



**AN INVESTIGATIVE STUDY OF THE COMMERCIALISATION OF  
RELIGION IN THE REPUBLIC OF SOUTH AFRICA 2016  
GAUTENG PILOT STUDY**

Study commissioned by

**THE COMMISSION FOR THE PROMOTION AND PROTECTION OF THE  
RIGHTS OF CULTURAL, RELIGIOUS AND LINGUISTIC COMMUNITIES**

Study conducted by

**BUREAU OF MARKET RESEARCH  
College of Economic and Management Sciences**



**UNISA**   
bureau of  
market research

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August 2016

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**THE COMMISSION FOR THE PROMOTION AND PROTECTION OF THE RIGHTS  
OF CULTURAL, RELIGIOUS AND LINGUISTIC COMMUNITIES**

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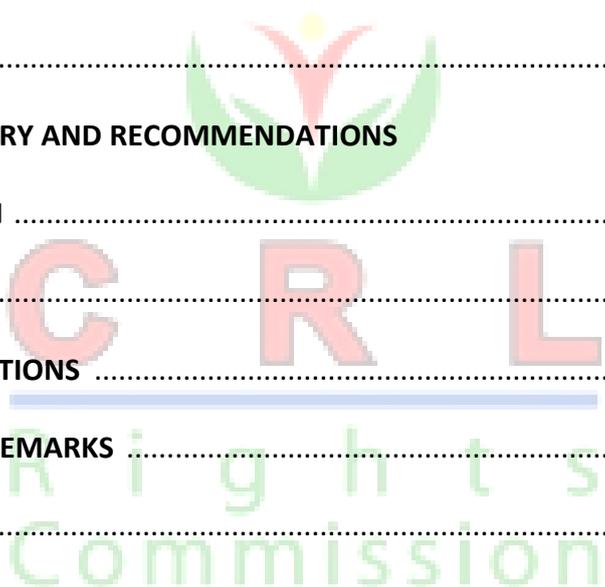
- The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities for Commissioning the Bureau of Market Research (BMR) at the University of South Africa (Unisa) to conduct the investigative study of the commercialisation of religion in the republic of South Africa 2016: Gauteng Pilot Study;
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## EXECUTIVE SUMMARY

### PROLOGUE AND AIM

This report captures the outcome of the 2016 investigative study of the commercialisation of religion in the republic of South Africa with the Gauteng Province as a pilot. The study was conducted by the Bureau of Market Research (BMR) at the University of South Africa (Unisa).

This study follows a series of headlines on television, radio and newspapers indicating controversy in among others, the leadership practices, funding, expenditure and financial management, registration, monitoring and regulation of religious and traditional healing activities in the country. The outcome of the study will be utilised to brief the Parliamentary Portfolio Committee on the protection of human rights of the attendees of religious and traditional healing ceremonies as well as affected community members in order to ensure that issues of culture, religion and linguistics are at the centre of institutional learning and government legislation.

It is against this background that the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL) commissioned the 2016 survey that is aimed to: (i) investigate and understand further issues surrounding the commercialisation of religion and traditional healing, (ii) identify the causes underlying the commercialisation of religion and traditional healing, (iii) assess the extent of commercialisation of religion and traditional healing practices and how satisfied respondents are with government regulation and oversight, (iv) understand the deep societal thinking that makes some members of our society vulnerable and gullible with respect to views expressed and actions during religious ceremonies, (iv) assess the religious framework and its relevance to deal with the prevailing religious challenges, and (v) formulate recommendations that address the status quo with respect to commercialised religion and traditional healing.

To contextualise the outcome of the research findings outlined in this report, it is important to consider certain external factors that prevailed during the survey period and that could have impacted on the satisfaction ratings and rankings of attributes by the participants. These include among others, a number of Jewish and Christian holy holidays and festivals of Lent followed by the Holy Week and Easter Holidays; the civil rights hearings conducted to investigate the commercialisation of religion and the abuse of people's belief systems in the different provinces by the CRL Rights Commission; and the events were coupled with the publicity reports of 'muti' related killings for albinos in South Africa, Malawi and Tanzania. Likewise, the survey was executed during a period of religious fundamentalist attacks in different parts of the world including Europe, Africa and Asia. Although this report does not aim to measure the impact of these external factors, it acknowledges that these external influences are important when contextualising and interpreting the outcome of the commercialisation of religion and traditional healing survey.

## **RESEARCH METHODOLOGY AND ETHICS**

The research methodology of the 2016 investigative study of the commercialisation of religion comprised both quantitative and qualitative research approaches as indicated in table A1. The quantitative research approach targeted 905 respondents of religious, non-religious and traditional healing institutions through computer aided interviewer and administered telephone interviews (CATI) as well as face-to-face interviews on request. Non-religious institutions were covered via computer aided self-administered web-based interviews. Qualitative research was conducted after the quantitative research, and entailed two focus group discussions each with six participants mainly leaders, followers, practitioners, congregants and household heads from traditional healers, African traditional belief, charismatic churches, Islam, new life churches, welfare churches, spiritualist and Pentecostal churches as well as non-faith based (spiritual) institutions that volunteered during the quantitative research to participate in the focus group discussions. A group of six key informants was also selected to provide expert views on the different religious and traditional healer group research topics through computer aided interviewer and administered telephone interviews. These participants were mainly chairpersons of

religious/traditional healer groups, attendees of previous media briefings, academics, legal and human rights experts.

**TABLE A1**

**RELIGIOUS, TRADITIONAL HEALING AND NON-RELIGIOUS TYPOLOGY**

<b>Category</b>	<b>n</b>	<b>%</b>
<b><i>Quantitative Research Participants</i></b>		
Household head belonging to a religious institution	32	3.5
Head, leader or manager of religious institution	230	25.4
Congregant/member of a religious institution	537	59.3
Traditional healing practitioner, leader or manager	18	2.0
Follower/patient of traditional healers	45	5.0
Members of non-religious/spiritualist institutions	37	4.1
Key informants	06	0.7
<b>Total Quantitative Sample</b>	<b>905</b>	<b>100.0</b>
<b><i>Qualitative Research Participants</i></b>		
2 Focus group discussions @ 6 participants	<b>12</b>	<b>n/a</b>

*(The survey involved interviews with 24 different religious denominations)*

The fieldwork for the survey began in March and ended in May 2016. Two focus group discussions were held on 5 and 12 May 2016 respectively. A total of 13 experienced interviewers from the BMR database were used to conduct computer-aided telephone interviews during business hours on week days and the weekend. The interviewers in certain instances issued questionnaires that were completed by respondents on request. A web-based technique was utilised for the non-religious groups through a Lime survey of online questionnaires issued via an email web link. The two focus group discussions were held at the offices of the BMR and facilitated by the academic and research staff. Against this background, and in support of the most sensible and useful analysis, the realised sample of 905 respondents was finally classified as comprising 862 respondents which included religious leaders, heads of households, congregants, traditional healing practitioners and followers. The balance was composed of 37 non-religious and spiritualist followers and 6 key informants reported on in Table A1 above.

The inclusion of 13 interviewees in the 2016 investigative study of the commercialisation of religion also served a supplementary role of generating employment opportunities and skills development for local students and unemployed people who were trained to act as professional interviewees in previous BMR research surveys. To protect the safety of all parties involved, the BMR ensured compliance with the required research ethics (that is, consent and confidentiality) involving human objects.

## **KEY FINDINGS**

This section provides an overview of the key findings emerging from the 2016 investigative study of the commercialisation of religion in the republic of South Africa with the Gauteng Province as a pilot.

### **Perceptions, views and challenges regarding selected religious heads, congregants/ members attributes**

Table A2, confirms that congregants of religious institutions disagree with the statement that the religious institutions to which they belong continuously ask for unaffordable amount of money. This aspect is also notable in figure A3. There is a high degree of agreement in table A2 by the respondents with the fact that the religious institutions are responsible for implementing more community development work. This is complemented by the low level of disagreement in figure A1. In fact, even though the respondents recognise that they are not co-owners of the institutions, they were in concurrence that the financial contributions they make to the religious institutions are by and large used for the benefit of the community. In addition as portrayed in both table A2 and figure A2, there was no agreement to the fact that government was exercising effective compliance monitoring of their religious institutions. There was satisfaction with the practices and approach of religious institutions; yet on the other hand, there was a strong indication that it was important for religion to be regulated in order to rule out harmful/unacceptable practices.

**TABLE A2**

**OVERALL AGREEMENT RANKINGS FOR SELECTED ATTRIBUTES**

<b>RELIGIOUS INSTITUTIONS: Congregants</b>	<b>Mean</b>
The religious institution to which I belong continuously asks for money	5.33
The members of the religious institution to which I belong are co-owners of this institution	6.55
I/My household contributes a significant part of my/its income earning to religious institutions	6.94
The government is exercising effective compliance monitoring of the religious institution to which I belong	7.01
My religious institution is responsible for implementing a lot of community development work	8.06
The financial contribution I make to the religious institution to which I belong is being utilised for the benefit of the community	8.23
My religious institution has established internal divisions to effectively manage finances	8.45
It is important for religion to be regulated in order to rule out harmful/unacceptable practices	8.53
My religious institution has established a council to oversee effective management of operations	8.55
I am satisfied with the approach of the religious institution to which I belong	8.95
The practices of the religious institution to which I belong are acceptable to me	9.13

**Strongly disagree (1) -----Strongly agree (10) -----Uncertain (11)**



**FIGURE A1**

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: COMMUNITY ENGAGEMENT**

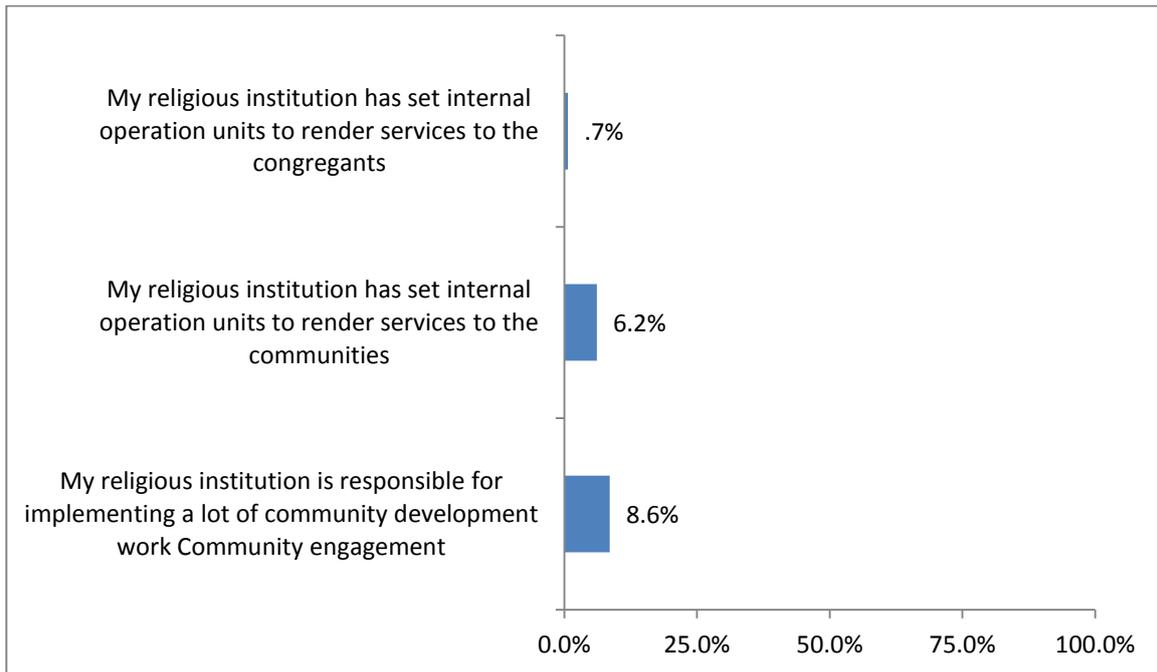


FIGURE A2

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE:  
INSTITUTIONAL REGISTRATION, MONITORING AND REGULATION**

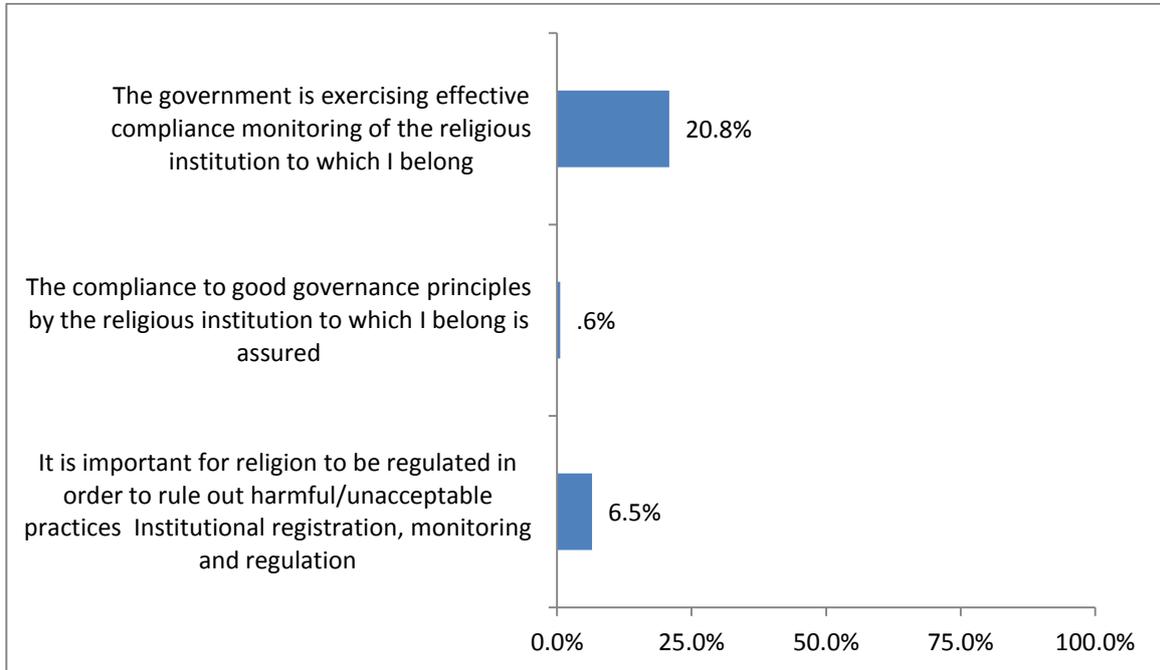
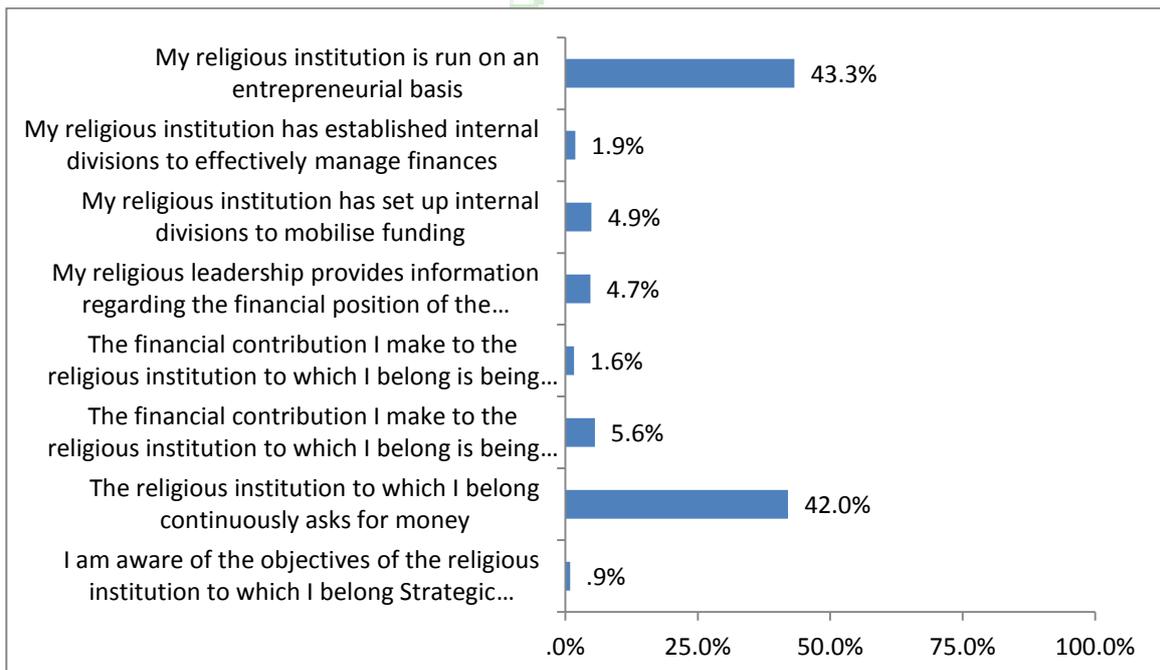


FIGURE A3

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: STRATEGIC OBJECTIVES,  
FUNDING AND FINANCIAL ACCOUNTING**



**Perceptions, views and challenges regarding selected religious head, leader or manager religious attributes**

As indicated in table A4 and figure A4 respectively, heads, leaders and managers of the institutions were not in full agreement that their institutions prepare and submit financial statements to their mandate authorities as required. In the case of religious institutions, it is notable that leaders acknowledged that they were not fully aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa. There is consensus among managers that the institutions they lead are registered in terms of the legislative requirements and prepare annual business plans with community development goals approved by the respective councils/board of directors. The study did not establish strong agreement regarding the existence of internal audit divisions in the institutions to ensure ongoing risk based auditing of the operations of the organisations and to provide assurance to council and the board of directors in this regard. Considering the results in figure A4, over a fifth of the leaders interviewed did not consent to the fact that their institutions are registered with SARS and have acquired a tax exemption certificate. As a result, they did not agree with the statement that their religious institutions pay rates and taxes.

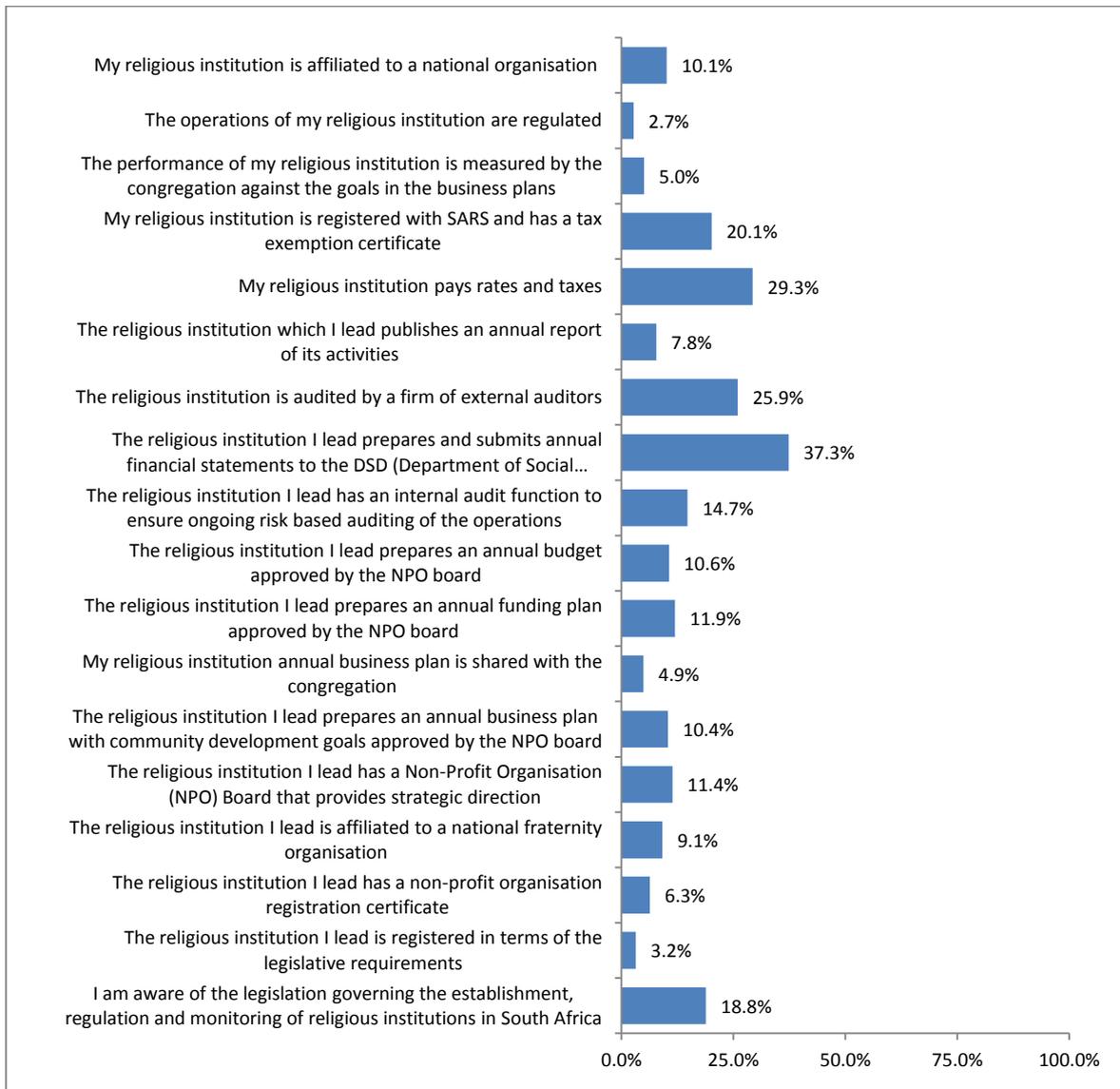
**TABLE A4**  
**OVERALL AGREEMENT RANKINGS FOR SELECTED ATTRIBUTES**

RELIGIOUS INSTITUTIONS: Congregants	Mean
The religious institution I lead prepares and submits annual financial statements to the DSD (Department of Social Development)	6.38
I am aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa	7.75
The religious institution I lead has an internal audit function to ensure ongoing risk based auditing of the operations	8.18
The religious institution I lead prepares an annual business plan with community development goals approved by the NPO board	8.27
The religious institution which I lead publishes an annual report of its activities	8.49
The religious institution I lead is registered in terms of the legislative requirements	8.94

**Strongly disagree (1) -----Strongly agree (10) -----Uncertain (11)**

FIGURE A4

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTES: COMMUNITY ENGAGEMENT, REGULATION, FUNDING AND FINANCIAL ACCOUNTING**



**Religious faith social economic aspects**

Tables A5 to A9 present the results of the religious faith social economic aspects. The highlights show that worship is the main religious practice for the different denominations. Likewise, in terms of ownership, the majority of the institutions are registered as non-profit organisations with the non-profit organisations directorate of the department of social development as required by the Non-profit Organisations Act of 1997. An overwhelming majority of religious institutions interviewed received an annual revenue of less than R10m during the last financial year 2015/16. Last but not least collections were the highest source

revenue during the financial year under review. An important feedback from the data is that over 50% of the institutions reported that they spent between 0% - 20% of their income on community development projects during the last financial year.

TABLE A5

## MAIN PRACTICES OF RELIGIOUS INSTITUTIONS

What are the main practices of your religious institution?	n	%
Worship	219	95.22
Prayer	216	93.91
Scripture reading	217	94.35
Baptism	204	88.70
Communion	208	90.43
Other	16	6.96

TABLE A6

## THE TYPE OF OWNERSHIP OF RELIGIOUS INSTITUTIONS

Please indicate the type of ownership of your religious institution	n	%
Not for Profit Organisation	207	90.0
Individual (sole proprietor)	6	2.6
Partnership	1	.4
Private company / Close Corporation	0	.0
Public company	3	1.3
Public corporation (Parastatals)	2	.9
Cooperative	11	4.8
Total	230	100.0

TABLE A7

## RELIGIOUS INSTITUTION ANNUAL REVENUE FOR THE LAST FINANCIAL YEAR

Annual revenue	n	%
Less than R10m	211	91.7
R10.1m - R100m	9	3.9
More than R100.1m	0	0.0
Confidential	10	4.3
Total	230	100.0

**TABLE A8****RELIGIOUS INSTITUTIONS' MAIN SOURCE OF REVENUE IN THE PAST FINANCIAL YEAR**

<b>Main sources of revenue</b>	<b>n</b>	<b>%</b>
Collections	181	78.70
Dedicated giving	93	40.43
Donations	91	39.57
Fund raising	73	31.74
Sales of items	34	14.78
<b>Other</b>	15	6.52

**TABLE A9****PROPORTION OF RELIGIOUS INSTITUTIONS ANNUAL REVENUE IN THE LAST FINANCIAL YEAR SPENT ON COMMUNITY DEVELOPMENT PROJECTS**

<b>Proportion of annual revenue</b>	<b>n</b>	<b>%</b>
0% - 20%	121	52.6
20.1% - 60%	74	32.2
>60%	17	7.4
Don't know	18	7.8
Total	230	100.0

**Perceptions, views and challenges regarding selected traditional healer followers/patients attributes**

The results of the analysis under the traditional healer follower/patients attributes almost replicate the trends realised in the religious heads, congregants/members section. Table A10 confirms that followers/patients of traditional healing institutions disagree with the statement that the traditional healing institutions which they attend continuously ask for unaffordable amount of money. This aspect is also notable in figure A7. There is a significant degree of agreement in table A10 by the respondents with the fact that their traditional healing institutions are responsible for supporting more community development work. This is complemented by the low level of disagreement in figure A5. In reality, even though the respondents recognise that they are not co-owners of the institutions, they were in concurrence that the financial contributions they make to the traditional healing institutions are largely used for the benefit of the community. In addition, as portrayed in both table A10 and figure A6, there was no agreement with the fact that government was exercising effective compliance monitoring of their traditional healing institutions. There was

satisfaction with the practices and approach of traditional institutions yet on the other had there was a strong indication that it was important for the traditional healing institutions to be regulated in order to rule out harmful and unacceptable practices.

**TABLE A10**

**OVERALL AGREEMENT RANKINGS FOR SELECTED ATTRIBUTES**

<b>TRADITIONAL HEALERS: Follower/patient</b>	<b>Mean</b>
The traditional healing institution which I attend continuously asks for unaffordable amount of money	4.23
My traditional health practitioner has established internal units to effectively manage finance	6.31
The government is exercising effective compliance monitoring of the traditional healing institution which I attend	6.32
My traditional healing institution has established a council to oversee effective management of operations	7.39
The attendees of the healing institution to which I belong are co-owners of the institution	7.40
The financial contribution I make to the traditional healing institution I attend is being utilised for the benefit of the community	8.03
My traditional healing institution is responsible for supporting a lot of community development work	8.67
The practices of the traditional healing practitioner are acceptable to me	9.09
I am satisfied with the approach of the traditional healing institution which I attend	9.39

**Strongly disagree (1) -----Strongly agree (10) -----Uncertain (11)**

**FIGURE A5**

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE:  
COMMUNITY ENGAGEMENT**

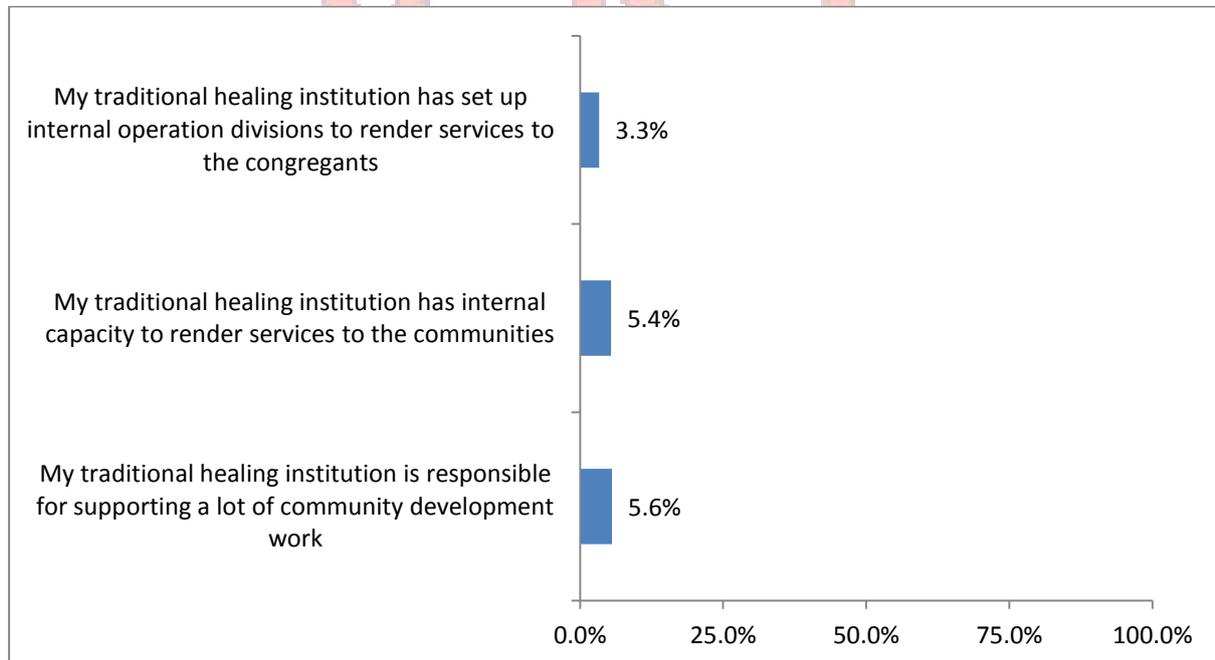


FIGURE A6

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: INSTITUTIONAL  
REGISTRATION, MONITORING AND REGULATION**

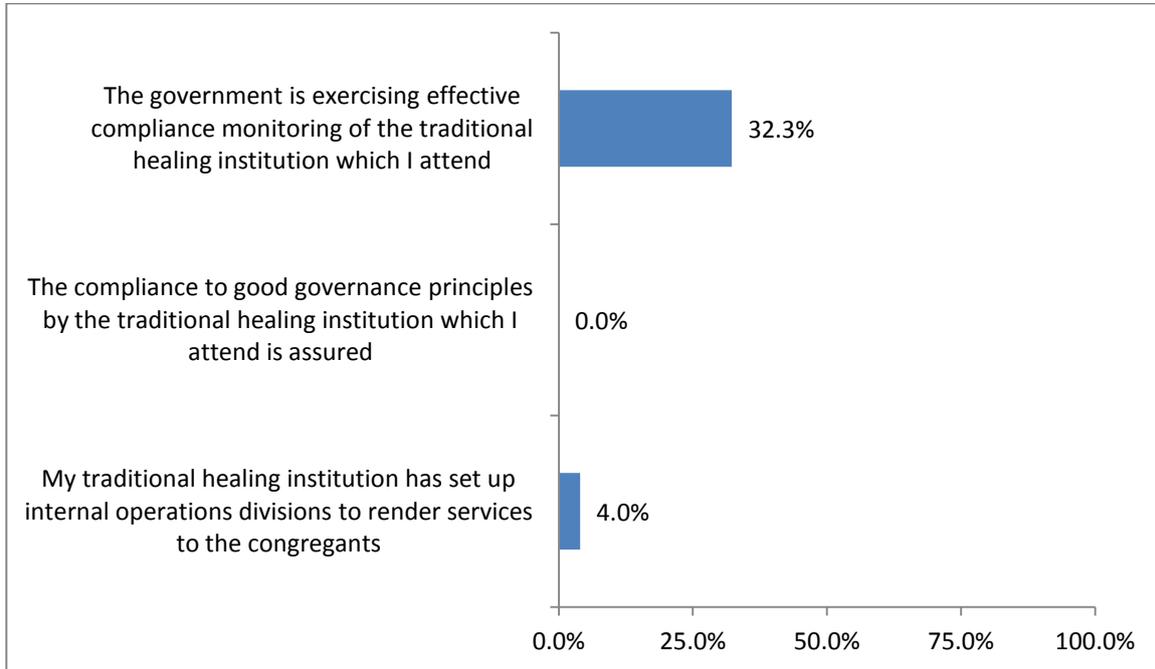
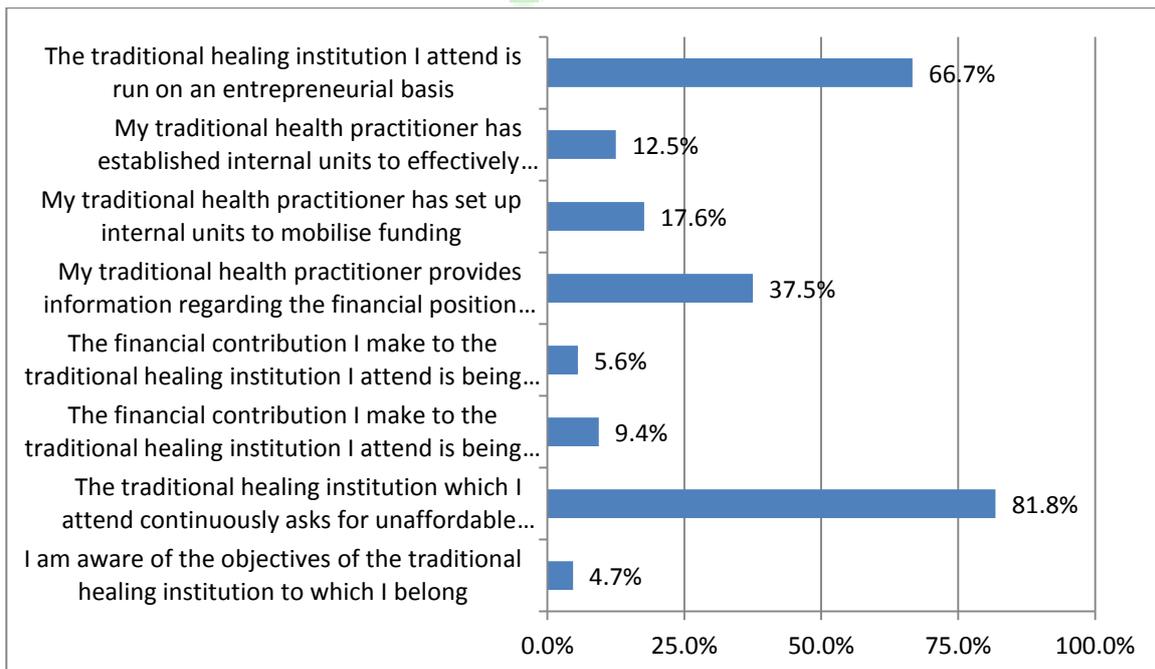


FIGURE A7

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: STRATEGIC  
OBJECTIVES, FUNDING AND FINANCIAL ACCOUNTING**



### Perceptions, views and challenges regarding selected traditional healer practitioner, leader or manager attributes

Likewise we see in this section a significant similarity in the results of the analysis with those of the head, leader or manager of religious institutions discussed earlier. As indicated in table A11 and figure A9, practitioners, leaders or managers of the traditional healing institutions were not in full agreement that their institutions prepare and submit annual financial statements and annual reports to their mandate authorities as required. It is notable that unlike leaders of religious institutions, the leaders of traditional healing institutions acknowledged that they were fully aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa. There is consensus also among managers that the institutions they lead are registered in terms of the legislative requirements and prepare annual business plans with community development goals approved by the respective councils/board of directors. However, the study did not establish agreement regarding the existence of internal audit divisions nor external auditors in the institutions to ensure ongoing risk based auditing of the operations of the organisations and to provide assurance to the board of directors in this regard. Considering the results in figure A9, over two thirds of the leaders interviewed did not consent to the fact that their institutions are registered with SARS and have acquired a tax exemption certificate. As a result, a fifth of the respondents did not agree with the statement that their religious institutions pay rates and taxes.

**TABLE A11**

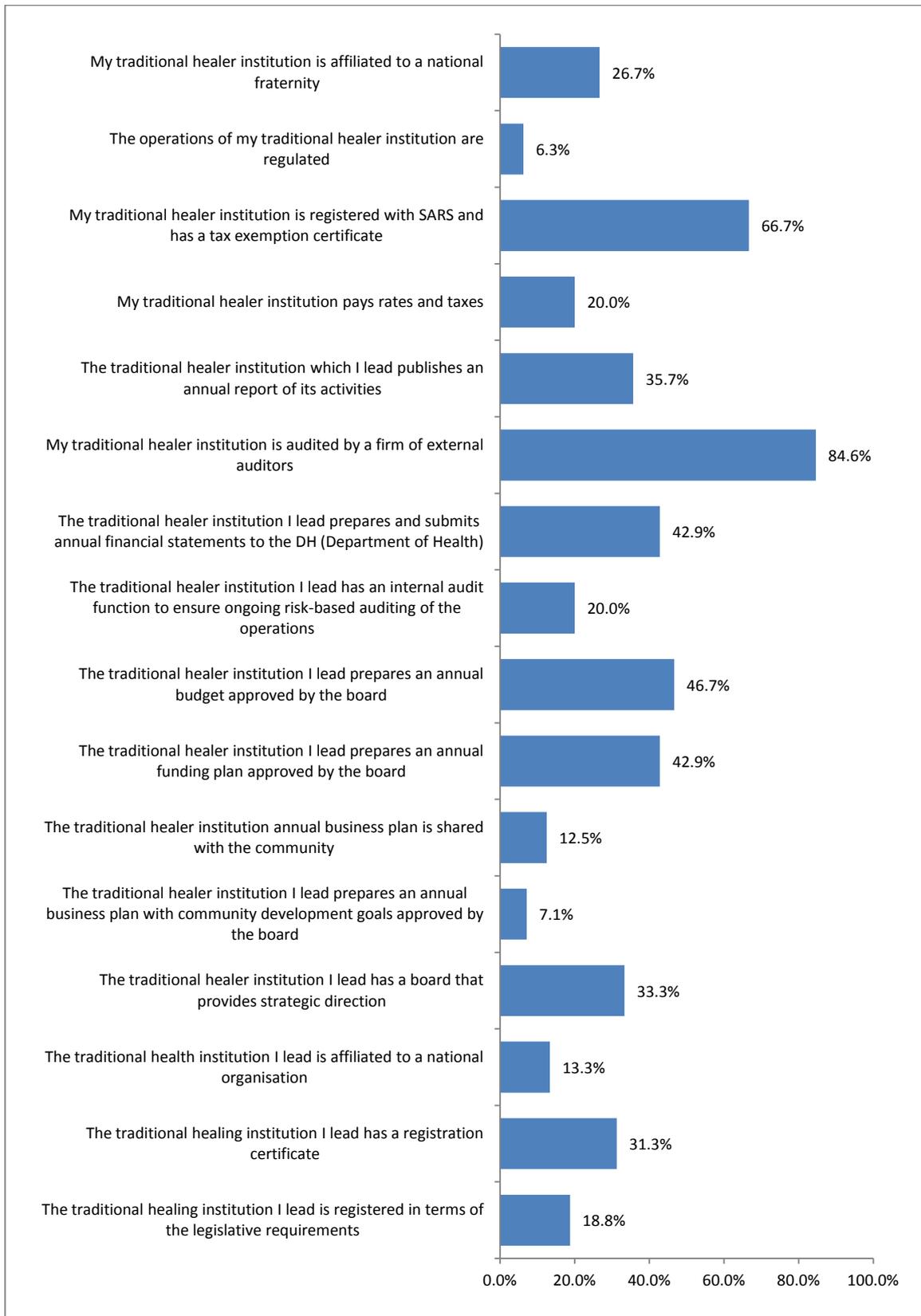
#### OVERALL AGREEMENT RANKINGS FOR SELECTED ATTRIBUTES

TRADITIONAL HEALERS: Practitioner, leader or manager	Mean
The traditional healer institution which I lead publishes an annual report of its activities	6.29
The traditional healer institution I lead prepares and submits annual financial statements to the DH (Department of Health)	6.71
The traditional healer institution I lead has an internal audit function to ensure ongoing risk-based auditing of the operations	7.33
The traditional healing institution I lead is registered in terms of the legislative requirements	8.69
The traditional healer institution I lead prepares an annual business plan with community development goals approved by the board	9.21
I am aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa	9.69

**Strongly disagree (1) -----Strongly agree (10) -----Uncertain (11)**

FIGURE A9

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTES: COMMUNITY ENGAGEMENT,  
REGULATION, FUNDING AND FINANCIAL ACCOUNTING**



### Traditional healer social economic aspects

The highlights of the results of the traditional healing institutional social economic aspects are presented in tables A12 to A16. The results reveal that traditional surgery is the main traditional healing practice in the Gauteng Province. Regarding ownership, the majority of the institutions are registered as non-profit organisations (NPOs) in terms of the Non-profit Organisations Act of 1997. A significant majority of traditional healing institutions interviewed received an annual revenue of less R10m during the last financial year 2015/16. The survey also revealed that consultation fees were the highest source of revenue during the financial year under review. To confirm the developmental support provided to communities, each of the institutions reported that they spent up to 20% of their income last financial year on community development projects.

