

**RELIGION (CHRISTIANITY) AND POVERTY
ALLEVIATION IN SOUTH AFRICA: A HUMAN SCALE
DEVELOPMENT APPROACH**

By

BALTAHAZAR NANA YENGA

DECEMBER 2004

**RELIGION (CHRISTIANITY) AND POVERTY
ALLEVIATION IN SOUTH AFRICA: A HUMAN SCALE
DEVELOPMENT APPROACH**

By

BALTAHAZAR NANA YENGA

**Submitted in partial fulfillment of the requirements for the degree of
Masters of Arts in the School of Religion and Theology
In the Faculty of Humanities at the University of
KWAZULU – NATAL
Westville Campus**

Supervisor : Dr I. S. MEKOA

Date submitted : December 2004

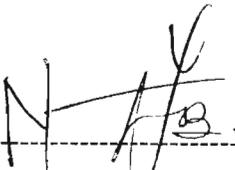
DECLARATION

The Registrar (Academic)
University of Kwazulu – Natal
Westville Campus

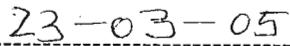
Dear Sir,

I Pastor BALTAHAZAR NANA YENGA
Reg. No: 200100109
Degree : Masters of Arts

Hereby declare that the dissertation / Thesis entitled: *Religion (Christianity) and Poverty Alleviation in South Africa: A Human Scale Development Approach* is the result of my own investigation and research and that it has not been submitted in part or in full for any other degree or to any other University.



SIGNATURE



DATE

PREFACE

Only twenty years ago it was widely assumed that religion had lost its previous place in western culture and that this pattern would spread throughout the world. Since then religion has become a renewed force, recognized as an important factor in the modern world in all aspects of life, cultural, economic and political. This is true not only of the Third World, but in Europe - East and West - and in North America. It is no longer a surprise to find a religious factor at work in areas of political tension.

In South Africa, the researcher has determined that Christianity is not totally involved in the fundamental human needs of community. This is an urgent matter to address. As churches committed to social and economic justice we cannot stand by and observe. We need to find answers to a number of important questions: What does poverty really mean? What are its causes and its consequences to South African community. As churches we also have deeper roots in the struggle for justice and democracy in South Africa. What is the impact of poverty, if any, on democracy and human rights in our society?

This research about such matters comes for the most part from three types of sources. The first is the newspaper which understandably tend to concentrate on newsworthy events, without taking the time to deal with the underlying issues of which they are but symptoms. The second source comprises studies by theologians and social scientists who often adopt a functionalist and reductionist view of the faith and beliefs which motivate those directly involved in such situations. Finally, there are the statements and writings of those committed to the religious or ideological movements themselves.

The poor are the ones who suffer injustice through exploitation, oppression and bondage. The reality is that Christianity do not exist unaffected by social change which is taking place in our time. The winds of change are blowing at gale force in South Africa and we live in the midst of this change, we are affected by it and we

are mutually responsible for it. Also, due to the fact that Christianity is placed in the larger human society, it is inevitable that it will be engaged in the problems affecting human society such as poverty, HIV/AIDS... As religious stewards we share responsibility for the co-existence of all humankind because God does not want to abandon the earth and its inhabitants to evil. It is Faith that commits churches and their members to be loyal to God, who through Jesus, has entered our human spirit as a human being. Through Jesus' death and resurrection we have overcome our captivity; and through the Spirit God is involved in the situation of people. Being committed to this faith churches cannot live in isolation from society. Churches need to be aware that they and their members encounter the living Christ with and among the discarded people. These people are excluded from the material and spiritual resources they require for sustaining their lives. People's material living conditions impact on their spiritual life. Churches cannot exist in isolation from the society in which we live. Neither can churches ignore the plight under which people live.

For religious tradition, it is our intention that an accurate and sensitive account of Christianity should be informed by an objective and sophisticated application of perspectives from the social sciences.

Theologies of liberation, struggle and protest have made a major contribution to today's theological debate. They have had considerable impact in Latin America and many other parts of the Third World, and are by no means examples of armchair theology. But there comes a time when Christian theology must address a rather different agenda, not neglecting the concern of the poor in the biblical way as Jesus did.

DEDICATION

This dissertation / Thesis is dedicated to my devoted wife NDAYISHIMIYE YVONNE-GEORGETTE and my children Benoit YENGA (TOM), FEZA-PAOLA YENGA, Ladislav YENGA and SHABANI Chrispin YENGA for their support, prayers and patience with me during this hard work.

Pst. B. N. YENGA

ACKNOWLEDGEMENTS

To produce a dissertation / Thesis of this nature, has been an interesting exercise, a process of discovery, as the many strands were pieced together to create this final tapestry. However, such success, in the search for the relevant material for compilation would not have been possible without assistance of God and certain people to whom I am deeply indebted for their valuable spiritual, material, financial assistance and guidance.

Thereby, I would like to express my sincere thanks and appreciation to the following persons:

To my supervisor: Dr I. S. MEKOA and all staff for their encouragement, constructive criticism and guidance in the process of completing this research.

To National Research Foundation (NRF) for its financial support during my three years of this research.

To my parents: YENGA Jean and FEZA NANA-MAYEMBE and to all my brothers and sisters that afforded me that inspiration and courage to attempt great exploits for Christ and His Kingdom.

To pastor Dawie Samuels, his wife Gloria and all his family for their hospitality and spirit of compassion, for their prayers, and guidance.

To those who contributed directly or indirectly for the accomplishment of this research

TABLE OF CONTENTS

	DECLARATION	iii
	PREFACE	iv
	DEDICATION	v
	ACKNOWLEDGEMENTS	vi
	TABLE OF CONTENTS	vii
	LIST OF ABBREVIATIONS	xiv
	CHAPTER ONE: INTRODUCTION	1
1.1	Background and Information to the Study	1
1.2	The Research Problem or Problem Formulation	6
1.3	Aims and Research Objectives of the Study	6
1.4	Assumption	7
1.5	Research Methodology	7
1.6	Critical Research Questions to be Answered by this Study	8
1.7	The Relevance or Rationale of the Study	8
1.8	Definition of Key Concepts	8
1.9	Proposed Dissertation Outline	16
1.10	Literature Review	17

	CHAPTER TWO: VARIOUS SCHOLARLY VIEWS ON POVERTY	26
2.1	Introduction	26
	A. ECONOMIC PERSPECTIVES OF POVERTY	26
2.2	The Definitions of Poverty ✓	28
2.3	Causes of Poverty ✓	34
2.4	The Measurement of Poverty	38
2.4.1	Measures of Human Development	38 ✓
	a) Human Development Indicators (HDI)	38 ✓
	b) The Capability Poverty Measure (CPM)	44
	c) Measuring Well - being	45
	d) Consumption as a Measure of Poverty	46
2.4.2	Alternative of Poverty	46
2.4.3	Rural – Urban Areas	47 - water projects
2.5	Distribution of Income	49
	B. MEDICAL PERSPECTIVES OF POVERTY	50
	a) Poverty Determines Lifestyle and Habits	50
	b) Poverty Influences are Compounded by Ignorance	50
	c) Nutritional Deficiency has a Profound Effect in the Long Term	51
	d) Sociological Aspects of Poverty Influences: Health	52
	e) Poverty and Ignorance are the Central factors in a Vicious Circle for the Individual as well as the Community	53
	f) Wide Poverty is Reflected in Patterns of Disease and Mortality	54
	g) Psychological Aspects of Poverty Influence Attitude to Help – seeking and Preventive Care	55
	C. PSYCHOLOGICAL CONSIDERATIONS OF POVERTY	55
C.1	Introduction	55
C.2	Defining the Poor	56
	a) Economic	56
	b) Cultural	57
	c) Adaptive model	57
C.3	Effects and Processes in Poverty	50

	D. BIBLICAL PERSPECTIVES OF POVERTY	61
	Poverty in the Scriptures	61
	a) Poverty in the Old Testament	62
	Who are the Poor in the Old Testament?	65
	(1) Poverty as Lack or Inadequacy	66
	(2) Poverty as Dispossession	67
	(3) Poverty as Frailty and Weakness	68
	(4) Poverty as Need and Dependence	69
	(5) Poverty as Oppression	70
	b) Poverty in the New Testament	73
2.6	Conclusion	78

	CHAPTER THREE: THE HUMAN SCALE	82
	DEVELOPMENT APPROACH TO HUMAN	
	NEEDS	
3.1	Introduction	82
3.2	Historical Background of Human Development	82
	a) Empowerment	83
	b) Co - operation	83
	c) Equity	83
	d) Sustainability	84
	e) Security	84
3.3	South Africa and the Human Development Approach	84
3.4	What is the Human Scale Development Approach?	87
3.4.1	Origin	88
3.4.2	Objectives	89
3.4.3	Principle	90
3.5	What does Development Means Today?	90

3.5.1	Economic Development and Educational Development	94
3.5.2	Strategies for African – Oriented Development: Abrokwaa’s Strategies	95
3.5.3	Foreign Aid: What has it Done to Africa?	98
3.6	Human Needs Viewed as a System	101
	Diagram 1: Maslow’s Hierarchy of Human Needs	101
	Diagram 2: The Wheel of Fundamental Human Needs	102
3.7	Human Scale Development and its Understanding of Poverty	105
3.7.1	Poverty and Poverties	105
3.7.2	The Problem of Unemployment	106
3.7.3	Help for the Unemployed	108
3.8	Conclusion	109

CHAPTER FOUR: THE CHURCH AND DEVELOPMENT: CAN THE CHURCH PLAY A ROLE IN DEVELOPMENT?

4.1	Ideological Differences within the Churches about Development	111
4.2	The Socially Conservative Churches and Developmental Issues	111
4.3	The Churches’ Identification with the West	112
4.4	Confusion and Misunderstanding between Mission and Service in the Churches	112
4.5	Lack of Cooperation, and Co – ordination between the Churches	113
4.6	Shortage of Human and Material Resources	113
4.7	Structural and Organizational Obstacles	113
4.8	The Theology of Development	114
4.9	Do Churches have the Capacity to Involve Themselves in	121

	Development	
	1. International Character of the Church	121
	2. The Churches' Experience of Development Work through Charity	122
	3. The Church as a Non – Governmental Organization (NGO)	122
4.10	What Kind of Influence can Churches Exert on Developmental Matters?	123
	a) The Influence of Churches on their Members	123
	b) Churches can Influence Governments and Centers of Power and Decisions	124
	c) Structures and Decision – making Processes in Churches	126
	d) Theological Education for Development	126
	e) The Advantage of Ecumenism	<u>127</u>
	 CHAPTER FIVE: THE CHURCH IN SOUTH AFRICA AND POVERTY ISSUES	 128
5.1	The Ecumenical Conference of the Missiological Institute at Lutheran Theological College, Mapumulo/Natal	128
5.2	Sundumbili Community Development Association (SCDA)	128
5.3	The Methodist Church of Southern Africa (MCSA)	130
	a) Nepad	130
	b) The Methodist Church and its Development Projects	131
	c) Methodist Conference Resolution on Poverty	131
5.4	African Initiated Churches and Poverty Alleviation	132
5.5	Economic Strategies for Poverty Eradication Workshop Organized by ESSET and SACC	133
	a) Fiscal Policy	133
	b) Monetary Policy	134

	c) Competition Policy	134
	d) Demutualisation	134
	e) Privatization	135
5.6	The Anglican Church	135
	a) Bishopscourt Workshop	135
	b) Key Uncertainties	138
	c) Scenarios	139
	(1) Religion as Usual	139
	(2) Spectator Sport	140
	(3) Catalyst for Change	141
	d) Options	142
	Matrix used in Bishopscourt Workshop	145
	e) Decisions	145
5.7	KGOKAGANO – Let us unite against Exploitative Money	146
	Lending: The Way Forward for Churches and Society	
5.7.1	KGOKAGANO	146
5.7.2	NPCC Resolution, Annual Conference, October 1996	146
5.7.3	A New Bondage	147
5.7.4	Jubilee	147
5.7.5	The Northern Province Council of churches (NPCC)	148
5.7.6	The Northern Province (NP): A Land of Poverty	149
	a) Employment and Equality	149
	b) Social and Economic conditions	150
	c) Overall Development	151

	d) Poverty and Inequality – A National Issue	151
5.7.7	The Money Lenders in Pietersburg	151
5.7.8	The Current Money Lending Industry in South Africa	152
	a) A Brief History	152
	b) High Interest Rates	153
	c) Structure of the Industry Nationally	153
5.7.9	Poverty and money- lending – A National Issue	154
5.7.10	Poverty and money- lending – a Public Concern	155
5.7.11	Causes of Money- lending	155
	a) Poverty and Inequality in South Africa	155
	b) Money- Lending: Only a Symptom	155
	c) Poverty Systemic to GEAR	156
	d) Neoliberal Capitalism	157
5.7.12	Money- lending Equals Impoverishment	157
	a) The Prophetic Role of the Churches	158
	b) What Role can the Churches play on Money- lending?	158
	1. Short Term Issues	158
	2. Medium to Long Term Issues	159
	3. What Other Options to Money- lending Exist	160
6	SUMMARY AND CONCLUSION	161
	REFERENCES	168

LIST OF ABBREVIATIONS

AC	:	Anglican Church
AIC	:	African Initiated Church
ANC	:	African National Congress
BWI	:	Bretton Woods Institutions
CSS	:	Central Statistical Service
COWE	:	Consultation on World Evangelization
CPM	:	Capability Poverty Measure
DBSA	:	Development Bank of South Africa
EOLSS	:	Encyclopedia of Life Support Systems
ESSET	:	Ecumenical Service for Socio – economic Transformation
GDP	:	Gross Domestic Product
GEAR	:	Growth, Employment and Redistribution
GNP	:	Gross National Product
HDI	:	Human Development Indicator
HSD	:	Human Scale Development
HSRC	:	Human Sciences Research Council
IBRD	:	The International Bank of Reconstruction and Development
IMF	:	International Monetary Fund
MLL	:	Minimum Living Level
MCSA	:	Methodist Church of South Africa
NEPAD	:	New Partnership for African Development
NGO	:	Non – Governmental Organization
NP	:	Northern Province
NPCC	:	Northern Province Council of Churches
NRSV	:	New Revised Standard Version
PIR	:	Poverty and Inequality Report
PSLSD	:	Project for Statistics on Living Standards and Development
RDP	:	Reconstruction and Development Programme
RSV	:	Revised Standard Version

SA – PPA : South African Participatory Poverty Assessment
SABR : South African Budget Review
SACC : South African Council of Churches
SAIRR : South African Institute of Race Relations
SDO : Social Development Office
SANGOCO : South African NGO Coalition
UNDP : United Nations Development Programme
WCC : World Council of Churches
WSSD : World Summit on Sustainable Development

CHAPTER ONE: INTRODUCTION

1.1 Background and Information to the Study

There is a problem of poverty in South Africa. It must be stated that, for a large number of people in South Africa, the superseding concern is their poverty. Poverty lies at the heart of most of our social evils of hunger, family dysfunction, crime and many diseases. In general, poverty is a word heard everyday, in the news papers. The media talk about poverty worldwide everyday. For instance, in the 19th century poverty was considered as natural and inevitable. Ten years after World War II, it was assumed that poverty would be eliminated through natural economic growth. In the 1960' s, a number of influential writers began to emphasize the fact, that despite prosperity, large pockets of poor people remained.

In academic writing, there are two areas emphasized:

- a) Discussion of the causes of poverty; and the
- b) Allocation of energy, money and manpower to alleviate poverty, i. e. the discussion On the importance of poverty as social problem. It seems that the social sciences and humanities index state that poverty as a research topic could only be found in the middle of the 1960' s. Therefore, Leistner (1971:6) points out that “ 1960' s was an important year for poverty work. Development has been the focus of interest worldwide, and countries are discussing and planning, just like the church, which is also looking at international solutions to bear on our local situations, i.e. at the grass-roots of Africa”.

In commenting of this matter, Rist has the following to say that “ a great deal of poverty research is very narrowly conceived to examine only existing programs, often using methodologies so uncritically designed that the research is not adequate for its immediate purpose and does not provide a basis for comparison with other studies, particularly with later research that could reveal something about change and long term impacts (Sachs and Goldstein 1983:288)”. From that, research have revealed that much more needs to be

done to alleviate poverty and to enforce a sustainable development program. Thus, over the last ten years governments worldwide have met with key role players at the world Summit to fast track to process of poverty alleviation, e. g. Rio (1992), the World Summit in Johannesburg (2002), and in Mexico (2002).

Liebenberg and Pillay, in the book entitled *Poverty and Human Rights in South Africa*, state that “ according to section 27 (I) b of the constitution, everyone has the right to have access to sufficient food and water. The state must take reasonable legislative and other measures, within its available resources to achieve the progressive realization, of this right. Every child has right to basic nutrition (Liebenberg and Pillay 2002:11)”. Unfortunately, many of the poor people at grass-root level have no understanding of their basic rights, and in these instances Christianity, on which this study will focus, can play an important role to educate them. If poverty is a human issue then it must be investigated. This, Christianity and others like Non-governmental Organization (NGOs), as role players must find ways to implement projects of sustainable development, to help address the issues of poverty in all its perspectives such as: economic, medical, psychological and biblical. In this connection, the South African Deputy President Zuma recently observed that “ there is something wrong with the fabric of our South African society. He adds that, the rapid industrialization that has taken place over the past century, and particularly the colonial and apartheid migratory policies that have characterized it, have had a devastating influence on families, especially African communal families. Thus, the resultant prolonged violence, crime, widespread poverty and unemployment have further compounded the situation. Consequently, the traditional communal support systems have by and large been eroded. This has precipitated a spiraling moral decay that now threatens the very fibre of society and needs to be redressed decisively by all South Africans (Musi 2002:8)”. However, regarding with traditional African society, the emphasis is on the family and community, so to shape the life of a person is not only the responsibility of one’ s parents but the whole community should be involved. These must work together collectively. Affirming a similar communal ethic of existence, an African understanding of humanity is summed up by

Mbiti in the axiom such this “ I am because we are, and because we are therefore I am (Mbiti 1970:141)”.

Recently, during the World Summit on Sustainable Development (WSSD) 2002 in Johannesburg, the former South African minister of Environmental Affairs and Tourism, Moosa, declared that “ the Summit has to be everybody’ s summit, where the poor feel that the sustainable development set of choices will lead to policies and actions that would ensure poverty alleviation and global equity (WSSD 2002:4)” Similarly, Dr Chinkanda of the Department of Welfare observes that “ there are hardly 17 millions South Africans living in poverty. In addition, he sums up that one out of every six lives not in proper form remaining where life is characterized by a low social and economic condition, low level of education, insufficient or no agreeable food, inadequate parental care, unemployment, a lack of community spirit, high crime rate and general feeling of powerless and apathy about one’ s circumstances (HSRC/ RGN 1995:63)”. However, Chinkanda points out that “ 75 percent of black population belong to a culture of poverty, and poverty is therefore associated with being black (HSRC/ RGN 1995:63)”. This is a matter to address because there are poor also among White, Colored and Indian people as well.

At the outset, it must be said that the root of poverty in South Africa was the system of apartheid where the white government segregated the Blacks into hostels, townships, reserves and separate areas for Colored, Blacks and Indians. For example, Wilson and Ramphele (1989:91-200) identified some of the strands in the past that affected the ongoing process of impoverishment in South Africa, viz, such “ the fact of conquest, slavery, the systematic assault on the industrial labor movement, the Color-bar, the White – Black power structures as it is manifested in the public sector and the extent to which the political boundaries of the region failed to coincide with the economic borders”. In addition, Wilson and Ramphele mention the following six major factors, namely:

“ The shift in policy from incorporation to dispossession
anti - black – urbanization, forced removal both rural and urban,

Bantu Education, crushing of organization, and destabilization
(1989:240)".

Theologically speaking, the opportunity of the church to engage in the process of poverty alleviation in South Africa has been created by its organizational resources in connection with the deteriorating socio-economic conditions and the emergence of colonialism and the oppressive system of apartheid.

This, since 1990 the EFSA Institute for Theological and Interdisciplinary Research was founded to contribute from a theological perspective towards the building of a just, peaceful and democratic society in South Africa. It is characterized by its interdisciplinary approach (incorporating fields such as economics, sociology, law, theology ...) to the key problems of our society, by its inter-University cooperation (including the Universities of Cape Town, Western Cape and Stellenbosch), by its ecumenical nature where the Western Province Council of churches plays an important role, and finally by its focus on societal problems. However, the Institute' s understanding of its mission is further characterized by the conviction that academic endeavors should not only serve the broader community, but that community and grassroots representatives should actively participate in the setting of priorities and the design and execution of projects. This, the present focal point of the Institute is the role of the church and religious communities in overcoming poverty in South Africa. Similarly, a later development was the establishment of councils of churches first on a country and later on a regional basis. For example: the Christian Council of South Africa, the forerunner to the South African Council of churches (SACC). For instance, in issues relating to church and society the SACC stands at the vanguard. No other church body has attracted more attention due to its involvement in and comment on social ethics in South Africa. However, it is true that during the past few years controversy has been raised by many of the SACC' s statements and actions. But, one must not be misled by the some what one-sided public image that this Council only or mainly attends to disputable political matters. It has for example made significant contribution in the fields of African Indigenous churches (AIC' s) theological training, community development,

secular education, communication and the role of women in church and society. The question which remains is: How Christianity, during this post – apartheid era should answer the questions that arise out of our present situations here in South Africa? Otherwise, which context must Christianity use in South Africa when dealing with poverty?

It is to note that the new South Africa has brought new opportunities, particularly for the previously disadvantaged Africans to rediscover their culture and value systems. However, it seems that over the last ten years governments worldwide have met with key role players at the World Summit to fast track to process of poverty alleviation. In fact, the issue of poverty in South Africa is not only a matter to be addressed by the Reconstruction and Development Programme (RDP), the Poverty and Inequality Report (PIR), and the South African Participatory Poverty Assessment (SA – PPA), but a matter to be addressed by all South Africans. Thus, Christianity, as social institution is no exception.

During an (Inter – Faith) meeting held recently (14-02-2002) at Johannesburg, President Mbeki and Deputy President Zuma urged religious communities and their leaders to take the lead in the development of the South African society. This, in connection with Christianity, Philip, the Chairman of Diakonia Council of churches also pointed out that “ Christian leaders have the responsibility of being a prophetic voice demanding economic justice and equality for all, of upholding moral, non-materialistic values, of afflicting the comfortable as well as comforting the afflicted (Rapport 1998/99:1)”.

Statistically speaking, the Census of the Union of South Africa 1911 shows that “ about 72,6 percent of South Africans now claim to be Christian, up from about 46 percent in 1911. Over the twentieth century Christianity has grown most dramatically among Africans up from 26 percent of Africans in 1911 to 76 percent in 1990. In addition, by 1990, 92,1 percent of South African whites, 86 percent of Coloreds, and 13 percent of Indians called themselves Christians (1913:924-5)”. Since, it seems that Christianity is

placed with-in the larger human community it is inevitable that it will be engaged in the problems affecting human society, such as poverty, crime, fear, economic justice, violence, equality and HIV/AIDS. Thus, Christian stewards share the responsibility for the co-existence of all humankind because God does not want to abandon the earth and its inhabitants to evil. Therefore, this represents the task of Christianity to be attentive to the hope and fears of the people and stand with them in the training, and setting of priorities and the design and execution of projects.

This study on Christianity and poverty alleviation ... would lead Christianity in South Africa to take its social context seriously, specially people' s fundamental human needs as well as poverty and unemployment, By ignoring its societal role and focusing on heaven alone Christianity fails society. If Christianity views business as an enemy instead of a God given activity that needs to be guided by virtue, it fails society. So, the responsibilities of Christianity in the cross – current of hope and fear, of poverty, of progress and danger, must certainly lead to concerted action as well disciplined thought. It is envisaged that this study will contribute in some small measure to the on – going struggle in being faithful to our calling as Christian.

1.2 The Research Problem or Problem Formulation

There is a problem of poverty in South Africa and Christianity can contribute towards poverty eradication. Recent statistics indicated there levels of poverty in South Africa have risen to high levels.

1.3 Aims and Research Objectives of the Study

The following aims and objectives are identified for the study:

- To propose a radical new definition of poverty and fundamental human needs
- To develop a perspective on Christian' s promotion of Human Scale Development paradigm in South Africa

- To educate the community about their human rights
- To promote projects that will encourage sustainable development
- To enable the church to contribute toward the objectives of the Earth – Summit in Rio (1992), and the World Summit on Sustainable Development (2002).
- To empower the community as agents for sustainable development for them to participate in the setting of priorities, and the design and execution of projects.

1.4 Assumption

There is a problem of poverty in South Africa. At the outset, it is important to acknowledge that this study rests on the assumption that the church has got great contribution to make for poverty alleviation in South Africa. If the church is to fulfill its potential role in South Africa, it must take its social context seriously, specially people' s fundamental human needs.

1.5 Research Methodology (Qualitative Method)

- (a) A review and analysis of books, articles, news paper, journal, declaration, and statements;
- (b) Visit for observation of some provinces like Limpopo, Mpumalanga and Eastern Cape where the higher percentage of poverty still prevailing;
- (c) Other areas in which Christianity and poverty alleviation can be conducted:
 - i. grassroots people
 - ii. cross – cultural studies or multicultural studies or inter-disciplinary studies
 - iii. politics, psychology, economics, anthropology, philosophy and African Christian theologies such as: reconstruction, nation – building and human Rights;
 - iv. Human Sciences Research Council, Social Welfare planners and policymakers.

1.6 Critical Research Questions to be Answered by this Study

- 1.6.1 What is the Reconstruction and Development Programme (RDP)?
- 1.6.2 What does poverty means?
- 1.6.3 What is development?
- 1.6.4 What is Human Scale Development Approach?
- 1.6.5 Is the Human Scale Development Approach capable of tackling the problem of poverty in South Africa?
- 1.6.6 Can the church contribute towards poverty alleviation?
- 1.6.7 What are current churches' strategies on poverty alleviation?

1.7 The Relevance or Rationale of the Study

Recent statistics indicated that the levels of poverty in South Africa have risen to high levels. Thus the church has a great role to play in terms of poverty alleviation. In this study, the researcher want to challenge the church has to deal with poverty. Poverty alleviation is not only a matter to be deled by the government alone but by all South Africans.

1.8 Definition of Key Concepts

African Theology

Is a theology which searches for an authentic understanding of God in Christ in African categories, “ whether (the) White man is present or not “ (Setiloane 1980:49).

Affection

The need for interpersonal relationships of warmth and intimacy

Apartheid

Is a system which operated on two levels in South Africa. It can be seen as a number of laws and regulations that are enforced in an effort to shape a society where different

ethnic and racial groups would have separate governments, geographical areas, social services (transport, hospitals, entertainment ..). It can also be seen as an ideology, an unquestionable system of ideas that would solve all our problems.

Black Theology

Is also a type of liberation theology, but it is written in a different context. It concentrates on the political power struggle between black and white, seen from a black perspective. Christ is seen from “ below “, from the point of view of a black underdog (Mookeng 1983). South Africa Black theology, which exploded in the era of apartheid, is a theology of struggle in the township, church, and university. Yet those who develop and propagate it also have a profound commitment to teaching. Comparing two decades of his teaching in South Africa with teaching at New York’ s Union Seminary, a leading South African Black theologian contrasted the sharp political consciousness of his South African students with what he described as the confused consciousness of his American students. Black theology, in its forceful opposition to Afrikaner law – and – order creationism, responded with a liberating theology of creation.

Capitalism

Is an ideology that encourages private property and a free market, i. e where business can take place with minimum interference from the state.

Church

The Bible and most theologians agree that the Church is to be an extension of the ministry of Christ to humanity. Since the Church is to personify Christ as Jesus personified God, then we need to evaluate the life and ministry of Jesus to determine the ministry or role of the Church. This study will seek to reveal God’s eternal desire and purpose for His Church, through the Gospel of Christ, is dynamic and not static.

Christianity

This is the religion, which is the outgrowth of the life, death burial and the resurrection of Jesus Christ and it centers on his personality. It consists of the teaching and way of life

made possible by Christ. With Jesus a new religious direction developed. He challenged people to a new relationship with God. This was initiated with the Easter faith of the primitive church that Christ has conquered all powers and principalities including death (Romans 8:38-39). With Christianity, history and the historical existence of humanity received a new significance which was different from the historical orientation of the past. The emphasis is now on the eschatological fulfillment of the world events in which God effects his plan of salvation. The history of Christianity is much broader than church history, having an influence in the world far wider than the church and penetrating the basic existence of people on a vast scale. Christianity was freed from being seen merely as a Jewish sect. A faith which originated in the Middle-East, it became a world faith in spite of efforts to limit it to specific cultures such as that of the Jews or Europeans. It succeeded as religion for a mass of people because of its understanding of human existence which is, in spite of cultural differences, everywhere and at all times basically the same.

Creation

The need to innovate and explore our unlimited human potential

Development

The concept of development means the satisfaction of basic human needs, and beyond that, as giving people the capacity to determine their own future.

Diakonia Council of churches

Its Core purpose is to participate with their member churches and organizations in God's work of transforming society and its environment so that the fullness of life promised by Christ may become a reality for all. The Diakonia Council of churches' work will result in the following sustainable actions by their target group:

- Church leadership with whom the Diakonia Council of churches works are theologically motivated to actively involve their churches as partners in faith and action in transforming society.

- As a result, churches see themselves as actors in society. They speak out and act prophetically on social issues. Members engage effectively in social action, and work together across denominations.
- Church leaders influence and support their members in working in society on their own priority issues as well as those agreed together with the Diakonia Council of churches. In their efforts, they use models of social action learned while working jointly.
- Churches develop their own resources for social action and become a resource for their communities and for other churches.

