for me. You are my help and my deliverer; do not delay, O my God!"

Business as mission

In this thesis, the researcher has typified the economic structure that African Honey Bee uses as "social enablement as mission". Hall and Burton (2009) name the economic structure of which they write, "commerce"; and Kubzansky *et al.* (2019) refer to their system as "market-based solutions". The mentioned enterprises have a common denominator: they all use business principles which enable sustainability. Throughout the biblical testimony, and the subsequent story of the Kingdom's expansion, business played an integral part in the self-sufficiency of the church and provided a platform for God's

mission. The way in which business has been conducted has often been a major contributor to the witness and incorporation of believers into the church.

Biblically-based business activity is not a novel enterprise. The biblical testimony has several examples: Joseph was administrator of a large corporation (Ge 41); Paul was a tentmaker (Ac 18:3); even Jesus was a carpenter (Mk 6:3). Several business precepts are used commonly throughout Scriptures to help believers understand God's principles. The biblical testimony provides an understanding of the ways in which business was conducted from a Greco-Roman, and ancient-world perspective. These examples indicate that besides the historical-cultural differences, the universality and timelessness of the main principles remain similar. The writers of the Scriptures used precepts such as ethics, care of the poor, or stewardship as principles understood and considered useful to illustrate the way believers are involved in business.

The Catholic Church employed business principles as an administrative model before Protestantism came in to being. Business enabled the church in that period to remain sustainable – at times for several centuries. Longenecker (2002) highlights certain business principles which the Benedictine Monks still apply at present:

1) "a strong foundation";
2) "people are the most valuable resource";
3) "treat all material resources as gifts from God"; and
4) "transformation of an individual, leads to the transformation of the workplace".

He suggests that these are useful principles to guide modern-day business people, regardless of their faith.

The Reformation gave rise to a new form of mission activity. Mashau (2012:3) focus his questioning on aspects in the reformer's theology that initiated "the most effective missions and church planting since Pentecost …" Haykin and Robinson (2014:53-54) draw attention to Calvin's writings and sermons which convey the message about the victorious advance of Christ's kingdom in the world. According to Hall and Burton (2009:117-135), Calvin's Geneva church administered its society primarily through the work of the diaconate to align civil activity with biblical guidelines. Such an ordered society resulted in the major missional movements which followed. In addition to the call for

Christians to realign their lives with biblical truths, Calvin's work ethic was spread by the reformers. Groups such as the Puritans, the Dutch Reformers, the Huguenots, and the Presbyterians, conveyed the reformed belief to countries within and beyond Europe. The church did not have a specific missionary mandate, their focus was merely being faithful to Scripture (Haykin & Robinson, 2014:27-52).

As explained previously, Calvin was not an economist (Hall & Burton, 2009:ix). Nevertheless, he applied biblical principles to commerce, enabling the church, and society which it governed, to flourish and function effectively in expanding God's kingdom. Ebenezer (2019:152) draws attention to Calvin's "positive view of business and lending of money on interest" which if done in fairness, was not opposed to the prohibition of receiving interest in the Old Testament. Calvin believed that the prohibition of usury in the Old Testiment was instated to reduce poverty; in Geneva profit used fairly contributed towards alleviating poverty. Max Weber (1905) proposes in his secular based thesis "The Protestant ethic and the 'spirit' of capitalism", that Calvin's hermeneutic on biblically-based commerce, and the way it was applied to expanding and administrating the protestant church, led to capitalism as a commercial ideology that takes ethics, stewardship and welfare for the poor and needy into account.

In his essay on missionary history, "The Great Century and Beyond (1792-1910)", Anderson (2015:191-209) identifies William Carey's most significant legacy as a missionary: the way he promoted the mission society as a platform for conducting missions. Carey's response reflected a common movement in protestant missionary circles when churches withdrew from church-based, ecclesiastical mission activity. Carey is remembered as an entrepreneur, business person, supporter of business, and advocate of the "financial self-reliance" of mission societies (Ortiz, 2017). In a similar way, African Honey Bee's strategy of *Integral Mission* could be considered as a modern response to secularisation and animism, with the aim to help Christians live out their faith within environments where other worldviews are held as well.

As suggested previously, the motivation for African Honey Bee is based on the researcher's understanding of the covenant, which African Honey Bee enjoys with God (as an organisation comprising God's people). The basis for such a covenant is that God first blessed this enterprise, allowing the organisers and members to bless others (Ge

12:2). Plummer and Tunehag (2013:31) comment on how 'transformational,' 'integral,' and 'holistic;' have become buzzwords of modern-day missionary endeavours.

An initiative (mentioned previously) that has gained traction in recent years (since 1974) is the Lausanne Movement, which strongly supports the notion of *business as mission*. They describe their primary mandate as evangelism, defined as "proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God" (Stott, 1974). Further on in the document, they assert that it due to the salvation received from God, they are transformed "in the totality of [their] personal and social responsibilities. Faith without works is dead".

In line with Lausanne, African Honey Bee is consistent with the call from Ephesians 4:11-12, namely equipping the saints to perform the work of the ministry, with the church to expand and edify the body of Christ. The call of Lausanne, taken from (Spurgeon, 1887) is for the "whole Church to take the whole Gospel to the whole world". African Honey Bee is an ideal platform for mission through Word and deeds since it understands that "*Integral Mission* is initiated by God, forwarded by Jesus Christ, God's Son, ratified by the Holy Spirit and executed by the church as God's instrument … anticipating the new heaven and earth" (Jansen, 2017:468). African Honey Bee, as an organisation, understands that they represent God on earth by enacting "the Good News of Jesus Christ as a testimony to the poor"[54] (Jansen, 2017:136).

Plummer and Tunehag (2013:8) maintain that an organisation (e.g. African Honey Bee) by nature is a relational activity, and potentially a transformational one. As mentioned previously: in his book, *Walking with the poor,* Myers (2011:64-103) presents a case for transformational missions focusing on the four primary relationships humans have with God, community, fellow humans, and the environment. As discussed previously, these relationships were broken after humans fell into sin (the Fall). Redemption history depicts how God, through His grace, fulfils His plan to restore the mentioned relationships. Christ is central to this plan. Through Christ's work on the cross, believers are born again. In the

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[54]   Jansen (2017) uses 'the poor' as reference for those who are spiritually poor. This type of poverty includes all progeny of Adam (the first), in other words - everyone affected by the Fall, and is contrasted to the "unfathomable riches of Christ" (Ep 3:8).

eyes of God, their relationship with God is restored in Christ (Ep 2:8-9) (Wright, 2010:195). In this regard, Christian believers are testified as:

- a new creation (2 Co 5:17; (Cohick, 2010:68);
- a holy priesthood (1 Pe 2:9; (Wright, 2010:122);
- the dwelling place of God (Re 21:3; (Wright, 2010:44).

Christians have been given the spiritual resources to be free from their old nature. They have been justified from sin (Ro 6:7) (Henry, 1991), and enabled to grow in sanctification (a setting apart) towards righteousness (Ro 6:18) (The ESV Study Bible, 2008). Out of gratitude for what Christ has attained, and as part of the sanctification process, Christians live like the new people God created them to be (Ro 12:1-2) (Henry, 1991).

Myers (2011:74-75) points to Matthew 22:37-39 as the context in which missional activity should take place. Jesus has done the work by repairing the broken relationships. In response, the Christians are called to "love the Lord your God with all your heart and with all your soul and with all your mind," and "love your neighbour as yourself." Thus, organisations of mission in action such as African Honey Bee, must be aware of their own relationship with God, repaired in Christ, in order to imitate God's love for His creation.

The danger of the prosperity gospel

According to the biblical testimony, God provided material blessings to Israel through human's work and commerce. This focus seems clear in Deuteronomy 28:1-13 and is reinforced in Malachi 3:10-11. However, if the mentioned Bible passages are misread, the understanding can easily lead to misinterpretations. Likewise, Paul's use of economy in his Scripture teachings could be read out of context without further exegesis or explanation of the text. These teaching could be misinterpreted as referring only to the worldly economy.

Reading texts in isolation without an explanatory framework or contextual backdrop can lead to a skewed understanding, different to the message intended by God. In this regard, Buys (2016:13) cautions that the church should not forego certain biblical truths or ignore guidelines; even intrinsically internalise half-truths. The problem is that such misinterpretations lead to voids in the church, which cults may fill. These cults "often draw

from raw pagan and occult ideas and 'baptize' it with Bible verses pulled out of context, leading to disastrous heresies that produce stumbling blocks in the progress of Christ's kingdom."

Alarmingly, Spencer (2014) reports a global "pew forum" poll in 2006 in the United States among Christ professing churches. The pew survey revealed that 46% of respondents agreed with the following statement: "God will grant material prosperity to all believers who have enough faith." Such responses emphasised that prosperity theology is a major global problem. Jansen (2017:296) points to single-mindedness of certain Pentecostal churches in South Africa, where there is "too much focus on God's power rather than on the Son of God, that further exaggerates the prosperity error". An apt example is TV evangelists who are often heard to announce how scores of people will be healed in the name of Jesus.