**TABLE A12**

#### MAIN PRACTICES OF TRADITIONAL HEALING INSTITUTIONS

Main practices	n	%
Divination	1	5.6
Herbal medicine	2	11.1
Birth attendance	1	5.6
Prophecy and faith healing	4	22.2
Traditional surgery	10	55.6
Total	18	100.0

**TABLE A13**

#### THE TYPE OF OWNERSHIP OF TRADITIONAL HEALING INSTITUTIONS

Type of ownership	n	%
Not for Profit Organisation	17	94.4
Individual (sole proprietor)	0	0
Partnership	0	0
Private company / Close Corporation	1	5.6
Public company	0	0
Public corporation (Parastatals)	0	0
Cooperative	0	0
Total	18	100.0

TABLE A14

## TRADITIONAL HEALING INSTITUTION ANNUAL REVENUE FOR THE LAST FINANCIAL YEAR

Annual revenue	n	%
Less than R10m	17	94.4
R10.1m - R100m	1	5.6
More than R100.1m	0	0.0
Total	18	100.0

TABLE A15

TRADITIONAL HEALING INSTITUTION MAIN SOURCE OF REVENUE  
IN THE LAST FINANCIAL YEAR

Main sources of revenue	n	%
Consultation fees	17	94.4
Herbal sales & sales of other items	3	16.7
Donations	2	11.1
Fund raising	0	0.0
Dedicated giving	0	0.0

TABLE A16

PROPORTION OF RELIGIOUS INSTITUTIONS ANNUAL REVENUE IN THE LAST FINANCIAL  
YEAR SPENT ON COMMUNITY DEVELOPMENT PROJECTS

Annual revenue	n	%
0% - 20.0%	18	100.0%
20.1% - 60%	0	0.0%
>60%	0	0.0%
Total	18	100.0%

**Focus group perceptions, views and challenges regarding selected religious and traditional healing attributes**

The focus group discussions expressed independent views about the role government and the CRL should play to address the challenges of institutional commercialisation. They pointed out that what should happen is that government should insist that all churches are first registered as NPOs before they operate to prevent profiteering given that there is no shareholding involved. Cases should be identified where a church as a holding company has set up subsidiaries to conduct business. In such a case, the subsidiary/company involved in

business, must also be required to register as a separate entity which is not an NPO, but a business company that must pay tax. In terms of traditional healers, it was pointed out that there is also a high level of commercialisation in the urban areas and in this case there is a dire need for government legislative provisions to protect the communities from exploitation.

In practical terms, the government needs to pass high level legislation stipulating that for a religious institution to operate, it needs to be registered as an NPO and by registering, it becomes compliant. Thereafter, how the institutions operate should be left to individual religions.

Government should regulate systems and processes while the governance of practices should be left to religious and traditional healing regulatory bodies. Religious and traditional healing institutions should be accountable to their respective regulatory bodies similar to professional bodies of doctors and lawyers. Each of these professions accounts to its own body. Therefore, government needs to recognise religious and traditional healing regulatory bodies so that management can exercise the power to cancel membership and 'license to operate'.

The governance from within should be strengthened. The institutions must decide on their internal operational guidelines, and determine levels of compliance and non-compliance for each member institutional operations. These guidelines should assist associations to evaluate and assess operations of new institutions on recognition of the level of compliance post admission into the sector based on the requirements of government systems and processes.

Another important aspect is that churches need to be told how to run their finances through regulation. The institutions should be made to understand that it is community money and must therefore benefit the community. It is not set aside to cater for the pastors' lifestyle and well-being. There are still a number of communities that do not benefit from the activities of the religious institutions. There is nothing wrong with an NPO but there is a need for more education to be conducted to explain how it is run and to explain that the moment an organisation engages in business as a religious institution it must register a

different business entity. Any NPO's books should be open for the public at any time. If the NPOs are properly registered and regulated, they are going to be forced to be much more careful.

As by way of example, in some of the other countries to open a church, first you are given five years of probation. After the five years you are expected to submit your plans outlining the organisational strategic objectives and targets. Only after then do you receive the licence to operate. Thereafter, every two years the national regulatory body will do an assessment of performance against the set objectives and targets. These stringent requirements have put the influx of foreign pastors to the countries under control. In South Africa, majority of foreign nationals that arrive in the republic and just pitch up a tent and start a church. There is no government regulator or a system to ensure that the credentials of a newly arrived pastor in the country are validated before starting church operations.

What the Commission needs to do is to play more of an educative than a judgemental role. Government cannot regulate religion. All that is important are laws for everyone to guide behaviour. A number of pastors never went to school and therefore need technical support. CRL should strive at uniting churches and educating pastors on how to prepare financials. It is important that there are regulations put in place, but the regulatory function should go hand-in-hand with facilitation – making it better in ensuring that community development occurs.

### **Recommendations**

The five attributes with the lowest mean scores from the congregants, followers/patients and heads, leaders or manager presented in figure A10 pertaining to the religious and traditional healing institutions respectively confirm that congregants and followers have not travelled much outside South Africa to search for religious satisfaction or traditional healing. The analysis also emphasises that religious and traditional healing institutions are neither run on an entrepreneurial basis and nor do they continuously ask for money from their members. Likewise, congregants are not fully in agreement with the statement that the religious institutions they attend have more healing power than medical treatment.

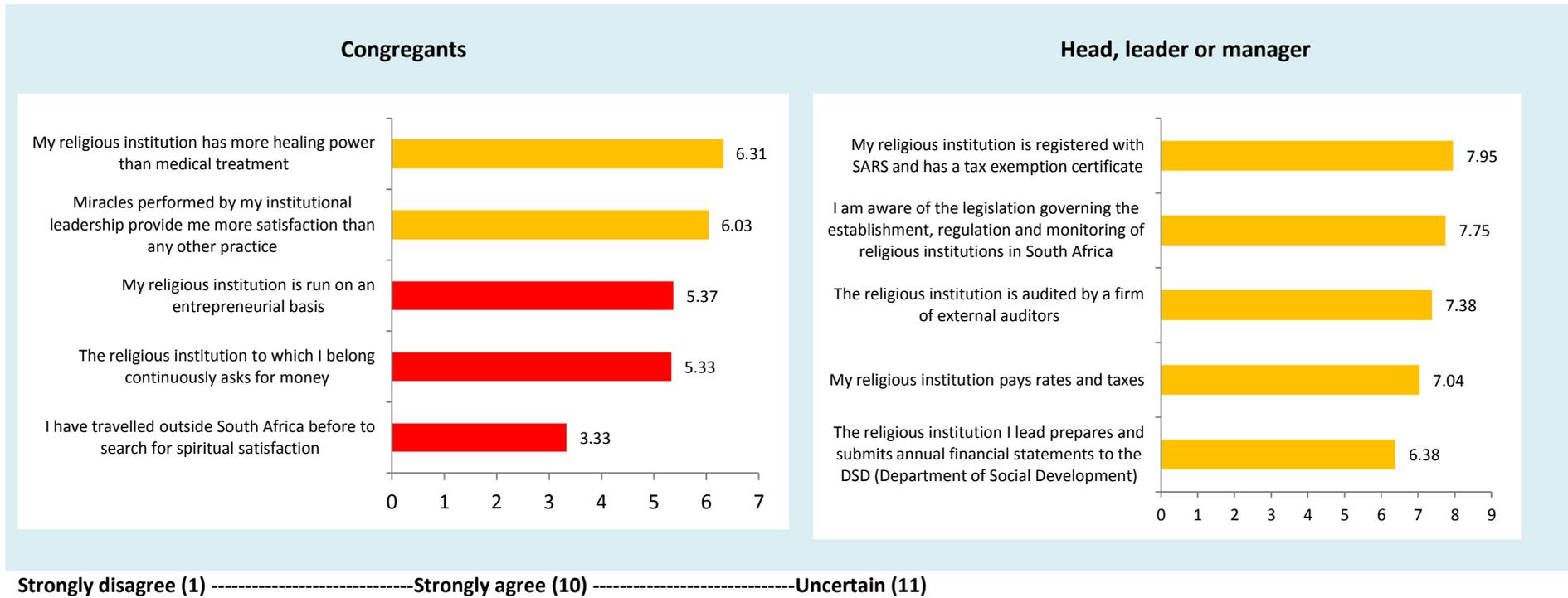
Furthermore, heads, leaders or managers of both religious and traditional healing institutions could not fully confirm that the institutions they lead prepare and submit annual financial statements and annual reports respectively. It was also notable that the managers are not in agreement that their institutions are audited by a firm of external auditors. A significant proportion of traditional healing practitioners indicated that their institutions are not registered with SARS and have no tax exemption certificate but also that they neither prepare annual budgets nor an annual funding plans. Similarly, a sizeable proportion of leaders of religious institutions did not fully agree that their institutions pay rates and taxes or that they were fully aware of legislation governing the establishment, regulation and monitoring of the religious institutions.



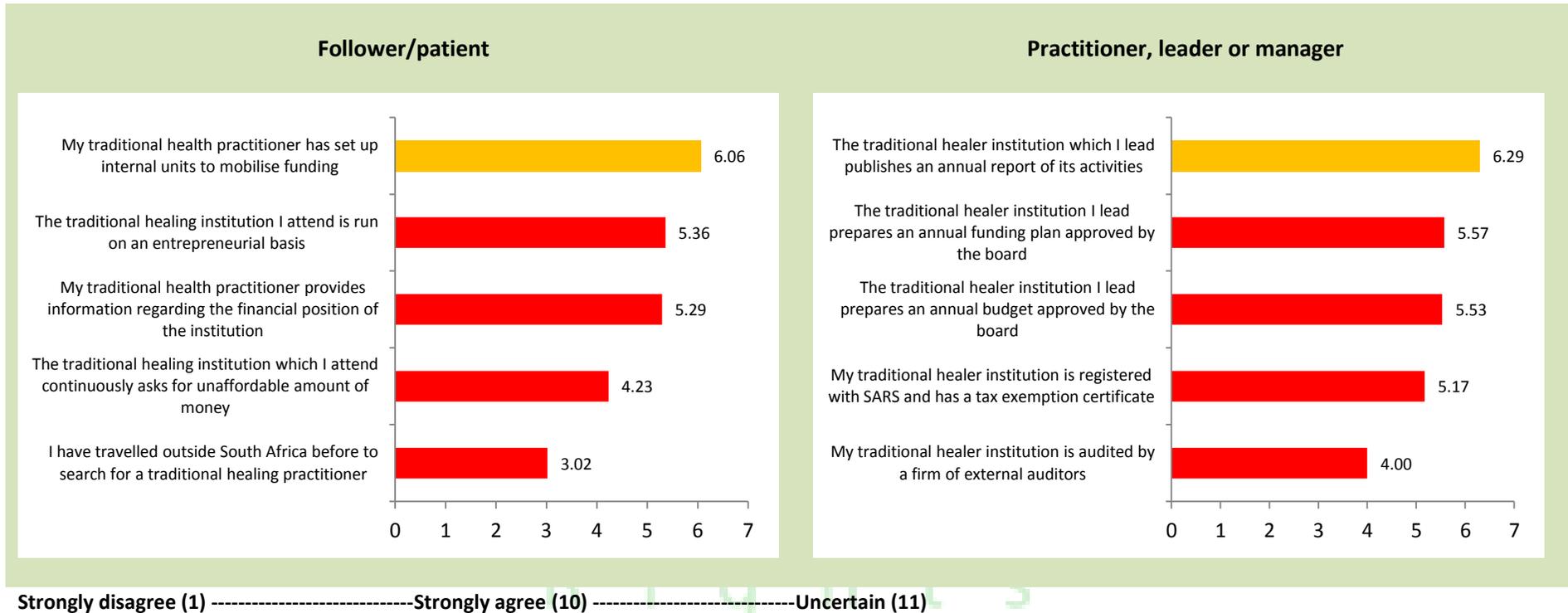
FIGURE A10

LOWEST AGREEMENT MEAN SCORES FOR MAJOR ATTRIBUTES

RELIGIOUS INSTITUTIONS



**TRADITIONAL HEALERS**



Commission

The analysis displayed in tables A2, A4, A10 and A11 was modified to reflect the key focus areas for the future strategy and action implementation plans (AIPs). The prioritisation of the 5 lowest scoring attributes measured in the survey presented in figure A10 is intended to clarify and strengthen the basis for the recommended proposals. Pertinent attributes requiring dedicated attention by the CRL include the following:

- Ownership of religious/traditional healing institutions;
- Government effective compliance monitoring of religious/traditional healing institutions;
- Regulation of religious/traditional healing institutions in order to rule out harmful/unacceptable practices;
- Preparation and submission of annual financial statements and annual reports;
- Awareness of legislation governing the establishment, regulation and monitoring of religious institutions in South Africa;
- Establishment of internal audit divisions to ensure ongoing risk based auditing;
- Preparation of annual budget approved by the board; and
- Registration with SARS to secure tax exemption certificates.

Collectively, congregants, followers, patients, leaders and managers' dissatisfaction with these attributes finally resulted in overall below average satisfaction rating points.

In this regard, it is important to point out the following:

- (i) **The CRL should put in place a broad governance framework to guide best practice for religious and traditional institutions.** It should be mandatory for all religious institutions to register with the CRL and to sign the document at registration (taking into account the existence and efficacy of the Traditional Health Practitioners Act, 2007);
- (ii) **The CRL will have to ensure that there are governance structures in place to protect communities** especially children, women, the elderly and other vulnerable groups from exploitation through regulation of religious institutions that may import religions and force them on South Africans at the expense of their culture;

- (iii) Likewise **the framework must protect communities from loss of values and ensure that registered religious and traditional healing institutions have boards in place** to implement the governance framework; and
- (iv) In the case of religious institutions, it is notable that leaders acknowledged that they were not fully aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa. **There is an important facilitative role that the CRL can play in research, training and capacity building of leaders and managers** of religious and traditional healing institutions to enable them to fully address the legislative compliance requirements of company registration, monitoring and reporting.

This approach will enable the CRL to avoid telling religious institutions how to practise their religion. Most importantly, it will assist the institutions to comply with the requirements of the Non-profit Organisation Act, 1997 and the Traditional Health Act, 2007 as well as the provisions of the constitution that every individual should be afforded the freedom to exercise their religious and cultural beliefs.

## **Conclusion**

Congregants, followers/patients, heads, leaders or managers of both religious and traditional healing institutions in the study have identified eight priority attributes that need to be addressed in order to effectively manage and control the commercialisation of these organisations. The attributes pertain to ownership, legislation governing establishment, regulation and compliance monitoring, the preparation and submission of annual budgets and financial statements, risk based auditing in addition to registration with SARS.

In conclusion, what emerges is that there is a strong belief among the focus group participants that regulation is necessary. It is also very clear from the engagements that commercialisation is actually more widespread than we often believe. As a group, the discussions pointed out that it should not just be regulations from government, but also that self-regulation should be implemented. The structures to effect this regulation should be put in place by both government, religious and traditional healing institutions.

If government creates a set of regulations, and the regulations have purely to do with practice, those regulations are not value-free in the sense that some people's own dogma will be impacted in the way that government enforces those regulations. There is an important role that government and CRL Rights Commission are not playing at the moment and that role is to create bridges between different religions and denominations. There is no education for churches; there is no education for sangomas on how to deal with their money and how to execute a number of their administrative compliance functions. These are priority areas for government intervention through the CRL.



## CHAPTER 1

### BACKGROUND, AIM AND METHODOLOGY

#### 1.1 INTRODUCTION

The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission) commissioned the Bureau of Market Research (BMR) at the University of South Africa (Unisa) in February 2016 to conduct a research study to evaluate the commercialisation of religion in the Republic of South Africa. This study follows a series of headlines on television, radio and newspapers indicating controversy in among others the leadership practices, funding, expenditure and financial management, registration, monitoring and regulation of religious and traditional healing activities in the country. The outcome of the study will be utilised to brief the Parliamentary Portfolio Committee on the protection of human rights of the attendees of religious and traditional healing ceremonies as well as affected community members in order to ensure that issues of culture, religion and language are at the centre of institutional learning and government legislation.

Against this background, the BMR designed and conducted an investigative study of the commercialisation of religion in South Africa, using the Gauteng Province as a pilot. The final report of the study is hereby presented to the CRL Rights Commission (hereafter 'Commission'). Consequently, the aims, methodology, conclusions and recommendations of the study of the commercialisation of religion in South Africa are outlined in the following sections below.

#### 1.2 AIM

According to the terms of reference provided by the Commission: section 15(1) of the Constitution of the Republic of South Africa 1996 states that *everyone has the right to freedom of conscience, religion, thought, belief and opinion*. Again, section 31(1)(a) states, *persons belonging to a cultural, religious or linguistic community may not be denied the right, to enjoy their culture, practice their religion and use their*

*language*. This promotion and protection of religious freedom emanates from the acknowledgement and acceptance of the fact that religion in South Africa has over the years played a very prominent part in the lives of the different communities. Most communities understand religion as a pathway towards a higher spiritual being. For the majority of people in South Africa, religion is the cornerstone of their lives which defines their attitudes, perceptions and behaviour to a greater or lesser extent.

The recent controversial articles in the media have led some members of the society to start questioning whether religion has become a commercial institution or commodity. Some communities have also started asking whether government should adopt a laissez-faire attitude to religion as is currently being done or whether something needs be done about the perceived increasing and wide-scale commercialisation of religion. In response to this concern, the Commission decided to undertake the research to:

- investigate and understand further issues surrounding the commercialisation of religion and traditional healing.
- identify the causes underlying the commercialisation of religion and traditional healing.
- assess the extent of commercialisation of religion and traditional healing practices and how satisfied respondents are with government regulation and oversight.
- understand the deep societal thinking that makes some members of our society vulnerable and gullible with respect to views expressed and actions during religious ceremonies.
- assess the religious framework and its relevance to deal with the prevailing religious challenges.
- formulate recommendations that address the status quo with respect to commercialised religion and traditional healing.

The rationale for the study included gaining a deeper understanding of the following aspects:

- **Religious and traditional healing practices:** human beliefs relating to that which the different groups regard as sacred, holy, spiritual or divine - whether or not deities are involved. Practices include rituals, sermons, commemoration or veneration, sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture;
- **Dogma:** the religious and traditional healers' framework defining religious and traditional health practitioners' views, practices and beliefs;
- **Message and communication:** the content of the message proclaimed by the groups to the followers to guide their beliefs, behaviour and lifestyle;
- **Community engagement:** the systematic approaches that have been developed in order to ensure the integration of religion and traditional healers' engagement into the wider range of community activities;
- **Registration and incorporation:** the filing of articles of incorporation under law for recognition of the entity by the local, provincial and national government;
- **Regulation and compliance monitoring:** regulations issued by government to implement an institution provide important information and instructions on applicable standards. The regulations define the types of facilities covered, set effective dates, and provide additional detail on certain provisions in the standards. They also address existing facilities and topics beyond building design, including access to programmes, services, and communication and provision of auxiliary aids and services;
- **Institutional strategic framework:** this incorporates the vision, mission, objectives and goals of the group as articulated in the organisational strategic framework;
- **Institutional governance and management:** the ownership, governance and role of the leadership team including practitioners, reverends, pastors,

priests, imams, temple leaders, healers, abbots, elders, deacons, board members, small group leaders and similar leadership positions;

- **Organisational structure:** organisational arrangements **of religious and traditional healing organizations** including operational and enabling divisions and services;
- **Funding and financial accounting practices:** sources of income, budgeting and expenditure allocations, assets and liabilities, tax and other statutory deductions, compliance with the legislative systems, processes and procedures for financial accounting;
- **Role of religion/traditional healing in the lives of the people:** Why are communities compelled to search for spiritual meaning for their lives? How are religious leaders, traditional health practitioners and their ceremonies contributing to need fulfilment?; and
- **Levels of satisfaction in terms of performance of the religious and traditional healers group:** the evaluation of performance of the group against its strategic objectives, key performance indicators, targets and key initiatives reflected in the scorecard.

### 1.3 RESEARCH METHODOLOGY & SAMPLE POPULATION

The BMR methodology makes use of adequate large samples to ensure national representivity, high levels of data reliability and provincial disaggregation in the analysis of data. The planned national study anticipated for the future will include a total of 3000 religious, non-religious and traditional healer leaders, congregants and followers. However, the sample for the Gauteng pilot study takes into account the proportionate distribution of various religious, non-religious and traditional healer institutions and households in the Gauteng Province. Based on that distribution, the BMR determined a sample of 905 elements distributed proportionally by institution in Gauteng Province.

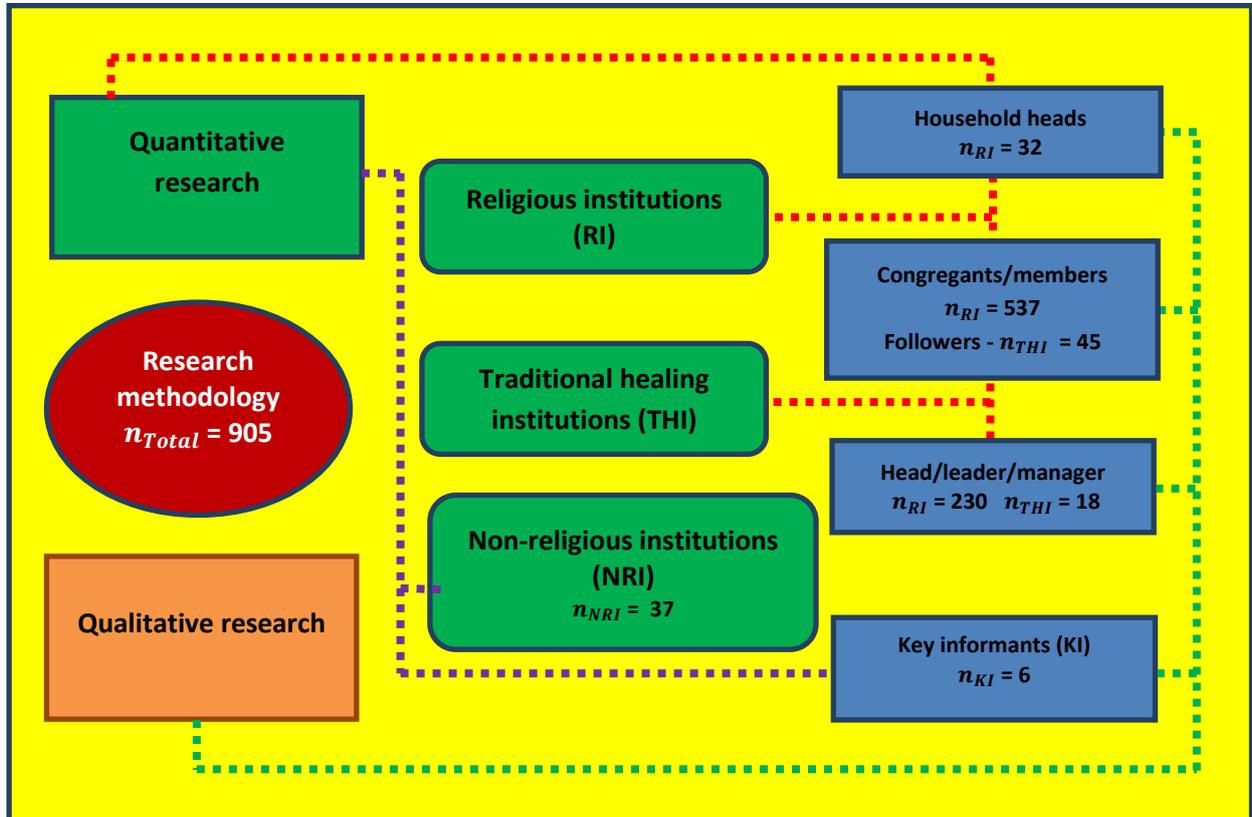
As indicated in table 1.1, the research methodology comprised both quantitative and qualitative research approaches. The quantitative research approach targeted

respondents of religious and traditional healing institutions through computer aided interviewer and telephone interviews (CATI). In contrast, non-religious institutions were covered via computer aided self-administered web-based interviews. Qualitative research was conducted after the quantitative research. The qualitative research entailed two focus group discussions each with six participants. The participants were mainly leaders, followers, congregants and household heads from traditional healers, African traditional belief, charismatic churches, Islam, new life churches, welfare churches, spiritualist and Pentecostal churches as well as non-faith based (spiritual) institutions that volunteered during the quantitative research to participate in the focus group discussions. A group of six key informants was also selected to provide expert views on the different religious and traditional healer group research topics through computer aided interviewer and administered telephone interviews. These participants were mainly chairpersons of religious/traditional healer groups, attendees of previous media briefings, academics, legal and human rights experts.

The sample elements (leaders, household heads, congregants and followers) for the religious institutions were selected from a list of institutional addresses obtained from the internet. The list of non-religious congregants was obtained from the Unisa Department of Biblical and Ancient Studies with confirmation that all members were willing to partake in the survey. However, this sampling frame was used in absence of a comprehensive database initially regarded as ideal. Leaders identified were interviewed and thereafter asked to provide names of congregants and the congregants shared names of other fellow members on a snow ball basis. The traditional healers were selected based on a contact list provided by the Commission complemented by snow ball referrals from the respondents. In the case of both religious and traditional healer institutions, the leadership composition of the sample compared to congregants and followers was established at less than 30% in order to allow the followers and congregants more input in the feedback on the level of commercialisation of religion and traditional healing practices.

FIGURE 1.1

## THE RESEARCH METHODOLOGY AND SAMPLE POPULATION



## Key:

	Computer-aided interviewer-administrated telephone interviews (CATI)
	Computer-aided self-administrated web-based interviews
	Focus group discussions and in-depth interviews

The fieldwork for the survey began in March and ended in May 2016. Two focus group discussions were held on the 05<sup>th</sup> and 12<sup>th</sup> of May 2016 respectively. A total of 13 experienced interviewers from the BMR database were used to conduct computer-aided telephone interviews during business hours on week days and the weekend. The interviewers in certain instances issued questionnaires that were completed by respondents on request. A web-based technique was utilised for the non-religious groups through a lime survey of online questionnaires issued via an email web link. The two focus group discussions were held at the offices of the BMR and facilitated by the academic and research staff. Against this background, and in

support of the most sensible and useful analysis, the realised sample of 905 respondents reached a total of 862 which was finally classified as comprising religious leaders, heads of households, congregants, traditional healing practitioners and followers broken down as presented in table 1.1. The balance was composed of 37 non-religious and spiritualist followers and six key informants reported on earlier in figure 1.1.

**TABLE 1.1**

**RELIGIOUS AND TRADITIONAL HEALER SAMPLE POPULATION PER CATEGORY**

<b>Category</b>	<b>n</b>	<b>%</b>
Household head belonging to a religious institution	32	3.7
Head, leader or manager of religious institution	230	26.7
Congregant/member of a religious institution	537	62.3
Traditional healing practitioner, leader or manager	18	2.1
Follower/patient of traditional healers	45	5.2
<b>Total</b>	<b>862</b>	<b>100.0</b>

**1.4 RESEARCH INSTRUMENT**

The sub-sections below highlight the research focus areas and design of the research instrument used for the investigative study on the commercialisation of religion.

**1.4.1 Research focus areas**

The research instrument (questionnaire) was designed in close cooperation with the CRL Rights Commission. The questionnaire covered all major and critical attributes of religious and traditional healer institutions and was designed to be completed within 20 minutes of interviewing time in both English and Afrikaans. The questionnaire was also adapted to capture information for the non-religious and spiritualist followers' interviews. The topics covered in the 2016 scientific survey of the commercialisation of religion in South Africa for the pilot in the Gauteng Province are summarised in table 1.2 below.

TABLE 1.2

## RESEARCH TOPICS OF 2016 COMMERCIALISATION OF RELIGION SURVEY

<p><b>Religious, traditional healing and non-religious attributes</b></p> <ul style="list-style-type: none"> <li>• Practices and role in members' lives</li> <li>• Community engagement</li> </ul>
<p><b>Legal, legislative and institutional aspects</b></p> <ul style="list-style-type: none"> <li>• Institutional registration, monitoring and regulation</li> <li>• Ownership, governance and management</li> <li>• Strategic objectives, funding and financial accounting</li> </ul>
<p><b>Leadership and management obligations</b></p> <ul style="list-style-type: none"> <li>• Compliance with legislative requirements for establishment, registration and monitoring</li> <li>• Compliance with governance codes of good practice</li> <li>• Compliance with statutory reporting</li> <li>• Compliance with performance management and reporting</li> </ul>
<p><b>Socioeconomic aspects</b></p> <ul style="list-style-type: none"> <li>• Type of ownership</li> <li>• Levels of employment created</li> <li>• Annual revenue</li> <li>• Major sources of revenue</li> <li>• Value of community development projects implemented</li> </ul>

The instrument was designed to:

- (i) investigate and understand the concept of commercialisation of religion and traditional healing.
- (ii) identify the causes underlying the commercialisation of religion and traditional healing.
- (iii) assess the extent of commercialisation of religion and traditional healing practices and how satisfied respondents are with government regulation and oversight.
- (iv) understand the deep societal thinking that makes some members of the society more vulnerable.
- (v) assess the religious and traditional healers framework and its relevance to deal with the prevailing religious challenges.

This approach allowed for the construction of recommended action implementation plans aimed at informing future regulatory strategies and the enhancement of

mechanisms for monitoring religious and traditional healing institutions highlighted in chapter 3.

#### 1.4.2 Measurement scales

The selection of a rating scale for assessment and satisfaction measurement is of critical importance. A large body of research is available on this subject matter. The majority of assessment and satisfaction surveys in South Africa applied inappropriate rating techniques. A 10-point numerical scale was used and open-ended response formats were included to facilitate the probing of reasons for low ratings (ratings of below 6 on the 10 point scale). The rating of '1' denotes a strongly disagree and '10' a strong agree during the past six months with the religious attributes mentioned in the questionnaire. The rating of '11' was provided to denote uncertain on the part of the respondent. From past experience, the latter approach proved to be useful for developing action implementation plans and performance measurement against strategic goals and performance management reporting, which are discussed in chapter 3 of this report.

#### 1.5 SAMPLING ERRORS

In order to fully complete the discussion of the research methodology, it is important to reflect on sampling errors. Against this background, sampling errors for the investigative study of the commercialisation of religion were minimised by means of the following:

- (i) Significantly replicating previous BMR investigative and assessment survey instrument designs that minimised questionnaire design errors in previous studies;
- (ii) Comprehensive and high quality training and control of interviewers, the consistent check-backs of telephone interviews and follow-ups of uncertain responses largely minimised interviewer respondent errors;
- (iii) Quality edit checks being exercised to ensure adherence to sampling requirements, completeness, comprehension, consistency, uniformity and accuracy;

- (iv) Sequential statistical analysis, consistency and statistical reliability tests and reality checks being done after the completion of the quantitative research study. This resulted in high levels of confidence in the reliability and validity of the final research results; and
- (v) Members of the focus group discussions being selected from willing participants during the quantitative phase. The selection allowed discussions to probe further and establish a reality check on matters that reflected a low score in the quantitative research.

## 1.6 RESEARCH ETHICS

To adhere to ethical principles, for both the quantitative and qualitative research, the BMR ensured that all targeted research entities were informed about the purpose and duration of the interview and focus group discussions respectively. The BMR also ensured that all information supplied by respondents was treated confidentially and that their rights were respected by allowing them an opportunity to ask questions regarding the survey and to withdraw at any stage of the interview or focus group discussion process. For these purposes, the BMR compiled a 'letter of introduction' that was directed to prospective respondents to motivate and encourage participation. In addition, interviewers signed a confidentiality clause prior to conducting the interviews, for which they were remunerated. Finally, the BMR Research Ethics Committee certified the survey prior to the start of the interviews. No human subjects were harmed in any way during the execution of the survey.

## 1.7 CURRENT LEGISLATIVE AND REGULATORY FRAMEWORK GOVERNING RELIGIOUS AND TRADITIONAL HEALING PRACTICES IN SOUTH AFRICA

An integrated legislative and regulatory framework has been developed at international, regional and national level to guide and regulate the establishment and operation of religious and traditional healing institutions in order to protect the rights of communities, followers and patients. This section attempts to highlight some of these aspects which have relevance to the study and likewise serve to contextualise the scope and outcome of the research study.

### 1.7.1 International law

The Universal Declaration of Human Rights, which was adopted without dissenting vote by the General Assembly of the United Nations in 1948, states in Article 18: 'everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.'

This fundamental human right to freedom of religion has been incorporated in the International Covenant on Civil and Political Rights, and has been reaffirmed by the Declaration on the Elimination of All forms of Intolerance and Discrimination Based on Religion or Belief that was approved by the General Assembly of the United Nations in 1981.

Religion is also mentioned in Article 2 of the Universal Declaration of Human Rights, which asserts that 'Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'

### 1.7.2 The constitution of the Republic of South Africa

The preamble to the Constitution of the Republic of South Africa, 1996 sets out the intentions of the Constitution among which is to: heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights.

Section 7 provides that: (i) this Bill of Rights is a cornerstone of democracy in South Africa. It enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom: (ii) The state must respect, protect, promote and fulfil the Bill of Rights: (iii) The rights in the Bill of Rights are subject to the limitations contained or referred to in section 36, or elsewhere in the Bill.

Section 15 provides that “everyone has the right to freedom of conscience, religion, thought, belief and opinion.” Section 31 provides that “(i) persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community; (a) to enjoy their culture, practise their religion and use their language, and; (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society: (ii) The rights of subsection (i) may not be exercised in a manner inconsistent with any provision of the Bill of Rights.”

### 1.7.3 Non-profit Organisations Act, 1997 and accompanying regulations

Under section 2.6 of this report, the results in table 2.11 show that 90% of the heads, leaders and managers of religious institutions interviewed in this study indicated that their entities are established and registered as non-profit organisations (NPO). Likewise, for the traditional healing institutions, under section 2.11, table 2.24 reflects that 94% are registered accordingly. A register of all organisations registered as NPOs under the Non-profit Organisations Act is maintained by the Non-profit Organisations Directorate of the Department of Social Development (DSD). Registration in terms of the Non-Profit Organisations Act is voluntary. The Act defines a NPO as a trust, company or other association of persons: (a) established for a public purpose; and (b) the income and property of which are not distributable to its members or office bearers except as reasonable compensation for services rendered.

Section 4 of the Act indicates that the Minister (Department of Social Development erstwhile Welfare and Population Development) must establish within the national department a Directorate for Non-profit Organisations. Section 12 stipulates the requirements for registration, subsection 12(1) states that any non-profit organisation that is not an organ of state may apply to the director of registration. Section 13(1) clarifies that a NPO may apply for registration by submitting to the director (i) the prescribed form, properly completed (ii) two copies of its constitution; and (iii) such other information as may be required by the director so as to assist the

director to determine whether or not the non-profit organisation meets the requirements for registration.

Section 15 outlines the matters of certificate of registration. Subsection 15(1) highlights that upon registering any applicant, the director must (a) issue a certificate of registration in the applicant's name on the prescribed form which must include a registration number; (b) send the certificate and certified copy of the registered constitution to the applicant; and (c) advise the applicant of the date on which its name was entered in the register. Subsection 16(1) confirms that the certificate of registration of a NPO or a duly certified copy of the certificate is a sufficient proof that the organisation (a) has met all the requirements for registration (b) has registered in terms of the Act (c) is a body corporate.

Section 17 discusses the accounting records and reports of the NPOs. Subsection 17(1) says that every registered non-profit organisation must, to the standards of generally accepted accounting practice (a) keep accounting records of its income, expenditure, assets and liabilities (b) draw up financial statements within six months after the end of its financial year. Subsection 17(2) confirms that within two months after drawing up its financial statements, every registered NPO must arrange for a written report to be compiled by an accounting officer and submitted to the organisation stating whether or not (a) the financial statements of the organisation are consistent with its accounting records; (b) the accounting policies of the organisation are appropriate and have been appropriately applied in the preparation of the financial statements; and (c) the organisation has complied with the provisions of this Act and its constitution which relate to financial matters.

Section 18 (1) states that every registered NPO must in writing, provide the director with (a) a narrative report of its activities in the prescribed manner together with its financial statements and the accounting officer's report as contemplated in section 17(1) and (2) within nine months after the end of its financial year.

Section 25 provides for access by the general public to documents submitted to the director. Subsection (1) stipulates that the director must preserve in an original or reproduced form, the constitution of registered NPOs and any report or document submitted to the director in terms of this act. Subsection (2) states that all members of the general public have the right of access to and to inspect any document that the director is obliged to preserve.