Economy

Douglas Meeks (1973) recaptures the meaning of the word economy (*oikonomia*) by tracing its etymological roots to the Greek words *oikos* (household) and *nomos* (law or management). Economy means literally the law or the management of the household. Theologically this means not the modern household or nuclear family, but the public household. It concerns the management of national and global economies as part of the household of God, which is a household of justice (Douglas Meeks 1973:3,36,40).

Ecumenical Service for Socio Economic Transformation (ESSET)

In late 1999 ESSET and the Northern Province Council of Churches (NPCC) began working on the money lending project. The NPCC Resolution, Annual Conference, October 1996. Having realized that perpetual poverty in the Northern province is also aggravated by the fast mushrooming micro – lending industry that also contributes to the dehumanization of persons' human dignity as it takes away all the responsibility that goes along with personal financial management: we resolve to seek advice with ESSET, on a programme to redress the situation and ensure government' s intervention in this industry. In response to widespread money lending, the Northern Province Council of Churches (NPCC), and the ESSET, did a brief study on money lending in Pietersburg. Although this can help about money lending in South Africa as a whole. ESSET assists with development and training of church members. ESSET hopes to service the Church, based on the needs and priorities set by the churches themselves.

Freedom

The opportunity to act without stifling restriction on one's space, time and consciousness

Growth Employment and Redistribution (GEAR)' policies

In 1996 the South African government implemented a macro economic strategy called Growth Employment and Redistribution (GEAR).

Globalization

With the steady march of globalization, concerns rise over the priorities of transnational organizations, both commercial and governmental. Efforts must be made to further democratize these organizations towards a structure of global governance based on equity and progress, and on inclusion of previously disenfranchised populations. Global governance is essential for managing globalization for global society. The World community has become linked together in a network of economic institutions which are larger than the nation – state and cannot be regulated in the public interest by national governments. Environmental problems and issues of resource and supply have arisen which are global in nature and beyond the capacity of the nation – state. The inter – dependence of the World community requires global institutions with effective power at the international level.

Identity

The existential personal and collective need to belong and participate in family, peer group and community

Idleness

The time and space to relax, reflect, to heal, and re - create

International Monetary Fund (IMF)

The International Monetary Fund (IMF) was born at an international conference held in Bretton Woods, New Hampshire in 1944. The Bank and the Fund are thus sometimes

called the Bretton Woods Institutions (BWI). The Bank was set up in 1943 and made its loan first in 1947. In the beginning the bank made loans to European nations for their positive reconstruction and development, but later began lending to southern Hemisphere countries as well, for development. The International Bank of Reconstruction and Development (IBRD) loans are individually negotiated with the countries concerned and include the five – years grace period in which no repayments are required, then borrowing countries have fifteen to twenty years to pay back at market interest rates. The IBRD never rescheduled or cancel its loan. All the clients of the IBRD are required to put it at the top of their lists of creditors to be repaid (George, et al 1994:10ff). The cost of this assistance was the adoption of a structural adjustment programme in accordance with the conditions laid by the IMF and World Bank which in turn reshaped the economic policies of these countries.

Modernity

Is a world – wide phenomenon that stands in opposition to all traditional cultures, including traditional Western culture, where it originated historically. Modernity is directed towards the future, while traditional cultures are directed mainly towards the past. John Mbiti has attempted to indicate that traditional African thinking is directed to the past and lacks the future dimension. He says that “ the swinging round from being directed to the past to being directed towards the future has not only brought planning for development programmes and other forms of progress, but it has also disrupted traditional patterns. This “ may well be at root of, among other things, the political instability of our nations “ (Mbiti 1969:28).

NGO (Non – Governmental Organization)

The Non – Governmental Organization (NGO) are taken to refer to registered, private, independent, non – profit organizations. Their main function is to sustain in between the government and the population, to so list government’ s support for the people. They also trying put pressure on the government for the things which it should, or not doing for the people. The advantage of the NGO’ s is that they are non – partisan (they are not

standing for any political party but their interest is for the community irregardless of political affiliation (race or gender).

Participation

The desire and ability of people to being involved in life, i. e. , choosing, implementing, playing, deciding, worshipping, learning and working

Protection

The need for the protection from all major threats to the human body and spirit. As with other needs, these are satisfied personally or collectively, in various ways

Reconstruction and Development Programme (RDP)

In South Africa a number of basic issues have been identified by the government (in 1994) as requiring attention in order to bring about the just redistribution of resources as a way toward eliminating poverty. These are the issues of unemployment, lack of housing, medical care, education, as well as racial and gender inequalities, among others. The method devised by the government for addressing these issues is called the Reconstruction and Development Programme (RDP 1994: chapter 2).

Secularism

The belief that religion should have no authority over or influence on public life, the attitude that religion is irrelevant.

Socialism

An ideology that advocates social rather than individual control over economic aspects of life such as the means of production and the distribution of Wealth.

South Africa

South Africa is a country with many and varied peoples with many diverse ideals and viewpoints. For a long time the country was governed by the white minority, within apartheid system left a large number of population into inequality and poverty. But at the

moment various political parties and organizations outside the political arena are negotiating a new future for this country where everyone will have representation in a democratic government.

South African Council of churches (SACC)

The Christian Council of South Africa, the forerunner to the South African Council of churches (SACC), was constituted in 1936 (Hans Florin 1965:85-6). It is the most important ecumenical body in Southern Africa. In issues relating to church and society the SACC stands at the vanguard. No other church body has attracted more attention due to its involvement in and comment on social ethics in South Africa. However, one must not be misled by the some-what one-side public image that this Council only or mainly attends to disputable political matters. It has for example made significant contributions in the fields of African Indigenous Churches (AIC' s) theological training, community development, secular education, communication and the role of women in church and society. Historically, the work of the SACC was based on destroying apartheid and affirming the oppressed and exploited. The SACC was therefore unpopular with the apartheid state. Through projects like the African Bursary Fund, Church Aid, the Winter Schools and the Refugee Ministry, the Council empowered the power and provided for basic needs. Some communities were fed through small projects like sewing, knitting and gardening. Although small, these programmes contributed to the development of individuals and communities, especially the poor. In this way the SACC also produced numerous leaders for South Africa. The rich history of the SACC bears witness to the Council' s commitment towards working people and the struggle for democracy and human rights. After the 1977 banning of the Christian Institute and the Black Consciousness Movement, the SACC sharpened its critique of apartheid. Under the leadership of the following three remarkable South Africans, it became more activist:

- a) Bishop Tutu, general secretary from 1978 to 1985
- b) Beyers Naude, general secretary from 1985 to 1988
- c) Rev Frank Chikane, general secretary from 1988 up now. Under Chikane' s leadership the SACC established four task forces: on economic justice, on

political justice, on violence, and on education for democracy (Frank Chikane 1992:1-11, an address given at a breakfast briefing, 12 August 1992).

Subsistence

The need for bodily survival. For food, water and primary health care

Understanding

Not mere knowledge, but a deeper sense of insight and enlightenment that comes through awareness, acceptance and interconnectedness of self, others and shared life support systems.

1.9 Proposed Dissertation Outline

Chapter One: Introduction

This chapter deals with the background and information to the study, the research problem or problem formulation, aims and research objectives of the study, assumption, research methodology, critical research questions, the relevance or rationale of the study, definition of the key concepts, proposed dissertation outline and literature review.

Chapter Two: Various Scholarly Views on Poverty

This chapter attempt to analyze various scholarly views of poverty focusing on: economical, medical, psychological and biblical perspectives.

Chapter Three: The Human Scale Development Approach to Human Needs

This chapter outlines what is Human Scale Development, analyzes what does development mean today, describes human needs viewed as a system and finally, defines human scale development and its understanding of poverty.

Chapter Four: The Church and Development: Can the Church play a role in Development?

This chapter critically analyzes how the church can contribute to the development of South African community.

Chapter Five: The Church in South Africa and Poverty Issues

This chapter will attempt to challenge which strategies the church must adopt when dealing with poverty alleviation here in South Africa.

Chapter Six: Summary and Conclusion

1.10 Literature Review

The rate at which the large number of South African population is being destroyed is now the concern of every academic discipline. Christianity is no exception. Blackwell and Seabrook (1993:66 – 78) observed that “ traditionally, tribal peoples worldwide have maintained the resources on which they depend. They provide collectively for their own needs”. For example, the African people had their own philosophies in dealing with poverty. These philosophies were reflected in the African understanding of existence.

Christianity and poverty alleviation ..., which is the concern of this study, fails under the nineteenth century. Detailed research of poverty has already been done from historical, sociological, political and theological perspectives. However, the issues of inequality and poverty have for too long been given insufficient attention, especially among official bodies. For instance, Wilson and Ramphela (1989) speak about *Uprooting poverty: The South African Challenge*,. May (2000) him, deals whit *poverty and Inequality in South Africa*. The RDP (1994), speaks about the just redistribution of resources as a way toward eliminating poverty in South Africa.

Dr Dankwart Winteberg in Nurnberger (1978) speaks about medical perspective of poverty. Lindegger G. C him, in Nurnberger (1978) deals with psychological perspective

of poverty and in Christian sphere, Gutierrez (1971) speaks how poverty is a central theme both in the Old and New Testaments. It is treated both briefly and profoundly, it describes social situations and expresses spiritual experiences communicated only with difficulty, it defines personal attitudes, a whole people's attitude before God, and the relationships of people with each other. Nurnberger (1978) speaks about *Affluence Poverty and the Word of God*. Dickinson Richard (1968) him, deals with *The Churches and Development*

On one hand, Manfred A. Max – Neef (1991) was the first to refer to a draft on *Human Scale Development: A South African Perspective* written by John Clarke saying that “ I dare say that if we have so far been unable to eradicate poverty, it is because we know too much about it, without understanding the essence of its existence as well as the mechanisms of its origins (Max – Neef 1991:102)”.

John Clarke (1993) has been actively involved in church-related and community-based organizations for a number of years. In this regard he has gained first hand experience of the tension between theoretical or academic models on development, and the practical needs of a community. In his paper he focuses on “ *Human Scale Development* “ from a South African Perspective.

Max – Neef' s ground-breaking approach has gained international recognition for the way fundamental human needs are placed in the center of development debate. However, John Clarke contrasts the strength of such an approach over and against a “ *basic needs approach* “, and interprets (with Anne Hope: 1984 and 1994) it further in terms of “*a wheel of fundamental human needs*”. According to Max – Neef (1991) our history marked by devastating violence, paralyzing fear, and weakening unemployment. This, for instance, fear closes the eyes of the mind leading to a failure to understand the “*hows and whys*” of our national crisis.

The researcher realizes that unemployment continue to take place. Therefore, this study is undertaken to hopefully light a candle instead, in response to action the deepening

concern over poverty that is so deeply routed in our South African society. It is true that the framework presented in this study will help others understand the underlying causes of poverty, violence and get insight into the real nature of the problems, and therefore be encouraged to make their contribution to solving them. We must understand that all are affected by the problems and all of us have a role to play in overcoming them, especially Christianity, even if one feels powerless and paralyzed.

Manfred Max – Neef' s theory of Human Scale Development (1989:1) will be presented in simplify form. This framework is proving of immense value as a tool for raising awareness and developing among community groups a common vision of the type of society that we want to create. It enables ones to be more holistic and more comprehensive in ones thinking and therefore more active and hopeful about the future. Christians in particular, among other readers, one will find Human Scale Development to make a useful contribution to our South African community-based ministry. Human Scale Development is written in Cape Town, some months after the shocking massacre of worshippers at St. James' s church. While the violence in Natal and on the Eastland has been considerably worse, the fact that people have been targeted while gathered in prayer and worship, reminds one of the assassination of Archbishop Oscar Romero of San Salvador, while celebrating the Eucharist. He was targeted for his courageous opposition to injustice in his own country. Inspired by a vision of the future which saw the poor sharing at the same table as the rich, he was cruelly gunned dawn. However, his assassins innocently only served to strengthen the church in its resolve to proclaim “ Good news to the poor, liberty to the captives and to the blind new sight (Luke 4:16)”. Within the new South Africa, as the church we are challenged to take collection of ourselves, and to reflect anew on the message we proclaim, using whatever tools available to us to come to a more penetrating understanding of our own poverty. Human Scale Development offers one such tool. It has its origins in the same socio – political tumult that caused the assassination of Archbishop Romero, namely the Latin American context of wealth and poverty existing side by side. However, South African economic situation is much the same in this respect, warranting an examination of how Human Scale Development might help the church in South Africa to promote and participate in the transformation of our

society into a place of “ *abundant life* “ (John 10:10). After explaining the theory, it will be used to show why apartheid has been so destructive to South African nation. We can only learn from past experience if we have theoretical tools that can help us to interpret and explain why things are the way they are. Human Scale Development may be very helpful in understanding past history with insight and maturity.

Human Scale Development is the summary of work done in 1985/6 by Manfred Max – Neef, founder of CEPANUR (Development Alternatives Centre in Santiago, Chile) and a team of researchers from five countries in South America. The team included experts in economics, sociology, psychology, philosophy, political science, anthropology, geography, engineering and law. They were all highly conscious of the malfunction of the dominant model of development to improve life for the ordinary of poor people. Even since the study was published in Spanish in 1986, it created a great deal of interest. Numerous study and development programs have been organized around it throughout Latin America. It was published for the first time in English in 1989, and has already raised a lot of interest among groups working in community-based development in South Africa and other African countries (Anne Hope 1984 and 1994). A reprint of the original English text was published again in 1990, together with concrete applications and further reflections. Such is the impact in Latin America, that both grassroots organizations and governmental bodies have taken a keen interest in it. In Argentina, for instance, “the National Mental Health Program is being adapted to accord with the ideas set out in the report (explaining the theory), and in the Argentine province of Mandoza, communities, schools, and hospitals are applying the principles and methodology of Human Scale Development in their work (Max – Neef 1991:vii)”.

Anne Hope (1984 & 1994) points out that “one of the focal reasons for this interest is the emphasis placed on the role of Human creativity in development, and the insistence that we must recognize again that the purpose of the economy is to serve the people, and not the people to serve the economy (Max – Neef 1991:21)”.

In this regard a number of inter-related issues, such as church and development, human rights and social rights, reconciliation and the redistribution of land have been identified as priorities for further research.

The new government focused first of all on the problem of poverty, which is a highly politicized subject in South Africa. The RDP (Reconstruction Development Programme) was introduced with the intention of involving all the people in the country, rich and poor. The RDP will fail if it means that houses and jobs will simply be made available. It has been emphasized by many leaders at a symposium on the challenges for social research: HSRC, 13 September 1994, “ that a spiritual RDP must be worked at, helping people to revive cultural and religious value, motivating them to be courageous and take responsibility (HSRC/RGN 1995:61-65)”. For instance, the accepted manifesto of human rights, a new political and social dispensation, and new initiatives in education and health care are some of the steps on this important road. According to Lichthelm (1993:v, 83-87) “ the poverty profile in this country is codetermined by the fact that, excluding the white segment of the population, human capital has not been invested in the past. In 1998, 14 million people or an estimated 38 per cent of the population were functionally illiterate”. This RDP efforts must include programmes that aid communities in job creation, caring, co – responsibility and the development of entrepreneurial skills. However, government has committed itself through the RDP to introducing effective changes through tax reform and by pressurizing business and other sectors. A government committed to the problem of poverty does make a difference as was proven in the 1930s when the South African government uprooted white poverty.

Poverty talk cannot be the leisure pursuit horse of a few philanthropically centered RDP supporters, or the favorite topic of politicians campaigning for support. It concerns us all because it threatens everyone. Government’ s insistence that state and semi-state institutions, business, NGOs, and every sector of society, concern themselves with poverty, initially met with agreement, but there is a real danger that efforts will be limited to a few tokenistic turns in the air. For example, Blackwell and Seabrook (1993:59) point out that “ the present high crime rate in South Africa is linked to poverty and is

aggravated by the rapid migration of poor people from rural areas and the former homelands to the cities. The politicized poor have high expectations for rapid change, harbor feelings of injustices done to them and demand reparation. Christianity, in this point must play, as it was done by SACC and it is doing by other such as Diakonia Council of churches, its role by the way of demanding economic justice and equality for all. It has been shown by Fukuyama (1992:123) that “ white voters in democratic countries may theoretically affirm free – market principles, they are all too ready to abandon them when their own short – term, economic interest is at risk. This makes the new government more vulnerable to budget deficits than the previous one, which was not accountable to black workers. It seems that poverty has never been dealt with in South Africa on a new context scale as now. If we fail, then the hope of ever making a significant difference will die away. There are thus good reasons for keeping our focus on the problem while it enjoys such wide attention.

The new political structure in South Africa may be criticized as being only a new façade because it is constructed on the same old economic foundations with their well – known constraints and determinations. It is true that in the post – apartheid environment black people can, for the first time, participate on a meaningful level in co – determining the market. It is hoped that this will restore some confidence in the free – market system, which did not benefit them so obviously in the past. But how will the mainstream of the uneducated, the poor and the unemployed experience this? The fear that we may simply change from a race-based to a class-based society, which will once again leave the poor behind, is very real. New incentives should not be limited to inviting some black people to become part of core – class society, or having some blacks in managerial positions. Incentives must include all people, especially those living on the very verge of the society. Poverty in South Africa is regarded mainly as a black problem and therefore as a racial problem which did not attract the concern of the white haves in the past. The ideal is to make it a colorless and classless issue concerning all because it implicates and even threatens the whole of society. However, there good reasons to believe that changes will not be superficial and that real progress will be made to uproot the inhuman circle of poverty. This there is in the process of constructing a new social order. Several dynamic

factors are rapidly changing the scene. For example, a significant one is the growing importance of trade Unions. Trade Unions are one of the very few groups who succeeded in bringing a degree of democracy to the economic world. They introduced a culture – participatory democracy. We cannot, however, simply depend on a demand culture but must contribute towards a producing culture. This is a matter this study needs to address. Too much hope is being placed upon the inflow of capital from foreign investments. Well – focused efforts must be made in self – help programmes which can, among others, make land and other means of production available to the poor, such as Human Scale Development Approach. This may contribute to establishing a culture of production, economic independence and responsibility. But there is no programme which coordinates these efforts reason why Human Scale Development Approach is needed. However, many well – educated and well – provided for retired whites could, for example, be encouraged by churches and organizations to become involved in combating poverty. This is the main objective of the present study. For instance, Lichthelm (1993:56) points out that “ poverty has come under white attention more than ever before. Not only have whites been affected by affirmative action but they also have to take co – responsibility for the poor, who have been well hidden in townships and homelands during the apartheid era”. This poverty has appeared on white doorsteps in the form of squatters who are spilling over to the cities. For the first time one has become aware of poor whites, constituting the new poor in South Africa, struggling for survival. After many years of job security whites are confronted with unemployment and affirmative action. This must be read in the light of the fact that “ whites still enjoy the highest income, as is indicated in the household expenditure of whites which was 7,2 times higher than black, 3,6 times higher than colored and 2,9 times higher than Asian household expenditure in metropolitan areas in 1990 (Lichthelm 1993:III, 11-15)”.

The immense migration of blacks to the cities emphasizes the need of these people. The migration of people from rural areas to the cities which occurred on a worldwide scale in the sixties was prevented in South Africa because of the apartheid system, its pass – law system, the law on job reservation... As far back as 1921, Wilson and Ramphela (1989:207-208) argued that “ blacks should only be allowed into the towns as temporary

workers. From 1916 to 1986, when the pass laws were formally abolished, over 17 million black people were prosecuted for being in a place without official permission". It is to be expected that mass emigration to the cities under a new government will cause a reshaping of social conditions in the cities for some time. This varies from unlawful resident camps to a incredible increase in the crime rate, to violence and acute unemployment. However, it is not possible to measure poverty in terms of the center – periphery distinction as it was in the past, because the poor, who were constrained to the rural boundary areas, are now rapidly becoming part of the industrial and economic center. This, together with immigration from the many countries in Africa, poses a challenge for job – creation and the establishment of self – subsistence schemes. Christianity, as far concern has a great role to play in this regard because poverty in the cities may become more devastating than in rural areas if immigration to the cities continues unabated. This, (Blackwell and Seabrook (1993:42-50) observe that “ people flee from the poverty of rural areas to a different kind of poverty in the cities, which they are less capable of dealing with”. A new definition of poverty is really needed. The most important top limit to poverty alleviation remains the capacity of the economy to bring about the growth that is needed. Is South Africa’ s existing stock of national wealth large enough to significantly raise the welfare levels of the poor? The economic picture is rather sombre. The labor assimilation capacity of the formal economy is decreasing rapidly. As observes Lichthelm (1993:65-66; 93-94), “ in the early 1960s 90 per cent of new entrants to the labor market were provided with job opportunities. This figure dropped to 8,5 per cent between 1985 and 1988”. This, one must however, consider with the influence of sanctions and the well – known restrictions in the apartheid era. One must also critically evaluate our dependence on a specific market model.

The aim of this study is to begin to fill the gaps by examining the contemporary studies on poverty and human development. This involve a socio – economic as well as cultural religious analysis of the role of the church toward poverty alleviation. The study also tried to find out whether the absence of a strong role played by the church has an effect on the South African society as experienced by the poor in the communities. As we are living change’ s period poor are the ones who are affected more by it. Thus the overall

aim of the present study is to investigate how the church must contribute toward poverty alleviation in South Africa, especially focused on fundamental human needs.

CHAPTER TWO

VARIOUS SCHOLARLY VIEWS ON POVERTY

2.1 Introduction

This chapter deals widely with the following four perspectives of poverty, namely:

- A. Economic perspectives of poverty
- B. Medical perspectives of poverty
- C. Psychological perspectives of poverty, and
- D. Biblical perspectives of poverty.

A ECONOMIC PERSPECTIVES OF POVERTY

Poverty seems to change the evolutionary idea of the endurance of the fittest to the endurance of the weak as it seems to stand from the time of creation. Although the poor represent the evolutionary fail, they persistently remain on the draw round of the human endurance programme. Whatever the financial system, economic model, form of government, political order or welfare scheme, poverty seems to remain a dilemma. But hope rhetoric also remains. The poor are always being promised a better future in the name of technology and progress, especially by new governments and opposition parties. The question is whether we can believe that any form of linear progress towards better living conditions is possible, whether new systems can be implemented and if they will make any real difference. At present the neo – liberal free market system doubts its ability to overcome poverty. Taylor (1995:142) points out that “ the prospects for creating wealth, let alone redistributing it, are not very bright”. Similarly, Lichthelm (1993:100) observes that “ the Robin Hood idea of taking from the rich and giving to the poor will not really change the situation. For example, for every 10 percent of the total household income of the richest 10 percent of the South African population that is diverted to the poorest 40 percent, the income per capita of this section would be raised by roughly R 455, 00 per annum or R 38, 00 a month”. However, according to Lichthelm (1993:94), it must kept in mind that “ South Africa is a low income country”. This the growth rate is below that of the population growth rate, where the labour absorption capacity of the

formal economy is dropping, and where the gap between the expectancies of the poor and the capacity of the economy to satisfy these demands is widening. These and similar discouraging factors seem to limit the options of improving living conditions where everything is dogged in terms of the market.

Arrighi (1994:84) observes that “ Western societies have become so powerful that we have come to believe that they mark the boundaries of human existence itself”. It is, however, impossible to deny the weight given to successful economic policies and the interdependence of economic systems in what has come to be known as the global village. Economic reform talk cannot turn away from accepted normative universal models. The political and economic worlds are closely connected, as the close relationship between economic development and liberal democracy shows. Thus, Fukuyama (1992:125, 205) argues that “ the acceptance of only some universal economic models restricts initiatives taken within an African economic reform endeavor”.

In section A, the researcher analyzes firstly the definitions of poverty. Secondly, describe the causes of poverty in South Africa. Thirdly, outline the measurement of poverty. Finally, research on distribution of income in South Africa.

In section B, the researcher explores how poverty determines lifestyle and habits, analyzes how poverty influences are compounded by ignorance, and how nutritional deficiency has a profound effect in the long term, and describes how sociological aspects of poverty influence health, and how poverty and ignorance are the central factors in a vicious circle for the individual as well the community, and how community – wide poverty is reflected in patterns of disease and mortality. Finally, to research how psychological aspects of poverty influence attitudes to help – seeking and preventive care.

In section C, the researcher attempts defining the poor and the effects and processes in poverty.

In section D, finally, to analyze poverty in the Scriptures (Old and New Testaments).

2.2 The Definitions of Poverty

Poverty presents many comparative facts which creates difficulty to understand what really is meant by the term. There are various possible approaches to the problem of poverty. Each is investigative of the belief system underlying it. Each approach points to what we mean by poverty. In a good judgment, the definition of poverty should be constrained to those dire living conditions where the basic means of survival are absent. Apart from this, poverty becomes relative as the breadline differs from individual to individual and even the rich never have enough. However, Jamilah et al (1994:2) notice that “ there is no single definition of poverty which can be applied to all countries and at all times. There are, in addition, countries with poverty problems of a considerably different nature, ranging from abject poverty prevailing in underdeveloped countries to the situation exhibited severe income inequalities prevalent in the more developed countries”. It seems for some, poverty concerns not only material poverty, but particularly cultural or perhaps spiritual poverty. For example, in a first – world context, materialism has been tagged as the poverty of our time. For others, the problem does not resolve around money but around resources. This our resources will determine the degree of wealth or poverty we shall experience in future.

In these industrialized countries, although the term poverty is often used to describe the position of the underclass in society, the nature and degree of its cruelty is quite different from that faced by the economically poor countries which are affected by persistent famines. Therefore, Holman (1978:15) observes that “ poverty describes and covers a broad spectrum of socio – economic conditions and because of this, term poverty will have to be given close and careful attention by each country separately”.

Unfortunately, leading in most approaches is belief in the scientific analysis of the problem. For instance, Townsend (1993:44-45) points out that “ Economists, rather than social scientists, have played a big part in defining and measuring poverty, in which case

we remain stuck with statistics as a means of presenting results without seeking creative alternative”. Poverty converse thus often remains on the level of counting and measuring. It seems that to be the only hold we are able to get on poverty. But quantitative measurements must be accompanied by a qualitative rethinking of economic theories and policies. This includes our value systems and existential issues concerning our style of living.

Alcock (1993:57-74) notices that “ defining poverty is determined by presuppositions which vary from context to context”. This, one would expect an economist, a natural scientist, a social scientist, a politician and a theologian to approach poverty differently. Needs differ from society to society and individual to individual. This, for example, influences one’ s view on absolute and relative poverty. Definitions of individuals or of societies and of what standard of living represents poverty will always be a value – judgment. For example, Townsend (1993:119, 121) points out that “ a theory of poverty necessarily depends in part on a theory of wealth”. This poverty should be approached on a holistic level which includes interdisciplinary, intercultural, international, and interfaith involvement which the present study needs to address. In the past most of the religious groups, churches and theologies in this country determined on theories and symptoms of poverty without critically penetrating the market systems and power institutions that determined the economic reality. The biblical idea that the poor will always be with us (Deut. 15:11; Matt. 26:11) seems to have discouraged many from trying to alleviate poverty. It seems that the church has come to terms with the well-established economic order. Churches participated actively in poverty – suffering contexts without taking the causal economic and social systems to charge. Even while criticizing some wrongs they knew that they had directly and indirectly kept these structures in place plainly by being part of the system. This, *the churches’ preferential option for the poor* involves theoretical and practical involvement. Some scope of this involvement that O’ Brien (1992:163-164) identified are: “ evangelical simplicity, existential solidarity with the poor, the employment of transformational socio – analytical mediation, and self – critical institutional involvement”. However, theology from the standpoint of an option for the poor must discuss with theologies from other hermeneutical perspectives to sensitize it

for its unobjectified socio – political rootedness and possible relatedness to structures of oppression.

Poverty speak revolves around definitions and analyses of poverty, causes of and remedies for poverty, or of regarding poverty in an *in terms of* rhetoric where poverty is seen in the light of some specific issue which must explain everything. As unemployment is the case in the present study. Finding alibis and scapegoats for poverty are examples of seeing it *in terms of*. This the question is: Why everything remains the same? For many this poverty converse, with its reiteration of old theories and proposal of new ones, is a complicated hobby and a form of entertainment. To sum up, some well – known point of view are:

- It is futuristic, optimistic and utopian to imagine that man as an individual and humanity as a whole can progress to perfection through reason, science and technology. We are losing the encounter against poverty. The whole idea of being able to overcome poverty and enjoy equal material status is a form of constructivism, intervening with the integrity of indigenous cultures. Poverty is often a cultural given (Harvey 1993:31), which only becomes a problem when a specific culture comes into contact with more affluent cultures.
- As one of the objectives of this study, poverty must be redefined (Dr Chinkanda HSCR/RGN 1995:63). It is more than material poverty. It can also be cultural or spiritual poverty. It is the affluent who experience no struggle for survival who have lost all hope.
- People will always compare and remain frustrated. The poor in South Africa do not compare themselves with the poor in Ethiopia but with the rich in South Africa. If no comparison with the rich is possible, then is no poverty. The media and politicians must be responsible for creating impractical expectations (Berger 1974:128). Poverty is thus relative, it all depends on whom you compare yourself with.
- Poverty is self – perpetuating. The poor construct their own poverty. Poverty is seen as self – generative when poverty is re-unshakable from generation to

generation by transmitting the same detrimental lifestyles, attitudes and ethics from one generation to the next.

