PARTICIPATORY DEVELOPMENT: THE ROLE OF THE CHURCH AS SOCIO-SPIRITUAL ROLE-PLAYER IN THE DEVELOPMENT OF THE DISADVANTAGED RURAL COMMUNITIES IN SOUTH AFRICA

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ABSTRACT

The basic premise of this study is that the Church, with it's prevailing representation and infrastructure, could be an important partner and role-player in existing development strategies and initiatives in especially the rural areas of South Africa. This study focuses on establishing a prima facie case by presenting two case studies from the author's experience in the field of development, both of which make the positive contribution made by the local Church quite clear

The study investigates the mixed, often disappointing results achieved by the prevailing, mainly positivistic, post modern approach to development over the last 50 years.

By way of a literature study, some of the main problems and challenges experienced by the positivistic developmental model are analysed, expanding on the shortcoming of present models. It further expounds on how participation by the Church could contribute to the effective development of especially the rural people in South Africa, thereby allowing for a more integrated, community-centred approach.

Manfred Max-Neef is considered the father of the community-centred development approach working from the premise that the development of people should be a commitment to value diversity and differences among people. He measures results in terms of nine human scale development indicators to determine whether the needs of people have been met, namely subsistence, protection, affection, understanding, participation, recreation, creativity, identity, and freedom. Max – Neef has therefore moved away from the positivistic belief that social and natural worlds are sufficiently similar to enable a "universal" approach in terms of development work in different communities. In this context, the study investigates the success of the role of the Church in terms of the case studies measured against five of the human scale indicators,

This study aims not only to illuminate the unique role that the Church can play in sustainable development in South Africa, but, more importantly, to inspire it to rise to the challenge of actual participation in such development.

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

At the beginning of the 21st century, the insurmountable challenges and problems of the developing world have become quite clear and most of these lack ready-made answers as is evident from the many reports of failure. Issues such as absolute poverty are on the increase in Africa; AIDS is more devastating to economic productive populations (especially of the third world), than expected, killing substantial numbers of professionals and previously productive men and women on a daily basis. Diseases such as malaria, polio and measles once considered conquered are again rearing their heads. (It has often been said that Africa is the most successful producer of babies and the world's least successful producer of food.)

In Africa:

- desertification and erosion destroys 160 square kilometres of Africa per day and deforestation is at a critical high;
- export earnings are declining dramatically;
- foreign debts cannot be repaid;
- the entire continent contributes less than 5 percent of the world's international trade;
- a vast number of countries have such depleted soils that they experience "green droughts", meaning that no amount of rain can enable them to produce a substantial crop, and
- AIDS remains a problem.

It is, however, not enough to be aware of the troubled state of Africa and the rest of the Third World. It is not even enough, although it is immensely important, to find historical trends for the dilemma (as is done in the next chapter). It has become necessary to take a careful look at the situation in the developing world and to

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honestly examine the whole "ingredient mix", for example role-players, agendas, developmental models, the seriousness of government regarding the plight of the poor and other relevant factors. This research report specifically focuses on three important questions, namely:

i)   Could it be that the real reasons are not being addressed?

ii)   Could it be that one of the real reasons is differences in prevailing worldviews that being ignored?

iii)   Can the development world afford to disregard the potential role the church in South Africa can play as partner in the development of especially its rural areas and peoples?

1.2   AIMS

Firstly to substantiate that a <u>prima facie</u> case has been established by the research and experiences leading up to this report. It will be shown in the study that the role of the church (corporate) has contributed largely to satisfying at least 5 of the Human Scale Development (H.S.D.) indicators as postulated by Max-Neef (1991) within the realm of this study. It has therefore become urgent for the developing world to take notice of the fact that not only are prevailing models lacking, but that the Church could, as co-worker in many of the development initiatives in South Africa, supplement and strengthen results amongst the rural poor in South Africa. Secondly, the report aims to identify and describe some of the author's experiences during his involvement in development work since 1992 for the purpose of seeking indicators that can contribute to similar work in the future.

1.3   GOALS (OUTCOME)

In the light of the stated aims the desired outcome is to have a fresh look and to challenge existing understanding specifically regarding how to utilise and mobilise the existing Church infrastructure in helping to find the correct "ingredient mix", a combination of technical, economic, social, religious and developmental determinants in rural contexts and to optimise its participation in order to ensure effective development of the peoples of SA.

1.4   HYPOTHESIS

There are real challenges being experienced in the field of development in SA which are not being resolved by the existing positivist modernisation model of development. Most genuine development initiatives could attain a much higher rate of success if certain social and religious aspects of development are re-evaluated, recognised and implemented where proved to be lacking.

1.5   SCOPE

From personal experience gained over the last 13 years in the development arena, working both with the Church and in agricultural contexts in KwaZulu-Natal (1990-1997), Zimbabwe (1997 – 2001) and again in South Africa since 2002, it was found that the results of genuine development initiatives were strengthened and enhanced by the involvement of the Church. It is therefore necessary to reconsider the socio-religious contribution which the Church in SA can make for more successful, sustainable results by finding the correct combination of determinants.

The scope of this report is to compare three sets of information namely:

A literature study on the prevailing modernisation positivistic paradigm of development in South Africa.
A literature study on development and agriculture in Africa, specifically South Africa and Zimbabwe.
Own experiences in the field of empowerment establishing a prima facie case for the role of the Church in development.

This report further documents many years of work to engage the Church in the task of rural development and poverty alleviation in South Africa and Zimbabwe.

1.6 DEFINITIONS

- Modernisation:

  "Refers to the total transformation which takes place when a so-called traditional pre-modern society changes to such an extent that new forms of technological, organisational or social characteristics of the so-called advanced society would appear" (Coetzee & Graaff, 1996: 43).

  "Literally, modernisation means that a process of bringing up to date is taking place: older things are adapted to such an extent that they can stand the test of modern times" (Chodak, 1973:252).

- Positivistic:

  "Should be viewed as an advocacy of scientific policy within the doctrine of "value- freedom" (Keat, 1981:15-22).

  "By "positivism" we mean, basically, that tradition which holds the belief that the social and natural worlds are sufficiently similar to enable one to study and investigate phenomena in those worlds using the same general methodological and logical principles" (Coetzee & Graaff, Op cit:43).

- Scientivism (scientism):

  For the purpose of this study same interpretation as positivism.

1.7 ORGANISATION OF RESEARCH REPORT

Chapter One

An introduction to how the Church in South Africa could play a significant role in alleviating poverty in rural areas.

Chapter Two

A consideration of the prevailing positivistic paradigm, its understanding of development and its contribution to human progress.

Chapter Three

A definition of the problems and challenges experienced over the last three decades by the prevailing model.

Chapter Four

Expounds on some of the theories and practices that influenced the evolution of development work. Emphasis is placed on the centrality of people and community in terms of prevailing development models.

Chapter Five

A discussion of the potential role of the church as participant in development work with the focus on a suggested functional model of operation.

Chapter Six

A representation of a case study of active participation of the Church in development work. Statistical records are provided of the work in Kwa-Zulu Natal and Zimbabwe and a synopsis is given of achievements evaluated against the HSD indicators as per Max-Neef (1991).

Chapter Seven

A summary of the findings of this report and an identification of the need for ongoing development from a fresh perspective.

CHAPTER 2
THE PREVAILING POSITIVISTIC PARADIGM AND ITS DEVELOPMENT

2.1   INTRODUCTION

It was during the days of Dag Hammerskjold as Secretary-General of the United Nations (1953-1961) that the development of the third world came into focus, when previously annexed countries in the third world started to receive independence. It has, however, only been since the early eighties that development has enjoyed serious consideration, once first world countries realised the enormity of third world challenges.

From 1945 to 2001, the following events played important roles in shaping approaches to rural development : (Synopsis taken from De Wet, 1999:2-18).

1945 - Early 1950's
Post-war restructuring (Bretton Woods);
Founding of the World Bank (for purposes of reconstruction and development);
Formation of the United Nations.

1950's
Colonies gain independence;
Interest in development as a "science"

1960's
Modernisation approach;
Advancement of industrialisation ("Taylorism and Fordism");
"Top- down, One-size-fits-all and blue-print" approaches which assume uniformity of individuals;
Optimism and international co-operation;
Economic growth the driving force of development.

1970's

Influence of Marxism and neo-Marxism;

The diversity of experiences and results are realised.

1980's

Sustainable, alternative and appropriate strategies become important;

Pragmatism is "rediscovered";

Basic human needs and "grass- roots" theories emerge;

Environment, international debt, gender relations etc receive attention;

Neo-Liberalism, with emphasis on market mechanisms.

1990's and Beyond

Emphasis on diversity;

Search for a new meta-theoretical approach;

Empirical research and pragmatism;

Continued globalisation;

Post-modernism;

Only one super power emerges.

In light of the major changes in rural development in SA over the past half-century Ellis and Biggs, (2001: 437 – 448) provide a helpful timeline identifying and explaining dominant and subsidiary themes, and highlighting the long-running (historical and ongoing) success of small-farm efficiency specifically in low-income countries. (Allowing for the cross-sectoral and multi-occupational character of rural communities.)

Table 2.1: Rural development ideas timeline

1950s	1960s	1970
Modernisation	Transformation approach	Redistribution of growth
dual economy model	Technology transfer	basic needs
'backward' agriculture	Mechanisation	integrated rural
community development	Agricultural extension	development
lazy peasants	Growth role of agriculture	state agricultural. Policies
	Green revolution (start)	state-led credit
		urban bias
		induced innovation
		green revolution (cont.)
		rural growth linkages
1980s	**1990s**	**2000s**
Structural adjustment	Microcredit	sustainable livelihoods
free markets	Participatory rural	good governance
'getting prices right'	appraisal (PRA)	decentralisation
retreat of the state	Actor oriented RD	critique of participation
rise of NGOs	Stakeholder analysis	sector-wide approaches
rapid rural appraisal (RRA)	rural safety nets	social protection
farming systems research	gender & development	poverty alleviation
(FSR)	(GAD)	
food security & famine	environment &	
analysis	sustainability	
RD as process not product	poverty reduction	
women in development		
(WID)		
poverty alleviation		

(Source. Ellis and Biggs, 2001:437)

1950s	1960s	1970s	1980s	1990s	2000s

Dominant Paradigms and Switches

modernisation, dual economy

rising yields on efficient small farms

process, participation, empowerment

Sustainable Livelihoods (SL) approach

(Source: Ellis and Biggs 2001:437-448)
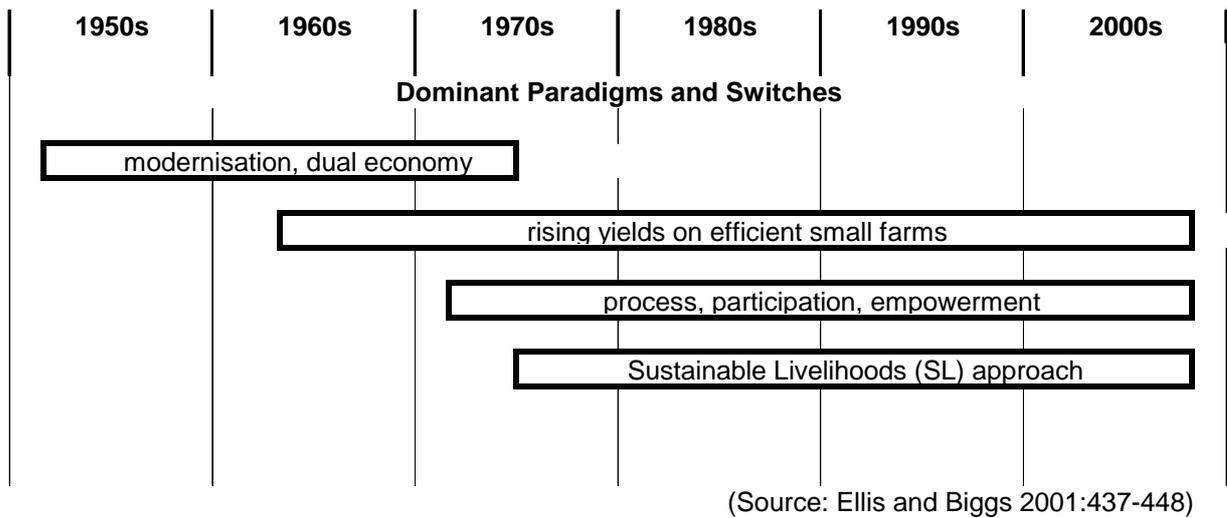
Figure 2.1: Dominant themes in rural development

1950s	1960s	1970s	1980s	1990s	2000s

Some Sequential Popular RD Emphases

community development

small-farm growth

integrated rural development

market liberalisation

participation

PRSPs*

* Poverty Reduction Strategy Papers   (Source: Ellis and Biggs, 2001:437-448)
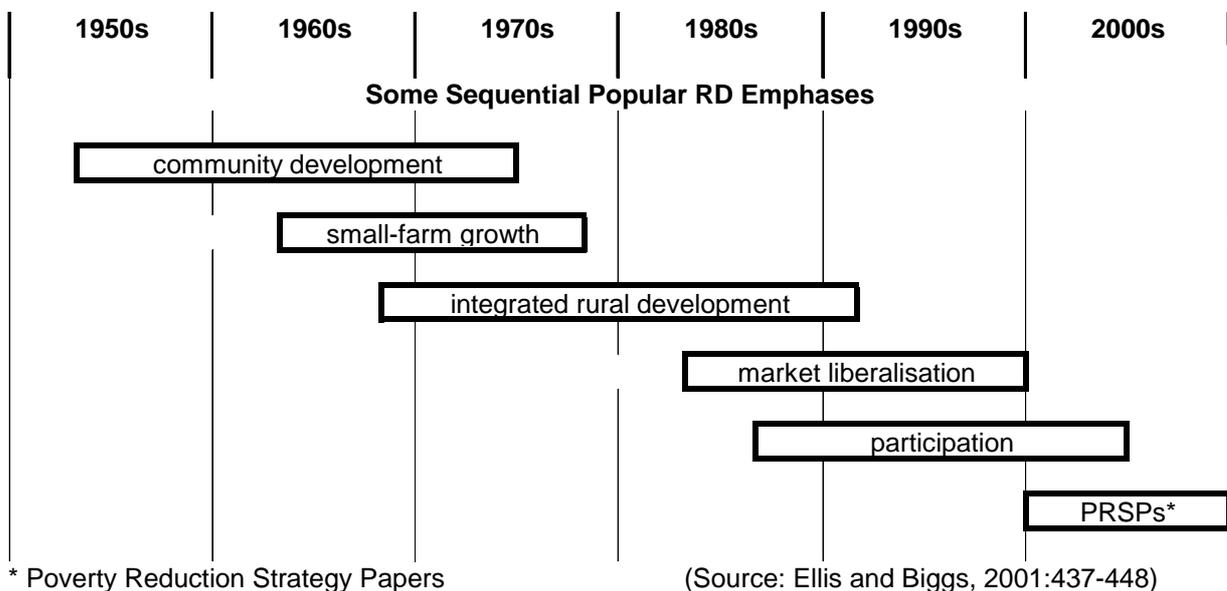
Figure 2.2: Sequential themes in rural development

The experience gained in the phases of development over the last five decades demonstrate that development theories will continue to evolve as new experiences and understanding are gained. "While there is of course widespread recognition of the basic facts of poverty and hardship in the world, there is considerable disagreement over the cause of this situation and consequently, over the sort of policies that should be devised to cope with it" (Webster, 1990:4).

The aim of this chapter is to give a brief historical understanding of some of the reasons for the establishment of the prevailing understanding of the positivistic approach to development. Regardless of all the development that has taken place and the evolution of theory, the positivistic modernisation paradigm still underpins and founds many contemporary development efforts.

2.2   DEVELOPMENT REGARDED AS HUMAN PROGRESS

In European history, development (ie improvement in living conditions) was regarded as progress, and it was initially Greece, Italy and Southern Europe that were challenged in terms of economic, political and social development. "The idea of transition is therefore invariably linked to the Western world's movement from feudalism to capitalism" (Coetzee, and Graaff 1996:39).

According to Chodak (1973) this leads to a generalised assumption that the development of humanity forms part of an integrated whole. On the one hand it is assumed that "the development of one sector will lead to a transformation of others", while on the other, the view is held that "innovation, the trickle down of modernisation, the accumulation of knowledge and the advancement of skills and cultural patterns can be traced to essentially one phenomenon – that is, the Western experience" (Chodak,1973:34-5)

Discussing the changes in Western thought Eisenstadt (1973) makes a very valid contribution regarding the linear understanding of logic (Descartes) in terms of the western mind, stating: "The idea of change and a sense of progress occupy a prominent position in the way Western people interpret their life-world. It is also closely interwoven with other concepts such as liberation, justice, equality and communality. The idea of change leading to progress links up with the move away from primitivity in the direction of control. Western people associate with development a gradual increase in their ability to eliminate or reduce problems relating to their physical and social environment. They are also of the opinion that a direct relationship exists between development and increasing spiritual well being" (Eisenstadt, 1973:10). (This raises the question as to whether development is a result of "Christianisation" and or "Europianisation".)

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It is important to note that even in classical Greek and Roman thought, applicable knowledge was sought after. Accumulation of knowledge and a striving towards greater material and spiritual control is inherent in the developmental history of the West, providing the fundamentals of a view of improved living conditions. Eisenstadt, (1973:10) sums up the Western understanding of development by saying, "tradition will always be seen and reconstructed as nostalgic limitation, whereas the vision of modernity focuses expectations on the possibilities of control and expansion. This conception of reality is found implicitly in the writings of the classical nineteenth-century sociologists and economists".

Nisbert (1980:193) also emphasises the history of the West's striving for cultivation and learning, an ongoing quest for rationality and scientific breakthroughs. In his work, *History of the Idea of Progress*, he analyses the most important components of this deeply rooted approach, some of which are:

- A single, linear time framework within which it is possible to improve the quality of life.
- Social reform founded in a historical consciousness (i.e. a strong conception of the past and its contribution to the present).
- The inevitability of the future, including aspects of hope and expectations regarding the future.
- The controllability of welfare, stability, equality, freedom, peace and justice.
- A reciprocal relationship between rationalism and idealism.
- Confidence in the autonomous contribution of future generations.

These concepts underly the Western tendency to perceive development in terms of a continuum, ranging from traditionality to modernity. Even the present is perceived as a phase moving towards a better future (See Nisbert. 1980, in Coetzee et al .Op cit:40).

2.3   THE POSITIVIST UNDERSTANDING OF DEVELOPMENT

Development is often understood in the context of the positivist development theories. According to Keat (1981:15-20) "positivism as scientivism implies that positivism should be viewed as an advocate of scientific policy within the doctrine of value freedom" (Liebenberg, 1996:9)

Modernisation is built on the positivist understanding of empirical facts that must conform to the principles of being universal. Therefore any social (forget spiritual) phenomena should be value-free, and therefore universally applicable.

This leads to a generalised assumption that the development of humanity forms part of an integrated whole, assuming that the development of one sector will lead to a transformation of others. A modern or developed society is therefore viewed as capable of handling a wide variety of internal and external pressures. "Modernity is associated with qualitative characteristics such as rationality, liberty and progress " (Chodak, 1973: 34-35).

A direct product of the positivist commitment to "scientivism" is its critique of religion, based on the fallacy that religion seeks to reduce the burden of what "it identified as 'irrational' phenomena (religion) by showing that they are traceable to an error, a failure of reason" (Milbank, 1993:31).   This enables exponents of positivism to construe religion per se as "reactionary" and secularism as "progressive, religion as anti-humanistic, secularism as the long-delayed liberation of the human spirit from the dead hand of the past" (Hart et al, 1986: XIX)

2.4 CONCLUSION

In this chapter, the positivistic, modern and post-modern advances in the understanding of development work amongst disadvantaged poor has been stated. A brief description of the historiacal development of models and themes was given, as well as looking at the prevailing positivistic critique against the role of religion in development work as reactionary and irrational. To understand the complexity of liberating a previously oppressed human being, community or even a country is a

multi-disciplinary challenge. Whilst this chapter reviewed the development of the positivistic paradigm, the next is investigating the challenges and problems hampering its success.

Chapter 3

PROBLEMS AND CHALLENGES WITH THE PREVAILING POSITIVISTIC DEVELOPMENTAL MODEL

3.1   INTRODUCTION

Poverty, and specifically rural poverty, prevails in Africa despite the millions of U.S. dollars spent annually in an attempt to improve the situation. In spite of the huge investments (which are shrinking) there have been few successes. The problems, both perceived and real, are numerous and often complex and deep. An analysis and discussion of some of the most crucial obstacles hampering success in terms of the prevailing positivistic model on which development efforts are still predominantly based forms the content of this section.

3.2   THE CHALLENGE OF CULTURE AND TRADITION IN DEVELOPMENT

According to Max-Neef's, (1991:16) criteria, two of the main structures required for *Protection and Belonging* are the family and the community. Has the traditional positivistic modernisation approach to development allowed optimal development of the role which the family and community must fulfil? Has it effectively dealt with the challenges posed by rural understanding of culture and traditions?

Personal recognition and the need for participation in the decisions influencing a person's life are essential and pivotal human requirements. For many, many years development efforts failed because of a First World understanding that progress required a cultural "re-vamp" instead of building on existing traditions and cultures. Personal recognition should have included cultural recognition and would have resulted in rich, developed cultural diversity rather than a fabricated, Western veneer which was little more than mere suppression.

A Top-down Approach. With the Western world giving the lead in developmental work all development efforts were obviously guided by western thinking, resulting in the so called "blue-print", "one size fits all" and "top-down" approaches. "The

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blueprint mode of operation assumes that we can know enough in advance to design a course of action in detail, one that needs only to be implemented as planned once the project is launched.   This approach assumes also that circumstances will not change significantly, which is a widely misplaced assumption especially in developing countries.   The top-down approach is also inappropriate and especially for rural development, where gaining understanding and voluntary co-operation as well as continuous innovation that adapts efforts to local conditions and that addresses emerging or evolving problems is vital.   There needs to be extensive and meaningful **participation** of rural people, from all walks of life, women and men, young and old, and indeed, of all stakeholders in the process of rural development.   This word [participation] has become almost a cliché, in development circles these days.   But that does not reduce its relevance or significance for making progress in rural areas." (Uphoff,N 2001: 28)

The prevailing developmental model has not succeeded in contributing significantly in the rebuilding of the social fibre of families and communities.   This section revisits some aspects of importance to attempt to gain a better understanding of the role and difficulties posed to development work because of the existence of two or more prevailing cultures in a community.   It also focuses on the difficulties experienced because of the differences in understanding of what a family is, as well as the different nature of relationships in rural communities and societies in the developing world compared to those in the first world.

3.2.1 Cultural Development

In terms of anthropological truth it is commonly rejected that there is an evolutionary development of cultures from Savagery through Barbarianism to Civilized, that then would mean Western[1].   "The "scientific" position or norm maintained today is that because of the existence of the universal sameness in the pattern of culture, one can constitute and prove (according to White) overall structure of culture is universally the same.   Thus cultures cannot be placed one 'beneath' the other, but should rather be judged 'next'

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[1] See White, L.A. 1959. The Evolution of Culture

to each other. One culture is not better (more civilised) than the other; different cultures merely display differences in the contextual aspects of a universally similar cultural structure " (Els, 1999:42).

Els is clear that one culture cannot evaluate or judge another without implying a cultural bias as to judgement. (Consider the Japanese and Chinese referring to Europeans as barbarians.)   Yet he immediately acknowledges (not agreeing) that "the school of thought regarding Africa still prevails mainly in the West (especially because of the common point of view that the so called Third World peoples are readily accepting the Western way of life), that it is only a question of time before they achieve the absolute cultural development", namely a Western lifestyle. (Els, Op cit: 40-41).

3.2.2 A clash of cultures with development in the middle

Unfortunately, not enough is said about the huge clash of cultures in a country like South Africa, concerning development work. This clash is not an academic theory but a reality, which if not recognised and addressed causes the best intentions regarding development to be shipwrecked. It has often been the author's experience in Kwazulu-Natal and Zimbabwe that hours of hard participatory work can be fruitless if protocol is not respected. For example if a skilled, but younger person was appointed by an uninformed developer to chair a meeting of local elders in a community, or a gender issue which was not handled well could very well have been the reason why months of hard work and good solutions were turned down and voted out. It is often only in terms of the trust and the relationship built up over months that there is enough willingness and long-suffering from all the parties concerned that could eventually result in success.

What must be understood before the clash between cultures can be handled with confidence is that Europe and the Western world have developed their thinking, conceptualisation and perceptions over thousands of years. However, over only a period of a few hundred years (roughly between the 17th century and today) Africa was introduced to Western culture mostly in a

negative manner through slavery, annexation, colonialisation and apartheid politics.   Africa's community-orientated culture was put under immense pressure by the divisive nature of slavery and migratory labour, but simultaneously exposed to the luxurious lifestyles of the West. (Very soon Coca-Cola, the transistor radio, the motor car and later the cell-phone were part of the African lifestyle.)   The often unhealthy aspects of consumerism were readily embraced by its people. "It becomes clear that the experience of colonialism, the presence of White missionaries, administrators, soldiers and traders has had a shattering impact on Africa. This resulted in emotions of anger, of protest, feelings of inferiority, efforts to restore the past, and at the same time, a longing for those things which Western technology provides: consumer goods, city life and greater mobility" (Van Niekerk, 1982:15)

The challenge, remains to reconcile this aspect with the more deeply entrenched conservative (and often precious) values of the cultural lifestyles of especially the rural communities in South Africa. Westerners tend to think that Black Africa is ready to embrace everything Western as good and beautiful. This is simply not true. Any visit to remote rural areas of South Africa (leaving the "tarred roads" as per Chambers) will reveal the truth of the struggle between these two cultures. Van Niekerk, for partial fulfilment of his doctoral thesis studied Black poetry as an "important gateway to an understanding of the interaction between Christianity, Western Civilization and Africa", an understanding useful to developers involved in Africa. Van Niekerk in the book following his research states that, "For a white theologian to try and understand something of life as expressed in Black poetry is a risky exercise. A double communication gap has to be bridged – between White and Black, and between theology and poetry. In a way these are related, for the gulf between theology and poetry has much in common with that dividing Western and African ways of thinking." Van Niekerk points out that modern African literature has grown largely from the tensions between the two sets of cultures. From Mphahlele's (1972) writings it becomes clear that amongst Black poets and authors the: "Who am I? "Where did I come from?" and What am I to do with this European thing?"

are prevalent, born when Africa emerged as part of the history of the West in the late nineteenth century. For Mphahlele it seems that Black African writers are ultimately forced to reconcile opposing forces within himself. "It is an agonising journey…I was brought up on European heroes while African heroes were being discredited … I later rejected Christianity. And yet I could not return to ancestral worship in any overt way. But this does not invalidate my ancestors for me. Deep down there inside my agnostic self, I feel a reverence for them." (Van Niekerk. 1982: 15)

It is significant to note that "**the older tradition in African literature, not subject to a similar tension between a Western and a mostly oral African culture, was socially orientated, and aimed at enhancing the political, social, philosophical and economic ideas of its particular society"** (Van Niekerk. Op cit:15). In traditional context, society, not the individual, was the fibre, the core of the community with the individuals making up an integrated whole.   "The impact of the West, however, introduced a basic discontinuity into a society whose philosophy of life had been based on a profound sense of continuity – **a continuity of past, present and future – in which the individual's life was a transient factor**. While European society had been structured on individualistic lives, with an emphasis on the individual in art and drama, the emphasis of traditional Africa since time immortal had been on the symbol, which in essence is a distillation of the attitude of the community." (Van Niekerk. 1982:15)

Van Niekerk's findings about this inner conflict are still valid today, in both rural and urban contexts. In fact, today's city life is a vibrant example of how South Africa, at all levels of society, is attempting to understand and merge two different cultures. Ten years after his first book Van Niekerk reflects, "After my previous book*, Dominee, are you listening to the drums?* (Tafelberg, 1982), which tried to fathom the world-view and underlying assumptions of contemporary black urban poets, people asked me whether it had not taken courage to highlight the great differences in outlook between the black and the white worlds. At the time I did not find it so. But

writing about these things now does make me lie awake at night. One is gripped with fear whether the massive suffering in Africa related to this can still be averted.   There is suffering caused by white exploitation and injustice. There also is suffering caused by deep-seated traditional beliefs as, for instance, that prosperity or adversity is caused by spirits and witchcraft rather than by one's own actions. The gravest problem, however, lies with neither of these but with the fact that two immensely powerful spirit worlds are in collision in Africa, without understanding each other or being able to communicate. And when elephants do battle, the grass is flattened underfoot" (Van Niekerk. 1993:9). To assist the reader with a better insight a copy of some of Van Niekerk's findings (as reflected in Black poetry) is annexed as Appendix I.