The International Centre for Not-for-Profit Law conducted a content analysis of the South African Not-for-Profit Organisations Act in 2004. The results of the analysis are summarised and presented in the following sections 1.7.3.1 to 1.7.3.3.

#### 1.7.3.1 Regulatory authorities

A number of different government departments have regulatory authority over NPOs. The Non-Profit Organisations Act makes provision for the establishment of the Non-profit Organisations Directorate. Other regulatory authorities include the Tax Exemption Unit in SARS and the Companies Registration Office in the Department of Trade and Industry. However, registration with the Non-Profit Organisations Directorate is voluntary.

#### 1.7.3.2 Reporting

There are a number of different reporting requirements at each of the different levels of regulation of NPOs. Trustees are not obliged to regularly submit audited financial statements. They must, at the written request of the Master account for their administration and disposal of trust property<sup>1</sup>. A company is obliged to prepare annual audited financial statements, and the directors of the company have a duty to present the financial statements to the members of the company at the annual general meeting<sup>2</sup>. Organisations registered as NPOs must provide the directorate of Non-profit Organisations with the following information<sup>3</sup>:

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<sup>1</sup> Trust Property Control Act 57 of 1988, Section 16

<sup>2</sup> Companies Act 71 of 2008, Section 30

<sup>3</sup> Nonprofit Organisations Act 71 of 1997, Section 18

- A narrative report of its activities in the prescribed form together with its financial statements and the accounting officer's report as required in terms of the Act, within nine months after the end of its financial year,
- The names and physical, business and residential addresses of its office-bearers within one month after any appointment or election of its office-bearers even if their appointment or election did not result in any changes to its office-bearers,
- A physical address in the Republic for the service of documents to be received from the Directorate of Non-profit Organisations.

An organisation registered as a Public Benefit Organisation must submit financial statements to support the information in the organisation's income tax return. Where the Public Benefit Organisation is a section 21 Company (NPO), audited financial statements will be required. In the case of a trust or a voluntary association, the South African Revenue Services will accept financial statements which have not been completed by a qualified auditor.

#### 1.7.3.3 State enforcement and sanctions

The Non-profit Organisations Directorate has very limited powers to enforce the provisions of the Non-profit Organisations Act. Where an organisation fails to report as provided for in the Act, the director must give notice to the organisation, and give the organisation one month within which to comply with the Act.<sup>4</sup> If the organisation still fails to submit the necessary reports or submits false information, the director can cancel the registration of the organisation.

However, there is no specific mechanism for holding governing bodies liable for misuse or misappropriation of funds. Fraud and misappropriation of funds are governed by ordinary principles of criminal law.

#### 1.7.4 Traditional Health Practitioners Act, 2007

As presented in section 2, the purpose of this Act is to:

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<sup>4</sup> Non-profit Organisations Act 71 of 1997, Section 20

- (i) establish the Interim Traditional Health Practitioners Council of South Africa.
- (ii) provide for the registration, training and practices of traditional health practitioners in the Republic.
- (iii) serve and protect the interests of members of the public who use the services of traditional health practitioners.

Section 3 outlines the application of the Act. The Act applies to traditional health practice in the republic and traditional health practitioners and students engaged in or learning traditional health practice in the republic.

Section 6 of the Act stipulates the functions of the Council. Subsection 6(2) states that the Council must (i) in the interest of the public promote and regulate liaison between traditional health practitioners and other health professionals registered under any law (ii) implement health policies determined by the Minister concerning traditional health practice (iii) advise the Minister on any matter falling within the scope of this act, including the health needs of the people of South Africa, and traditional health practice, and on matters of democracy, transparency, equity, accessibility and community involvement affecting the occupation of traditional health practice (iv) communicate to the Minister information of public importance acquired by the Council in the course of the performance of its functions under this act (v) consult and liaise with relevant authorities on matters that affect traditional health practitioners and involve traditional health practice (vi) in consultation with the Minister, determine policy, and in accordance with policy determinations, make decisions regarding matters relating to the educational framework, fees, funding, registration procedure, code for professional conduct and ethics, disciplinary procedure and scope of traditional health practice (vii) control and exercise authority in respect of all matters concerning training of persons in traditional health practice and the conduct of its members (viii) in consultation with the Minister, control and regulate traditional health practice (ix) establish registers for the various categories of traditional health practitioners (x) register persons who engage in traditional health practice in accordance with the prescribed requirements for registration (xi) in such circumstances as may be prescribed, or where authorised by the act remove a person's name from the register or, must upon payment of the prescribed fee,

restore a person's name to the register (xii) obtain from any registered traditional health practitioner payment of the prescribed fee (xiii) in such circumstances as may be prescribed suspend or cancel any traditional health practitioner's registration; and(xiv) publish information regarding the objects and functions of the Council and its operations and the rights that any member of the public has under the Act.

Section 21 sets out the application for registration to practice. Subsection 21(1) stipulates that no person may practice as a traditional health practitioner within the republic unless registered in terms of this Act. Subsection 21(2)(a) highlights that any person who wishes to register as a traditional health practitioner or a student must apply to the registrar. Subsection 21(2)(b) stipulates that an application contemplated in paragraph must be accompanied by (i) proof that the applicant is a South African citizen (ii) character references by people not related to the applicant (iii) proof of the applicant's qualifications (iv) the prescribed registration fee; and (v) any further information relating to the application that the Council may consider necessary.

Fees charged by registered persons are presented under section 42. Subsection 42(1) outlines that every person registered under this Act must before rendering any traditional health services inform the person to whom the services are to be rendered or any person responsible for the maintenance of such person, of the fee which intended to charge for such services. Subsection 42(2) further explains that any traditional health practitioner who in respect of any traditional services rendered claims payment from any person (patient) must subject to the provision of the Medical Schemes Act , 1998 where possible, furnish the patient with a detailed account within a reasonable period.

In November 2015, the Minister of Health in consultation with the Council released regulations to the Act. Regulation (3) stipulated that the following categories of traditional health practice must undergo education or training at any accredited training institution or educational authority or with any tutor (i) divination, (ii)

herbalism, (iii) traditional birth attendant's practice, and (d) traditional surgeon (circumcision) practice.

#### 1.7.4.1 Traditional Health Practitioners: Regulations 2015

In November 2015 the Minister of Health in consultation with the Council released regulations to the Act. Regulation 3 stipulated that the following categories of traditional health practice must undergo education or training at any accredited training institution or educational authority or with any tutor (i) divination, (ii) herbalism, (iii) traditional birth attendant's practice, and (iv) traditional surgeon (circumcision) practice. Regulation 5 outlines that no one may be registered as a student practitioner unless he/she attained an ABET level 1 education level or equivalent and has in possession a letter of admission indicating the training or course to be done from the tutor or institution is registered and accredited by the Council to provide or offer the training or course.

Regulation 7 specifies the minimum age and standards of general education. Regulation 7 sub-section (1) highlights that the student practitioners for divination and herbalism must be at least 18 years, traditional surgeons and traditional birth attendant must be 25 years old, to qualify for registration for a certificate entitling the holder thereof to registration in terms of the Act. Sub-section (2) confirms that the student practitioner contemplated in sub-regulation (1) must at least have attained the level 1 ABET or equivalent.

### 1.8 CONCLUSION

This chapter provided an overview of the aim, research methodology and sampling plan of the commercialisation of religion and traditional healing survey conducted among 905 respondents in the Gauteng Province. The current legislative and regulatory framework governing the establishment and operations of religious and traditional healing institutions was also discussed. Chapter 2 presents an all-inclusive interpretation of the outcome of the investigative study while chapter 3 concludes with a summary and some recommendations based on the outcome of the survey.

## CHAPTER 2

### FINDINGS OBTAINED THROUGH DATA ANALYSIS

#### 2.1 INTRODUCTION

This chapter presents an overview of the findings emerging from the commercialisation of religion and traditional healing investigative study conducted among 905 household heads, congregants, followers, leaders and key informants of religious, non-religious and traditional healing institutions in Gauteng Province. The analyses are presented by category of household heads, congregants, followers and leaders of religious, traditional healing and non-religious institutions, key informants and focus group discussions due to the different attributes, constraints and dynamics relevant to the various classifications.

Prior to presenting the findings, it is important to acknowledge the external environmental factors and public sentiment that prevailed during the time of executing the study. Highlighting these factors from the onset acknowledges that certain dynamics could have influenced the views of the survey participants. For instance, during the survey period, there were a number of Jewish and Christian holy holidays and festivals. The study began during the period of Lent, a period involving special times of fasting, abstinence, prayers and repentance. It was followed by the Holy Week and Easter holidays during which the followers are expected to devote time to the study of the passion of Jesus Christ – His suffering, His Death and His eventual resurrection. The 50 days following Easter are days of Pentecost. A number of religious leaders and congregants were preparing and presiding over religious functions and were therefore not available.

The study also coincided with the civil rights hearings to investigate the commercialisation of religion and the abuse of people's belief systems in the different provinces by the CRL Rights Commission. At the hearings, the Commission requested leaders to present documents including annual financial statements dating back to 2012, bank statements and proof of ordination. In Gauteng Province, some pastors failed to appear before the Commission and as a result the Commission

laid criminal charges at the Hillbrow Police Station. Furthermore, more religious ‘miracles’ continued to receive prominent media attention. For instance, photographs of heaven on sale by a pastor that allegedly claimed to have ascended to heaven and returned. The events were coupled with publicity reports of ‘muti’ related killings for albinos in South Africa, Malawi and Tanzania. These aspects could have influenced the views of respondents regarding the extent of commercialisation of religion and traditional healing practices. Likewise, the survey was executed during a period of religious fundamentalist attacks in different parts of the world including:

- **March 7, 2016:** Attack on the Tunisian town of Ben Gardane near Libyan border.
- **March 22, 2016:** Two explosions at Brussels airport and another at a subway station.
- **April 2, 2016:** Assassination of a senior police officer in Wilayat Najd Province in Saudi Arabia.
- **April 25, 2016:** Attack against Algerian security forces in Jijel.
- **May 8, 2016:** attack on security forces in suburban Cairo.
- **May 23, 2016:** At least 43 Yemen military recruits and soldiers were killed in two suicide bombings in Aden city.

Although this report does not aim to measure the impact of these external factors, it acknowledges that these external influences are important when contextualising and interpreting the outcome of the commercialisation of religion and traditional healing survey.

## 2.2 INSTITUTIONAL SAMPLE DISTRIBUTION: HOUSEHOLD HEADS, CONGREGANTS/MEMBERS OF RELIGIOUS INSTITUTIONS

The survey included interviews with 569 household heads and congregants/members of religious institutions as displayed in table 2.1. It is clear from the table that 9.8% of the respondents interviewed were from the Zion Christian and other Zionist Churches, 8.3% from the Pentecostal/Charismatic churches, 8.1% from the Methodist while 16.2% and 8.4% were from other Christian churches and other

beliefs respectively. When considering that in the Gauteng Province Zion Christian and other Zionist churches constitute 16.8%, Pentecostal/Charismatic about 9.9%, Methodist about 8.2% while other Christian churches and other beliefs about 8.5% and 0.2% respectively, the distribution of the sample of denominations seems to be realistic and broadly representative.

Of the total religious institution sample, 507 (89.1%) were interviewed telephonically, 20 (3.5%) were mailed (e-mail) and self-administered while 42 (7.4%) were interviewed via personal face-to-face surveys.

**TABLE 2.1**

**SAMPLE DISTRIBUTION BY DENOMINATION**

<b>Denomination</b>	<b>n</b>	<b>%</b>
Dutch reformed church	30	5.3
Zion Christian churches	23	4.0
Catholic churches	19	3.3
Methodist churches	46	8.1
Pentecostal/Charismatic churches	47	8.3
Anglican churches	16	2.8
Apostolic Faith Mission	45	7.9
Lutheran churches	18	3.2
Presbyterian churches	15	2.6
Rastafarian	6	1.1
Judaism	20	3.5
Islam	9	1.6
Bandla Lama Nazaretha	6	1.1
Baptist churches	13	2.3
Congregational churches	12	2.1
Orthodox churches	1	0.2
Other Apostolic churches	12	2.1
Other Zionist churches	33	5.8
Ethiopian type churches	18	3.2
Other Reformed churches	26	4.6
Other African independent churches	4	0.7
Other Christian churches	92	16.2
Other beliefs	48	8.4
Hinduism	10	1.8
<b>Total</b>	<b>569</b>	<b>100.0</b>

## 2.3 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED RELIGIOUS HEADS, CONGREGANTS/MEMBERS ATTRIBUTES

### 2.3.1 Levels of agreement ratings and rankings for selected religious attributes

Table 2.2 presents agreement ratings in terms of the mean for selected religious attributes based on the statements in the questionnaires administered to the household heads and congregants/members of religious institutions. As indicated under section 1.4.2 statements with mean values closer to '1' strong disagreement with the statement is being implied while with means closer to 10 strong agreement during the past six months with the religious attribute under consideration, is being implied. Respondents were requested to provide main reasons for the lower level of agreement for any given attribute when a rating below 6 was allocated to a statement.

Table 2.3 shows agreement rankings for the attributes in ascending order. Starting from the bottom of the table, it is very clear that on average heads of households and congregants/members confirm that religion is very important to them (9.44) and that they would recommend the religious institution to which they belong to other people (9.28). Household heads and congregants also indicated that it is important for religion to be regulated in order to rule out harmful/unacceptable practices through Institutional registration, monitoring and regulation. On the other hand, moving up the table they indicate that the miracles performed by their institutional leadership does not provide much more satisfaction than any other practice (6.03) nor does the institution have much more healing power than medical treatment (6.31). Considering the top of the table, the respondents disagree with the statements that they have travelled outside South Africa before to search for spiritual satisfaction (3.33). They also disagree that the religious institution to which they belong continuously asks for money (5.33) and that their religious institution is run on an entrepreneurial basis (5.37).

TABLE 2.2

## AGREEMENT RATINGS FOR SELECTED RELIGIOUS ATTRIBUTES

Statement	Religious Institution		
	Household Head	Congregant\ member	Total
	Mean	Mean	Mean
Religion is very important to me.	9.41	9.48	9.48
Religion determines my behaviour.	9.25	8.95	8.96
My religious views are grounded in the institution to which I belong.	9.00	8.65	8.67
Religious views held by the institution to which I belong are correct.	9.03	9.05	9.05
The practices of the religious institution to which I belong are acceptable to me.	9.38	9.11	9.13
I would recommend the religious institution to which I belong to other people.	9.44	9.27	9.28
The sermons presented by the religious institution to which I belong add value to my life.	9.41	9.24	9.25
The rituals practised by the religious institution to which I belong add value to my life.	8.60	8.54	8.54
I attend religious functions weekly.	9.16	8.66	8.68
I serve on several religious institutional council/tribunal/committees.	8.34	7.73	7.77
My religious institution is responsible for implementing a lot of community development work (Community engagement).	7.19	8.11	8.06
My religious institution has set internal operation units to render services to the communities.	7.26	8.15	8.10
My religious institution has set internal operation units to render services to the congregants.	8.23	8.67	8.65
It is important for religion to be regulated in order to rule out harmful/unacceptable practices: Institutional registration, monitoring and regulation	9.03	8.50	8.53
The compliance to good governance principles by the religious institution to which I belong is assured.	8.28	8.54	8.52
The government is exercising effective compliance monitoring of the religious institution to which I belong.	6.00	7.08	7.01
The members of the religious institution to which I belong are co-owners of this institution: Ownership, governance and management	4.32	6.69	6.55
The religious institution to which I belong is being managed on a democratic basis.	6.69	7.98	7.91
My religious institution has appointed a council to oversee delivery of services.	8.32	8.54	8.53
My religious institution has established a council to oversee effective management of operations.	8.16	8.57	8.55
I am aware of the objectives of the religious institution to which I belong: Strategic objectives, funding and financial accounting.	9.10	8.99	9.00
The religious institution to which I belong continuously asks for money.	3.87	5.41	5.33
The financial contribution I make to the religious institution to which I belong is being utilised for the benefit of the community.	7.81	8.25	8.23
The financial contribution I make to the religious institution to which I belong is being spent to my satisfaction.	8.71	8.69	8.69

My religious leadership provides information regarding the financial position of the institution.	8.22	8.48	8.46
My religious institution has set up internal divisions to mobilise funding.	7.23	8.24	8.18
My religious institution has established internal divisions to effectively manage finances.	7.69	8.50	8.45
My religious institution is run on an entrepreneurial basis.	5.11	5.39	5.37
I am satisfied with the approach of the religious institution to which I belong.	8.74	8.96	8.95
I derive a lot of value from attending services at the religious institution to which I belong.	9.03	8.98	8.98
My religious institution has more healing power than medical treatment.	6.33	6.31	6.31
I have travelled outside South Africa before to search for spiritual satisfaction.	3.17	3.33	3.33
Miracles performed by my institutional leadership provide me more satisfaction than any other practice.	5.37	6.07	6.03
I/My household contributes a significant part of my/its income earning to religious institutions.	6.06	6.99	6.94



**TABLE 2.3**

**AGREEMENT RANKINGS FOR SELECTED RELIGIOUS ATTRIBUTES**

Statement	Household Head	Congregant\ member	Total
I have travelled outside South Africa before to search for spiritual satisfaction.	3.17	3.33	3.33
The religious institution to which I belong continuously asks for money.	3.87	5.41	5.33
My religious institution is run on an entrepreneurial basis.	5.11	5.39	5.37
Miracles performed by my institutional leadership provide me more satisfaction than any other practice.	5.37	6.07	6.03
My religious institution has more healing power than medical treatment.	6.33	6.31	6.31
The members of the religious institution to which I belong are co-owners of this institution Ownership, governance and management.	4.32	6.69	6.55
I/My household contributes a significant part of my/its income earning to religious institutions.	6.06	6.99	6.94
The government is exercising effective compliance monitoring of the religious institution to which I belong.	6.00	7.08	7.01
I serve on several religious institutional council/tribunal/committees.	8.34	7.73	7.77
The religious institution to which I belong is being managed on a democratic basis.	6.69	7.98	7.91
My religious institution is responsible for implementing a lot of community development work Community engagement.	7.19	8.11	8.06
My religious institution has set internal operation units to render services to the communities.	7.26	8.15	8.10
My religious institution has set up internal divisions to mobilise funding.	7.23	8.24	8.18
The financial contribution I make to the religious institution to which I belong is being utilised for the benefit of the community.	7.81	8.25	8.23
My religious institution has established internal divisions to effectively manage finances.	7.69	8.50	8.45

My religious leadership provides information regarding the financial position of the institution.	8.22	8.48	8.46
The compliance to good governance principles by the religious institution to which I belong is assured.	8.28	8.54	8.52
My religious institution has appointed a council to oversee delivery of services.	8.32	8.54	8.53
It is important for religion to be regulated in order to rule out harmful/unacceptable practices Institutional registration, monitoring and regulation.	9.03	8.50	8.53
The rituals practised by the religious institution to which I belong add value to my life.	8.60	8.54	8.54
My religious institution has established a council to oversee effective management of operations.	8.16	8.57	8.55
My religious institution has set internal operation units to render services to the congregants.	8.23	8.67	8.65
My religious views are grounded in the institution to which I belong.	9.00	8.65	8.67
I attend religious functions weekly.	9.16	8.66	8.68
The financial contribution I make to the religious institution to which I belong is being spent to my satisfaction.	8.71	8.69	8.69
I am satisfied with the approach of the religious institution to which I belong..	8.74	8.96	8.95
Religion determines my behaviour.	9.25	8.95	8.96
I derive a lot of value from attending services at the religious institution to which I belong.	9.03	8.98	8.98
I am aware of the objectives of the religious institution to which I belong Strategic objectives, funding and financial accounting.	9.10	8.99	9.00
Religious views held by the institution to which I belong are correct.	9.03	9.05	9.05
The practices of the religious institution to which I belong are acceptable to me.	9.38	9.11	9.13
The sermons presented by the religious institution to which I belong add value to my life.	9.41	9.24	9.25
I would recommend the religious institution to which I belong to other people.	9.44	9.27	9.28
Religion is very important to me.	9.41	9.48	9.48

## Commission

### 2.3.2 Levels and reasons of disagreement for selected religious attributes

This section presents the percentage of respondents that reported disagreement with specific religious attributes and the reasons they provided for that disagreement. Figures 2.1 to 2.6 indicate the percentage distributions while table 2.4 highlights the detailed reasons for disagreement per attribute under discussion.

FIGURE 2.1

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: PRACTICES AND ROLE IN MEMBERS' LIVES**

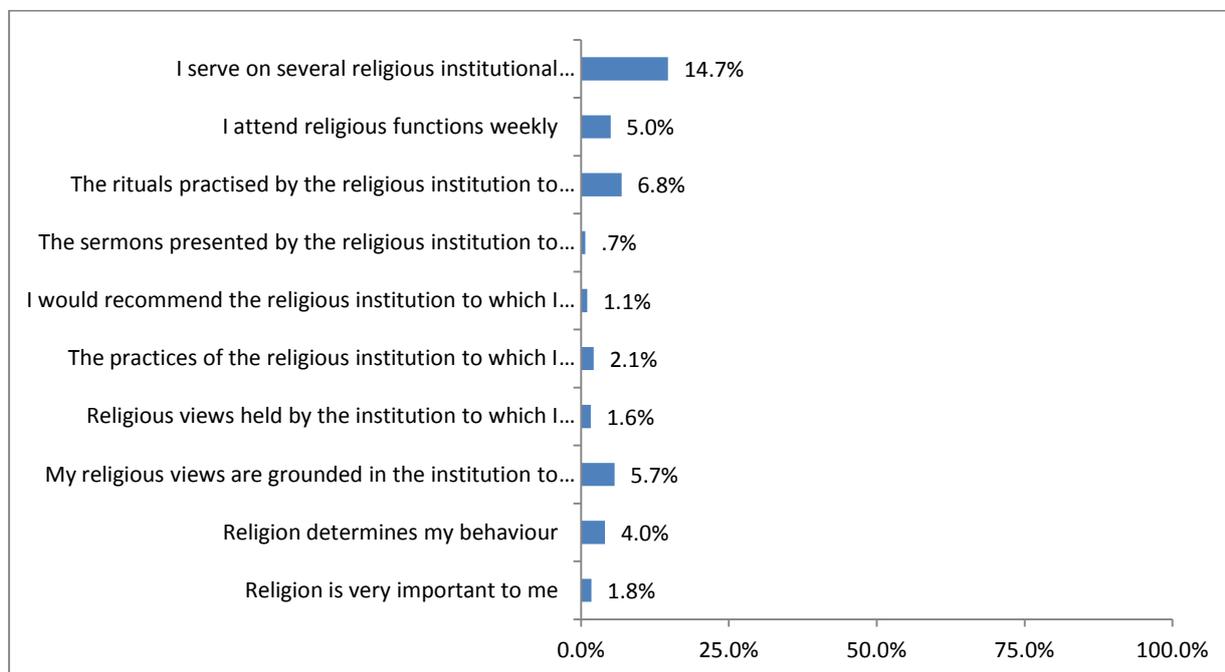
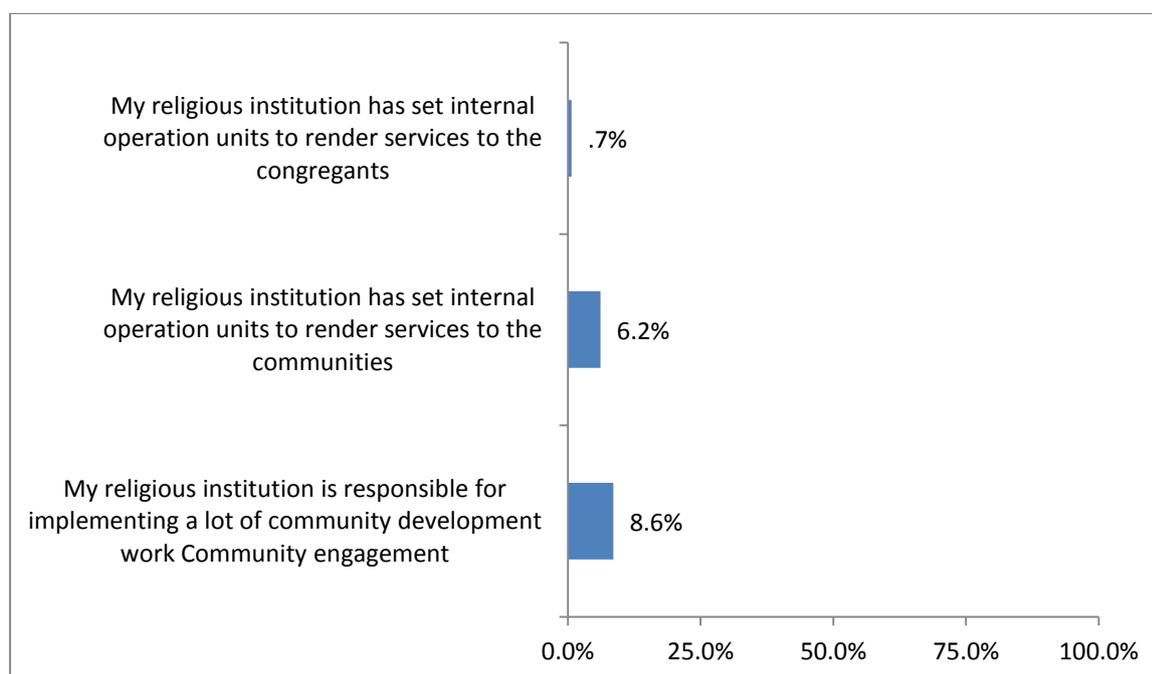


Figure 2.1 confirms that 14.7% of household heads, congregants/members of religious institutions interviewed reported disagreement with the statement that they serve on several religious institutional council, tribunal or committees. In table 2.4, some of the major reasons provided were current work and family commitments such as raising children, disability constraints and the lack of interest but also retirement after serving their term on the council. There were also members that indicated they wanted to serve but opportunities had not come their way yet. Likewise, 6.8% of the respondents disagreed with the statement that the rituals practised by the religious institutions to which they belong add value to their life. The reasons advanced were that some of the institutions the respondents belong to do not perform rituals or miracles but follow the bible through worship, praise and pray while others reported that the rituals practised by their institutions do not have any effect on them at all.

FIGURE 2.2

## LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: COMMUNITY ENGAGEMENT



In terms of community engagement, 8.6% of the household heads, congregants/members of religious institutions interviewed reported disagreement with the statement that their religious institution is responsible for implementing a more community development work. In this regard, some motivated that they were not aware of any projects by their institution targeting implementation of community development work. Most of the community development projects planned are not implemented but rather remained on paper only. Others pointed out that their institution is isolated and not actively involved in the community due to limited funds while believing that more can be done. There were indications that if their institutions could allow them, some of the respondents were willing to proceed to implement community development work on their personal basis.

FIGURE 2.3

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE:  
INSTITUTIONAL REGISTRATION, MONITORING AND REGULATION**

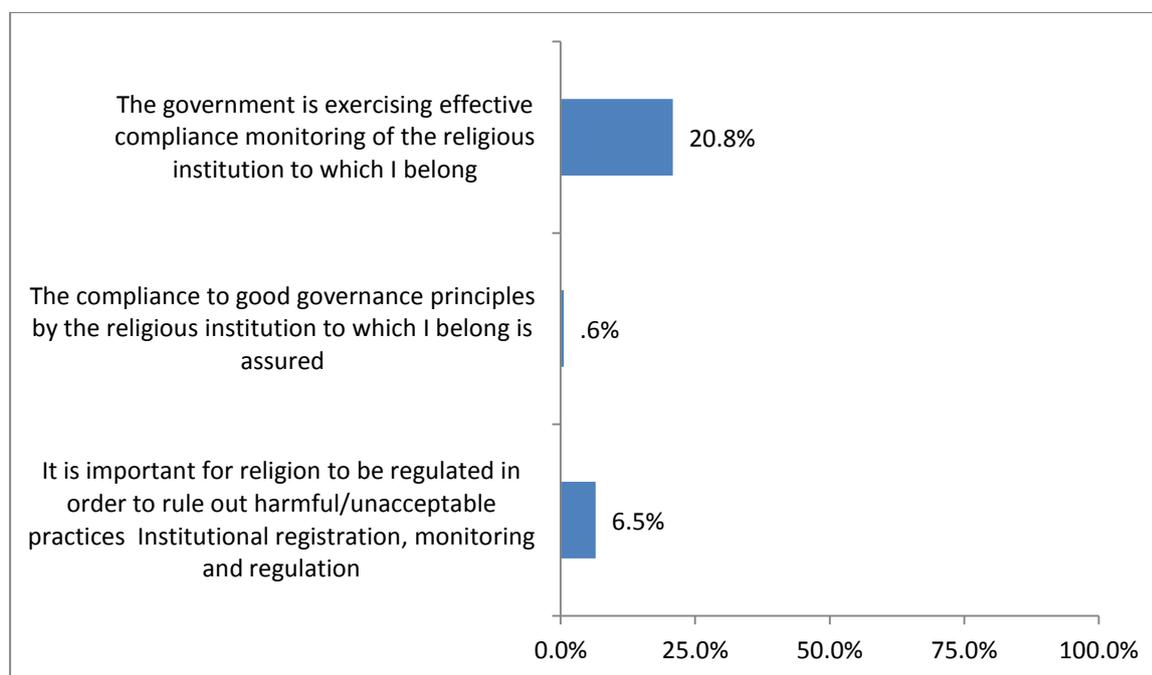


Figure 2.3 shows the level of disagreement for three attributes under institutional registration, monitoring and regulation. Based on the results depicted in the figure, 20.8% of the respondents registered disagreement with the statement that the government is exercising effective compliance monitoring of the religious institution to which they belong. The respondents argued that government is neither exercising effective compliance monitoring nor providing effective assistance. According to them, government's focus is rather on ensuring that tax is paid timeously. Government has no real interest and one is not aware of any regulations in this regard to ensure compliance with good governance practices. On the other hand, 6.5% of the interviewees were not in agreement with the statement that it is important for religion to be regulated in order to rule out harmful/unacceptable practices. The feedback was that churches should self-regulate with each church developing its own set of rules. The regulations should not be based on man's standards but rather on God's guidance. The Bible does not give authority to another institution to class monitor the way people worship. Regulating religion is a

curtailment of freedom of choice, freedom of expression and freedom of association. Another proposal was that government should keep an eye on the performance of the church but should not regulate. Regulation should preferably be done but by a religious institution. There was also the view that there are pros and cons for instance to regulation, i.e. regulation may assist government to understand religion better.

In terms of whether the compliance to good governance principles by the religious institution to which they belong is assured, 0.6% of the respondents opined that each person has their own opinion on this issue but the feeling was that the religious institutions were neither always nor at all times compliant.

**FIGURE 2.4**

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE:  
OWNERSHIP, GOVERNANCE AND MANAGEMENT**

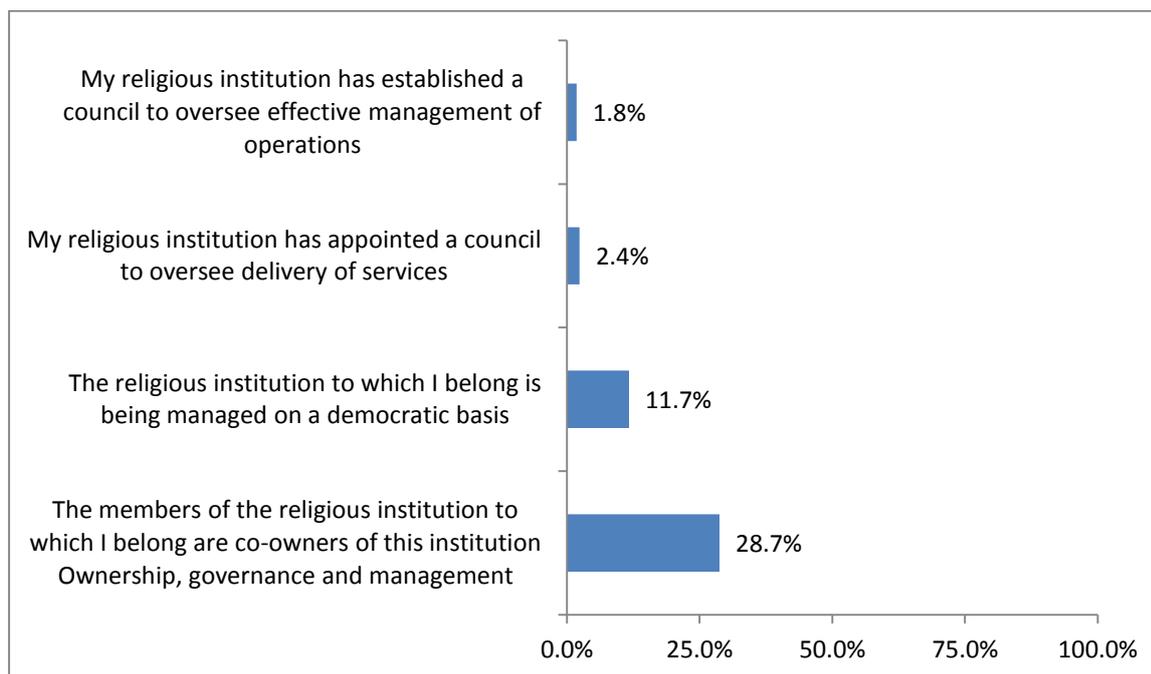


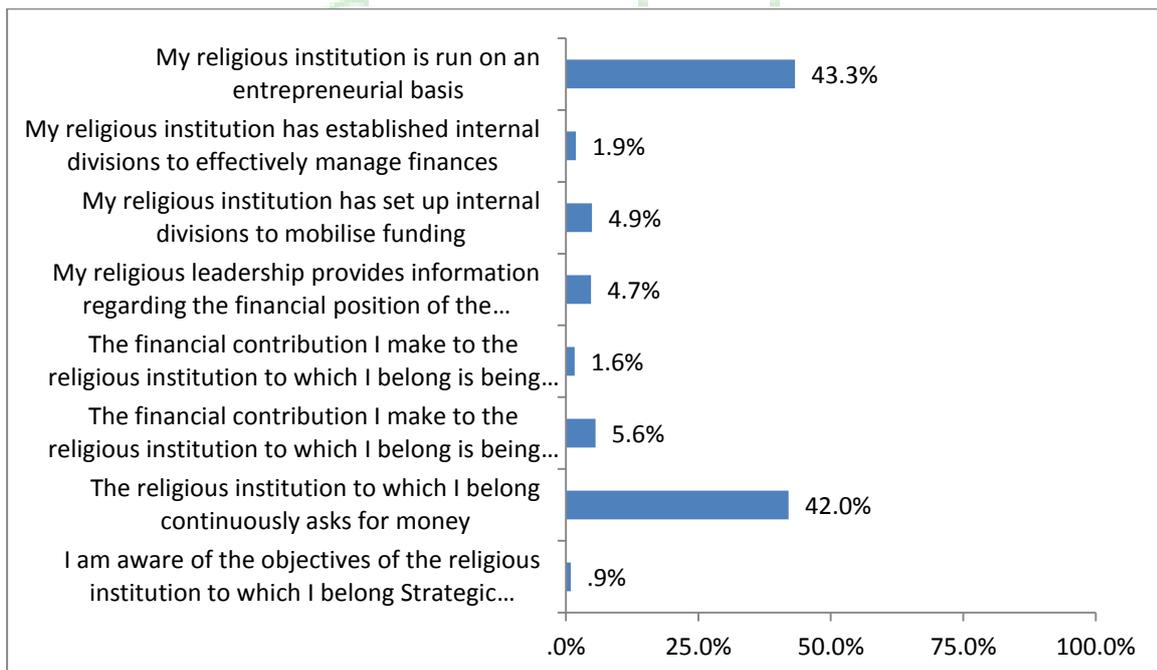
Figure 2.4 provides research results with respect to levels of disagreement by household heads and congregants/members of religious institutions regarding the ownership, governance and management of their institutions. As shown in the figure, 28.7% of the respondents disagreed with the statement that members of the

religious institution to which they belong are co-owners of the institutions. The reasons advanced were that the church has many branches and as a result, there is no sole ownership. Others felt that the church belongs to the entire congregation and the community where it is based. To some, the diocese owns the church given that it is an international institution but most importantly, Christians believe that Jesus owns the church.

In terms of the statement that religious institutions to which members belong are being managed on a democratic basis, 11.7% answered to the contrary pointing out that the institutions to which they belong are a dictatorship. In other instances, it is theocratic, the leaders/pastors make the decisions all the time and only elders have a say. Some respondents also confirmed that their religious institutions do not operate through votes but they were fine with the institutional arrangement. The church is kingdom-based and therefore there cannot be democracy but rather submission to God. The rabbi or the bishop runs all the proceedings. In some of the institutions, the congregation is not aware about who elects the board.

**FIGURE 2.5**

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: STRATEGIC OBJECTIVES, FUNDING AND FINANCIAL ACCOUNTING**



The survey results of the attribute strategic objectives, funding and financial accounting are reported in figure 2.5 where 43.3% of the respondents disagreed with the statement that their religious institution is run on an entrepreneurial basis. A significant proportion of the respondents felt that the institution is run as church ministry and definitely not on an entrepreneurial or business basis. Some of the respondents also indicated that the institution is run on a community and group basis because it has to benefit the community. The religious institution is concerned about faith and preaching the word of God and not business. In terms of funding the operations, some respondents reported that the religious institution they belong to depends on donations while others indicated that the institutions generate income from rent but it is out of necessity due to a lack of funds. It was also noted that the institutions conduct fundraising but nevertheless they are not run on an entrepreneurial basis. A unique point raised was that members of certain religious institutions do not believe in the 10% earnings contribution, or offerings and that is why they avoid the traditional churches.

There was also a total of 42% of the respondents who disagreed with the statement that the religious institution to which I belong continuously asks for money. They motivated that the institutions do not continuously ask but contributions are obligatory and the amount contributed is up to the decision of the contributor and nobody has a right to question the decision of the contributor. In other religious institutions it was mentioned that members pledge the money that they contribute for membership fees to run the institution. There were also respondents that were of the view that the institutions ask for normal fees for operations but also when there is need for instance for implementing a specific project such as building or clergy's own use. Respondents specified that institutions ask for contributions through tithing and offering but there is also a calendar for special contributions.