- We have the poor because we need them. Inequality of structure is believed to be the necessary counterpart of a system of incentives for individuals. According to Townsend (1993:98), “ there have to be jobs of manifestly different levels of skills and wages in order to attract people with the right ability and qualifications. There must be competition in the market to urge people to perform at their very best”. The poor are necessary for the good functioning of the market economy as we know it. The poor are a symbol for need. Need is a requirement in a market – oriented society and need – oriented economy where we must sell our goods and gratify people’ s needs by giving them low – paid jobs so that they can buy food to eat, where we can provide them with liquor to soothe their unhappy circumstances, and where we can play benefactor when we give them something to eat and drink. Society itself determines the structures, barriers, and lack of opportunities for the poor. In line with this approach is the belief that poverty is artificially induced and maintained. This, Townsend (1993:98) points out that “ poverty is due to the definite market model of capitalism which, in turn, depends on poverty to function. The theory of neo – classical economists alleges that poverty is of small extent”.

It must be noted that there is no definition of poverty that has been accepted universally and its meaning is often dependent on the particular approach taken by the researcher in studying the poor. This, poverty is often understood in terms of two fundamentally different ideas such as in relative or in absolute terms as mentioned above. In relative terms, when the poverty concept measures welfare or wealth inequality of certain groups in a society through an inequality – parity approach. Relative poverty exists in a situation of comparative deprivation. This approach enable us to divide society into poor and wealth groups by comparing their incomes. In absolute terms, when poverty is a concept which is related to the failure to obtain minimum necessities to maintain physical effectiveness or to fulfill basic human needs. This is in line with the bare existence concept. The absolute poverty approach, as widely understood, would define a poor

household as those which are unable to obtain, or enjoy the minimum basic necessities to maintain physical efficiency.

Once again, the assumption is that the existence of poverty in the third world is really unquestionable. More to point is whether the situation is getting better, particularly in view of the efforts that have been put into the relief of poverty in the last couple of decades. Therefore, poverty is not necessarily the same thing in the first and third worlds, so what really poverty means in South Africa?

While poverty is recognized to be a multifaceted concept including the quality of life, this study is based entirely on the concept of the level of living – based absolute poverty. This, Whiteford, in *income and poverty research in South Africa*, notices that “ South Africa is classified as an upper middle income country by the world Bank yet almost half of the population lives in absolute poverty (HSRC/RGN 1995:50)”. The underlying premise is that adequate purchasing power to maintain a normative minimum living standard is at least as important as, if not more than, the general quality of life here in South Africa. Consequently, the indicators of the general quality of life are taken for to be complementary to but not the substitute for the measures of the absolute incidence of poverty. If poverty is only defined by comparison, Williams (1998:8) points out that “ it presupposes that equality is inherently correct, and poverty must be attacked. For this reason at the same time, the comparative perception of poverty would mean that much suffering is actually due to the influence of others”. With particular attention, Bauer (1981:195) argues that “ the obvious example in South Africa, where the Black population is affluent when compared with the rest of Africa, but still feels extremely poor when compared with the White population”.

Finally, in South African context, Wilson and Ramphela (1998:14) acknowledge that “ poverty is not knowing where your next meal is going to come from, and always wondering when the Council is going to put your furniture out and always praying that your husband must not lose his job”. For example, in Tambo Village (Eastern Cape) many young people explain that “ poverty means you can not purchase things that you

want whereas the older generations claim that poverty means that you cannot purchase cattle. In addition, the middle age groups argue that the condition of one's child and the number of children that one had were all indicators of poverty and wealth (SA-PPA 1998:42)". Moreover, the Emerging Consensus sees poverty as generally characterized by the inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living. This the perceptions of the poor themselves are a good source from which an appropriate conceptualization of poverty in South Africa can be derived. Therefore, from the recent South African Participatory Poverty Assessment (SA – PPA 1997:75-76), poverty was seen to include:

“ – ***Alienation from the community:*** The poor are secluded from the institutions of kinship and community. The elderly, without care from younger family members, were seen as poor, even if they had a state pension that provided an income which was relatively high by local standards. Similarly, young single mothers without the support of older kin or the fathers of their children were perceived to be poor.

- ***Food insecurity:*** Households where children go hungry or are underfed are seen as living in poverty.
- ***Crowded homes:*** Having too many children was seen as a cause of poverty not only by parents, but by grandparents and other family members who had to assume responsibility for the care of children.
- ***Use of basic forms of energy:*** In rural communities, the poor, particularly women, walk long distances to gather fire – wood. Women reported that wood collection increases their liability to physical attack and sexual stabbing.
- ***Lack of adequately paid, secure jobs:*** The poor perceived lack of employment opportunities, low wages and lack of job security as major contributing factors to their poverty, and others such as: fragmentation of the family, promoting economic inclusion, improving mobility, lowering the maximum, increasing the relative income share of the least well – off, avoidance of income and wealth crystallization, and comparison against international yardsticks” (SA – PPA 1997:75-76)

-

2.3 Causes of Poverty

It must be stated that poverty is not caused by lack but through factors pertaining to difference in value – systems and the resembling. Some of the well – known factors are: Apartheid (Wilson and Ramphela (1989), Loubser (1997), the poor education system (Nepad 2000), the African culture (Mbiti 1979) which does not allow the individual to exceed the community in which he/she lives, the very high birth rate (Mckeown 1976:18), the prohibition of abortion (Mbiti 1969), absence of contraception, indifference to birth control, and the complicated economic system of capitalism (Williams 1998) which is not a munificent environment for the uneducated and poor.

Human nature is frequently seen as the focal reason for poverty. According to Blackwell and Seabrook (1993:38-39) “ poverty, unemployment, social vice and so on are reflections of human weakness, of a fallible nature that is simply not perfectible”. This a preferred argument in religious circles, and a economical way of opting out of the problem as is the case of the present study dealing with Christianity and poverty alleviation in South Africa: A human Scale Development approach.

Many scholars argue that the poor themselves are often liable for the situation in which they find themselves. For instance, Goudzwaard (1979:23-25) observes that “ they often accept their poverty as a natural phenomenon and tolerate it”. The solution lies in the poor helping themselves, or in changing their circumstances. We speak of the estimable poor who, because of some form of character paucity or looseness, not only bring poverty upon themselves, but have also no strength to free themselves of it. This form of criticism usually has as norm the Protestant work ethic, underpinned by a Victorian social policy.

Scepticism about the ability of new economic theories to change anything is understandable. Economic theories do not change so easily, and if they do change, they simply reflect the needs, powers, perceptions and factual circumstances of that time. Although the late stage of capitalism may see the gradual acceptance of assorted economies, the chances that this will make a difference to world poverty are slim. We

may see the face of poverty change over the next decade, but not its impact. The overall structures of race, class, and market will remain intact.

There are many theories of poverty, trying to explain inequality and finding reasons for some following economically and others not. Behind the formulation of any theory lies the presupposition that poverty can be uprooted if its causes can be identified and changed. It is a question whether this kind of causal thinking is not rooted in modernism. The very idea of a worldwide uprootment of poverty (French President Jacques Chirac, at Mexico 2002), Rio (1992), WSSD (2002), with its causes and effects, implies a monolithic, regulated world, where there is no room for cultural, contextual and personal differences. For example, a modernistic approach (Berger 1974:128), with the hopefulness which normally accompanies it, is merely not practicable anymore. The quick – fix measures typical of a modernistic approach have often failed. Similarly, Pauw (1975:14) points out that “ the West boasts that it constitutes a secular, rational society. On this basis, it is alleged, a exciting economy is built. Within a modernistic framework it was considered possible to control the negative forces engendering poverty, to displace poverty through technology, education, and science. Perhaps we have come of age by realizing that all we can do is simply try to understand the unique contexts in which poverty occurs, the special circumstances that make up a specific picture and to contest all negative factors as far as it is possible. Even with scepticism that technology (Centeno 1993:308,311,313) will reduce us of poverty, there seem to be no contenders challenging this modernistic belief in technology. Of course, it all depends on what we do with technology. Developments, for example, in computer science are used to strengthen existing market structures and not to develop alternatives.

Finally, technology and industrial society are synonyms. Poverty, it is often assumed, is the direct cause of industrial society. The Green Movement accused humanity of sleepwalking to destruction and tried to persuade a shift of consciousness so that the world might survive. Industrial society is a polluted paradise for only a lucky minority. It must be forsaken if we want to eliminate poverty and save the world. Industrial society has mined and ransacked most of the world’ s resources without catching up with

poverty. It brought extreme riches to few, but the poor have multiplied beyond number. According to Blackwell and Seabrook (1993:8,26,60-67), “ industrialization seems to be an eternally continuing process which cannot be stopped. The industrial model has been universalized and we are far from the post – industrial era. New forms of industry have simply replaced conventional ones. The most important raw material in the process seems to be human beings themselves”.

Taylor (1995:144-145) notices that, as far as possible, “ the poor must be empowered to evaluate their own context. Initiatives taken by poor themselves prove to be much more successful than initiatives taken for them. Empowerment is no longer designed to overpower the system, but to develop the system and survive within it. Gaining access to markets for poor people or extending the markets to include them is one of the newer forms of empowerment. This does not mean that effort to change the system must be stopped”.

Harvey (1993:12,26-27) points out that “ the poor habitually construct narrative social and cultural forms that allow them to survive the rigors of living on the boundary. To the extent that the poor successfully manage with and adopt to their peculiarity, they also involuntarily reproduce the cultural dimensions of their poverty. By constructing social relations that meet their definite needs, the poor assemble a cultural super – structure that accommodates and reflects their situation”. In addition, Harvey (1993:31) observes that “ the culture of poverty is thus not only an alteration to a set of objective conditions of the greater society, but once it comes into existence it tends to complete itself from generation to generation because of its effect on the children. The child never learns to surpass the sphere of its environment. By the time slum children are six or seven years old they have usually captivated the basic values and attitudes of their subculture and are not psychologically capable to take advantage of changing conditions or enlarged opportunities which may happen in their lifetime” Beside the same lines it can be argued that the children of the rich obtain the skills and are given the support necessary to take full advantage of what the market can offer them. In this logic the cultures of poverty and affluences are both self – perpetuating. For example, over the years many people in

South Africa who live in rural communities, class, or in continuation economies have adapted to trying circumstances and have developed functional support systems. The adaptation of the poor to their circumstances and the purchase of survival skills may have a negative influence in the sense that it pacifies them into accepting their economic environment without trying to break the poverty set. The poor must come to believe in themselves. People who survived under oppressive systems, organizing themselves in resistance groups, must surely be capable of resisting and overcoming economic oppression.

Traditionally, Blackwell and Seabrook (1993:66-78) observe that “ tribal peoples universal have maintained the resources on which they depend. They afford collectively for their own needs”. This is still true of many areas of the former homelands. Government’ s plans to make land available for substance farmers(Manley 1995:36) recognizes the responsibility of people to provide for themselves. There is a lot of negativism against a survival economy as it clashes with a production- oriented economy and consumerism. We forget that the opposite of poverty is not wealth but competence and that the growth of freedom is not synonymous with the growth of wealth. Sustainability must be promoted. Sustainability does not mean simply enriching oneself at the cost of another. It means not taking from the earth, world, society, another, from life itself, more than what can be given back.

Finally, Blackwell and Seabrook (1993:82) suggest that “ it is not in rural areas, however, that a continuation economy is workable. It also functions very well in townships and unlawful resident camps. The only difference is that the supply of provision is much more varied. But one fears that the value of sharing and communal provision may disappear as an individualist and self – centred materialism grows. This must be prevented. The need for money cannot replace the need for security, conviviality, fellowship, constancy, social hope and so on”

2.4 The Measurement of Poverty

The Bureau of Market Research at Unisa frequently estimates a minimum living level (MLL) of households. This, according to the Bureau of Market Research (1995:6), the MLL is defined as “ the minimum financial requirements of members of a family if they are to maintain their health and have acceptable standards of hygiene and sufficient clothing for their needs”. For example, in a study on the distribution of income in South Africa, Whiteford and McGrath (1994:64) used the MLL to estimate the number of poor peoples. Then, they came to the conclusion that “ approximate 50 per cent of households in South Africa were poor in 1980”. At present, however, many people in South Africa are surviving on a income lower than the present MLL. One possible rationalization for this is that the MLL is considered for urban areas where living costs are higher. Whiteford and McGrath (1994:61) therefore argue that “ the MLL may be too high to serve as an accurate measure of poverty. If only 75 per cent of the MLL is used as a measure of poverty, 32 per cent of households are poor, while this figure decreases to 25 per cent of households if only 50 per cent of the MLL is used”.

Whiteford and McGrath (1994:62) point out that “ poverty in South Africa also has a racial bias. For example, in 1991 more than two thirds of Africans were poor, while the corresponding figure for colored was 38 per cent, for Asians 18 per cent and for whites about 7 per cent”.

2.4.1 Measures of Human Development

a) Human Development Indicators (HDI)

According to the Central Statistical Service (CSS 1995), an approach that can be used to place South Africa’ s poverty and social deprivation in an international context is “ to compare human development indicators in South Africa with those in countries with similar income levels. These indicators are useful both for, inter – country and inter – regional comparisons, as well as being a way to shirt long – term trends”. For example, in developing the HDI, the United Nations Development Programme (UNDP 1994) followed the principle that “ the goal of development should be to enable people to live

long, informed and comfortable lives. The HDI was divided to determine how nations compare when these factors are taken into consideration. The index is thus a composite of the following three factors:

- Longevity (as measured by life expectancy at birth)
- Educational attainment (as measured by a combination of adult literacy
- And enrolment rates)
- Standards of living (as measured by real GDP: Gross Domestic Product per Capita)". (UNDP 1994) According to the UNDP (1994), " the HDI indicates the relative position of a country (or region or group) on an HDI scale between 0 and 1. This countries with an HDI below 0,5 are considered to have a low level of human development, those with an HDI between 0,5 and 0,8 a medium level, and those of 0,8 and above a high level of human development". In South Africa, for example, Wilson and Ramphela (1989:169-85) observe that " the extent of poverty is massive and in many instances it is increasing, affecting specific groups of the community such as, women, children, the elderly and other marginalized groups in a way that requires a thorough gender and age analysis of the problems of poverty". Economic and social structural prejudices which support white adult males, at least to the extent of giving them a wider range of choices, constitutes an ingredient of capitalist society that needs yet to be fully investigated and radically transformed. Similarly, Wilson and Ramphela (1989:179) point out that " women are discriminated against in all aspects of life in the home as girls being brought up and educated, in the allocation of resources at school and institutions of higher learning, at work, and in society in general. African rural women are at the bottom of the economic pyramid in this country because of the added problem of paucity of resources and more rigid sexist practices in this areas".

The following tables will clarify more:

1. ***Comparison of social indicators*** from selected middle – income countries (World Bank 1996):

	Poland	Thailand	Venezuela	Botswana	Brazil	SA	Malaysia
GNP Per capita US \$ (94)	2410	2410	2760	2300	2970	3040	3080
Life expectancy	72	69	71	68	67	64	71
Infant Mortality rate	15	36	32	34	56	49	12
Adult Illiteracy rate	-	6	9	30	17	18	17
Total Fertility rate	1,8	2	3,2	4,5	2,8	3,9	3,4

2. *Comparison of social indicators by race in South Africa* (Health System Trust 1996):

Social indicator	White	Coloured	Indian	African	SA Total
Infant Mortality Rate (1990)	7,4	28,6	15,9	48,3	40,2
Infant Mortality Rate (1994)	7,3	36,3	9,9	54,3	48,9
% of death at 5 years and younger	12	19	13	20	-

Male life Expectancy At birth (1990)	69	59	64	60	62
Female life Expectancy At birth (1990)	76	65	70	67	68

Table 1 shows the inadequacy of using per capita GNP as the sole indicator of development. All the countries to the left of South Africa in the table have lower per capita GNP than South Africa, yet generally they perform better on indicators such as life expectancy, infant mortality and adult illiteracy. However this information conceals profound differences between different races in South Africa.

Table 2 compares this information by race and includes maternal mortality rates, a useful indicator of the well – being of women. While the infant mortality rate for White in 1994 was 7,3 per thousand, that for the African population was 54 per thousand, which is on a per thousand with Zimbabwe and Kenya. The same differential is repeated for all the other social indicators.

Infant mortality is clearly an indication of poverty which can be traced not only to inadequate food, but also to aspects such as impure water. For this, Hall (1982:90) points out that “ in the 38 poorest countries, only 28 per cent of people have access to safe water”. While 18 out of 1 000 children in the UK die below the age of one, the figure for Swaziland is 169 (Dammers 1982:89), and in Burkina Faso it is 30 times the UK figure (Forrester and Skene 1988:53). This is an area which thus shows a great gap between rich and poor, but many believe that this gap is also declining. Wilson and Ramphela (1989:111), however, say that “ it is now growing again”. Thus Hunger (1985:384) puts a

figure of 50 as a standard for identifying poverty. With this there has been an increase in life expectancy in poorer countries (Davis 1984:104; Bauer 1981:165 and Hunger 1985:322). In the 36 poorest countries, life expectancy rose from 39 years to 46 years in 1977 (Dammers 1982:89). Such figures and other indications such as the literacy rate which rose from 33 to 43 per cent between 1960 and 1977 (Dammers 1982:89) are encouraging.

3. Comparison of HDI for selected countries, race and province (UNDP, 1994 and CSS 1995):

Selected Countries (1992)	HDI Rank	HDI	Province	Race
High human development		0,886		
Canada	1	0,932		
		0,901		Whites
Israel	19	0,900		
Singapore	43	0,836		Indians
		0,826	Western Cape	
Venezuela	46	0,820		
		0,818	Gauteng	
Poland	49	0,815		
Mexico	52	0,804		
Medium Human development		0,649		
Thailand	54	0,798		
Malaysia	57	0,794		
Brazil	63	0,756		

		0,698	Northern Cape	
		0,694	Mpumalanga	
Paraguay	84	0,679		
South Africa	86	0,677		
Botswana	87	0,670		
		0,663		Coloured
		0,657	Free State	
China	94	0,644		
		0,602	Kwa - Zulu- Natal	
Egypt	110	0,551		
		0,543	North - West	
Swaziland	117	0,513		
		0,507	Eastern Cape	
		0,500		Africans
Low human development		0,355		
Lesotho	120	0,476		
Zimbabwe	121	0,474		
		0,470	N. Province	
Namibia	127	0,425		
Mozambique	159	0,252		
Guinea	173	0,191		

Table 3 shows the HDI for South Africa and its nine provinces and four racial groups in relation to selected countries. According to UNDP (1994) and CSS (1995), South Africa ranked 86th amongst countries for which the HDI had been measured, and is considered to have a medium level of human development, similar to that of Paraguay or Botswana. However, there are great disparities in the level of human development in different parts of the country. This the Western Cape and Gauteng are considered to show a high level of human development, similar to that of Venezuela and Singapore. The Northern

Province, on the other hand, has a low HDI, comparable with that of Zimbabwe and Namibia. In addition to the spatial difference, there are large racial disparities in human development in South Africa. As shown by the table 3, white South Africans have a level of human development similar to that of Israel or Canada, while Africans score lower on the HDI than countries such as Egypt or Swaziland. However, according to CSS (1995), the strong correlation between regional disadvantage and ethnic origin is evident. In the Northern Province, the province with the lowest HDI score, 90 per cent of the population is African, while in the Western Cape only 17 per cent of the population is African. The differences in HDI values between the two provinces are largely due to differences in average income. Per capita incomes in the Western Cape are five times higher than in the Northern Province.

With regard to gender, women have a longer life expectancy. The HDI for South African women was calculated on 1991 data to be about 20 per cent lower than that for men. This was partly as result of slightly lower levels of education, but largely due to significantly lower real incomes.

b) **The Capability Poverty Measure (CPM)**

According to UNDP (1996:109) the Capability Poverty Measure (CPM) “ is a simple index composed of three indicators that reflect the percentage of the population with capability shortfalls in three basic dimensions of human development, namely: living a healthy, well – nourished life, having the capability of safe and healthy reproduction, and being literate and knowledgeable. This, the CPM differs from the HDI in that it focuses on people’s lack of capability, rather than on the average level of capability in a country”.

Table 4: Comparison of CPM from selected middle – income countries (UNDP 1996):

Composite indicator	Thailand	Venezuela	Botswana	Brazil	SOUTH AFRICA	Malaysia
CPM	21,1	15,2	30,4	10	30,4	20,6
Real GDP	- 14	- 10	- 21	9	- 6	- 17

Per capita						
Rank –						
CPM rank						

As shown from table 4, South Africa's average level of income somewhat marks the widespread existence of capability poverty. When South Africa is ranked on the CPM, it falls 6 places lower than when ranked on per capita income, showing the impact of an urgent distribution of income.

c) Measuring Well – being

Glewwe (1988:3) points out that “ most empirical work on the distribution of welfare is done using either expenditure or income data recorded in household surveys. This is intuitively appealing and it is not necessary to review here the theoretical framework that allows us to make the link between the distribution of income expenditure and the distribution of welfare”. Thus, a person's standard of living is generally taken to depend only on the consumption of market goods. While the limitations of this approach are well documented (Deaton and Muellbauer 1980:223), the problems involved in valuing access to public goods are enormous. It is thus to a large extent for pragmatic reasons that current consumption or current income is used as the indicator of well – being. For example, the Congress of South African Trade Unions, economic adviser Neva Makgetla observes that “ figures released by statistics South Africa show that the poor spent about 50 to 60 per cent of their salaries on food and transport (Sowetan, Thursday 05, 2002)”. Similarly, a recent report on poverty found that “ about 18 million South Africans live in poor households with monthly earnings of below R 350. About 72 per cent of the poor live in rural areas. About a billion citizens of the world survive on \$ 1: about R 10,20 a day (Sowetan, Thursday 05, 2002)”.

d) Consumption as a Measure of Poverty

This study conforms to the international norm of using material well – being or standard of living as the welfare indicator (Hentschel and Lanjouw 1996:1). A person; s standard of living is taken to depend on the current consumption of privately supplied goods, i. e. crops from own production and the imputed rents from owner – occupied housing. Glewwe (1988:3) points that that “ empirical work on the distribution of welfare is sometimes done using income data”. There are several conceptual and pragmatic reasons for preferring private consumption expenditure over income as a measure of well – being. The most important of these reasons is that “expenditure is usually more reliable reported and more stable than income, especially among the poor (Ravallion 1992:13)”. For example, the Participatory Poverty Assessment of the Welfare and Social Development Department recently found that “ Limpopo had the highest poverty level in South Africa at 78 per cent with the Eastern Cape at 74 and Mpumalanga at 64 per cent (Sowetan, Thursday 05, 2002)”.

Makgetla observes that “the high food prices adversely affect the poor and working class. This, he adds that one consequence of high inflation and hiked interest rates could be demands for higher wages by workers. If Union leaders accept low wage increases it means that their members purchasing power will be eroded and life will continue to be an uphill battle. For example, pensioners and women whose children qualified for the R 130 child support grants would battle. Vendors, small companies and individuals can’ t do much. It’ s macro – economic phenomenon (Sowetan, Thursday 05, 2002)”.

2.4.2 Alternative Measure of Poverty

The choice of private consumption expenditure per adult equivalent as an appropriate welfare measure has a strong theoretical basis as well as intuitive appeal. The question arises whether other popular poverty definitions would select the same individuals as poor. Thus, according to Glewwe (1988:3), the following poverty definitions were tested:

- “ Per capita consumption
- Households consumption
- Per capita income

Per capita caloric intake

Budget share of food expenditure (food ratio)

Average educational level of adult household members”.

2.4. 3 Rural – Urban Areas

Mr Sicelo Dladla from the Environmental Development Agency, points out that “ nearly three – quarters of people in South Africa live in rural areas, while the poorest of the poor are in the provinces occupied by the former homelands e. g. Lompopo, E. Cape and N. W. Province. He adds that some 32 per cent of the population in these provinces still live on 13 per cent of the land and on average, they survive on R 144 per month (approx. \$ 12). Very few survive on government grants and pensions. Poverty has also caused severe environmental pressures. For example, people lacking adequate financial and other resources turn to unsustainable use of natural forests and woodlands to meet their basic needs for homestead construction materials, energy (World Summit 2002:17”.

Moreover, in some areas for the past 40 years Monkosiphithe Ntunyuma has walked 800 metres to fetch water. This, water Affairs Minister Ronnie Kasrils said that “ it is a major achievement to have reached half of 14 million rural people, who in 1994 had no clean water provision. Although the government has come a long way in providing water for rural people, there are still many problems to overcome (World Summit 2002:17)”.

Therefore, the main problems facing water projects is that communities are not paying for water, with cost recovery as low as 4 per cent in some areas and a lack of maintenance and protection of the water projects. The needs of the mainstream of poor people in rural areas for water access are therefore more broadly than assumed. Government should recognize that people also need water for productive use, such as water for crops. This, Ronnie Kasrils adds that “ access to water for multiple livelihoods is also critical in fight against poverty in the countryside (World Summit 2002:18)”.

As can be seen from the table 5, most of the South African poor live in rural areas.

Table 5: Rural – urban distribution of poverty (CSS 1995a):

Location	Population share %	Poverty share %	Poverty rate %
----------	--------------------	-----------------	----------------

Rural	50,4	71,6	70,9
Urban	49,6	28,4	28,5
All	1 00	1 00	49,9

The poverty share of rural areas (i. e. the percentage of poor individuals living in rural areas) is 70 per cent. The poverty rate in rural areas (i. e. the percentage of individuals classified as poor) is about 70 per cent, compared with 30 per cent in urban areas. The vast differences in access to basic services are shown in the table 6.

Table 6: Access to basic services, by rural – urban classification (CSS 1995b):

Services	Rural (%)	Urban (%)
Running water inside dwelling	16,8	74,1
Flush toilet indoors	10,9	65,5
Electricity in house	21,1	82,4
Telephone in dwelling/ Cellular	7,5	

The combination of a high poverty rate and deep poverty among the poor in rural areas means that 76 per cent of the total poverty gap is accounted for by poverty in rural households, although, according to the 1996 Census, they make up only 45 per cent of the population.

Finally, poverty is distributed disproportionately among South Africa's nine provinces, as is shown by the table 7 below, which also shows the poverty rate and poverty gap in each province.

Table 7: Provincial distribution of poverty and inequality (DBSA 1998:211):

	% households	% individuals	Poverty gap (R	Poverty gap %
--	--------------	---------------	----------------	---------------

	living in poverty	in living in poverty	(million)	Of GDP
Eastern Cape	40,4	50,1	3303	11,4
Free State	56,8	64	3716	15,7
Gauteng	29,7	41	917	0,6
KwaZulu Natal	36,1	47,1	1159	2
Mpumalanga	33,8	45,1	968	3,1
North West	15,4	21,1	1551	7,3
Northern Cape	61,9	69,3	2948	21,3
Western Cape	14,1	17,9	529	1
South Africa	35,2	45,7	15 348	4

This table shows that poverty rates are highest in the Northern Province and Free State, although the dept of poverty (the amount required to move all individuals above the poverty line) is highest in the Free State and Eastern Cape.

2.5 Distribution of Income

It should be started that income distribution in South Africa is very disturbed as it was shown above. For example, Whiteford and McGrath (1994:39) observe that “ in 1991 the highest 10 per cent of income earners received more than half of the total income compared to the 4 per cent of the total income received by lowest 40 per cent of income earners)”. In addition, Whiteford and McGrath (1994:47) point out that “ the Gini coefficient, a measure of income inequality (0 being absolute equality and 1 being absolute inequality), is 0,68 for South Africa”, and the highest of all countries for which this measure has been estimated have concluded that moderate redistribution from whites to blacks did take place in the 1970s and 1980s, but this redistribution benefited mainly the highest 20 per cent of income earners in the black community and therefore did not promote a more equal overall distribution of income in South Africa.

B. MEDICAL PERSPECTIVES OF POVERTY

Dr Dankwart Wittenberg (in Nurnberger 1978:36-39) sums up the following seven aspects, namely: 1) Poverty lifestyle and habits, 2) Poverty influences, 3) Nutritional deficiency, 4) Sociological aspects of poverty, 5) Poverty and ignorance, 6) Community – wide poverty, and psychological aspects of poverty.

a) firstly, Dr Dankwart Wittenberg notices that “ poverty determines lifestyle and habits”. (Nurnberger 1978:36). Thus, poor people have insufficient resources to pay for needs such as housing, hygiene and food. Thus poverty leads to overloaded living conditions and less attention to personal and communal hygiene. In order to fulfill immediate hunger, especially of large family, the quantity rather than the quality of food available is of immediate urgent concern to the supplier. In terms of nutrition, therefore, poverty refers to inadequate means to maintain a balanced, nutritious diet, rather than to supply enough food to satisfy hunger.(Nurnberger 1978:36)

b) Secondly, he adds that “ poverty influences are compounded by ignorance” (1978:36). It seems that, if poverty is absolute there will be an absolute lack also of food, with succeeding severe under nutrition or marasmus, as is very well known during times of famine. However, relative poverty may have effects as hurtful as absolute poverty if the additional influences of ignorance, sociological denial and psychological maladjustment come into play.

There is inadequate money to pay for an education, and the children of the poor people may have to go out looking for work to complement the family income at a stage when they should be attending school. In addition, poor people are often the last to know about, realize the value of and use such community aid services as well – Baby Immunization or Family Planning Clinics. This results in inadequate and sometimes even careless use of resources. Ignorance about inexpensive, available means of balancing the diet, if really the significance of a healthy diet is realized, results in malnutrition rather than under nutrition. The total amount of energy from the ingested food might be adequate, but there

is a lack of proteins and amino acids, the essential building blocks of tissue and cells. Protein Energy Malnutrition (Kwashiorkor) is found especially in young children, who, after being weaned, are fed on mainly maize meal products without adequate milk or other protein foods. On any one day, there are many hundreds of such unfortunate children in South African hospitals and outpatient departments.