Harden, (1993) makes the same observations: "Africa's learning curve is etched into the everyday lives of human beings caught up in the fitful process of shifting from one set of rules to another. Hundreds of millions of Africans are lurching between an unworkable Western present and a collapsing African past. Their loyalties are stretched between predatory governments and disintegrating tribes, between arbitrary demands of dictators and incessant pleadings of relatives, between commandments of the Bible and obligations to the ancestors. At its heart, the great experiment in modernity that continues to rattle Africa goes on inside individuals, as they sort out new connections with their families, their tribes, and their countries. Though continuously battered, African values endure. They are the primary reason why, beyond the sum of Africa's dismal statistics and behind two-dimensional images of victims (a frightened mother with a dead baby and disintegrating fingertips), the continent is not a hopeless or even a sad place. It is a land where the bonds of family keep old people from feeling useless and guarantee that no child is an orphan, where religion is more about joy than guilt, where when you ask a man for directions he will get in your car and ride with you to your destination – and insist on walking home" (Harden, 1993:18).

It is reassuring that the Western world is slowly starting to realise that the world's future does not depend on global westernisation. More and more a creative interaction between nations and cultures is taking place without one nation attempting to maintain an attitude of supremacy because of cultural differences. Intrinsic values of traditions are being recognised and the old concept of higher status cultures is disappearing, as is the need to develop "backward" cultures to achieve higher status.

"Such a creative interaction between world-views is possible only if each one's views and perspectives are made known and acknowledged as honestly as possible " (Van Niekerk, Op cit: 1)

The experience of addressing issues as suggested by Van Niekerk requires courage and an uncompromising love for the truth. How often do honest integrous friends on both sides of the colour barrier struggle not to lose tempers and faith when the deeply rooted supremacy of Western culture wants to dominate a discussion; or a deeply rooted loyalty to African beliefs is challenged by the compromises made by living in a non-traditional environment. How difficult is it for an urban Black role-player to defend, his father's traditional polygamy when his emancipated monogamous city wife is a campaigner for gender equality?

3.2.3 Culture and Traditional Religion

Contrary to the Western worldview it is commonly believed that the prevailing African worldview is still intrinsically interwoven with religious belief. In African life and thought the religious is not distinguished from the non-religious, the sacred from the secular, the spiritual from the material. In all undertakings – whether cultivating, sowing, harvesting, eating, travelling – religion is at work. "To be born into the African society is to be born into a culture that is intensely and pervasively religious and that means, and requires, participating in the religious beliefs and rituals of the community. One cannot detach oneself from the religion of the community, for to do so would be to isolate oneself from the group and to disrupt one's sense of

communal membership and security and lose much of the meaning of life. Thus it has been said that in the traditional African society there are no atheists or agnostics.   Religious life, then, is not an individual but a communal affair, woven into the culture of the people. Each community has its own system of religious beliefs and practices. Studies have shown, however, that, despite the multiplicity of religious systems, there are many doctrines, practices, and rituals that are common to them all.   These commonalities justify the existence of an African worldview " (Gyekye, 1996:4-5).

3.3   RURAL THINKING, FAMILIES AND POPULATION CHALLENGES

3.3.1   Introduction

In all recorded development in the First World the emphasis is on the development of the individual, his aptitude, gifting, preferences and so on.

After more than 13 years of the writer's involvement with development work in Africa, it has become increasingly apparent that the group takes precedence over the individual. This is an important but difficult transition needed in the western mindset (which is still far from finished). How difficult it is for the West to understand practices such as _ubuntu_[2] and _indaba_[3] which are central to African culture.

In order for a developmental model to succeed, it is imperative to understand the African perspective of community membership.   The following section looks at this in greater detail.

3.3.2   Different perceptions in different societies.

In western society children are taught individuality and independent thinking. They are taught their rights and how to fend for themselves.   In the

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[2] Ubuntu – An African concept embracing values such as solidarity, compassion, respect and collective unity.
[3] Indaba – A concept of collective deliberation to find agreement and consensus.

democratic SA of today the Constitution (Act 108 of 1996) entrenches such rights through the Bill of Rights and provides for their proper enforcement (refer e.g. Section 38).

However, in traditional rural black communities, children are taught that they belong to an extended family, a village, and this is often enhanced when they have one father, but two or more "mothers" (in polygamous homes). The community is regarded as more important than the individual more important than the individual, so that all is shared and even opinions are formed in such a way as to serve the interests of the community and/or the family first.

In poor communities it is often found that the theoretical understanding of a development program and the understanding and response of the beneficiaries are vastly different. A vivid illustration is the response to a feeding program conducted under the auspices of the Department of Welfare in the Midlands/Northern Natal region during the 1992/1993 drought in Kwa-Zulu Natal. (Refer to Appendix II.) Because the concept of "food for work" was unacceptable for political reasons, and also since resources were limited, the donors decided that the beneficiaries should be lactating mothers and children up to a certain age. The community's response was quite hostile because an extended family understanding wanted at least all the children to benefit from the food (even if there was less food per child). They also had no problem with working for food on condition that the whole community would have the opportunity to benefit from the program.

In addressing the question(s) of "how poor people themselves perceive development" and confronting "abstract concepts of development with the views of ordinary people" some studies in the Murraysburg area and Wallacedene township (Cape Town) provided helpful insights. Because of the importance of the said insights for the purposes of this thesis a short summary taken from Clark (2000: 835 and further), is attached as Appendix III. What is important for this study is that in all levels of society many of the needs highlighted by Clark can be met by the Church and the religious life

that it teaches.

- Aspects such as friends, self-respect, recreation and <u>inter alia</u> happiness are highly esteemed as central features of a "good life". The Church with its vast infra-structure of relationships and its message of joy, peace and respect for self and others can and does play a key role in fulfilling the mentioned needs, whilst contemporary development thinking often relegate these truths as "unscientific" therefore not important.

- In the "normative ranking of the top 30 aspects of a "good life" in the study, living a religious / christian life ranked 6th out of 30". Not only is that important but other values such as happiness, understanding between people, support of the family all ranked high and are all issues that are and should be inherent to the educational task of the church in our communities.

3.3.3 Community belonging

Lanier (2000:42) in her book "Foreign to Familiar" states as follows: "A common mistake that I have seen made in international gatherings is to ask people present to give an opinion on a certain subject. The American will readily stand up and give you his or her opinion, but the Kenyan will not. He will not speak until he has had time to consult his group. If he already knows how the group feels, he can speak, representing not his own opinion, but the consensus of his group".

How often have developers (and the Western led church) not made the same mistake as what Lanier observed. In Western "democratic" thinking (which in fact could be individualism instead) many communities have been confused, disrupted and upset by developers insisting on "what does the individual want"; whilst as previously indicated for rural Africa all development initiatives must first acknowledge and respect the structures and relationships in the community and family, before being concerned

about the individual. For the poor to belong to this group often spells the difference between survival or disaster. It is far bigger than social acceptance. For the old it means survival ("pension"); for the sick it means care ("medical aid"); for the parentless often the only home they will ever know (child care). If family and community structures are not protected, cherished and developed, very little rural development is likely to succeed. The church has a fundamental contribution to make to the understanding of this basic value. (Because of the importance of Lanier's observations for the content of this dissertation a copy of her chapter on "Individualist" versus "Group Orientated Cultures" and "Individualism versus Group Orientation in Team" is included as Appendix IV for easy reference.   Both of her expositions and understanding are similar to experiences of the fieldwork over several years leading to this report.

3.3.4 Families

"The one institution that, all over Africa, has always successfully taken care of all the elderly, the orphans, the handicapped, the unemployed, is not the State, not the Church, or the non-governmental organisations, but the *family.* It has been the household that has always been the centre of social, economic and religious life in African culture.   For long it remained remarkably resilient, in spite of the impact of Western culture, modernisation, globalisation, colonialism, apartheid, etc"   (Van Niekerk. 2002:123/4).

Unfortunately, the disturbance of social patterns and processes in and around the household has in the past decades seriously weakened this centre, and "has contributed to many of Sub-Saharan Africa's most pressing problems, such as population explosion, sexually transmitted diseases like AIDS, malnutrition, poor school results, violence and crime, pollution, homelessness and street children, matrifocal families, and deforestation and denudation" (Van Niekerk. Op cit:124).

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It is postulated that the household and family must be re-established and strengthened if we wish to combat poverty and become a prosperous, growing and peaceful region. The prevailing developmental practices in general tend to be unconcerned with the development and strengthening of the family unit, while strengthening the family is the calling of the Church. A local congregation can make a meaningful contribution if it can help to strengthen the family structures of poverty-stricken families, whether Christian or not. In order to be able to do that, the Church must first seek to understand the needs, perceptions, expectations and survival strategies of the poor.

3.3.5 Population Growth and Waste

Development cannot compete with unbridled population growth and the exhaustion of scarce resources merely because the natural world cannot handle more people. In his paper, *The population challenge to achieving sustainable human development in Southern Africa*, Morah (1996) states "that high population growth rates remain one of the greatest challenges to development in the region. In 1995, the population was estimated at 125 million people for the sub-region of Southern-Africa, 586 million for all Sub-Saharan-Africa, with growth rates as high as three per cent in Angola and Mozambique, between 2.55 and 2.99 per cent per annum in Swaziland and Lesotho; and between 2.0 and 2.49 per cent in South Africa, Zimbabwe and Malawi " (1996:42).

However, "the issue of population growth must be put into perspective; it is true that a relatively high population growth rate exacerbates the basic needs backlogs our society faces (but) raising the standard of living of the entire society, through successful implementation of the RDP, is essential over the longer term if we are to achieve a lower population growth rate" (RDP. 1994:17).

Excessive population growth is however not the only problem the world has not yet solved. It has become urgently imperative to assist the first world to

understand that it is the industrial countries with less than a quarter of the world's population that are responsible for 75 percent of global waste.

"It is clear that the number of people the Earth can sustainably support has a limit and that, in a situation where people's lifestyles are damaging the environment, more people with similar lifestyles will increase the damage. But these premises are far from bearing out the "root cause" assertion, especially as applied to Third World population growth. Analysis by the ecologist, Barry Commoner (Ekins, et al. 1992) has shown that industrial countries, with less than a quarter of the world's population, and long-standing stable or declining populations, are responsible for more than 75 per cent of global waste, a major cause of environmental degradation, while polluting technology has more than twice the environmental impact of population. It is still environmentally desirable to stabilise world population. There is in fact an established pattern of declining fertility rates as countries industrialise, known as the demographic transition" (Ekins, Hillman and Hutchinson.1992:108).

3.4 THE LANDLESS AND OTHER CHALLENGES IN AGRICULTURAL DEVELOPMENT.

3.4.1 Introduction

As this research report is focussed on development work in rural communities agriculture features as very important since most people in Sub-Saharan Africa depend on it for a major part of their livelihood, satisfying subsistence as a human need through providing the means for food and work. "A vibrant and expanded agricultural sector is a critical component of a rural development and land reform programme. Agriculture contributes five per cent of GDP and over 10 per cent of employment. Sixty-six per cent of its output is in the form of intermediates and its forward and backward linkages are high. The industry is characterised by a high degree of concentration in the hand of 55 000 white farmers who own over 87 per cent of the land and produce more than 90 per cent of its product.

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Agriculture in the Bantustans is starved of resources. For every additional unit of capital invested agriculture ultimately yields a larger number of job opportunities than all other sectors, with the exception of construction" (RDP 1994:102-103).

"In spite of some successes it is unfortunately true that Africa has neglected agriculture (specifically subsistence non-commercial) especially between 1971 and 1984 with the result that production per capita declined by 22% for this period" (Oehmke. Op cit vii). Although agriculture is not the only determining factor in terms of the success or failure of development initiatives in Africa it is important to realise that should it fail in rural South Africa development, per se in these areas will most probably fail. To prevent failure it is necessary to give attention to technical aspects such as conservation farming, appropriate technology etc, although this is (not the focus of this research report. It is, necessary, however, that relationships amongst all role-players in agriculture receive attention. In general terms there remains a great divide between the empowered and the previously dis-empowered in the rural areas of South Africa. Very soon after Western and African cultures met in Sub-Saharan Africa the attitude was of conquerors versus the conquered, oppressors versus the oppressed. A mutual relationship of respect, trust and goodwill amongst the Western world and the African people still needs to grow and settle on the African continent. This requires more time and more people on both sides who are willing to let go of old perceptions to build honouring and respectful friendships not previously thought possible. (More discussion follows under the heading "Farm Attacks" later in this chapter.) It is on this issue of relationships that the church can make a significant contribution.

3.4.2 The Landless

The land issue in South Africa is complicated, but important to consider since it may hinder successful development, specifically in a rural agricultural context; the emotions behind it should be understood before development attempts can offer any solutions. (The core reason for farm

attacks and land invasions in Zimbabwe is the desire of the landless to possess their own land). The issue is primarily not about farming but about ownership and inheritance for the next generation. Complicating the matter is the fact that arable land, around which this problematic issue is centred is limited. The problem should be handled with the utmost care since the demand for this land will come not only from intended future farmers, but from millions of landless people who in their cultural understanding need to own the land before they have a sense of belonging. It is an issue that cannot be resolved in isolation by legislation, development work, the church or any single discipline, or in terms of the old social order. It is an emotional issue involving people feeling isolated and insulated from their ancestors on the one side to others fearful of losing everything they have worked for. The latter believe that they legally own what they have, while the former believe that this ownership has been gained through injustice.

"Presently white South Africans, including companies and some 55 000 commercial farmers (97% of whom are White), have access to 102 million hectares of land, while 1.2 million Black households have access to 17 million hectares of land in the former homelands". (Marcus, et al 1997: 102-103, Muller 1987: 444) The dilemma is that current land ownership and land development are still based on, and influenced by the historical conditions of the apartheid era. The traditional development model, in isolation, cannot handle the land issue as separately since it is about 'enemies still at war for the spoils' and must therefore be diffused from its emotional explosiveness and not be allowed to be a political tool for achieving political points regardless of how difficult that would be. It is therefore necessary to gain a deeper understanding of the background.

Historical Background. The agricultural economy of South Africa in the mid-19th century consisted of large-scale White owned farms with hired Black labour, manorial settler estates with indigenous tenant farmers, and free indigenous farming on Black-owned land. In need of labour, the settler farmers and the colonial government forced black landowners off their lands onto the labour market (Muller, 1987:389-399). "Consequently, by the end

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of the 19th century, half of the Africans lived and worked on privately owned settler lands despite a wide range of anti-squatter legislation" (Van Zyl, et.al. 1996: 42).

The Land Acts of 1910 to 1947. "On June 20, 1913, the Natives Land Act No. 27 drew a firm line between White and Black landholding, prohibiting each from "entering into any agreement or transaction for the purchase, hire or other acquisition of any such land (in the area allotted to the other) or of any right thereto, interest therein, or servitude there over" (Muller, Op cit: 400).   Africans and Europeans became segregated by the Act by establishment of native reserves. Black farmers from then on could not farm anywhere else but in these native reserves. (Refer Van Zyl, Op cit: 42) "Loans were granted to White farmers to acquire land, to obtain stock, and other items needed to develop their farms. A result of this period of strong government support was the growth of the number of White farms from 81432 in 1921 to a peak of 119 556 in 1951" (Van Zyl, Op cit: 51) The consequences for Black land ownership are reflected as follows: Prior to 1936, Blacks owned 1 052 386 hectares. By 1990, Black ownership had declined to 465 583 ha, 44% fewer hectares than in 1936 (Department of Development Aid, 1990: 56).

Apartheid: 1948 onwards.   Through their homeland policy the National Party divided the African ethnic groups into ten separate homelands. By the end of the 1980s, the African farming sector had all but been eliminated, and African peasants had been transformed into wage-workers on large farms, in mines and in secondary industries. "Almost 90% of the agricultural land was in White areas, supporting a total rural population of 5.3 million people, more than 90% of whom were Africans. The remaining agricultural land was in the homelands and supported over 13 million people. Originally the homelands were justified as areas where Africans would do subsistence farming.   However, almost 80% of household incomes in the former homelands came from migrant earnings and pensions" (Department of Development Aid, 1990: 57).

For development to be sustainable it must create the desire for the beneficiaries to remain involved, offering a future for both them and their children. For the people of Africa land is immensely important. The majority of the black population who wish to own their own land, believe that what was historically theirs was stolen from them. (This argument stems from the traditional understanding that the soil belongs to all and not to the individual, so ownership must revert back to all.   However, because of Western capitalistic influence and understanding, individuals now also wish to own their own land.)

Since 1994 the new government has embarked on various initiatives in restoring land to the previously disadvantaged peoples of S A such as:

- Restitution for those previously politically deprived of land, without proper and just remuneration: (S25 Act 108 /1996).

- Restitution of Security of Tenure, for unsecured tenure due to agricultural practices of the past, such as share cropping and labour–tenancy (S25 Act108/1996).

- Redistribution where land is made available to millions of land hungry people. (The only issue that will be dealt with in this paper.)   At this stage the redress is more through prevailing market forces of willing seller and willing buyer than through legislation (although the Constitution provides for the necessary process through Sect 25 of Act 108/1996)].   Obviously, however, this approach will cause deep dissatisfaction among the millions who believe that their land was stolen from them. Regardless of whether there is an equilibrium between available farming land coming on the market (annually ± 4%) and the desired tempo of redistribution or not, the willing seller/buyer process is not addressing the plight of the millions of poverty stricken who believe that land ownership will give them a sense of belonging and allow them, to feel rooted in their ancestry.   In the Sunday Newspaper "Rapport" of 26 October 2003 (p16) Van der Walt and Malan quote from an interview in the English news magazine "The

Spectator" with Lieutenant-General Matau, present chief of military intelligence of the South African National Defence Force as having said that President Mugabe's handling of the land issue in Zimbabwe is an example for South Africa and that he is showing South Africa the way forward [Refer Appendix V(A)]. If the feelings of injustice cannot be dealt with within the broader context of all peoples in the country the General might be proved right (Refer Appendices 5B and 5C).

Farm Attacks. The issue of attacks on predominantly white farmers needs to be understood in context. Because of politics and a turmoil of emotional issues that become involved it could play a negative role in the attempt to succeed with development initiatives. Once again the church could be a main role-player in calming the situation and bringing perspective to a difficult situation. It is however a much bigger issue than a statistical fact.
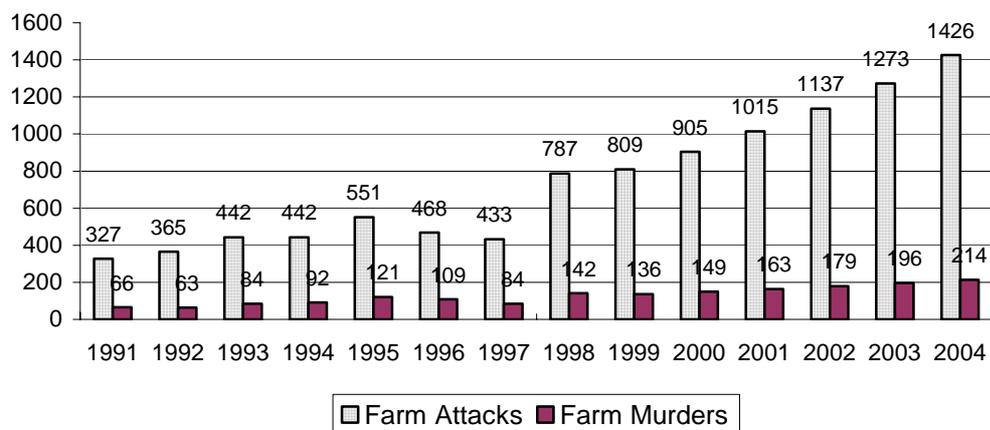
Figure 3.1: Farm Attacks & Murders 1991 to 1999 and predictions till 2004

(Source: Moolman, 2000:81)

According to Moolman, the background to these murders must be seen in the historical light of "the volatile relationship between Europeans and Africans when they met each other for the first time in the 1700s in the northern parts of South Africa, aggravated by other historical events. Land dispossessions since 1913, the policy of apartheid, myths which were propagated during the struggle and the three opposing mindsets (Western,

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African and Socialist), which are currently at loggerheads regarding the land issue, have all been motivators for the freedom struggle.   Intimidation to scare white farmers off their land in order to facilitate the process of land invasion, has become a very critical priority for the frustrated and land hungry Black population in South Africa" (Moolman, Op cit:107).

Farm invasions.   Whether farm invasions are a real or potential threat is not for debate for the purposes of this investigation.   Of importance, however, is that according to Moolman, in the year 2000 "the current violent situation in the rural areas, shows that South Africa is now moving towards this phase of violence as an inevitable result of the redistribution of land which is not progressing fast enough.   At the time of the writing of this report, 63 455 land claims had been submitted of which only 264 were resolved (Department of Land Affairs, 2000: 1-2). The closing date for these submissions was 31 December 1998.   The redistribution of 900 000 hectares of government and privately owned land was recently postponed for another two years" (Moolman. Op cit:71).

If the redistribution of land does not progress fast enough, international experience and research indicate that the disappointed masses will view invasion of land as the only effective solution. The tactic of invasion or self-help is a world-wide phenomenon and is often seen by the landless to be the only effective way to practically redistribute land. "If the initial process drags on or if the restitution process becomes bogged down in legal challenges, or if compensation is offered instead of land, then more and more claimants will turn to the political process demanding a more effective process of land acquisition and allocation. If this process fails the only other option is invasion where the only task of government would then be to eventually legalize the revolutionary land situation after invasion. The latest example of this kind of situation is what has been happening in Zimbabwe since 2000. These international scientific findings cannot be ignored in the case of South Africa. Newspapers have also indicated that threats for the invasion of land were being made in KwaZulu/Natal and in Mpumalanga shortly after the Zimbabwean incident" (Moolman. 2000:70).

It seems that several authors are of the opinion that the legal framework in South Africa is not conducive to land distribution and that the current framework for South African land law undermines its legitimacy and has profound consequences for the establishment of a functional system of land law. "Freehold is privileged: land law is fragmented in different parts of the country: there is an inadequate system for recording land rights: bureaucratic discretion exists over land rights and the disposition of land claims, and racial and gender stratification of inheritance in land rights are present" (Van Zyl et. al. 1996:10. in Moolman. 2000:70). Therefore, violent conflict as a result of land invasion, as has often happened at international level, seems to be a real threat for South Africa should new legislation fail to make it possible for a fair restitution of land to all those affected.

The Zimbabwe Experience. In Zimbabwe no one has been honest enough to admit that repossessing land from commercial farmers has had less to do with empowerment for commercial farming purposes than about revenge of old unresolved relational problems or even pure party politics. President Mugabe himself for most of his election campaigns used the sensitive land issue as a political tool soon after the military struggle ended in 1980. In his own words the chaos and hardship caused to millions of predominantly Black people because of the land invasions since 2000, was a price to be paid for freedom. He believed Britain, the USA, his new political opposition, the Movement for Democratic Change (MDC), and white commercial farmers to be part of a conspiracy which wished to withhold land from the poor and landless. In his presidential election campaign of 2002 he said about white commercial farmers:

- That historically, they played a controlling role in the country's policies because of their economic and political connections;
- Since independence the power base of the old Rhodesian Front had become disguised as farming unions;

- The white Farmers Union was there to safeguard white economic interest in Zimbabwe.

- The whites in Zimbabwe controlled the MDC.

- They exercised their influence over white industrial and commercial structures, in the process turning shop-floors, farm and mine compounds into hotbeds of anti-Zanu politics, ensuring that a broad political front was forged within the country's farming industrial-commercial complex (Meredith, 2002:192-193)

Zimbabwe is an example of where a real issue can be abused because of dormant hate, a lack of relationship between Black and White and an unwillingness to act in honesty and transparency.

3.4.3 "Feudal" control of land

In rural contexts the land issue is complicated further by the tenure system of land ownership. Traditionally, land belonged to the whole community or tribe, resulting in tribal leadership and a council controlling land possession, limiting "ownership" to be for the use of the land only. Land could therefore never become the private property of an individual, therefore no commercial transaction of selling and buying of communal land was possible. It has already been stated that the issue is complex. A few reasons are:

- Tradition: An unwillingness to change

- Security: Communal ownership implies security, belonging, and identification.

- Ancestral implications: Buried ancestors render a sense of ownership of the burial land to their descendants.

3.4.4 Developing Financial Accountability

In her inaugural speech as professor at The University of South Africa, Linda Cornwell, quoting from her studies showed that the international

development industry had focussed on agriculture over the last decade and that: "One of the efforts has been to equip and train predominantly men as commercial farmers. This indeed led to an increase of cash to the farmers. It also caused women (responsible for 80% of all subsistence food production in Africa) to lose their lands (soils) to the men. The increased incomes were, however, not benefiting their families because the men are more inclined to spend extra income on luxury items such as alcohol, gambling, prostitution, another wife, whereas income under a woman's control is spent on domestic and children's needs" (Cornwell. 2000:17-19).

Her studies indicated inter alia a reduction in food security and an increase in soil-erosion because of women being forced onto marginal soils. These observations are not isolated to her studies. Development and assistance resulting in an increase in expendable income for families necessitates assistance regarding other life skills so as to ensure holistic empowerment of the whole family. If not, higher incomes are easily expended on unnecessary items often to the detriment of the welfare of the whole family. In terms of the empowerment and development work done in Pietermaritzburg and Zimbabwe (Project Gateway[4] in Pietermaritzburg and KingsWay Community Training in Zimbabwe), it was found that considerable goodwill existed from the already empowered members in churches to transfer skills and knowledge to the dis-empowered. This willingness "came from the heart" and without the incentive of remuneration. Appendix VI is an example of basic bookkeeping taught in Pietermaritzburg and Appendix VII is an example of basic budgeting taught in the rural communities of Zimbabwe. In both instances skills were taught without charging tutoring fees, as the tutors were volunteers. (The above Appendices serve as illustrations of the potential role of the Church and is far from an exhaustive example of the assistance that could be given by the Church to empower individuals and families in an holistic manner.)

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[4] Project Gateway was the name chosen for the "vehicle" in terms of which various churches could collectively serve the city of Pietermaritzburg. Gateway is different from a Faith Based Non Governmental Organisations in the sense that it has not got "a life" of its own. It is the churches serving in and through Gateway as churches. (For legal reasons Gateway is registered as a Non Profit Organisation.)

3.5   EDUCATION AND GENDER

3.5.1   Introduction

Traditionally, education and gender have posed challenges to the rural poor and to development in South Africa.   During the apartheid era Black schooling in general and specifically in rural areas was deliberately neglected so that an enormous task lies in the hands of the present government and all others involved in educational development.   It is, however, not the aim of this study to look at formal schooling but rather at the schooling of the adult illiterate. With regard to gender equality once again the focus is on the rural areas. Both education and empowerment are human needs identified by Max-Neef that were part of the research experiences leading to this dissertation.

3.5.2   Education

In rural South Africa illiteracy is still a problem (at least 40% of rural adults are considered illiterate), and although political democracy has brought people basic freedom, literacy will free them from shame towards their children and from vulnerability to exploitation in the labour and commercial markets.   The reason why present development strategies regarding adult literacy have failed is not because they are inherently inadequate, but rather because of the lack of infra-structure and resources.   Adult education requires infrastructure and human capacity in terms of teachers.   It also requires an understanding of the social-emotional challenges of both learners and educators.   When one considers how the church functions, it appears possible that it may have the infra-structure and capacity in terms of tutors and buildings in rural areas, and may have a role to play in the fight against illiteracy.   This study does not propose the Church to be the answer for all developmental challenges, but it may have enough resources to successfully become involved with NGOs doing Adult Basic Education and Training (ABET) (Appendix VIII is an example of the Church's involvement in literacy training in Pietermaritzburg.)

3.5.3 Gender issues

Gender arguments are generally relatively clear when they involve abuse or oppression. However, although gender equality is becoming an acceptable notion in most First World countries, this may have a detrimental effect on the traditional family structures which could be of importance (as discussed earlier) for development to succeed in Africa and South Africa.