Conversely, a total of 5.6% of the interviewees disagreed with the statement that the financial contribution which they make to the religious institution to which they belong is being spent to their satisfaction. They felt that they were not happy with

how the money was spent because funds were utilised for personal and own use of the institutional leadership and that sometimes money is channelled to projects which are not approved. The respondents highlighted that they keep on contributing but there are no changes at the church. On the other hand, only 1.9% of the interviewees disagreed with the statement that my institution has established internal divisions to effectively manage finances. They confirmed they were not aware of any internal structures set up in their institutions to effectively manage the finances but instead suggested that there is more that needs to be done to establish structures to effectively manage finances in the religious institutions.

**FIGURE 2.6**

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTE: GENERAL**

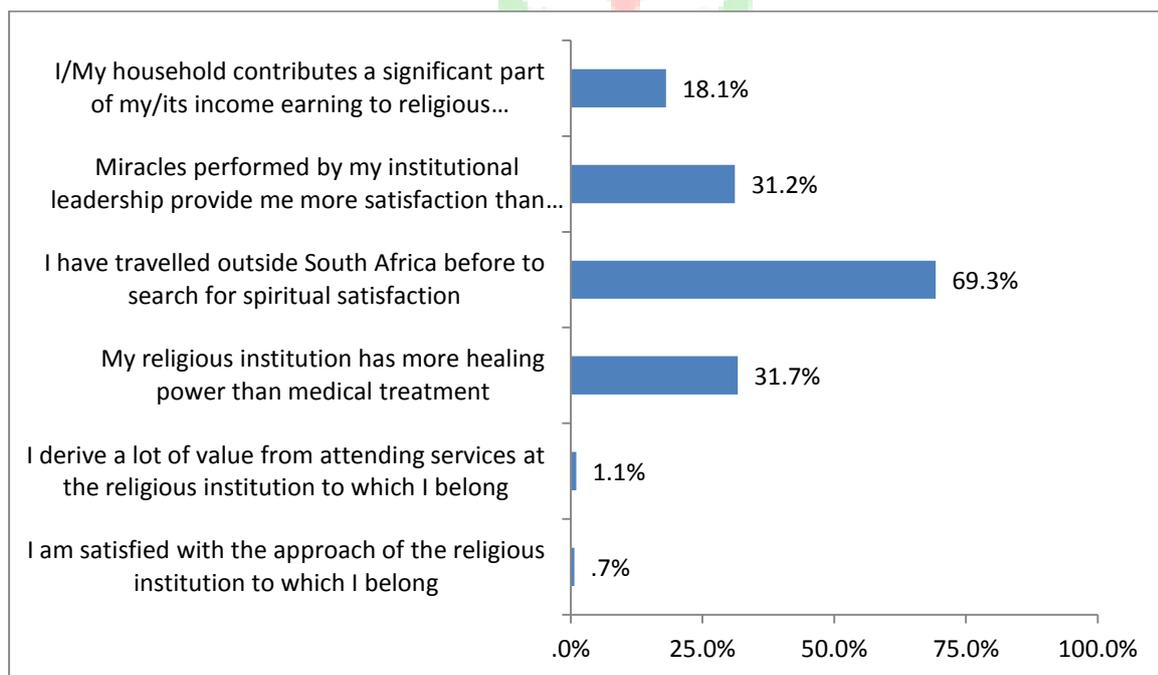


Figure 2.6 shows that 69.3% of the respondents disagreed with the statement that I have travelled outside South Africa before to search for spiritual satisfaction. Some of the congregants pointed out that they were content with the spiritual exposure in South Africa. They believe God is everywhere but also that God has not told them to go anywhere. Others admitted that they were not in a position to travel because of disability, it is expensive and if they had the necessary funds they would have travelled. There were also those that have considered travelling outside South Africa

but have just never done it. Some travelled through exchange programmes in partnership with other churches and to pray with members of other church congregations.

It is also apparent in the figure that 31.7% of interviewees are not agreeable to the statement that my religious institution has more healing power than medical treatment. Some of the household heads and congregants in disagreement believe that the healing power of their institution is equal to that of western medical treatment. The two work hand in hand. They are complementary and therefore not substitutes. Others pointed out that they cannot say their religious institution has more power than the medical treatment, but that it heals their spiritual being internally and if the spiritual being is satisfied then the physical being will also be satisfied. There were also separate views that the two are different but equally important. The doctor gets power from God. God provides the healing and not the church or pastor. The belief is in the power of God, and not the institution. There were opinions that God has more healing power, namely; that God heals people who have faith to receive healing.

Regarding the contribution of household earnings to the religious institution, 18.1% of the congregants did not identify with the statement that my household contributes a significant part of its income earnings to religious institutions. A proportion indicated that their household contributes 10% of their income to religious institutions while others clarified that their household contributes to the religious institution according to their affordability. For some, the household contributes only when there is a need and others stressed that their religion does not emphasize offerings or giving money to the church. Therefore, the household neither contributes nor tithes to the religious institution. A different perspective emerged from respondents that argued that they spend more time than money at their religious institution.

TABLE 2.4

## REASONS PROVIDED BY RESPONDENTS FOR DISAGREEMENT

Statement	Reason for disagreement
Religion is very important to me.	As a born again Christian one ceased to be a religious person.
	Belief is in God not in religion.
	Belief is in science.
	It is not important; it is just for us to raise kids in a way that they know there is something called religion.
	I realise it is not as important as I get older.
	I rather not disclose my views.
Religion determines my behaviour.	Behaviour is not influenced by religion alone but also other private aspects.
	As a human being I do make mistakes so my behaviour is not really based on my religion. I determine what I want to do.
	Culture determines my behaviour.
	God determines my behaviour, Jesus of Nazareth.
	Religion will not fully determine how human beings behave. It is not the only influence on human behaviour.
	Daily association is mostly with people of other religions so it does not influence me on a high degree.
	Religion is the way of life people choose. Religious beliefs can clash with cultural and traditional beliefs as well as society views on life.
	Society shapes people. The upbringing of an individual has significant input.
My religious views are grounded in the institution to which I belong.	The religious views I hold are according to what I believe.
	I am an open minded person. My views are also influenced by matters outside the institution.
	The belief system I follow is not based on the ministry.
	My religious views are not grounded in the institution because I know they can change tomorrow.
	In my institution everyone is allowed to practice his/her religion.
	My religious views are grounded in God and the word of God, the Bible.
	I set my own standards.
	I am not just about the church I am after God.
	An individual has own belief it does not matter which church you attend.
	Religion for me is a money making scheme.
	My religious views are grounded in my spirituality.
	My religious views are grounded in both my church and my culture.
	Religious views held by the institution to which I belong are correct.
I do not agree because religion is not all that important to me.	
The Bible is correct.	
As time changes, certain things need to change as well.	
The practices of the religious institution to which I belong are acceptable to me.	The attire recommended by my institution is not agreeable.
	We could do with a change for some of the practices. I do not agree with certain practices.

	I do not agree with social activity and individualism.
I would recommend the religious institution to which I belong to other people.	It depends on the individual and the situation. It is not for the faint hearted.
	No, it is not allowed.
The sermons presented by the religious institution to which I belong add value to my life.	The sermons do not have an effect on me
	Not all the time. Sometimes I leave the church not spiritually fulfilled.
	People have different views.
The rituals practised by the religious institution to which I belong add value to my life.	In our institution we do not perform rituals or miracles we worship, praise and pray.
	The rituals practised in my institution do not have an effect on me.
	My institution does not practice rituals except the Bible.
I attend religious functions weekly.	I am not always available because of disability.
	I attend only once in a while because of work commitments on weekends.
	I cannot attend regularly because the church is far from where I stay.
I serve on several religious institutional council/tribunal/committees.	I do not serve because of lack of interest.
	I currently do not serve because of children and family commitments.
	I am not serving at the moment because of disability.
	Formerly a committee member but do not serve anymore.
	I am already serving elsewhere.
	I do not see a need to serve in church.
	I am only a congregant.
	I have just been appointed so I am not serving yet.
	I have work commitments and cannot therefore make the time to serve.
	No specific reason really but have not been called to serve.
	No because where I want to serve there have been no opportunities and in some cases the times are not conducive.
	No to serve is a calling.
My religious institution is responsible for implementing a lot of community development work.	My institution is more isolated and not actively involved in the community.
	I am not aware of any projects targeting implementation of community development work.
	If our institution allows us we can proceed to implement community development work.
	Our religious institution implements minimal community development work.
	In terms of my institution more can be done in terms of implementing community development work.
	Most of the community development projects planned by my institution are not implemented they are on paper.
	I have never heard of community development projects implemented by my religious institution.
	My religious institution is no longer as active as it used to be in terms of implementation of community development projects.
	The institution is not involved in a lot of projects due to limited funds.

My religious institution has set internal operation units to render services to the communities.	There are no internal units. Our institution is too small to set up such units for service delivery.
	The institution does not have clear internal strategies. More can be done.
	I am not aware of existing internal operations units in my religious institution to render services to communities. We are still working on the establishment thereof.
	The internal units do exist but they are not fully functional nor effective.
	There are no internal operations units and as a result not much community work is done.
My religious institution has set internal operation units to render services to the congregants.	The religious institution I belong to does not have operational units.
It is important for religion to be regulated in order to rule out harmful/unacceptable practices.	Churches should make their own rules. Churches should not be regulated. They should self-regulate and every church should have its rules. Regulations should not be based on standards of man but rather on that of God.
	Eventually the wrong religions will be eliminated and will die a natural death. The Bible does not give authority to another institution to class monitor the way people worship. Regulating religion is a curtailment of freedom of choice, freedom of expression and freedom of association.
	Government should keep an eye on the performance of the church but should not regulate. Regulation should preferably be done but a religious institution.
	There are pros and cons; for instance, regulation may assist government to understand religion better.
The compliance to good governance principles by the religious institution to which I belong is assured.	Each person has own opinion but not always nor at all times.
The government is exercising effective compliance monitoring of the religious institution to which I belong.	Government is not exercising effective compliance monitoring besides ensuring tax payment. There is no effective assistance from government
	Government has no real interest and I am not aware of any regulations in this regard.
The members of the religious institution to which I belong are co-owners of this institution.	The church has many branches and as a result we do not have sole ownership
	The institution belongs to the congregation and the community
	The church does not belong to any one but it is community based. One person cannot take decisions
	Members are not co-owners of the church. There is no ownership in our congregation
	The diocese owns the church, it is an international church
	Jesus owns the church

The religious institution to which I belong is being managed on a democratic basis.	The institution I belong to is a dictatorship. In other instances, it is theocratic, the leaders/pastors make decisions all the time. Elders have a say.
	The institution I belong to does not operate through votes and we fine with the setting.
	The institution I belong to is not always democratic but rather duocratic. It is male dominated.
	Rabbi runs proceedings with little input from the congregation
	Sometimes it is neither fair nor transparent in its decisions giving special treatment to some members.
	The church is kingdom orientated; we can't have democracy in church we submit to God.
	We do not do politics in my church. The bishop runs everything.
	We do not know who elects the church board.
My religious institution has appointed a council to oversee delivery of services.	My institution has no councils but has established branches to oversee delivery of services.
	In my institution the Rabbi/Pastor is responsible for overseeing the delivery of services
	My institution does not have a council it is still in the process of establishing one.
My religious institution has established a council to oversee effective management of operations.	No council has been established, effective management of the operations is a competence of the Rabbi and the Pastor.
I am aware of the objectives of the religious institution to which I belong Strategic objectives, funding and financial accounting.	I am not aware of the objectives of the religious institution to which I belong.
	The objectives of the religious institution to which I belong are not clear to me.
The religious institution to which I belong continuously asks for money.	The institution to which I belong asks for money all the time.
	The religious institution I belong to asks for normal fees for operations.
	The institution I belong to asks for money when there is a need.
	The Institution I belong to asks for money for a building project.
	Money is offered voluntarily by individual members either as a contribution or donation in the institution to which I belong.
	Everything we do needs money so the religious institution usually asks for money to serve us as church members and the community.
	The money is sometimes contributed for the clergy own use.
	I feel the church is fair in its request. Fund raising is necessary.
	I have never heard my religious institution ask for money.
	It does not continuously ask but contribution is obligatory and the amount contributed is up to the decision of the contributor and nobody has a right to question the decision of the contributor. All amounts of contributions are voluntary despite the obligation to contribute. Personal decisions
	In my religious institution we pledge the money that we contribute for membership fees and to run the synagogue.
	Offerings are made in my religious institution for implementing a specific project.
	The religious institution I belong to only asks for tithing and offering.
	The religious institution I belong to has a calendar for special contributions.

The financial contribution I make to the religious institution to which I belong is being utilised for the benefit of the community.	There are a few community projects implemented by my financial institution.
	The community projects supported by my religious institution target congregational members not the wider community.
	There is no accountability for the funds that I contribute.
	There is not much community development work done by my religious institution.
	We don't promote taking money from people.
The financial contribution I make to the religious institution to which I belong is being spent to my satisfaction.	I am not happy with how they spent the money.
	The funds are utilised for the own use of the institutional leadership.
	for their own personal use
	Sometimes money is channelled to projects which are not approved.
My religious leadership provides information regarding the financial position of the institution.	We keep on contributing but there are no changes at church.
	The financial information is not disclosed to members unless a member requests for the information.
	The institution does not have annual general meetings.
	The clergy only informs members of what is needed and why it is needed.
My religious institution has set up internal divisions to mobilise funding.	The discussion takes place at council and the council discloses sometimes.
	There are no specific divisions that have been set up to mobilise funding, members work together.
	It is not allowed to set up divisions to mobilise funding.
	I am not aware of any internal divisions nor committees set up for the mobilisation of funding.
	There is no fundraising team the money comes through tithe and offering.
My religious institution has established internal divisions to effectively manage finances.	There is no mobilisation of funding. Individual believers contribute on their own fulfilling their obligation to contribute to the Fund but nobody has the right to solicit any amount from anybody.
	There is no internal structure set up to effectively manage finances in my religious institution.
	I am not aware of any structure set up in my religious institution to effectively manage finances.
My religious institution is run on an entrepreneurial basis.	There is more that needs to be done to establish structures to effectively manage finances in my religious institution.
	The religious institution is partly run on a non-profit organisation and entrepreneurial scale on a fifty by fifty percent basis.
	The institution is run as church ministry and definitely not on an entrepreneurial or business basis.
	The institution is run on a community and group basis.
	I am not sure whether the religious institution I belong to is run on an entrepreneurial basis.
	I do not know of any business conducted within the church. My religious institution is a non-government organisation.
	The religious institution I belong to depends on donations.
	I am hesitant to provide the answer to this question.
The institution is not run like a business because it has to benefit the community.	

	The religious institution is concerned about faith and preaching the word of God and not business.
	The institution generates income from rent but it is out of necessity due to a lack of funds.
	We are a church not a business so we have rules and regulations that we follow.
	The religious institution is an non-government organisation, the members contribute and we distribute to the community.
	We do not believe in the 10% earnings contribution, nor believe in offerings. That is why we ran away from your traditional churches.
	The institution conducts fund raising but nevertheless it is not run on an entrepreneurial basis.
I am satisfied with the approach of the religious institution to which I belong.	I am not satisfied with the institution because sometimes they ask for a lot of money and make us feel bad if we do not contribute a lot of money.
I derive a lot of value from attending services at the religious institution to which I belong.	I do not learn much.
My religious institution has more healing power than medical treatment.	The healing power of my institution is equal to that of the western medical treatment. The two work hand in hand. They are complementary not substitutes.
	Anyone can heal themselves because God has given everyone the power to heal themselves.
	Cannot say my religious institution has more power than the medical treatment, but I can say it heals my spiritual being and internally if my spiritual being is satisfied my physical being will be satisfied.
	The two are different but equally important. The doctor gets power from God.
	Doctors are the only ones who can help the sick.
	God has more healing power. God and faith heals.
	God provides the healing not the church or pastor. I believe in the power of God not institution.
	It depends on the sickness, the situation and on the individual's belief.
	It is all about belief, if you believe that ganja can heal you it can heal even though it can't heal AIDS.
	The religious institution is not more powerful than medical treatment.
	We believe in both spiritual and physical treatment. Use of competent doctors/healers is always recommended and spiritual healing powers nobody else hence prayers are directed to God only. No priest prays or lay hands on anybody. If you are sick- go to competent physicians and pray at the same time.
I have travelled outside South Africa before to search for spiritual satisfaction	I am fine with what I know and believe in what we do and therefore do not follow miracles.
	I have considered travelling outside South Africa but I have never effected it.
	I am content with spiritual exposure in South Africa.
	I am not in a position to travel because of disability.
	Travelled through exchange programme partnership among churches.
	I have not travelled outside South Africa to seek spiritual satisfaction because it is expensive. If I had funds I would travel.
	I have not travelled outside South Africa to seek spiritual

	satisfaction because God hasn't told me to go there.
	I have not travelled outside South Africa to seek spiritual satisfaction because I believe God is everywhere.
	I have travelled but never for spiritual satisfaction.
	I have never thought of travelling outside South Africa to seek spiritual satisfaction.
	I have travelled to pray with other church members in Germany.
Miracles performed by my institutional leadership provide me more satisfaction than any other practice	I am happy with the way the pastor prays for people.
	I do not believe in nor perform miracles.
	Miracles can happen if faith is strong enough.
	I have not experienced miracles in our church.
	I do not believe in miracles. It is all God's Grace.
	Jewish religion has no miracles.
	Miracles are key but not the most important aspect of worship.
	Leadership does not perform miracles and is not in line with my Religion. No human being can / is allowed to practise such. If someone claims to have such powers that is purely personal and cannot use the Religion to acclaim such power.
	Miracles are performed by God on the basis of the Bible.
	Miracles happen through prayers and time, therefore God does the miracles.
	Miracles are not the most important aspect of worship but they make me happy.
I/My household contributes a significant part of my/its income earning to religious institutions	My household contributes 10 % of the income to religious institutions.
	My household contributes to the religious institution according to our affordability.
	My household contributes to the religious institution only when there is a need.
	My household contributes to the religious institution through tithing.
	My household neither contributes nor tithes to the religious institution.
	The household does not contribute much financially to the religious institution.
	My household gives offering to the religious institution.
	I spend more time than money in my religious institution.
	Our religion does not believe in offerings and giving money to the church.

#### 2.4 INSTITUTIONAL REALIZED SAMPLE DISTRIBUTION: HEAD, LEADER OR MANAGER OF RELIGIOUS INSTITUTIONS

The survey included interviews with 230 heads, leaders and managers of religious institutions as displayed in table 2.5. It is clear from table 2.5 that 4.8% of the respondents interviewed were from the Zion Christian and other Zionist Churches, 8.3% from the Pentecostal/Charismatic churches, 6.5% from the Methodist while 13.5% and 11.7% were from other Christian churches and other beliefs respectively.

When considering that in the Gauteng Province Zion Christian and other Zionist churches constitute 16.8%, Pentecostal/Charismatic about 9.9%, Methodist about 8.2% while other Christian churches and other beliefs about 8.5% and 0.2% respectively, the distribution of the sample of denominations seems to be realistic.

Of the total religious institution sample, 207 (90.1%) were interviewed telephonically, 8 (3.5%) were mailed and self-administered while 15 (6.4%) were interviewed via personal face-to-face surveys.

**TABLE 2.5**  
**SAMPLE DISTRIBUTION BY DENOMINATION**

<b>Denomination</b>	<b>n</b>	<b>%</b>
Dutch Reformed church	13	5.7
Zion Christian churches	5	2.2
Catholic churches	18	7.8
Methodist churches	15	6.5
Pentecostal/Charismatic churches	19	8.3
Anglican churches	7	3.0
Apostolic Faith Mission	13	5.7
Presbyterian churches	5	2.2
Rastafarian	4	1.7
Judaism	3	1.3
Islam	6	2.6
Bandla Lama Nazaretha	1	0.4
Baptist churches	8	3.5
Congregational churches	3	1.3
Orthodox churches	5	2.2
Other Apostolic churches	2	0.9
Other Zionist churches	6	2.6
Ethiopian churches	3	1.3
Other Reformed churches	26	11.3
Other African Independent churches	7	3.0
Other Christian churches	31	13.5
Other beliefs	27	11.7
Hinduism	3	1.3
Total	230	100.0

## 2.5 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED HEAD, LEADER OR MANAGER RELIGIOUS ATTRIBUTES

### 2.5.1 Levels of agreement ratings and rankings for selected religious attributes

Table 2.6 presents agreement ratings in terms of the mean scores for selected religious attributes based on the statements in the questionnaires administered to the heads, leaders or managers of religious institutions. As indicated under section 1.4.2, statements with mean score values closer to '1' implies strongly disagreement with such statements while mean scores closer to 10 indicates strong agreement with such statements with respect to the religious attribute under consideration. Respondents were requested to provide main reasons for low levels of agreement for any given attribute.

Table 2.7 shows agreement rankings for the attributes in ascending order. Starting from the bottom of the table, it is very clear that on average, heads, leaders and managers of religious institutions confirm that the institutions they lead are registered in terms of legislative requirements (8.94) and that their annual business plan is shared with the congregation (8.94). On the other hand, moving up the table they indicate that they are not fully aware of legislation governing the establishment, regulation and monitoring of religious institutions in South Africa (7.75). Considering the top of the table, the respondents do not entirely agree with the statements that their religious institution pays rates and taxes (7.04) nor the fact that the religious institutions they lead prepare and submit annual financial statements to the Department of Social Development (DSD). As indicated under section 1.7 of this report, this is a requirement of section 18(1) of the Non-profit Organisations Act.

TABLE 2.6

## AGREEMENT RATINGS FOR SELECTED RELIGIOUS ATTRIBUTES

Statement	Mean
I am aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa.	7.75
The religious institution I lead is registered in terms of legislative requirements.	8.94
The religious institution I lead has a non-profit organisation registration certificate.	8.92
The religious institution I lead is affiliated to a national fraternity organisation.	8.33
The religious institution I lead has a Non-Profit Organisation (NPO) Board that provides strategic direction.	8.26
The religious institution I lead prepares an annual business plan with community development goals approved by the NPO board.	8.27
My religious institution's annual business plan is shared with the congregation.	8.94
The religious institution I lead prepares an annual funding plan approved by the NPO board.	8.20
The religious institution I lead prepares an annual budget approved by the NPO board.	8.27
The religious institution I lead has an internal audit function to ensure ongoing risk based auditing of the operations.	8.18
The religious institution I lead prepares and submits annual financial statements to the DSD (Department of Social Development).	6.38
The religious institution is audited by a firm of external auditors.	7.38
The religious institution which I lead publishes an annual report of its activities.	8.49
My religious institution pays rates and taxes.	7.04
My religious institution is registered with SARS and has a tax exemption certificate.	7.95
The performance of my religious institution is measured by the congregation against the goals in the business plans.	8.44
The operations of my religious institution are regulated.	8.92
My religious institution is affiliated to a national organisation.	8.41

TABLE 2.7

## AGREEMENT RANKINGS FOR SELECTED RELIGIOUS ATTRIBUTES

Statement	Mean
The religious institution I lead prepares and submits annual financial statements to the DSD (Department of Social Development).	6.38
My religious institution pays rates and taxes.	7.04
The religious institution is audited by a firm of external auditors.	7.38
I am aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa.	7.75
My religious institution is registered with SARS and has a tax exemption certificate.	7.95
The religious institution I lead has an internal audit function to ensure ongoing risk based auditing of the operations.	8.18
The religious institution I lead prepares an annual funding plan approved by the NPO board.	8.20
The religious institution I lead has a Non-Profit Organisation (NPO) board that provides strategic direction.	8.26
The religious institution I lead prepares an annual business plan with community development goals approved by the NPO board.	8.27
The religious institution I lead prepares an annual budget approved by the NPO board.	8.27
The religious institution I lead is affiliated to a national fraternity organisation.	8.33
My religious institution is affiliated to a national organisation.	8.41
The performance of my religious institution is measured by the congregation against the goals in the business plans.	8.44
The religious institution which I lead publishes an annual report of its activities.	8.49
The operations of my religious institution are regulated.	8.92
The religious institution I lead has a non-profit organisation registration certificate.	8.92
My religious institution annual business plan is shared with the congregation.	8.94
The religious institution I lead is registered in terms of the legislative requirements.	8.94

### 2.5.2 Levels and reasons of disagreement for selected religious attributes

This section presents the percentage of respondents that reported disagreement with specific religious attributes and the reasons they provided for that disagreement. Figure 2.7 indicates the percentage distributions while table 2.8 highlights the detailed reasons for disagreement per attribute under discussion.

FIGURE 2.7

**LEVELS OF DISAGREEMENT WITH RELIGIOUS ATTRIBUTES:  
PRACTICES AND ROLE IN MEMBERS' LIVES**

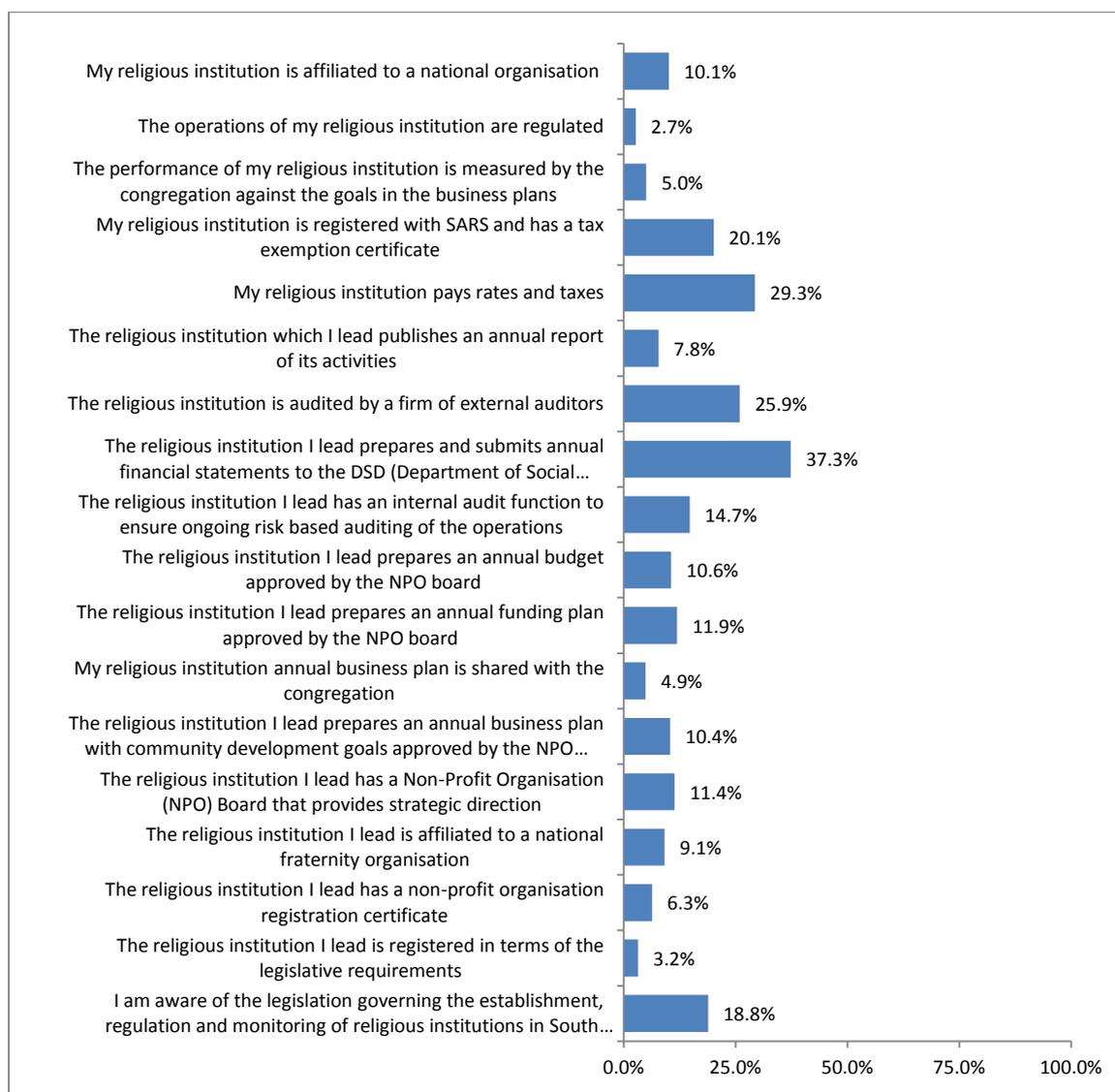


Figure 2.7 confirms that 37.3% of heads, leaders and managers of religious institutions interviewed reported disagreement with the statement that the religious institutions they lead prepare and submit annual financial statements to the DSD (Department of Social Development). In table 2.8, some of the major reasons provided were that leaders were not aware religious institutions were required to submit annual financial statements to the DSD. In addition, financial statements are prepared and sent to the regional office, the submission of annual financial statements is done at the level of diocese or synod. There were also members that

indicated they do not submit because they are not registered but they are planning to submit right after registration. Likewise, 29.3% of the respondents disagreed with the statement that the religious institution they lead pays rates and taxes. The reasons advanced were that some of the institutions the respondents lead are registered as non-government institutions/public benefit organisations and are therefore exempt/not required to pay tax. On the other hand, some of the institutions indicated that the payment of taxes is undertaken by the Verticans on their behalf. It was also argued that the institutions are not yet paying taxes because they are located in the rural areas of the Gauteng Province. Some of the institutions pointed out that they pay rates but not taxes.

As indicated in the figure 2.7, 25.9% of the respondents disagreed with the statement that their religious institutions are audited by a firm of external auditors. The reasons given were that the function is the competence of the diocese; the entire finance function is managed in the Pretoria CBD branch; the books of the institution are prepared by the treasurer of the institution and are audited by their internal auditors only. There were also indications that religious institutions cannot yet afford to pay for the services of this function. Discussions regarding the statement that the religious institutions they lead have an internal audit function to ensure an ongoing risk based auditing of operations revealed that 14.7% of the respondents disagreed due to the fact that the institutions cannot afford to hire an internal audit function. The function is undertaken at the level of the diocese or the entire function is done by one accountant. Others pointed out that they do not have insight of what is expected when we refer to internal auditing. The internal audit function is done by the diocese on a regional basis but also that the internal audit function has been outsourced. In terms of the statement that: "My religious institution is registered with SARS and has an exemption certificate, 20.1% of the interviewees disagreed on the basis that the religious institution is not registered because it is not a business but rather a NPO; the administration processes of the religious institution are done by the diocese; and the institution has not yet applied for a tax exemption with SARS. Some respondents confirmed that the institution is in the process of applying for a tax exemption, while others highlighted that the

institution has applied and is still waiting for the exemption certificate from SARS but also that the religious institution is registered with SARS but does not have a tax exemption certificate.

**TABLE 2.8**

**REASONS PROVIDED BY RESPONDENTS FOR DISAGREEMENT**

**Reasons for disagreement: Religious Institutions**

I am aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa.	I am only aware of requirements to register as non-profit organization and SARS.
	I have never seen any legislation governing the religious institution to which I belong.
	I do not know any legislation governing the religious institution to which I belong.
	I am not aware of any legislation governing the religious institution to which I belong.
	Never dealt with any legislature or engaged with materials which promote awareness.
	I am not hundred percent sure about the updated legislation.
	I only have general knowledge about the legislation governing religious institutions.
The religious institution I lead is registered in terms of the legislative requirements.	The synods are aware but I am personally not aware.
	I do not understand what legislative requirements are being referred to in the study.
	The institution is registered in terms of the National Register of Independent Churches.
	The religious institution I belong to has not met all requirements as yet.
	The institution I belong to is not registered.
	The religious institution I belong to is not registered because the Rastafarian is independent.
The religious institution I lead has a non-profit organisation registration certificate.	The registration is done by the Verticans.
	The institution I lead is still in process of undergoing registration.
	The religious institution I lead is a public service organisation.
	The religious institution I lead is has applied for a certificate.
	The institution I lead has not yet applied and therefore not yet registered.
The religious institution I lead is affiliated to a national fraternity organisation.	The institution I lead has only a Public Benefit Organisation (PBO), not a Non-Profit Organisation (NPO) certificate.
	The institution I lead is still undergoing the registration process.
	That is done by the Verticans.
	The institution I lead is an autonomous local church.
	The institution I lead is an independent organisation.
	The institution I lead has no affiliations.
	Our organisation is affiliated with fraternity organisations on a local level.

The religious institution I lead has a Non-Profit Organisation (NPO) board that provides strategic direction.	The organisation I lead does not have a board to provide strategic direction. This function is given by the bishops at the level of a diocese.
	The institution I lead has no board the strategic direction is given by the executive management.
	The religious institution I lead no board because it is still undergoing the registration process.
	We are still a growing church; however, we are looking into having board of directors in the near future that can provide strategic direction.
	We have no institution to advise about these requirements.
	We do not have a board because we are still a small church.
The religious institution I lead prepares an annual business plan with community development goals approved by the NPO board.	I am not familiar with the NPO board.
	The community development goals are not approved by the NPO board.
	Approval of the business plan is undertaken at the level of diocese.
	Still undergoing the registration process but they do serve for community development.
	We are a small church the institution does have a budget for community activities.
	We do have an annual business plan, but it is the leaders and not a board that approves, although members can submit suggestions to be considered by the leaders.
	We do not prepare annual business plan.
My religious institution annual business plan is shared with the congregation	The business plan is not shared with the congregation but we discuss it with the executives.
	I am not aware of instances where business plan of the institution that I lead was shared with the congregation.
	The business plan is not shared with the congregation but we pass the vision to them.
	The business plan is only shared with the council.
	We do not operate like a business that is why we do not have a business plan.
	We have fixed dates that form part of the business plan, we only share on activities as the date comes closer, but all members are aware of the fixed dates. We then sometimes have programmes in between the fixed dates that are not necessarily in the business plan depending on the needs of our people.
	We share some issues of the business plan with the congregation.
The religious institution I lead prepares an annual funding plan approved by the NPO board.	The institution I lead does not prepare an annual funding plan.
	As the leader I prepare the annual funding plan alone.
	We prepare an annual budget but do not prepare an annual funding plan.
The religious institution I lead prepares an annual budget approved by the NPO board.	The annual budget is prepared by the Bishop.
	As a leader I prepare the annual budget alone.
	The religious institution income is un-predictable as an NPO unlike in the case of government.
	The institution I lead does not prepare an annual budget.
	The religious institution has no board therefore the budget approved by church leaders.
	The annual budget and the approval thereof is done by the diocese.
	The budget is done on a monthly basis.

The religious institution I lead has an internal audit function to ensure ongoing risk based auditing of the operations.	The religious institution I lead cannot afford to hire an internal audit function.
	This function is undertaken at the level of the diocese.
	The entire function is done by one accountant.
	I do not have insight of what is expected when they refer to internal auditing.
	The auditing function Its done by the main branch.
	The audit function is undertaken by a committee.
	Internal audit by the religious institution I lead is done on a regional basis.
	There is no dedicated internal audit function but the board reviews all internal controls where it sees fit.
	Internal audit function is performed by the external auditors.
	We are an evolving and growing institution, our focus now is building a foundation in terms of communication of the vision and mission of the church to our members, which in a way has caused us to neglect some of the things that make up a healthy church or institution, however we are in a process of re-branding the church and getting the house in order to make sure that we are in line with all requirements and in good standing.
	The religious institution is looking at appointing an internal auditor.
The internal audit function in the religious institution I lead has been outsourced.	
The religious institution I lead prepares and submits annual financial statements to the DSD (Department of Social Development).	I am not sure whether the religious institution I lead is required to submit annual financial statements to DSD.
	The religious institution I lead submits an annual report to SARS.
	As a Rasta religious institution we are not fully recognised.
	I am not aware that my institution was required to submit annual financial statement to DSD.
	The submission of annual financial statements is done at the level of the diocese.
	Everything is handled by the Pretoria CBD branch since we are a new church.
	We are not registered and therefore do not submit annual financial statements to DSD.
	The religious institution I lead only submits returns to SARS and the CRL.
	The annual financial statements are prepared and sent to the regional offices.
	The statements are submitted by the synod offices to DSD.
	The religious institution is planning to start submitting next year.
We registered last year and will be only submitting everything next year finally.	
We submit the annual financial statements to the church council.	
The religious institution is audited by a firm of external auditors	The entire finance function is managed in the Pretoria CBD branch.
	The religious institution cannot yet afford to pay for the services of this function.
	The church constitution provides for utilisation of an audit function if the council deems in necessary.
	The function is undertaken by the accountant.
	The function is the competence of the diocese.
	The books of our institution are done by our internal auditors only.
	The books of our institution are prepared by the treasurer of the religious institution.
	We are a new church and we still looking for an auditor.
The religious institution has organised an external professional that helps the institution with auditing books.	

The religious institution which I lead publishes an annual report of its activities	The religious institution I lead does not publish its annual report.
	The publication of the annual report is undertaken at the regional offices.
	The publication of the annual report is done by the diocese.
	We are an evolving and growing institution, our focus now is building a foundation in terms of communication of the vision and mission of the church to our members, which in a way has caused us to neglect some of the things that make up a healthy church or institution, however we are in a process of re-branding the church and getting the house in order to make sure that we are in line with all requirements and in good standing.
	The institution I lead does not publish an annual of activities because the institution is very small.
My religious institution pays rates and taxes	My religious institution as a non-government institution/public benefit organisation exempt therefore not required to pay tax.
	The payment of taxes by the religious institution I lead is undertaken by the diocese.
	The payment of taxes by the religious group I lead is undertaken by the Verticans.
	The religious institution I lead does not pay property tax.
	The religious institution I lead is not registered with SARS.
	The religious group I lead is not yet paying rates and taxes because we are located in rural Tshwane.
	The institution I lead pays municipal rates but not taxes.
My religious institution is registered with SARS and has a tax exemption certificate	The administration processes of the religious institution are done by the diocese.
	The institution that I lead has not yet applied for a tax exemption with SARS.
	The religious institution is in the process of applying for a tax exemption.
	The religious institution is not registered because it is not a business it is non-profit organisation.
	The religious institution is registered with SARS but does not have tax exemption certificate.
	The institution has applied and still waiting for the exemption certificate from SARS.
The performance of my religious institution is measured by the congregation against the goals in the business plans	The religious institution does not have a business and its performance is measured by the Bishops.
	The performance of my religious institution is measured by leaders not congregants.
	The performance of the religious institution is not measured by the congregation. It is measured by the committee.
The operations of my religious institution are regulated	I am not aware of the regulation of the religious institution that I lead.
My religious institution is affiliated to a national organisation	No regulation we believe we are considered an outcast hence there is no school -specially for Rastafarians and our children are being denied dedicated school and other Rastafarians are being denied access to work because of their dread logs.
	The religious institution is not connected to any national organisation. It is affiliated to fraternity organisations on a local level.
	The religious institution I lead is a standalone church and therefore not affiliated to any national organisation.
	The religious institution is affiliated to a regional organisation.
	We are affiliated to a regional organisation.
	The religious institution I lead in an independent church with an autonomous status.
	The institution I lead is in partnership with an international movement, including leaders of other churches.
	I am not aware of any national affiliation organisation.
We were affiliated to a national organisation before but due to finance constraints we terminated our membership.	