Malnutrition is not necessarily of economic origin. It transcends racial lines and economic barriers, but nonetheless poverty is the most important single factor. Maldistribution of dietary constituents assumes much less importance if there is ample food to eat! A mother's ignorance in making up her baby's milk formula to only a quarter strength and thus causing her infant's under nutrition, is much easier to overcome if there is adequate cash available to buy a new container of milk powder every week! (Nurnberger 1978:36).

c) Thirdly, according to Dr Dankwart, "nutritional deficiency has a profound effect in the long term" (1978:36). It has been shown by Lechtig et al (1975:553) that "maternal under nutrition influences the growth of an unborn baby. The relative number of infants weighing less than 2,5 kg at birth is higher in pre - industrialized, "developing" countries. For example, infants born during famine periods show consistently lower birth weights than those born in the same country at times of adequate food supplies. Improvement in nutritional status during pregnancy may lead to a decrease in the incidence of low - birth - weight infants in rural and urban low socio - economic groups. It is self-evident that the risks to a new born baby of low birth - weight are increased". For example:

- a) Early infantile under nutrition adversely affects brain growth and intellectual potential

Brain growth in the human is very rapid during the first year of the life and almost complete by the end of the second year. It has been well shown by Stoch and Smythe (1976:327) that "severe under nutrition in the first two years of life inhibits brain growth as judged by a lower mean head size, and leads to a decrease in intellectual potential,

over and above the additional emotional and social deprivation which usually coexists with severe malnutrition. Even if the malnutrition is corrected, such children still have lower intelligence levels than control groups from similar emotional and socio – economic backgrounds, and there appears to be no significant catch – up with time”.

b) Physical growth is also interfered with by malnutrition

Again Moreley (1973) observed that during the first year of life, body growth is fastest and therefore the effect of malnutrition greatest. When malnutrition occurs after the second year of life and is then corrected, there may be some catch – up in growth. In areas where malnutrition is common, many adults grow up to be shorter than those living in a more prosperous environment.

c) Malnutrition lowers the individual’s resistance to infection

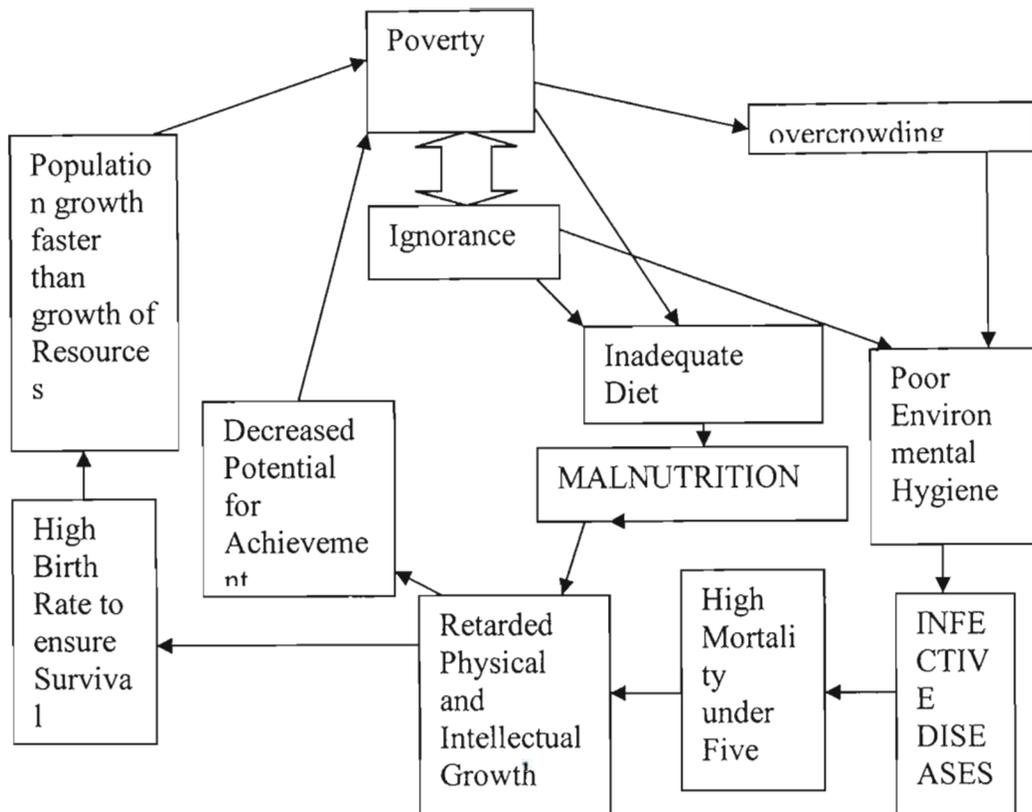
One example of this is the greatly increased incidence of all kinds of infective illnesses in malnourished persons. Another aspect is the difference in severity of infections in malnourished versus well – nourished individuals. Thus measles, for example, in the average affluent, household, is an upsetting, but not dangerous illness, while in malnourished children it can be a killing disease. In 1972, for instance, 184 Colored children died of measles in South Africa as opposed to 6 White children.

D. Fourthly, Dr Dankwart points out that “ sociological aspects of poverty influences health” (Nurnberger 1978:37). For instance, amongst people living in rural, pre – modern communities, traditional customs and taboos had evolved to protect society and the individual. Consider, for example, the food laws in the Old Testament. In traditional African communities, sexual intercourse was taboo during the time the woman was breastfeeding her baby. As this nursing period usually extended over many months, this had the effect of increasing the birth interval and limiting family size.

Society in change experiences a breaking up of old customs. High power advertising of powdered milks as being “ the best for the baby “, and often also the economic necessity of going back to work tend to limit, the breastfeeding period. As a result, the families

have tended to be much larger, with a shorter birth interval. This has inevitable consequences: on the mother's health and capability of caring for her children, as well as the numerical one of an extra mouth to feed. Indeed, it has been shown that not only do large families increase the risk of childhood malnutrition, but the risk of mortality in children under five years is much increased if the birth – to – next – conception interval is short (Morley 1973). Moreover, poor housing and overloaded living conditions pose additional hazards. To mention only one, the spread of infective diseases, especially tuberculosis, is increased under such circumstances. This is a very major public health problem, especially where ignorance of the value of protective immunization, non – compliance with prescribed therapy and lowered resistance due to poor nutrition are important contributing factors. Thus, during the period January to December 1976, a total of 50445 new cases of T.B. were notified, with presumably many more undetected or not reported (Dept. of Health 1977).

E. Fifthly, Dr Dankwart (Nurnberger 1978:37) observes that “ poverty and ignorance are the central factors in a vicious circle for the individual as the community” The diagram below, adapted from Morley, 1973, illustrates most of the points made in the preceding paragraphs.



F. Sixthly, Dr Dankwart realizes that “community – wide poverty is reflected in patterns of disease and mortality” (Nurnberger 1978:38). In particular, high mortality in early childhood reflects nutritional and infective disease in all developing countries, while neo – natal death rates (up to one month after birth) also tend to reflect availability and excellence of obstetric and neo – natal care facilities. In South Africa, for example, parallel with socio – economic divisions, there are widely differing mortality rates, with deaths under one year of age

accounting for 5,3 per cent of all deaths in the White population, but 33,5 per cent of the deaths in the Colored population. (Figures for 1972, Dept. of Statistics).

The infant mortality rate, 1971 (per 1000 live births)

	Neo – natal Birth to 1 month -----	1 month to 12 months -----	Total -----
White	14,8	6,1	20,9
Colored	37,6	84,5	122,1

This shows that the majority of Colored infantile deaths occur after one month of age, which suggests, as pointed out above, that there is a high incidence of nutritional and infective disease.

Finally, he notices that “ psychological aspects of poverty influence attitude to help – seeking and preventive care” (Numberger 1978:39). For example, the poor frequently develop a sense of helplessness and futility in the face of the never – ending struggle to make ends meet. This can evolve into a self – concept of inadequacy which eventually leads to resignation and a lack of motivation. This may find expression, for example, in a failure to complete immunization programmes or to keep follow up appointments after discharge from hospital. More important still is the apathy to a change of life – style or habits, and a lack of sense of responsibility, all of which tend to perpetuate the poverty life cycle.

C. PSYCHOLOGICAL CONSIDERATIONS OF POVERTY

C.1. Introduction

G.C. Lindegger (in Nurnberger 1978:41-46) develops the following two aspects, namely: Defining the poor, and the Effects and process in poverty.

C.2. Defining the Poor

a) **Economic:** some specific economic norm is used whereby people are defined as being “ poor “. A typical example would be the poverty datum line (P.D.L). Here we have to further distinguish an *absolute* and a *relative* economic poverty.

(i) **The absolute** economic poverty refers to insufficient financial or economic resources to be able to maintain a reasonable life.

(ii) **The relative** economic poverty refers to those who are poor or “ poorer “ in relation to some norm group, even though the “ poor “ may be well above the P.D.L or some other norm. This group is defined as a *marginal* group in relation to the norm group. It is especially this group that we are interested in from a psychological view point, as it is here that social and psychological processes, rather than economic, operate to bring about their poverty. Harrington (1968) has illustrated the difference between these two conditions in the USA. In the earlier part of the present century poverty “ was the condition of life of an entire society “. There was an absolute rarity of economic resources which could be alleviated by economic means. More recently, however, the “ new poor “ have emerged in the USA, who are characterized by their marginality. They are the group who “ were left behind “ in an achievement oriented society. It is the effect of being in a marginal position, in relation to a broader norm group that is of particular interest to the psychologist. One would expect intervening variables in this condition, such as the penetration of a sense of failure, routed aspiration and hopelessness, which economic variables alone would be inadequate to change.

In South Africa we might reflect on the difference between two extreme groups such as the Bushmen and the urban African. While the Bushmen are probably in a state of poorer economic resources, they are not a marginal group in the sense that they do not have a broader norm group against which to measure their performance or worth. The urban African, on the other hand, may be economically considerably more resourceful, but through constant comparison with a broader, and more affluent group, must be defined as poor. The latter group would suffer from more severe psychological effects than the former.

(b) **Cultural:** another form which has come to be used in studies of poverty is the cultural. This has classically been associated with Oscar Lewis (1951). The groups identified by Lewis as suffering from the “ culture of poverty “ are those for whom poverty has come to be a mode of life *culturally transmitted from one generation to the next and relatively independent* of financial status. This form of poverty, according to Lewis, appears to emerge in the context of a social organization which produces many degraded and marginal persons, with no sense of identity. It tends to produce psychological features such as feelings of *fatalism and helplessness, dependence and inferiority, strong present – time* orientation, with a poor capacity for the delay of fulfillment of needs. According to this form, these patterns are culturally transmitted and will continue, in spite of economic change. Some have suggested that certain South African groups, such as urban Africans and Colored in a “ location “ context, would fit the criteria of the culture of poverty. This is a matter to address.

(c) A third form is the **situational** or **adaptive** model. This model would propose that the patterns referred to above (which act as intervening variables in maintaining poverty) are adaptive to conditions of economic poverty and a marginal social position. Whilst accepting some of the characteristics of the culture of poverty, it differs from the latter in that it sees a necessary, though not exclusive, link with economic poverty. These features seen in the poor, e. g. present – centredness, are mechanisms of psychological adaptation to their economic (or existential) life position. Even as economic change is not sufficient to bring about change in these people, it is necessary. This approach would not go so far

as to see poverty as an indisputable cultural phenomenon although it recognizes social and psychological factors in the maintenance of poverty. Applied to South Africa, one might say that these patterns are present in urban Africans. However, they have emerged in order to enable these people to psychologically cope with their position.

2. The form of mode the researcher adopted in defining the poor has immediate *implications for the alleviation* of poverty, or for the achievement of social policy. An extreme economic approach would e. g. suggest that equal accessibility of economic resources is sufficient for the alleviation of poverty. On the other hand, cultural approaches would propose that no amount of economic change would lead to a change in the poor way of life. This approach is frequently offered as rational to justify the unequal accessibility of economic resources. An additional reasonable approach would suggest that economic change is a necessary, but not sufficient, variable for the alleviation of poverty. It would recognize the need to deal with the intervening social and psychological variables which are also operative in the maintenance of poverty.

3. The above mentioned has already suggested that there are *implicit processes* which give an interpretation to poverty, and by defining and labeling, the poor come to cause and maintain poverty. Lee Rainwater (1970, in Allen), in a fascinating analysis, suggests that there are two stages in the evolution of the “poor”. In the first phase, the criterion group perceives the poor who are not an integral part of the community, but are apparently marginal. The perception generates anxiety and guilt in the perceiver. Secondly, in order to deal with the anxiety and guilt and to fit the poor into a theory of society, they are labeled. This labeling implies a moral status, aetiology, diagnosis and therapy for the poor. Amongst these perspectives are:

(a) ***Moralizing perspective:*** poverty is the result of moral degradation

(b) ***Medicalizing perspective:*** This model follows a medical or intra – psychic psychological model. “The disinherited (poor) live as they do because of the way things are put together inside their heads” They are psychologically maladjusted

(c) ***Naturalizing perspective:*** attempts a scientific explanation of poverty, e. g. the biological – genetic inferiority of the poor.

(d) *Apotheosizing perspective*: poverty is a heroic adaptation. “It’s fun to be poor”. The poor are set up as an example to the rest of society, as a model for coping with the problem.

(e) *Normalizing perspective*: denies that there are many more than superficial differences between the poor and non – poor, and suggests that the intervention required is greater availability of the means of achieving level income (in Allen 1970:24).

4. Through the implementation of perspectives cited above, or inter – pretation of poverty in terms of the models mentioned, social policies are formed which come to “label “ the poor in one way or another, and so help in the determination and maintenance of poverty. If poverty is to be alleviated, one has to come to recognize these subtle intervening processes which are helping ti maintain the condition. Defining poverty as a lack of absolute economic resources may e. g. lead to the practice of supporting the poor by assistance, grants aids,... Whilst this may serve to improve their absolute economic position, it concurrently defines the poor, in the very process of giving, and reinforces the experience of helplessness, so maintaining their condition of poverty.

C.3. Effects and Processes in Poverty

Psychological considerations of poverty have focused on a number of correlates or intervening variables. For this analysis, the following three areas are developed, such as the self – concept, motivation and educability.

(a) *Self – concept*

It refers to the individual’s concept of himself, and includes a cognitive concept of self, together with the feelings about self and motivation based upon this concept. One of the important determinants of self – concept is the labeling and evaluation of the individual by external agents, and the internalization of these labels by the individual.

One of the central problem of this study is that the measure group (non – poor) tend to evaluate and unconditionally or unequivocally label the poor. Through their interaction with the norm group, the poor come to evaluate themselves in similar terms and develop an inferior or deviant identity. This may operate through *terms* which define the poor,

through social and educational stratification which implicitly define the poor as being different, through *welfare systems* which define the poor as dependent and helpless (Clinard, 1957). It seems that the self – conception of the poor as helpless, inadequate and different, is an important variable in maintaining poverty.

Studies of the self – concept of the poor are ambivalent in their findings. Some (e. g. Sigler & Knzer 1970, in Allen, 1970) have found a correlation between low socio – economic status, poor achievement and poor self – concept. But Allen (1970) in his review of studies on the relation between socio – economic status and self – concept, concludes that poverty is not necessarily associated with a more negative self – concept. A number of methodological factors interfere with adequate measurement and conclusion.

(b) *Poverty and Motivation*

It is increasingly suggested that motivation is an important intervening variable in the maintenance of poverty. Clinard (1957) suggests that the poor, because of their blemished social identity and marginal social position, often lack the ambition for change, even when facilities are made available. This would suggest that in a programme for alleviation of poverty, an important component would be the designing of programmes to lead the poor to a changed and improved social identity and similar change in motivation. Programmes for change which have recognized motivation as an important intervening variable have attempted to modify this in the process of change. Pareek (1970), in Allen, 1970) refers to the Harvard research – programme for the motivational development of the poor. Programmes for *self – help* seem especially important in this regard.

(c) *Poverty and Educability*

A great deal of the earlier psychological research on poverty was concerned with the frequency of mental retardation, and poor I.Q. in areas of economic poverty, and the deferential effect on the education of children from poorer areas. More recently there has been interest in the specific intervening variables affecting the education of poorer children. One of the most interesting has been the study of the *transmission of cognitive*

strategies associated with poverty and the resultant effect on educability. Hess (1970, in Allen, 1970) has pointed to the development of specific styles of thought and reasoning (cognitive strategies) in different economic groups; e. g. some being based on a passive internalization of data, others on an understanding of cause and effect. He finds that there is a correlation between socio – economic status and the type of cognitive pattern typically used, e. g. a greater tendency to passive learning styles among the poor. This suggests that there is interest not only in quantitative factors influencing educability of the lower and higher socio – economic groups (such as was implied in I.Q. studies), but also qualitative factors which will have implications for educational policy.

A number of other intervening variables have been found which effect the educability of the poor and especially the style of education, e. g. the types of *educational reinforcement* to which different economic groups become accustomed (Zigler & Kanzer 1970, in Allen 1970). Among the lower economic class e. g. tangible reinforcers are more effective, with an increase in the effectiveness of abstract or verbal reinforcement as one rises up the socio – economic scale. Therefore different economic groups are likely to benefit from different types of education. This raises the question of whether *equal educational opportunities* is a viable policy. (Here we enter into arguments similar to whether lower I.Q. is the cause or effect of poverty).

D. BIBLICAL PERSPECTIVES OF POVERTY

Poverty in the Scriptures

The Seoul Declaration of 1982, called *Toward an Evangelical theology for the Third World* and drawn up by Third World theologians, a good number of whom were from Africa declared that “ we unequivocally uphold the primacy of the Scriptures... we have concertedly committed ourselves to building our theology on the inspired and infallible Word of God, under the authority of our Lord Jesus Christ, through the illumination of the Holy Spirit. No other sources stand alongside”. (Seoul Declaration 1982:64).

Thus, Bavinchi (1960:11) points out that “ the Bible as a whole is universal in its scope. It has the whole world and all its peoples in view”. We must be willing to be instructed

by Scripture as a whole: the very structure of the biblical message should be considered.(Verkuyl 1978:90) Before analyzing poverty in the Scriptures, McDaniel reminds us that “ the Christian in particular must view poverty and wealth from a wide perspective. It must be more than the material. He adds that , the word wealth includes the sense of well – being, such things as dignity, but also correct and complete relationships which are vital for a fulfilled life”. (Williams 1998:10). According to Gutierrez (1971:287-302), it seems that “ poverty is a central theme both in the Old and New Testaments. It is treated both briefly and profoundly, it describes social situations and expresses spiritual experiences communicated only with difficulty; it defines personal attitudes, a whole people’s attitude before God, and the relationships of people with each other”.

(a) Poverty in the Old Testament

According to the studies which have been done by some scholars such as: Humbert (152), Donald (1964), Pleins (1978), Wittenberg (1986), and Wolff (1978) they observe that poverty in the Hebrew Bible denotes (1) a lack of economic resources and material goods, and (2) political and legal powerlessness and oppression. Neither a social class nor a political party in ancient Israel, the poor constituted a diverse body of social actors: small farmers, day labourers, construction workers, beggars, debt slave and village dwellers. Various strands of the biblical text discuss the plight of the poor, offering diverging analyses of their situation. For instance, *Legal texts* legalize the treatment of the poor; in particular, *the legal codes* seek to ensure the social well – being of the poor through the redistribution of goods and food, and through the establishment of boundaries regarding slave ownership (i. e. , the system of debt servitude) and the treatment of wage labourers. *Prophetic texts* concern themselves with the poor who are economically exploited by the large landowners and ruling members of ancient Israelite society. *The wisdom tradition* divides over the question of poverty; Proverbs, in a somewhat condescending and possibly censorious tone, promotes the traditional wisdom view that poverty is the undesirable consequence of laziness, whereas Job, and to a lesser extent Ecclesiastes, understand poverty to be the result of political and economic exploitation. *The Psalms* present a rich language for poverty and many texts discuss God’s concern for

the poor at least in general terms. However, though much scholarly work has been devoted to characterizing the ideas of poverty found in the Psalter, it is difficult to determine to what extent the language has moved away from concrete cases of poverty to a more spiritualized level of worship discourse. Outside of these blocks of literature, the topic of poverty is treated only occasionally. *The narrative literature* of the Pentateuch is unconcerned with the issue; likewise, the Deuteronomistic history does not take up the topic. Ruth 3:10, Esther 9:22, and Daniel 4:24-27 only touch on poverty in an auxiliary way. More significantly, the question of poverty emerges as an issue in the reforms of Nehemiah 5:1-13. *In the wisdom literature* wealth for instance, is regarded as both a blessing from God and the fruit of one's labour. Analysis of the term *brk* shows that in the pentateuchal narratives, Yahweh's blessing on the patriarchs become tangible among other things also in their wealth. Deuteronomy 7 emphasizes the close connection between human actions and divine response. If Israel lives according to God's ordinances God will bless her in the works of her hands. This line of thinking is pursued in the wisdom literature as well. Where God blesses He gives numerous descendants (Ps. 112:2; 128:3; Job 42:13), landed property (Ps. 37:22), abundant livestock (Job 1:10; 42:12) and wealth (Ps. 112:1-3; Prov. 3:9; 10:15; 18:11; 19:4; 28:8, 22). Poverty, however, is seen as the result of laziness and lack of practical wisdom. Moreover, poverty is punishment (Prov. 10:4; 6:15 and 16).

When we turn to the works of the pre – exilic prophets a completely different picture presents itself. We do not find the term *blessing*, instead we find an extremely critical evaluation of earthly wealth. Especially in the writings of the eight century prophets Amos, Isaiah and Micah. They prophetically depreciated the accumulation of wealth, which is demonstrated first and foremost in expensive buildings. The well to do had summer and winter houses (Am. 3:15) built out of hewn stones (Am. 5:11) a building technique introduced in Israel by Solomon, and later by Ahab in his extensive building projects in Samaria, and finally copied by the upper strata of society. The exterior of their houses was decorated with ivory (Am. 3:15) and surrounded beautiful gardens (Is. 1:29-31) and within they were furnished with luxurious furniture such as ivory beds and couches (Am. 3:12; 6:4) all signs of the affluent standard of living. This is evidenced also by the

quality of food, which the wealthy consumed. Only the best types of meat were used (Am. 6:4) and expensive wine bowls were used for drinking (Am.6:6; 5; 11). Dress Am. 15; 3:16-24) and entertainment (15; 15:11). (Am. 6:4) were also characterized by luxury. The question arises now is: Why did the prophets condemn affluence? Wittenberg in *Affluence, Poverty and the word of God*, points out that “ the condemnation of luxury is a correlate to the prophetic condemnation of social injustices, and both have to be considered together (Numberger 1978:142)”. This is most obvious in Amos 4:1 which says:

*Hear this word, you cows of Bashan
Who are in the mountains of Samaria,
Who oppress the poor (dalim)
Who crush the needy (ebyonim)
Who say to their husbands
Bring that we may drink*

It is evident that the wealthy are condemned because of their exploitation of the *poor* and *needy*. The poor then are those who are at the mercy of the rich. They are the underdogs and oppressed of society. Gort (January 1979:328) cautions us viewing the poor in such an exclusive sense. He points out that “ the term poor (rich) and poverty (wealth) are used in several different ways and combinations in Scriptures. Sometimes they refer exclusively to one group, sometimes inclusively to all: in one context they have a material significance, in another a spiritual meaning”. In an attempt to explain this, he points out that “ there is one way in which all are poor. All human beings are sinners, for there is no one who does not sin (2 Chr. 6:36). He, however, this is not the whole story (Gort, January 1979:332)”. The Bible also understands poverty in a *literal, economic, social* and *political* sense. Thus Kasper on issue facing Christian Today, insists that “ poor is taken in a very broad sense: it includes the helpless, those without resources, the oppressed, those in despair, the despised, the ill tempered, the abused (Stott 1984:216)”.

Hence poverty must be understood not only in a sense as a term applicable to the materially poor but also to those poor in spirit even when they are not materially poor.

This is the correct biblical understanding of poverty. Further, Gutierrez (1971:291) explains that “ there are two major lines of thought, which seem to stand out as the biblical meaning of poverty. Firstly, poverty in the Bible, is a scandalous condition inimical to human dignity and therefore contrary to the will of God (social, political and economic implications). Secondly, he points out that the poor person is the *client* of Yahweh, therefore, poverty is the ability to welcome God, an openness to God, a willingness to be used by God, a humility before God (spiritual implications)”. These two views suggest that poverty in the first instance is to be rejected and in the second sense is to be desired.

Scott (1984:216) observes a threefold division on the biblical concept of poverty. Firstly and economically speaking, “ there are poor, who are deprived of the basic necessities of life. Secondly , sociologically and politically speaking, there are the oppressed poor, who are powerless victims of human injustice. Thirdly, spiritually, there are the humble poor, who acknowledge their helplessness and look to God alone for salvation”. In each case God is represented as coming to them and making their cause his own, in keeping with his characteristic that He raises the poor from the dust. Scott (1984:218-220) however, reduces these three categories to two namely: “ the material poverty of the destitute and powerless and the spiritual poverty of the humble and meek”. God concerns Himself with both. In both cases He raises the poor from the dust, but the way He does it is different. For the first kind of poverty, is a social one which God opposes, while the second is a spiritual virtue which He approves. Thus, there is only one human community in which the two are combined, this is the Kingdom Community, the new and redeemed society in which God rules through Jesus Christ by His Spirit. In order to obtain more clarity, let us undertake a more detailed analysis of the term poor in the Old Testament behind.

Who are the Poor in the Old Testament?

In the Old Testament there are five Hebrew roots, producing verbs, nouns, adjectives, which are all used to describe poverty. What it is like, what causes it, and what are its consequences? According to Vinay 1987:28-31), “ they all have different meanings. This, one stresses *lack* or *inadequacy*, *impoverished*, and therefore *frail* and *weak*. A third

means poor because *dispossessed* and therefore also without possessions. Another denotes *need* and *dependence*, the poverty in which one needs to appeal for help. The fifth means *brought low, humbled, oppressed*. Together they give us the biblical perspectives of poverty, which lie behind Jesus' announcement of his ministry".

(1) ***Poverty as Lack or Inadequacy***

This word, in Hebrew *chaser*, speaks most intensely of hunger, lacking bread and water (2 Sam. 3:29; Am. 4:6; Prov. 12:9; 13:25). It refers to those who lack the basic necessities of life. Perkins (1976:44) describes it as "the gap between what you have and what you need". What is lacking may be shelter (Jud. 19:19-20) or wisdom (Prov. 6:32), or diligence (Prov. 21:5). Similarly, Job 30:3 gives a vivid description of this type of poverty.

*Through poverty and hard hunger,
They gnaw the dry and desolate ground
picking mallow and the leaves of bushes,
warming themselves with the roots of the broom tree.*

From Deuteronomy 28:57:

*Even the most refined woman of noble birth
Will secretly eat her own afterbirth and grudge
It to her husband and children, for want of all things.*

What about the poverty of not having anything to eat?

A study of the word *chaser* points out some of the causes of this kind of poverty. Poverty tells us that wickedness causes the belly to suffer want (Deut. 13:25), too much sleep and want will attack us like an armed robber (5:10, 11); hasty planning leads to want (21:5);

oppressing the poor to increase our own wealth, giving to the rich, (22:16); loving pleasure (21:17) or mercilessness and gambling (28:22) all bring us to want. This kind of poverty is caused by personal sins.

The Scriptures speaks also of the solution such as: The Lord is my shepherd, I shall not want (Ps.23:1). Those who seek the Lord lack no good things (Ps. 34:9 and 10). And the people are also exhorted by the remembrance that they lacked nothing in the wilderness (Deut. 2:7), that they will lack nothing in the promised land (Jud. 18:10), but will find abundant water, fruit, crops, minerals, each without scarcity and lack nothing (Deut. 8:7-9). Moreover, instructions are given to help the people to overcome this type of poverty: *do not harden your heart or shut your hands to your poor brother* (Deut. 15:7). Lend him sufficient for his need (Deut. 15:8). It is hardly worth lending, so give to him freely and without grudging (Deut. 15:8). Open wide your hand to your brother, to the needy and to the poor in land (Deut. 15:11). What we have here is a structured process of release from debt in the community every seventh year. Charity is the interim action, either by generous lending or by free giving, between the years of release (Grigg 1984:37).

(2) Poverty as Dispossession

There is yet another cause of poverty beyond the realm of personal sin and the calamities of life. In the Old Testament, the term which is used least to speak of the poor, is *Yarash* (31 times), which has a rather neutral meaning. As Gelin (1984:19) says, “ the prophets preferred terms, which are photographic of real, living people”.

Rash means the dispossessed poor, the impoverished. In 2 Sam. 12:1-4 is the story of two men – one rich with many flocks and herds, the other poor with only one little ewe lamb. The rich man takes the poor man’s lamb and offers it at a feast to a visitor rather than take one of his own. An arrogant and ruthless act of dispossession, and a story of a kind we hear so often between landowner and peasant. However, this wisdom literature reflects a lot on the consequences of possessions and dispossession. The rich man has wealth with which to redeem his life, while a poor man has no means of redemption (Prov. 13:8). The poor also suffer a social dispossession if that the poor is disliked even

by his neighbour, but the rich has many friends (Prov. 13:18). Moreover, this analysis is not limited to relations of injustice between individuals but extends to systematic analysis of the whole society. Reason why (Eccl. 5:8) declares that.. *if you see in a province the poor oppresses and justice and right violently taken away, do not be surprised*. Every official is protected by the one over him, and both are protected by still higher officials.