The researcher has found that such implied human control over God's providence, backfires when healing is understood only as worldly. These common misconceptions may misdirect organisation-based missions to work against God's mission, rather than taking part in His greater plan. A further example of a prosperity gospel is when 2 Corinthians 8:9 is read in isolation. Then the meanings of 'rich' and 'poor' are not understood in a holistic way (i.e. when riches are understood purely from a worldly perspective and material riches). In such a case, these conceptions may lead to a misunderstanding of Paul's message.

Scholars highlight a further danger (Fortner, 2012; Spencer, 2014) where poor people were led to believe that they had failed if God's favour had not 'shined' on them. Such misinterpretation was also encountered by the researcher in poverty-alleviation projects in South Africa, The sense of shame the people experienced often became a hurdle to personal empowerment and even led to a broken relationship with God, against whom they became angry and resentful. Buys (2016:13) explains the danger of a paganist conception: "Gods are seen as human beings, people think that they have to manipulate gods with sacrifices and rituals to obtain health wealth and prosperity." According to Buys (2016), this is the reason that God revealed Himself incommensurate from the pagan gods. This is also the core of God's statement to His people in Deuteronomy 10:17: "For

the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe."

Christ's poverty during his life on earth makes it evident that there is no space for a prosperity gospel in His plan: "In Christ's poverty, Word and deeds form an unbreakable unity, delivering reconciliation and hope" (Jansen, 2017:158). An organisation such as African Honey Bee must understand and confirm that Paul describes suffering and poverty as a virtue. In Romans 5:3, 12:12, Paul encourages believers to rejoice in their suffering. He calls them to rejoice in poverty, especially as is the case with the Macedonians, in their generosity. When Paul's exhortations are interpreted correctly, this negates misunderstandings such as prosperity theology. For example, in Philippians 4:11-12, Paul states strongly that even he, in all his suffering, is content. The reason for this contentment amongst adversity is that he grasps the difference between the riches of the world and the riches of heaven.

Mission drift

In an increasingly secular world, organisation-based ministries often suffer the temptation of discarding their missional mandate in pursuit of acceptance and support from secular business. This phenomenon is termed "mission drift" and is discussed by well-known missiologists such as Paul Hiebert, Andreas Köstenberger, and Mark Terry, in their book, *Mission shift: Global mission issues in the third millennium* (Hiebert *et al.*, 2010). A key topic of the book is investors and businesses coerced by governments, influenced by globalisation, to support only secular projects. The authors point out that as business-based ministries resort under the category of "faith-based organisations", they unwillingly get tarnished as proselytising religious organisations, which practice discrimination and racism. In the process, Bible-based business ministries are subjected unfairly to secular intolerance. The challenges for local churches and non-governmental organisations (NGOs) with a Christian mission are explained as follows:

"Build relationships of mutuality, where the local church is respected and valued for its relationships, local knowledge, faith, commitment, and the context it provides of worship, discipleship and mission, and where Christian non-governmental-organisations are respected and valued for their experience, expertise, capacity and focus. Too often the relationship is lopsided towards those with the financial and material resources (usually towards the

Christian developmental organisation), and away from those who bring other strengths. A process of valuing all that God has entrusted us with – including, but not limiting it to, financial or material resources – is a first step in building confidence and respect in the work of holistic mission" (Raistrick, 2010:147).

Another major contributor of mission drift, or Christian ministries drifting towards secularism, is consumerism (Shackel, 2013:23), which has replaced the Protestant ethic of work.[55] The biblical guidelines clearly warns against the folly of acquisition for its own sake (See Ps 62:10 – (Fausset, n.d. :231) Ec 5:10 – (Wright, 2010:107). Jansen (2017:137) points out, "Consumer culture determines people's personal identity and leaves the poor in their plight to the market forces. This process causes extensive socio-economical and societal damage. In a theological sense, this amounts to idolatry."

In the book *The choice* by Hoag *et al.* (2014) readers are reminded strongly throughout, that idolatry, or the glorifying of anything, or anyone in God's place, is probably the most common sin committed by Christians. Therefore, due to the business nature of the missionary work undertaken by African Honey Bee, particular care must be taken because human nature, and materialistic temptations seemingly are more prevalent in the business environment.

Keller (2016:56) maintains that "in today's secular society, people confuse freedom with choice". Such confusion can also be translated spiritually as a misunderstanding of Christianity in terms of the freedom of grace. This approach views the law of God as a set of rules that must be conquered to *achieve* grace, rather than a reality that already has been conquered by Christ. Thus, from a biblical perspective, the law, conquered by Christ, is lived out with help from the Holy Spirit, in obedience, as part of gratitude and sanctification. When people perceive God's law as obstacle to their freedom, their natural tendency is to battle this law, seeing that they misunderstand true freedom through grace. As a result, secular choices of progress are seemingly more attainable.

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[55]   The Protestant work ethic emphasises hard work, discipline and living frugally as values embraced by the Protestant faith (Weber, 1905).

The above-mentioned common misunderstanding about grace and freedom is remedied in projects such as African Honey Bee. This corrective implies sound doctrinal teaching, and the use of creeds, confessions, and catechisms that direct believers to the Word.

Member retention

As explained previously, a reason for fallout among members who only practice beekeeping, has been despondency. The problem is that beekeeping generates income only once a year. Therefore, new beekeepers may have to wait for up to two years to harvest their first honey. African Honey Bee examined enterprises that would allow beekeeper families to generate additional income or reduce living costs. As a solution, the researcher considered activities that would provide the families with more balanced diets, (currently often limited to maize meal). Such a strategy would help children develop mentally and physically, improving the chances of breaking out of the poverty cycle.

Beekeeping provides income annually, therefore, African Honey Bee encourages other forms of farming to help families generate income all year round. Furthermore, they are guided to plant prime-quality fruit trees, which provide bees with food, and are a long-term investment. Many beekeepers from African Honey Bee in Zululand grow eucalyptus trees. However, problems with cash flow such as having to pay school fees in January, force several of these families to harvest their timber at four years (the earliest harvesting stage). "Beekeeping and additional income-generating activities reduce the necessity of harvesting the trees prematurely, enabling them to grow to an optimal seven years, and yielding 40% greater return" (Stubbs, 2017b:7). Figure 42 below depicts the cycle of the trees and diversification to counter cash-flow problems.

Addressing cash flow

The small-scale Eucalyptus growers (Flanders Khulisa) come from very **poor communities**.

African Honey Bee works with 1,400+ families (average size - 5 members) in Zululand, **not one earns over R2,000 per month**.

As a result of their poverty, small-scale grower families are often forced to cut their timber at 4 years for expenses like school costs.

Improving cash flow = improved income from small-scale eucalyptus

By not harvesting at 4 years, and waiting till 7 years to harvest, the small-scale grower can increase his/her profit by

40%

4 YEARS	7 YEARS
R25,000	R70,000
PER YEAR – R6,000	PER YEAR – R10,000

Increasing a small-scale grower's income by R10,000 per year

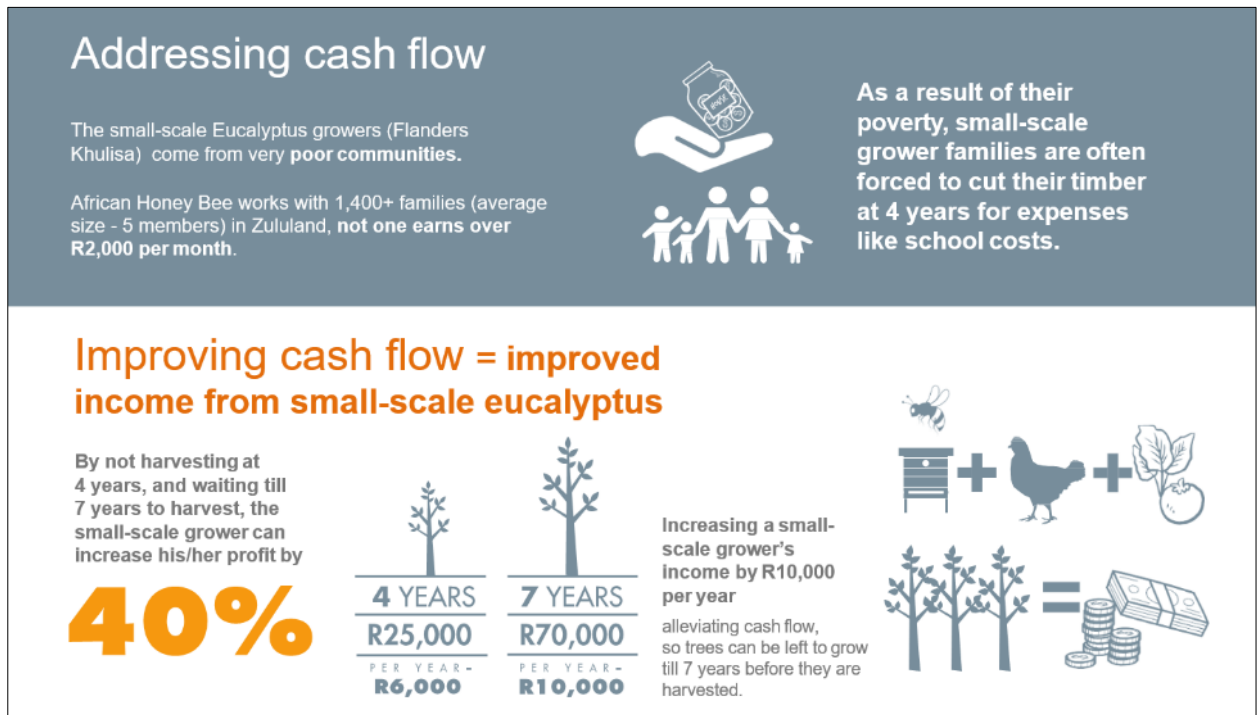alleviating cash flow, so trees can be left to grow till 7 years before they are harvested.