## 2.6 RELIGIOUS FAITH SOCIAL ECONOMIC ASPECTS

Table 2.9 shows the main practices reported by the 230 heads, leaders and managers of the different religious institutions interviewed. The table confirms that the most prevalent practice is worship reported by 95% of the respondents followed by scripture reading at 94% and the least individual practice being communion at 90%. It is interesting to note the very high level of similarity among the functions performed by the various religious institutions. Other types of practices only recorded a 7% level of prevalence.

**TABLE 2.9**

### MAIN PRACTICES OF RELIGIOUS INSTITUTIONS

Main practices of religious institution	n	%
Worship	219	95.22
Prayer	216	93.91
Scripture reading	217	94.35
Baptism	204	88.70
Communion	208	90.43
Other	16	6.96

In terms of permanent employment provided, the heads, leaders and managers reported that 22% of the institutions employed no permanent staff other than the owners of the entities. At 29%, the respondents confirmed that the biggest proportion of institutions they lead employ between 1 to 3 permanent employees. In total, only 2.6% of the institutions employed 100 or more employees. About 10.4% of the institutions indicated that they were either not sure or not willing to share the number of permanent employees employed by their religious organisations.

**TABLE 2.10****NUMBER OF PERMANENT EMPLOYEES IN THE RELIGIOUS INSTITUTIONS**

<b>Number</b>	<b>n</b>	<b>%</b>
None (i.e. owner(s) only	50	21.7
1 - 3 employees	67	29.1
4 - 7	44	19.1
8 - 15	24	10.4
16 - 99	15	6.5
100+	6	2.6
DK / Confidential	24	10.4
Total	230	100.0

The study also investigated the type of legal ownership and registration status of the various religious entities. In this regard, the majority (90%) of the responding leaderships indicated that they were registered as NPOs followed by cooperatives at 4% and individual or sole proprietorships at 2.6%. None of the entities reported registration as a private company or close corporation. This distribution should be considered against the fact that 3.2% of the leaders disagreed with the statement that their entities were registered in line with the legislative requirements as indicated in figure 2.7. There is a possibility that these organisations were in this section reported as registered under NPOs or individual/sole proprietors.

**TABLE 2.11****THE TYPE OF OWNERSHIP OF RELIGIOUS INSTITUTIONS**

<b>Please indicate the type of ownership of your religious institution</b>	<b>n</b>	<b>%</b>
Not for Profit Organisation	207	90.0
Individual (sole proprietor)	6	2.6
Partnership	1	.4
Private company / Close Corporation	0	.0
Public company	3	1.3
Public corporation (Parastatals)	2	.9
Cooperative	11	4.8
Total	230	100.0

The results of the segmentation of annual revenue for the religious institutions in the sample for the last financial year are reflected in table 2.12. The results show that of

the 230 leaders of institutions interviewed, almost 92% indicated that their institutions earn revenue of less than R10 million while 4% earn between R10.1 million and 100 million. Regardless of the provisions of section 25(2) of the not for profit act stating that all members of the public have the right of access to and to inspect any document that the director is obliged to preserve, the balance of 4% of the religious institutions did not furnish any information in this regard claiming that the information was confidential.

**TABLE 2.12**

**RELIGIOUS INSTITUTION ANNUAL REVENUE FOR THE LAST FINANCIAL YEAR**

<b>Annual revenue</b>	<b>n</b>	<b>%</b>
Less than R10m	211	91.7
R10.1m - R100m	9	3.9
More than R100.1m	0	0.0
Confidential	10	4.3
Total	230	100.0

Table 2.13 presents the religious institutions' main source of revenue in the last financial year. The analysis shows that collections are the most popular source indicated by 78% of the leadership followed by dedicated giving and donations at almost 40% respectively. Sales of items ranked least (14%) amongst the individual specified sources of revenue. Other sources constituted about 7%. These include member contributions, tithing and offerings, renting, part time jobs and own collection.

**TABLE 2.13****RELIGIOUS INSTITUTIONS' MAIN SOURCE OF REVENUE IN THE PAST FINANCIAL YEAR**

Main sources of revenue	n	%
Collections	181	78.70
Dedicated giving	93	40.43
Donations	91	39.57
Fund raising	73	31.74
Sales of items	34	14.78
<b>Other</b>	15	6.52

Table 2.14 provides a breakdown of the proportion of religious institutions annual revenue in the last financial year spent on community development projects led by the religious institutions. It is clear from the table that the majority of institutions (about 53%) spend between 0% - 20% of their income on community projects. Yet 32% of the institutions spent between 20.1% - 60.0% of annual revenue on community projects. Surprisingly, about 8% recorded that they were not aware of the magnitude of their revenue expended on community improvement projects. The results support the notion espoused during the focus group discussion that the religious institutions are fully aware that they must first be financially sustainable before they get into a position of bringing about effective development impact.

**TABLE 2.14****PROPORTION OF RELIGIOUS INSTITUTIONS ANNUAL REVENUE IN THE LAST FINANCIAL YEAR SPENT ON COMMUNITY DEVELOPMENT PROJECTS**

Proportion of annual revenue	n	%
0% - 20%	121	52.6
20.1% - 60%	74	32.2
>60%	17	7.4
Don't know	18	7.8
Total	230	100.0

## 2.7 INSTITUTIONAL SAMPLE DISTRIBUTION: FOLLOWER/PATIENT OF TRADITIONAL HEALING INSTITUTIONS

The survey involved interviews with 45 followers/patients of traditional healing institutions as displayed in table 2.15. It is clear from table 2.15 that 60% of the respondents interviewed are patients of traditional birth attendants, 11% utilise services of herbalists and prophets/faith healers respectively. A proportion of 4% attend traditional surgeon healing institutions while about 13% were from other institutions. However, the sample did not contain any followers of diviner service providers. The entire sample of 45 traditional healer followers/patients was interviewed telephonically.

**TABLE 2.15**  
**SAMPLE DISTRIBUTION OF FOLLOWERS/PATIENTS BY CATEGORY OF TRADITIONAL HEALING PRACTITIONER**

Category	n	%
Diviner	0	0.0
Herbalist	5	11.1
Prophet/faith healer	5	11.1
Traditional birth attendant	27	60.0
Traditional Surgeon	2	4.4
Other	6	13.3
<b>Total</b>	45	100.0

## 2.8 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED TRADITIONAL HEALER FOLLOWERS/PATIENTS ATTRIBUTES

### 2.8.1 Levels of agreement ratings and rankings for selected traditional healer attributes

Table 2.16 presents agreement ratings in terms of the mean for selected traditional healing attributes based on the statements in the questionnaires administered to the followers/patients of traditional healing institutions. As indicated under section 1.4.2 statements with mean scores closer to '1' will imply strongly disagree while mean scores to 10 are indicative of strong agreement with the traditional healing attribute under consideration during the past six months. Respondents were requested to

provide main reasons for the lower level of agreement for any given attribute when a rating below 6 was allocated to a statement.

Table 2.17 shows agreement rankings for the attributes in ascending order. Starting from the bottom of the table, it is very clear that on average followers and patients confirm that they would recommend the traditional healing institution which they attend to other people (9.45). In addition, they are satisfied with the approach of the traditional healing institution which they attend (9.39). On the contrary, the respondents indicated that they are not fully convinced that their traditional health institution has more healing power than hospital medical treatment (6.03) nor that government is exercising effective compliance monitoring of the traditional healing institution which they attend (6.32). They are also not confident that the traditional health practitioner has established internal units to effectively manage finances (6.31) and also expressed doubts as to whether the traditional health practitioner has set up internal units to mobilise funding (6.06). Considering the top of the table, the respondents disagree with the statements that they have travelled outside South Africa before to search for traditional healing services (3.02). They also disagree that the traditional healing institution which they attend continuously asks for money (4.23) and that their traditional healing institution is run on an entrepreneurial basis (5.36). They reported that their traditional healing practitioner does not provide information regarding the financial position of the institution.

TABLE 2.16

## AGREEMENT RATINGS FOR SELECTED TRADITIONAL HEALER ATTRIBUTES

Statement	Mean
Traditional healing is very important to me.	9.20
Traditional healing practices determine my behaviour.	8.00
My views about traditional healing are grounded in the institution which I attend.	8.75
I believe that the traditional healing views held by the institution to which I belong are correct.	9.11
The practices of the traditional healing practitioner are acceptable to me.	9.09
I would recommend the traditional healing institution which I attend to other people.	9.45
The services offered by the traditional healing institution to which I belong add value to my life.	9.16
The rituals practised by the traditional healing practitioner, which I most frequently visit, add value to my life.	9.23
My traditional healing institution is responsible for supporting a lot of community development work.	8.67
My traditional healing institution has internal capacity to render services to the communities.	8.27
My traditional healing institution has set up internal operation divisions to render services to the congregants.	7.97
My traditional healing institution has set up internal operations divisions to render services to the congregants.	7.84
The compliance to good governance principles by the traditional healing institution which I attend is assured.	9.27
The government is exercising effective compliance monitoring of the traditional healing institution which I attend.	6.32
The attendees of the healing institution to which I belong are co-owners of the institution.	7.40
The traditional healing institution which I attend is being managed on a democratic basis.	8.83
My traditional healing institution has appointed a council to oversee delivery of services.	7.58
My traditional healing institution has established a council to oversee effective management of operations.	7.39
I am aware of the objectives of the traditional healing institution to which I belong.	8.72
The traditional healing institution which I attend continuously asks for unaffordable amount of money.	4.23
The financial contribution I make to the traditional healing institution I attend is being utilised for the benefit of the community.	8.03
The financial contribution I make to the traditional healing institution I attend is being spent to my satisfaction.	8.72
My traditional health practitioner provides information regarding the financial position of the institution.	5.29
My traditional health practitioner has set up internal units to mobilise funding.	6.06
My traditional health practitioner has established internal units to effectively manage finance.	6.31
The traditional healing institution I attend is run on an entrepreneurial basis.	5.36
I am satisfied with the approach of the traditional healing institution which I attend.	9.39
I derive a lot of value from the services provided by the traditional health institution which I attend.	9.16
My traditional health institution has more healing power than hospital medical treatment.	6.82
I have travelled outside South Africa before to search for a traditional healing practitioner.	3.02
Miracles performed by my traditional institutional leadership provide me more satisfaction than any other practice.	9.09

TABLE 2.17

## AGREEMENT RANKINGS FOR SELECTED TRADITIONAL HEALER ATTRIBUTES

Statement	Mean
I have travelled outside South Africa before to search for a traditional healing practitioner.	3.02
The traditional healing institution which I attend continuously asks for unaffordable amount of money.	4.23
My traditional health practitioner provides information regarding the financial position of the institution.	5.29
The traditional healing institution I attend is run on an entrepreneurial basis.	5.36
My traditional health practitioner has set up internal units to mobilise funding.	6.06
My traditional health practitioner has established internal units to effectively manage finance.	6.31
The government is exercising effective compliance monitoring of the traditional healing institution which I attend.	6.32
My traditional health institution has more healing power than hospital medical treatment.	6.82
My traditional healing institution has established a council to oversee effective management of operations.	7.39
The attendees of the healing institution to which I belong are co-owners of the institution.	7.40
My traditional healing institution has appointed a council to oversee delivery of services.	7.58
My traditional healing institution has set up internal operations divisions to render services to the congregants.	7.84
My traditional healing institution has set up internal operation divisions to render services to the congregants.	7.97
Traditional healing practices determine my behaviour.	8.00
The financial contribution I make to the traditional healing institution I attend is being utilised for the benefit of the community.	8.03
My traditional healing institution has internal capacity to render services to the communities.	8.27
My traditional healing institution is responsible for supporting a lot of community development work.	8.67
I am aware of the objectives of the traditional healing institution to which I belong.	8.72
The financial contribution I make to the traditional healing institution I attend is being spent to my satisfaction.	8.72
My views about traditional healing are grounded in the institution which I attend.	8.75
The traditional healing institution which I attend is being managed on a democratic basis.	8.83
The practices of the traditional healing practitioner are acceptable to me.	9.09
Miracles performed by my traditional institutional leadership provide me more satisfaction than any other practice.	9.09
I believe that the traditional healing views held by the institution to which I belong are correct.	9.11
The services offered by the traditional healing institution to which I belong add value to my life.	9.16
I derive a lot of value from the services provided by the traditional health institution which I attend.	9.16
Traditional healing is very important to me.	9.20
The rituals practised by the traditional healing practitioner, which I most frequently visit, add value to my life.	9.23
The compliance to good governance principles by the traditional healing institution which I attend is assured.	9.27
I am satisfied with the approach of the traditional healing institution which I attend.	9.39
I would recommend the traditional healing institution which I attend to other people.	9.45

## 2.8.2 Levels and reasons of disagreement for selected traditional healing attributes

This section presents the percentage of respondents that reported disagreement with specific traditional healing attributes and the reasons they provided for that disagreement. Figures 2.8 to 2.13 indicate the percentage distributions while table 2.18 highlights the detailed reasons for disagreement per attribute under discussion.

**FIGURE 2.8**

### **LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: PRACTICES AND ROLE IN MEMBERS' LIVES**

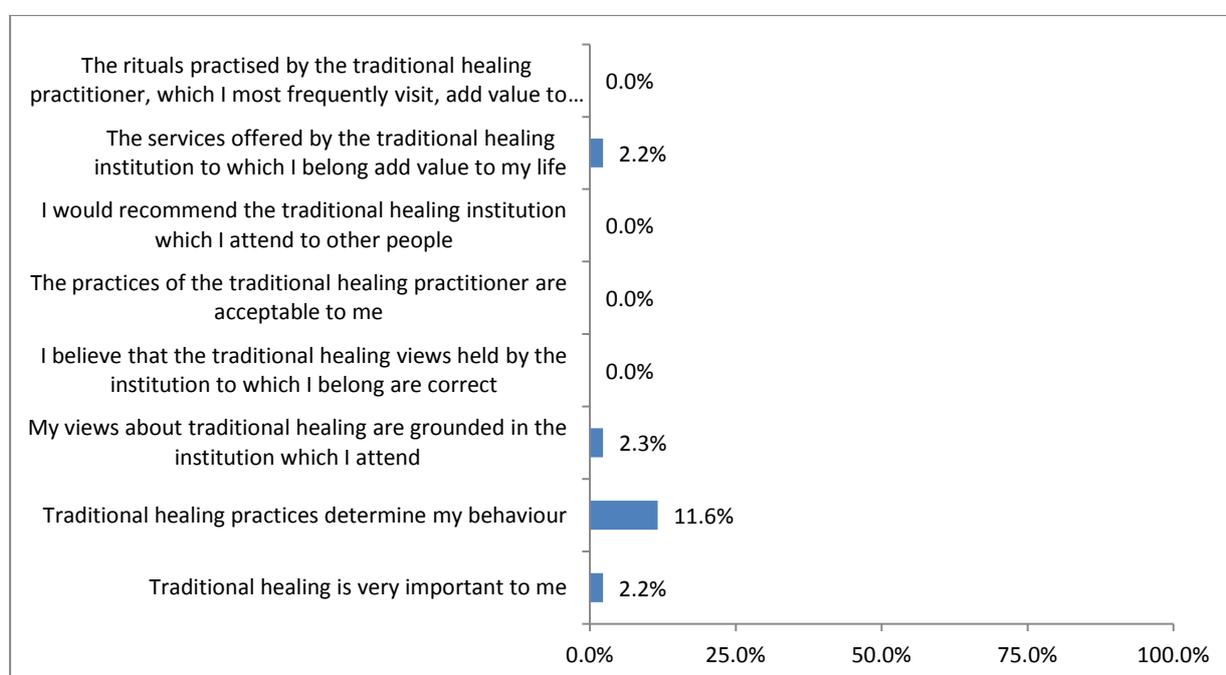
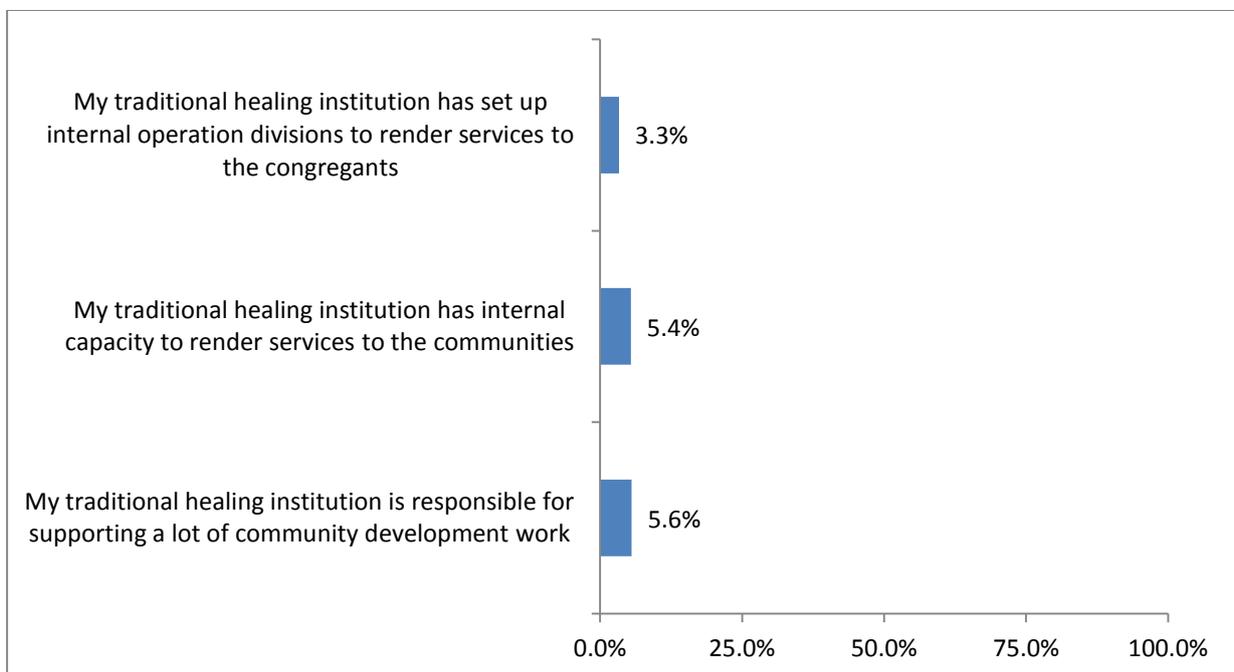


Figure 2.8 confirms that 11.6% of the followers and patients of traditional healing institutions interviewed reported disagreement with the statement that traditional healing practices determine their behaviour. In table 2.18, some of the major reasons provided were that an individual person cannot be influenced to that level, but in reality it depends on the level of belief you have in traditional healing. There were also members that indicated that traditional healing does not determine one's behaviour and therefore does not change an individual. Likewise, 2.3% of the respondents disagreed with the statement that their views about traditional healing are grounded in the institution which they attend. Concurrently, 2.2% of the

followers disagreed with the statement traditional healing is important to them. The reason advanced was that the importance of traditional healing to an individual depends on the situation at hand. Another 2.2% of the patients did not concur with the statement that the services offered by the traditional healing institution to which they belong add value to their lives due to the conviction that not all things add value to one's life.

**FIGURE 2.9**

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE:  
COMMUNITY ENGAGEMENT**



In terms of community engagement, 5.6% of the followers and patients of traditional healing institutions interviewed reported disagreement with the statement that their religious institution is responsible for implementing more community development work. In this regard, some motivated that they were not aware of any projects by their institution targeting the implementation of community development work. The traditional healing institutions they attend do not support community development work. On the other hand, 5.4% were not in agreement that the traditional healing institution they attend has internal capacity to render services to the communities. They pointed out that their institution does not render services to the community

but also that ancestor worship does not in any way render services to the community. Likewise, a proportion of 3.3% of the respondents did not endorse the statement that their traditional healing institution has set up internal operation divisions to render services to followers and patients. They opined that there were no internal operating divisions on the part of the ancestors required to effectively run these services.

**FIGURE 2.10**

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: INSTITUTIONAL REGISTRATION, MONITORING AND REGULATION**

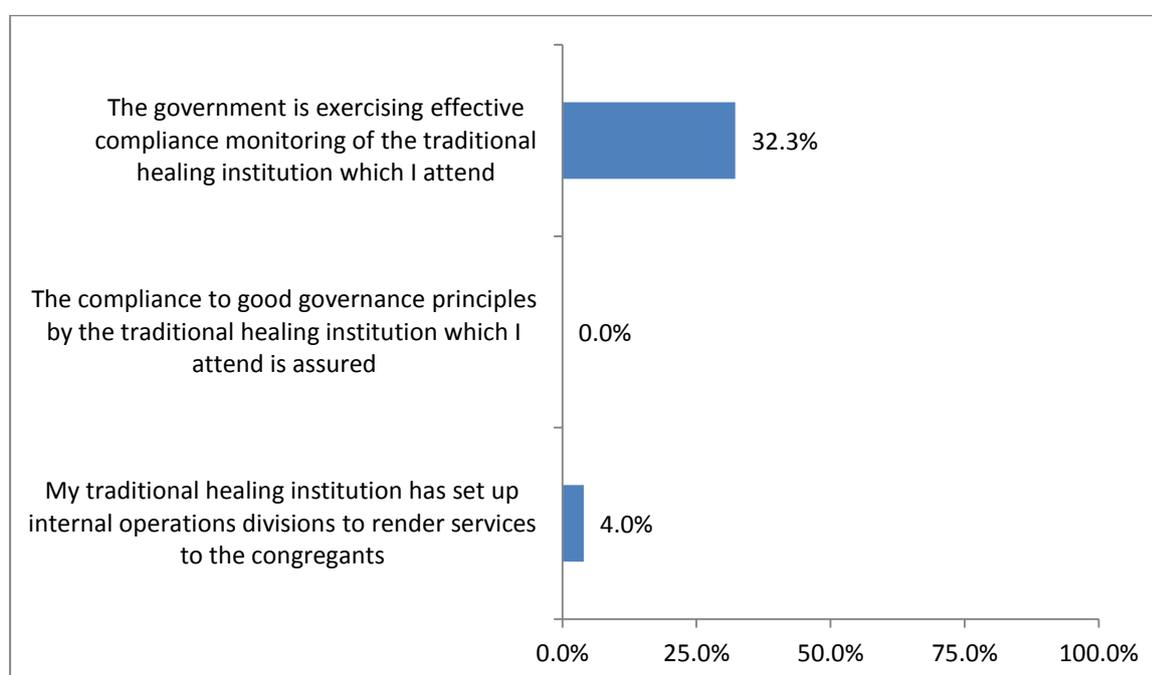


Figure 2.10 shows the level of disagreement for three attributes under institutional registration, monitoring and regulation. Based on the results depicted in figure 2.10 above, 32.3% of the respondents registered disagreement with the statement that the government is exercising effective compliance monitoring of the traditional healing institution to which they belong. The respondents argued that there is a lack of commitment from government towards ensuring effective compliance monitoring of traditional healing institutions. The government is not fully hands-on nor is it supporting traditional healer institutions to achieve full compliance. It is important for government to monitor compliance of traditional healers. There were also

respondents in this category that felt that the government must not monitor the ancestor worshippers because the practices are not the same. In this way, government will avoid making traditional healing institutions uniform whereas their practices are different. On the other hand, 4.0% of the interviewees were not in agreement with the statement that their traditional healing institutions have set up internal operations divisions to render services to the followers and patients. The feedback was that there were no internal operating divisions from the ancestors.

**FIGURE 2.11**

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE:  
OWNERSHIP, GOVERNANCE AND MANAGEMENT**

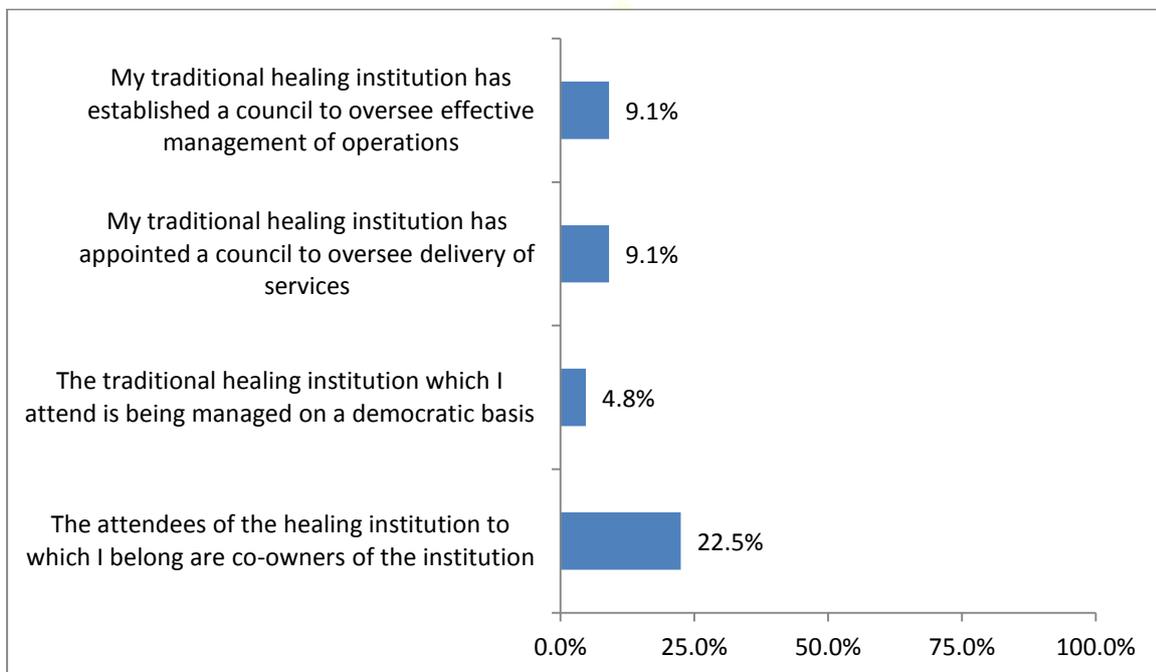


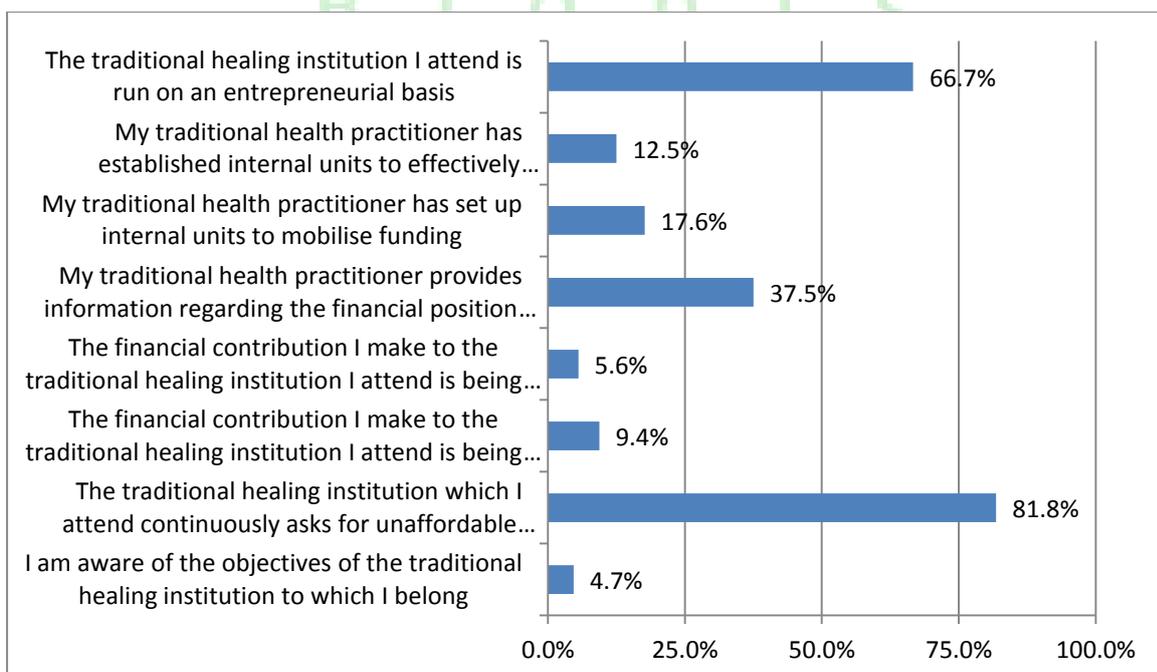
Figure 2.11 discusses the levels of disagreement by followers and patients of traditional healing institutions regarding the ownership, governance and management of their institutions. As shown in the figure, 22.5% of the respondents disagreed with the statement that the attendees of the healing institution to which they belong are co-owners of the institution. The reasons advanced were that the patients/attendees are not supposed to be co-owners of the institutions. It is not allowed. The individual leaders are not co-owners either, but their families following

the requirements of tradition. Ownership of traditional healing institutions is strictly for traditional healers' family.

In terms of the statement that traditional healing institutions to which members belong are being managed on a democratic basis, 4.8% answered to the contrary pointing out that the institutions to which they belong must not be managed on a democratic basis because the practices are not the same. There were 9.1% of interviewees disagreeing with the statement that their traditional healing institutions have established councils to oversee effective management of operations. They argued that a traditional healer works alone and manages his/her own work accordingly. There are no councils with respect to traditional healer ancestor worship institutions. Likewise, 9.1% of the followers expressed lack of satisfaction with the statement that their traditional healing institutions have appointed councils to oversee delivery of services because they believed that a traditional healer works alone and there are no councils in ancestor worship.

**FIGURE 2.12**

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: STRATEGIC OBJECTIVES, FUNDING AND FINANCIAL ACCOUNTING**



The survey results regarding attribute strategic objectives, funding and financial accounting are reported in figure 2.12 where 66.7% of the respondents disagreed with the statement that their traditional healing institution is run on an entrepreneurial basis. A significant proportion of the respondents felt that the institution is run on the basis of healing practises. The calling is healing and not making money. It is not a business; the priority is helping by healing people.

There was also a total of 81.8% of the respondents that disagreed with the statement that the religious institution to which they belong continuously asks for money. The traditional healing institutions to which they belong ask for consultation and healing fees. Consultation fees depend on the type of illness but are reasonable. They charge according to the problem and situation. The traditional healing institution which they attend considers healing as a priority. It is about healing and not about money.

A total of 17.6% of the interviewees disagreed with the statement that their traditional health practitioners have set up internal units to mobilise funding. They indicated that their traditional healing practitioners work alone and therefore there are no internal units set up to mobilise funding. On the other hand, 37.5% disagreed with the statement that their traditional health practitioners provide information regarding the financial position of their institutions. The feedback was that their traditional healing practitioners do not disclose information regarding the financial position of the traditional healing institution. Disclosure of information by the traditional healing practitioner regarding the traditional healing institution is not part of the healing process. Respondents indicated that when they attend the traditional healing institution they only talk about their problems and the solutions to their problems. They opined that they are just patient and not a member or partner and therefore not entitled to information regarding the financial position of the healing institutions they attend.

FIGURE 2.13

## LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALING ATTRIBUTE: GENERAL

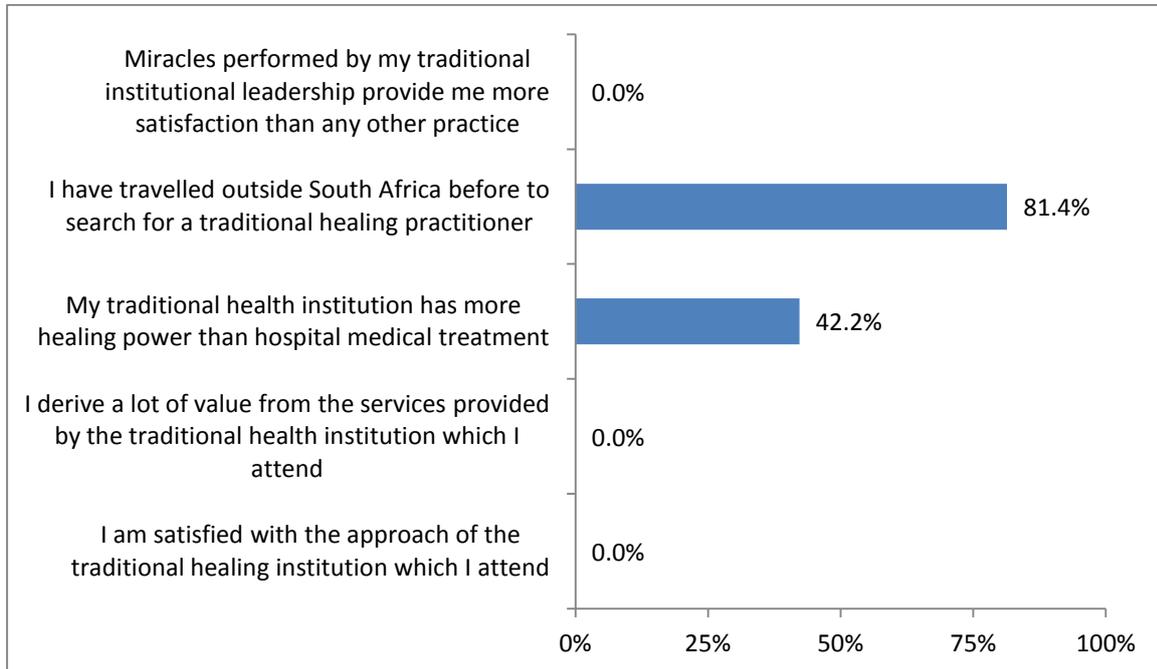


Figure 2.13 shows that 81.4% of the respondents disagreed with the statement that they have travelled outside South Africa before to search for a traditional healing practitioner. Some of the congregants pointed out that they have never travelled outside South Africa in search of traditional healing. They do not have a reason to go outside South Africa to search for any help. They are satisfied with their local traditional healers and get all the help they need in South Africa.

It is also apparent in figure 2.13 above that 42.2% of interviewees are not agreeable to the statement that their religious institution has more healing power than medical treatment. Some of the followers and patients in disagreement believe that the perception of healing power depends on individual belief and the kind of illness. Doctors are more knowledgeable than the traditional healers because they went to a medical school and are practicing what they were taught at medical school, which makes hospital medical treatment more important. Others stated that there is a 50% split in the healing power between traditional health and hospital medical treatment. There is a belief in both, one for spiritual matters and the other for physical medical

problems. They work hand in hand, relying on each other, depending on the problem.

**TABLE 2.18**

**REASONS PROVIDED BY RESPONDENTS FOR DISAGREEMENT**

Traditional healing is very important to me.	The importance of traditional healing to me depends on the situation at hand.
Traditional healing practices determine my behaviour.	An individual person cannot be influenced to that level.
	It depends on the level of belief you have in traditional healing.
	Traditional healing does not determine my behaviour. It does not change me.
The services offered by the traditional healing institution to which I belong add value to my life.	Not all things add value to my life
My traditional healing institution is responsible for supporting a lot of community development work.	The traditional healing institution I attend does not support community development work.
My traditional healing institution has internal capacity to render services to communities.	The traditional healing institution I attend does not render services to the community.
	The ancestor worship does not render services to the community.
My traditional healing institution has set up internal operation divisions to render services to congregants.	No internal operating divisions from the ancestors
My traditional healing institution has set up internal operations divisions to render services to congregants.	No internal operating divisions from the ancestors
The government is exercising effective compliance monitoring of the traditional healing institution which I attend.	Government is not active in terms of exercising compliance monitoring over the traditional healing institutions.
	Government is not assisting traditional healing institutions to achieve compliance.
	There is lack of commitment from government towards ensuring effective compliance monitoring of traditional healing institutions.
	There is no government interference.
	The government must not monitor the ancestor worshippers because the practices are not the same. In this way government will avoid making traditional healing institutions uniform whereas their practices are different.
	The government is not monitoring.
	The government overlooks the traditional healers.
	It is important for government to monitor compliance of traditional healers.
	The government is not fully hands on nor is it supporting traditional healer institutions.

The attendees of the healing institution to which I belong are co-owners of the institution.	The patients/attendees are not supposed to be co-owners of the institutions. It is not allowed.
	The individual leaders are not co-owners but the families following the requirements of tradition.
	Ownership of traditional healing institutions is strictly for traditional healers.
The traditional healing institution which I attend is being managed on a democratic basis.	It must not be managed on a democratic basis because the practices are not the same.
	No, there is no 50/50 situations.
My traditional healing institution has appointed a council to oversee delivery of services.	No the traditional healer works alone.
	There are no councils in the ancestor worship.
My traditional healing institution has established a council to oversee effective management of operations.	The traditional healer works alone.
	There are no councils in the traditional healer ancestor worship.
	The traditional healer manages herself.
I am aware of the objectives of the traditional healing institution to which I belong.	I am not aware of the objectives of traditional healing institution to which I belong.
The traditional healing institution which I attend continuously asks for unaffordable amount of money.	The traditional healing institution to which I belong concentrates on healing people.
	The traditional healing institution to which I belong asks for consultation and healing fees.
	The consultation fee depends on the type of illness but reasonable. They charge according to problem and situation.
	The traditional healing institution which I attend considers healing as a priority. It is about healing not money.
	Money is not a priority, only that of consultation and healing.
	The traditional healer of the institution I attend does not ask for money. We pay for consultation and whatever she is helping with and it is very cheap.
The financial contribution I make to the traditional healing institution I attend is being utilised for the benefit of the community.	The financial contribution I make to the traditional healing institution I attend is used for personal use by the healer.
	No financial contribution is made to the traditional healing institution I attend.
The financial contribution I make to the traditional healing institution I attend is being spent to my satisfaction.	No financial contribution is made to the traditional healing institution I attend.