The prophet's untiringly rebuked the rulers of Israel for the oppression and impoverishment they brought to the many. Poverty is dispossession. This is essentially a passive phenomenon. It is the people being disinherited first in the province, then in the city. God looks for an intercessor who will seek justice for these poor. Thus (Is. 42:22) intercedes that ... *but this is a people robbed and plundered.. they have become a prey with none to rescue, a spoil with none to say restore*.

(3) *Poverty as Frailty and Weakness*

In Hebrew the root word is *Dal* (used 57 times). This word is connected with the work *Dallah*, *the class of the poor*. It appears widely in the Old Testament, in historical books, the codes, the psalms, the wisdom literature and the prophets. However, the Old Testament (2 Kings 24:14) describes the poorest in the land who were left behind during the exile to Babylon. For instance, (Jer. 5:4) tells us that they are easily crushed and abandoned, without the means to recover from loss or calamity. These *Dal* are blessed in the Kingdom. Thus, in the song of Hannah we read:

*He raises the frail poor (Dal) from the dust,
He lifts the need (Ebyon) from the ash heap,
To make them sit with princes
And inherit a seat of honour (1 Sam. 2:8).*

Poverty is an issue of exercise of power, that frailty itself confers rights on the frail if justice is to be done, and that the delivering God of the Bible is on the side of the poor, responding to their need for release, seeking their restoration to the community and working for the *transformations* of the power structures of the community by making them the test of the community itself. Widows also fall into this category of those made

poor by calamity. Thus, their poverty is simple circumstantial. And so God takes responsibility for them as says (Ps. 146:9):

*The Lord watches over the sojourners,
He upholds the widow and the fatherless.*

(4) Poverty as Need and Dependence

Not all poverty is related to personal sins. The word *Ebyon* and *Dal* describe another kind of poor. However, *Ebyon* is the designation of the person who finds himself begging the needy, the dependent. Thus, Gutierrez (1971:292) points out that “ *Ebyon* is used 61 times, it describes the poor person as the one who desires, the beggar, the one who is lacking something and who awaits it from another”. However, Job indicates the appropriate response to these *Ebyons* when he describes his personal identification with those in need:

*I was eyes to the blind,
And feet to the lame
I was father to the poor, (Ebyon)
And I searched out the cause of him
Whom I did not know (Job 29:15-16).*

Job recognizes the right of the needy poor to stretch out his hand from his heap of ruins, and in his disaster cry for help (30:24) and declares his readiness for judgements, if he has seen anyone perish for lack of clothing without helping (31:19-20).

Response to need is an essential biblical response to the needy. So also are the actions to remove the domination of power and structure the possibilities of justice. Harvey Perkins suggests that “ we must not feel that one has priority over the other, or that one is a contradiction of the other (Vinay 1987:28-31)”. The biblical call is to do both.

*Is not this the fast that I choose
To loose the bonds of wickedness*

*To undo the thongs of the yoke,
To let the oppressed go free,
And to break every yoke?
Is it not to share your bread with the hungry,
And bring the homeless poor into your house,
And not to hide yourself from your flesh? (Isaiah 58:6-7).*

This is not poverty caused by sin, it is poverty caused by natural calamity. It is of these poor that Jesus spoke when answering the query of John the Baptist: Are you He who is to come, or shall we look for another? *The blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear...*(Luke 11:3-4). However, Jesus also describes them quoting Deuteronomy 15:11:

*For the poor (Ebyon) will never cease out of the land,
Therefore, I command you and you shall open wide your
Hands to your brother, to the needy (Ebyon) and to the
Poor (Ani) in the land (Peter Lee 1986:50).*

It is to these Ebyon that God's Kingdom brings healing and socio – economic upliftment.

(5) Poverty as Oppression

Oppression is another equally important theme of poverty and overlapping theme that is well nigh unknown. Directly or indirectly, the idea of the poor as oppressed is touched upon literally thousands of times in the Old and New Testaments (i. e. , Proverbs, Job, and Ecclesiast..). However, the fifth Hebrew word used in the Old Testament is *Ani* (used 80 times) and its derivative *Anaw*, which is the word Jesus used when he talks of the blessed poor (Luke 6:20). Thus the root word means to bring low, to vanish, to isolate or force, and is used for a whole range of exercises in domination, from sexual violation (Deut. 21:14; 22:29; Jud. 19:24) to economic oppression. It was used to denote the response of humble dependence God to such oppression (Job 34:28; Ps. 34:6). According to Grigg (1984:47), “ the *Ani* is one who is bowed down under pressure, one occupying a lowly position, one who finds himself in a dependent relationship. It means the humble

poor of Yahweh or God's poor ones". However, the *Ani* are not contrasted with the rich, but with the men of violence, the oppressors who turn aside justice from them (Amos 2:7) who rob the poor of their right by making unjust laws and publishing burdensome decrees (Isaiah 10:1-2). They are poor because they have become the victim of others. Gutierrez (1971:291) defines that "the poor person is also *ani*, the bent over one, the one laboring under a weight, the one not in possession of his whole strength and vigour, the humiliated one". Their poverty is not caused by fate, it is caused by the actions of those whom the prophet condemn:

*Shame on you, you who make unjust laws, and publish burdensome decrees,
Depriving the poor of injustice, robbing the weakest of my people of their
Rights, despoiling the widow and plundering the orphan (Isaiah 10:1-2).*

These blessed poor, then, include the needy (*Ebyon*) and the frail (*Dal*), the dispossessed (*Rash*) and those who lack (*chaser*). But within these categories also underlying them, is poverty caused by the ruthlessness of the powerful, who both deny the rights and do not respond to their calamities. However, according to the Hebrew and Greek words for oppressed or troubled. And the words for oppressor are translated as *wicked man, foe, enemy* or *Task-maker*. In fact what the Bible is speaking about is the social and political of oppression not some personal troubles or personal distress. In this case, the Psalms could be clearly an example. A very large number of the Psalms begin with a description of suffering and need and then go on to plead for God's help. For example, referring to the Israelites and the first Christians we realize that for about 90 percent of time they suffered terribly under oppression of one kind or another, e. g. , in Egypt, they were oppressed successively by the Canaanites, the Philistines, the Assyrians, the Babylonians, the Persians, the Greeks and finally by the Romans. Thus, from Solomon to Herod, the ordinary Jewish people were oppressed, for much of the time, by their own kings or rulers. The poor, the peasants, the ordinary people suffered terribly under the yoke of all kinds of oppression: in slavery, in exile, in prison, in forced labour, in wars, exploited by imperial overloads, colonial powers, armies, tyrants, the rich and the powerful. Therefore, this comes out clearly in their prayers: *the Psalms*

Nolan et al (1987:34-35) sum up the four following types of image:

- (i) Oppression is described as the experience of being crushed, Pushed down, even pulverized, being weighed down by an Enormous burdens or yoke, being hammered, beaten, trampled Upon or massacred as violence... being degraded, humiliated, Scoffed at and stripped naked.

Ps. 44:22-25:

*We are being massacred daily
We are wretched and exploited
For we are bowed in the dust,
Our bodies crushed to the ground*

Ps. 94:5-6:

*Yahweh, they crush your people,
They oppress your hereditary people,
Murdering and massacring widows, orphans and migrants.*

- (ii) Oppression is the image of being surrounded and hemmed in. They are captives, imprisoned, controlled, chained down, Enslaved, helpless and unable to escape.

Neh. 9:36-37:

*Here are we now, enslaved,
Here in the land you gave our fathers.
We are slaves.
Its rich fruits swell the profit of the rulers.
Who dispose as they please
Of your bodies and our cattle.
Such is the oppression we endure.*

- (iii) The oppressed of the Bible see themselves as people we are
Being cheated and robbed. The rich exploit them again and
Again so that even the little they have is taken away from them
As they stand by helpless and powerless.

Deut. 28:33:

You will be exploited and crushed continually.

- (iv) The oppressed in the Bible describe their experience of being
Hopeless and helpless victims of lies, deceit, ignorance and
Fraud. They feel that their oppressors lie to them and about
Them all the time.

(b) Poverty in the New Testament

The book of Luke 2:24, explains that Jesus was the son of poor parents, but here is no reason to suppose He lived in abject poverty. As the eldest son, He would probably have inherited something from Joseph, and it appears that He used to pay the temple tax (Matt. 17:24). Some of His disciples were reasonably well to do (Mark 1:20) and He had some fairly wealth friends (John 12:3). He and the twelve, however, shared a common purse (John 12:6). They were content to go without the comforts of home life (Luke 9:58), and yet found occasion for giving to the poor (John 13:29).

The poor often shown to be happier than the rich, because it is easier for them to have an attitude of dependence upon God. It was to them that He came to preach the gospel (Luke 4:18; 7:22). For instance, a poor person's offering may be of much greater value than a rich man (Mark 12:41-44). The poor must be shown hospitality (Luke 14:12-14), and given alms (Luke 18:22), though charity was to be secondary to worship (John 12:1-8). Therefore, the early church made an experiment in the communal holding of wealth (Acts 2:41-45). This led at first to the alleviation of poverty (Acts 4:34-35). Moreover, much of the ministry of Paul was concerned with raising money in the Gentile churches to assist

the poor Christians in Jerusalem (Rom. 15:25-29; Gal 2:10). These churches were also taught to provide for their own poor members (Rom. 12:12).

James is especially vehement against those who allowed distinctions of wealth in the Christian community (James 2:1-7). Thus, the poor were called by God and their salvation brought glory to Him (1 Cor. 1:26-31). Contrarily, the material wealth of the church of Laodicea was sad contrast with her spiritual poverty (Rev. 3:17).

Willem (1986:13) observes that “ the evangelist Luke seems to display great sensitivity to the theme poverty. He is not at variance with the rest of the New Testament, but is actually clarifying its intentions”. We shall, therefore, attempt to briefly summarize his view on this subject. Many of Luke’s special parables relate to money matters, e. g. the two debtors, the rich fool, the tower builder, the lost coin, the unjust steward, the rich man and Lazarus and the pounds. Those who are poor and humble are, often the objects of the Savior’ s mercy (6:20; 30; 15:11). The Pharisees, for instance, are called *lovers of money* (16:4). John the Baptist, in Luke’ s account of his ministry, warns the tax collectors against extortion and soldiers against discontent with their pay (3:13). Similarly, at Nazareth, Jesus proclaims Good News to the poor (4:17-21). In the magnificent the hungry are filled and the rich are sent empty (9:15). In the sermon on the plain the first woe is directed against the rich, who are said to have received their consolation (4:24), and the first beatitude is addressed to the poor, without the qualification *in spirit* as found in Matthew (Luke 6:20 and Matt. 5:3), although the same sense may be intended.

Luke’ s perception of *poverty* and *wealth* is best summed up in the following points given by Willem (1986:9-15):

- (i) The Christian’ s concern about poverty and riches is part of his concern for, and dedication to the Kingdom of God. People who have a share in the Kingdom, in the new creation, are made one and this oneness should express itself also in mutual material help. For Luke, the sharing of poverty among the

believers is a manifestation of their Koinonia and of the prophetic presence of the new creation.

- (ii) No one can have a share in the Kingdom unless he has made a radical choice for God, against mammon, that means his hope is entirely in God and not in earthly possessions or human achievements (Luke 16:13; 14:13).
- (iii) According to Luke 1:74-75; Acts 26:18 Luke is not concerned simply about the problem of world poverty, but he is definitely concerned about the salvation of the world, about the liberation from poverty of evil. For Luke, and for the New Testament as a whole, liberation from the power of evil by Christ and conversion to Christ are only way to the Kingdom, to the new creation of which the Koinonia is a fruit. Only through the coming of the Kingdom will we reach the stage where there will be no longer any needy person among us (Acts 4:34). For Luke, the preaching of the Good News is the key.

The issue of poverty and wealth in the New Testament is not about economic relationships separate from the experience of the Kingdom of God or the proclamation of the gospel. The concept of poverty in the gospels must not be interpreted too narrowly, that is, as the spiritual poor (Matt. 5:3). In line with the Old Testament, poverty is associated with and even includes all kinds of physical distress. For example, in Luke 6:21 the poor are associated with those who are hungry and those who weep. Therefore, the problem of how salvation be promised to these people without mentioning faith cannot be solved by spiritualization. The clue to understanding Jesus' s intention correctly can be found in the fact that Good News was proclaimed to the poor in order that they may believe it. However, according to Luke 6:20, the first beatitude is not a general statement about the way of salvation, but a word of promise directed to Jesus' s disciples: *Happy are you poor*. This agrees with the fact that the fourth beatitudes in Luke 6:22 concerns those who suffer for the sake of the gospel. Therefore, if poverty itself was the instrument of salvation, Jesus would surely not have allowed his followers to retain any wealth. This was, however, clearly not the case. Zachaeus, for example, only undertook to give away a part of his wealth to which Jesus did not object. The Good News to the poor does not mean that the poor are not, like all others called to believe the

Good News as Jesus' s message is summarized in Mark 1:15. What is blessed by Jesus' s poverty in the context of trust in God. Jesus did not, however, make it conditional that the poor should first come to faith before He was willing to proclaim to them that they are blessed. He proclaimed the Good News of God' s blessing to the poor to all of them in order that they may believe it. This is part of his message of free grace. In terms of that, Who are the poor in the New Testament?

The Greek word *ptochos* is used in the New Testament to speak of the poor person. It refers to one who has nothing and has no choice but to be a beggar. However, the poor were frequently without clothes, hungry, ill and sorrowful. Similarly, Gutierrez (1971:292) defines *ptochos* to “ one who does not have what is necessary to subsist, the wretched one driven into begging”. For Stagemann (1984:14), “ *ptochos* in the New Testament has its basis in the real – life situation of the people under discussions they are desperately poor, wretched creatures who are fighting for their survival”. However, Luke identifies the poor, the crippled, the blind and the lame, as the poor. What is described in *ptochos* is extreme poverty declares Stagemann (1984:15). This type of poverty is aligned to the Ani we describe in the Old Testament. This is the poor also who Luke speaks about and is the poor with whom Jesus identifies. In most cases, Stagemann (1984:16) points out that “ the term for poor in the New Testament are used in their original socio – economic sense, though they seem to appear in the metaphorical sense. Thus, in addition, they are:

The sick (Luke 14:13; 21; 4:18-19; 7:22; Matt. 11:5; 25:35; Gal. 4:9; Mark 10:46-52).

The naked (Rev. 3:17; Mark 10:50; Luke 3:11; James 2:16; Matt. 5:40; 6:25).

The hungry (Matt. 6:25; James 2:15-16) and

The destitute (Mark 4:7; Matt.25:35-36; Luke 16:20)”.

The question arises now: Who are the poor today?

Firstly, the Melbourne Conference (1980/81:390) pointed out the difficult of determining who the poor are today. It stated that “ our difficulty comes from the fact that, although we live on the same globe, we come from different situations, and speak of different characteristics (content). Part of our difficulty comes from the fact, although serve a

common Lord and share a common faith, we read the Scriptures in different ways and emphasize different aspects of our understanding of the Kingdom of God (content). Secondly, numerous attempts have been made to define the poor today". Then Gutierrez (1971:301) states that " the poor person today is the oppressed one, the one marginalized from society, the member of the proletariat struggling for his most basic rights, he is the exploited and plundered social class, the country struggling for its liberation". He sees in this an evident and inevitable political character insofar as they imply liberation. According to Moltmann (1967:16), the poverty intended by the Scriptures: ..." extends from economic, social and physical poverty to psychological, moral and religious poverty. The poor are all those who have to endure acts of violence and injustice without being able to defend themselves. The poor are who have to exist physically and spiritually on the fringe of death, who have nothing to live for and to whom life has nothing to offer". This is an excellent description of the poor today. These are the type of people with whom Jesus identified. They are the Ani of the Old Testament and the Ptochos of the New Testament.

The Consultation on World Evangelization (COWE) also gives us a good basis to determine whose poor today. Thus, the COWE (1987:2) report concludes that " the poor refers to the manual worker who struggles to survive on a day to day basis, the destitute cowering as a beggar, the one reduced to meekness, the one brought low ... those weak and tired from carrying heavy burdens, the leper and very often the common people. It seems that the majority of references indicate that the poor are the mercilessly oppressed, the powerless, the destitute and the downtrodden..."

In one of its papers, the Melbourne Conference (1980/81:391) has provided us with yet a simple definition: " to be poor is to have not, to experience lack and deficiency...The poor are the little ones (Matt. 11:25), the insignificant people of no consequence. They are powerless, voiceless and at the mercy of the powerful. The dynamics of being poor are such that the oppressed poor finally accept their inhumanity and humiliation of their situation; they, therefore accept the status quo as the normal course of life. Thus, to be poor becomes both a state of things and an attitude of life, an outlook, even a world

view”. In the final analysis (1980/81:391-392) the poor in the world today can be described in a threefold sense:

- (1) Those who have been deprived of materials and cultural riches (the necessities of life). In some situations, this poverty is a result of natural calamities. In most cases, however, the necessities of life have been exploited by others in an unjust accumulation of wealth by the few. These are the exploited and oppressed ones.
- (2) Those who, possess riches, still do not live in the state of well – being. In both capitalist and socialist states among persons who have enough, and more than enough, of the necessities of life, there is malaise, anomie and self destructive behavior that has both social and personal courses. Not all of these poor can be described as the result of unjust exploitation. Some would say that these should not be called poor, although they are in a situation of need.
- (3) Those who, possess riches, are prepared to live a life of frugality, or self denial, in order to make responsible use of these riches. For some this goes as far as solidarity with the poor in which they voluntarily give up their wealth and security to join themselves with the poor in order to struggle against the poverty produced by injustice, Melbourne reports (1980/81:391-392). It seems, however, reiterate that the poor today are not only those who are material poor. To accept this only is to misrepresent Scripture. Thus, Julio de Santo Ana (1979:37) concludes that “ according to the Scriptures, material poverty and spiritual poverty are interconnected, the latter being the result of the former”. Therefore, it is unbiblical to define the poor as the hungry and materially deprived. However, it is not wrong to stress this fact. Since the majority of biblical references to the poor, describes the poor as oppressed and deprived, not in a spiritual sense but in a material way. The most authentic biblical definition then of the poor today is: *They who are oppressed and deprived, they who suffer economic, political, social, cultural and religious domination. They who are defenseless and at the mercy of another.*

2.6 Conclusion

From economical perspectives of poverty, medical perspectives of poverty, psychological and biblical perspectives of poverty, the survey of the various scholarly views of poverty leads us to the conclusion that poverty in the third world (Bauer 1981:87) is really indisputable and thus a reality in South Africa particularly.

Concerning the economical perspectives of poverty, it was said that poverty presents many comparative facts which makes it difficult to understand what really is meant by the term. But if poverty is only defined by comparison, it presupposes that equality is inherently correct, and poverty must be attacked for this reason. At the same time, the comparative perception of poverty would mean that much torment is actually due to the influence of others (Williams 1998:8). In relative terms, a person is poor if prevented by circumstances from participation in the ordinary life of those around him. Poverty is therefore what robs people of choice and freedom. An example was given within South Africa where the Black population is wealthy when compared with the rest of Africa, but still feels particularly poor when compared with the White population here in South Africa (Bauer 1981:195). Thus, it was suggested that poverty be redefined because it is more than material poverty. It can be also be cultural or spiritual poverty.

In regard with the causes of poverty, some of the well – known factors were demonstrated widely, namely: apartheid, the poor education system, the African culture, the very high birth rate, the prohibition of abortion, absence of contraception, indifference to birth control, the poor themselves, and the complicated economic system of capitalism within its components (modernism, industrialization and technology).

In connection with the measurement of poverty, it was shown how living standards are closely linked with race in South Africa. While poverty is not restricted to any one racial group, it is intense among Blacks, particularly Africans. It was observed again that most of the poor in South Africa live in rural areas. Thus poverty rates are highest in the Northern Province and Free State, although the deepness of poverty is highest in the Free State and Eastern Cape. If there is relationship between education and poverty then empowerment has been pointed as a priority area for improved access for the poor. If

there is relationship between ill health and poverty, infant mortality rate and life expectancy are two indicators of health for judging the standard of health services. For example, for Whites in 1994 was 7,3 per thousand, that for the African population was 54 per thousand (under five). It was observed that the South African infant mortality rate varies between 7 for whites and 54 for Africans, the maternity mortality rate per 100 000 live births between 3 for whites and anywhere between 23 and 250 for Africans, and life expectancy between 76 for whites women, compared to 67 for African women, and 69 for white men, compared to 60 for African men.

On the distribution of income in South Africa, it was said that income distribution in South Africa is very disturbed. Thus Whiteford and McGrath (1994:34) have concluded that reasonable redistribution from whites to blacks did come about in the 1970s and 1980s, but this redistribution benefited mainly the highest 20 per cent of income earners in the black community and therefore did not promote a more equal overall distribution of income in South Africa.

Again, it was shown how the poor countries owe large sums to the rich for repayment of development loans and for goods received on credit, and how the debt is growing.

On medical perspectives of poverty, some influences of poverty on the health of individuals as well as the community have been presented. Poverty is neither a disease in itself, nor does its existence inevitably mean under nutrition, disease and early death. However, poverty and its psycho – social accompaniments of ignorance, disrupted family life and overcrowding, constitute a way of life which must be changed if adverse effects on health and life expectancy are to be avoided, and if the potential for health and happiness is to be realized to the full for everybody.

With regard to psychological perspectives of poverty, it is acknowledged that poverty is a multidimensional phenomenon and that all dimensions must be considered and acted upon for effective change of poverty. Thus, in psychological study there is a move away from global studies of correlates of poverty, towards an increased interest in the specific

variables which intervene to maintain poverty, e. g. motivation, social identity, ways of thinking... Various models or criteria are used to define and assess the phenomenon of poverty, each with their own assumptions and implications. The economic consideration is a necessary but not sufficient one, in formulating an understanding of poverty. One of the most important variables in the maintenance of poverty is the definition and labeling of the poor, and their internalization of those labels, e. g. the development of a sense of helplessness. If poverty is to be effectively overcome, all aspects of the system which maintain these definitions, e. g. hand – out welfare programmes, need to be identified and altered.

Poverty is always psychologically defined as a marginal condition, i. e. the poor always experience themselves as poor in relation to a broader successful group who define the criteria of success. Therefore, effective alteration of poverty cannot only focus on the poor, but has to involve the whole society which sets and maintains the mechanisms of poverty; e. g. there has to be a decrease in relative economic poverty, as well as absolute economic position, which implies a change in life style for higher economic groups.

On biblical perspectives of poverty, it was said by Gutierrez (1971:187-302) how poverty is a central theme both in the Old and New Testaments. It is treated both briefly and profoundly, it describes social situations and expresses spiritual experiences communicated only with difficulty; it defines personal attitudes, a whole people' s attitude before God, and the relationships of people with each other. This, the poor was defined as the Ani (lack or inadequacy, dispossession, frailty and weakness, need and dependence and oppression) in the Old Testament and the ptochos (the one who does not have what is necessary to subsist, the wretched one driven into begging) in the New Testament.

To end, the problem of poverty in South Africa is an acute one and needs immediate attention. If the issues of poverty were accepted as community issues, and not just politics, all the problems raised in this chapter could be sorted out much faster.

CHAPTER THREE

THE HUMAN SCALE DEVELOPMENT APPROACH TO HUMAN NEEDS

3.1 Introduction

This chapter, firstly, provides an analysis of the historical background of human development approach. Secondly, research on South Africa and human development condition. Thirdly, research on what does Human Scale Development Approach means. Fourthly, research what does development mean today within emphasize on Sustainable Development. Fifthly, research on what does Human needs means. Finally, examines how Human Scale Development reformulate poverty. In other words, Human Scale Development and its understanding of poverty.

3.2 Historical Background of Human Development Approach

It is generally known that Human Development is the primary purpose of United Nations Development Programmes (UNDP). However, with the 1990 publication of the first Human Development Report, the United Nations Development Programmes (UNDP) acknowledged that, “ a more inclusive development concept was needed than just that of economic development (UNDP 1990)”. Therefore, this led to the conception of human development, or development of human resources, or human capital. Moreover, Human Development was seem as the course of enlarging people’s choices in the following three areas:

- “ a) the opportunity to lead long and healthy lives
- b) the opportunity to acquire knowledge, and
- c) the opportunity to have access to resources necessary in order to have a decent standard of living (UNDP 1990)”.

The Principle 1 of the U.N. Rio Declaration (1992) states that “ Human beings are at the center of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature”. Shortly after the Rio conference (1992), the term sustainable human development came to replace the narrower human development in much of the subsequent discussions Johannesburg World Summit 2002. Finally, “ development is not about human development or sustainable development alone, but about sustainable human development. Sustainable human development is aimed at improving the income, education, and health of all segments of the world population including women, ethnic and religious minorities and the poor. It must not only be economically viable, but also socially just, and environmentally sustainable (UNDP 1990)”. Therefore, knowledge is a very important ingredient in sustainable development. As has been well stated, “ Poor countries and poor people differ from rich ones not only because they have less capital but because they have less knowledge (World Bank Report 98/99)”. However, in its efforts to build the capacity of developing countries in order to sustainable development, the United Nations devotes considerable attention to the often neglected elements of society: the poor, women, children, the handicapped, and aboriginals. “Sustainable development demands certain minimum requirements for all people, including adequate food, housing, and employment, as well as access to health care and education. It also requires an environment where there is respect for human rights, and freedom from oppression and crime (UNDP 1990)”. In South Africa, this is an urgent matter to address. Then the *question is*: What is needed for sustainable human development? The Encyclopedia of Life System Support (Eolss) (2002:18) notices that “the following five aspects are important to sustainable human development:

- a) **Empowerment**: This involves enhance of men and women’ s capabilities and choices such as to enlarge their ability to exercise choices free of hunger, want and deprivation, and of the threat of revenge. It also increase their opportunity to participate in, or support, decision – making efforts that affect their lives.
- b) **Co-operation**: A logic of belonging is important for personal fulfillment and development of a sense of purpose and meaning. Human development is concerned with the ways in which people work together and interact with one another.
- c) **Equity**: The growth of capabilities and opportunities means more than income, it

also means equity and equality of opportunity, such as an educational system to which everybody should have access.

d) **Sustainability:** The needs of this generation must be met without compromising the right of future generations to be free of poverty and deprivation, and free to exercise their basic capabilities.

e) **Security:** People need to be free from pressure of all types, such as disease or repression and from rapid damaging disruptions in their lives". If all these five aspects to sustainable human development are respected and achieved in South Africa, then we can speak about a better life for all.

3.3 South Africa and the Human Development Approach

In South Africa, indications in 1993 were that 50 percent of the population could be considered poor and that the gap between rich and poor was among the largest in the world. These high levels of poverty and Inequality affects living standards, economic growth and the levels of crime and social stability (PIR 1993).

A recent report on poverty found that " about 18 million South Africans live in poor households with monthly earnings of below R 350. About 72 percent of the poor live in rural areas (Makhudu Sefara 2002:6)". According to Wilson and Ramphela (1989:169-85) " the extent of poverty in South Africa is massive and in many instances it is increasing, affecting specific groups of the community such as women, children, the elderly and other marginalized groups in a way that requires a thorough gender and age analysis of the problems of poverty. Moreover, they add that " economic and social structural prejudices which support white adult males, at least to the extent of giving them a wider range of choices, constitutes an ingredient of capitalist society that needs yet to be fully investigated and radically transformed (1989:179)".

Thus after the first democratic elections in 1994, one of the major challenges for the new government was how to address poverty and inequality and advance economic development. But what the new government inherited was an apartheid state machinery which had been step up, on the one hand, to provide quality services for a privileged

minority of the population, and on the other, to ensure deliberate, systematic underdevelopment of the mainstream of South Africans. This resulted, *inter alia*, in a huge excess in basic service provision. The challenge to the new government was to re-orient the state towards overcoming this legacy. However, one of the obstacles to setting up a national anti-poverty programme was the lack of information on the poor for who they are, where they live, why they are poor, and what would be the best way to overcome the twin problem of poverty and inequality.

In South Africa a number of basic issues have been identified by the government as a way toward eliminating poverty. These are the issues of *Unemployment, lack of housing, medical care, education*, as well as *racial and gender* inequalities, among others. Thus, the method devised by the government for addressing these issues is called the Reconstruction and Development Programme (RDP 1994). This Programme sees poverty as *a multi-dimensional issue*. The strategy to address these issues rests on the following four pillars of the RDP, namely:”

- a) building the economy
- b) meeting basic needs
- c) developing human resources, and
- d) democratizing the state (RDP 1994:58-118)”.

The central objective of RDP “ was to involve all the people in the country, rich and poor, improve the quality of life of all South Africans, and in particular the most poor and marginalized sections of our communities (RDP 1994: Chap. 2. section 2.3)”. The RDP is complemented by the government’s macro-economic policies as reflected in the Growth, Employment and Redistribution strategy (GEAR), which is premised on the understanding that economic growth and employment creation are essential for the reduction of inequality and poverty. It is no longer clear whether this programme is still in existence or not since it was transferred to the office of the Deputy state President. Besides, emphasis lately seems to be placed on the above programme called GEAR, which seems to move away from what was originally envisaged in the RDP (The Great Debate, July 1997). Although it seems to focus more on the economy than on

development, the government denies that it represents a replacement of the RDP. Therefore, the Minister of Labour, Tito Mboweni, recently stressed in a radio interview (SABC, 4/8/97 that “ the RDP has not been replaced by GEAR. The latter, he said, was concerned more with matters affecting the economy, commerce, and job creation while the focus of the RDP was on the provision of needs and service delivery”. According to Eolss (2002:3), “economic and other development policies should be based on the principles of sustainability, namely: intergenerational equity, intra - generational equity, and a precautionary principle to insure risk aversion strategies. In this respect, several knowledge resources are essential for an integrated and comprehensive under-standing of the sustainable development paradigm”.