Figure 42: Addressing cash flow through diversification (Broemer & Stubbs, 2019).

In 2016 African Honey Bee was enjoying significant success at retaining beekeepers for the training sessions. Training included a milestone-based approach, where beekeepers move on to the next level if they successfully complete the previous task. However, after training ended, it was extremely difficult to incentivise members to meet on a regular basis, which made mentorship and support complicated and expensive.

In 2017, African Honey Bee partnered with SaveAct who have been training and mentoring African Honey Bee facilitators to set their groups up as self-help groups, where they learn to save, lend and borrow. They make up their rules, charge interest for the loans, and pay the saved amount out (plus interest) after 18 months. Rules such as fining for coming late, and fining and warning for missing a meeting, helps facilitate social cohesion and instil self-discipline. Saving is not only teaching the member beekeepers to manage their finances responsibly, incentivising African Honey Bee members to meet regularly – enabling African Honey Bee to support them better, but it is also providing credit for small-scale entrepreneurial activity (Stubbs, 2017b:7). It has been solutions such as these that have helped African Honey Bee retain members in the project.

CHAPTER 6: Possible model for poverty alleviation as vital part of *Integral Mission* in similar contexts

Key principles of a model for *Integral Mission*

The *Integral Mission* approach of the project for the present study, *Social enablement as mission,* has recently been more successful on various levels. These outcomes were due to the developing, testing and implementing of a number of interlinking approaches. The overall approach has been integral or holistic in five ways:

1) *Proclamation and demonstration* (Samuel, 2018): The project has been approached from a biblical perspective regarding the integration of Word and deeds. In this regard, physical witness played a major role in the acceptance and adoption of proclaimed testimony. Furthermore, specific contextualised material (African Honey Bee Catechism) and Bibles in language-of-choice, have been used to deliver a biblically-based message to an assemblage of syncretistic, yet predominantly Christian professing, religions (Georges, 2016).

2) *Asset-based:* Instead of focusing on a single income-generating activity, several connecting and supporting climate-smart, food production activities made up the benefits of belonging to the project. The ABCD method was used: asset-based community development initiatives. This method empowered members to realise that they had sufficient 'assets' (gifts from God) in the form of untapped skills, social structures, natural resources and recyclable waste to transform their own lives. Beekeeping as a core activity enabled initial self-awareness, which leads to Christ-awareness. The result is positive transformation by constructing one's own beekeeping equipment from recycling waste and other available resources, coupled with self-confidence from working with bees.

3) *Self-sustaining:* Self-help groups have not only helped members learn how to save, borrow and lend. They were also trained in the key principles of interdependency, as indicated by Jansen (2018), the Micah Network (2019) and other authors mentioned in this thesis. The community was transformed by groups of changed individuals learning to work together to save and manage corporate money. In essence, these groups first became community stokvels or banks, thereafter

farmers associations and then micro-churches. The members learnt to function in a way similar to the Reformer John Calvin's Geneva church community (Haykin & Robinson, 2014; Labuschagne, 2009). The advantages of the self-help groups include that members do the following: 1) learn individual and corporate (community) discipline; 2) benefit from working together to access low-cost agri-inputs and access viable markets; 3) enable and incentivise technical and logistical support from social franchisees (facilitators); 4) worship together and understand the true Word of God, which they are able to take back to their families, communities and churches.

4) *Formal training:* A further benefit is the expansion of the training into formal courses. To date, this process is still incomplete. The researcher believes that the power of the Spirit will help realise such formal training in the future. Leaders from the groups have been selected already and are busy learning the Explore Course presented by the Reformed Evangelical Anglican Church of South Africa. The aim is for graduates from this course to become fully-fledged evangelists (preachers) who will expand the course further and plant churches. The long-term goal for the evangelists, is that a number may proceed to study Theology and Ecclesiology at tertiary level and return to uMfolozi as ordained pastors to lead the flock.

5) *Franchising strategy:* The principles of micro- and social franchising have provided an incentivised platform where micro-farmers can link to markets that share profits in the value chain. Such economic sustainability help create social cohesion in the form of *ubuntu* (which evolves, due to the working of the Spirit, into *agape* love over time). The reason is that members are incentivised to work together rather than compete.

The sequence of events combined with the three biblical attributes of hope, love and faith made transformation possible. A member's transformation could take place in the following way:

1) Hear about training (usually through word of mouth).
2) Attend training at a venue that is walking-distance from home.
3) Realise that there are no handouts, but demonstration of commitment can lead to membership and true change.

4) Understand that they can accomplish the change through the gifts (abilities) with which God has blessed them.

5) Learn the Gospel message of salvation.

6) Grasp what dependency on Christ means (not on fellow humans).

7) Immediately observe the work of their hands and begin to understand the enabling freedom offered in Christ.

8) Seek wisdom because they have experienced hope and liberty.

9) Involve their whole family.

10) Get involved, share and benefit with, and for their community.

11) Share, witness and proclaim out of gratitude and a genuine Christ-centred concern for others.

Overall, the researcher has found *Social enablement as mission* as a positive, constructive model, that enables *Integral Mission* (Word-and-deeds ministry) and provides Christians with a practical platform to participate in glorifying God. As was indicated previously (ch 5), commercial business, as an administrative structure, is not new to the Bible, to the church, or missions. Biblically-based business has been highly effective in contributing to the expansion of the Kingdom.

African Honey Bee's approach, constantly encountering market-place exposure, is positioned uniquely as an effective witness. However, such exposure makes the project also susceptible to temptations, evil and misdeeds. Evident of the missional movement during William Carey's time, was the establishing of mission societies as a response to churches' withdrawal from missionary activity (ch 5). *Social enablement as mission* could be one of the modern responses in this regard. The project *Social enablement as mission* and other practitioners of the method organisation-as-mission are grappling with business- based solutions (Pye, 2017). The aim is to provide the church with a platform through which missions can be done effectively in the current globalising world.

A proposed model

Honey from the Rock

The first concern of an organisation that seeks to alleviate poverty, is a firm understanding of the mission of God, *missio Dei,* and how *Integral Mission* is a direct requirement of

being part of this *missio*. In other words: The aim is to build a solid foundation on the Rock of life and receive spiritual honey (wisdom) from that Rock – with the ultimate purpose of sharing such wisdom with fellow humans through word and deeds.

Missio Dei can be considered as God's greater plan as revealed in the biblical message as a whole. The biblical message testifies about God's creation; the fall of humans into sin; God's restoration of His creation – with Christ in the centre of the story; and God's new creation. The ultimate result that God requires from the plan is: His glorification by a restored creation.

Integral Mission is the role that God's chosen people fulfil in *missio Dei*. The members become God's physical vessels who carry His living water, which flows from them and allows others to be restored through Christ as well.[56] The process takes place by proclaiming the Good News about Jesus as Lord, the Gospel, through word and deeds. The word 'mission' is used to describe this sending activity, however the addition of 'integral' shows that mission must be all-encompassing, involving all aspects of life. The members' Christianity and their obedience to the Word of God defines their identity and provides their worldview. Being Christian defines their uniqueness. Thus, their actions have a focus: done in a way that glorifies God by being part of His mission on earth.

God created humans in His image and loves them to the extent that he sent His only Son, as fully human, to be a living sacrifice for His people – those who are believers. This is the Gospel or Good News that practitioners engaging in *Integral Mission* are called to proclaim. For this reason they were sent by Jesus with the power of the Holy Spirit into the world, to move from their own homes to the ends of the earth. The members of this project are commanded to enact this Good News through *agape* or Chris-like love, responsibly and biblically (according to His revelation) as Gods stewards or caretakers.