The church could play a role in addressing this issue and in order to understand that role it is necessary to define gender: "Gender is defined as socially constructed power relations between men and women characterised by a set of arrangements of culturally variable attributes and roles that men and women play in their daily lives" (Kirsten, et al 2002: 32);

"Gender is the socio culturally constructed role of men and women in the society" (Ahmed. et al 2000 (51); 362);

"Gender is an analytical concept, which not only looks at women's concerns but also focuses on the roles and responsibilities in relation to men" (Sampa. 1997),

"Gender had been defined *as socially constructed and culturally variable roles that women and men play in their daily lives*. It refers to *a structural relationship of inequality between men and women* as manifested in labour markets and in political structures as well as in the household. It is reinforced by custom, law and specific development policies" (Meena. 1992),

"A distinction is therefore made between sex and gender. Where as **sex** is biological and universal across societies and is unchangeable, except perhaps through the intervention of the most modern methods of science, **gender** is acquired and culturally determined and enforced by society and differs from one society to another and changes with time" (CSO, 1996),

"Gender has often been misunderstood as being about the promotion of women only. However, gender focuses on the relationship between men and women, their roles, access to and control over resources, division of labour and needs. Gender relations determine household security, well being of the family, planning, agricultural production and many other aspects of rural life" (Frischmuth. 1997).

All of the above definitions focus our attention on the fact that gender is not an issue of sex, but of the social and cultural (traditional) roles played out in the community. It places constraints and expectations on both men and women. Because of its socio-cultural nature it cannot be dealt with in a positivist fashion to be "universally acceptable and value-free" because the issues differ in intensity, ranking and content from one family unit to the other, being the basis of anything from abuse to respect. "In SA 80% of all subsistence farmers are women and over 60% of Africa's rural population is female. In discriminating (household and farming) against them women are often dis-empowered resulting in enhancing poverty in the rural communities." (De Lange: op cit: 33).

"Despite women's significant contribution to agricultural production, their limited access to extension, credit and inputs, land and other resources is now very clear … this disadvantages women's agricultural productivity and indicates their continued subordination" (Percy, 1999:37).

Wherever there is discrimination and injustices against any person or group the Church must execute its mandate to stand for the correction of such a situation. In rural South Africa the Church can, through correct teaching and example contribute much to bring about gender equality

3.6   AIDS

3.6.1   Introduction

Because AIDS has such a serious socio-economic impact on development work, it must be taken into account by all involved in development work.

3.6.2   Devastating effects

"HIV/AIDS has spread with ferocious speed. Nearly 34 million people in the world are currently living with HIV/AIDS, one-third of whom are young people between the ages of 10 and 24. The epidemic continues to grow, as 16 000 people worldwide become newly infected each day. AIDS already accounts for 9 percent of adult deaths from infectious disease in the developing world, a share that is expected to quadruple by 2020. (World Bank's Report.2000:5-9).

The report reflects the following statistical information:

- Nowhere has the impact of HIV/AIDS been more severe than Sub-Saharan Africa. All but unknown a generation ago, today it poses the foremost threat to development in the region. By any measure, and at all levels, its impact is simply staggering:
- Regionally, more than 11 million have already died, and another 22 million are now living with HIV/AIDS. (Two-thirds of all the cases presently on earth.)
- At international level, the 21 countries with highest HIV prevalence are in Africa.
- In at least 10 other African countries, prevalence rates among adults exceed 10 percent.
- A child born in Zambia or Zimbabwe today is more likely than not to die of AIDS. In many other African countries, potentially 30% plus of the population can die because of AIDS.

- Much of Africa will enter the 21st century watching the gains of the 20th evaporate.

- AIDS has an unprecedented impact on regional development.   It decimates the workforce, fractures and impoverishes families, orphans millions, and shreds the fabric of communities. The costs it imposes force countries to make heartbreaking choices between today's needs and future lives and between health and dozens of other vital investments for development (World Bank. Ibid:5-9).

3.6.3 A concerted initiative

The World Bank in 1999 adopted a new strategy to combat AIDS, namely:

- Advocacy to position HIV/AIDS as a central development issue and to increase and sustain an intensified response.

- Increased resources and technical support for African partners and Bank country teams to mainstream HIV/AIDS activities in all sectors.

- Prevention efforts targeted to both general and specific audiences, and activities to enhance HIV/AIDS treatment and care.

- Expanded knowledge base to help countries design and manage prevention, care, and treatment programmes based on epidemic trends, impact forecasts, and identified best practices   (World Bank. 2000:5-).

At the highest authority structures the Church is commended for its involvement with others to combat the effects of Aids. It is however on the ground amidst the dying, the affected and effected where its biggest influence needs to be experienced. It is here where the Churche's local presence could be of much service even to other partners in development initiatives.

3.7   CONCLUSION

This chapter has dealt with various challenges and problems facing rural development in South Africa. The church may have some of the elements required to offer solutions to some of these.

With its inherent message of unity, goodwill and reconciliation, it may bring a measure of understanding between differing world views and may even help to heal the emotions of those who have suffered in the clash of these world views. In the author's experience it has been found that local Church leadership in rural churches has often proved helpful in facilitating volatile discussions between cultures. Since a large portion of rural communities are church members the Church has the opportunity to address issues such as sex and AIDS, detrimental lifestyles etc within an environment of relative trust and to a large portion of the population.

The landless millions of Africa, the consequence of centuries of colonisation, annexation and tribal conflicts, may benefit from a participatory Church which approaches the land issue with morality, integrity, objectivity, justice and fairness without compromise. With up to 80% of rural women (and children) attending church meetings, it becomes clear that the church is more involved in these communities than any other organisation. It therefore has the potential of helping to solve these problems not only theologically but practically, by making use of its staff, its buildings and leadership to offer inter alia literacy programmes, to support families with child-minding, feeding projects, youth programmes and to be available in cases where the gender issue threatens important aspects of family life.

Chapter 4

THEORIES AND PRACTICES INFLUENCING THE EVOLUTION OF DEVELOPMENT WORK IN AFRICA.

4.1   INTRODUCTION

The main contention of the critics against the positivistic scientivistic paradigm is that people are not central to the approach. This has resulted in developers and academics searching for a methodology that allows for these "missing people." Development concerns the holistic wellness of human beings and should not be reduced to mere quantitative indicators, but should take the humanity of individuals into account.

4.2   MISSING PEOPLE - A PEOPLE FIRST APPROACH

"People are both the means and the end of economic development" "(Haq, 1993:3).   It is necessary to comprehensively look at the human aspect of development, as this is where previous approaches to development might have lacked the most. Haq uses a five point plan in structuring for human development, ensuring that the developer's focus is on people rather than production. The five points are:

- a human balance sheet
- basic human needs
- integrated production and distribution objectives
- a decentralised human development strategy and
- a human framework for analysing performance (Refer Appendix IX).

❖ Human balance sheet.   When Church-infrastructure is employed reliable information can be obtained at a fraction of the expense of any other infrastructure.   More importantly, utilising the Church humanises the effort, changing a statistical exercise to one where the cultural and social aspirations of individuals can be expressed in an atmosphere of goodwill and trust.

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❖ <u>Basic human needs</u>. Participatory consultation has come a long way towards helping developers find what communities really need and feel and not what researchers think they need and feel. However, with a history of division, (political, tribal, racial etc.) in South Africa, the Church may be able to create a receptive environment to determine real needs. Unfortunately, churches can be divisive and sectarian, especially where dominated by the ruling political party, as is sometimes found in close-knit rural communities. In recent history churches in countries such as Zimbabwe and Russia, and especially in the old Eastern Block in Europe, were seen as instruments used by governments for their own purposes. This is true in Southern African history as well.

❖ <u>Integrated production and distribution objectives</u>. The development plan must incorporate action programmes and delivery mechanisms to ensure not only sustainable increased production but also for equitable distribution.

❖ <u>A human development strategy</u> must be decentralised to involve community participation and self-reliance. "It is ironic to declare human beings the ultimate objective of economic planning and then deny them full participation in planning for themselves" (Haq. Op cit:4).

❖ <u>A human framework for analysing performance</u>

The quality of life in a rural community is improved by making practical improvements such as providing tap water, building schoolrooms etc, an local churches may be capable of contributing to such developmental milestones.

4.2.1 A Community-Centred Approach

Manfred Max-Neef (1991) is considered by many the father of the community-centred approach in terms of people development. The growing understanding that the essence of people and their needs should be the basic foundations of all development theories has many of its roots in the contribution made by Max-Neef to development work "Of all the different classifications offered in the literature detailing people's needs, the contribution of Max-Neef (1991:16) is particularly relevant to the **community-centered** approach. According to this Chilean economist, the starting point for human scale development should be a commitment to value **diversity** and **differences** among people. Instead of using the **gross**

national product as an indicator of development, there is a need for an indicator of the qualitative growth of people. According to him the basic human need – in all cultures and in all historical periods – are **subsistence, protection, affection, understanding, participation, recreation, creativity, identity and freedom**. (Du Toit, A.M. in Kritzinger. (Ed). 2002:91).

Max-Neef further argues that when fundamental human needs are not met in a section of society, collective pathologies develop. Subsistence needs of people are to be met (therefore the importance of economic development), but if the more invisible (psychosocial) needs are not met, people will not be satisfied. It must be noted that Max-Neef does not see food, water, clothing shelter and fuel, strictly speaking as needs, **but means** to satisfy the need for subsistence. The ways in which these needs are satisfied are innumerable, and vary from culture to culture, making it necessary to distinguish between needs and satisfiers.

Satisfiers refer to:

- *How we are* as human beings when we are satisfied;
- *Things we do* to satisfy needs;
- *Things we have available* to satisfy needs;
- *Opportunities to interact* with other people when we satisfy our needs.

Note: The Human Scale Development (HSD) model of Max-Neef is used in this study to determine the <u>prima facie</u> case for the postulated hypothesis.

4.2.2 Cultures, Traditions, and Needs

In his research Max-Neef continues to develop the understanding that culture is the way a community satisfies most of its needs. For this reason Verhelst (1990:95) defines culture as "the sum total of the original solutions that a group of human beings invent to adapt to their natural and local environment."

Hope shows how the fundamental needs model is different from the model of development which historically imposes Western values and practices[5] upon the people of the Two-Thirds World. "This process encourages people to draw on the values and energies within their own culture as they seek to build communities and societies in which the fundamental needs of all their members can be met" (Hope et al., 1996: 88).

Although traditional orientation and values in a community could work adversely against the set goals and criteria of the developer the important question is whether sustainable development has been taking place, and not how if measures up against the standards of modern society or first world. Descriptions of the "traditional man" are essentially a list of opposites of modern traits that reflect a resistance to change regarding "the psychic requirements of modern social institutions, rather than an empirically based exploration of the psychological dynamics of traditional thought and action" (Inkles, Smith, Weiner and Huntington 1987:298).

Fortunately a "re-awakening" in understanding that cultures should stand "one next to the other led to some corrective action slowly taking effect since the late 1960s "(Els,H. Op cit:42). This led to the understanding of the role of culture becoming liberalised – [de-ideologized] – to an understanding of tradition and modernity that downplayed any inherent contradiction between the two. "Traditional institutions and practices were no longer regarded as obstacles to be overcome, but as features compatible with the demands of a modernising society so long as its members were able to make the appropriate psychic and ideological adjustments to their changing circumstances" (Banuazizi, in Weiner. and Huntington (ed). 1987:298).

The term "traditionalism" does not imply returning to historical behavioural patterns and practices. " It means a self-conscious embracing of values, beliefs and existing structures that will ensure the continuous sustainable existence and preservation of what is held dear as practise and values,

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[5] Max-Neef (Du Toit in Kritzinger (Ed). 2002. Op cit:98)

(therefore a culture) by an identified cohesive group or community, particularly when threatened by competing 'foreign' values" (Banuazizi, Op cit:300). Traditionalist thought and behaviour, can be as reflective, creative, and responsive to individual and collective needs as their modern counterparts whilst guarding over what is good and valuable to a community.

4.2.3 Human Capability

Amartya Sen (economist-philosopher) made a huge contribution conceptualising human wellbeing and development. According to Sen, (1990) "development is about the expanse of human capabilities". One argument in favour of the capability approach is the need to refocus on people, who are the ultimate beneficiaries of true development.

Following the eighteenth century philosopher Immanuel Kant, Sen argues for the necessity of viewing people as ends in themselves and never as only means to other ends:

"Human beings are the agents, beneficiaries and adjudicators of progress, but they also happen to be – directly or indirectly – the primary means of all production. The dual role of human beings provides a rich ground for confusion of ends and means in planning and policy making. Indeed, it can – and frequently does – take the form of focusing on production and prosperity as the essence of progress, treating people as the means through which the productive process is brought about (rather then seeing the lives of people as the ultimate concerns and treating production and prosperity merely as means to those lives)" (Sen,1990:41 in Clark,2002:832).

In interpreting Sen's contribution in context it becomes clear that in the way forward to "conceptualise human well-being and development" it is not only true that development work would benefit from "the closer integration of the philosophy and social sciences disciplines" (Clark, 2002:Op cit:834), but that the Church in SA with its inherent message "based on a biblical injunction to

serve by addressing their basic human needs" (Liebenberg,1996:139) could add to the multi-disciplinary understanding as postulated by Sen.

Having religious (even atheistic) and moral values is inherently human and acceptable. In arguing for the Church's role in serving people and their communities it is not the intention of this study to address the issue of the "christianisation" of the world.

4.2.4 Human Scale Development (HSD).   (Max-Neef and the _Summum Bonum_ of the Economy)

(The idea of a 'human scale' is at the very core of economics, and always has been." The essence of development is creation and not just pre-planned and pre-targeted growth. The difference is found in the root understanding of the human being namely – the oikos _in Greek. It means, to belong, to be embraced by others._) _(Max-Neef, 1989: 12)_

In the thinking of Adam Smith, economics is the "daughter" of philosophy which in turn is "concerned with the Aristotelian _summum bonum_, or the **pursuit of human welfare**" (Carmen,1994:139). Carmen says the following about Max-Neef and the principles of Human Scale Development as the satisfaction of fundamental human needs, and the generation of increasing self-reliance as follows:

"Manfred Max-Neef, a classical economist both by training and by profession, and an excellent one at that, has over the years become an exponent and spokesperson for what has come to be known as 'ecological economics', holistic or 'barefoot economics', a new praxis rooted in the principles of Human Scale Development (HSD). HSD is based on the imperative of the **satisfaction of fundamental human needs**, the generation of growing levels of (economic) **self-reliance** and the construction of **organic articulations of people with nature and technology**, **global processes with local activity**, of the **personal with the social,** of **planning with autonomy** and of **civil society with the state**.

People are, as they always have been and ought to be the real protagonists of their own development and future. In other words, HSD is congenial to autonomous human agency: development cannot be built on impositions, on transfers, plans or interventions. The essence of development is creation – not just pre-planned and pre-targeted economic growth. Economics, which etymologically shares its root _oikos_ ('home' in Greek) with ecology (the art of managing the home), is by definition 'ecological'. There is nothing intrinsically wrong with _oiko_-nomics, or by implication, with development economics as such. The idea of a 'human scale' is at the very core of economics, and always has been. The difference between Max-Neef and the classical economists is found in the root understanding of the human being namely – the oikos in Greek. It means, to belong, to be embraced by others, it means home, family. The multiple crises of development today find their origin not in economics, but in the heads of the economists who, for reasons best known to themselves, did not take up the challenges thrown in their path, or who have concentrated increasingly on issues which, in the end, do not make sense, even on the basis of purely economic criteria" (Carmen, 1994:139).

4.3 DEVELOPMENT AS A MULTI-DISCIPLINARY SCIENCE

4.3.1 Introduction

Development is gradually being understood as a multi-disciplinary "science", that despite the contribution of science to the development of people, a change in understanding and approach is essential. In his presidential address to the Agricultural Economics Association of South Africa Kirsten, . (2003) made the point: "that there is a growing need to make some adaptations to the neo-classical foundations of agricultural economics if we as agricultural economists want to become useful in making a contribution to the empowerment process in agriculture. I expressed the need for much more interaction and engagement with other disciplines in the social sciences if we want to play a significant role in addressing the real challenges facing agriculture in South Africa. Some new values and understanding of the principles of humanity and dignity is urgently needed More and more role-players in their field of development are utilising the

strengths of sociology, anthropology, philosophy, the political sciences, engineering, agriculture and many other disciplines in overcoming the challenges of empowerment" (Kirsten, 2003:1).

4.3.2 Developmental Challenges to Capitalism

As previously discussed one of the main challenges in rural contexts is to illuminate the clash not only between cultures but also between the traditional understanding of trade and commerce and the capitalistic forces at work in the market place. Traditionally, rural living meant an extended family/community living in a "socialistic" bartering environment. Capitalism on the other hand, is based on individual profit, manipulation of market forces at work, and on increased production (not subsistence orientated) so as to create surplus value in order to create wealth.

Capitalism operates in an opposite ethos to socialism whilst the African traditional rural lifestyle is in essence socialistic in their understanding and their dependence on each other in the community. The roots of capitalism are in First World context with First World understanding and background – thinking and history evolving around individualistic progress and well-being. The core values of competitiveness, exact timing, production cost disciplines and profitability, are inherently foreign to the African traditional lifestyle. In Africa, making a living is inter-twined with respect for others based on relationship and belonging. It is often said that in the First World, people work to earn so they can afford relationships, while in Africa people work to have relationships while they are earning. In the Third World, including rural South Africa the community, the "ubuntu" of the people, and the cohesion of the greater whole are important and relevant even in the work place. Consequently the challenge to developmental paradigms exists in terms of making a transition to a market-based capitalist system, without sacrificing those traditional values, a virtually impossible task.

In his book, *The Mystery of Capital*, De Soto (2000) makes some interesting suggestions. "I am convinced that capitalism has lost its way in developing

third world and former communist nations. It is not equitable. It is out of touch with those who should be, its largest constituency, and instead of being a cause that promises opportunity for all, capitalism appears increasingly as the leitmotif of a self-serving guild of businessmen and their technocracies (those living inside the 'bell-jar'). This state of affairs is relatively easy to correct, provided that governments are willing to accept the following:

- the situation and potential of the poor need to be better documented;
- all people are capable of saving;
- what the poor are missing are the legally integrated property systems that can convert their work and savings into capital;
- civil disobedience and the Mafia's of today are not marginal phenomena but the result of people marching by the billions from life organised on a small scale to life on a big scale;
- in this context the poor are not the problem but the solution."

He refers to what he calls "PROPERTY APARTHEID" stating: " lift the bell jars and do away with property apartheid will require going beyond the existing borders of both economics and law. When capital is a success story not only in the West but everywhere, we can move beyond the limits of the physical world and use our minds to soar into the future" (De Soto. 2000:241-2).   De Soto's point is that there are billions of dollars of assets worth in the Third World that cannot be utilised due to a lack of land registration and private land ownership. This is true of South Africa as much as for other African nations. Until such time as this issue is corrected and tribal land can be owned by its people, poverty will prevail. It is a highly emotional, complex, and politically fused issue.

The challenge is further that to 'capitalise' land means to consider deeply the social consequences poor people might suffer when they lose their security of communal ownership. For them this could be their "pension", their "medical care" and their "social security fund".

The Church with its biblical background may have a better understanding of "social capitalism" (to earn and own but also to care and share) and may be able to facilitate debate and be the voice of the "voiceless masses".

4.3.3 Certain aspects to consider in the challenge to find a better ingredient mix specifically in terms of agricultural development work.

Mabogunuje (1998) addresses some of the basic challenges to agricultural development. Synoptically he qualifies the main aspects that require consideration in finding the correct "mix" as follows:

- The agricultural and rural crisis facing Africa today is not only the result of policy failures and inadequacies but difficulties to access and control vital resources.
- In spite of rapid population growth, a major constraint of agricultural production is still the availability of labour in rural areas.
- In spite of regional variations, the structure of African agricultural production relations remains basically embedded within a traditional kinship system where transactions are generally outside of the operations of a free market economy. [in essence not operating in a free capitalistic economy].
- The challenge of leadership in the agricultural and rural sector in Africa is how to increasingly design and implement policies which would creatively induce growth and development in the sector (Refer; Mabogunuje.1988:1-2).

It is acknowledged that some of these factors are outside the possible involvement of the Church. However, if the inherent message of the Church is the welfare of its people in all spheres of life, an ethos can be created in which all of the posed challenges could be met.

4.3.4 The Embeddedness Approach

Granovetter, M (1985), Jessop, B (1999) and Somn-Friesse, H (1998) are authors in the development field postulating a convincing case against the narrow argument "of the prevailing paradigm of development", by drawing on the theories of social economical embeddedness.   (Ochieng,2001:3). The social economical embeddedness approach is seen as an inter-disciplinary concept, "linking the social with the natural sciences, sociological with economic, political with cultural, etc. It is accepting [the theory] that economic activities are conducted in ways that are specific to and dependent on social relations and structures."(Ochieng,Op cit:3).Allowing for the value of <u>inter alia</u>, Indigenous Knowledge Systems (I.K.S.)   Ochieng says the following regarding prevailing development approaches:

"The conventional paradigm has constrained the prospects of sustainable agriculture [hence development] in Africa by failing to recognise that many of the problems of agricultural productivity and natural resource degradation in Africa derive from the broader historical, economic, social and political environment and not simply from either lack of 'technical innovation' and 'modernisation' or dynamics of the bio-physical environment. As Barret and others (2000) have shown, throughout the 20th century, colonial and postcolonial governments in Africa used combinations of socio-economic and political policies such as land use and marketing restrictions, price and trade regulations and other urban biased policies to prey on small-holder agriculture, with tragic consequences for sustainable agriculture. Structural adjustment policies of the 1980s–90s while redressing some of these problems, have added others, through policies such as liberalisation and privatisation whose impacts remain relatively unknown" (Ochieng, 2003:2).

4.3.5 Participatory Methodologies

Participatory methodologies have developed from practical experiences over many years where it has been observed that people (especially adults)

who do not participate in the decision making process of their own development seldom support it.   So often contributions made to communities have fallen into disrepair and collapsed, because the members of those communities were denied participation in what was being done for them.

Participatory methodologies have been receiving recognition since the mid 1980's being referred to as "Rapid Rural Appraisal" (RRA) subsequently "Participatory Rural Appraisal", (PRA) and now sometimes as Participatory Learning and Action" (PLA).   Although the name changes indicate a progression in the development of the methodology, the foundations have remained the same, namely the importance of local participation and the right of communities to decide for themselves what might be best for them. Robert Chambers, the father of PRA, has said that PRA enables local people to share, enhance and analyse their knowledge of life conditions, to plan and to act" (Stevens and Botha. 2003:55).

Participatory Methodology:
- Is a group technique;
- Is about joint decision making;
- Encourages communities and individuals to take responsibility for their own development;
- Reconciles different interests;
- Listens to all viewpoints;
- Adapts to local situations;
- Promotes participation of all (including women and youth).

4.3.6 Appropriate Technology

Appropriate technology as part of development literature came into being following the writings of Schumacher E.F. founder of the Intermediate Technology Development Group focussed on finding solutions for development work where people could not afford the cost of highly

developed technology.   In an address titled *Colloquium on the African Renaissance*, Ngubane (2000:2) when talking about the challenge to "catch up with development", said that

"These developments will be proceeding at an accelerating pace whilst our educational system is catching up. It has to catch up with a rapidly moving target. Hence, if we are to reconstruct a bridge between the socio-economic sectors in our ruptured society, we will have to use technology itself to span the divide.   The answer lies in 'Appropriate Technology' (2000:2).   [The discussion by the speaker is copied as Appendix XI]

4.3.7 Community Driven Development

The theories and practices which have developed over the last two or three decades have all wished to see community development more in the hands of the communities than the developers, hence the focus on Community Driven Development (CDD).

"Every country needs to consider its specific historical, social and economic circumstances and tailor CDD accordingly. In doing so, countries may find it useful to consider three stages of CDD: ***initiation, scaling up, and consolidation***. Conditions vary vastly across countries. Where conditions are ripe for scaling up, we can proceed quickly. In other cases, there may be necessary pre-conditions." (Binswanger and Aiyar, :2003)

What the authors expound as the three stages of Community Driven Development could be summarised as follows:

Initiation stage
Some countries have little or no participation or decentralisation.   The empowerment process can be initiated on three fronts: (a) enhancing real participation; (b) targeting specific groups (i.e. HIV/AIDS effected women) and (c) starting a dialog with stakeholders on decentralisation.

Pilot projects, can be initiated, tailored to climatic, ecological and social contexts.

Scaling up stage

Where pilots have already succeeded, scaling up is the next logical step.. All the tools and logistics for scaling up should first be refined and tested in one district or province,   before implemented in the rest of the region/country. Such field-testing will quickly identify critical bottlenecks that may, for example, prevent rapid disbursement, and may require legal or regulatory changes. The field-tested operational manuals, tools, training manuals and scaling-up logistics can then be extended to and adapted to local conditions in a rollout process that ultimately covers all districts/provinces.

Consolidation Stage

When countries have scaled up in some sectors and/or regions, they can move towards consolidation. This can include: (a) integrating participation and decentralisation; (b) scaling up provincial programs ; (c) improving CDD design in the light of experience;(d) improving technical and organisational capability: and (e) expanding targeted programs to tackle issues that communities may have neglected.

4.4 CONCLUSION

This chapter has attempted to evaluate some of the prevailing influences, theories and developments that have been influencing the positivistic models over the last two decades, and the evolutionary progress that has led to Community Driven Development.

Understanding has, grown from the level of Maslow's contribution in terms of basic needs through contributions by Max-Neef with his work on Human Scale Development".

New writings, broader understanding of the multi-disciplinary nature of development work, the corrections made to capitalistic approaches in development models, community-centred approaches and other initiatives have started to improve development successes world-wide. Continual contributions such as Participatory Methodologies, the "rediscovery" of Appropriate Technologies, IDK, the Embeddedness Approach and others have and still are contributing to a better understanding of the developing world. The emphasis is to think and act in as inter-disciplinary a way as possible, as the inherent integrated nature of development work is more and more acknowledged to be intimately dependent on many other sciences. Development, however, is dynamic and absolute solutions are likely to remain evasive for as long as it takes place.

As in the instance of Max-Neef, the departure point for the Church to be involved in the development of people is their wellbeing (welfare). From the contents of this chapter it becomes clear that the present school of thought regarding development work is shifting back to the interests and potential benefits of the communities involved. Because of this shift the time has come to re-consider the potential role of the Church.

Chapter 5

POTENTIAL ROLE OF THE CHURCH AS PARTICIPANT AND PARTNER IN DEVELOPMENT WORK

5.1 INTRODUCTION.

Since the purpose of this study is to postulate the potential importance of the Church's role in development it is necessary to dedicate a specific section to its role.

For Max-Neef (1991) human scale development is at the very core of economic progress and according to him the essence of development is creation rather than pre-planned or pre-targeted growth. He points out that the most basic human need is described by the word *oikos* in Greek which means home, to belong, to be embraced by others: the same departure point for the Church's involvement in the lives of its people. Max-Neef recognised that the prevailing development paradigm failed to create a fullness of well-being, a recognition that led to him to formulate his Human Scale Development (HSD) theory.

It is in terms of this requirement, namely that development should lead to a "fullness of well- being", that the Church could be a major role-player. Contrary to the general Western worldview, African worldview is interwoven with religious belief. "In African life and thought, the religious is not distinguished from the non-religious, the sacred from the secular, the spiritual from the material. In all undertakings -–whether it be cultivating, sowing, harvesting, eating or travelling – religion is at work. To be born into African society is to be born into a culture that is intensely and pervasively religious and that means, and requires, participating in the religious beliefs and rituals of the community. To detach oneself from the religion of the community would be to isolate oneself from the group and to disrupt one's sense of communal membership and security. Thus it has been said that in traditional African society there are no atheists or agnostics. Religious life is not an individual but a communal affair, woven into the culture of the people. Each community has its own system of religious beliefs and practices. Studies have

shown, however, that, despite the multiplicity of religious systems, there are many doctrines, practices, and rituals that are common to them all. These commonalties justify the existence of an African worldview" (Gyekye. 1996:op cit:4-5).