Thus, the thinking is to understand that the meeting of basic human needs is an ethical issue. Then, it arises from the very fact that human needs have to be met, and that this meeting is necessary for people to develop their full potential as human beings. Thus, failure to attend to the fulfillment of such needs, therefore, results in the dehumanization of people, which literally means lessening their humanity and denying their human dignity. For example, Charles Kammer (1988) in his book *Ethics and Liberation* notices that “ fundamental human needs are not only physical and intellectual. They are also psychological and spiritual. They constitute a hierarchy of needs, the lower of which, being fulfilled, are necessary for the fulfillment of the higher”.

This is a moment in South Africa’s history when a major change of course in some basic economic policies is under way. It is a moment of hope and anxiety. It is a time when old certainties and dogmas have given way to an open-minded quest for policies that can work to improve the human condition of the poor people who live in this country. It is indeed a time for new ideas and bold innovations. It is time to give first call to children, to women, to the deprived. It is time for a new vision to answer the unspoken question in the minds of South African’s children such as, where is our country headed, what will things be like when we grow up, will we have more or fewer opportunities than our parents have had ?

One purpose of this chapter is to discuss in the specific context of South Africa, crucial issues of global concern today; how to abolish the scourge of poverty, accelerate sustainable human development, achieve economic growth for a better tomorrow. Thus, Christianity is no exception. These goals must be realized through means which ensure the sustainability of the environment in which people have to live, and guarantee to our children and grandchildren the availability of resources which we are privileged perhaps to use today. While we cannot overlook immediate problems which *Structural Adjustment* in South Africa poses, we should look beyond the period of post-apartheid and project a vision of realistic possibilities of improving the life chances and living conditions of more poor people who live in South Africa. This brings us to the question behind: What is Human Scale Development Approach?

3.4 What is the Human Scale Development Approach?

Human Scale Development (HSD) was devised by Manfred Max-Neef (1991:1-8), a Chilean economist, and an international team of researchers who were probing for new approaches to development during the 80's. HSD is essentially people-centred. It recognizes that people are not a means to development but should be the end of the development process itself. It also has a concern for the ecology and for development that is sustainable. It focuses on development on a human scale, placing more emphasis on the local community level than on the macro level. What specifically characterizes HSD, however, is its emphasis on *fundamental human needs*. The conventional understanding of development sees a need as being a desire for material things such as shelter, food, a job,... will try to satisfy those needs by building houses, clinics, or creating jobs. It sees needs as being hierarchical, with these physical needs being the basic needs, while the need for love, self-esteem are on a higher level. Human Scale theory states that “needs are not hierarchical. All human beings, in spite of of culture or socio-economic status have *nine fundamental human needs*; the need for subsistence, *affection, protection, understanding, creation, participation, rest/reflection, identity and freedom.* It is the satisfaction or lack of satisfaction of these needs that determine one's *quality of life.* Unless these nine fundamental needs are met, real development will never happen (Max – Neef (1991: 8)”. For instance, a clinic built for a community without consultation might

be discarded by the people because their *need for participation* and *creation* were violated by their not being included in it. The same, children of parents with good jobs, good homes, enough money might still turn to drugs and gangsterism because their need for *identity* or *affection* is not being met. In order for development initiatives to achieve something, they must look to satisfying as many as possible of the *nine fundamental human needs*. Satisfiers fall into four categories: *being, having, doing and interacting*. Thus *being* part of a family/community/religious group can meet the need for *belonging, identity or affection*. Going to school, studying, debating, reading (doing) can meet the need for *understanding*. Having a house and job may meet the need for *subsistence* (Manfred Max-Neef 1991:8). Therefore, in the language of Human Scale Development a crucial distinction is made between fundamental human needs and satisfiers.

3.4.1 Origin

Human Scale Development has its origins in the same socio-political furor that caused the assassination of Archbishop Romero, namely the Latin American context of Wealth and poverty existing side by side (Manfred A. Max-Neef 1991:3). Our own South African economic situation is much the same in this respect, warranting an examination of how HSD might help Christianity in Southern Africa to promote and participate in the transformation of our sub-continent into a place of abundant life (John 10:10).

Frederic Cooper and Randall Packard (1997:2) observe that more fundamental alternatives came from Latin American theorists of *underdevelopment* who argued that “international exchange itself widens the gage between rich and poor. Such arguments actually reinforced development as a category by insisting that there is a normal model of economic development which Latin American, African, or Asian countries fell under”.

Since the 1980s, two quite distinct sets of critics have rejected the entire developmentalist framework such as “*ultramodernist* and *postmodernist*”. Thus, the Dag Hammarskjold Foundation has since the publication of the 1975 Dag Hammarskjold Report, *What Now: Another Development?* Under the Foundation’s auspices or in cooperation with like-

mind organizations, to test the applicability of the ideas of Another Development need-oriented, self-reliant, endogenous, ecologically sound and based on structural transformations in areas such as rural development, health, education, science and technology (especially plant genetic resources and biotechnology), international monetary policy, information and communication, and participation (Manfred A. Max-Neef 1991:vii). This, for instance, the Latin American project on Human Scale Development which was undertaken in 1985 and 1986 and organized by the Development Alternatives Centre (CEPAUR) in Chile and the Dag Hammarskjold Foundation, Sweden, and was directed by Manfred Max-Neef.

3.4.2 Objectives

The objectives of Human Scale Development are:

- “Focused and based on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance; and
- On the construction of organic articulations of people with nature and technology, of global processes with local activity, of the personal with the social, of planning with autonomy; and
- Of civil society with the state;
- Attaining the transformation of an object-person into a subject-person is that a problem of *scale* in the process of development (Manfred Max-Neef 1991: 8)”.

Human needs, self-reliance and organic articulations are the pillars which support HSD on which people are the protagonists in their future. Therefore, “if people are to be the main actors in HSD, both the variety as well as self-sufficiency of the spaces in which they act must be respected (Manfred Max-Neef 1991:8)”. Thus, to achieve this in South Africa, requires a broad understanding of many scientific disciplines and technologies, and their inter-actions leading to an integrated knowledge base for the sustainability of the all South African resources in their broadest sense.

3.4.3 Principle

Human Scale Development, with its strong emphasis on the role of human creativity in development, has provided a conceptual framework which seems to show a way out of the sterile confrontation between *traditional developmentalism* and *neo-liberal monetarism*. Anne Hope (1984) observes that “ the main reasons for this interest is the emphasis placed on the role of human creativity in development, and the persistence that we must recognize again that the purpose of the economy is to serve the people and not the people to serve the economy (In Max-Neef 1991: 21)”.

3.5 What does Development Mean Today?

The term *Development* may mean different things to different people, it is important at the outset that we have some working definition or core perspective on its meaning. However, the meaning of the word *development* is so elusive that no two experts appear to agree on what precisely it means. The lack of precision not only applies to *development* as a concept, it also applies to many other concepts which are discussed or debated globally. With the accumulation and speed of knowledge in the world, people cannot operate without *concepts* which provide clues to other information. No concept, however, reveals all of reality. This deflects a great many people from searching for the reality that the concept at hand does not reveal. For many, the challenges of theory are too daunting. Whatever is considered real (actual) for them, is what they can see, touch, taste, hear or smell. They have no time for abstract ideas.

One need not read all the scientific research documents written on the subject in order to define *development* or what it means in practical terms. If one has been *confronted* with conditions that prevent human beings from becoming truly human, than defining *development* becomes easier. If the reader has not been not challenged by situations which obstruct people from living at the highest possible *quality of life*, then the concept

would remain theoretical and academic for that person. Hence one can engage in speculations which allow endless debates, during which time the suffering individuals perish. Aware of this dilemma and assisted by experience and situations, such as church project coordinator, Kwa – Zulu Natal Refugee' Chairperson, researcher and other skills, immediately the researcher understands that *development* as increasing the capacity and capability of an individual, a group of people, or a community, to make use of the resources available to them in order to improve the conditions of their lives. Understood this way, the researcher came to the conclusion that all people have the potential to *develop* themselves. The question which remains is: How the term development is understood by our African leaders?

The foremost donor to African leaders' collapse in the post – colonial is their misunderstanding of development. For them development meant *modernization* which was nothing else but *Europeanization* or *Americanization* of Africa. The objective of development was to catch up European capitalism and means. Europeanism became an example or model of development. Development therefore was conceived as the work of foreign investors developing local people to catch up with their type of modernization. This concept missed the fact that any investors' s objective is to make profit and not share his/her wealth with the consumers. The Africans therefore became the consumers to enrich foreign investors who took their profit to their home countries. The whole process of development therefore was left in the hands of foreign investors. This, Chango Machyo (1996:41) explains that “ the growth theory of development therefore means to produce more for export. Fundamental structural changes are not permitted. The colonially imposed vertical division of labour supported by the theory of *imperative advantages* must be adhered to. In that model, the people are treated as a means not as the object and agent of development. Accordingly, the aim of development is not to meet people' s basic needs: food, clothing, shelter, education, health and cultural requirements. These are not primary. The result is that wealth accumulated by foreign investors is superimposed on the people, it becomes not only superficial, but ideologically, technically and culturally oppressive and exploitative”.

Development in Africa meant service of the African people to serve foreign aid, International Monetary Fund (IMF) and World Bank. The imperialists were against real development in Africa. Real development means the development of the people with the apprehension and collaboration. The objective of development in this study, should not be just to develop a thing but people (Human Scale Development). Real development has to be aware of that human beings have basic needs: food, shelter, clothing, health and education. Therefore any procedure that does not direct the achievement of these basic needs is a pretense of the idea of development. This Western development only benefited the wealth minority and increased social inequality, thus exploitative like its system of capitalistic economy. Industrialization which is in effect what Western development means, does bring about a greater measure of wealth, and lifts poverty well above the breadline, it has not in many other respects led to a better quality of life. For example, the movement from rural areas into cities and towns, led to family breakdown. Instead of mutual support of rural communities, the new urban dwellers are in a very competitive and harsher conditions.

Western development has always been bigoted against rural areas and in favour of the towns. The new industries that came with development were concerted in towns and cities, where there were better services for production and ready markets for their goods. This led to the worsening of rural life and economic endeavours, and led to migration to towns and cities to seek employment. Thus nurturing the so – called urban – bias. This was not only a drive to traditional life but also traditional ways of farming. This Western development unfairness created a situation where the needs of rural areas, for roads, communications, goods and services, agricultural supplies and investments were ignored in favour of urban areas. Therefore urban areas benefited at the expense of rural areas. Development in Africa therefore has not only been inequitable but also unproductive. For instance, it has failed to resolve the African problem of poverty. This, African leaders on the accomplishment of independence followed with passion and hope wrong Western concepts of development which in turn exposed Africa to extreme poverty. Western control of development left Africa an empty shell, hence after three decades of independence Africa is still exceedingly poor. Since independence no African leader has

worked outside the control, direct or indirect, of the advanced capitalist countries like the United States or United Kingdom in its inner affairs. Through the so – called foreign aid, IMF and World Bank have always wielded decisive influence on Africa' s economic development. There has never been in Africa the indigenous development, that is a development thought and development by Africans for Africa. The kind of development that will meet their needs and not those of foreign investors. Both the United States or the United Kingdom or colonial powers were not prepared to see any real development take place in Africa. The reason was summed up by Baran (1960:11ff) in the following statement: “ what is decisive is that economic development in under developed countries is profoundly inimical to the dominant interests in the advanced capitalist countries supplying many important raw materials to the industrialized countries, providing their corporations with vast profits and investment outlets, the backward world has always presented the indispensable hinterland of the highly developed capitalist West”.

When the colonial powers in particular surrendered political power to the African elites, they did not want to see any fundamental changes in the structures they had built in their colonies and in the dominant relationship between the ex-colonies and so – called mother countries. They did not want to see African leaders tampering with the vertical division of labour bequeathed to them by the colonial officials. They wanted to see African ex-colonies continuing with their role of producing raw materials and providing a market for the manufactured commodities imported from the industrialized capitalist countries. Hence one can see that independence did not end the foreign domination and exploitation of Africa. This, Davidson (1992:219) points out that “ the point... to emphasize is that the extraction of wealth from an already impoverished Africa was in no way halted by the transfer of power. In addition, ... a transfer of poverty continued as before, even while the means of transfer were modified or camouflaged”. For example, Machyo (1996:50) notices that “ the statistics from 1970 indicate adverse terms of trade. In 1970 one ton of copper from Africa was exchanged for 115 barrels of oil, and could only earn 58 barrels in 1989, African cocoa of the same weight could fetch 148 barrels of oil in 1975, in 1980 its purchasing power had dropped to only 63 barrels, the price of coffee in 1975 was 148 barrels of oil, in 1980 it had gone down to 82 barrels. In 1986 the fall in export prices of

the African commodities cost the continent 19 billion dollars, but the cost of imported manufactured goods went up by 14 percent. And not least is the fact that poor African countries, for six years up to 1990 increased their net transfer of wealth to the *developed world* or foreign investors”. In addition, George et al (1988:86) point out that “ Africa is getting princely little help from outside. Already Africa is transferring more capital abroad in debt-service and other payments than it is receiving in aid and new loans”.

The conditions of the Africa people who had hoped that independence would change their conditions of poverty brought by colonialism are now becoming worse. For example, under the IMF’ s *structural adjustment programme* African people have become extremely poor. Therefore, Turok (1987:17) notices that “ the IMF programme failed in Africa because the policies pursued amounted to a massive betrayal of the interest of the people. As a result of this anti-people policies, the African people lost confidence in the governments run by African people”.

3.5.1 Economic Development and Educational Development

Economic development through educational development has gained the attention of Western economists including Schulz (1961), Denison (1962) and Becker (1964). They asserted that the measure of economic development through capital alone was deficient because it failed to take into account education, health and other non-profit research. They claim that health, education and non-profit research have contributed towards economic growth by increasing the level of efficiency and productivity. Therefore any form of acquired skills or knowledge that can improve the individual’ s ability to perform productive work must be considered capital investment. Schltz (1961), Denison (1962) and Becker (1964) therefore, attempt to incorporate education and other human capital into the normal of economic analysis. For instance, in his earliest research, Schultz (1956) indicated that between 1900 and 1956 the growth of humanity increased more rapidly than of reproducible physical capital in the United States. His work thus established for first time the correlation between educational and economic growth. This was later confirmed by the research reports of Denison (1962), Becker (1964), and Harbison and Myers (1964), which link the growth in economy in the United States to

educational growth. Therefore, Abrokwa (1999:653) asserts that “ the economy must be capable of using the knowledge and skills by its people. It has also been difficult to measure productivity based on education since motivation, effective management, and infrastructure all contribute to productivity. Nevertheless, the claims of the human capital theory had already gained public attention, particularly in Africa because research evidence from this region had indicated even more striking evidence of the apparent correlation between education and economic development”.

Education as people has argued provided the type of labour force required for industrial development and economic growth. It increases the productivity of a country ‘ s labour force, indirectly increasing the productivity of its physical capital. Furthermore, Abrokwa (1999:654) points out that “ the liberal view also asserts that education can bridge the income gap between the rich and poor because it provide each individual with the necessary knowledge and skills to earn a livelihood in the society.” In developing countries, Abrokwa (1999:655) adds that “ education was perceived as an anti - colonial device, as a way throwing away the shackles of colonial legacy”. This Western developers in Africa have never connected economic development to educational development. Instead they wanted Africa a eternal slave of the West.

3.5.2 Strategies for African – Oriented Development: Abrokwa’ s Strategies

It has become evident that Western style or form of development prescribed for African continent has failed to achieve its objectives. Thus the present problem of dependency and underdevelopment in Africa will not be solved by current strategies. Western developmental models were transferred to Africa without taking into consideration local needs and priorities. Thus, Abrokwa (1999:665) offers some strategies for African – oriented development as follows: “ African governments and policy makers should employ the African traditional methods of communalism which brings together the knowledge, skills, and labour of all community members and involve them in decision – making process. Involvement of members of community in decision – making process helps to create democratic participation and give insight into the viability and feasibility of the proposed developmental project. In Africa and any other third world area the local

people are always kept out of decision – making process, and forced to accept whatever is given to them. Communalism as one of the strengths and foundations of African societies can become an effective political tool to initiate and implement major development projects”.

Development must also be need – oriented, self – reliant, indigenous, and environmentally sound. This strategy would clearly define projects and expect outcomes or results. The developmental projects based on regional needs rather than large – scale national needs tend to produce good results. In addition, the emphasis must be placed on the production of commodities that are more likely to be consumed locally to ensure their marketability (Abrokwa 1999:665). Moreover, the strategies adopted must lead to sustainable development and focus on building local capacities, so that people can become initiators and implementers of their own development on their own terms (Abrokwa 1999:655f). For example, agriculture has always been the moral fiber of the African economy, development therefore must focus on this sector. There must be a reform programme that will make the land accessible to people. Again, Abrokwa (1999:666) suggests that “ farmers must be supported and financed through government loans, and agricultural produce is allowed to find its own price levels on the open market instead of being fixed by the government. Lack of government support and price controls have contributed to the low agricultural output in recent years”. In addition, “ the informal sector of the economy should be developed with small loans from the government while effective measures are designed to ensure that borrowers pay back such loans (Abrokwa 1999:666)”.

African leaders are also urged to be committed to the economic upliftment of their people instead of exploiting them for individual selfish ends. Therefore, Abrokwa (1999:666) argues that “ if the central political system, which has the power to endorse all projects, is fully committed to the well – being of the people, it is more likely that concrete results would be realized from implemented projects because such projects would be adequately financed”.

African government must reduce their military spending in order to release more funds to the economic sector, including agriculture. Similarly, Abrokwa (1999:666) observes that “ African countries still spend more on the military equipment than the economy”. The final strategy offered by Abrokwa is the urgent need to democratize both the domestic and the international economic order to allow equal participation in the decision – making process. Finally, industrialized countries should not trade with African states only on the terms laid by them (Abrokwa 1999:667). It is evident that Western definitions and models of development have failed in Africa. They have impoverished the people of Africa and drained them into unsurmountable debts. It is therefore time for Africa to take the lead and define her African – centred development. According to George Dei (1998:143f) “ it is development that reflects the lived realities and the goals and aspirations of the grassroots of African communities. It is a form of *development* rooted in indigenous peoples sense of moral and values, and the connections between the social and natural worlds. It is a critical perspective on development that argues that local communities should own and control the solutions to their own problems. But real and effective community control is possible only if the development agenda seeks to center indigenous knowledge systems in the search for solutions to human problems. This means articulating an alternative conception and praxis of development, one that does not reproduce the existing total local dependency on *expert advice*. Local input must be from the grassroots and should tap the diverse views, opinions, and interests manifested in the communities. How we can help to tap such local knowledge to assist the development process is our challenge”.

One of the critical problems with current development practice in Africa is the marginalization of the local people in decision – making process by Western developers. Hence George Dei (1998:144) asserts that “ Northern development experts, researchers, and practitioners for example, cannot continue to examine or promote development in the periphery as if they are not implicated in the structures of global domination and exploitation of the South. The denial of complicity does not allow these so – called experts to examine the complex and sometimes problematic relationship between the

development researcher and the group with which he/she is working” This another question which could be asked is: Foreign aid: what has it done to Africa?

3.5.3 Foreign Aid: What has it Done to Africa?

One of the key requirements for rapid development in a developing country is what economists refers to as capital. Capital however does not refer to money only but also facilities such as equipment, skills, expertise to enhance the capacity of development envisaged. African countries due to colonial legacy and poverty have not been able to carry out their development task and had to depend on foreign assistance. This foreign assistance or aid particular from first world countries the majority of whom were colonial masters has not been a free gift or done out of philanthropy. It had both advantages or disadvantages for Africa. It had political and developmental implications for Africa, and it is those implications that need to be interrogated.

Foreign aid has also been a political cornerstone of Western governments particularly with regard to the relations and development of developing countries and former colonies. The theory behind this foreign aid policy has been the inadequacy of markets in poor and developing countries to deliver high levels of economic growth and development. Hence the need of foreign aid to boost the local economy. This foreign aid has come in various forms, in the forms of donations, where the Western countries will donate money to the poor countries. Or in terms of loans from Western countries and lately the IMF and World Bank. Or the multinational corporation (MNC's) whose operations in any developing country was linked to the policies of the West, IMF and World Bank. The political implications of foreign aid in Africa, has been that the economic fate of the developing countries remained in the hands of these foreign market forces. Even where foreign markets have failed in developed countries, no state intervention was allowed by the policies of those foreign market forces. They controlled the politics of the developing countries and reduced the independent Africa, to a dignified dependent. As the results the beneficiaries of foreign markets have always been those Western countries, Multinational Corporations (MNC's) and the World Bank. And the failure of foreign aid in Africa has always been blamed not on the market forces but on

African dictatorship and corruption. Even in cases where foreign aid bred and supported these dictatorships and corruption. And because foreign aid in Africa it had the interest of West first and not those of the poor and developing countries, it had been a stumbling block to development in Africa. It accelerated foreign dependency rather than local dependency and development. Hence three decades after the independence, Africa is still an economic dependent of the West.

Various scholars have expressed the idea that foreign aid is a stumbling block to development. For example, Bauer (1979:239) has written that “official aid should be terminated as soon as possible” because in addition, he maintains that “it tends to obstruct rather than promote development (Bauer 1984:43)”. Similarly, Friedman (1958:78) has also expressed that “foreign aid is likely to retard improvement in the well – being of the masses”. Whereas Krauss (1983:90) has stated that “the absence of aid is an essential condition for economic development”. This, Bauer and Friedman place particular emphasis on the role of individual initiative and market forces as key essential factors for promoting sustained development, and Krause highlights in particular the distorting effects of government intervention in recipient countries. For Bauer the essential component of development is “the extension of range of choice of people as consumers and producers, ... in which forms and individuals largely determine what is produced and consumed, where they will work, how much they will save and how they will invest their savings (Bauer 1984a:22,25)”. Again, he wrote that “economic achievement has depended, as it still does depend, on people’s own faculties, motivations, and ways of life, on their institutions and on their rulers. In short, economic achievement depends on the conduct of people, including governments. External donations have not been necessary for the development of any country, anywhere (Meier 1984:294)”. For Krause, one fundamental obstacle to economic development, understood is *big government*. He argues that “foreign aid is part of a strategy of activist and interventionist governments for the recipient country, foreign aid allows big government to pursue policies that damage the competitive sectors of the economy and thus its economic base (Krauss 1983:188)”. The same fact is also stressed by Bauer, who argues that “aid has made it possible for governments to pursue such policies as subsidized

import substitution, force collectivization, price policies that inhibit agricultural production... inflationary financial policies and the maintenance of over – valued exchange rates (Bauer 1984:49)”. Poor people according to Krause, can escape poverty if the right policies are put in place which permit capitalist accumulation and international exchange (Krauss 1983:54). For these critics therefore the beneficiaries of foreign aid have always been the power behind Western countries who always come up with stringent policies that favour them. Hayter (1971:9) points out that “ ...the existence of aid can be explained only in terms of an attempt to preserve the capitalist system in the Third World. Aid is not a particularly effective instrument for achieving this, hence its current decline”.

In Africa foreign aid has not only failed to develop it but has also been used as an instrument to reprimand African leaders who do not tow the Western line. It can be withdrawn as soon as the political relationship turns unpleasant. Foreign aid has been a threat to domestic politics in Africa. One cannot estimate how Western foreign aid policies are actually ruling Africa. The so – called moral, Christian and humanitarian spirit behind foreign aid has actually excarbated the conditions of the African people. Foreign aid has become big business in Africa. Foreign aid has led to a great deal of indebtness of the poor countries to the donor countries. As the results most African countries are no more working for their own development but for the welfare of their creditors. In the expression of Philip Ndengwa the poor countries are quickly becoming *client states* of the richest developed nations. Foreign aid in Africa therefore has perpetuated poverty and underdevelopment in Africa. This, Ndengwa (1985:110) explains that “ the final observation on past and existing trends and practices in the field of aid is that foreign aid might contribute towards the strengthening of neo-colonist manoeuvres by the developed nations. In exploitation, as traditionally defined, the workers are only given an income sufficient to keep them alive but not enough to enable them to survive for very long without paid employment. One could see aid being administered the same way – to keep the poor countries just surviving so that they can continue being sources of raw materials and markets for various manufactured items, but

without making them strong enough to be independent or to threaten what the donors regard as their important interests”.

3.6 Human Needs Viewed as a System

In the Human Scale Development framework human needs must be understood as a *system*: that is, all human needs are *interrelated* and *interactive*. In this sense Human Scale Development theory distinguishes itself from other influential theories such as psychologist Abraham Maslow’s theory of hierarchy of needs (1954) (*diagram 1 below*). With the exception of the need for subsistence, that is, to remain alive, no hierarchies of needs exist in the Human Scale Development system.

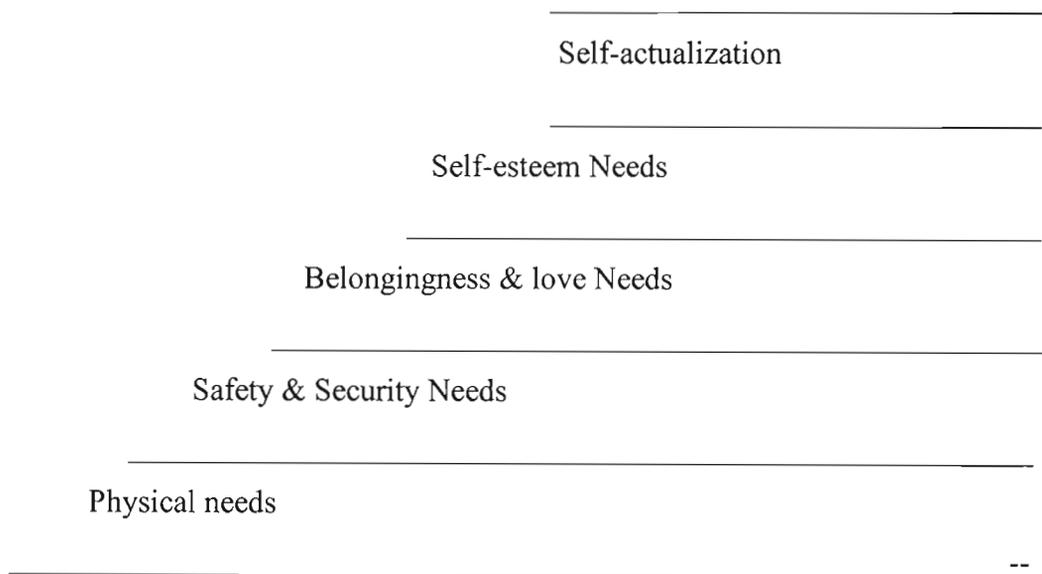


Diagram 1 : Maslow’s Hierarchy of Human Needs (1954)

In contrast to Maslow’s hierarchical system the well-known South African development practitioner of the Catholic church, Anne Hope (1984), has used the *image of a Wheel* (see **diagram 2**) to portray the Human Scale Development system of fundamental needs. In this image the nine fundamental needs identified in Human Scale Development theory are thought of as the spokes of a wheel. Just as every spoke forms an integral part of the wheel (the wheel depends on all its spokes to function successfully), all human beings

have nine fundamental needs. It is the satisfaction or lack of satisfaction of these needs that determines one's quality of life. Unless the nine fundamental needs are met in an equal way, real development will not happen!

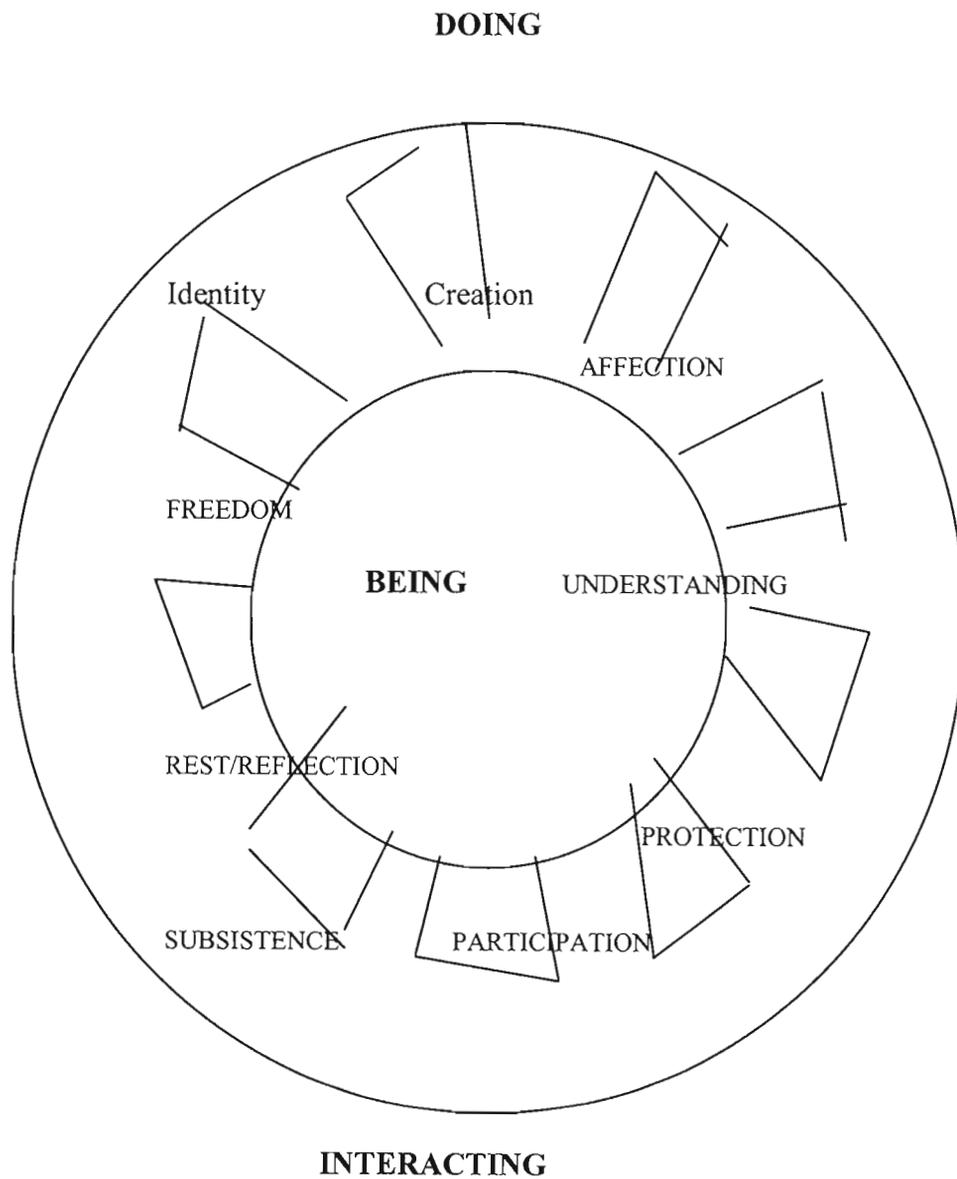


Diagram 2: The Wheel of Fundamental Human Needs

Source: Anne Hope (1984)

In their handbook for community workers, *Training for Transformation*, Anne Hope (1984) and her co-author, Sally Timmel, have confined their image of the wheel of Fundamental Human Needs to the spokes of the wheel. Based on this confined image they argue that “the wheel provides a useful framework for many purposes:

The wheel as a practical development tool (Anne Hope 1984)

- The visual image of the wheel of Fundamental Human Needs can be used at different levels, from grassroots to national policy-making, as a tool for raising awareness and developing a common vision of the type of society we wish to create.
- The wheel challenges a group to pinpoint particular problems and search actively for creative ways of solving these problems. The wheel emphasizes how no one problem can be dealt with in isolation from others. All are interlinked.
- The wheel can be used to diagnose the most pressing needs for a local community or of the wider society.
- The wheel provides a solid foundation from which to start planning a holistic, integrating development program”.