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[56] The researcher has often used the analogy of light shining from Jesus that Christians must reflect – illuminate the way for others in the darkness. The Zulu word – *Khanyisani* (shine the light for each other) might be a more appropriate name for African Honey Bee. The researcher has used a similar analogy in the sentence being referred to: living water from a sermon on John 7:37-39 preached by Danie Potgieter (2019).

Once an organisation has grasped the full meaning of, and fully accepted this compelling truth, they are ready to develop a model for lasting, self-sustaining *Integral Mission* for poverty alleviation.

The selection process

When an organisation is ready to recruit beneficiaries[57] or members it must ensure they are joining for the right reasons. Such endeavours encounter the challenges of entitlement and dependency, especially those experienced in the uMfolozi area driven by a political-ideological agenda). Therefore, by using proselytising as an approach rather than evangelising, members may join a project for the wrong reasons. With *Integral Mission* it is critical that members understand clearly, they will not receive handouts; rather receive a 'hand up'.

To avoid any forms of discrimination, African Honey Bee invites all members in an area, who are walking distance from the chosen training locale, for example, a church, hall, garage, or even under a large tree. Invitations are distributed through the following channels: word of mouth; pamphlets; existing community networks, including traditional councils, councillors, schools, and public places such as shops, libraries, taxi ranks, or clinics. Invitees are told to bring their own Bibles (if they own one) food and drinking water to the workshops. They are warned beforehand that there will not be handouts such as money, jobs or even marketing gifts. They must understand fully that they will be required to change their own lives and the organisation will provide them with the needed guidance. The workshops are each presented over three days as expounded below.

Day 1: On the first day of the first workshop, the facilitator asks the attendees to open their Bibles and starts off with a brief devotion, studying passages such as Psalm 90:17, Philippians 4:13, Ephesians 6:7-8, and Proverbs 16:3. The facilitator reiterates that no handouts will be given; individuals wishing to leave may do so. At this stage, a number of attendees may withdraw and leave.

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[57] The researcher would rather avoid the term "beneficiaries" since, by implication, it fosters a culture of dependency.

Once the remaining group have settled down, they are taught to create items by using waste and natural resources available to them. In African Honey Bee's case, the group are taught to make veils from old hats and t-shirts; beekeeping gloves from old jeans; hive tools from old screw drivers; and smokers out of old tins.[58] During the first evening the attendees are asked to collect materials which they bring to the workshop the following day.

Day 2: The following day commences with Bible study, prayer and singing.[59] Each person is prompted to make the equipment which they learnt the day before. In African Honey Bee's case, individual attendees forge their own veil, gloves, hive tool and smoker. At the end of the day, all those who attempted to make their own equipment are rewarded with the following 'package': materials to create items that can generate income for them; a Bible in the language of their choice (for those who do not have one) and an African Honey Bee Catechism.[60] Furthermore, attendees are provided the material to build a beehive (called a 'flatpack'). At that stage each attendee is registered on *ImpactApp*, a photograph is taken of them. Thus, when the facilitator drops off their flatpack at their homes, their dwelling's GPS coordinates are recorded under their name on the app.

Day 3: On the last day, after prayer, Bible study and singing, attendees, officially registered as members, are taught to assemble the income-generating item for which they were given materials. For African Honey Bee, members are taught to assemble a hive and place it to catch a swarm of bees.

Thus, to recap: After a three-day workshop, members are empowered to: 1) join the project willingly (self-sellection); 2) immediately experience transformation in their lives; 3) realise the centrality of Christ in their lives, and begin finding life answers from the Bible; and 4) realise that they can generate income through the gifts with which God has already blessed them.

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[58] See the AHB subsistence manual downloadable from: https://africanhoneybee.co.za/pdf/AHB-Subsistance-manual%20-2017.pdf and watch the short video from: https://youtu.be/2smX9esKPYk

[59] In the *isiZulu* context of *uMfolozi* African Honey Bee uses the Amagama okuhlabelela hymn book, which can be downloaded from:
https://ia801703.us.archive.org/8/items/amkuhlabel00bost/amkuhlabel00bost.pdf

[60] The African Honey Bee Catechism can be downloaded from: https://africanhoneybee.co.za/pdf/AHB-Catechism-new.pdf

ABCD

Good practice for organisations intending to alleviate poverty is to study the principles of ABCD in more depth: asset-based community development. It should be remembered there is no fixed recipe on how to develop the community in this way. The focus is more a process of enabling members to think laterally and be cognisant of what God has already provided for them. The African Honey Bee philosophy about facilitating the learning of ABCD is not a separate course as such; it is a way of thinking instilled throughout training and the transformation process.

ABCD builds on the assets that are already found in the community, and mobilises individuals, associations, and institutions to come together and build on their assets, not concentrate on their needs. Two key truths must be understood by the project members:

1) *All have gifts:* All community members have gifts (abilities), available resources and waste that can be recycled. People can and want to contribute, therefore, it is important to discover which abilities, resources as well as waste to be recycled, are available to a community. This is done by brainstorming as a group and setting practical tasks where members are trained, thereafter they go out and find what they need.

2) *The core is community:* Relationships build a community where members visualise goals, engage and make themselves available to others. African Honey Bee focuses on building and nourishing interrelationships, which is the core of ABCD and essence of community building. African Honey Bee uses its self-help groups (as associations) to build relationships among groups of members who are walking distance from their meeting venue.

The following guidelines of the ABCD approach has been adapted from "Collaborative for Neighborhood Transformation (2015). The stance is that communities can no longer be thought of as complex masses of needs and problems, but networks of gifts and resources that are varied and strong. Each community has a unique set of skills and capacities to channel for community development. ABCD categorises the asset inventories into five groups:

1) *Individuals:* At the centre of ABCD are residents of the community who possess these gifts and skills – all members have such qualities, resources and abilities.

Individual gifts and assets must be recognised and identified. In community development the focus cannot be on people's needs, only their assets. Deficits or needs are only useful to institutions, that are designed for comparable to production.

2) *Families:* These units comprise individuals who have strengths and gifts. Often family members have not yet realised their particular skill, thus a process of discovery is needed. In a typical African Honey Bee family, a mother may be efficient at managing finances, a father strong and able to do physical work, a young person adept at using computers or electronic devices such as cell phones.

3) *Associations:* In ABCD these entail small informal units of people such as self-help groups that work with a common interest as volunteers and are critical to community mobilisation. These groups do not exert control; they are merely converging through individual choice around a common interest.

4) *Physical assets:* These include land, buildings, the natural environment, space, and funds, which can be utilised as resources. Recyclable waste also falls into this category.

5) *Connections:* There must be an exchange between people sharing their assets through activities such as bartering. These linkages are made possible by people who are connectors. It takes time to become familiarised with other people; this normally takes place through building relationships between individuals in a group.

Regarding assets, it is important to consider features of social organisations such as the underlying norms, networks, and trusts, which increase a society's productive potential. These forms of assets are often referred to as social capital. This connection entails a web of relationships within any given community, which allow people to succeed or advance by associating with each other. If this process is based on biblical guidelines, the focus is on *agape* love and incentivising positive social cohesion. This unity is present in the networks, norms, and social trust inherent in associations whose members combine their efforts in concerted collaborative action.

In a literal sense, social capital can be considered the reservoir of good-will and obligations generated by social relations as a 'New Testament' type church. Central to the ABCD approach lies its focus on social relationships, which reminds of *ubuntu*, or 'second-commandment' biblical love. Formal and informal associations, networks, and

extended families are treated as assets and also as means to mobilise additional resources of the community. By treating relationships as assets, ABCD is a practical application of the concept of social capital.

Biblical contextualisation

Organisations planning to become involved in a poor rural South African community, must realise that the demographics are often similar to those of *uMfolosi.* This applies especially to the worldview demographics. In a recent discussion with the researcher, Jane Korevaar of the Reformational Study Centre[61] explained that on average, 10 000 new Christians are converted in Africa daily. As a result, the available pastors are insufficient to cope with this level of revival, especially having to study for three to eight years as John Calvin proposed for his Geneva pastoral training (Buys, 2013b:9). However, Buys (2013:9) explains: "Calvin stated that God, if he wanted to, is able to sanctify people perfectly in one moment, but that it was his good pleasure to use human ministers for that purpose. These ministers of the Word are God's "hands", and it is their task to build up the churches in faith by the faithful ministry of the Word."