Traditional religious African beliefs are not equated with Christianity. The departure point of this study is the socio-spiritual role the wider Church could fulfil.(The writer's experience has been in a Christian context.) Although the Christian church differs in dogma and doctrine from other beliefs, it is the writer's view that as developmental role-player it has enough respect for all of creation to work towards the earthly good of all its peoples in a developmental sense.

5.2   DOES THE CHURCH HAVE A FUTURE IN DEVELOPMENT?

Due to the interdisciplinary nature of development work, it is important for the church to be open-minded in its approach. Two issues need clarification:

The first is whether there is place for the church to play a role in the prevailing scientific understanding of development; the second is whether poverty and poverty alleviation is still a community problem in South-Africa, therefor making development still part of the core responsibility of the Church. (Case poverty will reduce the issue to the individual pastoral care of the individual churches in question.)

The first issue is a relatively recent one, since the Church played a leading role in the development of communities for hundreds of years. The abundance of Church schools, mission hospitals and other social-Church institutions have played an important part in bringing education, intellectual enlightenment and community care to large parts of Africa, including South Africa. However, inequality in structural issues regarding the marginalised and the poor have always remained, and unless these issues, such as no access to proper legal representation, no access to financial markets and no voice regarding child mortality rates are addressed, development is merely a coined phrase.

The second issue is whether poverty is still a serious enough issue in South Africa to be part of the main focus of the Church. Freely quoted and available statistics inform us that in South Africa more than 50% of the population has an income of less than one US dollar a day, the U.N. data line for absolute poverty. Furthermore, the poorest 40% of households, equivalent to 50% of the population, accounts for only 11% of total income, while the richest 10% of households, equivalent to only 7% of the population, receive over 40% of the total income.

Unemployment in the country, of which the actual figure is highly disputed, varies between 22,5% and a staggering 40% and in addition, South Africa has lost nearly one million jobs since 1994 (Kritzinger, D. (ed). 2000:103). There is growing concern that many school-leavers will be unemployed until they reach retirement age, when they may qualify for a state pension. The ING Baring Bank group warns that "as high as 26% of the economically active population of South Africa could be HIV positive by the year 2006", a growth of 6% since 2001.[6]

Inequality measured in terms of the Gini co-efficient places SA at the top of the social and economic inequality at 0.69 for the year 2000, which means that the South African population is the most unequal society in the world in terms of income distribution between the rich and the poor.[7]

Is there a crisis? In an address to the *Campaign Against Poverty* in 1998, Ramashia,(1998) referred to "the time bomb on which we all sit". There is an overwhelming feeling that "South Africa has to move rapidly to eliminate poverty, or our political 'miracle' will come under siege, the moral basis of our state will be imperilled and our democracy itself will come under attack, while crime and social degeneration will characterize our future. There seems to be a mood of moral outrage as well as anxiety."   (1998 National Poverty Summit of SA Anglican Church)

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[6] Statistics as obtained from Statistics SA, quoted by the Editors. No quick fixes. 2003. P 105
[7] For a detailed discussion on this issue refer Beukes, P. 2002:103. "The Economy, Poverty and the Church." As in Kritzinger (Ed). 2000.

The poverty in rural communities is more than financial. It is necessary to understand poverty in a context wider than money in order to decide if the Church can make a contribution. After years of grappling with the issue of poverty and the role of the Church Van Niekerk formulates a definition of poverty as follows:

"Poverty in Africa is the result of the dysfunctional interaction between complex systems, especially the traditional African world, the modern Western world, and the environment" (Van Niekerk. 2002:121-122). If poverty is understood in the context of a clash of systems then the role of the Church becomes clear. It may be that its role in the Western world is declining and that it consequently has a growing role to play in the African system. Potentially the contribution the Church can make to combat poverty in South-Africa is vast, since up to 80% of the South-African population is involved with varying intensity, with a predominantly Christian church in their residential environment. (South-Africa 1991/92 Church Official Yearbook: 215) Kotze and Greyling view Christian values as a most important underlying element in SA, and a significant "social force for change" (Kotze and Greyling, (1991:107). Specifically in rural context the church and its values are a unifying and central force in communities and "due to the holistic nature of its activities can provide a holistic approach to development, which is congruent with the community participation paradigm" (Liebenberg, 2000:2). (Also refer: Weitz. 1986:151-169, Burkley. 1993:40-70, Coetzee (ed). 1989:86-137)

[Refer to Appendix XII – Titled *News from Africa*, an abstract from "*Hoop in Nood"* (hope in crisis) reflecting the challenge of poverty on the continent and in the country.]

5.3 THE CHURCH

5.3.1 Relationships, Development and Communities

Sustainable development is enhanced by sustained relationships. The Church is generally well positioned to build such relationships, one reason being that Churches have more permanent involvement than developers who remain in communities only long enough to complete projects.

Since the institution of the Church is greater than its members, its sustainability may be greater due to unpaid volunteers who are able to stay longer than paid developers. Both development and reconciliation require understanding, encouragement and hard work to succeed, and the local church is well-suited in mandate and as role-player, to achieve these. Research done under the auspices of the Institute for Missiological and Ecumenical Research, Pretoria (IMER,2002) suggests a helpful methodology for implementation by churches to assist **communities** in understanding people of different backgrounds so as to bring forth reconciliation.

5.3.2 A Functional Procedure for the Church and other developing agencies for working with people from other communities[8]

Because of the importance of whole communities, rather than individuals benefiting from local development an adopted procedure for understanding people in another community designed by Van Niekerk, A., is included and concurred with as a suggested working methodology. The purpose of including the procedure in this study is that it could serve as a guideline not only to the Church in its own development work, but especially for the benefit of all members of a multi-disciplinary team. Partnering with other organisations in serving the poor means that each role-player has specific strengths to contribute. The Church could be the partner able to give guidance regarding how to treat people especially across culture barriers, because of its mandate, its message and its influence across most cultural barriers. The following procedure could be of use:

5.3.2.1   Relations

Before establishing such a process, it is important to build a relationship of trust with leaders in the community. Who should be involved in the

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[8] The "procedure" was developed by IMER, specifically with the Christian church in mind. The principles are however universal with regard to working across cultures and communities and therefore included as a procedural guideline.

formulation of the aims of proposed projects. Mutual understanding may awaken the need for organised responses to problems such as unemployment, HIV/AIDS, orphan care and others.

5.3.2.2   *Look and listen*

The procedure proposed below may be useful in helping to gain a better understanding of the daily lives of the poor and needy, to establish better relationships with them, and to plan and organise projects. The process requires five to six days, which need not be consecutive and involves matching five to twelve people from outside the community to the same number inside the community, so that small teams are formed. Each team (a resident joined by an outside worker) is allocated two households which it visits daily for five to six days.

☐ A typical day follows the following programme:

- Meeting of the entire group;
- Teams visit both households, and write a detailed report on each;
- Teams meet for a group discussion in which they

(a)   discuss what they have seen, heard, thought, smelled, touched, observed, etc.

(b)   discuss the meaning and implications of their observations and

(c)   plan and prepare for the next day.

Note: It is essential to keep proper reports of all visits and group discussions. When these are studied together at the end of the first week, quick conclusions could be avoided.

5.3.2.3   *Objectives (goals) of visits*

☐ First visit: making acquaintances

- The aim during this visit is to become acquainted with the family, to make the goals and plans of the team clear to them, and to gain

their co-operation and support. A genogram of the family can be drafted to aid understanding of the family structure.

- By the end of the visits the team should have an understanding of the daily life of the household, and the way in which its members interpret their situation, their needs, their expectations and fears, so that those who provide services to them (the church, the social workers, medical doctors, etc) can do so more effectively.

☐ Second visit: the house (structure) and the environment

This time the goal is to understand the family's lifestyle in their home: whether the house provides adequate protection against the elements, whether security and privacy are sufficient, and if it is affordable and spacious enough. It may be helpful to request members of the family (even small children) to make drawings of their home, themselves and their families. The team should also attempt to determine how different areas in the home are utilised, whether there are "holy" places, private places for certain members of the family and how the boundaries between private and public places are respected (e.g. if a visitor approaches the home, is he/she iexpected to announce his/her presence from a certain distance).

Many families have moved from elsewhere to their present homes.

- Why did they leave their previous home?
- What were their expectations on coming here?
- Are they satisfied with the change?
- What problems do they experience?
- Are there solutions to these problems?
- What do they think of their new environment?
- What do they expect in the future? ("How do you see yourselves in 20 years?")
- Can the Church be of any help?

- Who is the most powerful person in their community?
- What was the most difficult part of their lives?

☐ Third visit: household technology

In this visit the interest centres around the means used for washing and for preparing food, as well as heating, lighting, sanitation and entertainment.

The researcher should observe how services are utilised and should ask questions such as:

- Where does drinking water come from and where is it stored?
- Is there water for other purposes such as gardening? What happens to used (e.g. bath) water?
- What type of toilet is used?, who built it and are you satisfied with it?
- Does the household own a refrigerator?
- Is wood, coal, paraffin, gas, batteries, or electricity used, and how expensive/convenient are they?
- What sort of lighting is used?

☐ Fourth visit: health

What role lifestyle plays, what the knowledge, attitude and practice regarding health is; what network of resources and services are relied on for healing. The following questions may be helpful in gathering information:

- Last time someone was ill, what happened, and where did help come from?
- Do you use traditional or Western medicine?

- Can the Church, the hospital, the traditional healer, the *badimo,* God, etc. heal?
- What do you pay for different medicines?

It is important to **observe** the people and their environment: what sort of support they refer to, what threatens them and whether there are signs of stress such as manners of speech or body language, abuse of alcohol or forgetfulness.

☐ Fifth visit: spiritual/social life

At this stage the role of the Church and of traditional African religion in the daily lives of people is determined: how religion influences the way in which events are interpreted. Regarding ancestral worship the researcher may ask:

- Do your ancestors care for you?
- Do they still have their place where they can be addressed, in these modern houses?
- Does education disregard ancestor veneration?
- Does your denomination forbid ancestor veneration?
- Do you know what other denominations say?
- Do you believe that _dingaka_[9] can communicate with the _badimo_[10]?
- Have you ever had an experience of sickness or any bad luck due to disregarding the *badimo*?
- Is it true that the _badimo_ give us children?
- Do they only help with good crops, or can they also help children to do well at school?
- Do you think they are offended when they see television pictures in the home, especially the whites who appear on the screen?
- What do you think the _badimo_ say about the political changes in the land?

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[9] Dingaka – Sotho term for traditional leaders.
[10] Badimo – Sotho term for ancestors

- Do you think that the _dingaka,_ with the help of the _badimo,_ can stop the violence?

5.3.2.4   Think

At this stage the researchers study reports, and may decide to return to certain families, or to continue with some fieldworkers to ask further questions as the need arises. The aim is to reach consensus regarding specific problems and the possible responses to these problems.

5.3.2.5   Act

A sustainable, effective and meaningful process may develop from this exercise if the needy, the Church workers and those providing the required resources have enthusiastically formulated an informed common insight into the nature of both the problems and the solutions.

"Once this stage is reached, it is advisable to take the most obvious solution on the list of possible ones, implement it on a small scale, evaluate the results, refine and validate again until its effectiveness is certain.   Only then should it be repeated in other comparable communities" (Van Niekerk, 2002:124-128).

5.3.3 Inter-disciplinary thinking

Just as the Church should take notice of and be challenged by, ever-evolving inter-disciplinary networks of skills and professions, so should the positivist, world of scientivism realise that one of the other disciplines required is the humanity and spirituality of the Church.

Ochieng (2001) brings helpful guidance in terms of a theoretical framework for interdisciplinary thinking, drawing from the sub-discipline of socio-economics, which essentially consists of four characteristic assumptions:

I. Economics is an open system embedded in society, politics, culture and nature. In other words, economic variables are complex social phenomena: there are sociological relationships in economic actions such as production, consumption, distribution and exchange

II. Socio-economic thought is interdisciplinary, including anthropology, philosophy, law history, psychology and other disciplines. Socio-economics is not committed to any society within a continually evolving context.

III. Competitive behaviour is only a sub-set of human behaviour, socio-economic thought includes co-operation.

IV. It does not make automatic assumptions of self-interest and optimal resource allocation but allows for the possibility of operational social norms. Socio-economic thought is positive and normative, inductive and deductive and sees questions of value as being inextricably linked to individual and collective choices; it is not limited to instrumental rationality (Lutz,. 2000).

5.4   CONCLUSION

In the same manner as in socio-economic thinking the church must be and become more positive and normative, inductive and deductive in its contribution to development work. It should also be more attentive to history, psychology and other relevant disciplines. The Church has historically been accused of the "secret" agenda of "Christianisation" and the Europianisation of the world. Hopefully, in the "new" SA and with the concept of an African Renaissance, Europianisation has come to an end, although Christianisation is central to the Christian church and its mission. However, where the church is involved in a partnership for development purposes, development should be its mission and should not be confused with its mandate and commission to evangelise. This relationship will have to be clarified and understood by all role-players in the search after the best "ingredient mix". This chapter looked at the role the church could play as well as to a functional procedure for the role of the church in development. The next chapter is a case study of such participation.

CHAPTER 6

A CASE STUDY OF THE ACTIVE PARTICIPATION, ACHIEVEMENTS AND SUCCESSES BY THE CHURCH IN DEVELOPMENT WORK

6.1   INTRODUCTION

If the successes with development work in Africa are few, the question "Why bother?" is a valid one.   But this would be wrong and tragic. However, Harden in his book *Africa, Dispatches from a Fragile Continent* argues that, to say there is no hope, is to be misled.   After extensive travels, he is convinced that "Africa's problems, as pervasive and ghastly as they seem are not the final scorecard on a doomed continent" (Harden,1991:16). He says that Africa is the chosen guinea pig for the "world's messiest experiment in cultural and political change".

"Europe conquered Africa in the late nineteenth century, looking for wealth and raw materials for their hungry industrial machines. In roughly twenty-five years most of Africa was conquered. Then after about sixty years of so-called civilisation Africa was handed back to its "owners". In the euphoric days of liberation Africa made many mistakes and the continent got deeper and deeper into trouble (Harden.Opcit:16)."   But, for Harden there is more to modern Africa than "a vast, flat plain of failure".   He believes a learning curve can be discerned in terms of which governments have finally started to "sift sense out of nonsense." He believes that Africa has, in the words of Nigerian president Obasanjo, begun "to accept that an unjust international order will not change simply because of the euphony of their own rhetoric" (Ibid:16).   He continues saying that many African leaders no longer blame their problems on the legacy of colonialism and are now openly admitting that their countries are bleeding from self-inflicted wounds.   "Smothering state control is being lifted from the marketplace, farmers in many reforming countries are being paid better prices for growing food, and they have responded in the later half of the 1980s with record crops. For the first time in the post-independent era, the continent is no longer a chessboard in a global Cold War. The Russians are no longer coming. Africa is not a region that the United States can win or lose to communism" (Ibid:16).

Because of the many problems and the many lessons learnt, there is hope. The fieldwork leading to this dissertation has proved that in many instances where the Church is part of the "ingredient mix" of development initiatives the chances for success could be greatly improved.

This study therefore set out to show that from the "in-field" experiences of the author there is a <u>prima facie</u> case for the role of the Church in development work in South Africa. It was specifically intended to investigate whether some (if not all) of the basic human needs as postulated by Max-Neef could be better satisfied should the Church be involved in development work, networks and partnerships.

6.2 SOME ACHIEVEMENTS (FINDINGS) AS RECORDED FOR PROJECT GATEWAY OVER ITS YEARS OF INVOLVEMENT IN DEVELOPMENT WORK IN PIETERMARITZBURG, THE MIDLANDS OF KWAZULU NATAL AND FOR KINGSWAY COMMUNITY TRAINING IN ZIMBABWE

6.2.1 Introduction

This section includes statistical facts regarding the operations in Pietermaritzburg and Zimbabwe and the results of operations against the Human Scale Development (HSD) indicators of success as postulated by Max-Neef.

Since sustainability is an important indicator of success, several publications and reports have been drawn on to show the results of the involvement of the Church over several years. The aim is to show that dynamic and organic growth necessitates any initiative to accommodate change as part of sustainability in order to remain relevant to the needs of a community as it develops and adapts over time. Sustainability must be understood in a broader context than simply an empowered individual or group being able to maintain the initiative themselves. In a case such as Project Gateway it also means that some projects must be terminated once the need has been met. Needs are dynamic and change rapidly, as is seen in Gateway's involvement in Computer Skills training. Initially there was no provision of

training to those who could not afford market rates, and through Gateway a successful training project was launched. However, the project was terminated three years later when goals had been achieved and the specific need had been provided for in the community. Sections 6.2.2 and 6.2.3, supplemented with information in the appendices are to highlight achievements from 1993 until 2003.

6.2.2 Achievement Report as at Year-end 1993[11].

Networking with churches, communities and other organisations in a 30 000 square kilometres region, stretching from Tugela Ferry in the north, Bulwer in the west, Greytown in the east and Richmond in the south, the following achievements were made:

> ➢ The old prison in Burger Street secured as Project Centre. Registration in process.
> ➢ A feeding programme under the auspices of civic community committees in the Midlands feed 15000 people per day.
> ➢ Over 450 families have been trained and assisted to establish vegetable gardens, of which 150 in Foxhill, a refugee camp for people affected by the political violence preceding the 1994 elections.
> ➢ Sewing classes have been conducted for 30 weeks at 6 classes per week. The foundation course has been established in various communities.
> ➢ A literacy centre has been established, using the L. L. I. P. program.
> ➢ A low cost furniture factory (under management of Flora Buthelezi) in operation, produces furniture for play-schools and play-centres in the rural areas
> ➢ The Riverside Play Centre and Pre-School plans have been finalised.

(Source: Gateway Director's report 1994)

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[11] Gateway started operations middle 1992 working from various different available venues. End of 1992 operations were re-located to the old prison in Burger street, Pietermaritzburg.

6.2.3 Achievement Report, as at year end 1995

➤ Literacy training and English for non-English speakers facilitated in various communities in the Midlands. Over 250 people have been trained since 1993.

➤ Riverside pre-school: fifty children enrolled.

➤ Feeding scheme in partnership with 60 churches feeding 30 000 people per day

➤ The Pregnancy Crisis Centre has been in operation for six months and has assisted 15 women in the first 6 months

➤ The Sunset Overnight Shelter has continued to provide beds and meals to the homeless. Over 6500 meals have been served to date

➤ The Self-Help Development Programme has co-ordinated and assisted over 6 000 people from various communities establishing communal vegetable gardens, broiler and layer units and other self-empowerment initiatives.

➤ A Home and Health Education Programme was introduced in late 1994 as pilot project teaching nutrition, home economics, health and hygiene.

➤ Tag–Tec Training in conjunction with the Electricity Supply Commission (Escom) has trained 150 trainees in basic electric wiring and repairing of appliances. At the end of 1995 of all students trained, 66% were employed or self- employed.

➤ Computer Skills Training have trained DOS and Word Perfect to a 120 successful students since 1993

➤ The Sheet Metal and Welding unit has trained 10 students per year since inception. After passing the business skills training course as part of their set curriculum most of the graduates became self- employed.

➤ In 1994/5 the churches working together as Gateway were involved with 38 communities in empowerment and capacity building initiatives.

(Source: Gateway, Director's report 1996)

Note: Appendix XIX is an abbreviated copy of the 2003 Annual General Meeting report recording Gateway's present involvement and contribution.

6.3   STATISTICAL EVALUATION—PIETERMARITZBURG

6.3.1   Introduction

It is not the purpose of this section to provide an exact historical picture of what has been achieved but rather to show the sustainability of a concerted effort by the churches of what has transpired in Pietermaritzburg. The aim is for it to be a reflection of what is possible with development in a community when churches are involved.

One of the dangers has always been that Gateway is seen as a church NGO,. and although such an assumption is understandable it is not correct, because   Gateway is a project where several churches work together, whilst the work is overseen by the church leaders and not by an independent Gateway authority

It is difficult to reflect the churches and the networking partners of Gateway simply because it is a dynamic relationship where partners keep on changing through the years. Some of the partners have been Caltex, Engen, The Joint Education Trust, Premier Milling, S A Breweries, Nicro, Department of Welfare, Hulett Aluminium, Pietermaritzburg City Council, and many more. (Appendix XXII is an example of some of the "partnerships" until 1995).

In the absence of a comprehensive dedicated quantitative report the information obtained has been resourced from individual departmental reports and minutes drawn over the 12 years of Gateway's existence. The evaluation does not attempt to reflect the ongoing nature of the projects. It merely reflects the achievements of the projects for the specific year of the available data. Most projects have continued since their inception, some were terminated once the need had been met. Some were handed over to churches, enabling Gateway to focus on other projects. There has also been the continual release of young entrepreneurs. To effect this there is

an ongoing movement away from training without implementation to mentoring of young start-up business people.

The evaluation reflects results only for 1993/94 and 1997/98, although. the complete 2003 Annual General Meeting report has been included as Appendix XIX. This should suffice as a reflection of the results achieved by the Church in the contexts described.

Table 6.1: Gateway Statistical Evaluation Report

Year beginning April	Department	Discipline	Format of Service or Training [12]	Partnerships and/or Clients	Number passed or benefiting	Gender
1993/94	Sewing	Sewing	Foundation modules	Churches & Community	50	100% Female
	Tag/Tec Training	Electric	Modules	Escom	174	95% Male
	Zisizwe Self-help	Domestic	Basic skills	Rural communities in Midlands	600 participants	100% Female
	Riverside Pre-school	Schooling	Departmental curriculum	Disadvantaged households	91	± 50% split
	Computer skills	Basic DOS	Modules	Anyone in community	126	50% mix
1996/97	Overnight shelter for the homeless	Mercy	Spiritual	Homeless	± 1000 beds per year	90% Male
	Pregnancy Crisis Centre	Mercy/Training	Care & hands-on training	Pregnant women in distress	150	100% Female
	Woodwork	Carpentry/Cabinet making	Modules	Unskilled community	Established	100% Male
	Metalwork	Plate work, welding etc.	Modules	Hulets Alumnium / Community	11	100% Male

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[12] The valuation is presented in terms of the financial years as reported and not per department.

Year beginning April	Department	Discipline	Format of Service or Training	Partnerships and/or Clients	Number of passed or benefiting	Gender
1996/97	ABET	Literacy/Numeracy	Theme-based syllabus	Prolit / Communities	266 learners	60% Female 40% Male
	Sewing	Advanced cutting & making	Modules	Community / churches	56	100% Female
	Tag-Tec	Electrical	Modules	Escom / Community	116	90% Male
	Rural Home Industry	Domestic skills	Training of trainer modules	Communities	18	100% Female
	Community Agricultural Empowerment	Vegetables, Maize, Poultry	Modules	Hopewell Community	± 50	50% split
	Riverside Pre-school	Schooling	Departmental curriculum	Disadvantaged households	91	± 50% split
1998	Gateway Christian School	Schooling	Departmental Syllabus	Disadvantaged Community	57	± 50% split
	Pregnancy Crisis Centre	Mercy & training	Care & hands on training	Pregnant women in distress	446	100% Female

(Source: Gateway departmental reports as for AGM purposes in specific years)

6.3.2 Summary Report: Cumulative results regarding developmental and other community support projects for the first 11 years of Gateway's existence, 1992 2003

The purpose of this section is to provide some understanding of the nett effect of the contribution made by the wider Church community to development and community support in Pietermaritzburg. It is not the purpose to give a detailed account, but rather an overview of the possible advantages when the Church takes up its role:

➢ Fed 30 000 people per day for two years by mobilising schools and churches in the region,

➢ Cared for and counselled over 3500 women in crisis pregnancies;

➢ Trained over 600 home-based care givers to assist with the fight against the effects of AIDS/HIV on households;

➢ Established support systems for Aids orphans and their proper care;

➢ Educated over 200 primary school children whose parents were lacking the means to provide their children with schooling;

➢ Assisted over one hundred women suffering form abuse and household violence;

➢ Trained hundreds of adults in ABET courses;

➢ Trained hundreds of students in skills such as woodwork, computers , metal work, fabric painting and many others;

➢ Assisted more than 160 developing entrepreneurs in better business practice.

(Source; Gateway Director's report 2003)

6.4   STATISTICAL EVALUATION— ZIMBABWE

Between March 1998 and December 2001, the author, as founder of Kingsway Community Church (KCC) and Kingsway Training Centre (KTC), Bindura Zimbabwe experienced the huge contribution churches could make in the development and upliftment of the rural poor. Although many more successes have been achieved regarding the involvement of local churches in development

in the said time period the most significant has been a Project named 'Operation Joseph', (O J). The project was initiated as a crisis intervention initiative in the face of a potential collapse of the commercial maize crop the country faced for the 2000/2001 season. (Although the project was planned to have a two year life span, the successes achieved guaranteed its on-going involvement in the empowerment of rural communities in Zimbabwe today.)

On 26 October 2000, the leadership of KTC decided to assist rural churches in all eight rural provinces of Zimbabwe to train and assist their members to plant maize in an attempt to secure staple food for their people in 2001.

An operational plan was developed, reflecting the following main strategies:

- To approach churches (and donor organisations) in the UK who KCC and KTC have relationships with for financial assistance with OJ;
- To ask the eight chairmen of the Evangelical Fellowship of Zimbabwe,((EFZ) in the eight rural provinces to assist KCC to identify 10 or 11 churches in their province who would most need help with food production because of poverty and need;
- To ask the 84 identified pastors throughout the country to identify the 30 most needy families in their community (not in their church necessarily) as to receive training in conservation farming and the necessary inputs for planting a third of a hectare each. (If farmed according to the principles taught and with an average rainfall, each family was able to produce a minimum of one ton of maize on a third of a hectare – enough to feed an extended family for a year.);
- To train and equip 10 teams at KCC who would do the training of the church members in all the provinces;
- To call upon churches and organisations in all the provinces to assist with the acquiring and distribution of the inputs to the various sites of training. (Each site was to receive about 5 tons of inputs – seed and fertiliser.);

- To ask the chairperson of EFZ Mashonaland Central, to become part of the team heading up the operation to ensure successful interaction between KCC and EFZ throughout the country;

- To abandon most of the normal operations of KCC and KTC for the period November to end December as to mobilise all staff to assist the operation. A home-team worked flat-out all the time assuring the field teams were provided with for food, finances etc., as well as ensuring that orders for inputs were worked out and placed in all the main towns of the provinces. The teams started working in Mashonaland Central, on the 29th of November 2001, then continued to Mashonaland West, Matabeleland North, Matabeleland South, Midlands, Masvingo, Manicaland and finished in Mashonaland East on the 21 of December. In the span of 20 working days 8 provinces were visited by 10 teams doing training to enable each province to plant approximately 100 hectares of maize.).

From 27 November until 21 December 2000, ten teams of 2 or 3 men / women, each made up of full time staff of KCC and volunteers visited 84 churches in all of the 8 rural provinces of the country. Their aim: to train approximately 30 families per church in the principles of conservation farming, and to hand them seed and fertiliser for planting the moment they received rain. In a span of a month more than 2 400 families were empowered and enabled to plant food for their members.

Table 2 - Statistical information – Operation Joseph

Interventions	
Total number of churches involved	83 churches
Total number of people trained	2,825 people
Total number of families equipped	2432 families
Items donated to churches	
Seed	24,320 kg
Fertiliser:	
Compound D	161,733.2 kg
AN	243,400.0 kg
Insecticide - viz., Thiodan 1% Granules	2,225 kg
Fertiliser cups	12,700 cups
String (for planting lines)	5,254.5 meters
Resources employed	
Expenditure up to end January	Z$ 7 658 310.34
Number of people from Agriway & KCC in teams	37 people
Number of volunteers who assisted OJ in provinces	29 people
Number of people in home teams (including Financial Department)	6 people
Total kms travelled so far	260,048 km

In the provinces where average or better rainfall was recorded, the yields averaged in excess of 3 tonnes per hectare compared to long term averages of about 0.7 tonnes. (A full report on the project is enclosed as Appendix XIV(A)) Because of the existing infra-structure and trust amongst the members of the various churches, it was possible to mobilise thousands of people and thereby to make a contribution in the alleviation of suffering that was eminently looming.

6.5   FULFILLING HUMAN NEEDS

The aim of this specific section is to record past successes by the Church as in this case study, in terms of some of the aims and objectives of development in fulfilling the human needs in society, evaluated against the satisfiers as postulated by Max-Neef. This is done in an effort to indicate that at least some of the basic human needs were satisfied or improved because of the role played by the churches, (specifically in Pietermaritzburg and Zimbabwe)[13] as analysed in this study.