In South African context, what can we say about this image of the Wheel ? Van Nickerk, with reference to J. L. Dube, observes that “Black people believe in the one-ness of life. For them the circle symbolizes the unity and harmony of life. So, for instance, the Zulus build their huts in circles and bury their dead in circles. They first find their identity in their group and then in themselves as individuals (Van Nickerk 1962:16 – 7)”.

As our more complete image of the wheel of Fundamental Needs (**diagram 2**) indicates, a wheel is not a wheel with spokes alone. It also needs to be centred and fixed on an axle, have a rim and a tire pumped with air, turn freely if its going to be of any use, and be in appropriate contact with the ground-*the environment*. If any of these elements are absent, or not functioning properly, the wheel will buckle or break down. The combination of the

existential needs (the spokes) and axiological needs (the rim, hub...) in the metaphor is a further elaboration of Anne Hope's conception (1984).

In Human Scale Development terms these additional elements of the wheel (see **diagram 2**) indicate the further essential categories in the Human Scale Development system with which to organize, describe and classify what can be called *satisfiers*: *BEING*, *HAVING*, *DOING* and *INTERACTING*. These additional categories complete the picture and enable us to make the following summary of Human Scale Development (1991: 30- 37):

- In HSD a very important distinction is made between NEEDS and SATISFIERS.
- It follows from the distinction between needs and satisfiers that, food and shelter, for example, must not be seen as *needs* but as *satisfiers* of the fundamental need for *subsistence*. In much the same way education, study, investigation, and early stimulation and mediation are satisfiers of the fundamental need for *understanding*.
- In HSD theory a distinction is not merely made between needs and satisfiers. HSD goes further by distinguishing between two categories of needs:
 - 1) Needs according to OXIOLOGICAL (VALUE) CATEGORIES – i.e. the nine fundamental human needs.
 - 2) Needs according to the FOUR EXISTENTIAL CATEGORIES OF *BEING*, *HAVING*, *DOING* and *INTERACTING*.

By also defining needs according to the second category, HSD emphasizes that we should not merely distinguish between satisfiers that satisfy different fundamental needs. Satisfiers must also be classified according to the Four existential categories of needs. *According to HSD theory holistic development is only achieved when the different fundamental human needs are met by satisfiers in all four existential categories.* Together

these four categories make up a closed system in which no single category can exist without the other three.

- There is no one- to-one correspondence between needs and satisfiers in HSD. A satisfier may contribute simultaneously to the satisfaction of different needs or, conversely, a need may require various satisfiers in order to be met. For instance, a mother breast-feeding her baby is simultaneously satisfying the infant's needs for *Subsistence, Protection, Affection* and *Identity*.
- In HSD theory a distinction is further more made between different types of negative and positive satisfiers. Destroyers, Pseudo-satisfiers, Inhibiting satisfiers, Singular satisfiers, Synergic satisfiers, Exogenous and Endogenous satisfiers

In this study we will not elaborate on these distinctions, except to point to HSD' s emphasis on the need for *SYNERGIC SATISFIERS*. These are satisfiers that meet more than one fundamental need at the same time. A good example is the above-mentioned one of breast-feeding. It meets the baby's need for *Subsistence, Protection* and *Affection* and the mother's need for *Identity, Affection* and *Creation*.

3.7 Human Scale Development and its Understanding of Poverty

3.7.1 Poverty and Poverties

Max-Neef (1991) points out that the habitual concept of poverty is limited and limited, since it refers exclusively to the predicaments of people who may be classified below a certain income level. This concept is strictly economic. Contrary to this limited understanding, we should not speak of poverty but of *poverties*. That is, *any fundamental human need* that is not adequately satisfied *reveals a human poverty*. In addition, he proposes that we should, amongst others, speak of the *poverty of subsistence* (due to

insufficient income, food, shelter...); *of protection* (due to bad health system, violence, arms race...); *of affection* (due to paternalism, oppression...); *of understanding* (due to poor quality of education); *of participation* (due to marginalization and discrimination of women, children and minorities, unemployment); *of identity* (due to cultural imperialism, political exile, forced migration ...) (Max – Neef 1991:18 -19). Poverty are not only poverties. Much more than that, each poverty generates pathologies. If unmet needs are not understood and acted upon, a complex and persistent sickness will take hold of society, a pathology which can only be addressed by radical changes and the combined effort of many influences and experts. One such pathology is *unemployment*, which is going to be applied to illustrate the appropriateness of Human Scale Development for South African society.

3.7.2 The Problem of Unemployment

Max-Neef' explanation experience of unemployment illustrates how the fundamental human needs system is disturb by this problem. According to Max-Neef (1991:19), it is known that a person suffering from extended unemployment goes through an emotional roller coaster experience which involves at least four phases: (a) shock, (b) optimism, (c) pessimism, (d) fatalism. The final stage represents the transition from frustration to stagnation, and from there to a final state of apathy, where a person reaches his/ her lowest level of self-esteem. It is quite evident that extended unemployment will totally upset a person's fundamental needs system. Due to subsistence problems, the person will feel more and more unprotected; crisis in the family and guilt feelings may destroy affections, lack of participation will give way to feelings of isolation and marginalization, and declining self-esteem may very well generate an identity crisis (1991: 19-20).

Max-Neef accepts unemployment as the first challenge to be addressed by experts from all fields working together. He refers to it as *a collective pathology of frustration*, which forces us to look for new ways of understanding the problem. By recognizing the inter-relationship between the nine fundamental human needs, we can now understand that it is possible to identifies *many different types of poverty*.

The question arise now is: how then do we address the problem of unemployment in the light of this theory? Human Scale Development (HSD) offers us an alternative way of screening the habitual debate between opposing capitalist and socialist economic models. Classic liberal capitalism makes individual *freedom* the all important human need.

Unfortunately, experience has shown that because this freedom has invariably been pursued at the expense of the other fundamental human need of *participation*, serious inequality has resulted over time. As economic and social injustice take deeper root in a liberal capitalist society, freedom itself is undermined.

The solution is not simply to reverse the priorities. This appears to be what the now collapsed socialist societies of Eastern Europe attempted. They started out with an overwhelming emphasis on worker *participation* (the dictatorship of the proletariat) at the expense of individual *freedom*. As we have now seem, in the long term this resulted in the bureaucratic centralization of power, and severe limits to individual freedom. Eventually participation itself became almost non-existent. With this in mind, anyone concerned with income generation and job creation initiatives ought to establish criteria that would indicate whether in fact Human Scale Development is the likely outcome of the enterprises and strategies they are promoting. Such innovations are not going to make much impact on the current 46 percent unemployment in South Africa. While we await foreign investment and economic growth, we have time to devise policies that will ensure that conventional development resources in fact promote human Scale Development and thus long term self-reliance. Furthermore, organizers of poverty relief programmes, food for work programmes, and soup kitchens can at least consider adaptations that allow for other needs to come into play as subsistence needs are addressed.

The case study for this purpose is the *Men on the Side of the Road Project*, which was made known to the wider South African public through a letter by Charles Maisel, the programme manager of the project, in the Mail & Guardian newspaper of 19 to 25 July 2002.

3.7.3 *Help for the Unemployed*

The Men on the Side of the Road Project in Cape Town is the first initiative of its kind in South Africa to work with people (mostly male) who wait for daily jobs. This is found everywhere in South Africa. There are places where these men wait across South Africa. There are about 180 sites where 18 000 to 20 000 wait daily.

The project works on a five-point plan:

- Infrastructure such as toilets, water and shelter. The conditions where these men stand and wait for jobs are degrading.
- Media awareness. Thousands of people drive past these men daily. They seem like a forgotten group. The government has no programme, nor do the unions. They are exploited with no labour protection and no voice, and are often harassed by police, residents, and business.
- Research into the types of skills these men have, their demographics and new sites.
- Skills development on tendering, organizing small business start-ups.
- Job creation through persuading the public to donate used and broken tools that will be refurbished by the men while they wait for daily jobs and then rented out or sold.

The numbers who stand on the side of the road are growing. It is time the Department of Labour and other stakeholders start working with these men in a development mental way (Charles Maisel, 2002). Thus, as South Africans we need not be reminded about the serious problem of unemployment in our country. We are, in Human Scale Development terms, indeed faced with a deepening pathology. As Max-Neef writes, "extensive unemployment totally upsets a person's fundamental needs system. All nine fundamental needs are seriously affected. Due to subsistence problems, the unemployed person will feel increasingly unprotected, crisis in the family and guilt feelings may destroy affections, lack of participation will give way to feelings of isolation and marginalization,

and declining self-esteem may very well generate an identity crisis and a stage of total apathy and fatalism (1991: 19-20)".

Max-Neef, however, concludes that given the extent of the current economic crisis, we should no longer think of pathologies as only affecting individuals. Unemployment today indicates a collective pathology, whole societies and groups of people who's self-esteem has reached its lowest level and who are in an advanced state of apathy and fatalism.

In undertaking this concluding point the assumption is that The Men on Side of the Road Project potentially constitutes an important initiative to address the growing social pathology of unemployment in South Africa. But how should this Project be viewed from a Human Scale Development perspective? In terms of the holistic perspective of Human Scale Development. How should we evaluate the five-point plan of this Project? And, importantly, in the context of this study, how can communities complement and strengthen an initiative such as the Men on the Side of the Road Project, especially from a Human Scale Development point of view?

3.8 Conclusion

The survey of the Human Scale Development (HSD) leads to the conclusion that, Human Scale Development was devised by Manfred Max-Neef (1991: 1-8), a Chilean economist, and an international team of researchers who were searching for new approaches to development during the 80's. HSD is essentially people – centred. It recognizes that people are not *a means to development* but should be the *end* of the development process itself. It also has a concern for *the ecology* and for development that is *sustainable*. It focuses on development on *a human scale*, placing more emphasis on the local community level than on the macro-level. It is evident that Western definitions and models of development have failed in Africa. They have impoverished the people of Africa and drawn them into unsurmountable debts. It is therefore time for Africa to take

the lead and define her African – centred development as it was suggested by Abrokwa (1999) and George Dei (1998).

Foreign aid in Africa has been trade and business for the benefit of donor countries which are mostly of Western origin and former colonial masters. Hence it is high time that African countries should move away from appeals for aid to more practical trade negotiations which would not only benefit the major countries but also the African people. The experience of the last three decades has indicated that foreign aid has failed to develop Africa since independence.

What specifically characterizes HSD, however, is its emphasis on *fundamental human needs*. Its principle is not people to serve the economy but vice versa. From that, Max-Neef concludes “that HSD is not a model. It is an open option justified only to the extent that we understand it, internalize it and implement it through a praxis that is in itself a process in constant motion (Max-Neef 1991: 12)”.

The metaphor of a wheel fulfils this expectation extremely well. It also brings out of the rich store of non-conventional resources of African traditional culture and world view, some thing to cause the western mind with its linear time scale and dualistic view of reality to pause. It challenges that view which equates development with simple progress along a path leading from a start to finish. Instead, development becomes an experience of revisiting and re – integrating previous experiences with current ones, and thus becoming coherent with ourselves. One of the values of Human Scale Development theory is that it provides a framework that clearly distinguishes between *needs* on the one hand and *satisfiers* on the other. Poverty and human inadequacy result either from a complete failure to meet the needs, from a false satisfier having been used to meet the need, or from the exaggeration of one need at the expense of others.

CHAPTER FOUR

THE CHURCH AND DEVELOPMENT: CAN THE CHURCH PLAY A ROLE IN DEVELOPMENT?

4.1 Ideological Differences within the Churches about Development

The churches are confronted by serious liabilities as they participate in developmental issues, both in theological and institutional levels. On the theological/ideological level and institutional level some Christians feel that the church should not be so much concerned with developmental issues, that the affairs of the church are spiritually contaminating. They see the world as something that will pass away. Other argue that social questions are outside the churches competence. Some Christians would argue that the church should be the champion of social justice, but at the same time have a difficulty with the assumptions of developmental ethos – its optimism, its blue – print character, its rationalist approach, its concerns with structures, its preoccupation with the socially powerful and productive, its tendency to stress material aspect of development and its apparent minimization of the value and significance of the moral religious values.

4.2 The Socially Conservative Churches and Developmental Issues

Some church tend to be socially conservative, not with standing some pioneering and prophetic work. These churches' self – image is normally that of preserving the church's inherited values, to socialize new members and to maintain societal fabric. This image of the church and its role is often shared by non – Christians and reinforced by the traditional individualism and moralism. Recent sociological studies have confirmed that both professional and lay leadership in the established churches tend to be socially conservative. This is because theological education provides no experience and confidence of dealing with social problems except at micro – level. At the level of lay leadership one finds a representation of the laity which highly benefits from the status quo. Even when the radical prophetic calls are made for social action, they are seldom made at the local leadership level or congregation level by ordinary people with no influence in the church. However this picture of the conservative church is boiled by the

creative and prophetic involvement of many Christian church who work on the area of social reform and compassion. The picture of a socially conservative church therefore must be balanced with the recognition that many churches are already involved in social and prophetic ministry.

4.3 The Churches' Identification with the West

In relation to the developing countries especially in Africa the church is disadvantaged by its identification with the affluent West. The majority of the Christians who reside in Europe and North – America are affluent if not wealthy. This makes the huge and growing prosperity gap between the haves and the have-nots of the world particularly in Africa intolerable and against the Christian spirit of love and caring. The identification of the church with the West also requires that Western Christians be especially sensitive to the danger of the Christian especially in Africa have been integrally connected with Western culture and value systems. The question then is, are these the values that should be universalized?

4.4 Confusion and Misunderstanding between Mission and Service in the Churches

It is theologically sound to see mission and service as part of the same reality, but has been dangerous in practical terms in the churches. Traditionally the service type of mission of many churches has emphasized building upon Christian community and winning converts. This approach is still dominant in many churches today, because some churches believe that service is a form of mission – as expression of the inner reality of the church and also because of the belief that whiteness of life and development are known through Christ. Some recipient of such service or church aid often resent this kind of service or church aid. For them it seems as if service is offered as a condition for evangelism. Or conversion, that the motive for this kind of service is ulterior, with the objective being to win converts. This reaction is quite understandable because of the confusion that is there in churches between mission and service and community development.

4.5 Lack of Cooperation, and Co – ordination between the Churches

Most churches have gone about their community work or development in almost haphazard way. There are many reasons for this. Churches are also in competition to win converts and would not like to cooperate in such matters. Even in areas where they could be working together churches would always prefer to go alone just for the sake of the identity of the churches than the needs of the people. Lack of cooperation or co – ordination is one weakness with churches. There also been instances where government sponsored schools and hospitals were seen as a bread by churches and been in competition with them. Besides lack of cooperation there is lot of duplication in most churches' development aid and thus leading to waist of resources.

4.6 Shortage of Human and Material Resources

There is no doubt that the churches' participation in development matters should always be in addition to what the government and other people are doing. The churches do not have the resources that government and development agencies have. This kind of situation is unlike to change even in future. The church however must cooperate with all the agencies including government in developmental affairs, not as a mission strategy but meeting a human need. In current world order as organization including the churches, can continue to operate alone without the assistance of other agencies.

4.7 Structural and Organizational Obstacles

The structure and organization characteristics of some churches also impede their development work. Most churches prefer to raise funds for traditional projects like feeding – scheme, relief, medical programmes etc which are traditionally short – lived efforts and not long term strategies that lead to the transformation of the society. Churches are also hampered in their mission work by considerations of equality and impartiality. This is true of financial aid get by churches from certain government and agencies which want to put pressure on the churches as to who they should serve or not serve.

4.8 The Theology of Development

It is perhaps not so well – known that the theme of *development* became a major concern of Christian theology since the mid – 1960s. Since the early 1990s South African theologians have also increasingly been concerned with the topic. Through participating in the modern development debate Christian theologians have attempted to give a unique Christian theological interpretation of development. In the process they have challenged both the churches and the secular development sector towards a more critical and holistic (or comprehensive) approach to human social need and poverty alleviation as developed later. Even though there may be different starting points and emphasis, an adequate Christian understanding of development must be integrated into local Christian message, and not be consistent simply with one or another aspect of that message. While our thinking ought not to be stippled by using traditional theological terms, the total Christian message of development should include creation, incarnation and redemption as dimensions of one single and unified drama. For Christians also development has spiritual connotation or implications, the fully developed human cannot be divorced from theological considerations. Churches however at this stage do not have a fully developed theology of development because of the reason mentioned above. The World Council of Churches' document entitled *Line and Plumbet* rather speaks of an operational definition of development due to not only lack of theology of development but rather lack also of agreed definition of development within the churches. It defines a full definition of development as including at least some of the following aspects:

1. Physical and material necessities of life more and more adequately met. “Necessities “ are culturally determined, and change with the evolution of new possibilities in society. To be developing, a society must be progressively eradicating hunger, disease, and physical deprivation, as these suppress man' s freedom.
2. Increasing educational and cultural opportunities for opening the mind and spirit to the larger dimensions of existence, in sciences, in the arts, in philosophical reflections – emancipating men from the shackles of ignorance and superstition

and insensitivity to beauty. This enables individuals and societies progressively to contribute to, and live by, a more adequate and comprehensive Weltanschauung.

3. Movement toward equity of opportunity. On the economic level this means, among other things, toward equity of distribution; on the political plane toward increased participation in, and responsibility for, public policy. More devastating to community than low levels of consumption is flagrant disparity between segments of the populace; more explosive today than political incoherence or under – development is the grossly unequal power of different elements of the population. This does not presuppose, however, that a society can or should be completely egalitarian.
4. Increasing dominance of reason over magic, science over superstition, merit over inheritance or ascription. Implicit in this view is the expectation that society can be organized to achieve rationally – articulated objectives, at the same time that rationality itself demands scope for the mysterious and unexplained.

An organizational consequence of increasing rationality is the growing dominance of merit and achievement values over ascriptive in the determination of social roles or functions. We do not advocate a lock – stepped social organization with no freedom and responsibility for the individual, such as is found in those societies where one's trade and position in society have been determined irrevocably by birth.

5. Increasing justice, constantly informed by human and the humane. Justice, progressively clarified by love and constantly re – interpreted for changing circumstances, is an elusive concept, one whose meaning is always revealing new dimensions. Yet the notion of creative and expanding justice, its content and applications, is indispensable to a full conception of development. This sense of justice is gradually distilled out of corporate and sensitive reflection on human experience. Justice also implies progressively enlarged freedom – a freedom in the context of the needs and rights of others. This freedom is particularly crucial today, when pressures of social obligations are so complex, burdensome, and encompassing.

6. Movement toward a harmonization of values and a coherent political ethos. There is a temptation to emphasize economic and material factors in development, and a concomitant minimization of political, psychological and intellectual elements. Yet development is frequently subverted by social tensions which take precedence over national interests and solidarity. There is a pressing need to move toward an operational consensus on basic social aspirations, rooted as far as possible in positive goals to be achieved rather than negative sentiments (e. g. harangues against a popular enemy). Development consists partly in the gradual formation of an integrated corpus of common experiences, rooted in the identification of common interests, and in joint action, to achieve mutual aspirations.
7. Growing capacity of a society to incorporate change, even fundamental and radical change, without chaos. A conception of development must hold the past and the future together in a dynamic way; this means fluid and adaptable institutions and the right and ability of men to change their institutions in a peace full manner. There must be a constant sense that the future is always breaking into the present, always eroding the base of the structures which have been laboriously constructed to house men's present achievements and express men's current aspirations. Viable social structures must be flexible and adjustable if they are to receive the future while preserving and transforming the best of the past. The capacity of a society to develop institutions which generate and sustain change, at the same time preserving the basic warp and woof of the social fabric, is a critically important aspect of development. The alternative is a pattern of destructive and costly cycles of ossification and revolution. (Dickinson 1968:42 – 43)

Within its theological framework for development, the moral thrust for development ground for the church should be the connection that although human being is created in the image of God and called to freedom and fulfillment, he or she is sometimes imprisoned by social structures. A critical and urgent task facing the church today is for a critical discussion on a theological understanding of development. Moral and ethical questions about the goal and methods of development thrust themselves upon the church

in various ways. Even the development experts themselves are again beginning to question the adequacy of some of the assumptions on which they have operated for many years. Even political leaders too are now beginning to seek a more adequate and convincing understanding of development, by which to guide political and economic decisions. And because their issues are so complex, churches may be tempted to make a simple theological position instead of grappling with serious issues. In developing their theology of development churches must also understand that development is not the same as charity although they may be a relation. It is clear from the developmental ethos mentioned above that development is very complex and requires an analysis and interpretation on the basis of which action may be rationalized. Individual Christians cannot emphasize one aspect of the Christian message at the expense of another. Diversity in theological thought has led to lack of development of a theology of development within the churches. The World Council of Churches entitled *Line and Plummet* makes the following suggestions:

“ What can be the most helpful at the present stage is theological groupings into the meaning and instruments of the *human and development* as a concept. Here we are interested to see how the great and pressing human questions about development are connected with the great theological questions of man’s existence. These theological tradition of the notion of development must take on the nuance and style which best affords it engagement with its own age and environment. We are all thus engaged in a process of mutual theological discovery; we are all pioneers in a strange land”. (Dickinson 1968:38).

Similarly, the following are few extracts from the Christian theological literature that capture something of this critical holistic understanding:

- a) The gospel, rightly understood, is holistic. It responds to people as whole people; it doesn’t single out just spiritual or just physical needs and speak to those. Christian community development begins with people transformed by the love of God, who then respond to God’s call to share the gospel with others through evangelism, social action, economic development and justice. These groups of

Christians start both churches and community development corporations, evangelism outreaches and tutoring programs, discipleship groups and housing programs, prayer groups and business (The Christian Community Development Association 2002).

- b) Development theories which are based merely on economic growth have to be subjected to criticism by Christian theology, which is ... concerned for the holistic development of the whole community. We are here concerned with the development of all people, all ethnic communities – black, white, brown and yellow, high – caste – and low – caste, male and female. Holistic development focuses on the material, physical, psychological, emotional and spiritual needs of every person in the community, not only the present generation but also future generations. Stewardship of the resources of nature therefore becomes very important (Gnana Robinson 1994:3).
- c) [A]n authentic understanding of development encompasses all aspects of human life. Its main focus is a human person, and all aspects of human life have to grow together, which means the transformation of our inhuman situation into a place where all people have the opportunities to develop their capabilities according to their social, economic, cultural and religious needs. Thus the authentic understanding of development is to build a society of truth, justice, love, freedom, peace and integrity of creation. Which – translated into Christian terminology – is to build the Kingdom of God (Dominic Moghal 1993:2).
- d) What is the churches' responsibility – their possibility – for development? A few may choose to be aloof in the conviction that the salvation of individuals is the only issue of importance. Most, however feel compelled and drawn, by the gospel itself, to press on for renewal through service. Most feel themselves and the churches called to see the present crisis as an aspect of God's action to bring all human life higher justice and greater fulfillment – to see the discontent of our times as a holy discontent, rooted in the struggle to make life for all men more fully human (Richard Dickinson 1968).

It should be noted that a number of participants in the Christian theological development debate have remained critical towards the churches' practical involvement with the poor. In a book with the significant title, *Comfortable Compassion? Poverty, Power and the Church*, one of these critical participants, Charles Elliot (1987), wrote that "a large gap exists between the theological principles and writings on development, on the one hand, and the actions of the churches, on the other". In a nutshell, Elliot argued that "the churches' modern enthusiasm for development starts with the starving baby. Christians, he said, are more easily persuaded that the gospel demands action in an emergency than that it demands a constant commitment to the poor and oppressed". Thus, not only is the theological principle of holistic development not realized in most of their practical projects and programmes, but they (Christians, the churches) have little understanding of the structures, processes and powers that shape our society and make it impossible to realize the holistic development of a very large group of people in society".

In a publication on *diakonia* a few years ago Rogate Mshana, then development secretary of the Evangelical Lutheran Church in Tanzania, made a similar evaluation by distinguishing between two kinds diakonia:

e) ***Fire Brigade diakonia versus transformative diakonia***

Diakonia is traditionally considered to deal with the assistance of victims of abnormalities...But diakonia should go beyond fire brigade action to become dynamic, reflecting a commitment to social change through change of structures. Whereas fire brigade diakonia will emphasize charity and speedy relief for victim, which is quite necessary, transformative diakonia will go beyond to ask why there are robbers around in the first place. Why should a system produce robbers?

The churches are called to a new vision of diakonia which is holistic, rejecting dualism and accepting the integral unity of the service of faith and promotion of justice. Holistic diakonia is committed to social change through change of structures, in addition to

personal conversion, and insists on the need for value discussion in public discourse, for instance by raising human questions in economic policy debates (Roger Mshana 1994:3). As discussed above an important normative (value) judgment with regard to the notion of development (or community development) has been made. Development, if we comply with the quoted theological statements above, is holistic and inclusive. As a social programme it therefore strives to create conditions and opportunities whereby the total needs of every person and every community will be met on a long – term and permanent basis. Development, in short, should lead to the flourishing of every human being and every community to its full potential. To reduce development to the material and economic needs of human beings, communities and societies at large, is a gross distortion of true development. Likewise, individuals, communities and whole societies' material and economic needs may crucially not be neglected in authentic development programmes. At this point, Christians, congregations and the church in general also need to be enriched/informed by development theories from the secular development literature that comply with the theological principle of holistic development. Although an explicit faith language is absent in these theoretical discussions, they are nevertheless crucial in providing Christians, congregations and the church at large with a broader knowledge and skills base to realize their theological vision of holistic development.

The main purpose of this study is to introduce Christianity to one such theory from the discipline of development studies, the *Human Scale Development theory of fundamental needs*. For example, the following are some appreciations by Christians of Human Scale Development theory:

- a) Manfred Max – Neef's theory of Human Scale Development... is proving of immense value as a tool for raising awareness and developing among community groups a common vision of the type of society they want to create. It enables one to be more holistic and more comprehensive in ones thinking and therefore more active and hopeful about the future... Christians, among other readers, ought to fund Human Scale Development to make a useful contribution to their ministry (John Clarke 1993:EFSA).

- b) This explanation of human needs touches on the very essence of human nature. It also explains what development and community development are about, namely the synergic and coherent (or holistic) realization of human needs. This explanation of development in terms of human beings and their needs within a particular context gives us a real – life framework within which holistic liberation can be realized. It understands development as a holistic, people – centred, liberating and transforming process in which local communities consciously and actively, take part (Annalet van Schalkwyk 1996:1).

4.9 Do Churches have the Capacity to Involve Themselves in Development

Even though the churches do not have a common theology of development, they have significant role to play in development. The following characteristics of the church favor its involvement in development:

1. International Character of the Church.

The international character of the church has many advantages for the churches. Their international and ecumenical character can bring about diversity of perspectives in common problems, thus making sure – that narrow and vested – interest interpretations are avoided. (Dickinson 1968:62) Churches both in developing and developed countries can work together despite their variety of experience and theological interpretation, on common programmes. In some countries churches have a contacts in accessing funding and aid which can be channeled to developing countries. These contacts are very important for international character of the churches. The World Council of Churches' document *Line and Plummet* explains:

“ These centers can provide a bridgehead for receiving and channeling financial and technical assistance from churches in developed countries, giving a natural and reliable contact and base of operation. No is the influence only one way. These Christians communities in developing countries may also bring deeper sensitivity about what should be done, and what it is possible to accomplish. These centers of contact are not simply channels or just convenient local administrations; they are partners in the give and take of ideas and decisions. In the more developed countries also these Christian groups can

serve as centers of influence upon the structures of power and influences through which more generous and effective assistance may flow to the developing countries. And in the final analysis development cannot rest upon the few projects the churches themselves administer and support, but upon the capacity of citizen to move their government to concerted action. (Dickinson 1968:62).