The real problem is not that people do not confess to be Christian. The issue is that they are not being exposed to the Word of God. Besides the catechism which African Honey Bee developed to help its members and their families read the Scriptures, it also researched several distance-learning programmes. The presenters examined the Mukhanyo Distance Programme, the Docenda and North-West University's initiative and the Explore course offered by the George Whitefield College in Cape Town. The Explore course, which originated from North-West University and was contextualised into an African framework, was selected as the appropriate course for the uMfolozi region*.*

Christ Church in Midrand Gauteng have enjoyed large success in church planting by implementing the Explore course across Africa. For example, in Mozambique the Reformed Evangelical Anglican Church of South Africa sent an ordained pastor, who offered the Explore course to several groups. From the groups emerged a small number of graduates who were keen to study further. They attended George Whitefield College,

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[61] An online evangelical library providing free sermon material for pastors all over the world, especially in Africa: https://www.refstudycentre.com

obtained their theological degrees, undertook a two-year internship with Christ Church Midrand (learning Ecclesiology), and returned to Mozambique as ordained pastors (Morrison, 2019). In the meantime, church leaders who completed the Explore course began preaching as 'evangelists' and established more groups in Mozambique. Professor Flip Buys planted numerous churches for the Gereformeerde Kerke in Suid-Afrika in Kwamhlanga. This was one of the major reasons why Mukhanyo Theological College was established (Buys, 2018). This is the type of church planting that African Honey Bee envisages as working in South Africa.

Georges (2016:10, 11) refers to Eugene Nida and Ronald Muller who identified "three types of reactions to transgressions of religiously sanctioned codes: fear, shame, and guilt". The researcher identified the "fear-power" culture as an apt description for the largely syncretic belief systems (Christian and African Traditional Religion) that make up the worldview from the people of uMfolozi. Such syncretism is relatively common in South African rural nodes. The reason is that inhabitants seek the God of whom the missionaries testified, but are still reluctant to discard their traditional African culture, which is intertwined with animism, spirituality and mysticism. The researcher views such a situation as an opportunity for evangelism. Where people are already spiritually inclined, it is easier to guide them into the correct spiritual direction than those who have (for example) a secular outlook and find it difficult to believe in the spiritual world all together.

African Honey Bee has taken a non-confrontational view, where the Gospel is presented by applying Scripture in a contextualised way. An example, as mentioned previously, is where syncretic religious leaders take part in catechism classes and the Explore course and are informed by Scripture readings through the working of the Holy Spirit.

Measure, reflect and reform

It is critical that an organisation, aiming to alleviate poverty effectively, be cognisant of its own performance and rectify possible instances of underperformances it may experience. Optimum performance is not only important for the organisation; also for its staff, its members as well as its stakeholders and funders. African Honey Bee bases its workflow methodology on a philosophy of performance improvement termed Kaisen. Adopted from modern Japanese manufacturers, such as Toyota, Kaizen generates breakthrough improvements quickly, without intensive capital investments and/or extensive

commitments of employee time. The workflow is assessed in terms of a continuous improvement cycle: plan, implement, check, reflect – as illustrated in *Figure 43* below.

Figure 43: The Kaizen's continuous improvement cycle (EssayPro, 2019).

According to (Peterka, 2013) the assessment model of Kaizen traditionally "has been an efficient, effective technique for producing change in manufacturing operations". However, Kaizen can be used effectively in a non-manufacturing environment as well. In this regard, Peterka (2013:n.p.) explains the application of Kaizen to African Honey Bee:

> "It is appropriate for either relatively straightforward, simple problems, problems that don't involve numerous functions or complex processes and it can also be used for well-defined problems or when the dis-satisfactory performance of the current state is due to only a few factors that don't vary widely over time. The format for Kaizen can be individual, suggestion system, small group, or large group."

The main requirement for effective Kaizen is accurate measuring that lead to informed decision-making. Several measurement survey tools are available on the market, especially through the current micro-technology of smartphones, tablets and computer. Therefore, African Honey Bee developed the *ImpactApp* (see programming map on Appendix 1, and application illustrations in Figure 13 in ch 3) accompanied by the online dashboard (see ch 1 and 3). This app is effective by registering each member, after which

particular interventions are linked to that person. Thus, the app creates a history for each person that can be evaluated, thus helping African Honey Bee respond or involve the appropriate stakeholder for the situation. For example, African Honey Bee realised that the water supply was a huge problem for its members and their neighbours. Thus, the facilitators of African Honey Bee were able to report the situation to stakeholders such as the uMfolozi Municipality, Richards Bay Minerals and Sappi. The results of the survey are depicted in Figure 44 below.

Figure 44: *ImpactApp* (Poverty Stoplight) survey of water poverty in Sokhulu (AHB Database, 2018b).

The *ImpactApp* measures the following variables:

- interventions – training and savings meetings;
- poverty – through the Poverty Stoplight tool;
- productivity and Christian worldview;
- beekeeping traceability; and
- management of value chain and franchising.

As a result of the app, facilitators, management, stakeholders or members can track a project on the online dashboards on a real-time basis. Issues that emerge can be dealt with and problems can be rectified immediately.

Franchising for sustainability

In the past, African Honey Bee attempted primary and secondary cooperative structures since these made the most sense for a scheme of small-farmer groups such as this enterprise. This form of structure should work well due to stakeholder interest, ownership and representation at the various levels of the value chain. Cooperatives such as Senwes and NWK are some of the oldest legal structures used for farmer groups in South Africa. However, to the researcher's knowledge, there was no successful cooperative working for development in South Africa to date. The researcher believes that this failure is due to cooperatives, established for social development, forcibly goading people to work together.

An example discussed previously, is where the Department of Trade and Industry in South Africa incentivised communities to set up cooperatives by offering grants to registered ones (Department of Trade and Industry, 2019). The members therefore set up cooperatives to earn the incentives. In contrast, the traditional agricultural cooperatives were established by farmers who realised that they could all benefit if they cooperated. The principle is: If members establish a cooperative for different motives than working together for the common good, the endeavour is likely to fail.

African Honey Bee has considered the positive as well as negative traits of cooperatives. The aim is rather to use the principles of franchising (both micro- and social) to structure its operations. The gains of franchising are: enabled governance; personal member growth and inclusion; social cohesion; sustainability due to appropriate incentivisation; access and participation in the market and value chain; and a platform for ongoing training, mentorship, spiritual growth, church planting, and self-help groups.

Self-help groups

To conclude: It is argued in this study that projects which forgo a self-help group methodology as basis for social cohesion and ABCD, will struggle with sustainability. The incentive is that people invest their limited resources in growing their own wealth and

simultaneously that of their community. In such an instance, members take ownership of their own destiny and become committed to the transformation of their lives and the sustainability of their community.

It is crucial, however, to be prudent in choosing an appropriate partner. The Chalmers Centre at Covenant College helped Hope International to succeed. However, when the Chalmers Centre sent a facilitator to the African Honey Bee project, it was almost derailed. The problem was the applied approach. The facilitator (who was American) lacked knowledge of the project or community and moreover, made no effort to gain such an understanding. Instead, theoretical textbook methodologies were imposed on members and facilitators.

From the literature, numerous publications (e.g. *When helping hurts* by Corbett and Fikkert (2014) from the Chalmers Centre), condemn an approach where a missionary enters a community and dictates operations without first attempting to understand the community or project. A secular organisation SaveAct, which incidentally showed stronger Christian conduct, was selected to facilitate the self-help groups. Their approach was to understand first, after which they built on an existing basis. This integral ABCD approach was effective and delivered outcomes. Groups are increasing, and old groups have begun their new cycles of savings.

Glorify God

John Stott refers to "creation care" or technically "mission of God's people". He explains the ultimate purpose of life:

> "We human beings find our humanness not only in relation to [all creation], which we are to transform, but in relation to God whom we are to worship; not only in relation to the creation, but especially in relation to the Creator. God intends our work to be an expression of our worship, and our care of the creation to reflect our love for the Creator. Only then, whatever we do, in word or deed, shall we be able to do it to the glory of God" (Cf. 1 Co 10:31) (Stott, 2010:60).

A proposed curriculum

As mentioned at the beginning of this thesis, the aim is to assist African pastors, missionaries and poverty-alleviation practitioners working amongst the most destitute rural communities in Africa. These pastors must be led to initiate spiritual and physical transformation among the communities where they work. From what has been learnt practically, and explicated in this thesis, the approach of ***Social enablement as mission*** is recommended. Practically, the researcher has failed in several projects by implementing conventional methods. Academically it became evident that the only solution which delivers temporal and eternal results is *Integral Mission* guided by a *missio Dei* perspective.

Curriculum framework

The following curriculum *framework* is proposed as a practical solution to rural African community leaders and facilitators seeking to help bring about transformation in their communities.

Key Christian principles: Projects are unique, therefore, the researcher merely incorporated the key principles of faith, love and hope in the process of facilitating learning. These principles guide positive transformation and involves the working of the Spirit. Therefore, the mentioned key Christian principles are considered as basis for the proposed curriculum, not principles of project management or church planting.

Core biblical doctrine: It is, however, imperative that core biblical doctrine is taught and contextualised throughout the process. The researcher recommends using, translating, contextualising and improving on the African Honey Bee Catechism for this purpose. As was indicated previously, the majority of the South African population regard themselves as Christians. Therefore, the task of missionaries as faithful disciples is to teach members of a community what it means to be Christian. They must be led to the Word in order to understand *missio Dei* through *Integral Mission.* In this way, community members can understand their purpose in, and be part of *missio Dei*.