My traditional health practitioner provides information regarding the financial position of the institution.	I am just a patient not a member or partner and therefore not entitled to information regarding the financial position of the healing institution I attend.
	I am not a regular client.
	The traditional healing practitioner does not disclose the information regarding the financial position of the traditional healing institution I attend.
	Disclosure of information by the traditional healing practitioner regarding the traditional healing institution is not part of the healing process.
	When I attend the traditional healing institution we only talk about my problems and the solutions to my problems.
My traditional health practitioner has set up internal units to mobilise funding.	There are no internal units set up to mobilise funding.
	The traditional healing practitioner works alone.
My traditional health practitioner has established internal units to effectively manage finance.	No internal units have been set up to make finance because she works alone.
The traditional healing institution I attend is run on an entrepreneurial basis.	The traditional healing institution I attend is run on the basis of healing practises.
	The calling is healing and not making money.
	It is not a business the priority is helping by healing people.
My traditional health institution has more healing power than hospital medical treatment.	There is a 50% split in the healing power between traditional health and hospital medical treatment.
	The perception of the healing power depends on individual belief and the kind of illness.
	Doctors are more knowledgeable than the traditional healers because they went to school and are practicing what they were taught at school.
	Hospital medical treatment is more important.
	I believe in both one for spiritual matters and the other for physical medical problems.
	They work hand in hand, relying on each other, depending on the problem.
I have travelled outside South Africa before to search for a traditional healing practitioner.	I have never travelled outside in search of traditional healing. I am satisfied with my local traditional healer.
	I don't have a reason to go outside South Africa to search for any help. I get all the help I need in South Africa.

Whereas table 2.18 displays specific reasons for dissatisfaction, respondents also cited dissatisfaction with the following items without recording the reason for the dissatisfaction:

- My views about traditional healing are grounded in the institution which I attend;
- I believe that the traditional healing views held by the institution to which I belong are correct;
- The practices of the traditional healing practitioner are acceptable to me;
- I would recommend the traditional healing institution which I attend to other people;
- The rituals practised by the traditional healing practitioner, which I most frequently visit, add value to my life;
- The compliance to good governance principles by the traditional healing institution which I attend is assured;
- I am satisfied with the approach of the traditional healing institution which I attend;
- I derive a lot of value from the services provided by the traditional health institution which I attend; and
- Miracles performed by my traditional institutional leadership provide me more satisfaction than any other practice.

## 2.9 INSTITUTIONAL SAMPLE DISTRIBUTION: PRACTITIONER, LEADER OR MANAGER OF TRADITIONAL HEALER INSTITUTIONS

The survey included interviews with 18 practitioners, leaders and managers of traditional healing institutions as displayed in table 2.19. It is clear from table 2.19 that 55.6% of the respondents interviewed were traditional birth attendants, while 11.1% were diviners, herbalists, prophet/faith healers and traditional surgeons respectively. The entire sample of 18 traditional healer practitioners, leaders and managers were interviewed telephonically.

**TABLE 2.19****SAMPLE DISTRIBUTION BY CATEGORY OF TRADITIONAL HEALING PRACTITIONER**

<b>Category</b>	<b>n</b>	<b>%</b>
Diviner	2	11.1
Herbalist	2	11.1
Prophet/Faith healer	2	11.1
Traditional birth attendant	10	55.6
Traditional surgeon	2	11.1
<b>Total</b>	<b>18</b>	<b>100.0</b>

## 2.10 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED TRADITIONAL HEALER PRACTITIONER, LEADER OR MANAGER ATTRIBUTES

### 2.10.1 Levels of agreement ratings and rankings for selected traditional healer attributes

Table 2.20 presents agreement ratings in terms of the mean for selected traditional healing attributes based on the statements in the questionnaires administered to the practitioners, leaders or managers of traditional healing institutions. As indicated under section 1.4.2, statements with mean scores closer to '1' imply strongly disagree while mean scores closer to 10 imply strong agreement with the religious attribute under consideration during the past six months. The respondents were requested to provide main reasons for the lower level of agreement for any given attribute when a rating below 6 was allocated to a statement.

Table 2.21 shows agreement rankings for the attributes in ascending order. Starting from the bottom of the table, it is very clear that on average practitioners, leaders or managers of traditional healing institutions confirm that they are aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa (9.69) and that their institutions prepare annual business plans with community development goals approved by the board (9.21). On the other hand, moving up the table they indicate that they neither fully aware that the institution they lead prepares and submits annual financial statements to the Department of Health (DoH) (6.71) nor whether it publishes an annual report of its activities (6.29). Considering the top of the table, the respondents do not agree with the statements that their traditional healing institutions are audited by a firm of

external auditors (4.00) nor the fact that the traditional institution they lead is registered with SARS and has a tax exemption certificate (5.17).

**TABLE 2.20**

**AGREEMENT RATINGS FOR SELECTED TRADITIONAL HEALING ATTRIBUTES**

<b>Statement</b>	<b>Mean</b>
I am aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa.	9.69
The traditional healing institution I lead is registered in terms of the legislative requirements.	8.69
The traditional healing institution I lead has a registration certificate.	7.94
The traditional health institution I lead is affiliated to a national organisation.	8.80
The traditional healer institution I lead has a board that provides strategic direction.	7.33
The traditional healer institution I lead prepares an annual business plan with community development goals approved by the board.	9.21
The traditional healer institution annual business plan is shared with the community.	8.69
The traditional healer institution I lead prepares an annual funding plan approved by the board.	5.57
The traditional healer institution I lead prepares an annual budget approved by the board.	5.53
The traditional healer institution I lead has an internal audit function to ensure ongoing risk-based auditing of the operations.	7.33
The traditional healer institution I lead prepares and submits annual financial statements to the DH (Department of Health).	6.71
My traditional healer institution is audited by a firm of external auditors.	4.00
The traditional healer institution which I lead publishes an annual report of its activities.	6.29
My traditional healer institution pays rates and taxes.	8.40
My traditional healer institution is registered with SARS and has a tax exemption certificate.	5.17
The performance of my traditional healer institution is measured by the attendees against the goals in the business plans.	9.00
The operations of my traditional healer institution are regulated.	8.50
My traditional healer institution is affiliated to a national fraternity.	6.75

**TABLE 2.21****AGREEMENT RANKINGS FOR SELECTED TRADITIONAL HEALING ATTRIBUTES**

Statement	Mean
My traditional healer institution is audited by a firm of external auditors.	4.00
My traditional healer institution is registered with SARS and has a tax exemption certificate.	5.17
The traditional healer institution I lead prepares an annual budget approved by the board.	5.53
The traditional healer institution I lead prepares an annual funding plan approved by the board.	5.57
The traditional healer institution which I lead publishes an annual report of its activities.	6.29
The traditional healer institution I lead prepares and submits annual financial statements to the DH (Department of Health).	6.71
My traditional healer institution is affiliated to a national fraternity.	6.75
The traditional healer institution I lead has an internal audit function to ensure ongoing risk-based auditing of the operations.	7.33
The traditional healer institution I lead has a board that provides strategic direction.	7.33
The traditional healing institution I lead has a registration certificate.	7.94
My traditional healer institution pays rates and taxes.	8.40
The operations of my traditional healer institution are regulated.	8.50
The traditional healer institution annual business plan is shared with the community.	8.69
The traditional healing institution I lead is registered in terms of the legislative requirements.	8.69
The traditional health institution I lead is affiliated to a national organisation.	8.80
The performance of my traditional healer institution is measured by the attendees against the goals in the business plans.	9.00
The traditional healer institution I lead prepares an annual business plan with community development goals approved by the board.	9.21
I am aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa.	9.69

# Commission

## 2.10.2 Levels and reasons of disagreement for selected traditional healing attributes

This section presents the percentage of respondents that reported disagreement with specific traditional healing attributes. Figure 2.14 indicates the percentage distributions and it is important to mention that no detailed reasons for disagreement were provided by the traditional healing practitioners, leaders or managers per attribute under discussion.

FIGURE 2.14

**LEVELS OF DISAGREEMENT WITH TRADITIONAL HEALER ATTRIBUTE:  
PRACTICES AND ROLE IN MEMBERS' LIVES**

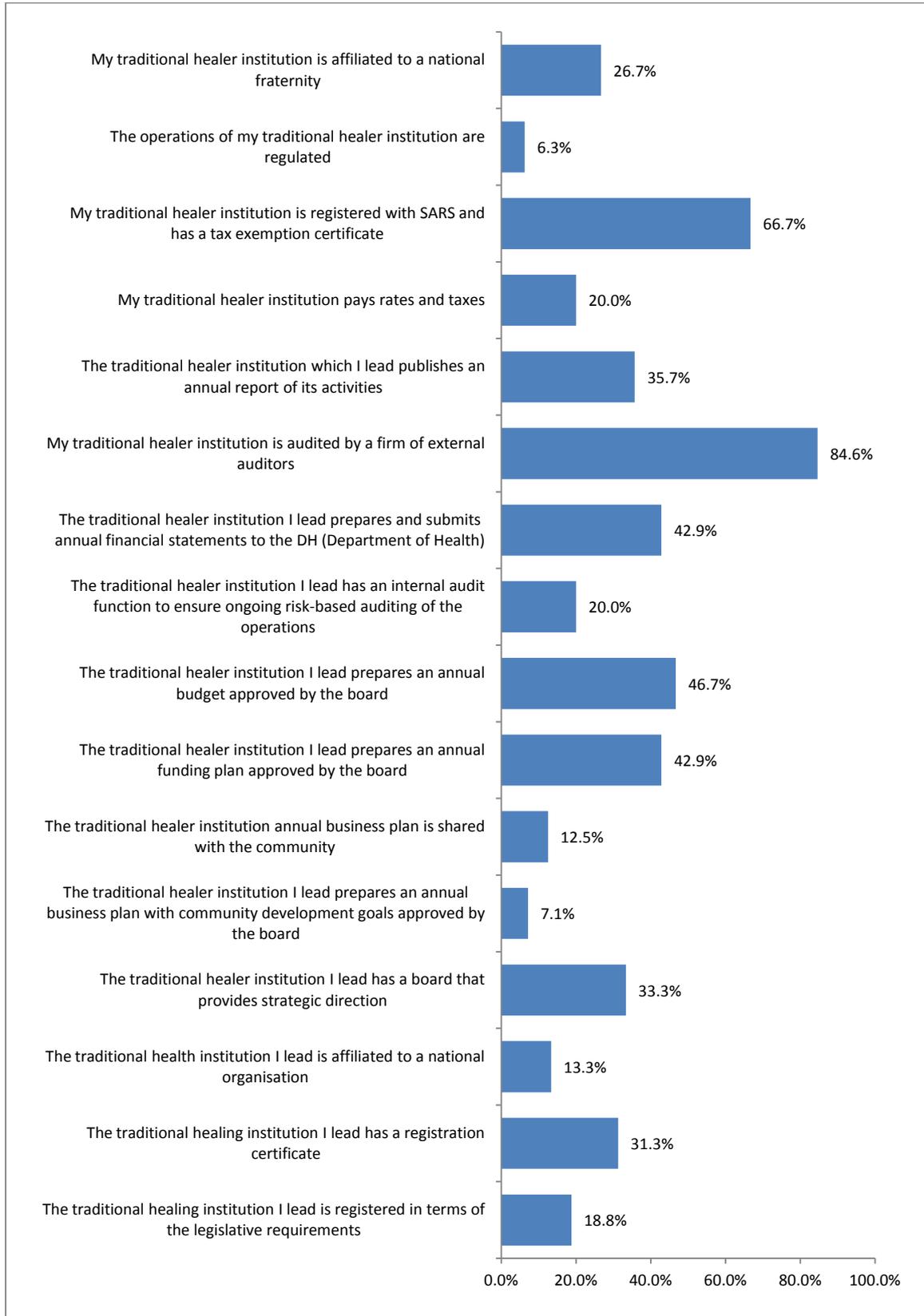


Figure 2.14 confirms that all (100%) of practitioners, leaders or managers of traditional healing institutions interviewed reported agreement (ratings of 6 and above) with (i) awareness of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa and (ii) the statement that the performance of their traditional healer institution is measured by the attendees against the goals in the business plans. However, 66.7% of the respondents disagreed with the statement that 'my traditional healer institution is registered with SARS and has a tax exemption certificate'. An entire 84.6% of the interviewees declined agreement with the statement that their traditional healer institution is being audited by a firm of external auditors. Likewise, 46.7% and 42.9% of the respondents respectively recorded disagreement with the statements that the institutions they lead prepare annual budgets or annual funding plans being approved by the board of directors. As indicated under section 1.7 of this report this is a requirement of section 18(1) of the Non-profit Organisations Act.

#### 2.11 TRADITIONAL HEALER SOCIAL ECONOMIC ASPECTS

Table 2.22 shows the main practices reported by the 18 practitioners, leaders or managers of the different religious institutions interviewed. The table confirms that the most prevalent practice is traditional surgery reported by 55.6% of the respondents followed by prophesying and faith healing at 22.2% and the least individual practices being birth attendance and divination each at 5.6% respectively.

**TABLE 2.22**

#### **MAIN PRACTICES OF TRADITIONAL HEALING INSTITUTIONS**

<b>Main practices</b>	<b>n</b>	<b>%</b>
Divination	1	5.6
Herbal medicine	2	11.1
Birth attendance	1	5.6
Propheying and faith healing	4	22.2
Traditional surgery	10	55.6
Total	18	100.0

In terms of permanent employment provided, 72% of the practitioners, leaders or managers reported that the traditional healing institutions they lead employed no permanent staff other than the owners of the entities. On the other hand, 5.6% of the respondents confirmed that their institutions employ between either 1 to 3 or 4 and more permanent employees respectively. The balance of 16.7% of interviewees indicated that they were either not sure or not willing to share the number of permanent employees employed by their traditional healing organisations.

**TABLE 2.23**

**NUMBER OF PERMANENT EMPLOYEES IN THE TRADITIONAL HEALING INSTITUTIONS**

<b>Number of permanent employees</b>	<b>n</b>	<b>%</b>
None (i.e. owner(s) only)	13	72.2
1 - 3 employees	1	5.6
4+	1	5.6
Don't know / Confidential	3	16.7
Total	18	100.0

The study also investigated and presented in table 2.24 the results of the type of legal ownership and registration of the traditional healing entities. In this regard, the majority (94.4%) of the leadership indicated that they were registered as a NPO followed by private company/close corporation at 5.6%. None of the respondents reported registration as individual or sole proprietor, partnership, public company nor public corporation (parastatals) nor cooperative. This distribution should be considered against the fact that 18.8% of the leaders disagreed with the statement that their entities were registered in line with the legislative requirements as indicated in figure 2.14. Likewise in terms of the professional registration of the traditional health practitioners, leaders or managers 31.3% disagreed with the statement that the traditional healing institution I lead has a registration certificate.

TABLE 2.24

## THE TYPE OF OWNERSHIP OF TRADITIONAL HEALING INSTITUTIONS

Type of ownership	n	%
Not for Profit Organisation	17	94.4
Individual (sole proprietor)		
Partnership		
Private company / Close Corporation	1	5.6
Public company		
Public corporation (Parastatals)		
Cooperative		
Total	18	100.0

The results of the segmentation of annual revenue for the traditional healing institutions in the sample for the last financial year are reflected in table 2.25. The results show that of the 18 practitioners, leaders or managers of institutions interviewed, almost 94% indicated that their institutions earn revenue of less than 10 million while the balance of 6% earn between R10.1 million and 100 million.

TABLE 2.25

## TRADITIONAL HEALING INSTITUTION ANNUAL REVENUE FOR THE LAST FINANCIAL YEAR

Annual revenue	n	%
Less than R10m	17	94.4
R10.1m - R100m	1	5.6
More than R100.1m	0	0.0
Total	18	100.0

Table 2.26 presents the traditional healing institutions' main source of revenue in the last financial year. The analysis shows that consultation fees are the most popular source as indicated by 94% of the leadership followed by herbal sales and sales of other items at almost 16% respectively. Donations ranked least (11%) among the individual specified sources of revenue. Other sources including fund raising and dedicated giving do not contribute to revenue generation for the traditional healing institutions.

TABLE 2.26

**TRADITIONAL HEALING INSTITUTION MAIN SOURCE OF REVENUE  
IN THE LAST FINANCIAL YEAR**

<b>Main sources of revenue</b>	<b>n</b>	<b>%</b>
Consultation fees	17	94.4
Herbal sales & sales of other items	3	16.7
Donations	2	11.1
Fund raising	0	0.0
Dedicated giving	0	0.0

Table 2.27 provides a breakdown of the proportion of traditional healing institutions annual revenue in the last financial year spent on community development projects led by the traditional healing institutions. It is clear from the table that all of the institutions (100%) spend between 0% - 20% of their income on community projects. The results support the notion espoused during the focus group discussion that for leaders or managers of traditional healing institutions, the practice is a calling and therefore in the rural areas traditional practitioners have continued dedication to the calling focusing on treating the patient and leaving it to the patient to decide the reward whether a goat, chicken or a blanket. The focus group alluded to the fact that in the urban areas though there has been an influx of practitioners from different parts of the continent and a shift to pricing for services towards commercialised tariffs.

TABLE 2.27

**PROPORTION OF RELIGIOUS INSTITUTIONS ANNUAL REVENUE IN THE LAST FINANCIAL  
YEAR SPENT ON COMMUNITY DEVELOPMENT PROJECTS**

<b>Annual revenue</b>	<b>n</b>	<b>%</b>
0% - 20.0%	18	100.0%
20.1% - 60%	0	0.0%
>60%	0	0.0%
Total	18	100.0%

## 2.12 INSTITUTIONAL SAMPLE DISTRIBUTION: CONGREGANT, MEMBER, HEAD, LEADER OR MANAGER OF NON-RELIGIOUS AND SPIRITUALIST INSTITUTIONS

The survey involved interviews with 37 members, heads and leaders of non-religious and spiritualist institutions as displayed in table 2.28. It is clear from table 2.28 that 67.6% of the respondents interviewed are members of non-religious institutions, 8.1% are head, leader or manager of non-religious/spiritualist organisations or atheist institutions respectively. Likewise, a proportion of 5.4% were either household head or congregant/member belonging to a religious/spiritualist organisation respectively. The balance of the 2.7% constituted head, leader or manager of religious/spiritualist institution. The entire sample of 37 non-religious/spiritualist followers were covered via computer aided self-administered web-based interviews.

**TABLE 2.28**

### **SAMPLE DISTRIBUTION OF HOUSEHOLD HEADS, LEADERS OR MANAGERS, CONGREGANTS/MEMBERS BY CATEGORY OF NON RELIGIOUS AND SPIRITUALIST ORGANISATIONS**

	n	%
Household head belonging to a religious institution or spiritualist organisation	2	5.4
Head, leader or manager of religious institution or spiritualist organisation	1	2.7
Congregant/member of a religious institution or spiritualist organisation	2	5.4
Non-religious	25	67.6
Head, leader or manager of non-religious/spiritualist institution	4	10.8
Atheist	3	8.1
Total	37	100.0

## 2.13 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED NON-RELIGIOUS AND SPIRITUALIST HOUSEHOLD HEADS, LEADERS OR MANAGERS, CONGREGANTS/MEMBERS ATTRIBUTES

### 2.13.1 Levels of agreement ratings and rankings for selected non-religious attributes

Table 2.29 presents agreement ratings in terms of the mean for selected non-religious attributes based on the statements in the questionnaires administered to the household heads, leaders or managers, congregants/members of non-religious and spiritualist institutions. As indicated under section 1.4.2, statements with mean values closer to '1' will imply strongly disagree while means closer to 10 a strong agreement with the non-religious or spiritualist attribute under consideration during the past six months. Respondents were requested to provide main reasons for the lower level of agreement for any given attribute when a rating below 6 was allocated to a statement.

Table 2.30 shows agreement rankings for the attributes in ascending order. Starting from the bottom of the table, it is very clear that on average household heads, leaders or members of the non-religious/spiritualist institutions feel it is important for religion to be regulated in order to rule out harmful/unacceptable practices (9.00). On the other hand, moving up the table they indicate that they are neither fully aware of the objectives of the non-religious/spiritualist organisation to which they belong (5.64) nor that their non-religious/spiritualist leadership provides information regarding the financial position of the institutions (5.25). They are not confident that the practices of the non-religious/spiritualist organisations to which they belong are acceptable to them (3.83) but also express doubt that their non-religious institutions have appointed a council to oversee delivery of services (3.38). They do not believe that their non-religious institutions are run on an entrepreneurial basis (3.22). Considering the top of the table, the respondents disagree with the statements that the financial contribution I make to the non-religious/spiritualist organisation to which I belong is being utilised for the benefit of the community (3.00). They also disagree that the government is exercising effective compliance monitoring of the non-religious/spiritual organisation to which they belong (2.00) and that the rituals practised by the non-religious/spiritualist

organisation to which they belong add value to their lives (1.82). They reported disagreement with the statement that their households contribute a significant part of their income/earnings to the non-religious institutions (1.50).

**TABLE 2.29**

**AGREEMENT RATINGS FOR SELECTED NON-RELIGIOUS/SPIRITUALIST ATTRIBUTES**

<b>Statement</b>	<b>Mean</b>
Religion/spirituality is very important to me.	2.13
Religion/spirituality determines my behaviour.	1.74
My religious/spiritual views are grounded in the institution or organisation to which I belong.	1.90
Religious/spiritual views held by the institution or organisation to which I belong are correct.	2.86
The practices of the religious/spiritualist institution or organisation to which I belong are acceptable to me.	3.83
I would recommend the religious/spiritual institution or organisation to which I belong to other people.	4.23
The sermons presented by the religious institution or spiritual organisation to which I belong add value to my life.	3.45
The rituals practised by the religious institution or spiritual organisation to which I belong add value to my life.	1.82
I attend religious/spiritual functions weekly.	1.00
I serve on several religious institutional or spiritual organisation council/tribunal/committees.	1.00
My religious institution or spiritual organisation is responsible for implementing a lot of community development work Community engagement.	2.82
My religious institution or spiritual organisation has set internal operation units to render services to the communities.	2.00
My religious institution or spiritual organisation has set internal operation units to render services to the congregants/members.	2.00
It is important for religion to be regulated in order to rule out harmful/unacceptable practices.	9.00
The compliance to good governance principles by the religious institution or spiritual organisation to which I belong is assured.	3.50
The government is exercising effective compliance monitoring of the religious institution or spiritual organisation to which I belong.	2.00
The members of the religious institution or spiritual organisation to which I belong are co-owners of this institution/organisation.	3.25
The religious institution or spiritual organisation to which I belong is being managed on a democratic basis.	4.10
My religious institution or spiritual organisation has appointed a council to oversee delivery of services.	3.38
My religious institution or spiritual organisation has established a council to oversee effective management of operations.	3.29
I am aware of the objectives of the religious institution or spiritual organisation to which I belong.	5.64
The religious institution or spiritual organisation to which I belong continuously asks for money.	3.92
The financial contribution I make to the religious institution or spiritual organisation to which I belong is being utilised for the benefit of the community.	3.00

The financial contribution I make to the religious institution or spiritual organisation to which I belong is being spent to my satisfaction.	4.10
My religious or spiritual leadership provides information regarding the financial position of the institution/organisation.	5.25
My religious institution or spiritual organisation has set up internal divisions to mobilise funding.	2.86
My religious institution or spiritual organisation has established internal divisions to effectively manage finances.	4.00
My religious institution or spiritual organisation is run on an entrepreneurial basis.	3.22
I am satisfied with the approach of the religious institution or spiritual organisation to which I belong.	4.46
I derive a lot of value from attending services at the religious institution or spiritual organisation to which I belong.	1.82
My religious institution or spiritual organisation has more healing power than medical treatment.	1.00
I have travelled outside South Africa before to search for religious or spiritual satisfaction.	2.57
Miracles performed by my institutional leadership provide me more satisfaction than any other practice.	1.00
I/My household contributes a significant part of my/its income earning to religious institutions or spiritual organisations.	1.50



**TABLE 2.30**

**AGREEMENT RANKINGS FOR SELECTED NON-RELIGIOUS/SPIRITUALIST ATTRIBUTES**

Statement	Mean
I attend religious/spiritual functions weekly.	1.00
I serve on several religious institutional or spiritual organisation council/tribunal/committees.	1.00
My religious institution or spiritual organisation has more healing power than medical treatment.	1.00
Miracles performed by my institutional leadership provide me more satisfaction than any other practice.	1.00
I/My household contributes a significant part of my/its income earning to religious institutions or spiritual organisations.	1.50
Religion/spirituality determines my behaviour.	1.74
The rituals practised by the religious institution or spiritual organisation to which I belong add value to my life.	1.82
I derive a lot of value from attending services at the religious institution or spiritual organisation to which I belong.	1.82
My religious/spiritual views are grounded in the institution or organisation to which I belong.	1.90
My religious institution or spiritual organisation has set internal operation units to render services to the communities.	2.00
My religious institution or spiritual organisation has set internal operation units to render services to the congregants/members.	2.00
The government is exercising effective compliance monitoring of the religious institution or spiritual organisation to which I belong.	2.00
Religion/spirituality is very important to me.	2.13
I have travelled outside South Africa before to search for religious or spiritual satisfaction.	2.57
My religious institution or spiritual organisation is responsible for implementing a lot of community development work Community engagement.	2.82
Religious/spiritual views held by the institution or organisation to which I belong are correct.	2.86
My religious institution or spiritual organisation has set up internal divisions to mobilise funding.	2.86

The financial contribution I make to the religious institution or spiritual organisation to which I belong is being utilised for the benefit of the community.	3.00
My religious institution or spiritual organisation is run on an entrepreneurial basis.	3.22
The members of the religious institution or spiritual organisation to which I belong are co-owners of this institution/organisation.	3.25
My religious institution or spiritual organisation has established a council to oversee effective management of operations.	3.29
My religious institution or spiritual organisation has appointed a council to oversee delivery of services.	3.38
The sermons presented by the religious institution or spiritual organisation to which I belong add value to my life.	3.45
The compliance to good governance principles by the religious institution or spiritual organisation to which I belong is assured.	3.50
The practices of the religious/spiritualist institution or organisation to which I belong are acceptable to me.	3.83
The religious institution or spiritual organisation to which I belong continuously asks for money.	3.92
My religious institution or spiritual organisation has established internal divisions to effectively manage finances.	4.00
The religious institution or spiritual organisation to which I belong is being managed on a democratic basis.	4.10
The financial contribution I make to the religious institution or spiritual organisation to which I belong is being spent to my satisfaction.	4.10
I would recommend the religious/spiritual institution or organisation to which I belong to other people.	4.23
I am satisfied with the approach of the religious institution or spiritual organisation to which I belong.	4.46
My religious or spiritual leadership provides information regarding the financial position of the institution/organisation.	5.25
I am aware of the objectives of the religious institution or spiritual organisation to which I belong.	5.64
It is important for religion to be regulated in order to rule out harmful/unacceptable practices.	9.00

### 2.13.2 Levels and reasons of disagreement for selected non-religious/spiritualist attributes

This section presents the percentage of respondents that reported disagreement with specific non-religious/spiritualist attributes and the reasons they provided for that disagreement. Figures 2.15 to 2.19 indicate the percentage distributions while table 2.31 highlights the detailed reasons for disagreement per attribute under discussion.

FIGURE 2.15

**LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST:  
PRACTICES AND ROLE IN MEMBERS' LIVES**

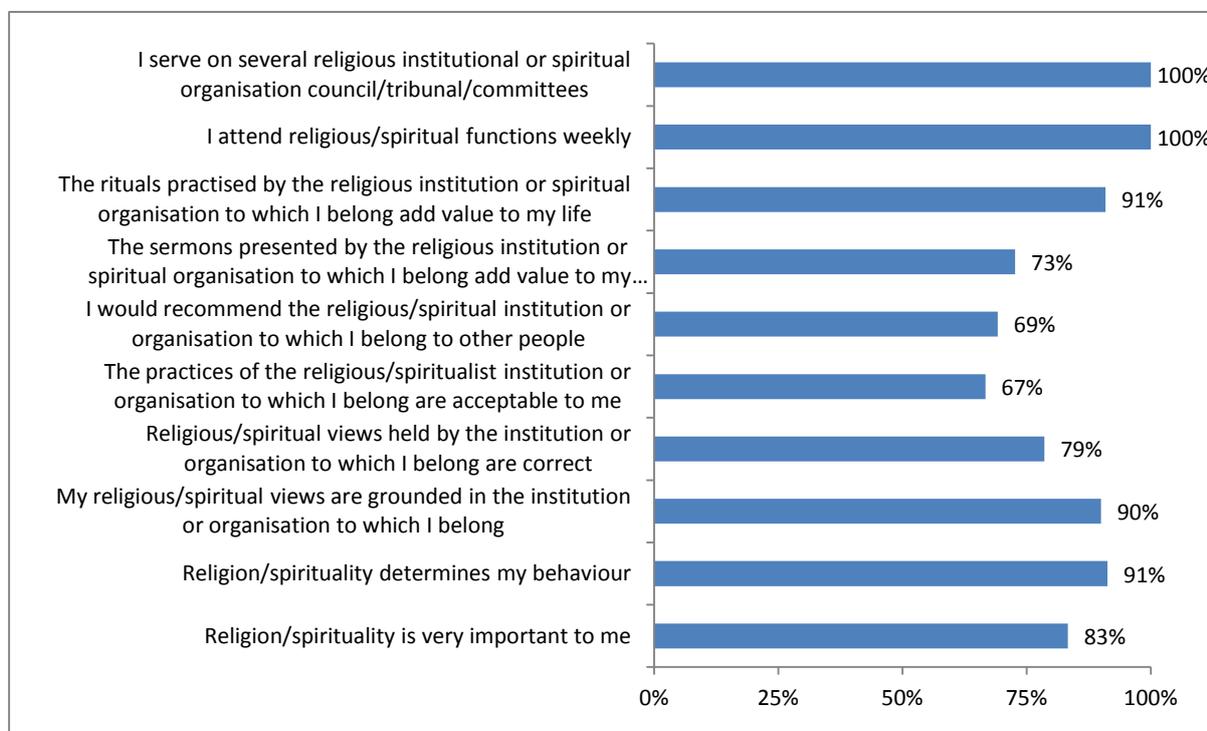
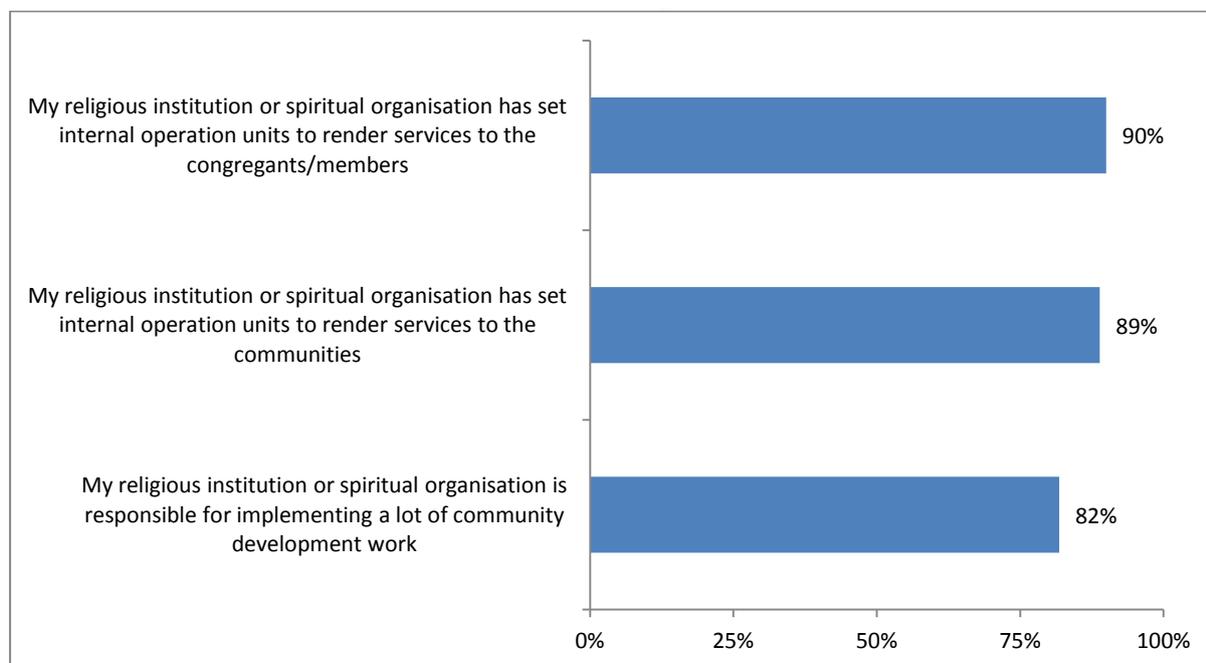


Figure 2.15 confirms that 100% of the followers and members of non-religious/spiritualist institutions interviewed reported disagreement with the statement that they serve on several non-religious/spiritualist organisation councils. Likewise, 100% of the members did not subscribe to the statement that they attend non-religious/spiritual functions weekly. In table 2.31, some of the major reasons provided were that they are atheist and therefore have no church and no organised weekly functions but attend lectures presented at the atheist group not more than twice a month. There was also an indication that they do not attend because they do not need leaders to tell them what to think given that they can think for themselves, but also that there is nothing to gain. Therefore, time is spent much more satisfactorily with other activities. There were 91% of the members that disagreed with the statement that the rituals practised by the non-religious/spiritualist institution to which I belong add value to my life. This was because they do not belong to any organisation with religious/spiritual views. The sermons only confuse

and demotivate; they are meaningless utterances aimed at giving people false sense of comfort. Another 91% of the respondents disagreed with the statement that non-religion/spirituality determines my behaviour due to the fact that by religion's defect one cannot allow its premises to determine their behaviour. They feel they are a master of their own soul, they can think for themselves and take responsibility for their behaviour but also one's behaviour is determined by secular ethics. This means that in any situation an individual assesses what behaviour will cause the least harm to themselves, those you love, society, and the environment. Concurrently, 69% of the followers disagreed with the statement that I would recommend the religious/spiritualist institution to which I belong to other people. The reason advanced was that I believe my views should not be enforced on others. It is a person's own right to make decisions on their own accord. I do rather explain to them the reason why they should feel a need to believe and help them change their way of thinking.

**FIGURE 2.16**

**LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST:  
COMMUNITY ENGAGEMENT**



In terms of community engagement reflected in figure 2.16, 90% of the members of non-religious/spiritualist institutions interviewed reported disagreement with the statement that their spiritualist institution has set up internal operation units to render services to the members. In this regard, some motivated that their membership is mainly to existing secular organisations. They attempted to get funds to start programmes to assist single parents and other support groups - it was never possible. The respondents generally indicated that they only attend lectures presented by intellectuals to increase our knowledge. The institutions are there only to make people believe that if they stay a paying member they can expect future assistance and support. On the other hand, 89% were not in agreement that the non-religious/spiritualist institutions they attend have set up internal operation units to render services to the communities. They pointed out that for their institutions it was only to the extent that they make themselves look good. It is not a welfare organisation or church but had insight into how money was spent. The bulk of money is being spent on running costs of the congregation - salaries of staff and electricity. Likewise a proportion of 82% of the respondents did not endorse the statement that their non-religious/spiritualist organisation is responsible for implementing more community development work. They argued that only up to a point that suits themselves and not the needy. One belonged to a church for 30 or more years. Its main function was to raise funds to pay the pastor's salary, housing and transport. Very little was done to serve the community.

FIGURE 2.17

**LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST: INSTITUTIONAL REGISTRATION, MONITORING AND REGULATION**

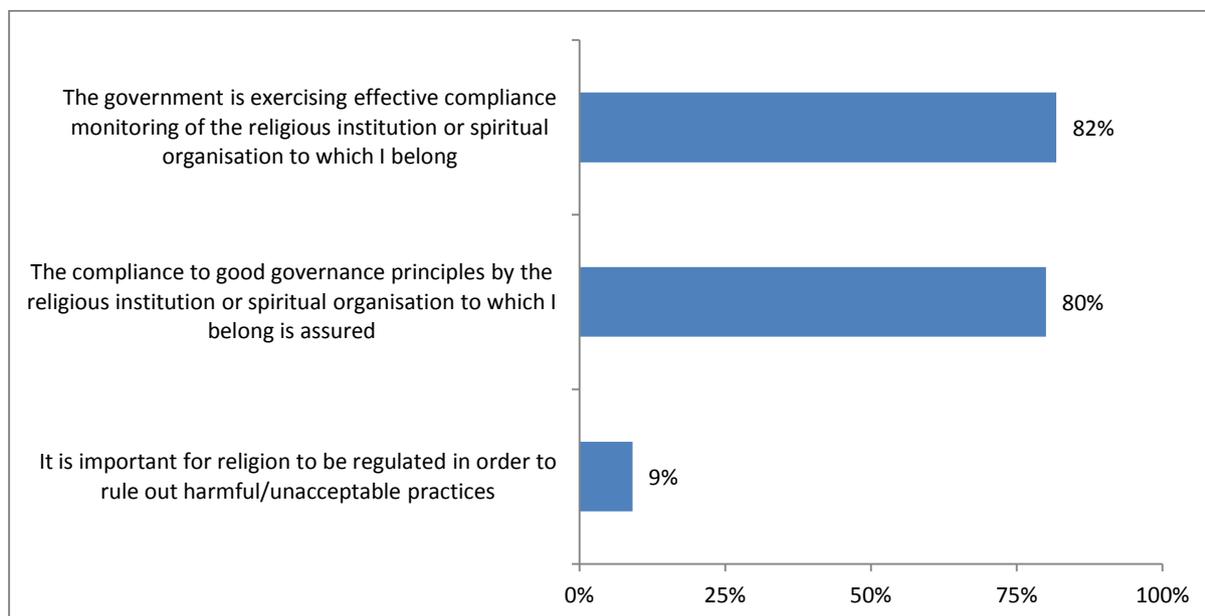


Figure 2.17 shows the level of disagreement for three attributes under institutional registration, monitoring and regulation. Based on the results depicted in figure 2.17 above, 82% of the respondents registered disagreement with the statement that the government is exercising effective compliance monitoring of the non-religious/spiritualist institution to which they belong. The respondents argued that there is no government monitoring that they are aware of and that government is not doing enough to separate church and state. If the state was doing this, the religious/spiritual peddlers would have been taxed the same as all other tax payers. These institutions do not pay taxes. These respondents opined that religious institutions abuse children in their care and brainwash people into thinking that they are the problem and the institution is the remedy. Not to mention that the government cannot even comply with the constitution among other things in stopping religious indoctrination and discrimination in public schools. On the other hand, 80% of the interviewees were not in agreement with the statement that the compliance to governance principles by the religious institution or spiritual organisation to which I belong is assured. The feedback was that it is murky and vague at best; it is a Ponzi scheme. That is what some priests will say of course, after

they have abused the altar boys and any other boys they can get their hands on. The rest just abuse any children either physically or psychologically. In addition, 9% of the members registered disagreement with the statement that it is important for religion to be regulated in order to rule out harmful/unacceptable practices. The members pointed out that it is not possible to regulate religion. The existing regulations are in themselves neither relevant nor effective.