The human needs that were evaluated as against the satisfiers as per Max Neef (1991:32-33) were:

Table 6.3: Satisfiers of Human Needs

Human Needs	Satisfiers/Indicators
Subsistence	Food/Work
Protection/Belonging	Family Care & Community Participation
Understanding	Education
Participation	Co-decision making
Empowerment	Sustainable improvement in living conditions

6.5.1 The Need for Subsistence

Measured by food and work.

In Pietermaritzburg the corporate Church functioned in development and community work under the umbrella of Project Gateway. In conjunction with local churches and community structures such as the civic societies 18 community gardens were administered, which have provided food for around 1500 people. Some 30 000 people benefited from the feeding programme that once again were administered in partnerships with about 60 schools and churches in the communities of Kwa-Zulu Natal. At the

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[13] For Pietermaritzburg's involvement see Appendices XIII and XIX

overnight shelter project some of the churches in the city helped to provide approximately 6500 beds and meals annually to homeless street people at the Sunset Overnight Shelter on the Gateway premises.

The degree to which job creation is facilitated, is illustrated by the successes of the Tag Tec training programme of which 66% of the 150 students that were enrolled for 1994 found employment or were self-employed.

"The Self-help Development Programme has assisted over 6000 people from various communities with sustainable income-generating projects, like communal gardens, chicken and egg production, rabbit-farming and brick-making" (Liebenberg. Op cit:131). (Refer Appendix XIII – Copies of articles from activities at Project Gateway.)

In Zimbabwe, Kingsway Community Church trained, equipped and provided inputs to 2432 families throughout the 8 rural provinces in a food security programme, known as Operation Joseph (Refer Appendix XIV – Article: The Evangelical Voice of Zimbabwe. 2000. Vol 1:10-12).

In both Pietermaritzburg and Zimbabwe job-creation has been a main aim of the Church in action. (Refer Appendix XV – Articles regarding job creation and work in Pietermaritzburg.)

6.5.2 Protection as Human need

Satisfiers – family care, health care and community participation

For years the Church in Pietermaritzburg has been involved in the protection of street-sleepers by providing food and an overnight shelter whilst pregnant, unmarried women have been assisted and housed in "Grace House" and restored to their families when possible.
The Church was one of the first role-players in a project launched in the 90's for assistance to Children in Distress (Cindi) as well as running an

AIDS orphanage. (Appendix XVI)

In the work done in Pietermaritzburg amongst HIV/AIDS sufferers two extremely encouraging reports are included as Appendix XVII. The reports titled AM and AN (the initials of the sufferers) concern people who lived with the disease for 18 to 20 years. It would appear that the protection, love and nutrition received are highly instrumental in living for so long with AIDS. In her conclusion the project leader (Sutherland, H.) states emphatically that poverty and therefore the lack of proper nutrition must be seen as a real issue that is causing AIDS to be such a destructive disease in Africa.

In Zimbabwe all 84 churches served by KingsWay Community Church were assisted not only in food production, but also in caring for orphans and families. (Appendix XVIII)

6.5.3 Understanding as Human Need

Satisfier – Education

"In Pietermaritzburg the Church, through Gateway, has managed two primary schools, (Riverside and Gateway Christian School), offered adult education through the Literacy Programme which has benefited approximately 2500 people since 1992, provided electrical skills training through the Tag Tec Training programme which has since been privatised, and its computer skills training benefited 120 students before termination" (Liebenberg, 1996 Op cit:133).

In Zimbabwe, secondary education at grade 8 level was successfully conducted by Kingsway Training Centre for approximately 20 learners whose farm worker parents were too poor to send their children to town for schooling.

It must, however, be kept in mind that education is not an end in itself, but should help to give the under-developed a voice to prevent them from being excluded from society. It is a "systematic process of dis-empowerment, excluding the poor from the economic, political, social, bureaucratic and religious mainstream of society" (Friedmann, 1992:30). This exclusion is rooted in the world's rejection of the wisdom of the poor as Doyal and Gough.(1991: 11).point out, the voice of the poor is regarded as "damaged goods" by the powerful – blemished either by ignorance or self-interest and consequently giving way to power abuse

The poor also exclude themselves by not participating in social and political processes. They do not speak up and may even decline to sit down with the powerful. "Weak, powerless and isolated, they are often reluctant to push themselves forward" (Chambers, 1988: 18).

"The formalised education system is often designed to ensure intergenerational exclusion of the poor from the mainstream. Poor children are excluded from this system, thus creating the future poor" (Freire, 1993:30). He also points out that curriculum development is always both political and pedagogical.

"It is the very structures of society that create a serious set of barriers and difficulties, some in solidarity with others, that result in enormous obstacles for the children of subordinate classes to come to school" (Freire 1993: 30 in Christian, 1994:3).

In every effort, both in Pietermaritzburg and Zimbabwe, the aim of the Church was not only to work for the improvement of quality of education, but for the inclusion of the poor. In instances where parents were unable to pay for the proper schooling of their children, other projects were introduced or opportunities were created to assist in improving their income.

6.5.4 Participation as Human Need

Satisfier – co-decision making and belonging

In Pietermaritzburg the Church initiative began with more than 20 churches working together with a participatory ethos and understanding.

In Zimbabwe, around 2400 families benefited by participation in Operation Joseph.

(Refer Appendices XIX and XIV respectively)

The Church should be involved in rebuilding communities rather than simply attracting people into a building on a particular day. Poor communities are complex and jealousy, gossip, violence, alcoholism and family feuds are rife. To participate means to share in their visions and to find a common understanding which should improve their sense of belonging and bring about unity as they strive for the same goals.

6.5.5 Empowerment as Human Need

Satisfier – sustainable improvement of living conditions.

"Hopelessness is rooted in the history of a people. The future is shaped in a laboratory called history.   History is an important dimension for understanding poverty and hopelessness in poverty situations.   The relationship between history and poverty is not a new arena in poverty studies. There are several ways in which different forces within a people's history have an impact on their present. I focus here intentionally on *interpreted-remembered* and *shared* aspects of history at the *micro-level* that shape poverty relationships" (Christian, 1994:4).

The outworking of what Christian describes is that with the poor, girls and women tend to be marginalised. The powerful not only exercise power but shape history through their agendas and power over the poor. Olsen,. in *Power in Modern Societies* (Olsen,and Marger,1993) calls this form of power which rules with a set agenda, "meta power", as the ability to "shape the aggregate action and interaction possibilities of those involved in the

situation" (Ibid.: 36).   The powerful shape the rules for relationships and define the wants of the poor. They ascribe meaning to life situations, which then shape poverty relationships.

When a "casual" day worker for a building project becomes a project manager, a "gardener-schoolboy" becomes a director of an organisation or a farm labourer develops into an entrepreneur and community leader, all through the church's involvement in their lives, it becomes quite clear that the Church is capable of empowerment. (Refer Appendices XX and XXI regarding the stories of Alpheus Zondi, Listen Mchunu, and Patrick Chiware).   These illustrations are examples of individuals who have escaped what Christian calls the "hopelessness of history".

Christian continues to say, "The poor read the world through the lens that the powerful have lent them. In his famous conscientisation strategy for liberation from oppression, Freire advocates that "each man [must] win back his right to *say his own word, to name the world*" (Freire, 1990: 13). Years of intergenerational poverty seriously cramp the ability of the poor to even name their reality. It is a distorted reading of reality and history – a reading from the perspective of the powerful. "The socio-economic cost of these distortions of history is very high for the poor. When the poor become mere tools in the hands of history-makers, the rest of their life also gets defined by the 'station' assigned to them in the histories written by the powerful. Even rules for life situations and relationships are moulded by history" (Christian. 1994: 4).

6.6   CONCLUSION

The Church can influence the history of Man. In Pietermaritzburg and Zimbabwe it has assisted numerous individuals to escape from the world's expectations of them and to win back the self-worth and self-respect which spring from a meaningful life with a meaningful purpose.

It has been established that the Church's involvement can benefit a community considerably. The HSD indicators chosen in this report do not exclude the church from making a contribution to the whole scope of human needs, this study merely focuses on those that were most pressing at the time.

Chapter 7
SUMMARY and CONCLUSION

7.1   INTRODUCTION

Until recently, the Church's role in development work has been disregarded. This study has aimed to establish whether there is <u>prima facie</u> evidence that the exclusion of the Church in development work over the last 20 to 30 years has had detrimental effects on the outcome of development; it has sought to establish a <u>prima facie</u> case for the required involvement of the Church.

It is believed that these cases have been established and that it has been proved that the Church has a definite role to play in development work. It is not its role to interpret social reality for communities, but to enhance social conditions for the benefit of the whole community. Neither is it to behave in a sectarian manner, but for the benefit of the whole of creation. The Church is mandated through Scripture (the Bible) to serve the poor and this is therefore not an option but a responsibility.

Without the development efforts since the 1980's Africa would not have been better off, despite what the cynical wish us to believe. Developmental thinkers world-wide will have to realise that the many recorded failures are not merely due to the inherent weakness and inability of the Third World to renew, but also as a result of mistakes on both sides of the development paradigm and the need for new models. Members of both sides of the debate should continue meeting in order to find improved solutions and answers together.

7.2   A FRESH LOOK AT THE DEFINITION OF POVERTY

The largest problem underlying the need for development is poverty, the following defining statements of which can be drawn from the findings of this study:

- Poverty is a much broader concept than socio-politics and economics (Christian,J. Op cit:6)

- Poverty in Africa is partially due to the ongoing clash of two worldviews (Van Niekerk A. Op cit:19/20)

- Poverty is not only monetary but a marginalisation in societal context of the poor.

- Satisfying the basic human needs as postulated by Max-Neef (in terms of Human Scale Development) fulfils developmental goals, confirming that development concerns people rather than objects.

Poverty continues to defy simplistic descriptions, definitions and easy solutions and continues to raise uncomfortable questions for continued reflection and response. Essentially, it is about relationships, a flesh-and-blood experience of a people within their daily relationships.   Within these relationships, the poor experience deprivation, powerlessness, physical isolation, economic poverty and all other characteristics of poverty" (Christian, J. 1994:1).

7.3   KEEP ON THINKING ABOUT DEVELOPMENT

For some First World thinkers the understanding of "disadvantaged" focuses on monetary and/or fiscal empowerment, meaning that the wealthier a nation or individual becomes, the more civilised and developed they are deemed. However, over the last 40 years wealth has increased immensely in the First World, but so have crime, violence and drug abuse. The perception of development in the Third World differs vastly from that in the First, partly because the official indicators may reflect only a particular section of the population, but also because "the economic contribution of the housewife who grinds the flour, bakes the bread, and cares for the clothes may not be measured in GNP in poor countries but the same services when purchased are included in a rich country's GNP" (Nafziger, 1997:23).

It is when the clinical scientific indicators fail to reflect the true empowerment experienced in a community that the Church's role becomes significant. When people gain confidence and skills and are proud of what they have achieved, empowerment becomes a reality. Acknowledgement and encouragement of achievements, often not recognised in official indicators, are immensely important

because encouragement can lead to empowerment.

As the Church gains a better and better understanding of the message of grace and encouragement, it will be able to play the role that it alone can fulfil even to a higher level.

7.4   A FRESH LOOK AT "CHURCH" IN DEVELOPMENT

The positivist and scientivistic position regarding the potential role of the Church in development is lacking, since there is more to the social-spiritual identity of man, his culture, traditions and historical make-up than what could be understood by the 'natural sciences' position of the positivist modernisation theories. In terms of the stated hypothesis, the role of the church must be better understood and better defined before it can make a clearer contribution to development efforts in South Africa.   "Although the positivist tradition views religion as a dichotomy to scientivism, resulting in a functional exclusion and underestimation of religion as a vehicle of sustainable human development within the mainstream meta-theoretical tradition", amongst the people in the communities where results are more important than the academic value of a theory it has been shown that through the involvement of the Church a higher success rate in development work has been achieved. (Refer Liebenberg,1996:137)   The findings of this investigation (specifically in Chapter 6) concur with Liebenberg's basic premise that "the Church and Church NGOs must be re-evaluated for the potential positive role they can play" (Op cit:137).

7.4.1   The role of the church in bringing reconciliation

Even after ten years of democracy, much needs to be done to bring about racial reconciliation, especially where development is concerned.   In an atmosphere of racial prejudice, development will fail. Van Niekerk,(1994) concurs in stating that "the prevailing line of thought is ignoring people as human beings with their own culture, with the effect that development in Africa is focussed on changing the physical environment of communities. It is believed that new roads, schools, hospitals, electricity, capital and

opportunity will do it all, whilst caring and attending to the human factor (of society) is seen as ancient and obsolete" (1994: 84).

Playing a role in reconciliation requires deep involvement but for the church it is its mandate and calling. Differences in terms of culture and tribe are not ignored, but a partnership and "association" between the empowered and previously dis-empowered in spite of these differences is crucial and essential. In the long term this should lead to friendships, mutual respect and hopefully to a united country. The role of the Church is crucial in this respect, (See Appendix XXI).

7.5   INFLUENCING WORLDVIEW

Poverty and development are equally complex because they concern people and life. Much has been said about the multi-disciplinary broadminded, socio-economical nature of both. Various authors referred to in this study relate poverty to a prevailing worldview, a clash of worldviews and an inability to adapt and change. In his argument that poverty is a broader concept than socio-politics and economics, Christian argues as follows: "A survey of various development theories suggests that the roots of poverty can be traced to a people's worldview. This is not a simple ethnocentric statement; it is an acknowledgement that a people's worldview is a powerful tool for perpetuating chronic poverty. Development ethicists and community psychologists are calling development practitioners to consider seriously worldview-related issues" (Rappaport, 1987: 139-142 in Christian1994:6)

Influencing people's worldviews means to influence their understanding of values and self-worth. Through the role the Church has played as reflected in this report, people's perspectives have been changed and they have become focused, helpful and positive. (Refer to life-stories as per Appendices XX and XXI)

7.6   CONCLUSION

Since people-centred development appears to be the most successful, and since the Church possesses the necessary characteristics to qualify it as an indispensable element in the correct "ingredient mix" of success This study has proved that, once it (the Church) has a clear understanding of both the roots of the problems challenging development work and the background and culture of the people involved, the Church has the capability to make significant contributions which are not within the capacity of most secular organisations. The church and the people involved with it have a level of commitment which is as deep as their faith – the very motivation behind their involvement.   In addition, since the Church's message is one of mercy, love and acceptance, along with an attitude of "faith *and* works", it may be that its absence was one of the reasons why much development work has failed in the past.

May this study not only lend the Church credibility as an important role-player in development work, but also serve to inspire churches to put their religion into practice and to make a lasting difference in the lives of those around them.

> "I shall pass through this world but once;
>
> Any good, therefore, that I can do
>
> Or any kindness that I can show to any human being,
>
> Let me do it now.
>
> Let me not defer or neglect it
>
> For I shall not pass this way again."
>
> (Author Unknown)

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APPENDIX I

CULTURAL CONFLICT AS REFLECTED IN
BLACK POETRY

Van Niekerk, A. S. 1992. " Dominee are you listening to the Drums?"

Chapter 4. Four poets

A clash of Powers - Black and White, African and Western - is the heady stuff of which the Black poetry of the seventies is made. The following two chapters attempt to explore the way in which four prominent poets, Mtshali, Serote, Gwala and Sepamla, responded to this clash and reflected it. An exploration of this nature provides a key to the dialogue in which White theology will have to engage Black Africa if it is to retain any relevance on this subcontinent, or further afield. Although politics plays a part, it is not predominant; a true assessment of Christianity's role and impact has become the vital necessity.

OSWALD MTSHALI
The political aspects of Mtshali's poetry were analysed by Njabulo S Ndebele, himself a poet of the seventies in Lesotho. His dissertation, "The theme of oppression in the poetry of Oswald J Mtshali", was submitted to the University of Botswana, Lesotho and Swaziland in 1973.
The title itself is revealing and indicates a significant aspect of the Black political experience of the seventies. At the start of that decade (*Sound of a cowhide drum* was first published in 1971) oppression was a central theme; Whites held all power and were seen as the oppressors, while the powerless Blacks were the oppressed.
Mtshali's successors, the poets of the later seventies, were to experience the political situation in a different manner. His own Sounds of a cowhide drum reflects that protest tradition which Richard Rive characterised as focusing on Black-White relationships and addressing a White conscience, inside and outside South Africa, on the moral responsibility it had towards Blacks. Essentially, Rive says, Mtshali should be seen as the link, however tenuous, between this tradition and the Johannesburg poets of the later seventies.
The experience of oppression, the sense of being a victim, powerless and dehumanised, is central to much of Mtshali's poetry:

> How can I?
> my wrists
> are manacled.
> My mind
> is caged.
> My soul
> is shackled.

The powerlessness of the Black man under White rule is symbolically portrayed in "A snowfall on Mount Frere". Ndebele comments: "Within the context of South Africa, it is not difficult to see the 'unsweet icing sugar' as the White oppressor, and the trees as the oppressed Blacks grunting under the weight of oppression ... the overall impression ... is that we see Blacks as being acted upon and never acting." Such negative passivity, the result of in surmountable pressure, tends to produce apathy, alienation and anti-social behaviour in oppressed people, Ndebele notes.
"The watchman's blues" is characteristically directed at the White reader, the "baas", in order to give him insight into the thoughts and feelings of the Black "boy", and to awaken his conscience and his sympathy:
His poetry flows from his effort to break the chains of White values.

> i can say
> i
> i have gone beyond the flood now
> i left the word on the flood
> …
> i can say
> one day the word will break

He is shaping a new "symbolic horizon". For Serote has, as Armah enjoined, looked "inward" and clearly found a new identity there, an identity symbolised by the vast sea and described by Langston Hughes' well-known phrase,

> Night coming tenderly
> Black like me

This new self-awareness entails a different attitude to Whites. While Mtshali's poems are sometimes typical of White liberal thinking, Serote vehemently rejects the White liberal in his scornful "They do it", which deals with White intellectuals who invite "token" Blacks to their gatherings and tea parties.
Equally firm is his rejection (invitation) of the White girl in *No Baby Must Weep*:

> don't smile at me
> …
> also
> don't look that serious because I may think you try to
>   madam me
> you've called it militant when I say sies
> what must you do
> i don't know
> maybe you can go to hell
> i have been there you know we played saxophones and
>   guitars
> and we sang
> and the lambs and the wolves lived together

It is a rejection of those Whites who, as Mphahlele has reproached, only use Blacks to act out their own guilty conscience. This rejection is part of the struggle for liberation from white domination. This struggle requires the issues to be unblurred, the enemy clearly identified. Liberal Whites who, like missionaries, labour for reconciliation, understanding and peace, who wish to identify with the struggle of those people they regard as oppressed, only cloud the primary issue. The Black drive is for al-embracing change, not for a softening of the sharp edges of discrimination. It is for liberation and not reconciliation. The power essential for carrying on the struggle feeds on suffering, and there is no use for whites who would heal wounds. These sentiments were to be the hallmark of the mood of the seventies.
Mtshali regarded the Whites as the (only) source of change, by virtue of their power. Serote sees them as the obstacle to change, and Blacks are thrown back on their own resources. Mtshali tried to turn the White liberal into an ally – Serote rejects him. For Mtshali Whites were part of the solution, for Serote part of the problem. Serote refers to apartheid only in relation to Black aspirations, as the opposite, as an obstruction to Black self-expression, and authenticity.

APPENDIX II

EXTRACT FROM A REPORT ON THE FEEDING PROGRAMMES AND SELF-HELP DEVELOPMENT PROJECT

By Gateway Pietermaritzburg 1992/1993

Projects and / or programmes already functional

Feeding Programme

Aims
The feeding programme aims to address the immediate malnutrition crisis accentuated by the present drought and high unemployment.

History
The feeding programme started in April 1992, with the aim of feeding destitute families. Excess products from the fresh produce market, bakeries, and other food outlets were sifted through and distributed by making use of a small car and trailer.

By September 1992, 600 families in the Pietermaritsburg district were receiving food. In the latter part of the 1992/93 financial year the programme received R1, 5 million in funds, which enabled the programme to expand its field of operation and benefit an increased number of destitute people.   A balanced diet was provided for approximately 20 000 people daily by the end of the 1992/93 fiscal year.

Community Responsibility
The feeding programme is not a handout project. It works hand in hand with the self-development project and both are community-driven. The communities have established committees, whose members are mainly local church leaders. These committees take on the grassroots management responsibility of the programme throughout the Natal Midlands.

Community leaders are concerned particularly about the way in which malnutrition affects children both mentally and socially, impairing their development for life. It is therefore crucial that the children receive a balanced diet to avoid malnutrition and retarded mental development. In response, the feeding programme introduced a daily meal of soup and nutritional biscuits at a cost of 27 cents per child.

Present Situation
At present the Gateway Feeding programme is providing quality nutrition for 1 000 destitute families and 14 000 school children. To achieve this, 7 full time staff and 4 one ton vehicles are involved.

Self-Help Development

The objective of the Self-help Development Project is to facilitate community-driven development, with an emphasis on resource and income generating activities and sustainable food production principles.

1. Food Production:

Community gardens

From January to June 1993, community gardens were established throughout the Natal Midlands, which are now benefiting 450 families. In one example, the programme transformed an impoverished settlement consisting of only demarcated sites, tents, elementary sanitary facilities and a few watering points on a barren landscape. Through Gateway's involvement, 150 of these 180 family settlement sites are now fenced and growing their own food. The families were encouraged through the establishment of informal community structures, such as management committees and garden clubs.

School Gardens

Three schools are managing gardens and are in the process of taking over the responsibility of feeding malnourished pupils, presently receiving food from the feeding programme. The objective is that all the schools presently aided by the feeding programme ultimately will become self-sufficient.

2. Community Industries:

Some of the communities are now in the process of moving into the next stage of socio-economic development, by establishing income productive community industries. These income generating industries include for example: brick making, candle making, soaps and floor polish manufacturing and the production of low-cost panel houses. Gateway will provide the community upliftment programmes to equip the local residents with labour and management skills.

3. Eco-Tourism:

The rural areas surrounding Pietermaritzburg have many potential eco-tourism opportunities and it will therefore form an important component of Gateway's socio-economic development package. Development of an eco-tourism project within a rural community is in the final stages of negotiations. This project is the first of its kind in which a local community will lease and manage trout waters to fly fishermen at a lucrative price: another step towards helping people utilize their natural resources to generate income for the community.

4. Environmental Extension Services:

Natural resource degradation is reaching critical levels in many of the districts which Gateway serves. Degraded wetlands and river systems, deforestation, soil erosion and desertification results in impoverished settlements with reduced carrying capacities.

The degradation of natural systems is predominantly due to a lack of education, collapsing social structures, and the abuse of land because of political philosophies of the past. Through environmental extension services, cumbersome and costly government systems are making way for community responsibility and accountability. Gateway is in a unique position to offer a sustainable natural resource utilization extension service within both rural and urban environments, assisting land users in establishing functional biospheres, defined by the harmonious interrelationship of agriculture, industry, settlements and environmentally sensitive areas.

5. Resource Information Centres

An Environmental Resource Information Centre will be established at the Gateway Centre, serving the needs of the greater community within the region. The schools which are managing gardens will also house community resource information centres, aimed at assisting community socio-economic development, providing information at grassroots level.

APPENDIX III

THE MURRAYSBURG AND WALLACEDENE CASE STUDIES

As published by Clark, D. A. 2000.
Perceptions of Development: Some evidence from the Western Cape

Development ethics: a research agenda

At least one attempt has now been made to grapple with these tasks (Clark, 2002). The study in question investigates perceptions of human well-being in two impoverished South African communities. A total of 157 people were interviewed in a rural village called Murraysburg (situated in the Karoo) and an urban township known as Wallacedene (located on the outskirts of Cape Town). In both locations surveys were administered by experienced local enumerators using random sampling techniques. Interviews were divided into two separate parts, consisting of open and closed questions, respectively. This procedure allowed enumerators to avoid influencing initial responses (open questions), look for consensus (closed questions requesting an assessment of pre-defined ends), and test for inconsistencies (by comparing the answers to open and closed questions) that might reflect false consciousness[I6]. The results of these surveys appear to be confirmed by a broad range of participatory poverty studies conducted in Southern Africa and many other parts of the world (e.g. Wilson and Ramphele, 1989; PSLSD, 1994; Moller, 1996; MEPD, 1997; Moore *et al,* 1998; SA-PPA, 1998; Narayan *et al*, 2000a, 2000b)[17].

The Murraysburg and Wallacedene surveys help to throw light on two fundamental questions which are of interest to both philosophers and social scientists. The first asks if there are any common human values upon which we can build a theory of the good. In stark contrast to traditional wisdom, the survey results indicate that it is possible to achieve a broad consensus regarding the central features of a good life (see Table 1). The second question relates to the nature of human values themselves. What are the objects of a good human life? So far the available evidence indicates that the vast majority of ordinary people are willing to endorse most, but not all, of the human capabilities and needs advocated by social scientists and philosophers like Amartya Sen (1984, 1999), Martha Nussbaum (1995, 2000), Paul Streeten *et al.,* (1981), James Griffin (1986) and Len Doyal and lan Gough (1991)[18]. In particular, jobs, housing, education, health, clean water, economic security, family and friends, civil and political rights, physical safety, self-respect, recreation and happiness are all highly valued by the poor (Tables 1 and 11). Most development ethics, however, need to say more about the practical side of survival and development in poor countries, the psychological aspects of human well-being and some of the better things in life such as recreation. Each of these weaknesses are briefly considered in turn:

- *Practical relevance.* Philosophical accounts of human well-being typically overlook the practical side of survival and development in poor countries. This weakness tends to direct attention away from the human capabilities and needs that matter most, For example, consider the role of education and employment. If some development ethics are interpreted literally (e.g. Nussbaum, 2000, pp. 78-80; see also Griesez *et al.,* 1987; Griffin, 1986), the only obvious role for education is to promote the cognitive capacities and power of practical reason. No explicit provisions are made for acquiring practical skills, improving job prospects or boosting income, which are among the primary reasons for valuing an education in poor countries. Similarly, many accounts of human flourishing fail to make any new or discernible provisions for the likes of farm workers, manual labourers and other poor people who have to work hard (often in hazardous and appalling conditions) in order to survive and earn a living. In particular, most development ethics need to say something more substantive about the nature and character of a good working life. In poor countries at least, the onus

needs to be on the importance of good safe working conditions, reasonable hours and pay, job security and legal protection (among other things). Valuing a job has little to do with wanting to achieve some "higher" form of human functioning (such as taking part in literary and scientific pursuits, striving for excellence in work or accomplishing some worthwhile activity) as some perfectionists imply.

- *Psychology of human well-being*. Most development ethics neglect the psychological and mental aspects of human well-being. While some accounts of the human good pay lip service to some narrow concept of utility (e.g. in terms of happiness), the emphasis is usually on basic needs. In short, theories tend to focus on the persons' physical condition at the expense of their state of mind. Recent empirical work, however, demonstrates that a broad range of psychological and mental achievements are essential components of well-being (e.g. Clark, 2000a, 2002; Schwartz, 1992, 1994; Ramsay, 1992)[19]. Such achievements include happiness, pleasure, excitement and joy. Development ethics also need to make room for psychological achievements as diverse as feeling relaxed, avoiding stress and frustration, having confidence, achieving self-respect and experiencing pride. Such achievements are particularly relevant in poor communities.

- *Recreation and leisure*. For most people, recreation constitutes the difference between achieving a tolerable form of life and a good life. Indeed fro Aristotle and the ancient Greeks a life of leisure is a prerequisite for human flourishing. Yet even some recent re-interpretations of Aristotle's theory of flourishing fail to adequately consider the role of "recreation" and "play" (e.g. Nussbaum, 1995, 2000). These activities have the potential to make an immense contribution to the overall quality of life. For countless numbers of poor people "life is an endless cycle of sleeping and working" (Wilson and Ramphele, 1989, p. 152). For many others the problem is one of having too much free time and very little to do. The majority of poor people are either unemployed or under-employed and typically lack access to basic recreational facilities. In Murraysburg and Wallacedene, respondents reported that they valued recreation in order to relax and rest, avoid boredom, spend time with family and friends and escape "mischief", "trouble" and "crime". Sport, listening to music, church activities, reading books, watching television, visiting the cinema, singing and dance were considered to be amongst the most worthwhile activities.