Spiritual enrichment: As minds, hearts and bodies are fed, people begin to grow, and become healthy as 1 Corinthians 10:4[62] teaches, after which they begin to seek more solid spiritual food. It is recommended at this stage that the Explore correspondence course of the George Whitefield College is taught. This course has been carefully contextualised for Africa, and the researcher found its content doctrinally solid, biblical and reformed.

Mission training: Furthermore, *Social enablement as mission* can be taught parallel to the Explore course, either as a trainer-training course, or self-help training for leaders of self-help groups in a community. The leaders who emerge from these groups can carry on studying a Batchelor of Theology and return to their communities to plant or grow churches.

Food production: Finally, when *Social enablement as mission* is applied to a project, members will begin producing organic food. Initially, it will be for their own consumption, however, in time they will begin to produce a surplus. Such produce they will be able to sell to neighbours. After the neighbourhood market has become saturated, producers will sell from the roadside, markets and local supermarkets. When the project reaches this level, it is advisable to use other elements of franchising or even franchising as such, to provide a market for the members and a possible share in the value chain up-side.

The proposed curriculum framework can be operationalised through three-day workshop sessions where the basic ABCD principles are trained in modules, as explicated below.

Module 1: Self-selection

Three-day workshop with a daily agenda of two elements: 1) Bible study; 2) self-selection (joining voluntarily). The aim is to learn the principles of giving a 'hand up' rather than a 'hand out', and members use what God has given them to transform their lives – asset-based community development.

This module works best over three days. A venue such as a church or hall is selected in a village and inhabitants are invited. The African Honey Bee Catechism and Bibles in attendees' preferred language are used for Bible study throughout the course before

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[62] "They drank from the spiritual Rock that followed them, and the Rock was Christ" (ESV).

activities commence. The attendees are encouraged to work through the same study with their families at night after the sessions.

Day 1: Teaching attendees how to make equipment out of available resources and scrap (waste), from which they can generate income.

Day 2: Attendees are required to bring materials from their homes and are helped to create the items they learnt to make the previous day.

Day 3: All attendees who have successfully made the items as they have been taught receive materials to create their first business generating infrastructure. It is important that the materials are also readily available to the group in their immediate environments. Thereafter, the attendees are signed-up into the programme (Example on Appendix 9 – Example of a membership contract).

Module 2: Starting and running a self-help group

Three-day workshop with the daily agenda: 1) Bible study; 2) Starting and running a self-help group that saves, lends and borrows.

The signed-up members who joined the project voluntarily because they realised the benefits of the project, from previous workshop are invited to attend the next three-day workshop a month after the first one. The facilitator should attempt to involve 15 to 20 attendees in the second workshop.

Days 1-2: SaveAct methodology is taught to the group.

Day 3: The members establish themselves as an official self-help group.

- The self-help group elects a chairperson, treasurer and secretary.
- They also open a bank account in the name of their group and draw up a constitution. If time allows, they can even start saving.

For trainer-training, it is best to begin with this workshop first, allowing facilitators to complete a full savings cycle within the year it takes to complete the course. Thereafter, it is important to save during each training day, after Bible study and before training starts. In this way the group members learn to borrow money as operating capital to launch their

own business enterprises and repay loans with interest. Thus, the savings group saves each day until the end of the training, when they pay out the accumulated savings and interest.

Module 3: Discovering business principles

Three-day workshop with the daily agenda of three elements: 1) Bible study; 2) Save/borrow/lend; 3) Discover the key principles by starting a business with R40.

Day 1: The group starts off a business with R40, aiming to make a profit before lunch.

Day 2: Attendees explore, by analysing the reasons for success, the key principles for business success.

Day 3: Each attendee considers a business idea for starting a business with R40, that is presented to the class.

Their homework after the workshop is to launch their own business enterprises and keep record of their transactions.

Module 4: Business planning

Three-day workshop, with a daily agenda of three elements: 1) Bible study; 2) Save/borrow/lend; 3) Apply business ideas to key principles, working towards a business plan.

This workshop is linked directly to the previous one. Attendees who have completed Module 3 successfully, advance to this module.

Day 1: Members present their business results and the group are led in discussion to identify key business principles that need to be considered when running a business.

Day 2: The principles are unpacked systematically, and each member is asked to write down how each principle affects his/her business enterprise. By the time they have completed the process, they realise that they have a business plan.

Day 3: A template of principles is developed by the group that can be used by the members as a template for business plans in the future.

Module 5: Businesses in a box

After the previous modules have been mastered, African Honey Bee teaches five three-day sessions of the Businesses-in-a-box method.

1. *Three-day workshop with the following daily agenda: 1) Bible study; 1) Save/borrow/lend; 3) Business in a box veggies – climate-smart farming God's way.*
2. *Three-day workshop with the following daily agenda: 1) Bible study; 2) Save/borrow/lend; 3) Business in a box eggs – climate-smart farming God's way.*
3. *Three-day workshop with the daily agenda: 1) Bible study; 2) Save/borrow/lend; 3) Business in a box chicken meat – climate-smart farming God's way.*
4. *Three-day workshop with daily agenda: 1) Bible study; 2) Save/borrow/lend; 3) Business in a box fruit – climate-smart farming God's way.*
5. *Three-day workshop with daily agenda: 1) Bible study; 2) Save/borrow/lend; 3) Business in a box honey – climate-smart farming God's way.*

Above, the five businesses in a box are explained briefly as taught by African Honey Bee. It is critical that the facilitator identify the viable agri-businesses in the villages where they operate. 'Best practice' in this regard is to teach members how to grow vegetables and produce eggs through climate-smart methods by farming God's way. Most poor rural families already have chickens and plant vegetables, however their yields are usually dismal. The minimum aim of *Social enablement as mission* is enabling children to follow a daily balanced diet of starch (maize meal), protein (an egg), and greens ('veggies'). Such a diet will help children develop mentally and physically, thereby affording them more opportunities in life. If merely this minimum aim is reached, the project would have achieved success.

Recommendations for further study

The researcher critically analyised project methodology mistakes, and evaluated errors from other poverty alleviation practitioner. In the process, this researcher experienced a process of change where several solutions to the obstacles and mistakes were discovered, trialed and implimented, resulting in the model prosposed in the present study. The solutions seem miniscual in comparison to the problem, and this study does

not claim in any way to have fully examined the use of social development as discipleship. Instead, it is the researcher's belief that he has only begun to touch on the topic. *Integral Mission* is often misunderstood by several people who consider the aspect of social development as a cause of mission drift. However, many of those who react against social development, in fear of mission drift, sometimes drift away from the Gospel themseves. It is this researcher's hope, that further studies can be conducted in developing an understanding of the concepts of *missio Dei*, *Integral Mission, inlcuding* the concept of what he has termed "social enablement as mission" in the fight against poverty, in a way that glorifies God.

On a personal note: If feels strange to call this the end. In many ways, it feels more like a beginning. Through this study, the researcher has come to realise how little he knows and how much he still has to learn about poverty alleviation.

Photograph by: Guy Stubbs, 2017

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Appendix 1 – The ImpactApp – Data map
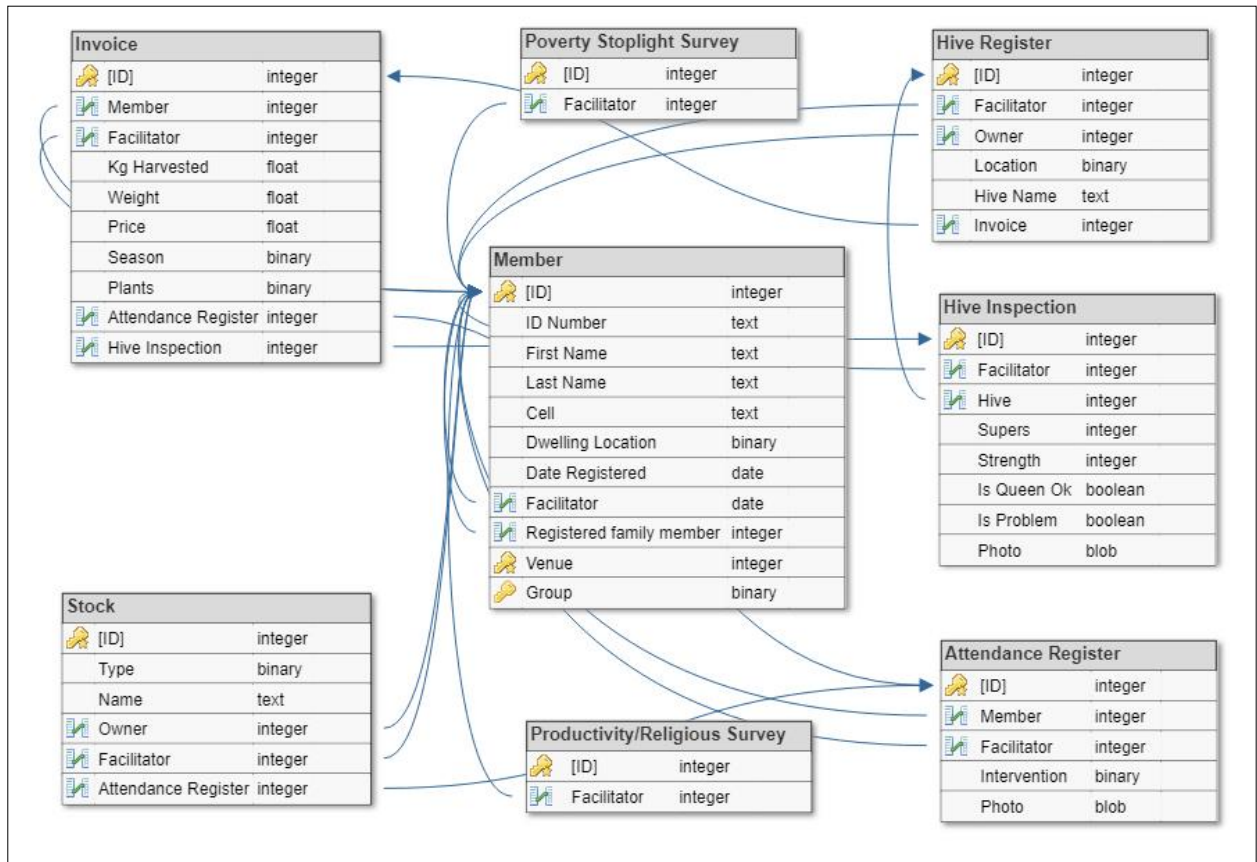
Appendix 2 – The ImpactApp – Poverty Stoplight Survey