**FIGURE 2.18**

**LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST: OWNERSHIP, GOVERNANCE AND MANAGEMENT**

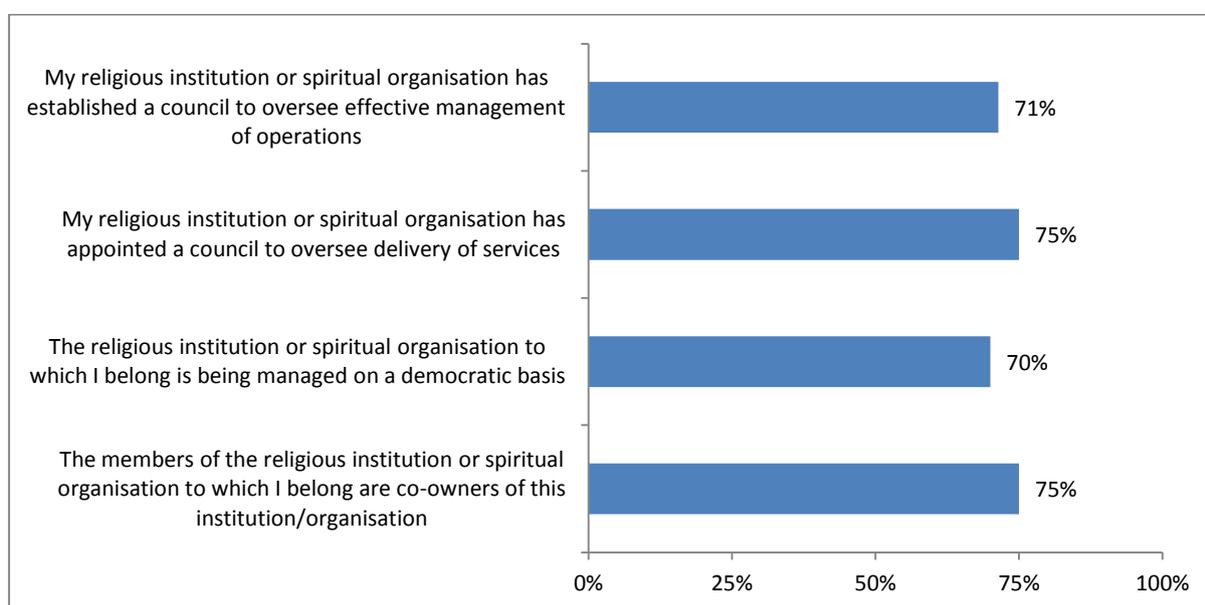


Figure 2.19 discusses the levels of disagreement by followers and members of non-religious/spiritualist institutions regarding the ownership, governance and management of their institutions. As shown in figure 2.18 above, 75% of the respondents disagreed with the statement that the attendees of the non-religious/spiritualist institution to which I belong are co-owners of the institution. The reasons advanced were that the members do not belong to any spiritual organisation but feel that leaders are not co-owners but more co-users of all advantages created by the institution. Likewise, 75% of the followers and members rejected the statement that my religious/spiritual organisation has appointed a

council to oversee delivery of services due to the fact that use is made of existing non-secular clubs.

In terms of the statement that my religious/spiritual organisation has established a council to oversee effective management of operations, 71% disagreed with the statement pointing out that the institutions are overseen and judged by councils but matters are rarely followed up to mutual agreement. There were 70% of interviewees disagreeing with the statement that my non-religious/spiritual institution is being managed on a democratic basis. They argued that only those members who have been formally accepted to the community have a right to give their opinions. Major decisions are taken by the church elders - "regular" members are excluded. In other cases, decisions are taken according to subtle rules ensuring the preacher's survival.

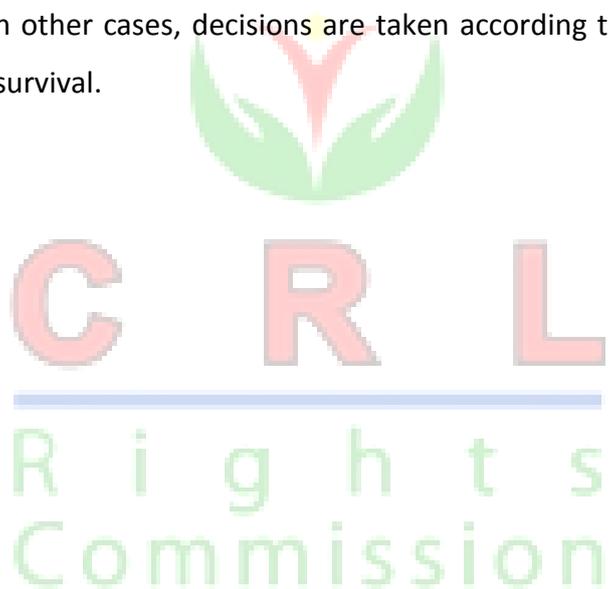
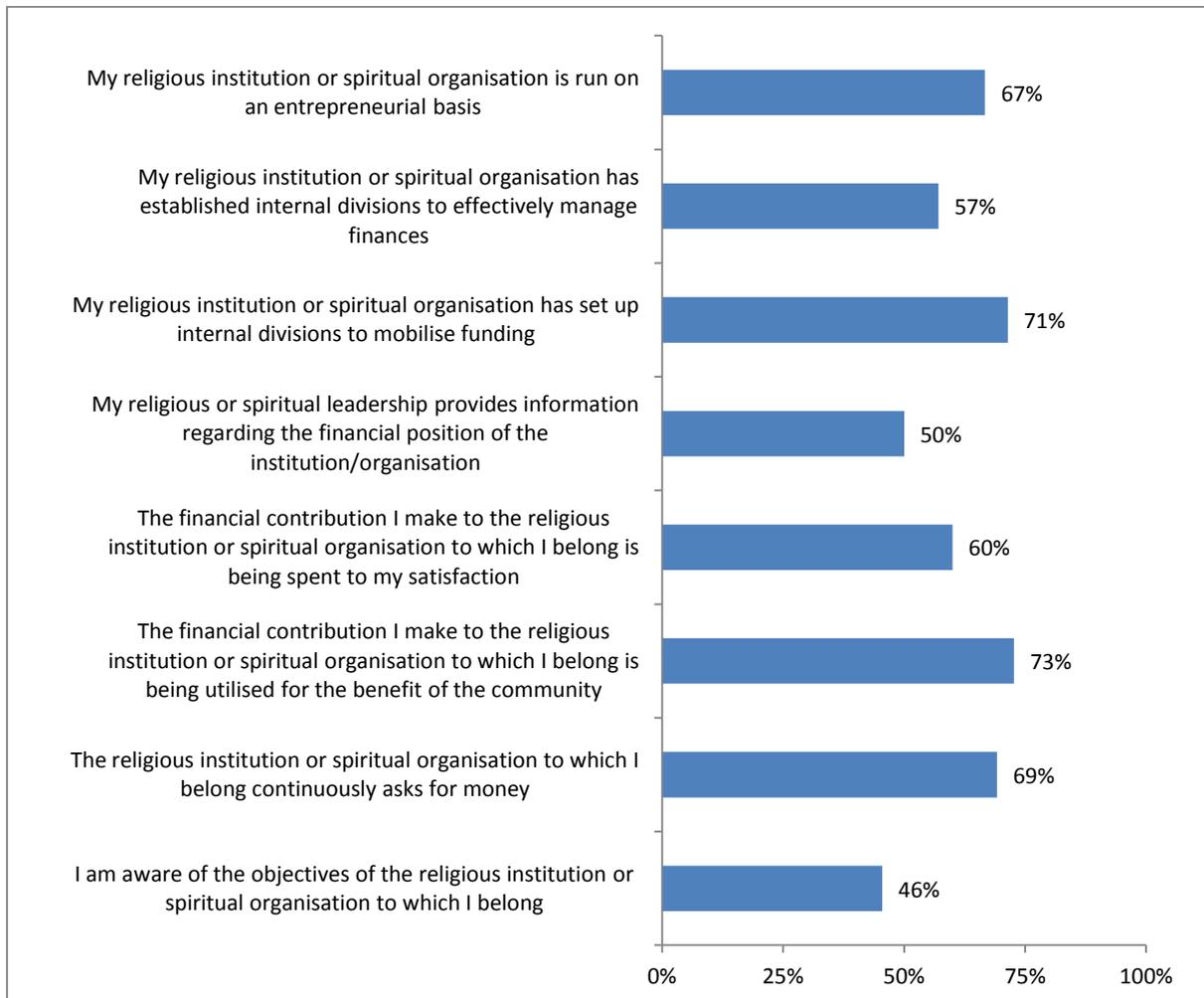


FIGURE 2.19

**LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST: STRATEGIC OBJECTIVES, FUNDING AND FINANCIAL ACCOUNTING**



The survey results of the attribute strategic objectives, funding and financial accounting are reported in figure 2.19 where 67% of the respondents disagreed with the statement that their non-religious/spiritualist institution is run on an entrepreneurial basis. The members were of the view that some religious institutions in South Africa do not even try to hide the fact that their motive is money.

There was also a total of 69% of the respondents that rejected the statement that the spiritualist institution to which I belong continuously asks for money. Fundraising for atheistic organisations occurs, but there is no 'tithing'. There may be for instance

an annual fee and a collection day of lecture. In some cases, there is no official organisation. The New Reformers Network has never asked for money.

A total of 71% of the interviewees did not concur with the statement that my non-religious/spiritualist institution has set up internal units to mobilise funding. They indicated that the membership fees collected are only used to pay overheads. On the other hand, 73% were not in agreement with the statement that the financial contribution which I make to the spiritual institution to which I belong is being used for the benefit of the community. The feedback was that it is not the objective of this group to service the greater community. Most of the money is spent on running the institution. They rarely make a financial contribution to the atheist institution to which they belong.



FIGURE 2.20

## LEVELS OF DISAGREEMENT WITH NON-RELIGIOUS/SPIRITUALIST: GENERAL

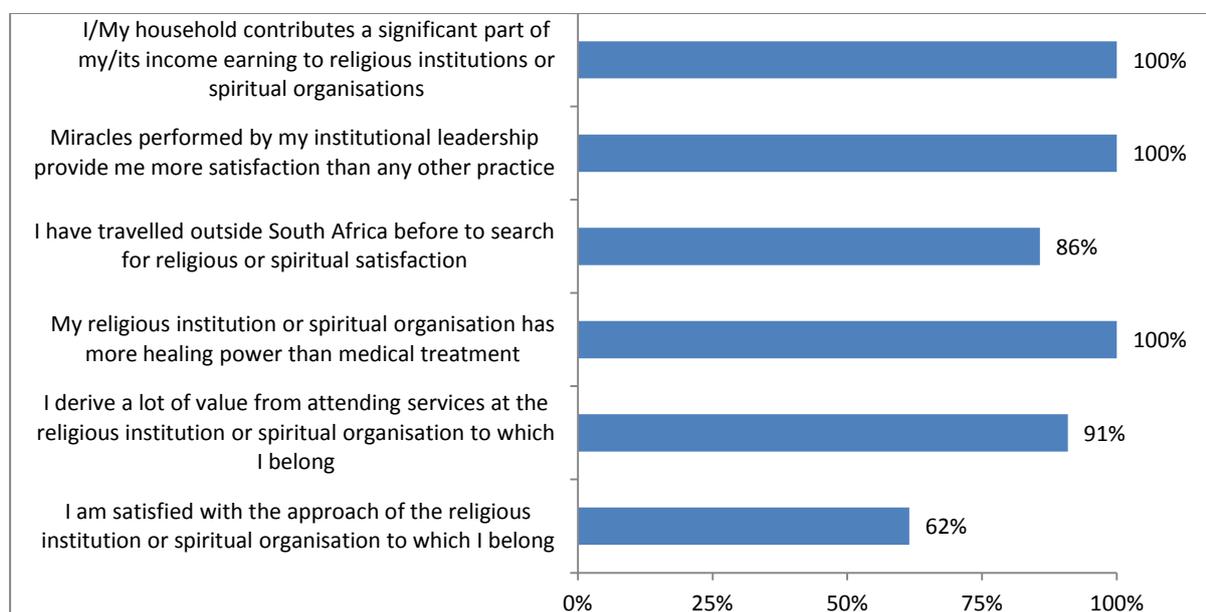


Figure 2.20 shows that 86% of the respondents disagreed with the statement that they have travelled outside South Africa before to search for a traditional healing practitioner. Some of the congregants pointed out that they have travelled extensively but never searched for religious/spiritual satisfaction. They argue that religious or spiritual satisfaction lies within you and not in a place. Likewise, spiritual satisfaction comes from within oneself and not from religion. Travelling the world in search of yourself is an utter waste of travel. Travel is education. According to the respondents' education, knowledge and science in even tiny doses act like an inoculation against the nonsense pedalled by the hypocrites in religious/spiritual organisations.

It is also apparent in the figure that 100% of interviewees disagreed with the statement that my religious institution has more healing power than medical treatment. Some of the followers in disagreement said that atheists believe in scientific medicine. There is no proof or evidence whatsoever of religious healing power, medical treatment is enough. Religion cannot substitute medical treatment. Similarly, 100% of the members rejected the statement that their households contribute a significant part of their income to religious or spiritual institutions. They

provided a number of reasons including that they fund atheist organisations and others that they used to give at least 10% of their income but now they give that to other charities such as Doctors Without Borders, Meals on Wheels and the Sea Rescue Institute. There was also a portion that indicated that they give to something they believe in but not huge amounts.

**TABLE 2.31**

**REASONS PROVIDED BY RESPONDENTS FOR DISAGREEMENT**

<b>Religion/spirituality is very important to me.</b>	I do not believe in God due to increased knowledge.
	I am an atheist.
	I am not religious but still on my own journey to figure things out.
	I have no psychological need for myth, miracles and make-believe. Life as it is, is entirely satisfactory.
	I need facts, not stories, before I believe anything.
	I personally see religion as fiction, mites and fables.
	I strongly do not believe in the existence of any God, religion or spirituality.
	It does not bring peace on earth
	It is bullshit and is only used to manipulate people insecure in themselves.
	Religion is a manmade construct that helps to control the masses and keeps people ignorant and slaves to superstition.
	Religion is a myth.
	The disadvantages of religion far exceed the benefits.
	<b>Religion/spirituality determines my behaviour.</b>
I am master of my own soul.	
I am not religious.	
I am slightly spiritual but not religious. This does not determine my behaviour.	
I can think for myself and take responsibility for my behaviour.	
I disagree with religion.	
I do not base my life on lies.	
I rely on facts and knowledge not fairy tells.	
It is inherent to humankind to disclose good or bad behaviour. It is a choice everyone has to make.	
My behaviour is determined by secular ethics. This means that in any situation I assess what behaviour will cause the least harm to myself, those I love, society, and the environment.	
My behaviour is determined by my genes, wishes and environment, including people around me. My experiences are profound, but nothing "spiritual".	
My conscience is the only thing that determines my behaviour. I assess whether what I	

	do next may cause physical, emotional, psychological or financial harm and whether it is justified.
	Normative values and inner responsibility determines my behaviour.
	Not following a religion want to do the right thing without rules.
	Other factors in life also influence a person's behaviour.
	Reading and independently studying religion and the bible I independently came to conclusion that facts do not justify any belief in the existence of any god.
	Reality and my own reasoning determine my behaviour.
	Religion is an evil myth promoting evil behaviour.
<b>My religious/spiritual views are grounded in the institution or organisation to which I belong.</b>	I do not belong to any religious institution or grouping.
	I belong to secular organisations only.
	I believe in reincarnation, not in any church or movement.
	I can think for myself and do not belong to an institution.
	I do not belong to a church I belong to a group that also do not believe in God.
	I do not belong to any organisation which may so influence me.
	I do not belong to any spiritual or religious group.
	I don't belong to a religious organisation. Mainly because religious organisations are focussed on self-preservation.
	I don't have any religious or spiritual views other than utter contempt for religion and spirituality due to the fact that it is only harmful to human development and psychology. Religion separates us and never unites us as a species.
	I just follow some views of religion like interpretations of New Reform Network.
	My views are grounded on a secular humanist outlook on life.
<b>Religious/spiritual views held by the institution or organisation to which I belong are correct.</b>	I do not belong to any organisation with religious/spiritual views.
	It's wrong and are used to pacify and nurture personal insecurities.
	No evidence exists to justify supporting religion.
	Nobody has an absolutely correct spiritual view or answer. Everything is speculation.
	Not at all. It is only subjective speculations grounded on research.
	The organisations I belong to have no religious views, not all religious views can be classified as correct; only as "acceptable".
	When I belonged to a church, I believed that they were correct, but since my DE conversion I can see that their actions were deeply immoral.
<b>The practices of the religious/spiritualist institution or organisation to which I belong are acceptable to me.</b>	I do not belong to any organisation with religious/spiritual views.
	I used to be a believer. Intense study and reason made me an atheist.
	It is only rituals of slavish tradition.
	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	The church I belonged to for more than 30 years is racist, sexist and apathetic to social and environmental problems facing us today.

<b>I would recommend the religious/spiritual institution or organisation to which I belong to other people.</b>	I believe my views should not be enforced on others, it is a person's own right to make decisions on their own accord.
	I do not belong to any organisation with religious/spiritual views.
	I do not belong to atheism and would recommend freedom from religion to anyone.
	I do rather explain to them the reason why they feel a NEED to believe and help them change their way of thinking.
	Only from my subjective point of view.
<b>The sermons presented by the religious institution or spiritual organisation to which I belong add value to my life.</b>	I do not belong to any organisation with religious/spiritual views.
	I do not attend any sermons at all.
	The sermons only confuse and demotivate me.
	Sermons are word salad. Meaningless utterances aimed at giving people false sense of comfort.
<b>The rituals practised by the religious institution or spiritual organisation to which I belong add value to my life.</b>	Atheists have no rituals.
	I do not belong to any organisation with religious/spiritual views.
	I do not believe in any practice such as baptism, faith and confection.
	I do not practice any rituals at all like praying or holy communion.
	It's a waste of good time.
<b>I attend religious/spiritual functions weekly.</b>	Atheist have no church.
	Atheists have no organised weekly functions.
	Attendance would be detrimental by the nature of religion.
	I'm an antitheist! If I come to your place of worship, it will be to kick you out and turn it into a clinic or a school!
	I do not attend any religious functions.
	I attend lectures presented at the atheist group not more than twice a month.
	I avoid religious gatherings as far as possible.
	I do not need leaders to tell me what to think, because I can think for myself.
	I don't believe in religious functions and I do not attend.
	I have no need for such functions or to belong to such institutions.
	I have not attended church in more than 5 years.
	There is nothing to gain and my time is spent much more satisfactory with other activities.
	Without proof I cannot believe.
<b>My religious institution or spiritual organisation is responsible for implementing a lot of community development work.</b>	I belonged to a church for 30+ years. Its main function was to raise funds to pay the pastor's salary, housing and transport. Very little was done to serve the community.
	I do not belong to any organisation with religious/spiritual views.
	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	Only up to a point that suits themselves and not the needy.
	The community work is not solely atheist unsure of solely atheist community organization.
	The main function of the group is to increase our knowledge on various topics.

<b>My religious institution or spiritual organisation has set internal operation units to render services to the communities.</b>	I do not belong to any organisation with religious/spiritual views.
	I had insight into how money was spent, the bulk was spent on running costs of the congregation - salaries of staff and electricity.
	It is not a welfare organisation or church.
	Only to the extent to make themselves look good.
<b>My religious institution or spiritual organisation has set internal operation units to render services to the congregants/members.</b>	I attempted to get funds to start programs to assist single parents and other support groups -it was never possible.
	I do not belong to any organisation with religious/spiritual views.
	Membership mainly to existing secular organisations.
	Only to make people believe that if they stay a paying member they can expect future assistance and support.
<b>It is important for religion to be regulated in order to rule out harmful/unacceptable practices Institutional registration, monitoring and regulation.</b>	Not possible to regulate religions.
	The regulations themselves are laughable.
<b>The compliance to good governance principles by the religious institution or spiritual organisation to which I belong is assured.</b>	I do not belong to any organisation with religious/spiritual views.
	I know from experience that if there are loopholes they would be found.
	It is a Ponzi scheme.
	It's murky and vague at best.
	That is what the Roman Catholic Priests will say of course, after they abused the altar boys and any other boys they can get their hands on. The rest just abuse any children they can get their paws on either physically (including sexually most of the times) or psychologically (you'll burn in hell, you are sinful, your sexuality is evil and dirty).
	We promote free speech and respect each other's view as long as you play the ball and not the person.
<b>The government is exercising effective compliance monitoring of the religious institution or spiritual organisation to which I belong.</b>	Government is not doing enough to separate church and state
	I do not belong to any organisation with religious/spiritual views.
	If the state was doing this, the religious/spiritual peddlers would have been taxed the same as I am. These institutions don't pay taxes. They abuse the children in their care and brainwash people into thinking that they are the problem and the institution the remedy. Not to mention that the government can't even comply to the constitution among other things in stopping religious indoctrination and discrimination in public schools.
	Not at all. Government does not interfere.
	Not possible.
	Religious institutions get a free pass on abusive and manipulative practices.
	There is no government monitoring that I am aware of.
<b>The members of the religious institution or spiritual organisation to which I belong are co-owners of this institution/organisation.</b>	I do not belong to any but I think most do not belong to members.
	I do not belong to any organisation with religious/spiritual views.
	Not co-owners but more co-users of all advantages created by the institution.

<b>The religious institution or spiritual organisation to which I belong is being managed on a democratic basis.</b>	I do not belong to any organisation with religious/spiritual views.
	No member has any say.
	Only those members who have been formally accepted to the community have a right to give their opinions. Major decisions are taken by the church elders - "regular" members are excluded.
	Rather according to subtle rules ensuring the preachers survival
<b>My religious institution or spiritual organisation has appointed a council to oversee delivery of services.</b>	I do not belong to any organisation with religious/spiritual views.
	Only to point of submission
	Use is made of existing non-secular clubs
<b>My religious institution or spiritual organisation has established a council to oversee effective management of operations.</b>	I do not belong to any organisation with religious/spiritual views.
	Overseen and judged but rarely followed up to mutual agreement
<b>I am aware of the objectives of the religious institution or spiritual organisation to which I belong Strategic objectives, funding and financial accounting.</b>	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	Only if published
<b>The religious institution or spiritual organisation to which I belong continuously asks for money.</b>	Fundraising for atheistic organisations occurs, but there is no "tithing".
	I do not belong to any organisation with religious/spiritual views.
	Never. Annual fee and collection day of lecture that is all.
	The New Reformers Network never asked for money.
	There is no official organisation
<b>The financial contribution I make to the religious institution or spiritual organisation to which I belong is being utilised for the benefit of the community.</b>	I do not belong to any organisation with religious/spiritual views.
	I do not contribute money to any religious institution.
	It is not the objective of this group to service the greater community.
	Most money is spent on running the institution.
	I rarely make a financial contribution to the atheist institution that I belong
<b>The financial contribution I make to the religious institution or spiritual organisation to which I belong is being spent to my satisfaction.</b>	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	Only when I can have a say in it
	Very little, to no community or social contribution.
<b>My religious or spiritual leadership provides information regarding the financial position of the institution/organisation.</b>	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
<b>My religious institution or spiritual organisation has set up internal divisions to mobilise funding.</b>	I do not belong to any organisation with religious/spiritual views.
	The membership fees are only used to pay overheads
<b>My religious institution or spiritual organisation has established internal divisions to effectively manage finances.</b>	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.

<b>My religious institution or spiritual organisation is run on an entrepreneurial basis.</b>	Religious institutions here, they do not even try to hide the motive - money
	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
<b>I am satisfied with the approach of the religious institution or spiritual organisation to which I belong.</b>	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	They do not benefit all, only a certain clique.
	They do not think about the concept religion.
<b>I derive a lot of value from attending services at the religious institution or spiritual organisation to which I belong.</b>	I do not attend any services.
	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	I have not been attending any services for the last 15 years.
	The services are neither available nor wanted.
	Waste of time. Too much discrepancies and unrealistic teachings
<b>My religious institution or spiritual organisation has more healing power than medical treatment.</b>	Atheists believe in scientific medicine.
	I do not belong to any organisation with religious/spiritual views. Yet there is no proof or evidence whatsoever of religious healing power.
	Medical treatment is enough.
	No religious institution has any healing power.
	Please note science helps. Prayers do not.
	Religion can't substitute medical treatment.
<b>I have travelled outside South Africa before to search for religious or spiritual satisfaction.</b>	I travelled but did not find much.
	I do not crave spiritual satisfaction.
	I do not expect satisfaction from religious expedition.
	I do not seek religious or spiritual satisfaction.
	I have travelled extensively (40 countries), which I have enjoyed immensely, but I have never searched for religious/spiritual satisfaction.
	Religious or spiritual satisfaction lie in yourself, not in a place.
	Spiritual satisfaction comes from within oneself and not from religion.
	Travelling the world in search of yourself is an utter waste of travel. Travel is education. Education, knowledge and science in even tiny doses act like an inoculation against the nonsense pedalled by the hypocrites in religious/spiritual organisations.
<b>Miracles performed by my institutional leadership provide me more satisfaction than any other practice.</b>	I do not belong to any organisation with religious/spiritual views. There is no proof or evidence for miracles.
	I don't believe in miracles.
	Not applicable to me as I don't belong to institutions or organisations with religious or spiritual views.
	There are no miracles.

<b>I/My household contributes a significant part of my/its income earning to religious institutions or spiritual organisations.</b>	The contribution I make is average in my opinion.
	I do not give money to frauds.
	I fund atheist organisations.
	Not any more
	Not applicable to me as I do not belong to institutions or organisations with religious or spiritual views.
	We do not contribute.
	We give to something we do believe in, but not huge amounts.
	We spend money far more wisely.
	We used to give at least 10% of our income - thankfully we now give that to other charities such as Doctors Without Borders, Meals on Wheels and the Sea Rescue Institute

#### 2.14 POPULATION AND INSTITUTIONAL SAMPLE DISTRIBUTION: KEY INFORMANTS

As indicated earlier under section 1.3, the survey included interviews with a group of six key informants selected to provide expert views on the different religious and traditional healer group research topics through computer-aided interviewer and administered telephone interviews (CATI). These participants were mainly chairpersons of religious/traditional healer groups, attendees of previous media briefings, academics, legal and human rights experts as displayed in table 2.32. It is clear from table 2.32 that majority of the key informants interviewed (50%) were institutional experts, followed by heads of institutions (33%) and members of the board (17%) respectively. In terms of the institutional distribution, the table also shows that 50% of the respondents belonged to religious institutions, 16.7% traditional healing and 33.3% were institutional experts.

**TABLE 2.32**

#### **SAMPLE DISTRIBUTION BY POPULATION PROFILE**

	n	%
Member of the Board	1	16.7
Head of institution	2	33.3
Institutional expert (i.e. Academic, legal or human rights expert)	3	50.0
Total	6	100.0
	n	%
Religious institution	3	50.0
Traditional healing institution	1	16.7
Institutional expert (i.e. Academic, legal or human rights expert)	2	33.3
Total	6	100.0

A detailed breakdown of the sample in table 2.33 presents the names of the different institutions represented in the sample of key informants interviewed. The respondents emerged from five institutions namely: Afrikaanse Protestantse Kerk, Council of African Religion, International Institute for Religious Freedom, Pentecost Church and the University of Witwatersrand.

**TABLE 2.33**

**SAMPLE DISTRIBUTION BY ASSOCIATION OR INSTITUTION OF REPRESENTATION**

Afrikaanse Protestantse Kerk
Council of African Religion
International Institute for Religious Freedom
Pentecostal Church
Traditional Healing Research Associate Wits

**2.15 PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED RELIGIOUS AND TRADITIONAL HEALING KEY INFORMANTS ATTRIBUTES**

**2.15.1 Levels of agreement ratings for selected religious attributes**

Table 2.34 presents agreement ratings in terms of the mean for selected religious attributes based on the statements in the questionnaires administered to the key informants. As indicated under section 1.4.2, statements with mean scores closer to '1' imply strongly disagreement while mean scores closer to '10' indicate strong agreement with the religious or spiritual attribute under consideration during the past six months. Respondents were requested to provide main reasons for the lower level of agreement for any given attribute when a rating below 6 was allocated to a statement.

Starting from the highest rating in the table, it is very clear that on average key informants feel it is important for religious institutions to fully declare their income (8.83) and expenditure respectively (8.67). They also felt that the majority of religious institutions spend more than 60% of their revenue on community development projects (7.83) and that NPO boards are important structures for overseeing governance of religious institutions and must be enforced. On the other

hand, some of the mean scores under 6 in the table indicate that key informants were not fully agreeable to the fact that the current legislation governing religious institutions is effective enough to ensure their good governance (5.00) nor that the religious institutions are currently set up and run on entrepreneurial basis (4.50). They are not convinced that the religious institutions should pay tax based on their income above a certain threshold (4.00) but also express doubt that religious leaders should be permitted to set up and run institutions on an entrepreneurial basis (3.67).

TABLE 2.34

## AGREEMENT RATINGS FOR SELECTED RELIGIOUS ATTRIBUTES

Attributes	Mean
Media reporting of late is impacting adversely on religious institutions.	6.83
Certain communities feel they derive their dignity from their religious beliefs and practices.	8.50
Religious institutions are making meaningful impact in the communities in which they operate: Community engagement	8.17
Religious institutions have set up internal operations units to effectively render developmental services to the communities.	6.50
Religious institutions have set up internal operations units to oversee and monitor effective rendering of services to the congregants.	6.33
It is important for religion to be regulated in order to eliminate harmful/unacceptable practices: Institutional registration, monitoring and regulation.	5.50
The current legislation governing religious institutions is effective enough to ensure their good governance.	5.00
The government is currently exercising effective compliance monitoring of the religious institutions.	5.17
Religious institutions should be self-regulating.	8.17
The members of the religious institutions are co-owners of the institutions: Ownership, governance and management	7.33
Non-profit organisation boards are important structures for overseeing governance of religious institutions and must be enforced.	7.60
I believe religious institutions have got adequate internal governance structures to execute their mandates.	6.17
Religious institutions should be legislatively required to put in place systems for compliance reporting.	6.60
Religious institutions have adequate systems for compliance reporting: Strategic objectives, funding and financial accounting.	6.20
Religious leaders should be permitted to set up and run institutions on an entrepreneurial basis.	3.67
Religious institutions are currently set up and run on entrepreneurial basis.	4.50
Religious institutions should pay tax based on their income above a certain threshold.	4.00
Religious institutions should fully declare their income.	8.83
Religious institutions should fully declare their expenditure.	8.67
The majority of religious institutions spend more than 60% of their revenue on community development projects.	7.83
Communities derive more satisfaction from the miracles in their religious institutions than any other practice: General	5.17
Communities are generally satisfied with the level of performance of their religious institutions.	4.83

## 2.15.2 Levels and reasons of disagreement for selected religious/spiritual attributes

This section presents the percentage of key informants that reported disagreement with specific religious attributes and the reasons they provided for that disagreement. Table 2.35 indicates the percentage distributions while table 2.36 highlights the detailed reasons for disagreement per attribute under discussion.

**TABLE 2.35**

**LEVELS OF DISAGREEMENT WITH SELECTED RELIGIOUS ATTRIBUTES**

<b>Attributes</b>	<b>%</b>
Media reporting of late is impacting adversely on religious institutions.	33.3
Certain communities feel they derive their dignity from their religious beliefs and practices.	16.7
Religious institutions are making meaningful impact in the communities in which they operate: Community engagement	0.0
Religious institutions have set up internal operations units to effectively render developmental services to the communities.	16.7
Religious institutions have set up internal operations units to oversee and monitor effective rendering of services to the congregants.	33.3
It is important for religion to be regulated in order to eliminate harmful/ unacceptable practices Institutional registration, monitoring and regulation.	50.0
The current legislation governing religious institutions is effective enough to ensure their good governance.	60.0
The government is currently exercising effective compliance monitoring of the religious institutions	66.7
Religious institutions should be self-regulating.	16.7
The members of the religious institutions are co-owners of the institutions: Ownership, governance and management	33.3
Non-profit organisation boards are important structures for overseeing governance of religious institutions and must be enforced.	20.0
I believe religious institutions have got adequate internal governance structures to execute their mandates.	16.7
Religious institutions should be legislatively required to put in place systems for compliance reporting.	20.0
Religious institutions have adequate systems for compliance reporting Strategic objectives, funding and financial accounting.	20.0
Religious leaders should be permitted to set up and run institutions on an entrepreneurial basis.	83.3
Religious institutions are currently set up and run on entrepreneurial basis.	66.7
Religious institutions should pay tax based on their income above a certain threshold.	66.7
Religious institutions should fully declare their income.	0.0
Religious institutions should fully declare their expenditure.	0.0
The majority of religious institutions spend more than 60% of their revenue on community development projects.	16.7
Communities derive more satisfaction from the miracles in their religious institutions than any other practice: General	66.7
Communities are generally satisfied with the level of performance of their religious institutions.	66.7

Figure 2.35 confirms that 83.3% of the key informants interviewed reported disagreement with the statement that religious leaders should be permitted to set up and run institutions on an entrepreneurial basis for the reason that religious institutions should not be making a profit and therefore should not be run like a business. Likewise, 66.7% of the informants did not subscribe to the statement that the government is currently exercising effective compliance monitoring of religious institutions. The major reason provided is that government is currently concentrating on compliance monitoring of Christianity in particular and not religion in general. There were also 66.7% of the respondents that disagreed with the statement that the religious institutions are currently set up and run on an entrepreneurial basis.

Another 66.7% of the respondents disagreed with the statement that communities are generally satisfied with the level of performance of their religious institutions and that is why there is so much media reporting but agreed that it is difficult to gauge everyone's level of satisfaction. It is notable that only 16.7% of the informants disagreed with the statement that religious institutions should be self-regulating. In this regard, they argued to the contrary that religious institutions should be self-regulating. In support of this argument, 60% rejected the statement that the current legislation governing religious institutions is effective enough to ensure their good governance. They pointed out that regulation may be tantamount to colonising religious institutions. The interviewees (33.3%) did not concur with the statement that members of the religious institutions are co-owners of the institutions and indicated that the members are currently not co-owners of the institution but in reality they should be co-owners.

TABLE 2.36

## REASONS PROVIDED BY RESPONDENTS FOR DISAGREEMENT

Media reporting of late is impacting adversely on religious institutions.	Media reports are exposing what is happening. It does not affect me as an individual.
Certain communities feel they derive their dignity from their religious beliefs and practices.	The observation is too broad.
Religious institutions have set up internal operations units to effectively render developmental services to the communities.	We do not set up internal institutions to render developmental services to communities.
Religious institutions have set up internal operations units to oversee and monitor effective rendering of services to the congregants.	The religious institution I attend does not have that mandate.
	Not all of the religious institutions have internal operations units to oversee and monitor effective rendering of services.
It is important for religion to be regulated in order to eliminate harmful/ unacceptable practices: Institutional registration, monitoring and regulation.	Religion should be self-regulated.
	It will depend on the type of regulation.
The current legislation governing religious institutions is effective enough to ensure their good governance.	The current legislation is not effective enough to ensure good governance of religious institutions.
	Regulation may tantamount to colonising religious institutions.
The government is currently exercising effective compliance monitoring of the religious institutions.	Government is not exercising effective compliance monitoring of religious institutions.
	Government is concentrating on compliance monitoring of Christianity.
Religious institutions should be self-regulating.	Religious institutions should be self-regulating.
The members of the religious institutions are co-owners of the institutions: Ownership, governance and management	Members of religious institutions are currently not co-owners of the institution but in reality they should be co-owners.
Non-profit organisation boards are important structures for overseeing governance of religious institutions and must be enforced.	If CRL is a non-profit organisation
I believe religious institutions have got adequate internal governance structures to execute their mandates.	No. Most religious institutions do not have internal governance structures to execute their mandates
Religious institutions should be legislatively required to put in place systems for compliance reporting.	No. There are no compelling reasons to put in place that kind of requirement
Religious institutions have adequate systems for compliance reporting: Strategic objectives, funding and financial accounting.	I believe religious institutions do not have adequate systems for compliance reporting
Religious leaders should be permitted to set up and run institutions on an entrepreneurial basis.	No. Religious institutions should not be making a profit and therefore should not be run like a business
Religious institutions are currently set up and run on entrepreneurial basis.	No. Religious institutions should not be run on an entrepreneurial basis.
Religious institutions should pay tax based on their income above a certain threshold.	No. Religious institutions are not businesses and therefore should not be making a profit.

The majority of religious institutions spend more than 60% of their revenue on community development projects.	It is not true that religious institutions spend more than 60% of their revenue on community development projects.
Communities derive more satisfaction from the miracles in their religious institutions than any other practice: General	No. It is difficult to tell everyone's level of satisfaction. What I know is that they move if they are not satisfied.
	Yes, they are and it should not be like that; people should not be controlled by miracles performed by the institutions.
Communities are generally satisfied with the level of performance of their religious institutions	No. That is why there is so much media reporting. It is difficult though to gauge everyone's level of satisfaction.

Whereas table 2.36 displays specific reasons for dissatisfaction, respondents also cited dissatisfaction with the following items without recording the reason for the dissatisfaction:

- Religious institutions are making a meaningful impact in the communities in which they operate though community engagement;
- Religious institutions should fully declare their income; and
- Religious institutions should fully declare their expenditure.

## 2.16 FOCUS GROUP PERCEPTIONS, VIEWS AND CHALLENGES REGARDING SELECTED RELIGIOUS AND TRADITIONAL HEALING ATTRIBUTES

### 2.16.1 Results of the focus group discussion held on 05 May 2016

The first focus group discussion was held at the BMR offices on 05 May 2016. It was attended by leaders and members from the Bethesda Bible Church, Other Christian Churches Group, No Religion Institution, Traditional Healer Organisation and a representative from the CRL rights Commission as an observer. The workshop was facilitated by the Bureau of Market Research and engaged a number of questions regarding the commercialisation of religion. The first question addressed was: What the term 'commercialisation of religion' means for the participants? Bethesda Church representatives indicated that the group held a conference on the economy of religion as a whole to explore what goes into the system, whether by default. In

addition, the conference also determined how the group would put it at a level where it is judged as commercialising or rather an economy of religion. For instance, the economy of Islam has identified halaal and developed an economy in terms of the production, delivery, marketing and sale of halaal products. They have also developed the language to articulate the delivery chain within the same economy.