While the surveys administered in Murraysburg and Wallacedene provide some hard data for constructing a more realistic and reliable development ethic, more practical work is required to confirm the survey results (which are based on a relatively small sample). It would also be instructive to repeat these surveys in poor communities that are not Christian or Westernised. (The questionnaire schedule employed in the field can be found in the archives of the Southern Africa Labour and Development Research Unit, University of Cape Town.)

International Journal of Social Economics 29,11

Table 1.   Normative evaluation of 38 "functional capabilities " in Murraysburg and Wallacedene.

	Table 1.				
		Percentage of survey sample			
		Essential	Valuable	Unimportant	Undesirable	No response
1	Jobs	89.81	10.19	0.00	0.00	0.00
2	Access to clean water and sanitation	81.53	17.20	0.64	0.00	0.64
3	Housing and shelter	93.63	6.37	0.00	0.00	0.00
4	Family and friends	70.06	29.30	0.64	0.00	0.00
5	Personal safety and physical security	78.34	20.38	0.00	0.00	1.27
6	An education	93.63	6.37	0.00	0.00	0.00
7	Happiness	70.06	28.03	1.27	0.00	0.64
8	Good health	82.80	16.56	0.00	0.00	0.64
9	Sleep and rest	63.69	33.76	0.64	0.00	1.91
10	Fuel for cooking and heating	52.23	43.31	3.18	0.00	1.27
11	Access to family planning	38.22	44.59	7.01	0.00	8.92
12	Exercise	42.68	49.04	7.64	0.00	0.64
13	Capacity to think, reason and make choices	56.05	40.76	1.91	0.00	1.27
14	Sexual satisfaction	14.65	35.67	25.48	3.18	21.02
15	Basic clothing	63.69	30.57	4.46	0.00	1.27
16	Fashionable clothing	27.39	42.68	28.66	0.00	1.27
17	Freedom/self determination	63.06	35.03	1.91	0.00	0.00
18	Income and wealth	64.33	29.94	3.82	0.00	1.91
19	Consumer durable and luxury goods	29.94	43.95	21.66	1.27	3.18
20	Self-respect	76.43	20.38	1.27	0.00	1.91
21	Land and cattle	27.39	42.04	26.11	2.55	1.91
22	Living in a clean natural environment	67.52	28.03	1.91	0.00	2.55
23	Cocoa-Cola (or other fizzy drink)	19.75	35.03	38.85	4.46	1.91
24	Transportation	54.78	40.13	3.18	0.00	1.91
25	(All weather) roads	52.23	41.40	2.55	0.00	3.82
26	Watching sport(s)	40.76	40.13	14.65	2.55	1.91
27	Playing sport(s)	43.31	34.39	19.11	1.27	1.91
28	Electricity	78.34	20.38	0.00	0.00	1.27
29	Free time/recreation	41.40	53.50	3.82	0.00	1.27
30	Having children	40.76	33.12	15.29	1.27	9.55
31	Watching TV/going to the cinema	29.94	47.13	17.83	1.91	3.18
32	Drinking alcohol	3.820	7.01	33.76	54.78	0.64
33	Living long	36.31	40.13	15.92	5.73	1.91
34	Smoking cigarettes	5.10	8.28	31.21	54.14	1.27
35	Property rights (right to own personal property)	61.78	36.31	1.27	0.00	0.64
36	Equal opportunities for personal advancement	58.60	38.85	2.55	0.00	0.00
37	Determination, motivation, self-reliance	58.60	38.22	1.91	0.00	1.27
38	Political rights [a]	65.61	29.30	3.82	1.27	0.00

Notes: Survey sample = 157. Respondents were asked to elevate a pre-defined set of human capabilities. Not all of the capabilities in this table feature prominently in theoretical accounts of human well-being and development (e.g. items 12, 16, 23, 31, 32 and 34). I have refrained from omitting these items as they provide some interesting insights into perceptions of human development. I have discussed the reasons why some of the results in this table (e.g. for items 14 and 32-34) should be treated with care elsewhere (Clark, 2002).
[a] Right to vote, hold public office and freedom of speech and association.

Source: Fieldwork database

Table 2   ***Normative ranking of the top 30 aspects of a "good life" in the village of Murraysburg and the township of Wallacedene, South Africa.***

Table 2

Ranking	Aspects of a "good life"
1	Jobs
2	Housing
3	An education
4	Adequate/regular income
5	A good family life
6	Living a religious/christian life
7	Good health
8	Enough food
9	Happiness/joy
10	Love (each other)
11	Good friends
12	Education for children
13	Motor car
14	Owning a business
15	Understanding (between people)
16	Support of family
17	Relaxation
18	Good area to live/live elsewhere
19	Nice/good clothes
20	Security/safety
21	Having/caring for children
22	Respect (especially for others)
23	Sport(s)
24	To get married
25	Independence (especially financial)
26	Peace in the household/community
27	Recreation
28	Communication (between people)
29	Acquiring skills/qualifications
30	Furniture

Source: Fieldwork database

APPENDIX IV

Individualism versus Group Orientation in Team Context and Individualism versus Group Orientated Cultures

Published in Foreign to Familiar by Lanier, S.A. 2000. pp 41 - 52

When "Individualists" Visit Poor Societies In Group-Oriented Cultures

In the United States, the economy has been strong since recovery from the Great Depression. Food has not been hard for the average person to find. Food, therefore, has gone from primarily being a source of nourishment to being a source of entertainment. Variety and flavour in foods are important to the Americans. They exercise their freedom of choice when it comes to eating.

When Americans travel to a country where food is still primarily a source of nourishment, they may not realise how offensive it is if they refuse food offered to them just because they don't like it. 'Liking' food is only minimally important in those countries. In a poor country or in a poor family almost anywhere, the priority is filling the stomach, not having a variety of or a special taste in foods.

Once while we were preparing a team of American young people to go to a poor country, one young man asked me, "But what do we do if we don't like the food?" I said, "you eat it. It's about relationship with your hosts. Eating the food is an acceptance of their hospitality, and this has a higher value than the taste of the food." The individualist is accustomed to deciding what he or she likes or dislikes. In group-orientated culture, this is not a priority. In many cases, the people do not even ask themselves the question, "Do I like this particular dish?" They just eat it, enjoying it because it is filling them up, or because of the hospitality.

Ricardo, my mentor, once said, "Sarah, in the countries where there has been wealth for several generations, there is an orientation toward comfort and convenience. These countries, however, are relatively few in number. In most countries of the world, the orientation is towards justice and survival. Having what it necessary is important. Having extra, unnecessary commodities is only for celebrations or some special occasion."

When a host family that is poor puts out a large spread of food for their guests, they may be cooking up several days' worth of food to give the indication of their generosity. They will then feed their family with the food that is left over. Some guests feel that they need to eat it all, but the truth is that leaving some behind might be very much appreciated. It's worth checking out the custom before visiting a home in an unfamiliar culture.

Opulence is more common to places like the United States, where the Great Depression is only a memory for the older generations, and no major war has ravaged the economy in the past one hundred years. For this reason, people from wealthy nations (or wealthy families in any nation) who are guests of the poor should take care to avoid the appearance of wasting food or other precious resources. Unnecessary waste can be painful for some people to witness. They think only of how hard they have worked to have the food they offer.

Individualism versus Group Orientation in a Team Context

For the individualist, being a team member generally means being an equal to the other team members. A leader has a role to fulfil, but probably dies not expect to make all the decisions. So, in particularly among Westerners, the team members, as

individualist, often speak up to their leader or take initiative in the group based on their personal insights into the subject.

Not so, necessarily, with group cultures. With such cultures, the role of the leader is stronger, often more directive. The group members often wait to be called upon rather than assert themselves.

What is sometimes called the "poppy syndrome" may also be a factor to consider. The term refers to the fact that if one member of the group takes the initiative to assert himself or herself, the group will pull him back to see that he fits into the group. In East Africa, I was told, "If a nail sticks its head above the rest, we hammer it down."

People of individualistic backgrounds may not understand this, and will expect personal initiative from someone of a group background. If this person has not been given a role to support that initiative, he or she may find it extremely foreign. Roles are important, as they provide order for the society.

It is equally confusing when a person from an individualistic culture takes initiative in a team context when it is not within his or her role to do so. If the initiative is seen as inappropriate to the person's position, he or she may be ignored or even rebuked.

A team of young people from individualistic cultures went to Africa for three months of service. The team leader was African. Some of the team member later complained that they were not included in the decisions of the day, nor communicated with personally on what was happening. They were just "told what to do".

As I talked with the leader later, he was surprised to hear that they felt a need for communication. From his perspective, he had told them what they needed to know when they needed to know it.

In group cultures, it is expected that the leader will lead and the team will basically follow. (This, of course, varies with the type of team or group involved, especially within the individual customs of a country.) Team members, out of respect for the office of leadership, are expected to co-operate and not pull against the authority of the leader. This may be a challenge to some who feel they are giving up their identity to do so. To think in terms of "we" instead of "I" can be a major switch for some from individualistic cultures.

The opposite will be true for a person who has left his group culture to visit or study in an individualistic culture. The loneliness of being left to oneself can be overwhelming at first. Also, the challenge of making decisions based on what the individual wants or taking initiative based on the individual's ideas alone may seem rude to them.

A Filipino and an American are sharing a dorm room with three others. The American is playing very loud music. He says to his Filipino roommate, "Does my music bother you?" It was the wrong question. A person who is not orientated toward declaring his own preference would look around to the others to see if the group in general minds the music. Also, being from a hot climate, the Filipino cannot say directly what he thinks, if it in any way causes an imposition on another. So he naturally responds, "No, no, it's fine".

"Are you sure?" the American asks.

"Yes, of course. It's fine," he is assured. The truth is that the Filipino can't stand the music, but, at the same time, his response has not been a lie. Besides the fact that his culture will not permit him to say so openly, he does not even mind suffering an inconvenience for the sake of the group. It's a normal thing for him to do. The important thing, to him, is the harmony of the group and what the group wants. He was not raised to consider his own comfort first, so he would not think of doing so. The American, raised as an individualist, was taught to look out for himself and to let his preference be known when asked.

APPENDIX V(A)

Different understandings regarding handling of Redistribution of Land

Article from The Rapport of 26 October 2003

Generaal in SANW dink glo Mugabe is ''n held'

Sarel Van Der Walt en Piet Malan

Londen en Johannesburg

'n Senior generaal in die Suid-Afrikaanse Nasionale Weermag (SANW) beskou Zimbabwe se pres. Robert Mugabe glo as 'n held en sê Mugabe se hantering van die grondkwessie in sy land is 'n voorbeeld vir Suid-Afrika.

Luidens 'n berig in die jongste uitgawe van die konserwatiewe Engelse nuustydskrif 'The Spectator' sou lt. genl. Mojo Matau, die SANW se hoof van militêre inligting, onlangs na 'n paar biere aan 'n joernalis-vriend gesê het Mugabe is besig "om die pad vorentoe vir Suid-Afrika te verlig".

Aiden Hartley, skrywer van die artikel met die opskrif '*Mugabe is their darling',* sê hy het Matau vir die eerste keer in die jare tagtig in Dar es Salaam ontmoet toe Matau nog lid van die ANC se gewapende vleuel, Umkhonto we-Sizwe, was.

Hy sê hy het sy ou vriend, "deesdae 'n lid van die kombuiskabinet van die ANC-regering in Suid-Afrika", onlangs in Johannesburg opgesoek. "Tydens ons reünie het die bier vrylik gevloei terwyl ons oor die ou dae gepraat het."

Mugabe 'n held'

Hartley sê sy moed het egter in sy skoene gesink toe hy Matau begin uitvra oor wat hy van Mugabe dink. "Hy het die Zimbabwiese president bestempel as 'n held oor dit wat hy aan wit boere ge-doen het, 'n leier wat die pad vir Suid-Afrika vorentoe verlig."

Hartley sê toe hy daarteen kapsie maak en sê dat hy (Hartley) homself as 'n Afrikaan beskou omdat hy in Kenia woon, het Matau geantwoord en gesê: "Jou enigste tuiste is Engeland."

Hartley sê Matau se heldeverering vir Mugabe is nie ongewoon onder die boonste lae van die swart middelklas in Afrika nie.

Hy sê 'n Zambiese vriend van hom het Mugabe onlangs bestempel as Shaka van die Zoeloes.

Die Suid-Afrikaanse joenalis Harry Mashabela het in die September-uitgawe van die Helen Suzman-stigting se nuusbrief geskryf Mugabe "praat namens swart mense wêreldwyd". Om sy punt te staaf, haal hy 'n onlangse studie van prof. Lawrence Schlemmer aan wat in April 2002 vir die Helen Suzman-stigting gedoen is. Schlemmer het bevind dat hoewel net 25% van swart Suid-Afrikaners Mugabe se grondhervorming steun, 50% meen pres. Thabo Mbeki se stille diplomasie is die regte manier om die probleem te benader.

Idi Amin was ook gewild
Die interessantste gegewens is egter dié wat wys dat respondente se mening oor
Mugabe nou saamhang met hul klassestand en inkomste.

Schlemmer het bevind dat diegene met 'n hoë inkomste meer geneig is om Mbeki se
sagte benadering tot Mugabe te steun.

Hartley skryf: "Ons het dit al voorheen gesien. Ook Idi Amin was ongelooflik gewild
by geleerde Ugandese toe hy in 1971 50 000 Ugandese Asiate uit die land gesit het."

Die werklikheid is, skryf Hartley, dat dit die ouens op die boonste sporte van die leer
is wat die meeste voordeel trek uit Mugabe se grondhervormingsplan.
Kol. John Rolt, woordvoerder van die departement van verdediging, het Vrydag gesê
die weermag beskou Matau se opmerkings in 'The Spectator' as 'n "private
aangeleentheid, (deel van) 'n gesprek tussen vriende".

- Matau was in September 1998 in die nuus tydens die SANW se rampspoedige
  inval in
  Lesotho.
  Die wanordelike operasie en die dood van verskeie Suid-Afrikaanse soldate is
  later toegeskryf aan die swak inligting wat die Suid-Afrikaanse soldate gehad het.

APPENDIX V(B)

Different understandings regarding handling of
Redistribution of Land

Abbreviated Article from "The Rapport" of 14 December 2003

Wêreld kyk imperialisties verdraaid na Zim, skryf Mbeki

Z.B. Du Toit
Pretoria

Sommige mense in Zimbabwe, elders ter wêreld en in Suid Afrika span menseregte as werktuig in om die regering van die land omver te werp, 'n "regime-verandering" aan te bring en Zimbabwe na hul sin te herbou, se pres. Thabo Mbeki.
Mbeki neem in sy weeklikse internetrubriek, SA Today, 'n sterk standpunt in teen sy kritici oor Zimbabwe en beskuldig hulle daarvan dat hulle hulle skuldig maak aan 'n "onderstebo" siening van Afrika. Onder die opskrif *Ons sal die onderstebo siening van Afrika teenstaan* sê hy onder meer "diegene wat om 'n demokratiese Zimbabwe geveg het met duisende wat die hoogste prys in die stryd betaal en hul onderdrukkers en folteraars in 'n gees van nasionale versoening vergewe het, is omgeskep in afstootlike vyande van die demokrasie".

"Diegene wat in die belang van hul 'vlees en bloed' gedoen het wat hulle kon om vryheid van die mense van Zimbabwe te weerhou vir so lank hulle kon, het nou die voorste pleitbesorgers van die demokratiese regte van Zimbabwiers geword."
Hierdie siening is tekenend van hoe ver imperialisme die beskouing van die Afrika werlikheid verdraai het. "Dit het die werlikheid op sy kop gekeer: die abnormale word beskou as normaal en die normale word beskou as abnormaal."

Mbeki sê die huidige krisis het in 1965 begin toe die destydse Arbeidersregering van mnr. Harold Wilson geweier het om die rebellie van mnr. Ian Smith te onderdruk.
Die Britse regering wou nie teen sy "eie bloed en vlees" ten gunste van 'n swart meerdeheid optree nie.
Deur die jare moes die grond wat die koloniale "bloed en vlees"- setlaars deur die loop van 'n geweer onteien het, gehandhaaf word, al het sowel die Britse regering in 1979 as die Statebondskonferensie wat in 2002 in Coolum, Australie, gehou is, erken dit is die kernprobleem.

Nadat alle pogings misluk het om die grond op vreedsame wyse aan hul oorsproonklike eienaars terug te gee, het 'n gedwonge proses van grondverdeling "dalk onafwendbaar" geword. Volgens Mbeki het die kern van die uitdaging wat die mense van Zimbabwe in die gesig staar egter gaandeweg uit die openbare oog verdwyn in die belang van die "vlees en bloed". Die uitdaging se plek is deur menseregte ingeneem. Die grondkwessie is ook nie in Abuja bespreek nie.

"Om die waarheid te sê, die grondkwessie het uit die wêreldwye debat oor Zimbabwe verdwyn, behalwe wanneer dit genoem word om die lot van die wit grondbesitters te beklemtoon of om voedseltekorte aan die program vir die herverdeling van grond toe te skryf."

APPENDIX V(C)

***Different understandings regarding handling of
Redistribution of Land***

Abbreviated Article from The Rapport of 14 December 2003

Weste frons oor Mbeki Mugabe so beskerm

Z.B.du Toit
Londen en Pretoria

Westerse regering soos die van Brittanje en Amerika is teleurgesteld oor die wyse waarop Pres. Thabo Mbeki die Zimbabwe kwessie op die pas afgelope Statebondskonferensie in Abuja, Nigerie, gehanteer het.
Senior Westerse diplomate sê die afgelope week aan Rapport hulle is uit die veld geslaan oor die wyse waarop Mbeki die "diktatoriale" pres. Robert Mugabe in sy beskerming geneem het. Dit terwyl die res van die wêreld moiete doen om hulle van Mugabe te distansieer. As Mbeki volhou met sy hardnekkige steun vir Mugabe, kan broodnodige ekonomiese hulp deur die onwikkelde wêreld aan Afrika in die gedrang kom, het 'n diplomaat aan Rapport gesê.

Afrika-kenners sê as die argitek van Nepad, die Nuwe Vennootskap vir Afrika se Ontwikkeling, is Mbeki die Afrika-leier met die meeste mag en invloed om die Zimbabweise krisis te help oplos.
Wat veral teen Mbeki tel is dat sy beleid van "stille diplomasie" geen teken van sukses toon nie. Tog het hy geprobeer om 'n stok in die wiel te steek van Statebondslande - insluitend etlike Afrika-lande - wat Zimbabwe uit die Statebond wou hou as drukmaatreël.

"Zimbabwe was 'n belangrike hekkie waaroor Afrika-leiers moes kom, maar hulle het gestruikel," is onomwonde uit diplomatieke kringe aan Rapport gesê.
"Die gebuere in Abuja hou die risiko in dat dit 'n negatiewe uitwerking kan hê op hoe Afrika sy probleme hanteer.
Die wyse waarop Suid-Afrika die Zimbabwe krisis benader, kan ongelukkig nie hiervan losgemaak word nie. Dit is nie net regerings wat geraak word nie, maar ook maatskappye wat oorweeg om in Afrika te belê," het Rapport se bron gesê. Dr. Marina Ottaway, Afrika-kenner by die Carnegie Endowment for International Peace in Washington, sê die geloofwaardigheid van Afrika-lande en van Mbeki in die besonder is nou hoog op die spel.

"Hul houding teenoor Mugabe word as teken beskou dat hulle nie werklik hul siening oor die demokrasie verander het nie. Nepad het nooit veel geloofwaardigheid in Amerika geniet nie. Die vertroue wat daar wel was in die konsep van eweknie-beoordeling - waarvolgens Afrika-leiers die demokrasie en goeie regering op die vasteland moet evalueer - behoort nou tot die verlede," het Ottaway gesê.

Prof. Jack Spence van die Royal Institute of International Affairs in Londen stem saam. "Nepad is nou in gevaar," waarsku hy. Westerse lande verwag beslis optrede om die demokrasie en goeie regering te herstel, maar as niemand skynbaar iets wil doen aan 'n land "reg in die middel van Afrika" wat hierdie beginsels skend nie, kan dit hulpprogramme soos Nepad skaad.
"Afrika-lande moet versigtig wees; ontwikkelde lande het nie onbeperkte bronne nie en Nepad kan maaklik van die agenda afglip. Gebeur dit, sal Zimbabwe die oorsaak wees." Die situasie in Zimbabwe stem hom tot wanhoop, sê Spence.

APPENDIX VI

Copy of Example of "Introduction to Basic Bookkeeping"

Used by churches in the training of rural communities in Pietermaritzburg and Zimbabwe

1. What do we mean by bookkeeping?
Recording and managing finances in terms of:-
- Cash book (income and expenditure)
- Stock control
- Assets (fixed and movable) register
- Loan of assets
- Loan accounts (credit)
- Cash flow projections
- Budgets
- Creditors and debtors

2. Why is bookkeeping so important?
- > 80% of our time is concerned with it
- financial mismanagement is probably the greatest reason for projects failing in Africa.
- Rupike Irrigation Scheme example:
  - Handling additional income
  - Irrigation Management Committee: $456,000!
- More importantly: the Bible directs that we be good stewards of our God-given resources (especially finance).
  (ref. Parable of talents; the Lord's return ……… what will he find us doing?)

3. Principles:
- Accountability & answerability = Stewardship
- Regularity: keep up to date!
- Accuracy: make sure things balance
- Simplicity: KISS principle (Keep It Simple Stupid)
- Transparency: have nothing to hide vs. confidentiality.
- Start at home: if we do it well there, we are qualified to do it in public.
- If you can be trusted with little, you can be trusted with much (and vica versa). LUKE 16:10,11
- If you cannot manage on a small-scale, (e.g. $1000) having more won't help (e.g. $2000).
- What you record is what you manage
- When you become a Christian, ownership of what you have transfers from you to God.

Role change: owner – steward
- We aim to: - Love God more than money
                     - Manage our finances, not let them manage us.
                     - Learn to save
                     - Proverbs 6:6-8. The wisdom of an ant, planning and storing
                          for the future.

- Avoid debt (plan, budget – LUKE 14:28, be self-
  disciplined,
  don't spend more than you earn)
  - Demonstrate you mean business with God by doing it.
  - We must trust God who will supply all our needs, not our greed, – He is a generous God.

4. Essential tools
   - Record sheets/books
   - Receipt book
   - Cash/cheque issue vouchers
   - Asset register
   - Cash box
   - Pen, pencil, ruler, eraser
   - Clip, or file, or block-and-nail for receipts, vouchers, invoices.
   - Stapler, paper punch (if filing)
   - Calculator?

5. Definitions:-
   - Credit: money I receive, is credited to me (income)
   - Debit: money I pay out, is debited to me (expenditure)
   - Balance: what remains
   - Creditor: someone who extends credit to me, i.e. I have bought something from them
     but not yet paid for it.
   - Debtor: someone to whom I have extended credit and who is now in debt to me.
     i.e. I have sold him something but he has not yet paid for it.
   - Reconciliation: this is a process of reconciling or checking that something balances
     with something else. e.g. that my end of month actual bank balance agrees with my book balance or that my actual cash agrees with my book balance.
     Normally done at the end of the month.
   - Payment voucher (cash or cheque):   a piece of paper which indicates to whom
     money is to be paid, what for, cost centres (if applicable) and to which the invoices or receipts are attached.
   - Invoice: the statement of what is owing, sent by a creditor to his debtor.
   - Receipt: the piece of paper which indicates how much was received.

6. Practical bookkeeping: an introduction to:-
- Cash book (simple)   - Personal finance
                                  - The project enterprise/church
- Handling finance: records, receipts, vouchers, filing
- Cash analysis book (briefly)
- Stock control
- Asset registers   - fixed
                                  - moveable (small tools and equipment)
- loan records: small tools and equipment
- loan accounts (e.g. with KCC)

APPENDIX VII

Examples of Introduction to Basic Budgeting and Personal Finances Taught in Pietermaritzburg and Zimbabwe

BUDGETING

Definition:
Budgeting is forecasting future income and expenses in order to determine whether the project or farm enterprise will succeed in making adequate profit or not.

Why should you budget your expected income and expenditure?
- It helps to determine future profit potential,
- It helps to determine how much money is needed to establish and run the farm business,
- Serves as a guideline for spending money and
- Enables the manager to monitor and evaluate the process of the business
- **NB.** Budgets should be Achievable, Realistic and appropriate to your environment and resources. Use conservative rather than inflated yields
Draw up budgets, which are realistic and attainable!

How to develop a farm Budget
- Budgets need to be developed each year before the start of the next season, possibly August. You need to develop a budget for the year ahead.
- Know your objectives, they will serve as a guideline.
- Use a standard format.

Gross Margin Budget
For any individual enterprise:
Gross Margin = Gross output – Variable Cost
Have the following in mind:
- What crop, for example?
- What area do you intend to crop, for example?
- What yield/ output do you expect to get from the crop, for example and what price?
- What input / variable costs will be needed to enable you to accomplish your goals/expectations?
- What is the expected return per $ invested?

Example
Crop =   Maize
Area =   10000m2 or 1.0ha
Expected yield =   8t / ha
Gross output =   8t/ha @ $ 5000-00   = $40000-00
Variable costs / direct costs
Fertilizer: Compound D @ 300kg / ha @$11.52   =$3456.00
AN @ 300 kg/ha @$10.76   =$3228.00
Lime @ 500kg /ha @$1.00   =$ 500.00
Dispterex 2.5% @ 8kg @$26.52   =$ 212.16
Actellic 4kg @ $375.00   =$1500.00
Seed: 33kg/ ha @ $45.20   =$1491.60

Personal Finances

1. What do we mean by personal finances?
- Record/accounting
- Receipts
- Payments
- Budgets

2. Why is it important to manage/record them?
- Stewardship: parable of talents. Matthew 25:14-30
- Accountability - to God. Revelation 20:11 –15
                    - to family . Ephesians 5 :21

Good leadership starts in the home. 1 Timothy 3:1-16, Titus 1:5-16

Remove fear, uncertainty: to manage (rule) & not let money manage you. Genesis 1:28-30

It is the foundation on which we build a good business

3. Tools
- Cash and cheque payment voucher.
- Receipts
- Cash book – simple i.e. credit/debit/balance for both cash and bank (use forms or cheap quad exercise book).
- cash analysis (use forms or cheap exercise book)

(Advantages/disadvantages of each. It is only possible to identify the areas of real overspending with the cash analysis book. Also to draw up a realistic budget).

- Budgets
- Calculators?

4. Exercise
(a) Cash book – Business/Church
        - Personal
(b) Cash analysis (personal finances)
(c) Budgets, based on cash analysis records – don't spend money just because you have it!

APPENDIX VIII

COPIES OF LITERACY CLASS AND ABET STAFF WHO SERVE THE CHURCH IN PIETERMARITZBURG

1993/2003

Gateway Literacy

Priscilla Zuma who recently joined Literacy as a teacher writes as follows:
"Coming from a poor home where one always struggles to survive, the focus is more on how to get food and live. One moves away from actually acquiring basic skills towards instant survival, and I always imagine how many people missed the opportunity I had of at least being literate. For me to be a literacy teacher is not only a vocation or calling it is a ministry in itself, opening eyes for the blind to see, bringing hope and light to someone's future. For me it is a deep and moving experience to become involved in this ministry. I do believe that it is the confirmation of what has been in my heart to bring light into someone's life for Christ's sake."

Gateway Literacy Center provides:

- Basic literacy classes in Zulu and English (Student registration July 1993 = 25)
- Computer based programs for upgrading of English language skills
- Training for touch typing, DOS, WordPerfect 5.1, Lotus 1-2-3

Satellite Literacy Centers

We provide literacy education for people who cannot find transport into the Gateway Center by opening satellite literacy locations:

- In rural communities
- At the place of work for factory employees
- In the local prisons

APPENDIX IX

COPY OF HAQ, M.'S GUIDELINES TO HUMAN DEVELOPMENT

By Mahbub ul Haq, published in "Development ethics: a research agenda in the International Journal of Social Economics" 2002.

Chapter 1
The Missing People in Development Planning

"Well! I've often seen a cat without a grin", thought Alice; "but a grin without a cat! It is the most curious thing 1 ever saw in all my life!"