1.   Income/earnings above the poverty line?
2.   Stable employment and income sources?
3.   Access to credit facilities?
4.   Family savings?
5.   Personal identification (ID books)?
6.   Access to drinking water?
7.   Access to quality healthcare centre?
8.   Nutrition?
9.   Personal hygiene?
10. Physical health?
11. Vaccinations?
12. Sexual health and family planning?
13. Parenting?
14. Garbage disposal?
15. Unpolluted environment?
16. Alcohol and drugs?
17. Legal property rights?
18. Home structure?
19. Sanitation and sewerage?
20. Electricity?
21. Refrigerator and household appliances?
22. Separate bedrooms?
23. Stove and kitchen?
24. Basic household standards?
25. Regular means of transport?
26. Distance and time to work?
27. Security?
28. Clothing?
29. Literacy in English?
30. Children enrolled in school until grade 12?
31. Access to quality education?
32. School transportation, supplies, uniforms and books?
33. Knowledge and skills to generate income?
34. Capacity to budget and plan?
35. Social networks and participation in self-help or support groups?
36. Access to information and means to communicate?
37. Entertainment and recreation?
38. Cultural traditions and heritage?
39. Respect for other cultures?
40. Awareness of human rights (children, disabled people, women and the elderly) ?
41. Influence on the public sector?
42. Ability to solve problems and conflicts?
43. Registered to vote and voting in elections?
44. Awareness of needs: life map and personal goals?
45. Self-confidence and self-esteem?
46. Moral values and conscience?

47.   Awareness of own and other people's emotions?
48.   Appreciation of nature and beauty?
49.   Violence against vulnerable people?
50.   Entrepreneurial spirit and motivation?

Appendix 3 – The ImpactApp – Productivity Survey

1. Highest school level?
2. Driver's licence?
3. Keeping poultry?
4. Poultry for meat?
5. Poultry for eggs?
6. Selling eggs?
7. Selling poultry meat?
8. Growing vegetables?
9. Tower gardening?
10. Selling vegetables?
11. Growing fruit?
12. Selling fruit?
13. Growing timber?
14. Timber harvest years?
15. Selling timber?
16. Keeping bees?
17. Selling honey?
18. Number of hives?
19. Number of hives with bees?
20. Harvested honey?
21. Sold honey to African Honey Bee before?
22. Buy honey agreement with African Honey Bee?
23. Want to sign Buy honey agreement with African Honey Bee?
24. Do you have hives with frames?
25. Do you use protective clothing when beekeeping?
26. Do you use a smoker when beekeeping?
27. Do you leave honey for the bees after harvesting?
28. Do you use a sterilised food grade bucket when harvesting?
29. Do you manage your brood?
30. Do you keep apiaries small enough to produce honey?
31. Do you keep apiaries in areas where there is food for the bees?
32. Do you protect your hives from vandals/thieves?
33. Do you protect your hives from fire?
34. Do you protect your hives from ants?
35. Do you protect your hives from honey badgers?

<u>Appendix 4</u> – **The ImpactApp – Christian Survey**

1. What religion are you?
2. Name of Church?
3. Name of Pastor?
4. Cell number of pastor?
5. Do you own your own Bible?
6. What language do you prefer for reading the Bible in?
7. What do you think of when you hear the name Jesus Christ?
8. What is sin?
9. Can your sins be forgiven?
10. How are your sins forgiven?
11. How frequently do you attend church activities (services)?
12. How frequently do you pray?
13. How often do you read the Bible?

Appendix 5 – The ImpactApp – Stock Survey

1.   Flatpack?
2.   Bibles?
3.   Catechism?
4.   Manual?
5.   Booklet?

<u>Appendix 6</u> – **The ImpactApp – Interventions Survey**

1. Level 1?
2. Level 2?
3. Level 3?
4. Saving training?
5. Sandwich business?
6. Business plan?
7. Meat chicken plan?
8. Meat chicken brooder?
9. Meat chicken hok?
10. Meat chicken visit?
11. Egg chicken plan?
12. Egg chicken hok?
13. Egg chicken visit?
14. Seedling shelf?
15. Tower garden?
16. Liquid manure?
17. Fruit tree?
18. Veggie/fruit visit?
19. Hive visit?
20. Buy honey?
21. Meeting?
22. Savings training?
23. Savings meeting?
24. Other?

Appendix 7 – Example pages from the AHB Subsistence manual

African Honey Bee
subsistence farming guide

by Elize Ferreira

sappi | khulisa

How to make a veil, beekeeping gloves, smoker and hive tool for working with your bees

TO MAKE A VEIL AND BEEKEEPING GLOVES YOU WILL NEED:

1. a wide brimmed hat (like a cricket hat)
2. some wire
3. a long sleeve t-shirt
4. some gauze or mosquito netting or fly screen
5. Cotton thread
6. some old jeans

and tools you will need: clothing scissors, needle and pliers

cricket hat

wire sewed onto the rim of the hat to keep it open

All you have to do: Sow the mosquito netting onto the hat and the t-shirt

Mosquito netting / gauze / fly screen

Long sleeve t-shirt

Adidas

TIP: If the mosquito netting is white – then dye it so that it is dark/black so that you see better through the netting.

" Commit your way to the Lord, trust in Him & He will act. "
~ Psalms 37:5

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How to make an A-frame chicken hok

Here we will teach you to make a chicken hok. You can use it for 1) meat chickens or 2) egg chickens. There are some differences so please read carefully.

WHAT YOU WILL NEED:

- 2 poles (+/- 2m)
- 1 pole (+/- 3,6m)
- 6 poles (+/- 1,5m)
- wire
- nails
- Corrugated iron → 3m (+/-) long → 2m (+/-) wide also! a little bit to make the doors
- chicken mesh
- 1 x 2ℓ (empty) coke bottle
- 'U' shaped nails
- +/- 3m thin roosting pole

In addition for the chicken hok for egg-laying chickens you will also need:

- another 2 x (+/-) 3m poles
- an extra 2 x (+/-) 0,75 m poles
- 4 x coldrink / beer crates
- Some straw, wood shavings or anything like it for the nests

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Step 2
Cut your small bottles/cans in half

NOW make holes at the bottom for the waters to drain out
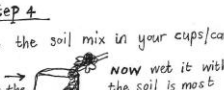
Step 3
Make some soil mix
Take some soil and mix it with manure (chicken, goat, cattle)
Mix it well together