The pastors who are involved in the controversial aspects are few but because of them the investigative study has been commissioned to cover the whole Christian faith. If you go to a sangoma, he may also ask you to eat a snake. But there is no investigations that go to all sangomas to check why they are asking their patients to eat snakes. That is why the word commercialisation needs to be explained. Going back to the example about Islam halaal businesses make money for the religion but they would not make money through any channel that is not dedicated to their faith. The same goes for sports. As a group we understand the concern that why should a bottle of water that should cost R2 sell for R2 000? Therefore, my concern is why target the entire Christian faith instead of a few guys who should have been addressed in their own right because of the issue of the fake photos they were charging for expensively. Why put everybody under one umbrella?

Another important opinion flowing from the discussion was that there seems to be some good aspects of commercialisation. Money must flow to the church to exist – but there might also be negative aspects to this approach. The conference on the economics of religion clarified that the funds must be generated from practices that are compliant with doctrine and non-compliant practices should be eliminated.

The traditional health practitioner indicated that traditional healing is experiencing a mix of practices. In the rural areas, traditional practitioners have continued dedication to the calling focusing on treating the patient and leaving it to the patient to decide the reward whether a goat, chicken or a blanket. In the urban areas there has been an influx of practitioners from different parts of the continent and a shift to pricing of services towards commercialised tariffs.

There has also been concern that was expressed by many people about the increase in commercialisation of religion. It also may be the fact that some people might be very gullible and willing to pay more money for it.

In a number of religions there is an emerging phenomenon of running churches like businesses. This is happening for both small and mega churches, and if the books do not add up, something else is done to secure more money. Today, commercialisation is not only about money. It is also about the head of the church and the church council, deciding on things because of their own stature in a community as well as the honour and respect that they get from other people. They feel they are seen as one level up than ordinary people. It is not only rand and cents that is commercialised, it is that stance in the community as well. The examples cited in the news with the eating of snakes and grass and going to heaven show that the more ignorant people are, the more gullible they become to the pastors, and the easier they are caught out with those 'miracles'. However, the experience is not only in South Africa but all over the world. The only difference is the levels of ignorance. Therefore, there must be education about the realities in life. The community should be engaged on principles of physics and that normal people do not eat grass. Unfortunately, the victims are falsely being convinced it is good for them not only for monetary value, but because if they do not do it they are not accepted in the group any more. Then they are pushed out; that is why people do it as well. They are scared of being separated or rejected.

A very important point of consensus for all the groups is that the source of commercialisation of religion is that people are willing to pay because religion plays a very important role in their lives. For people that religious experience is very important. It is also true that more commercialisation takes place because basically a number of church leaders are in it not for serving the church, or the temple, but it is really for personal gain. If I am for example a religious leader, one way for example to strengthen my own position, is to amass wealth and to demonstrate that in terms, of for instance, the car I drive, the house I have got and the more I have got, the more powerful I am. This is what is being called commercialisation by status. The

belief out there is that the more you have got material possessions as a pastor, the more you are blessed.

Commercialisation can also be a function of power for pastors working hand in hand with the politicians. I think the first thing is that the Commission was not ready to answer questions in our rainbow nation cutting across all religions. There is no country that does that. You do not have Muslims, Christians, and all other religions in one spot. Now when that happens, it means you put the Commission at a level where they must emerge and everybody who is emerging, assumes a sense of power. Given that the state was involved in setting up the Commission, the belief is that this is the system they are going to use. The critical challenge is that now our borders are open, and therefore we are competing with the entire region for resources at the economic level. In this regard, there are two approaches for religious leaders. The first approach is to support the people to be saved and go to heaven and the other one says no, these people are a source of business. I will provide a service for which they will pay. The unfortunate thing is that even our cabinet ministers have fallen prey to these arrangements. It is reported that during the preparation of the 2010 World Cup bid, the Chairperson had to go to Nigeria to consult for power to win.

The focus group discussion has highlighted the fact that there is commercialisation in the various churches and that it exists in different forms. It is also important to establish how far widespread it really is at this stage.

The problem is widespread and on the increase. Therefore, it is important that these churches are registered but for now the South African law does not demand that a church should be registered. That is a serious loophole because for the fact that you do not have to register a church, a young man comes to South Africa from Zimbabwe or whatever country and where he was not a pastor and tomorrow he comes to South Africa and sets up a church. He does not have to account to anybody, because there is no legislative requirement to register a church. As a result, some collect money personally from the congregation and move the funds out of the country.

There are many young people who are coming into the country and making a killing through this kind of venture. What should happen is that the government should insist that all churches are first registered as NPOs before they operate to prevent profiteering given that there is no shareholding involved.

It is important to find out whether the focus group believes that the problem of commercialisation is currently sufficiently big enough for government to intervene.

The problem is currently big enough to require government to step in. However, the stepping-in should be guided as well. For example, Zion Christian Church (ZCC) makes a significant amount of money by manufacturing shoes from old car tyres in addition to selling t-shirts. What we would want to see with the government legislative interventions is first that the owner of ZCC should be required to register the church as an NPO. Then the company that is selling shoes and t-shirts must also be required to register as a separate entity which is not an NPO, but a business company that must pay tax. There is nothing wrong with business; they are selling goods and services. However, it is a separate entity to the church, whose income is tithing and offering. The concern now is that these are almost one group making money which is not accounted for properly in terms of the existing legislation.

In this regard, the focus group believes that this organisational arrangement has become a type of a tax haven for a number of religious leaders and institutions leading to money laundering in certain areas. As indicated earlier in terms of traditional healers, there is also a high level of commercialisation in the urban areas and in this case there is a dire need for government legislative provisions to protect the communities from exploitation.

The focus group discussion expressed consensus that it is important that there is government regulation of the activities of all religious and traditional healing institutions, with a caveat that it should not just be government coming down. It should be in consultation with the religious communities. In the process, it is important to avoid having a body of religious and traditional healing leaders that is

controlled by government. All that the government needs to do for instance is to pass high level legislation that for a religious institution to operate, they need to be registered as an NPO and by registering they are already compliant. Thereafter, how the institutions operate should be left to individual religions. Government should regulate systems and processes, the governance of the practices should be left to religious and traditional healing regulatory bodies.

Religious and traditional healing institutions should be accountable to their respective regulatory bodies. In other words, if they have a professional body, like individual doctors – they do not have to account to government. The lawyers account to their own body. To take an example of a pastor making people eat snakes or drinking petrol, if he was belonging to one of the associations, a regulatory body, it was going to expel him due to conflict of his practices with the Bible though it may not be possible to challenge him legally or traditionally. Therefore, government needs to recognise religious and traditional healing regulatory bodies so that management can exercise the power to cancel membership and 'license to operate'. You may still operate, knowing you are no longer within the umbrella body which means it will also affect your individual publicity.

The question still to be answered is why congregants continue to contribute money to fund pastor lifestyles, eat snakes and drink the petrol while knowing the associated ramifications.

It is because they want to be part of that system. If we look at our history every one of us was taught to believe in something. People can live without religion as well. But most people are not taught that. You are born a Jew, Muslim, Christian so you are brought up as such. That divides people in the first place. You are born into ancestors and you grow up in it. You are also taught do not believe in the other one because that is wrong. Schools, especially public schools, should not teach just one religion; they must teach all religions.

People need religion and their faith because of their own innate fears they were not taught how to handle. Instead they were taught religion was an easy way out. Now in a modern world, people are taught and they can start thinking for themselves. Many people do not want to be excommunicated by their communities or their churches; so, they rather go along. They would rather crawl on the ground and eat grass with all the people than stand up and walk away because they fear excommunication. They need that community and the religious community. Not only because of their faith or their fear of whatever they fear, but also their fear of poverty. It is general knowledge that churches help people.

The question then is when funds flow from communities to churches do the communities actually get value for that money in terms of, for instance, pastoral care, counselling, religious assistance, addressing poverty and related development projects. Communities do benefit and it is important to verify here that we cannot wish away religion. More than 80% of South Africans are Christians, and you cannot wish it away. The simple thing should be that churches need to be told how to run their finance through regulation. The institutions should be made to understand that it is community money and it must benefit the community. It is not set aside to cater for the pastors' lifestyle and well-being. Another school of thought on the same issue says that it is not for government to teach pastors how to manage their church financially. The same way government does not teach a businessman or businesswoman to manage his or her finances but if the business is found failed to pay tax it is closed down. Therefore, institutions such as higher education should be responsible for teaching pastors how to manage finances and pay taxes.

It has been indicated for example that the ZCC has got a large number of hospitals that they are running for people that can't afford hospital services. It has also been reported that they have taken over many hospitals. The Catholic Church has got feeding schemes while the Apostolic Faith Mission undertakes community outreach alongside the Islam-based Gift of the Givers. There are a number of cases showing that quite a significant amount of money in some churches does flow to the

communities. In this regard, the focus group needs to engage based on experience whether there are a number of communities that do not benefit currently.

There are still a number of communities that do not benefit from the activities of the religious institutions. There is nothing wrong with an NPO but there is a need for more education to be conducted to explain how it is run and to explain that the moment I engage in business as a religious institution, I must register a different business entity. Any NPO's books should be open for the public at any time. The operational costs in an NPO are much lower than a normal business and the concept is being misused. During the process of review of the current system of registration of religious and traditional healing institutions, government should consider improving on it rather than crushing it and say you become businesses. The unintended consequence may be to kill the spirit of serving the people because institutions may feel they are businesses now and must behave as such going forward. The problem is with government – they are not enforcing their own laws. If the NPOs are properly registered and regulated, they are going to be forced to be much more careful.

The focus group has been saying for example that churches are highly commercialised and are becoming more affluent. However, when you look at recent studies that have been conducted on churches, 80% of churches are in decline in the sense that they are losing members. There is also economics at play in the sense that in some churches people are not getting from the pastors, the preachers, the Imams what they want and therefore they go away. There is at the moment churches that are losing many of their members. This is a clear indication that they are unhappy. Why are they moving away from some churches and why are they moving towards these others, and why are they willing to give substantial amounts of money where they are going? In the structure there are Independent, Pentecostal and Traditional churches. Rhema Bible Church for instance is run very professionally, they do their books and whatever business is done is conducted in a separate legal entity. Specifically, what makes a church grow is more about the charisma and the ability of the chief executive officer to effectively run the church.

As by way of example, I am opening a church in Cameroon. First they gave me five years of probation. After the five years I am expected to submit my plans outlining my strategic objectives and targets. Only after then will I receive the licence to operate. Thereafter, every two years they will do an assessment of my performance against the set objectives and targets. These stringent requirements have put the influx of foreign pastors to the country under control. In South Africa, about 90% of the Nigerians who arrive in the country were Sunday school teachers. When they arrive in the country, they just pitch up a tent and start a church. There is no government regulator, nor system to check that credentials of a newly arrived pastor in the country are evaluated and validated before starting church operations. What follows is that the pastor collects money from the congregation and given that our banking system is open, the pastor is also able to repatriate it immediately thereafter. The pastors have studied the situation on the ground and are in a position to manipulate the system accordingly.

One focus group participant said: "If I am a Christian that has been in the ZCC for a long time and a person pitches a tent two blocks from me. Why do I leave the ZCC and I go to join that church? The move occurs because that gospel speaks to you. Simultaneously, because most individuals need to believe in something. It makes them feel safer and secure. They get a better fix there. People have a need as a result they tend to leave their traditional churches and go where they saw whatever they are looking for to satisfy their need. In terms of traditional healing, it is also the patients that decide who to go in order to receive healing and they are free to decide in their mind which traditional healing practitioner is stronger. Traditional healing is a calling and that is why it should not be run like a business."

This focus group has been emphasising the fact that government has got a role to play in regulating the activities of religious and traditional healing institutions. The King III code of good corporate governance looks at both good corporate governance by a government but also by self-governance within individual institutions. What model would this focus group consider appropriate for the regulation of the commercialisation of churches? Do you believe that there should be regulations

from outside – by government – or should it be governance from within – that there is self-regulation – or do you see a mix between self-regulation and regulation by government? So, the government should regulate processes and not operations of religious and traditional healing institutions. These operational activities must be self-regulated. The institutions must present to the government and say this is how we operate.

The governance from within should be strengthened. The institutions must decide on their internal operational guidelines, and determine levels of compliance and non-compliance for each member institutional operations. These guidelines should assist associations to evaluate and assess operations of new institutions on recognition of the level of compliance post admission into the sector based on the requirements of government systems and processes. Let's prove that what you are bringing now is the new so that you can then get to the system, the main system. Likewise, traditional healers must self-regulate but there must also be guidelines from government that they must observe and comply with fully. In this regard, government should consult traditional healers more and even consider giving them a bigger voice by providing them a seat in Parliament. Regulatory bodies should not be controlled by government but by industry. Government should only provide legislation to guide and recognise the industry. The different industrial bodies should report to government for final oversight.

There are established facts between education and belief in healers that people who are poor and lower skilled are associated with very strong belief in spiritual and traditional healing. Then a significant proportion of people that possess a matric qualification up to a first degree, very strongly believe in western medicine. The moment that you get into the category of people with a postgraduate degree, it swings around again, in the sense that many people that have got postgraduate education qualifications are very strong in spiritual healing and holistic healing.

To summarise what was indicated is that there is a strong belief in this focus group that regulation is necessary. It is also very clear from the engagements, that

commercialisation is actually more widespread than we often believe. The group also pointed out that it should not just be regulations from outside, but also that self-regulation should be implemented. The structures to effect this regulation should be put in place by both government, religious and traditional healing institutions.

### 2.16.2 Results of the focus group discussion two held on 12 May 2016

The focus group discussion was held at the BMR offices on 12 May 2016. It was attended by leaders and members from the Pentecostal and Charismatic churches, Islam and other beliefs. The workshop was facilitated by the Bureau of Market Research and engaged a number of questions regarding the commercialisation of religion. The first question addressed was: What the term commercialisation of religion means for the participants? The respondents reported that: "Typical forms of commercialisation are for instance where the church obtains a significant amount of money from its congregants and its supporters but the church does not necessarily put all the money back into the community, instead a lot of it is retained. You also get quite a lot of churches that have developed secondary businesses that include mall development, shops, factories and strategic partnerships with other dealers. We also know that a number of churches have fairly lucrative investments in different places."

For instance, the respondents reported that "in the Islamic community, we have a foundation where each believer contributes a given amount. After a given period say from February of a given year to the next, an individual goes to the foundation accounts collector and declares the amount made. The collector calculates the total amount and determines the contribution that should be forwarded to those organisations that utilise the money to support development in the communities. In this regard, there is a central body that exercises oversight over the collections and the distributions."

One respondent said: "I do not believe there is a fixed definition. When people use the term 'commercialisation', there are very positive aspects to it that include for

example that the church like any commercial venture, is just being well-funded and that there is very good oversight of how money is generated, managed and distributed to the community. The negative part is often for instance that in some churches you might have a very high level of revenues and the leaders in the church are becoming very affluent but the money is not utilised to support development impact projects to uplift the community. We need to recognise that some of the churches have developed very strong commercial activities to the benefit of their members. A point in case is what the ZCC has done in terms of building hospitals for its congregation likewise the church has also started a grant system to support members with financial needs. Therefore, the church is really using its financial muscle in a positive way.”

In the Baptist Convention of South Africa members of the board are selected that serve as elders/trustees of the church. The treasurer reports to the board. Each year every branch of the church must have a development programme. When a church dissolves all assets go back to the convention. The convention exercises oversight on all the churches using predetermined objectives of each programme. On the other hand, the Bahai Faith has spiritual guides – a local spiritual assembly elected on a democratic basis based on contribution to the community. The institution reports to the community all collections. Every year members of the Bahai Faith congregate in Israel for a spiritual convention targeted at moral development in order to build a moral character.

The focus group discussion pointed out that the Commission should set up task teams to investigate each aspect individually. In the case where congregations were made to drink petrol, the task team should have confirmed whether the liquid is really petrol or does the pastor change it into a harmless drink before the congregation drinks it. On the other hand, if it is truly a miracle then the Commission should explore ways of tapping that anointing. The feeling now is that the Commission is not democratic and does not allow debates. What the Commission needs to do is to play an educative and not a judgemental role. Government cannot regulate religion. All that is important are laws for everyone to guide behaviour.

Government should play a supportive role to church institutions. Government should oversee the work of different pastors and in this case, government should have sent investigators to the snake pastor. What we are going through now is an investigative study based on only two cases of misconduct.

The CRL needs to ask itself a question of whose religion is it protecting? Government is not funding churches. How can you control funds that you are not providing. A number of pastors never went to school and therefore need technical support. CRL should strive at uniting churches and educating pastors on how to prepare financials. The charismatic churches are accountable to the internal structures. The CRL should not have asked for personal documents and in this regard, the churches are in the process of getting a court interdict. Some of the prophets are giving all their money away and it is important to give credit where pastors use the power of Christ to heal.

The focus group recommended that government should let communities practice religion as they please. Religion should not be allowed to exploit communities; it should rather develop communities. Instead of setting restrictive regulations, government and the CRL Rights Commission should rather be facilitative. CRL Rights Commission must go back to Chapter 2 of the Bill of Rights. Churches have a developmental role to play. Government should support pastors financially through grants and stipends. Faith is religion and CRL Rights Commission should avoid regulation of religion because the temptation will be to regulate based on what the Commission believes which will be unfair. Religion in its own right is self-regulating. Government should ensure that every one's assets do not infringe on the rights of other people's assets. In traditional healing, the government regulates practices not beliefs/dreams but treatment. That engagement is between health practitioner and patient.

The CRL rights commission should also be exploring to develop a system to empower churches to raise money. The CRL should also facilitate an environment in the country where religious and linguistic communities appreciate their diversity and learn to tolerate each other. Government is finite but God is infinite. Therefore, government cannot regulate religion. We have a moral crisis in South Africa and therefore, good governance principles and structures should be emphasised. The CRL should focus on the quality of life of communities rather focusing on the pastors. It is important that there are regulations put in place, but the regulatory function should go hand-in-hand with facilitation – making it better in ensuring that community development occurs.

If government creates a set of regulations, and the regulations have purely to do with practice, those regulations are not value-free in the sense that some people's own dogma will be impacted in the way that government enforces those regulations. There is an important role that government and CRL Rights Commission are not playing at the moment and that role is to create bridges between different religions and denominations. There is no education for churches; there is no education for sangomas on how to deal with their money and how to execute a number of their administrative compliance functions. If these aspects are not addressed appropriately, they will have to arrest hundreds of thousands of religious leaders and it is going to go ugly.

## 2.17 CONCLUSION

This chapter presented a descriptive analysis of the outcome of the 2016 survey of the commercialisation of religion concluded among 905 respondents consisting of heads, leaders, congregants, members, patients and followers of religious and traditional healing institutions respectively as well as non-religious and key informants in Gauteng Province. These findings are consolidated and summarised in chapter 3. The final chapter is also structured to support recommended future strategy and action implementation (AIP) plans for the CRL.

## CHAPTER 3

### SUMMARY AND RECOMMENDATIONS

#### 3.1 INTRODUCTION

Chapter 1 described the aim and research methodology of the 2016 study for the commercialisation of religion in South Africa. Chapter 2 presented the findings of the survey among 905 respondents consisting of heads, leaders, congregants, members, patients and followers of religious and traditional healing institutions respectively as well as non-religious, key informants and focus group discussions in the Gauteng Province. In this final chapter, the outcome of the survey findings as presented in chapter 2 are consolidated and used to recommend strategy and action implementation plans (AIPs) for the CRL to guide and provide input into future engagement with religious and traditional healers institutions, relevant government mandate authorities and parliamentary committees.

#### 3.2 SUMMARY

Table 3.1 presents the ranking of the average agreement mean ratings scores for 32 selected religious/traditional healing attributes measured in the 2016 Commercialisation of Religion Survey. The analysis differentiates between religious and traditional healing categories ranked according to the overall attribute ratings. To guide strategy and recommended action, the analysis incisively presents results of the study in terms of specific attribute categories; items and functions relating to religious and traditional healing institutions in the areas of practices; community engagement; institutional registration; monitoring and regulation; ownership; governance and management; strategic objectives; funding and financial accounting.

On this basis, in table 3.1, both religious and traditional healing institutions confirm that congregants and followers/patients disagree with the statement that the religious and traditional healing institutions to which they belong continuously ask for unaffordable amount of money. In fact, even though the respondents recognise that they are not co-owners of the institutions, they were in concurrence that the

financial contributions they make to the religious and traditional healing institutions are by and large used for the benefit of the community. In addition, there was no agreement with the fact that government was exercising effective compliance monitoring of their religious and traditional healing institutions. There was satisfaction with the practices and approach of religious and traditional healing institutions; yet on the other hand there was a strong indication that it was important for religion to be regulated in order to rule out harmful/unacceptable practices.

Heads, leaders and managers of the institutions were not in full agreement that their institutions prepare and submit financial statements to their mandate authorities as required. In the case of religious institutions, it is notable that leaders acknowledged that they were not fully aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa. There is consensus among managers that the institutions they lead are registered in terms of the legislative requirements and prepare annual business plans with community development goals approved by the respective councils/board of directors. The study did not establish strong agreement regarding the existence of internal audit divisions in the institutions to ensure ongoing risk based auditing of the operations of the organisations and to provide assurance to council and the board of directors in this regard.

TABLE 3.1

## OVERALL AGREEMENT RANKINGS FOR SELECTED ATTRIBUTES

<b>RELIGIOUS INSTITUTIONS: Congregants</b>	<b>Mean</b>
The religious institution to which I belong continuously asks for money	5.33
The members of the religious institution to which I belong are co-owners of this institution	6.55
I/My household contributes a significant part of my/its income earning to religious institutions	6.94
The government is exercising effective compliance monitoring of the religious institution to which I belong	7.01
My religious institution is responsible for implementing a lot of community development work	8.06
The financial contribution I make to the religious institution to which I belong is being utilised for the benefit of the community	8.23
My religious institution has established internal divisions to effectively manage finances	8.45
It is important for religion to be regulated in order to rule out harmful/unacceptable practices	8.53
My religious institution has established a council to oversee effective management of operations	8.55
I am satisfied with the approach of the religious institution to which I belong	8.95
The practices of the religious institution to which I belong are acceptable to me	9.13
<b>RELIGIOUS INSTITUTIONS: Congregants</b>	<b>Mean</b>
The religious institution I lead prepares and submits annual financial statements to the DSD (Department of Social Development)	6.38
I am aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa	7.75
The religious institution I lead has an internal audit function to ensure ongoing risk based auditing of the operations	8.18
The religious institution I lead prepares an annual business plan with community development goals approved by the NPO board	8.27
The religious institution which I lead publishes an annual report of its activities	8.49
The religious institution I lead is registered in terms of the legislative requirements	8.94
<b>TRADITIONAL HEALERS: Follower/patient</b>	<b>Mean</b>
The traditional healing institution which I attend continuously asks for unaffordable amount of money	4.23
My traditional health practitioner has established internal units to effectively manage finance	6.31
The government is exercising effective compliance monitoring of the traditional healing institution which I attend	6.32
My traditional healing institution has established a council to oversee effective management of operations	7.39
The attendees of the healing institution to which I belong are co-owners of the institution	7.40
The financial contribution I make to the traditional healing institution I attend is being utilised for the benefit of the community	8.03
My traditional healing institution is responsible for supporting a lot of community development work	8.67
The practices of the traditional healing practitioner are acceptable to me	9.09
I am satisfied with the approach of the traditional healing institution which I attend	9.39
<b>TRADITIONAL HEALERS: Practitioner, leader or manager</b>	<b>Mean</b>
The traditional healer institution which I lead publishes an annual report of its activities	6.29
The traditional healer institution I lead prepares and submits annual financial statements to the DH (Department of Health)	6.71
The traditional healer institution I lead has an internal audit function to ensure ongoing risk-based auditing of the operations	7.33
The traditional healing institution I lead is registered in terms of the legislative requirements	8.69
The traditional healer institution I lead prepares an annual business plan with community development goals approved by the board	9.21
I am aware of the legislation governing the establishment, regulation and monitoring of traditional healing institutions in South Africa	9.69

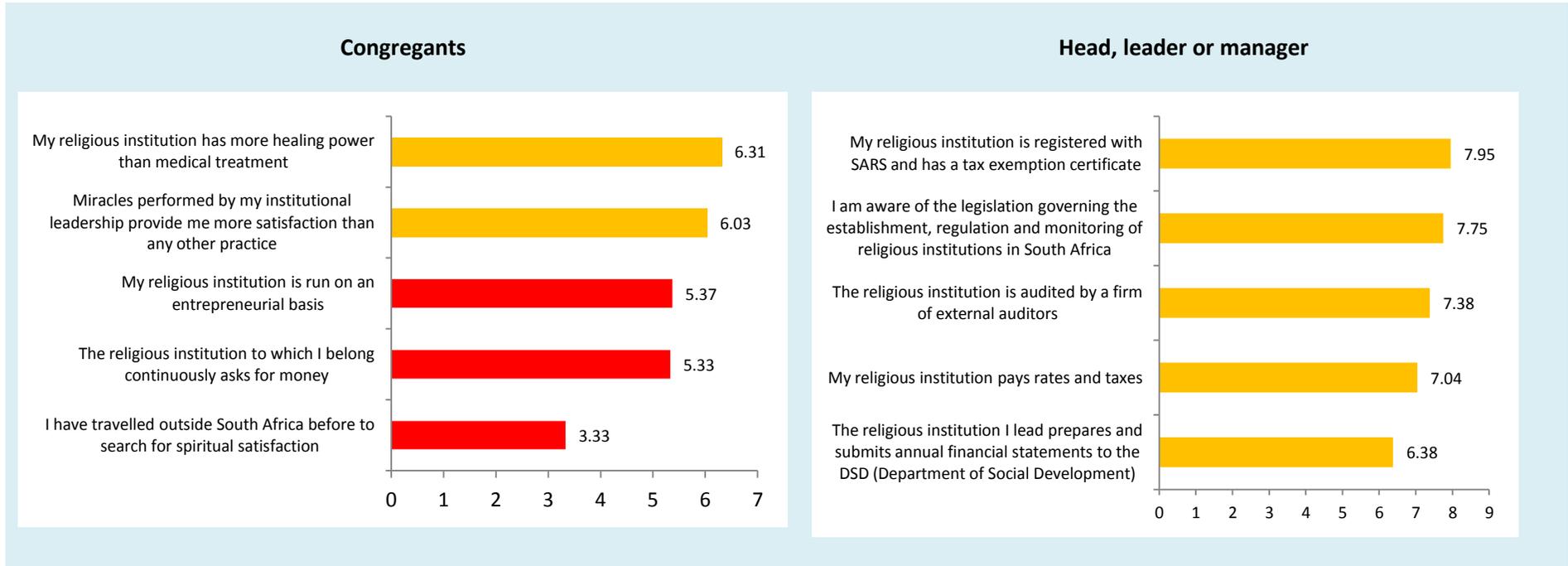
The five attributes with the lowest mean scores from the congregants, followers/patients and heads, leaders or manager presented in figure 3.1 pertaining to the religious and traditional healing institutions respectively confirm that: congregants and followers have not travelled much outside South Africa to search for religious satisfaction or traditional healing. As indicated in table 3.1, figure 3.1 also emphasises that religious and traditional healing institutions are not run on an entrepreneurial basis and nor do they continuously ask for money from their members. Likewise, congregants are not fully in agreement with the statement that the religious institutions they attend have more healing power than medical treatment.

Heads, leaders or managers of both religious and traditional healing institutions could not fully confirm that the institutions they lead prepare and submit annual financial statements and annual reports respectively. As indicated under section 1.7 of this report this is a requirement of section 18(1) of the non-profit organisations act. It was also notable that the managers are not in agreement that their institutions are audited by a firm of external auditors. A significant proportion of traditional healing practitioners indicated that their institutions are not registered with SARS and have no tax exemption certificate but also that they neither prepare annual budgets nor an annual funding plans. Similarly, a sizeable proportion of leaders of religious institutions were not fully agreeable that their institutions pay rates and taxes nor that they were fully aware of legislation governing the establishment, regulation and monitoring of the religious institutions.

FIGURE 3.1

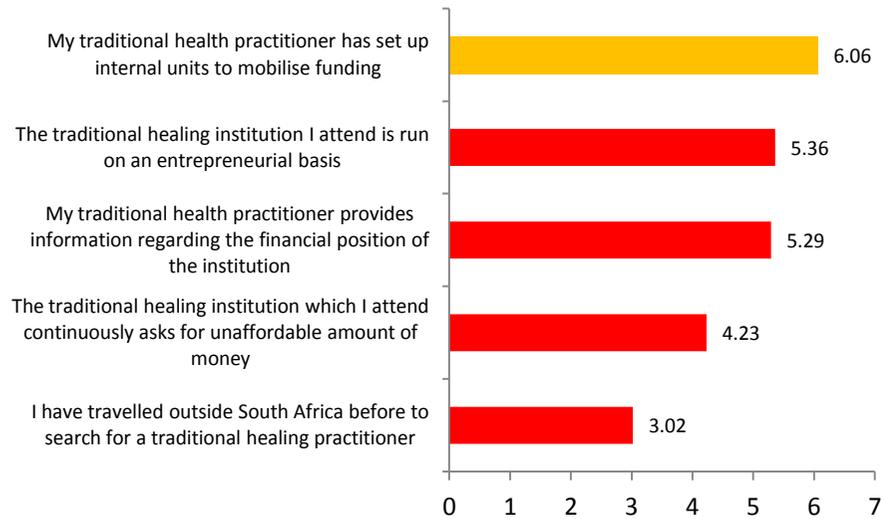
LOWEST AGREEMENT MEAN SCORES FOR MAJOR ATTRIBUTES

RELIGIOUS INSTITUTIONS

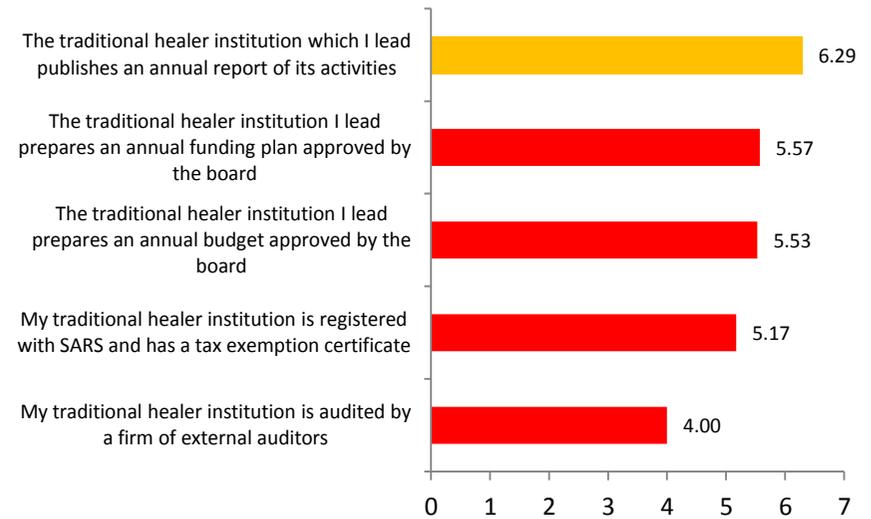


## TRADITIONAL HEALERS

### Follower/patient



### Practitioner, leader or manager



Commission

The focus group discussions expressed independent views about the role government and the CRL should play to address the challenges of institutional commercialisation. They pointed out that what should happen is that government should insist that all churches are first registered as NPOs before they operate to prevent profiteering given that there is no shareholding involved. Cases should be identified where a church as a holding company has set up subsidiaries to conduct business. In such a case, the subsidiary/company involved in business, must also be required to register as a separate entity which is not an NPO, but a business company that must pay tax. In terms of traditional healers there is also a high level of commercialisation in the urban areas and in this case there is a dire need for government legislative provisions to protect the communities from exploitation.

In practical terms, the government needs to pass high level legislation stipulating that for a religious institution to operate, it needs to be registered as an NPO and by registering, it becomes compliant. Thereafter how the institutions operate should be left to individual religions.

Government should regulate systems and processes while the governance of practices should be left to religious and traditional healing regulatory bodies. Religious and traditional healing institutions should be accountable to their respective regulatory bodies similar to professional bodies of doctors and lawyers. Each of these professions accounts to its own body. Therefore, government needs to recognise religious and traditional healing regulatory bodies so that management can exercise the power to cancel membership and 'license to operate'.

The governance from within should be strengthened. The institutions must decide on their internal operational guidelines, and determine levels of compliance and non-compliance for each member institutional operations. These guidelines should assist associations to evaluate and assess operations of new institutions on recognition of the level of compliance post admission into the sector based on the requirements of government systems and processes.

Another important aspect is that churches need to be told how to run their finances through regulation. The institutions should be made to understand that it is community money and must therefore benefit the community. It is not set aside to cater for the pastors' lifestyle and well-being. There are still a number of communities that do not benefit from the activities of the religious institutions. There is nothing wrong with an NPO but there is a lot of education that needs to be conducted to explain how it is run and to explain that the moment an organisation engages in business as a religious institution it must register a different business entity. Any NPO's books should be open for the public at any time. If the NPOs are properly registered and regulated they are going to be forced to be much more careful.

As by way of example, in some of the other countries to open a church, first you are given five years of probation. After the five years you are expected to submit your plans outlining the organisational strategic objectives and targets. Only after then do you receive the licence to operate. Thereafter, every two years the national regulatory body will do an assessment of performance against the set objectives and targets. These stringent requirements have put the influx of foreign pastors to the countries under control. In South Africa majority of foreign nationals that arrive in the Republic just pitch up a tent and start a church. There is no government regulator, nor system to check that credentials of a newly arrived pastor in the country are evaluated and validated before starting church operations.

What the Commission needs to do is to play more of an educative than a judgemental role. Government cannot regulate religion all that is important are laws for everyone to guide behaviour. A number of pastors never went to school and therefore need technical support. CRL should strive at uniting churches and educating pastors on how to prepare financials. It is important that there are regulations put in place, but the regulatory function should go hand-in-hand with facilitation – making it better in ensuring that community development occurs.

### 3.3 RECOMMENDATION

The analysis displayed in table 3.1 was modified to reflect the key focus areas for future strategy and AIPs. The prioritisation of the 5 lowest scoring attributes measured in the survey presented in figure 3.1 is intended to clarify and strengthen the basis for the recommended proposals. Pertinent attributes requiring dedicated attention by the CRL include the following:

- Ownership of religious/traditional healing institutions;
- Government effective compliance monitoring of religious/traditional healing institutions;
- Regulation of religious/traditional healing institutions in order to rule out harmful/unacceptable practices;
- Preparation and submission of annual financial statements and annual reports;
- Awareness of legislation governing the establishment, regulation and monitoring of religious institutions in South Africa;
- Establishment of internal audit divisions to ensure ongoing risk based auditing;
- Preparation of annual budget approved by the board; and
- Registration with SARS to secure tax exemption certificates.

Collectively, congregants, followers, patients, leaders and managers' dissatisfaction with these attributes finally resulted in overall below average satisfaction rating points.

In this regard, it is important to point out that the following:

- i. **The CRL should put in place a broad governance framework to guide best practice for religious and traditional institutions.** It should be mandatory for all religious institutions to register with the CRL and to sign the document at registration;
- ii. **The CRL will have to ensure that there are governance structures in place to protect communities** especially children, women, the elderly and other

vulnerable groups from exploitation through regulation of religious institutions that may import religions and force them on South Africans at the expense of their culture;

- iii. Likewise **the framework must protect communities from loss of values and ensure that registered religious and traditional healing institutions have boards in place** to implement the governance framework; and
- iv. In case of religious institutions it is notable that leaders acknowledged that they were not fully aware of the legislation governing the establishment, regulation and monitoring of religious institutions in South Africa. **There is an important facilitative role that the CRL can play in research, training and capacity building of leaders and managers** of religious traditional healing institutions to enable them to fully address the legislative compliance requirements of company registration, monitoring and reporting

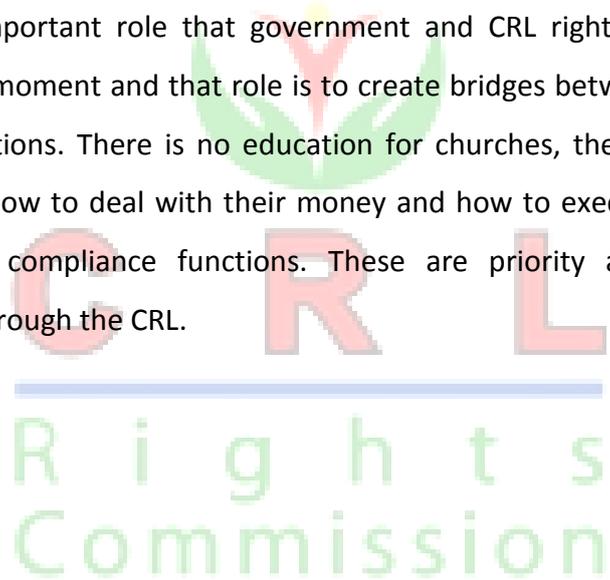
This approach will enable the CRL to avoid telling religious institutions how to practise their religion. Most importantly, it will assist the institutions to comply with the requirements of the Non-profit organisation act, 1997 and the Traditional health act, 2007 as well as the provisions of the constitution that every individual should be afforded the freedom to exercise their religious and cultural beliefs.

#### 3.4 CONCLUDING REMARKS

Congregants, followers/patients, heads, leaders or managers of both religious and traditional healing institutions in the study have identified 8 priority attributes that need to be addressed in order to effectively manage and control the commercialisation of these organisations. The attributes pertain to ownership, legislation governing establishment, regulation and compliance monitoring, the preparation and submission of annual budgets and financial statements, risk based auditing in addition to registration with SARS.

In conclusion what emerges is that there is a strong belief among the focus group participants that regulation is necessary. It is also very clear from the engagements, that commercialisation is actually more widespread than we often believe. As a group the discussions pointed out that it should not just be regulations from government, but also that self-regulation should be implemented. The structures to effect this regulation should be put in place by both government, religious and traditional healing institutions.

If government creates a set of regulations, and the regulations have purely to do with practice, those regulations are not value-free in the sense that some people's own dogma will be impacted in the way that government enforces those regulations. There is an important role that government and CRL rights Commission are not playing at the moment and that role is to create bridges between different religions and denominations. There is no education for churches, there is no education for sangomas on how to deal with their money and how to execute a number of their administrative compliance functions. These are priority areas for government intervention through the CRL.

The logo for the CRL Rights Commission. It features a stylized green and red emblem at the top, resembling a tree or a flame. Below this, the letters 'CRL' are written in large, bold, red font. A horizontal blue line is positioned below 'CRL'. Underneath the line, the words 'Rights Commission' are written in a green, sans-serif font, with 'Rights' on the top line and 'Commission' on the bottom line.

C R L  
Rights  
Commission

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