- Alice in Wonderland

The most difficult thing in life is to discover the obvious. It took Newton to question why an apple falls down rather than up and to discover the law of gravity. It took Einstein to point out that time and space are relative, not absolute, which led to the theory of relativity. It took Keynes to observe that if every individual tries to save without investing, the nation as a whole may not be able to save because total output will decline. So, what is considered economically rational behaviour at the desegregate level may not be all that rational at the aggregate level, an observation that culminated in the General Theory. And it took Churchill to thunder in the midst of the Second World War: "There is no finer investment than putting milk in babies."

In the same spirit, after many decades of development, we are rediscovering the obvious – that people are both the means and the end of economic development. Often, this simple truth gets obscured because we are used to talking in abstractions, in aggregates, in numbers. Human beings, fortunately too stubborn to lend themselves to becoming a mere abstraction, are conveniently forgotten.

Economists, in discussing the means of development, often talk about investment capital. Physical capital has taken centre stage, to the exclusion of many other factors of production. Human capital is measured neither quantitatively nor qualitatively. Nor does it receive the attention it deserves. Many societies, despite an abundance of financial capital, have been unable to develop. The recent experience of the OPEC nations is an illustration. Human capital - human institutions amid skills - was missing in most of these nations, and without it their vast windfall gains could not be translated into real development. A few of these countries, such as Kuwait, did develop, by converting their temporary gains into permanent income. But that transformation required human initiative and human capital - above and beyond financial savings.

Societies with similar natural resource endowments often have developed very differently because of differences in their human capabilities. Look at the different problems and development paths of African, Asian and Latin American countries today. We have seen neighbours achieve vastly different outputs from similar investments, with growth rates varying from 3% in one country to 7% in another. The critical difference: human skills and enterprise - and the institutions that produce them. Yet our preoccupation as economists is largely with saving and investment, exports and imports - and, of course, with that most convenient abstraction of all: the gross national product. When we do come to recognise the contributions of human beings as a means of development, we tend to treat them as almost residual elements.

The lack of recognition given to people as an end of development is even more glaring. Only in the past two decades have we started focusing on who development is for, looking beyond growth in gross national product (GNP). For the first time, we have begun to acknowledge - still with a curious reluctance - that in many societies GNP can increase while human lives shrivel. We have begun to focus on human needs, the compilation of poverty profiles, and the situation -of the bottom 40% of society often bypassed by development. We have started to measure the costs of adjustment not only in lost output, but also in lost lives and lost human potential. We have finally begun to accept the axiom that human welfare - not GNP - is the true end of development

But there has been little consistent, comprehensive analysis of how to integrate people into development as both a means and an end. What are the concrete implications for economic planning of placing people at the heart of development? Three specific implications deserve exploration: the human dimensions in development planning, in the adjustment process and in international decisions.

The human dimension in development planning

Most development plans would look very different if their preoccupation were with people rather than with production. They would contain at least five distinct elements conspicuously lacking in most plans today.

1. They would start with a human balance sheet. What human resources exist in the country? How educated are its people? What is the inventory of skills? What is the profile of relative income distribution and absolute poverty? How much unemployment and underemployment are there? What are the urban-rural distribution and the level of human development in various regions? Has the country undergone a rapid demographic transition? What are the cultural and social attitudes and the aspirations of the people? In other words, how does the society live and breathe? Often, the first chapter of a development plan presents macroeconomic aggregates of GNP, saving, investment and other components of national income accounts. Instead, that first chapter should contain a comprehensive human balance sheet. We cannot plan for people if we start with imperfect knowledge about them. A lack of statistical data is no excuse. Once the importance of the human factor is recognised, adequate investment must be made in compiling comprehensive balance sheets in human terms.

2. Plan targets must first be expressed in basic human needs and only later translated into physical targets for production and consumption. This means that there will have to be a clear exposition of the targets for average nutrition, education, health, housing and transport - as a very minimum. There must he an open discussion of what level of basic needs a society can afford at its current per capita income and at its projected incomes. The basic needs targets will then have to be built into detailed planning for production and consumption. In other words, we must proceed from ends to means, not the other way around.

3. An essential corollary of incorporating the human dimension into development planning is that both production and distribution objectives should be integrated and given equal emphasis. The development plan must specify not only what is being produced but how it is likely to be distributed and what concrete policies will be applied to ensure that national production is equitably distributed. That requires action programmes and delivery mechanisms to increase the productivity of the poor - particularly small farmers and small entrepreneurs. It also requires that employment planning accompany production planning, since

the only effective means of improving distribution in many poor societies is to create adequate employment opportunities. Of course, the integration of concerns for production and distribution also implies the redistribution of productive assets – especially land, if the existing distribution is badly skewed-and the creation of social safety nets for the poorest.

4. A human development strategy must be decentralised, to involve community participation and self-reliance. It is ironic to declare human beings the ultimate objective of economic planning and then to deny them full participation in planning for themselves. Many developing countries are confused on this subject. Laudable objectives of human development adopted in national plans are often frustrated because the beneficiaries are given little say in planning and implementation.

5. Development plans must contain a human framework for analysing their performance. A comprehensive set of social and human development indicators needs to be developed to monitor plan progress. Besides GNP growth rates, the human story must also be brought out in annual assessments of how many people experienced what growth rates and of how the relative and absolute poverty levels changed every year. In some countries, GNP may have stagnated, but a lot of human capital may have been built up, strengthening the potential for future growth and making the measures of actual growth an unfair basis for comparison with other countries.

These elements should appear in every economic plan of the developing countries. The first part of the plan should consist of an elaboration of these five elements, and the conventional national income accounts and sectoral targets should be moved to the second part of the plan. If development plans are recast along these lines, they may not only become more meaningful, they may finally be read by the people they are meant for. One incidental benefit will be that all plans will not look the same. They will carry the flesh and colour of their people and their societies. There may even be some dents in the enormous egos of those professional consultants who travel from country to country delivering development planning models with the press of an electronic button.

These changes are not minor. They are basic. And although the difficulties are enormous, the task is challenging, exciting and worthwhile. Let us remember: many of these difficulties were encountered in the initial construction of national income accounts. So, after the difficulties of the initial effort are overcome, human balance sheets too should become commonplace.

APPENDIX X

Abbreviated Copy of Article "The position of Government regarding Faith Based Organisations and Development"

DuToit, A.M. in Kritzinger. 2002. No Quick Fixes.
"The challenge of mission in a changing South Africa" PP 96-102

THE GOVERNMENT AND DEVELOPMENT

Rural development

There is a myth that the rural areas of our country are de-peopled. The fact is that there have never been more people living there than now. The mid-2001 estimates of Statistics SA show that 47,3% (more than 21 million) of our population still live in rural areas, despite the urbanization process. What is more, approximately three-quarters of those with an income below the poverty line can be found in the rural areas. Of these the most vulnerable are the children below five years, the youth, and the elderly, particularly women…all of whom are in a majority there. There can be no question that the rural areas should receive priority attention.

In the days of "separate development" the deep rural areas received some attention, because of ideological reasons. In a sense the new dispensation shifted the focus to the more political sophisticated urban population and has only recently returned to emphasizing the needs of the rural areas. Nevertheless, the processes related to the Development and refinement of a South African Integrated Rural Development strategy (IRSD) has a long history dating back to the Reconstruction and Development Programme (RDP) of the ANC, published in 1994, where commitments were made to address the plight of rural communities. In the same year Cabinet made a commitment to formulate an integrated, sustainable and effective strategy to address poverty, growth and development in rural areas. By May 1997, the Department of Land Affairs produced the rural development Framework document, and in 2001 the Integrated Development Strategy indicated the specific municipality nodes in the country where the government will attempt to achieve a rapid and sustained reduction in rural poverty.

Up to now visible progress in this field has not been much. The needs are as great as ever. The church should be encouraged to look at the key issues and identify how they could assist the needy communities. Some of these are:

- How to involve rural people in decisions affecting their lives through participation in rural local government;
- How to increase employment and economic growth in the rural areas;
- How to improve services in the rural areas;
- How to bring about social and spiritual growth;
- How to increase the capacity of rural local government to plan, implement and evaluate policies.

Building partnerships with local government and the NGO's will be very important. These partners should not be ignored in the mapping of strategies and operational plans. The key development areas for cooperation may be: poverty eradication, the empowerment of women; family care; youth development; child protection, crime prevention, victim care, substance abuse, services to older people and those with disabilities, and HIV/AIDS.

There are a number of areas where Faith Based Organisations (FBO) and rural churches can be of great practical help:

- The circumstances under which the elderly receive their pay-outs is a cause for great concern. Church buildings could be made available for this purpose.
- Another problem experienced is the accessibility to social services for deep rural communities. Not only is the concept of "child protection services" foreign to the vast majority of the population, but access to basic rights such as disability grants, child support grants and even information about the housing allowances are not a part of their knowledge domain. Providing guidance, support and information in this regard may be of great assistance to upgrade the service delivery as such;

- In the past the training of social workers was clearly meant for first world, urban based family casework. This training is not appropriate for rural development work. The churches, that have played such a foundational role in education, could again give attention to this;
- There are several examples of job creation strategies within the faith communities and the welfare sector, which the Department of Social Development could fruitfully make use of.

There is appreciation for the funds that the government made available to FBO's and churches to address poverty in the deep rural areas. However, there is concern that the criteria used are not clear to everybody. Furthermore, there is confusion amongst FBO's about the different levels of responsibility between the National, Provincial and Local Departments. It is very frustrating to negotiate in nine Provinces with different systems and mechanisms in order to be affective. This should be addressed as soon as possible.

Although the South African National Aids Council (SANAC) has progressed significantly in its negotiations to co-operatively, address HIV/AIDS issues, there are concerns that the FBO community is marginalised in this process. It seems to be urgent for the religious sector to establish a co-operative mechanism with Government that would ensure fair access to programme funds to all denominations and all faiths. Failing to do so would even strain the relationship between religious communities.

Urban development
It is well known that the apartheid government went through great lengths to halt Black urbanisation. Part of the ideology was that urban Blacks were temporary sojourners in the cities. They had to go "back" to their "homelands". Very little was done to make the urban townships decent places to live in. But that is history. Since the mid 1980's, when influx control was abandoned, Black urbanisation increased hand over hand, with the accompanying social and economic woes that are very visible.

Here the integration of African, Western and Asian values and worldviews poses unique challenges and opportunities to the national household. On the other hand, the richness of diversity provides a resource that must be harvested and beneficiated by urban development professionals and decision-makers. It is imperative that the church determines its role in this process, with the specific aim to contribute to the spiritual development of the citizens of the cities. There is a need to accept that the differences between people are not just differences in economics and social position, or in specific wants and needs, but in systems of Christian meaning. This is essential because the densely packed tenements and sprawling shanty towns may be miserable places in material terms, but these cities within-cities are also wellsprings of entrepreneurial energy, self-help and God's people.

The Faith Based Organisations can achieve much in partnership with local authorities. The local authority is where government comes face to face with the needs and aspirations of city-dwellers. And it is by its performance that the State is judged. It is to them that citizens look for safety, for social services, and for a voice to represent them in dealings with the national government – and indeed with the wider world.

It is essential that the church brings to life the vision set out in the habitat agenda, which was adopted in Istanbul in the 1990's. The central message of the 1995 Summit in Copenhagen was that social and economic welfare are not separate concepts.

What matters - in rich countries as well as poor, in cities, towns and villages alike – are not only quantitative benchmarks, but also quality of life.

A healthy society is one that takes care of and looks after all its members, and gives them opportunities to decide for themselves.

APPENDIX XI

Abbreviated Copy of a Speech on "Appropriate Technology and Cultural Technology as Development Practices"

By Dr Ngubane, in his opening address as Minister of Arts, Culture, Science and Technology. – Colloquium on the African Renaissance. Johannesburg 7 February 2000

Progress in the modern world is driven by, more than anything else, knowledge, While Africa will still benefit from cycles or demand for commodities, the sustained factor in progress will be Africa's harnessing of knowledge resources to its own advantage and that of its people.

The concept of knowledge resources includes not only the "high tech" which is the most visible product of the post-industrial era – that is new products and processes and information technology. It also includes much more diverse themes of development such as management strategies and human resource systems, knowledge-based services and a host of new "sub-professions". These are specialisations in service industry, which occupy niches of demand and interest.

The knowledge industry thus far crystallized in developed middle class society and its themes and the values associated with its progress are cosmopolitan and metropolitan.

Since South Africa has a strong metropolitan middle-class culture, our economy is able to exploit and absorb the benefits of much of the modern trend in the knowledge industry. This is evidenced by the fact that even during the recent downturn in our economy, information technology, new management systems and a host of new services and consultancies burgeoned.

But as we know, this progress, while valuable, has served to widen the gap between our middle-class metropolitan sector and our poor urban and rural sectors. In the light of our recent matric results we also know that it is probably going to be five to ten years before our educational institutions are able to draw significant numbers of our disadvantaged youth up to a level at which they can participate in the knowledge industry.

The challenge, therefore, is to try to fast track this process of drawing our disadvantaged sectors into the circle of benefits of the knowledge revolutions that are taking place.

Hence, if we are to reconstruct a bridge between the socio-economic sectors in our ruptured society, we will have to use technology itself to span the devide.

The answer lies in "appropriate technology". In the early seventies the term appropriate technology was used by alternative thinkers on the economic fringe. It was never fully and seriously explored, mainly because there was no critical need. Our mines were employing people from the whole of South Africa, and the rest of our economy was almost equally hungry for labour.

Today the world has changed and so has appropriate technology, but we simply have to take it more seriously as one important way of integrating our fragmented social economy.

And it is not to be a form of technology, which imposes itself on the people. It has to be developed as part of the fabric of life and popular culture of our poor rural and urban communities. And it has to draw wherever it can on, and further develop, the skills and capacities, which our people have inherited from their own rich cultural past.

Hence I would like to coin a phrase "cultural technology ". One example I can give is that of traditional medicine. The modern middle-class metropolitan culture has become fascinated by, and actively uses, a rich variety of herbs as part of what is termed alternative medicine. Three types of Melaleuca oil – traditional remedies in Australia and Malaysia with anti-bacterial properties – have become very popular throughout the world in Aromatherapy. This industry is worth billions today. Do we not have equivalents, which could be cultivated and marketed?   As you know there are projects in this field, but are we fully aware of the possibilities?

I would like to take another example – housing. We have a rich heritage of indigenous housing technology. If you are living in extremes of heat and cold, there is simply nothing superior to a traditional clay or wattle and daub structure in terms of insulation. There is much controversy about the quality and value for money of our modern mass-produced RDP type housing. Are there not developments of traditional technology that could find a market in urban areas, and provide employment?

I could go on and on. Every example can be debated. But one thing of which I am sure is the current passion for technological innovation and the introduction of new systems must not only remain the prerogative of the metropolitan middle-classes. It must be extended to the marginal sectors here and in the rest of Africa. This is an essential part of the African renaissance.

I thank you. Siyabonga.

APPENDIX XII

Copy of an Article Regarding Problems Faced in Africa re Sustainable Development as Published in Hoop in Nood

Van Niekerk, A. S. 2000.

Ontwikkeling-as-oplossing is in 'n krisis

Die krisis in Afrika kan beskryf word as die mislukking van pogings om Afrika op Westerse patroon te ontwikkel. Die krisis word ook in die media wyd gedek:

1. Die Westerse onttrekking

Die joernalis Paul Redfern skryf dat Westerse skenkers tussen 1980 en 1990 meer as $200 biljoen spandeer het aan ontwikkelingshulp in Afrika, "a sun which singularly failed ... to bring about real economic improvement". In Frankryk word die uitwissing van armoede as "hopeless and utopian" beskou; die VSA se beleid oor Afrika noem armoede nie eers meer direk nie: Volgens 'n Wereldbankverslag neem ontwikkelingshulp tans drasties af:

Africa worse off despite $200b in aid
DAILY NATION – BUSINESS 24.8.99
From Paul Regiera
Nation Correspondent

Africa at risk of being shut out from world trade system
NAMIBIAN 23.11.99 p11

2. Voordurende verset teen Westerse instansies saam met 'n verlange om te verwesters

In die eerste maande van die jaar 2000 het sogenaamde oorlogsveterane in Zimbabwe blanke boere se plase begin beset. In Mei 2000 verskyn 'n berig, "Mugabe thugs target black professionals," waarin berig word dat die swart middelklas die teiken van aanvalle geword het: "Teachers, nurses and other professionals have been subjected to sustained abuse by supporters of President Robert Mugabe's Zanu-PF party, raising fears of a repeat of the 80s Gakurahundi' (Wipe out everything) campaign. Then, teachers and other professionals were among the first targets in a campaign of terror in which 20,000 people were murdered, many of them by being buried alive" (Mondi Makhanya en Justice Malala, Sunday Times, 21.5.2000, p1). Meer onlangs word buitelandse beleggers in Zimbabwe aangeval.

3. Verval van moderne infrastruktuur, universiteite, ensovoorts.

City Roads crumble under neglect

EAST AFRICAN STANDARD 11.11.99 p10
In our continuing series on the deteriorating infrastructure in the country, we today take a look at the pathetic state of roads in the capital city of Nairobi. Despite a huge…

Africa faces crisis as urban rot sets in from Cape to Cairo
STAR 21.4 p19
Poverty, ignorance and cultural alienation identified as main …

APPENDIX XIII

Copies of Programs and Projects as Conducted at Pietermaritzburg

By Gateway between 1992 –1998.

Programmes   # Projects

Education:

- **Riverside Pre-School**
- **Primary Health Education**
- **Adult Literacy**

Social Services:

- **Pregnancy Crisis Centre**
- **Mathew 25 Prison Ministry**
- **Sunset Overnight Shelter**
- **Clothing Distribution**

Community Development:

- **Self- Help Development**
- **Community Gardens and Husbandry**
- **Cardboard Furniture Production**
- **Home Care Development**

Training:

- **Sewing**
- **Business Skills**
- **Electrical**
- **Computer Skills**
- **Metal Work**

Job Creation:

- **Building Skills**
- **Joinery**
- **Sheet Metal Manufacture**
- **Metal Fabrication**
- **Cardboard Furniture**
- **Components Assembly**
- **Cottage Industries**

Spiritual Input:

- **Evangelism**
- **Discipleship**
- **Prayer Support**
- **Celebrations**

Achievements

Despite our short history, Project Gateway has many impressive achievements to recount.

♦ Literacy training in Zulu and English are successfully conducted in various centres throughout the midlands as well as at the Gateway Centre. Approximately 250 people have benefited since 1992.

♦ The Riverside Christian Pre-School provides educational opportunities for children from the underprivileged communities while at the same time training day-care workers. By January 1995, the school reached its maximum enrolment of 50 children.

♦ Clothing by the truckload was collected for distribution to relief efforts both locally and in other parts of Africa. Between 100 and 200 kg a month were distributed during 1994.

♦ From March 1992 to March 1994 the feeding scheme project mobilized over 60 churches throughout the Natal Midlands to feed up to 30 000 people per day.

♦ The Pregnancy Crisis Centre provides advice and support to unmarried mothers and has assisted 15 women during the first six months of its existence.

♦ The Sunset Overnight Shelter provides homeless people with a meal and a place to sleep at our centre. Nearly 6500 meals have been served between October 1993 and January 1995.

♦ The Self-Help Development Programme has co-ordinated and assisted over 6000 people from various communities with ongoing projects such as communal gardens, chicken and egg production, rabbit farming and brick making.

♦ A Home and Health Education Programme was introduced in late 1994 as a pilot project teaching communities nutrition, home economics, health and hygiene.

♦ Wake-Up-and-Work produces low cost furniture for creches and pre-primary schools using cardboard and a maize-based adhesive.

♦ Through the Tag Tec Training Programme, which is assisted by Eskom, young people learn basic electric housewiring and repairing of electrical appliances. By the beginning of 1995, 150 students had completed the course, and 66% of the graduates are either employed or self employed.

♦ Computer skills classes teach DOS, word Perfect 5.1, touch-typing and Quattro Pro. Approximately 120 students have successfully completed their courses since June 1993.

♦ The Sheet Metal and Welding Unit is training students in all areas of metal work and fabrication. Once qualified, they are equipped either to be employed or self-employed. The training of business skills forms part of the curriculum.

♦ By early 1995, Project Gateway was involved with 38 communities in 15 different areas through capacity building and empowerment.

♦ Local churches provide evangelistic and pastoral input to those participating in programmes and projects.

APPENDIX XIV(A)

Abbreviated copy of article on training and community empowerment by Kingsway Community Church.

Published in the Evangelical Voice of Zimbabwe. Jan/March 2001

Operation Joseph (OJ) was the "code name" given to an operation God told the KingsWay Community Church (KCC) of Bindura to embark upon. God told the leadership team on 26 October 2000 that He, God, wanted them to assist the church in Zimbabwe (especially the rural church) to assist their poorest families to plant food for themselves. We believe God gave us this instruction so as to enable His church to make a prophetic statement by getting prepared ahead of a looming crisis such as a national food shortage.

1. **What was achieved with Operation Joseph (OJ)?**
   From 27 November until 21 December 2000, ten teams of 2 or 3 men / women, each made up of full time staff of KCC and volunteers from River of Life Church in Harare and the Dihlabeng Christian Church in Clarens, South Africa, visited over 86 churches in all of the 8 rural provinces of the country. Their aim: to train approximately 30 families per church in the principles of conservation farming, and to hand them seed and fertilizer for planting the moment they received rain.

   In a span of a month more than 2 400 families were empowered and enabled to plant food for their members. In this way God provided hopefully for at least 10 000 people knowing He enabled them to have something to eat in the immediate future.

2. **Background to Operation Joseph.**
   On 26 October 2000 the planning team of KCC met to hear from God regarding ministry for 2001. We were aware of the fact that because of political and other reasons a looming food crisis was facing our people in Zimbabwe. Against this background God told us to make a prophetic move and to assist the "universal" church regardless of denomination, to plant food ahead of the looming crisis.

   The Lord promised he would provide the finances if we stepped out in faith. A plan was developed, reflecting the following main strategies:
   - To approach churches (and donor organisations) in the UK who KCC have relationships with for financial assistance with OJ.
   - To ask the eight chairmen of the EFZ in the eight rural provinces to assist KCC to identify 10 churches in their province who would most need help with food production because of poverty and need. This aspect of OJ was under the leadership of Rev Felix Mukonowengwe, Chairman of EFZ in Mashonaland Central.
   - To ask the 86 odd identified pastors throughout the country to identify the 30 most needy families in their area as to receive training in conservation farming and the necessary inputs for planting a third of a hectare each. (If farmed according to the principles taught and with an average rainfall, each family should produce a minimum of one ton of maize on a third of a hectare – enough to feed a family for a year.)
   - To train and equip 10 teams at KCC who would do the training of the church members in all the provinces, under the field leadership of Petros Chabuntha.
   - To call upon Christians (churches and organizations) in all the provinces to assist with the acquiring and distribution of the inputs to the various sites of

training. (Each site was to receive about 5 tons of inputs – seed and fertilizer.)

- To ask Rev Felix Mukonowengwe, chairperson of EFZ Mashonaland Central, to become part of the team heading up the operation to ensure successful interaction between KCC and EFZ throughout the country.

- To abandon most of the normal operations of KCC for the period November to end December as to mobilize all staff to assist the operation. A home-team worked flat-out all the time assuring the field teams were provided with for food, finances etc., as well as ensuring that orders for inputs were worked out and placed in all the main towns of the provinces. The teams started working in Mash Central, on the 29th of November 2001, then continued to Mash West, Matabeleland North, Matabeleland South, Midlands, Masvingo, Manicaland and finished in Mash East on the 21 of December. In the span of 20 working days 8 provinces were visited by 10 teams doing training to enable each province to plant approximately 100 hectares of maize to the glory of God. (The operation on the ground was overseen by Alan Norton who reported to the Elders.)

3. Experiences by the teams.

As the one team arrived at one of the churches they were told by an elderly man that he had told the Lord a few days earlier that he needed seed and fertilizer as he had no money to buy any. That morning he witnessed how his God provided for him.

Another team was told by a man that because of death in the family he was forced to sell his oxen. He had no idea how he was going to plant because he had no means to plough and then the teams arrived teaching him that you don't plough if you farm God's way.

Wherever the teams went they were invited to preach the gospel which led to 147 people being saved (new commitments for salvation), over 90 being prayed for, for healing and 20 for deliverance from demonic powers. For us the testimonies once again reflect that when God provides, he does so not only for our immediate needs but is especially concerned about eternity.

One of the worrying aspects most of the teams encountered were the many churches that were not willing to work on certain days because of "chisi" or in some instances on days of funerals in reverence to the ancestral spirits. We can just hope and trust God that through EFZ and other clear thinking leaders, churches will be encouraged and taught to know God's will and not to compromise the gospel with the excuse that it is cultural whilst in fact it is evil and idolatrous.

4. The future after Operation Joseph

We praise the Lord for the fact that the introduction and the planting phase of OJ can be hailed as a tremendous success.

Our first follow-up visits conducted end January beginning February reflects an encouraging result so far. The elements determining success are:

- rain on time
- obedience to the training received.

As far as the rain is concerned we had areas, especially in Matabeleland and Mash East where the rains were very late. (In some areas even too late to plant.) Our early estimates regarding the rain is that 85 – 90% of all plots will produce some crop.

Obedience to Training: This is the single biggest factor (after rain) that will determine the size of the harvest. Where the families obeyed their training and if they will stay with their weeding program they will see the required results. At this stage our early estimates are:
- High yields because of high obedience levels (50%).
- Average yields because of average obedience levels (20%)
- Low yields because of low obedience levels (20%).
- Virtually no crop because of ignoring training or because of no rain on time (10%).

The "now" goals we believe the Lord had with OJ have been achieved namely to illustrate to us, His church, prophetically that he cares about our daily needs and that He can take care of that should we be sensitive and obedient to His voice.

Statistical information of OJ

Interventions

Total number of churches involved churches	83
Total number of people trained	2,825 people
Total number of families equipped	2432 families

Items donated to churches

Seed	24,320 kg
Fertilizer:	
Compound D	161,733.2 kg
AN	243,400.0 kg
Insecticide - viz., Thiodan 1% Granules	2,225 kg
Fertilizer cups	12,700 cups
String (for planting lines)	5,254.5 meters

Resources Employed

Expenditure up to end January	Z$ 7 658 310.34
Number of people from Agriway & KCC in teams	37 people
Number of volunteers who assisted OJ in provinces	29 people
Number of people in home teams (including Financial Department)	6 people
Total kms travelled so far	260,048 km

Conclusion:

As a church we are humbled and thankful for the opportunity the Lord gave us to serve part of His body and the country in this way. We are extremely grateful to all the donors who made it possible through their wonderful giving that OJ has succeeded this far. Without the volunteers and the help of the companies where we bought the inputs this operation would have failed.

In 99% of the instances our teams were received in such a gracious way (regardless of sometimes-serious logistical problems) by the churches and communities that does the name of Christians so much honour. But at the end of the day it was the teams at home and in the field that ensured the success so far. And they, the teams, are the first to acknowledge that if God hadn't done this, in vain we would have laboured.

God is good – God is 100% good and once again that was proved through what he has done through and for His children with Operation Joseph.

APPENDIX XIV(B)

ABBREVIATED COPY OF REPORT REGARDING THE SUCCESS OF THE CHURCH'S INVOLVEMENT WITH CONSERVATION FARMING AS AGRICULTURAL EMPOWERMENT

By Brian Oldreive, author of "Conservation Farming – For Communal, Small-scale, Resettlement and Co-operative Farmers of Zimbabwe."(1993)

The Church can achieve and succeed

In 1982 I took over the manager's position on Hinton Estate in Mtepatepa 132 km north of Harare in the north east of Zimbabwe. The annual cropping programme was 1000 ha composed of 675 ha in summer (maize, seed-maize and soya-beans), and 325 ha of winter wheat.

The soils are mainly fine-grained silts that are subject to crusting and compaction. We made a plan to try and restructure the soil, to increase moisture infiltration, to stop soil loss and to reduce costs if possible. To achieve these objectives our plan was to reduce tillage and leave crop residues on the soil surface as mulch. Our aim was to use as little tillage as possible. The research community had thrown zero-tillage out as not feasible in our region, because the concept had failed in Zimbabwe ten years earlier through half-hearted experimentation. We decided to start on a small scale at the highest standards that we could achieve. We carefully planted 2 ha of maize into wheat stubble. This was a major success, which brought the confidence to plant a whole field to zero tillage the next season. The very high standards of all operations were the key to the success and within five years the whole farm was under zero-tillage. We started breaking national yield records in many crops and achieved over ten tonnes per hectare for maize in rotation after wheat, soyas, cotton sunflowers, sorghum, potatoes and groundnuts.