Step 4
Put the soil mix in your cups/cans you have cut.
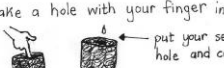
NOW wet it with water so all the soil is most

to the top

the water must drip out the holes of the bottom

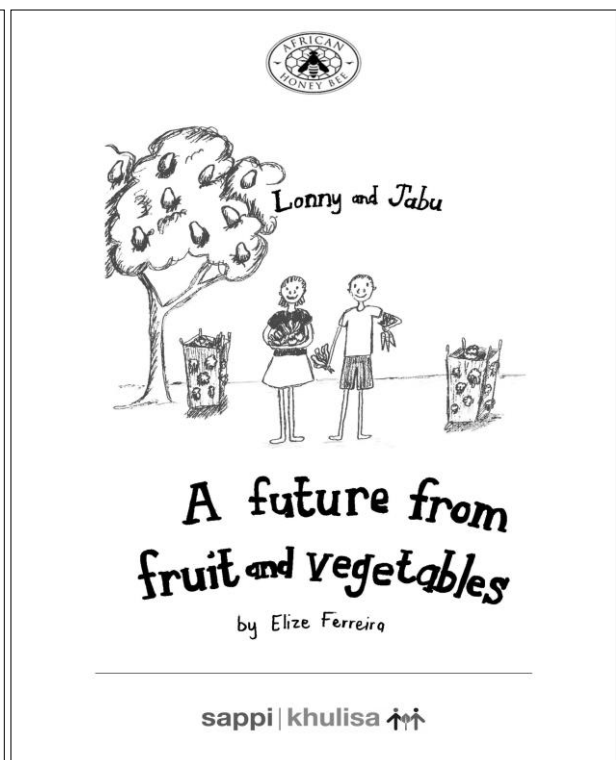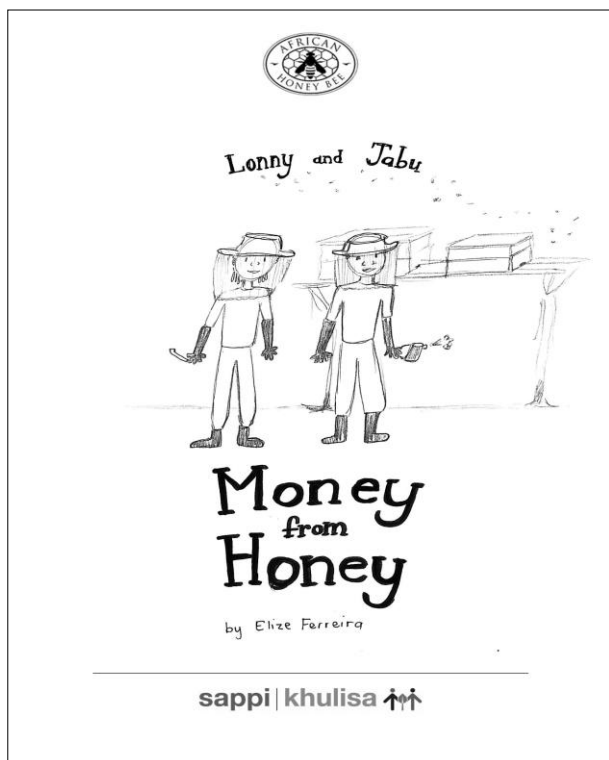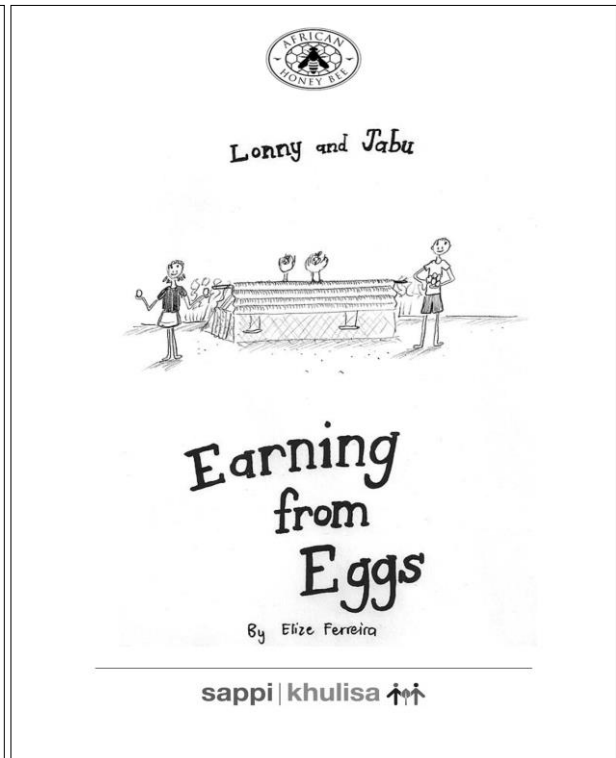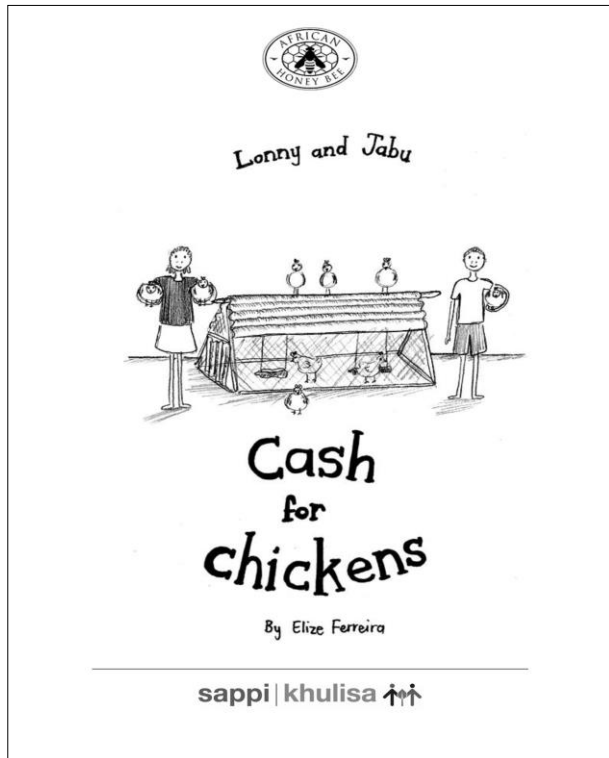**Step 5**
Make a hole with your finger in the soil.

put your seed in the hole and cover it with soil

" Whoever is slack in his work is a brother to him who destroys. "
– Proverbs 18:9

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<u>Appendix 8</u> – Example pages from the AHB Lonny and Jabu series

"Hello children! Aah, you saw my tower garden. You do not need a lot of water when you grow vegetables in a tower garden. The secret is in how it is built", said Mama Zodwa.


The next day they walked past Mama Zodwa's house again and saw people with a bakkie there.

All the materials that you need to build an egg chicken laying hok are:

poles

chicken mesh

Something like beer crates (for the chickens to lay their eggs in)

Zink (for the roof)

wire (to tie the mesh)

nails

You can also look in the African Honey Bee Subsistence Manual how to make the hok properly.

After the 3 weeks the chicks became chickens and she put them in the hok and gave them grower mash for 2 weeks. She made sure they always had fresh water.

There are no egg laying baskets

They don't need a roosting pole

they roost on the floor

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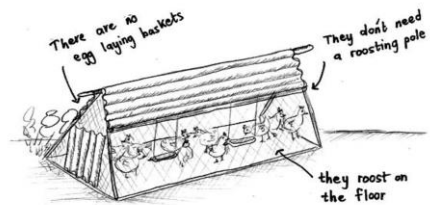
Appendix 9 – Example of a membership contract

Full Name	[redacted]	ID number	[redacted] 5	Cell Number	[redacted] 2

BEEKEEPING BUSINESS START UP AND SUPPORT AGREEMENT

As a beekeeper/co-op/beekeeping group registered on the African Honey Bee Beekeeper Support Programme, I/we have been advised that the programme offers:

* Free training and advice on beekeeping, poultry, vegetable, business skills and other agricultural practices
* Assistance with Mechanisation
* Links to Input Suppliers for improved sources of beekeeping input supplies.
* Links to markets for sale of produce, wherever possible.
~ I/we have also been advised that the programme does NOT:
* Require a joining fee
* Provide grants to beekeepers for any reason
* Provide loans or funding for purchase of beekeeping equipment or other capital expenses unless specified.
* Provide funding for electricity, fuel, workers' salaries/uniforms, packaging, production materials or water boreholes
* Assist with land purchases
~ By registering on the Beekeeper Support Programme, I/we agree to:
* Allow African Honey Bee to access my apiaries and bee hives for assessment and training purposes
* Participate in the collection of enterprise assessment data together with the African Honey Bee facilitator
* Keep business records (both production and financial) to the best of my ability and allow African Honey Bee to access these records
* Commit to attending training
* Allow African Honey Bee to take/use pictures of myself and my farm from time to time
* Abide by the laws of the country in terms of the Basic Conditions of Employment Act
* Abide by the laws in terms of beekeeping in South Africa
* Register as a beekeeper with DAFF

INDEMNITY
In no event shall African Honey Bee or any Service Provider(s) appointed to the programme be held liable to any participants, beneficiaries, beekeepers or third parties for direct or indirect injury, death, loss, bee stings, theft or damage to their persons or property resulting directly or indirectly from this project.

BEEKEEPER SIGNATURE AND IMAGE
I, the beekeeper, agree to the terms and conditions of the African Honey Bee Support Programme which have clearly been explained to me.

BEEKEEPER	FACILITATOR	PHOTO

Date Signed: 5/28/2019