The small-scale sector was very difficult to influence.. They have reluctantly recognised zero-tillage as an emergency option in these times of non-availability of draught power, machinery, fuel and funding. However there is no enthusiasm, knowledge or mobility and a great shortage of extension personnel to promote the system. Over the last two years there has been an increasing shortfall of food production of alarming proportions. The new settler farmers do not have the experience, expertise or finance to utilize the abundant land that is available to them.

We believe that the church is the only vehicle through which this extremely serious situation can be addressed. 70% of Zimbabweans call themselves Christians. If only half of those attend church regularly it means that there are 4million people the church can reach with the concept.

Piet Dreyer joined our team and took over leadership from myself in 1998. In 2000 Piet introduced the Operation Joseph Project, which reaches 2700 families spread throughout all 8 provinces of Zimbabwe. This has been an ongoing and successful outreach that distributes inputs and zero-tillage technology to each family for 1ha of crops to help feed those families and create models for others to follow.

APPENDIX XV

***Copies of various Job Creation Projects in
Partnership with Church in Pietermaritzburg***

Between 1993 and 1998.

Job creation link with Eskom

Eskom and local training company Tagtec Training have joined forces and their pooled resources are resulting in job opportunities and income for many young school leavers.

Tagtek Training, under the guidance of Dawn Parker, identify areas where electrification is being carried out and offer young people in the area the opportunity to acquire electrical installation and domestic appliance repair skills. These students then undergo an initial two-week general training course through SLOT (School Leavers Opportunities Training) before specialising at Eskom's training centre just outside Pietermaritzburg.

Here, the students spend an intensive five-weeks doing basic electricity, house wiring, safety and basic business skills. They then return home or a week where they do research work and assess relevant needs within their communities.
Following this they return to the Centre where they spend another five weeks doing domestic appliance repairs.
"We have had very encouraging results from our training and a high percentage of trainees who have passed through our organization are now operating, with a few having started their own business with great success as there is a definite need for electrical skills in these areas," says Parker.

Sewing and Knitting

Aims
- To teach basic, intermediate and advanced sewing and knitting skills, for self-sufficiency and income generation.
- To encourage and enable co-operative groups in communities to establish industries.
- To equip people with appropriate skills for the clothing industry.

Current Achievement
- The first classes started in July 1992 in an empty school classroom. After months of prayer and hard work the sewing project has converted rundown offices into an attractive and comfortable sewing room at the Gateway Centre.
- By July 1993, 14 ladies had completed the tutor's course and a total of 58 women had completed the basic sewing course. Five ladies completed the intermediate course. Because of a lack of sewing machines the waiting list for new enrolments stay in the region of 50 people at any given time.

Future Objectives:
- Sixteen classes operating every week with a full-time paid supervisor and a full time tutor / interpreter for Zulu ladies.
- Cottage industries in rural areas which we will assist with patterns and expertise.
- Production units with industrial machines for training and producing low-cost, good quality clothing.

(Source Developmental Reports-Gateway)

Simba puts weight behind project

By CHARLES RAMOROBI

POORLY- equipped pre-schools are to receive a donation of tables and chairs valued at R14 000 from the Natal division of the Simba Group Limited over the next two years.

Fourteen local kindergartens have already received 30 sets of two tables and eight chairs respectively, purchased by Simba for R2 167 from The Wake Up and Work Project, a Pietermaritzburg self-help scheme, which uses old cardboard and porridge to build tables and chairs.

Gateway representative Don Parker, involved in getting the project off the ground, is pleased that at last "a big company like Simba has shown interest and concern over the project".

According to Flora Buthelezi, Wake Up and Work Project manager, the project was started in 1986 with the aim of helping unemployed parents.
Buthelezi says: "We are going to expand this project so that the whole community will benefit from it, especially those who are unemployed. The next project will be started in Edendale as soon as we get the place."

The project also trains people who go back to their communities and start their own projects to earn a living.

APPENDIX XVI(A)

Copy of Article on CINDI – Working amongst AIDS Affected Children in Distress

Editorial in the Natal Witness dated Feb. 11. 1998

AIDS & CINDI

"Grimly concrete figures for KwaZulu-Natal indicated that some 150 000 people have died of AIDS since 1991. Of these, 55 000 (more than a third) died in the last year, and already HIV/AIDS is affecting the province's population growth, as the numbers of the infected and dying double during the next two years."

"While it is vital to continue disseminating information for those who can and will hear, and in particular to target the young who are not yet sexually active, it is essential also to reconsider how best to allocate the funds and energies available for HIV/AIDS work. Surely, now, these should be diverted away from those who refuse to take responsibility for their own actions, and towards the most helpless and cruelly affected of all AIDS victims: the ever-increasing thousands of children orphaned and left homeless, and desperately in need of care, kindness and a properly, structured existence."

CINDI is already working towards these needs:

Project Gateway is one of the key role players in CINDI, being involved in strategic planning for communities with other organisations.

Child care committees identify care-givers who support children, orphaned as a result of AIDS. These care-givers link with Project Gateway, who then works towards the economic empowerment of those care-givers by offering them skills training.

The first group of care-givers from Willowfontein have been trained in sewing skills, and these ladies are now sewing from home. A second group from this community is currently being trained in sewing, together with a group who are gaining knitting skills. The skills that these ladies gain enable them to make clothing for the children, and also to generate some income to uplift their standard of living. We plan to extend this skills training to other communities. Project Gateway's work with CINDI is also reaching many communities through our recently set up task team.

APPENDIX XVI(B)

DUDUZA HOME
For children infected and affected by Aids

PO Box 101071
Scottsville
3209
duduza@sai.co.za
033 3943342 fax 033 3454838

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AIM:

Duduza Home comes under the leadership and authority of NCF Church and the umbrella of Project Gateway, a church-based, non-profit making organisation serving the city of Pietermaritzburg, in KwaZulu Natal, and its surrounding communities. Project Gateway was formally established in 1992 when the Old Prison in Pietermaritzburg became available as a base. The aim of Project Gateway is to equip and empower local people through the enterprise, education and care activities. Gateway's mission statement reflects the heart of the project:

"To change people's lives by helping them physically, emotionally and spiritually. We aim to uplift people and their communities through job, business and life skills, reaching all people without prejudice, showing the compassion of Jesus Christ and honouring our Creator."

South Africans have responded to the epidemic of orphans and children affected by HIV through the creation of orphanages, cluster homes and by fostering and adopting children. However, it is evident that the demand is growing at a greater rate than assistance is being supplied. At Duduza Home, we are trying to make a meaningful and sustainable impact on the epidemic as possible. Therefore, as a response to the impact of HIV and AIDS on the city of Pietermaritzburg, Duduza Home was established in June 2001. "Duduza" is a Zulu word which means "to comfort". The aim of Duduza Home is reflected in our mission statement:

"To provide a place of comfort in a family environment for children infected and affected by HIV and AIDS, and to afford every child the opportunity of being adopted into a family."

IMPLEMENTATION/ACTIVITIES:

Specific objectives:

- To care for a maximum of 14 children per home (by 2004 we expect to have two homes) at any one time, within a cluster foster structure i.e. one foster mother caring for four children as her own. The children need to be under the age of 3.

- Our first aim at Duduza is to attempt to reintegrate children back into their own families. However, the circumstances from which come of our children come from makes this impossible. Where this fails we can alternatively offer the children a more complete life by placing them within families that we identify through the local

churches (with the assistance of the Social Welfare Dept.) or, if they are going to die, then to allow them a place to live and die with dignity.

- To provide holistic care for the children at Duduza Home, taking into consideration their physical, spiritual and emotional well-being. To provide more than just food, accommodation and clothing but to assist them through bereavement counselling, so that, should they become teenagers and adults they will be whole and healed individuals.

- To facilitate access to the appropriate educational programmes. This is made easier by the fact that Gateway Christian School is within walking distance from Duduza Home.

- To develop a life story book/memory box for each child with input from relatives, where possible.

- To provide on going training for the foster mothers to build their capacity in the areas of childcare, health, nutrition and home based care.

- To work with the Department of Welfare and Population Development and other relevant NGOs who would assist with placing children at Duduza Home or in other foster or adoptive care.

- Due to the evident, increasing need for facilities like Duduza Home, our long-term objective is to replicate the model of Duduza Home ten times. Our heart behind our motivation is to help more than just 14 children at one time. Ideally, we would like to see these ten, small, cluster foster homes spread across Pietermaritzburg serving the needs in different communities.

OUTCOMES FOR BENEFICIARIES:
- 28 children cared for holistically
- same 28 children provided with good quality education when they reach the appropriate age
- same 28 children linked with their families through the memory book system
- 6 foster mothers empowered through training and actively caring for four orphans and vulnerable children infected or affected by HIV and AIDS
- as many children as possible adopted back into their communities or, where that is not feasible, to loving homes

APPENDIX XVII

An abbreviated copy of a report regarding the "extended time of well-being" enjoyed by two aids-sufferers namely A.M. and A.N.[1]

By Sutherland, H. Novermber 2003
Project Gateway

THE CHURCH AND AIDS

INTRODUCTION
I am a retired registered nurse who has been involved with a church based N.G.O. since October 1995.   My HIV/Aids awareness & Counselling training took place prior to my retirement.

The stories I am about to tell are their stories. They came out in the open about their status and as sinners like all of us, came to salvation and found a home within the church.

1. A.M.
She came to us on the request of one of the church leaders. She had been working for a family and because of her illness was no longer able to stay there. She was now homeless and without relatives, for the next 3-½ years she lived on site. We managed to get a grant with which she fed herself and during her well periods did a very valuable work amongst school children. She said she had been infected in the mid 1980's and always gave a clear testimony of what she had done wrong, the forgiveness she had received from God and his purpose in her life. We managed to keep her healthy by a correct diet, frequent visits to clinics and admission to hospitals for short periods. She was not on any A.R.V. treatment.

From about March 2003 there was a definite deterioration in her health. She required more assistance. Here I pay tribute to one of our trained home based carers, also a member of the church who gave of herself so selflessly to wash and feed her. She needed more visits to hospital for medication (painkillers) and frequent dehydration. A doctor who is also a member of the church visited regularly.

In May 2003 yet another visit to the hospital seemed necessary. She had only been discharged a few days before. Church leaders visited her and here she expressed her desire to leave her sick body. She was peaceful and confident and ready to go. She died on 22nd June of circulatory failure. Her lower extremities were turning gangrenous. She was 42 years old.

2. A.N.
She is someone who was brought to the church by the wife of one of the church leaders. We later took her onto the staff of the project as a member of a task team for community upliftment. I would have preferred her to tell her own story so I will be very brief. After her diagnoses she became very involved in HIV/Aids work. In fact she almost seemed to drive herself beyond her strength. She is highly educated. I once heard her give a talk on "Positive Aspects of being HIV Positive" She said that for her the most positive thing has been her relationship with the Lord and then she went on to list other things like her education, the ability of having a good diet, getting medical assistance early, keeping her mind active etc.

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[1] For their and their families' protection the sufferers have been identified by their initials.

She is on A.R.V. and is still a member of the church through frequently attends other churches to tell her story. She is reasonably well at present though her C.D.4 count should be higher than it is. She remains positive in her outlook and continues to live with hope for the future.

CONCLUSION

For me personally through the HIV/Aids ministry my problem and the nation's problem should be poverty. Our resources must be aimed poverty alleviation. Yes, we have an illness that is sweeping across the country in epidemic form, but frequently I am taken to a home where the client is desperately ill. We find there is no food in the house. We leave a food parcel and a week later she has improved considerably. Homes we visit in the community, when we request to see the medication they are on, we are shown shoebox/plastic bag with medication which has not been taken. Two problems exist here:
- Non compliance with medication because of lack of understanding
- You cannot take medicines without food and there isn't any food. They continue to keep clinic appointments and just get another supply to add to the one that is already there.

In the crises of poverty will A.R.V. help only a few?

APPENDIX XVIII

Copy of abbreviated report from "Kingsway Orphan Project", mobilising churches in Zimbabwe to address the Socio-economic problems experienced by AIDS Orphans in Zimbabwe

By Oldreive, C. Co-ordinator. November 2003

The KingsWay Orphan Project.

KingsWay Orphan Project started from KingsWay Community Church Bindura in June or July 2000 when I conducted a survey of the growing number of orphans coming into the farm villages, as a result of HIV/AIDS. Initially the church/farm provided help for these orphaned children. We provided the children with blankets and second hand clothes sourced through Zimbabwe Orphans through Extended-hands (Z.O.E.). The church/farm also provided some assistance with school fees and supplementary feeding to needy families until we left in October 2002. The new indigenous leaders on the farm continued to help where possible in the same areas after we left the farm.

Piet and Hettie Dreyer attended the New Frontiers Leaders conference in October of 2000 and were given opportunity to share the plight of the orphans on the farm, among other things, at one of the main sessions of the conference. As a result Nigel Ring (Head of Act Together) later invited Piet to put in a proposal to Act Together, the international projects arm of New Frontiers, to support and expand the project to these and other needy children.

Piet then tasked Suzi Lokkers, (K.C.C.), Jean Webster (Z.O.E.) and myself to work on the project proposal and this was submitted to Act Together just before the Dreyers and the Lokkers left the farm in November 2001 after 3 of the 4 church farms were appropriated.

Confirmation that the proposal had been accepted was given to me at the New Frontiers Leaders Conference in Brighton in July 2002. It is funded through Hope HIV and the initial funding is for three years. However when we returned to the farm after the conference the "jambanja" started. We were unable to get the project on the road due to the pressure of paying all the retrenchment packages to the farm workers and effecting the change over of the farm and church operations to indigenous leaders. It was also very difficult to travel to the communal areas at that time, as white people were treated with extreme suspicion and contact with the "whites" made life difficult for the people on the ground. However after Nigel Ring's visit to Zimbabwe in May, a new budget proposal was drawn up and the project got under way in its present form. We used the God-given principles that Jean Webster used when she set up Z.O.E. several years ago as the basis for our programme, but have adapted them to suit our own circumstances. Jean very kindly came and did the Pastors Training at each site for us. The project has been expanded to three other sites in Mashonaland Central Province. These sites are all in the communal areas where New Frontiers have established churches. The aim and objective of the project is for members of the wider church to voluntarily minister to orphans in their communities, thus keeping the children in their rural homes and familiar surroundings and to foster good farming practices through extension of the principles of "farming God's way".

We have done this by initially holding meetings with all the Christian pastors and ministers and the community leaders in the areas surrounding our churches and inviting their participation in the project. This has been more successful in some areas than others, but we have participation from pastors and leaders from groups, other than our own church, at all the sites. This has been encouraging and has helped me to work freely at all the sites, as the people, particularly the political leaders are no longer suspicious of my motives. We then invited the leaders to find Christian volunteers in their congregations who would undertake to visit the orphans and their caregivers on a weekly basis.

APPENDIX XIX

Abbreviated Annual General Report—Project Gateway-2003

At present we have seven projects running under our umbrella, including the Community Care Project working to combat the effects of HIV and AIDS in the communities. Duduza Home for children infected and affected by HIV and AIDS, Enterprise Development, Esther House, providing temporary shelter for women in distress and their children, Gateway Christian
School, the Pregnancy Crisis Centre and the Sunset Overnight Shelter.

Community Care Project

The Community Care Project (CCP) seeks to address crisis needs in communities, especially those resulting from poverty and AIDS, with a particular focus on children and caregivers. Our aim is to provide a church based network of training and care for HIV and AIDS related needs in selected communities. Bethany House, the base for the CCP, was officially re-opened in June 2002, after undergoing extensive renovations.

Home based care
Training in Home-Based Care has continued throughout the year, from April 2002 to March 2003, 13 courses were run with a total of 239
people being trained. Child care and parenting was reintroduced as part of the syllabus at the beginning of 2003, after being suspended due to the departure of the trainer in June 2002. Two courses were run in February and March of this year with 38 people being trained in total.

Community Visits
These are conducted as a form of follow-up for the trained carers as well as to provide on the spot training and support through councelling and the distribution of food parcels, bedding, clothing and basic medical supplies. 250 community visits were conducted over the past financial year with over 600 food parcels being distributed and 340 infection control kits.

Future Hope Programme
This is a new element to our work, established to provide holistic care to orphaned and vulnerable children (OVC). OVCs are supported in homes within their communities through the provision of school fees, clothing, food and other basic necessities. 53 children are currently being supported through this programme.

Duduza Home

'Duduza' is a Zulu word which means "to comfort" and the aim of the home is to provide a place of comfort, holistic care and safety for young children who are infected and affected by HIV and AIDS.

Training
It is a definite priority for us to train our foster mothers and relief mothers in as many areas as possible so as to better equip them to care for the children. We have therefore had three mothers on an HIV and AIDS Awareness and Home Based Care course, two mothers attending a Memory Box course and Penny Freeman attending a Play Skills Workshop dealing with bereavement counselling for children.

Enterprise Development

The objective of the Enterprise Development Programme is to assist individuals who have previously earned little or no income by equipping them with the relevant tools to become income-productive through ownership in enterprise.

Business Management Training
This intensive training course is run in affiliation with the Dynamic Business Start-Up Project. The aim of this part-theoretical, part-practical training are to train each learner to identify and research a

unique business opportunity, to put business theory across in a dynamic, easily understood and interactive way, and to have each learner demonstrate competence in starting up and managing a business in his or her own community. From April 2002 to end March 2003, 3 courses were run with a total of 58 people being trained.

Follow-up

Follow-up visits are given to learners over a twelve-month period. During these visits the Business Advisor will discuss the entrepreneur's business with them and give advise as to further training/needs with a particular emphasis on business growth. During the last follow-up conducted in March 2003, 77% of the people trained were still in business.

Mentorship Programme

This is a form of incubation for developing entrepreneurs who are teamed with a local businessperson taking the role of a mentor. The mentor and the entrepreneur meet on a weekly basis to review all areas of the business, chart progress , discuss problems, pinpoint further training needs and set goals for the coming week. The mentor will also facilitate or access any additional training or assistance the entrepreneur requires as needs arise e.g. help with product development, more practice in business calculations, additional skills training, customer liaison etc. The mentor will also be available for informal meetings and telephone conversations as needed by the entrepreneur. Mentors are drawn from a pool of local people who have been involved in setting up and running a business. During this financial year, 13 entrepreneurs have been involved in the programme and they themselves have provided employment to other people.

Esther House

Esther House was opened in August 2001 in response to the need for secure, safe, temporary accommodation within the city. It has been equipped and furnished to provide basic but comfortable lodgings to meet the short-term emergency needs of women, and their children where necessary, seeking refuge from distressful situations. Since inception Esther House has seen a total of 143 guests.

Esther House acquired a second house, funded by a Durban based donor, which has been renovated to accommodate the Project Leaders, as well as an office and councelling rooms. These rooms have sleeper couches and could be used to sleep additional residents should the need arise. The garage of this house has been converted into a shop for selling of second hand jumble. Various renovations have also been carried out to the residential house of the project to make additional sleeping space for the residence.

Gateway Christian School

The Gateway Christian School came to the end of this year with a sense of new beginnings.
Each year since the inception of he school, we have added a class, and this year we reached the oldest class, grade 7. From here the children move onto High School. It is very much a learning curve for us to realise how accurately we have prepared our pupils for this transition. We acknowledge that we are hindered by a lack of facilities but we are not always disheartened. It remains a fact that the quality of our education, the small size of our classes and the commitment of each staff member is something very special.

Gracehouse Pregnancy Crisis Centre

The past year had brought many challenges and changes to us at Pregnancy Crisis and we are incredibly excited about what God is doing. He truly has called us for such a time as this.

Statistics

Total Clients	811
Number of Residents	27
Telephone Enquiries	332
Baby Packs Distributed	193
Babies Born	18
Food Parcels Distributed	187

The School's Programme was very busy with Tammie and her team going into Alexandra High, Newton High, Eshowe High, Bbisley Park Primary, Marion High, Hilton Christian Fellowship Youth Group, The Wykeham Collegiate and Gateway Christian School.

Sunset Overnight Shelter

The sunset shelter seeks to meet the needs of the poor and destitute homeless people from in and around the greater Pietermaritzburg area through the provision of a safe and secure place for the homeless to be and sheltered at night. Over the past year, the shelter has housed an average of 40 people per night, although during the winter months this increases considerably. Long-term plans include upgrading the facilities, keeping in mind that the shelter provides temporary/overnight accommodation for the homeless and that we cannot create a hostel environment.

Satellite Projects

Kingsway Training and Graceway Enterprises

2002/3 was a year of transition with personnel being withdrawn from Zimbabwe and relocated to South Africa.

The Vision and Mision of Kingsway Training (KT) was agreed as' to *mobilise the wider church and local communities in South Africa to empower individuals to rebuild their communities in Body, Mind and Spirit. To equip individuals, families and communities by imparting job and life skills, establishing dignity, unlocking potential and developing partnerships between individuals, communities, business and the church.*

Local Projects

- *Grace Community Church*

Personnel from KT were seconded onto the leadership team of this church to assist them to transition to a multi-racial church.

- *Bela-Bela Christian Church*

50% of the members of this church were unemployed. Agricultural training was provided to 8 members of the church. 7 of the 8 became income productive as a result of the training, with the 8th being unable to continue due to sickness.

Regional Projects

KT provided Conservation Farming training to 2 DRC churches who have gone on to replicate the training in their own communities. Management support continues to be provided to community based projects in Limpompo, NW Province and Pretoria.

Appendix XX(A)

Labourer to Consultant

The story of

Alpheus Zondi

When Alpheus Zondi was offered temporay work renovating buildings on the Project Gateway site in 1993, he did not imagine it would be the start of a long working relationship that would eventually lead to the establishment of his own training and development consultancy.

From that early start in maintenance he moved on to become the driver for the Adult Basic Education department which in turn stimulated his interest in being trained as a literacy facilitator. For 5 years Alpheus was a key player in assisting local communities to establish their own Adult Basic Education Programmes and went on to help pioneer the integration of language and numeracy skills with training in a job skill, such as block making or sewing.

Alpheus has always had a drive to make the most of every opportunity presented to him. Through the Adult Basic Education project he upgraded his English. He took courses in Community Capacity Building and Community Based Development through UNISA. A spin off of his maximising the opportunities was that in 1999 he was appointed to be a co-ordinator for the Department of Welfare's Poverty Allevation Programme.

APPENDIX XX(B)

Copy of article regarding Listen Mchunu's appointment as Director at Gateway, Pietermaritzburg in 2002.

New Director
Listien met Piet Dreyer when he was still at school. In 2002 he filled Piet's large shoes as Director of Project Gateway, by which time he had qualified as a high school teacher. Claire Lanham caught up with him.

Claire: How did you get to know Piet Dreyer? What role did that play in drawing you to work with Project Gateway?

Listien: I started doing some Saturday work for Piet and Hettie in 1990, helping them with moving house and decorating.

I had only been a Christian for two weeks. Piet's attitude to me as a black person was so different. He was friendly and open. I would eat lunch in the kitchen with Piet and Hettie and use their shower when I had finished working. We started to pray together.

Piet was the first White person who demonstrated the Gospel and love of God to me in a practical way living out what he believed. Our relationship grew and Piet started to disciple me as my spiritual father.

In 1993, when I was in Standard 9 at school, I was selected to participate in an initiative with Edu/Train, which gave leadership training for a group of people across different South African races and cultures. It was my first experience of close exposure to other races. As we visited different places throughout South Africa over a 9-day period I was impacted by the vast differences we saw in, for example, the school facilities available to different groups of people. It shocked me.

Afterwards I discussed my trip with Piet and he told me about the vision of Project Gateway and how it aimed to address many of the situations and deprivations I had witnessed on my trip.

Claire: How did you come to join Project Gateway?

Listien: In 1998 I was attending a farewell for Piet and Hetttie as they were moving to Zimbabwe. It was there that I met Ray Partridge who invited me to visit him at Project Gateway and it all really developed from there. Not long after, I joined Gateway's Community Task Team and was involved in establishing community-based projects in areas as Foxhill, Hopewell and Msinga.

By the year 2000 I had moved into different areas of responsibility and had a threefold job description. I taught Zulu and sport and the Gateway Christian School, I was a Business Skills trainer linking with participants on job skills training courses and I was also assisting Jabu Mnculwane who was working with the growing Zulu congregation of Pietermaritzburg Christian Fellowship. Eventually I narrowed my focus and committed my energies to the growth of our Enterprise Development work.

I was appointed Assistant Director to Ray at the beginning of 2001, and took over full Directorship in 2002.

APPENDIX XXI

Copy of an Abbreviated Report Reflecting His Empowerment and Equipping through Church Initiative in Zimbabwe

By Patrick Chiware. November 2003

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My Personal Life

Background: I, Patrick was born in 1975 in Zimbabwe in the province of Mashonaland Central and in Rushinga District. I was not born in a Christian Family. I got married in 1999 and I've one wife and one child turning three years now. My parents are all alive and are farmers. I've done my ordinary level in 1992, due to financial constrains I wrote three subjects only, that is English, Science and Agriculture and I came up with two subjects that is Agriculture and Science.

Involvements: In 1996 Mrs Cathy Oldreive called me to join a Christian Organization called Scripture Union, as she was a co-ordinator of the Bindura area. This organization was mainly involved in schools and in villages. I was trained in Counseling HIV and AIDS and Alpha Course (which teaches the four gospels). I taught in sixteen schools around Bindura about HIV.

Training: I got into the Church Plant Training course and the Lord changed my life through that training and prayers from Piet. I completed the first and second year of training. That training included Conservation Farming by Brain and Alan.
During the second year of training we did practicals in farming where we were given 1 hectare and planted maize, cotton, sunflower, sorghum, groundnuts and soybeans in small plots.

Practical: The elders appointed me to start a Congregation in one of the villages at Agriway Farm which is four kilometers from the main church and it functioned well for eight months. More people were saved. Then we stopped it because of the Farm invasion were all the employees went out to their respective rural homes. We then moved out and joined the main Church again.

Part of the vision of the Church is to equip others through income generating projects so the church bought us cooking oil and peanut butter manual machines. We were four and I was leading the team being helped by Alan Norton on financial records, production records and Management. The project ran well, and is still running, despite the economic situation in Zimbabwe in January 2002. God helped us with funds and we purchased Cooking oil and Peanut Butter electric machines. We have employed fifteen workers and more people are coming for training into the projects.

APPENDIX XXII

Gateway Networking Partners

as published in 1995

Donors

Caltex
Clansmen
Chest
Cyclone Construction
Eichenberg Holdings
Engen
Eskom
Hi-Fi Sound
Hulet Aluminium
Ithuba
Joint Education Trust
Mooi River Textiles
Committee
New Frontiers International
PG Bison Board

Pick & Pay Hayfields
Pietermaritzburg Community

Premier Milling
Rotary Anns
SA Breweries
Sasol
Simba Chips
Smirnoff
Suncrush
The Southern Foundation
University of Natal Rag

Way Ahead

Institutional Linkages

Project Gateway also has networking relationships with the following organisations:

- African Co-operative Actions Trust (ACAT)
- African Enterprise
- BKS Engineers
- Business Opportunity Centre
- (Part of NEI)
- Child Welfare Services
- Chrisnet
- Community Relations Forum
- COSATU
- Department of Labour
- Department of National Health and Population
- Department of Public Works & Land Affairs
- Department of Welfare
- Eskom

- Harvest Christian Ministries
- Hullet Aluminium
- Informal community structures
- Joint Education Trust
- Local churches
- Mathew 25 Prison Ministries
- Midnet
- NASA
- Nicro
- NPA Social Services
- Pieterrmaritzburg Chamber of Commerce and Industry
- Pietermaritzburg Community Chest
- Pietermaritzburg Welfare Forum

- Pietermaritzburg City Council
- Pressure Die Castings
- Project Literacy
- Reconstruction & Development Forum
- School Leavers Opportunity Training (Slot)
- Simba Chips
- Street Children Association
- The Ark Christian Ministries
- Tembaletu
- Triple Trust
- United Pentecostal Ministries Association
- University of Natal
- Youth for Christ