The international character of the church therefore has the advantage that the church can benefit from international donors and churches.

2 The Churches' Experience of Development Work through Charity

For many years the church has build up a reservoir of experience in developmental work. This is despite the need now to shift emphasis from charity toward long – term social justice. The importance of this long – term experience cannot be minimized. The World Council of Churches' document entitled *Line and Plummet* explains:

“ Nobody standing its varied and sometimes mixed motivations, Christian mission work, has fielded a rich harvest of information and skills of anthropologist, intercultural and group – work experience. This harvest of experience is a most important treasure love from reflection on both developmental goals and techniques. (Dickinson 1968:63)

3 The Church as a Non – Governmental Organization.

The advantage of which churches have as non – governmental organizations should not be undermined. This can be a liability for churches particularly in countries where some governments may try to buttress their own weak authority. Churches as voluntary organizations have much to contribute towards development, as the World Council of Churches document explains:

...relative freedom from the constructing ideologies of either the donor or recipient of aid; a certain operational flexibility and fluidity because less money, fine and prestige are at stake; an experimental approach divorced from static blue – prints and formalized relationships, a capacity to work in small – scale situations where the ratio of people to money is high and where the emphasis can be on developing people more than on capital and organizational increments; a constancy which is not subject to political pressures and

changes, etc. Along with the non – governmental organizations, the churches enjoy a significant advantage in this respect. (Dickinson 1968:63).

4.10 What Kind of Influence can Churches Exert on Developmental Matters

What kind of developmental action and influence can churches exert. According to the World Council of Churches document there are five types of action that churches can engage as a contribution to development:

(a) The Influence of Churches on their Members

An indispensable contribution of churches to development in its deeper sense can be to socialize and impart its members a sense of care and sharing in the society. It can teach its members to live out the idea of Christian communalism and social responsibility in the society as depicted in scripture. The document explains:

“ Without a network of responsible individuals, themselves sinful but rooted in a morality nourished by a sense of living presence of God, even the most advanced and developed society becomes depraved through naked and arbitrary power. Churches have a critically important role to play in maintaining this moral foundation through their influence in individuals, especially their own immediate constituency” (Dickinson 1968:68).

Churches can challenge their members to open their eyes to the suffering, pain and injustice around them. A church living in true humility and committed to its calling can alert its members of the poverty and injustices in society. Churches have a special responsibility to cultivate among their members a deepening empathy with the poor and destitute. Churches can also support individuals and social activity whether Christian or not who take unpopular social positions. They must give intellectual guidance and moral support to those who fight for greater social justice. In the developing and developed world some Christians are involved in business. Churches can influence such Christians to make a direct contribution to development through their businesses. Christian businessmen and Christian shareholders have a major responsibility of ensuring that the policies of the companies with which they are connected are just and contribute socially to the development agenda and poverty alleviation. Churches can also play an important

part in raising critical questions about the investment and spending practices of large private businesses, rousing their own constituency member to more active participation in the formulation of business policies to have a social concern service (Dickinson 1968:71)

(b) *Churches can Influence Governments and Centers of Power and Decisions*

Churches have an advantage because of their non – political nature and non – governmental status to influence and guide governments and institutions on matters of development and social concern. Among the concrete developmental objectives for which the churches can lobby government are the following as documented in the World Council of Churches document:

- 1) To significantly increase aid programs, both through private and government channels. The International Development Association effort is one of the most encouraging of these efforts. While 1 per cent of the DNP of a country has been urged in the past, and only France gives this percentage at present; most never have. There is increasing interest to raise this to 2 percent, as mooted in the preparatory documents for UNCTAD II. The 1 per cent for government sponsored transfers was endorsed by the Beirut Conference in April, 1968.
- 2) To provide a higher proportion of multilateral, as distinguished from bilateral, aid especially through the United Nations.
- 3) To ease the terms and conditions of aid, making it long – term, low – interest, and as far possible “untied “.
- 4) To greatly expand trade possibilities of the developing countries, through such means as temporarily subsidized prices for exports on which certain developing countries are almost totally dependent. Fluctuations in prices for primary products must be drastically reduced. To assist the nascent manufacturing industries of newer nations, means for marketing their products must be explored, at least on a temporary basis.
- 5) To encourage governments in both developed and developing countries to give top priority to non – military and development objectives.

- 6) To increase food production and storage in the developed countries to ease famine situations where and when they occur, not as a substitute for increased productivity in the developing country, but at least as a stop – gap.
- 7) To urgently press governments and other organizations to rapidly expand and extend family planning programs.
- 8) To campaign untiringly for greater recognition of the human misery and displacement caused by development, and to urge governments to minimize this displacement and suffering.
- 9) To keep before decision – makers a sense of true priorities, in which cold war considerations are seen in the deeper context of underdevelopment and massive human misery.
- 10) To prepare the general populace and their political leaders for the realization that socio – economic development will not only entail large – scale social re – adjustments in the developing countries, but also important changes in the developed countries as well. This may take the form of diminishing textile industries in the developed countries, for example. In the developing countries it will entail, among other things, greater willingness to develop regional trading patterns and a reconsideration of the level of manufacturing which is desirable at the present stage.
- 11) To encourage private business men (and their stock – holders) to take a long view of their involvement in the developing countries, and to plough back their profits into the expansion of the developing economy rather than expatriating profits.
- 12) To encourage the World Bank and / or other appropriate economic agencies to develop criteria for the formulation of financial agreements and transactions between the developing and developed countries.
- 13) To encourage regional trade flows and groupings, thereby strengthening the production and marketing systems of many small countries.
- 14) To encourage governments to make a far larger effort to secure committed technical and scientific personnel to give their service in the less – developed countries.

15) To promote mature thinking about a World Indicative Plan whereby the potentialities of different regions of the world will be seen in the perspective of an overall world economic system and partnership. Obviously there are many questions of principle and feasibility raised about this suggestion. (Dickinson 1968:72-73)

(c) *Structures and Decision – making Processes in Churches*

The way churches are structured themselves sometimes can affect development. The organization of some churches can entrench conservatism to protect the power of those benefiting from the status quo. Churches therefore have to ensure greater participation at local, national, regional and international levels. They must ensure greater participation within their own ranks, encourage diversity, critical social thinking, in their own decision – making processes. Ensure that lay people and workers, and not only business people are brought on board. (Dickinson 1968:71).

(d) *Theological Education for Development*

There is no doubt that the theological education of most churches lacks focus on development. It does not prepare ministers for participation in developmental issues. This lack of focus ignores a sociological perspective on churches as social institutions and as systems of thought. Larger social and moral issues are often subordinated to questions of personal ethics by churches. In some churches where the laity is educated on social matters, often challenge the churches for their ignorance in social matters. More attention therefore need to be given to how the leadership and members of the churches can be educated on the theology of development so that they can be agents of social change. (Dickinson 1968:75).

(e) *The Advantage of Ecumenism*

Church developmental projects can be undertaken at ecumenical level to avoid narrow sectarian interests. The ecumenical nature of the bodies like World Council of Churches and South African Council of Churches has the advantage of challenging complacent assumptions in some churches. Ecumenism also mean for churches shared responsibility in matters of social concern despite diversity of perspectives. At the ecumenical level churches can also share expertise and resource needed for developmental. It will also ensure unity in the body of Christ. Sometimes churches tend to be sporadic rather than co – ordinated, competitive rather than complementary and isolated rather than integrated. (Dickinson 1968:87). Development cannot be the task of one individual church or organization. It has to be an integrated effort.

CHAPTER FIVE

THE CHURCH IN SOUTH AFRICA AND POVERTY ISSUES

5.1 The Ecumenical Conferences of the Missiological Institute at Lutheran Theological College , Mapumulo/Natal

The churches in South Africa at ecumenical level began to deal with issues of poverty in the mid – seventies. A number of conferences were held under the auspices of the Missiological Institute. The first conference was organized on workshop basis with very distinct characteristics. The workshop study programme was on Affluence versus poverty and the word of God. The experiences gained in this study programme merited a more detailed report Paper presented at the conference resulted in the publication of the book entitled *Affluence Poverty and the Word of God*. (Nurnberger 1978:9). The purpose of the conferences was also to get participants to dialogue across the racial and ideologically petrified barriers. (Nurnberger 1978). These conferences also lacked theological input. This chapter would look at how churches in South Africa have dealt with the issues of poverty.

5.2 Sundumbili Community Development Association (SCDA)

Sundumbili Community Development Association (SCDA) was found by Rev Christopher Nzoneli of the Lutheran church. He was stationed at Sundumbili township as a Lutheran minister having studied abroad at Ohio State University on community development he started this community development project. (Nzoneli 1978:231).

Principles of SCDA

Among many of the approaches to community development as employed by SCDA, the first was *self help* ... “ an effort by local people to improve their lot mainly from their own incentives and aspirations” (Nzoneli 1978:231). In these self – programmes the local communities design and run the programmes. The emphasis is on local resources. The external resources are indigenised and adapted to suit the local needs. (Nzoneli 1978:231). The second approach still based on the first one is called *aided – self – help*. It

acknowledges the importance of working with local people in enabling to realize their aspirations. (Nzoneli 1978:232). It represents the mobilization of all resources both local and external. This approach also allows for limited imposition of programmes subject to discussion and support of local people. Nzoneli explains:

“ The basis assumption underlying the course of action has been that of planning and working with the local people, so that the programme could be commenced on the basis of local peoples’ *felt needs*. (Nzoneli 1978:232). Nzoneli outlines some of the basis requirements of setting up a community development programme as follows:

“ (i) identifying of problems

(ii) decisions on priorities....

(iii) determining main objectives (a need here is to be specific and mindful that the success of the programme will be determined on how realistic there are in terms of feasibility)

(iv) formulation of project ... (including external of problem, obstacles, extent of resources, assigning responsibilities, formulation of an action plan with necessary procedures, defining limits of programme, practically, local contributions and technical aids necessary

(v) evaluation ... how effective? ...how efficient? “ (Nzoneli 1978:232).

At organizational level the SCDA’s managerial stance was decentralized, based on the management by objectives: i.e. management by measurable targets set by the management board, delineated by the standing committees: these are reviewed by the screening committee, recycled by management board through standing committees’ chairpersons back to their respective action committees. These was also an evaluation of the projected scheme and long term projections based on what three years of social interaction and research says in terms of social battement. (Nzoneli 1978:232).

5.3 The Methodist Church of Southern Africa (MCSA)

The Methodist church of Southern Africa (MCSA) has always been focal on matter of development and poverty. In its successive conferences the Methodist church has always come up with resolutions on matters of development and poverty. The following are some of the resolutions:

(a) *Nepad*

Conference of the Methodist church of Southern Africa of 2003 “ commends the Nepad initiative in its goals of poverty eradication, democratization and human rights promotion and protection”. (MCSA Year book 2004:52). The conference further calls on governments “ to create space for civil society engagement in Nepad processes in order to enhance a broad based environment of accountability (MCSA Year book 2004:52). The church also “ discourages the capital flight and repatriate capital boarded outside Africa and call upon our Methodists to make use of the amnesty granted by the South African government to return capital to the region. (MCSA Year book 2004:52). The church further directs its Mission Unit “ to prepare material to raise the collective public conscience about how current global financial, trade and political systems hurt the poor thought the world. It further calls on Methodist economists and business leaders to liaise with the Mission Unit to assist the Methodist church to develop economic approaches that are both investment/growth friendly and empowering for the poor. (MCSA Year book 2004:52).

The Methodist church conference also resolved to write to the Nepad secretariat to call on all African leaders:

- to ensure that the informing and sustaining vision that under guides Nepad is that of equality in the family of nations, partnership and solidarity, acting as subjects instead of objects.

- To enter into a new history partnership with their people in advance the vision and goals of Nepad
- To encourage a dialogue and participatory process in order to bring about a people centred development
- To take the historical disadvantage of women as a serious matter that leads to mal – development, and should form a structure that would promote and protect gender equality in the roll out of Nepad
- To resist using Nepad development finances to service debt
- To prioritize Nepad expenditures, especially in areas of rural development, education, health and food security
- To resist externally imposed conditionalities in the implementation of Nepad

(b) The Methodist Church and its Developmental Projects

As a direct response to the conference resolution on poverty and farmers/farm – workers with the primary focus being to ensure that the needs of the poor are heard and addressed, the Methodist church has a number of projects in the rural areas of the Eastern Cape and Kwazulu Natal since the beginning of 2004. (MCSA Year book 2004:222). In April 2002 the first Rural Mission Consultation was held in Graoff – Reinet under the auspices of the Methodist church’s Mission Unit. The aim of this was to develop a model for rural mission. (MCSA Year book 2004:223). These projects of the Methodist church were pioneered in partnership with the Department of Social Development. Some of the projects were visited by the Minister of Social Development Mr Zola Skweyiya and even mentioned in parliamentary reports. A grant to balling R 3.5 was received from the government. (MCSA Year book 2004:223). These projects are Thushanang, Zenezeleni Care, Ncam bedlana Centre, Umbilo HIV/AIDS Project. The Methodist church also sees the challenge of poverty eradication as should be the priority of every local church. (MCSA Year book 2004:223).

(c) Methodist Conference Resolution on Poverty

The conference of the Methodist church of 2002 affirmed the fundamental theological conviction that God’s intention for humanity is that all people should freely share in the

abundance of God's creation, in which everybody has enough and nobody has too much. It is with great address that conference recognizes that in many ways this God given abundance is not freely shared by all. This can be seen, amongst others, in the alarming rate unemployment in many communities; the ever – widening gap between rich and poor; the systematic impoverishment of rural areas; economic empowerment initiatives that have grown detached from the very people they should be serving and economic policies on the part some government and the international financial community that fails to serve the needs of poor. (MCSA Year book 2004:122).

The Methodist conference also resolved that “ international financial institutions, such as the International Monetary Fund and the World Bank, as well as the governments of wealthy industrialized nations, be reminded at every opportunity of their moral responsibility to the global community to use their resources and influence to the benefit of the poor and the needs of the poor. Conference affirmed the need for broader ecumenical community to work together to ensure that the voice of the church is clearly heard by those in positions of power and influence.

5.4 African Initiated Churches and Poverty Alleviation

African Initiated Churches are widespread on the continent more especially in South Africa. Many scholars have advanced various reasons for their growth. Three of the most important types of explanation have focused on socio – political, ethnic and religious factors (Dancel 1974:7ff). While these reasons may be valid, the other reason may be the appeal to poor. Various surveys indicate that the African Initiated Churches drawn their membership from the poor. These churches have also identified themselves as consisting of and being concerned with the poor (West 1978:241). African Initiated Churches acknowledge and often stress an obligation to assist fellow – members in times of need (West 1978:341). In times of illness, bereavement or unemployment a church member can expect both moral and material support (West 1978:241). Martin West explains:

“ On one occasion I found that a congregation had collected over R 100 to pay off outstanding hire purchase installments on some furniture of a deceased member in Soweto, and had then paid for the furniture to be transported to the next of kin, who lived

in Lesotho. These next of kin had no relationship whatsoever with the church involved. I encountered one church in Soweto where a number of members cited this support as the most important reason for membership (West 1978:242). These churches can also raise funds for various church activities. The strategy adopted by these is to cooperate with other churches in fund – raising services. In some cases these ventures are on regular basis. Martin West explains:

“ The congregations would meet for all – night service, during which money would be raised on a more or less competitive basis. One church would contribute first, and the total would be announced, before the next come forward to do better. Contributions could take place over a number of rounds, with the proceedings being drawn out as long as possible, by using smallest coins. At the end of the entire proceeds would go to one of the churches” (West 1978:242). Independent Churches therefore use various strategies of combating poverty, in order to create a more positive role for their members and better quality of life than they may experience white mission churches (West 1978:245).

5.5 Economic Strategies for Poverty Eradication Workshop Organized by ESSET and SACC

On the 13 August 1998 a workshop on Economic strategies for poverty eradication was organized by the SACC and ESSET. From this workshop a number of proposals were adopted. The church it was decided face two challenges:

- (1) to make the voices of the poor heard by those formulating public policy, and
- (2) to implement fortune programmes that satisfy basic needs, build assets, and to foster opportunities for economic upliftment. (Samson et al 1998:1).

5.5.1 *Making the Voices of the Poor heard*

The church has a critical role to play in ensuring that the voices of the poor are heard by policy – makers and economists. The following are some of the policy can be focal about:

(a) *Fiscal Policy*

Fiscal policy provides the most far – reaching, powerful, and flexible instruments for poverty eradication. The government in particular has the capacity to reach the deepest

crevices of poverty, with an immediacy and directness that promises results attainable by no other type of policy. This however is not realized by government because of its budgetary constraints. (Samson et al 1998:12). Government also has no political to increase its social budget to alleviate poverty.

b) *Monetary Policy*

The reserve bank of South Africa has maintained high interests rates over the past years in an effort to reduce inflation rate. This high interests rate have seriously affected the poor who cannot afford and have to be subjected to continuous debt. The monetary policy of our country is also not consistent with job creation and does not growth. (Samson et al 1998:12)

c) *Competition Policy*

The government has introduced the competition act. This act compounds poverty in two ways. First, collusion in labour markets erodes the economic power of workers, restraining wage growth and perpetuating poor working conditions. Secondly, the failure to compete enables firms to restrict production in order to intensify scarcity. This not only inflates prices the poor must pay but also stifles job creation, as firms produces less than they would under more competitive conditions. This monopolistic industrial organization has to be changed by laws. (Samson et al 1998:13).

d) *Demutualisation*

Over the past years, both Old Mutual and Sanlam have announced their intentions to demutualise their companies. Together these two companies will distribute an estimated R 40 Billion rand to their policy holders. This will also alleviate the conditions of poor. (Samson et al 1998:13).

e) *Privatization*

Since 1994, the government has implemented seven major commercial privatizations of its state assets. This privatization has resulted in many job losses in the private sector and worsening the conditions of the poor. (Samson et al 1998:13).

5.6 The Anglican Church

The Anglican church also has always been focal on matter of development and poverty. In its successive conferences and workshops the Anglican church has always come up with resolutions on matter of development and poverty. The following are some of the resolutions:

a) *Bishops court Workshop*

About three years ago, poverty hearings were held around the country, which culminated in a poverty Summit arranged under the auspices of the Anglican church. Various programmes were agreed. Given the intervene of time, the Archbishop of Cape Town (Rev. Njongonkulu Winston Hugh Ndungane) decided that a workshop should be arranged to examine further actions which would keep the impetus going in the war against poverty. A meeting was held over the weekend of 3rd / 4th February 2001 at Bishops court/ Cape Town. The members of the workshop were drawn from academia, business, the NGO movement and obviously the church. Despite these widely different backgrounds, the workshop reached consensus on the way forward. Whilst nobody in any way sacrificed their principles in the robust debates that took place on issues like globalization, everyone was agreed that the prime objective was effective action to improve the quality of life of real people on the ground rather than getting mired down in ideological differences. According to Rev. Njongonkulu (2001:2-9), the first stage of the workshop examined the rules of the game relevant to poverty and poverty alleviation programmes. These are beyond the control of the workshop participants to change and are fairly certain to apply in the estimated future, whatever scenario unfolds. In addition, the second stage at the key uncertainties (2001:10) surrounding poverty which again were

beyond the control of the workshop. Within the rules of the game and driven by the key uncertainties, various scenarios were derived which are stones of possible futures. The third and fourth stages of the workshop (2001:13-14) thereafter examined the options available in light of the scenarios and the actions to be taken.

The overall purpose of using this approach was to ensure that, by looking first at the rules which govern poverty alleviation, the workshop would not fall into the trap of coming up with a wish list and setting unrealistic goals. As in politics, a successful anti – poverty programme is the art of the possible. The discussion was based on the matrix (2001:18-19) which incorporates the methodology of scenario planning but takes it further by considering options and actions to be taken. Thus, the following sixteen rules of the game (2001:2-9) were identified by the workshop, namely:

1. **Globalization** (is here to stay. The drive towards more open markets and improvements in productivity and efficiency is irreversible).
2. **Negative consequence of globalization** (has been a further centralization of money and power in the hands of the rich nations).
3. **The recent performance of the US economy** (in creating new jobs clearly demonstrates that unemployment is not a necessary consequence of globalization. Providing the playing field is leveled and the right kind of assistance is provided, employment opportunities on a massive scale can be created in the poorer economies as well).
4. **Foreign Aid Programmes** (often cause more harm than good. One reason is the law of unintended consequences. Insufficient consultation with local communities combined with ignorance of traditions and culture mean that a great deal of money, time and energy is misdirected in the upliftment process).
5. **The biggest disadvantages facing poverty – stricken communities** (is that they lack cash and the opportunity to monetise the assets that they do possess. Injecting cash into a local economy in the form of a minimum monthly grant to each citizen).
6. **Communities need food security** (implying that every citizen should possess the wherewithal to obtain food, be it an adequately watered plot or the necessary cash

income. It was accepted that, in many areas of agriculture, economies of scale are needed for commercially viable operations to be sustainable, particularly in light of the earlier rule of globalization).

7. **The macroeconomic framework and targets set in the GEAR programme** (are likely to remain in place. While GEAR has fulfilled all the norms of responsible macroeconomic management set by the International community: low inflation, low budget deficit, trade liberalization, most commentators agree that it has failed to address the needs of the poor particularly in the crucial area of job creation. Government is therefore expected to amend the developmental aspects of GEAR and embark on entirely new initiatives).
8. **Poverty** (causes an erosion of values and no scenario to tackle it can ever be socially neutral).
9. **The world of development** (the ripple effect of small successes can be enormous if stories of them are published and spread through word of mouth. Success need to be identified in each community and built upon).
10. **Poor communities** (have changed for the better and managed to rise above a critical threshold, only to sink back again because the advances were too fragile and some blow of misfortune knocked them back).
11. **Inner energy** (that is waiting to be released).
12. **Development agencies** (need to work together with the local gate – keepers as a team – whether the gate – keeper is the local chief or the local municipality. Creating local ownership of the development process is essential and so is doing away with a culture of entitlement which only increases dependency).
13. **Rural communities** (are more easily defined than urban communities. Rural communities have suffered from lack of any rural safety net and from being so scattered and remote; but urban communities have also suffered through lack of identity and lack of land).
14. **Business** (in South Africa, with some notable exceptions, has tended to see poverty as other people’ s problem which the government should sort out).
15. **Government** (can be longer the party of the poor alone because it is under pressure from a multitude of interest groups, pressure groups and lobby groups

representing all sides. Government has to represent everybody. What is missing in South Africa is a pressure group on behalf of the poor with no permanent friends: other than the poor themselves, with no permanent enemies but with only the permanent interests of the poor at heart).

16. *Civil society* (is an important component of a winning nation. It is that part of society which carries the values of the society – its aspirations, its family and community life, its spiritual content, its essential human – centeredness).(Njongonkulu 2001:2-9).

b) *KeyUncertainties*

While the workshop spent a considerably smaller amount of time reviewing the key uncertainties as opposed to the rules of the games, they are of no lesser importance. The following were identified:

- (1) As can be divined from many of the comments made in considering the rules, the workshop felt that the process by which development plans and policies are implanted in future is a key uncertainty. While it might be argued that the process lies in the control of the parties covered by the workshop (and should therefore be classified as an option), the fact is that development is an activity where everybody has a pledge. Moreover, it is an interdependent process where the approach adopted by a major actor like the government very much determines the approach that eventually is taken by the churches, the NGOs and business. The first question to ask is: will the principal parties forge a partnership where they combine their strengths to fight poverty?; or will they go their separate ways? The second question is whether the process will be top – down or participative. Will development be done for people or with them?
- (2) The second key uncertainty is the level of impact which HIV/AIDS will have on communities. Although the workshop did not specifically focus on the epidemic, any development strategy will need to figure in ways of preventing further spread of the virus and ameliorating its human and economic effects.
- (3) As mentioned in the rules (2001:2), globalization has rendered South Africa increasingly vulnerable to the vicissitudes of the world economy, especially – like

everyone else – to the cycles of the American economy. Will the latter have a soft or hard landing and how much will this affect the prices of the commodities South Africa exports? The outcome will determine how much the global economic wind is behind or in the face of whatever actions are taken in the near term to help the poor in South Africa.

- (4) Given the important contribution of small and macro business to job creation, a key uncertainty is the future availability of capital for that sector. Will access to capital be eased for entrepreneurs or will capital continue to be difficult to obtain, particularly in the rural areas?
- (5) Natural disasters like floods, droughts and outbreaks of cholera, malaria and foot – and mouth disease will remain key uncertainties for many communities. The question is whether emergency and relief services are adequate to cope with whatever nature has in store (Rev. Njongonkulu 2001:10).

c) *Scenarios*

Re. Njongonkulu 2001:11-12) points out that the rules of the game for poverty, together with the key uncertainties give rise to the following three mainstream scenarios:

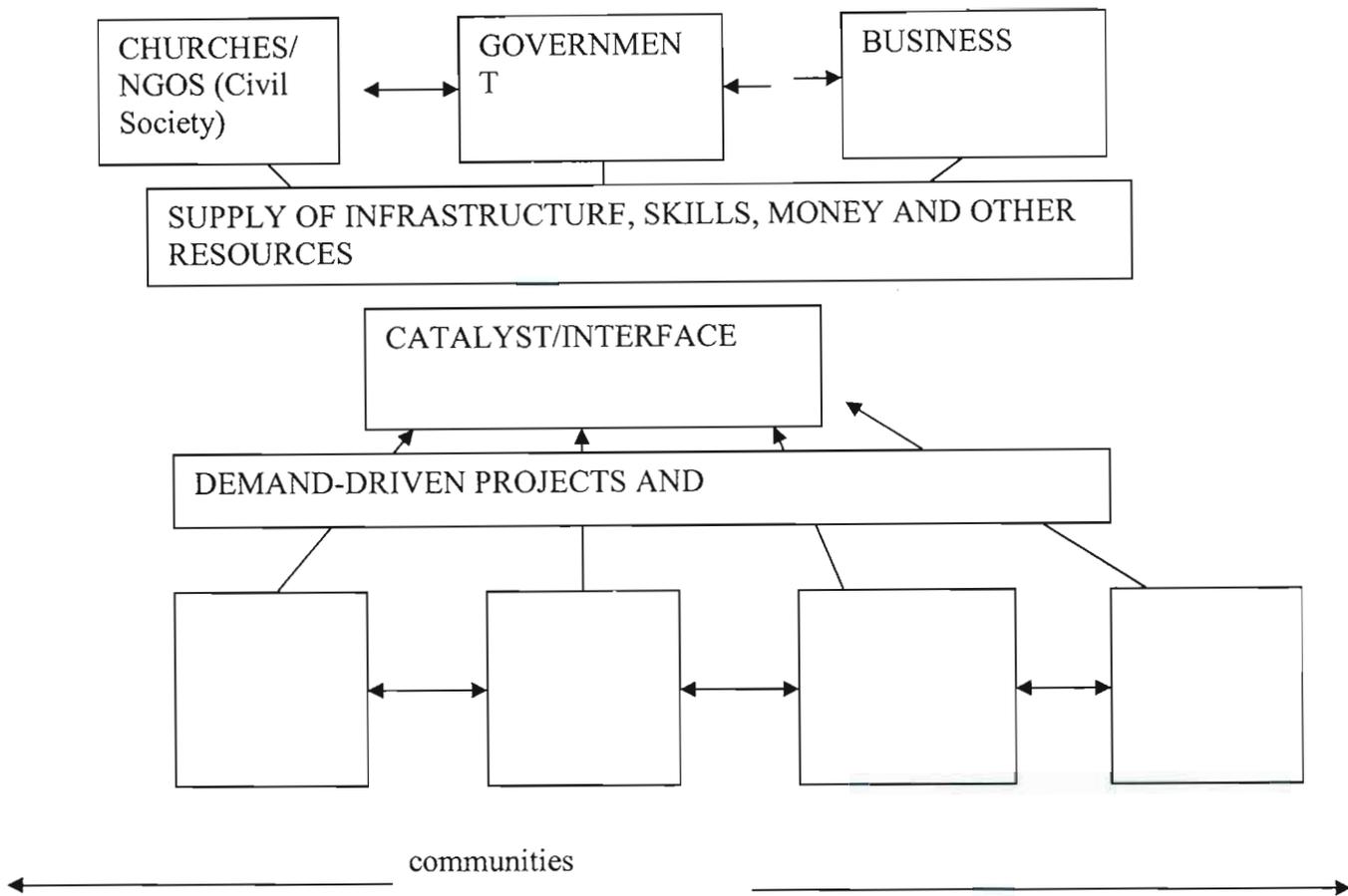
(1) *Religion as Usual*

In this scenario, the churches continue to fulfill their role as spiritual leaders but decide not to broaden their involvement in social change. People go to church to pray but do not become more active in community upliftment. The gap between the rich and the poor widens to the extent that national harmony is threatened. The government is forced to implement a range of welfare measures to contain the situation. These constitute such a serious burden on the budget in the short term that taxes have to be raised to finance them. The private sector, saddled with the higher taxes, exhibits massive donor fatigue. The net result is that co – operation between the government and business on programmes to uplift the poor dissolves as the money runs out.

(2) *SpectatorSport*

In this scenario, the churches shift gears and play a more aggressive role in helping the poor. They join forces with government and business in an orchestrated plan to eliminate poverty. However, there is little or no consultation at the grassroots level with people and their civic organizations. Hence much energy and money is wasted on activities considered futile by the very people the programmes are designed to help. It is as though the various development agencies behave like two soccer teams. They rush up and down the field, oblivious to the crowds in the stands, but interacting passionately with each other as they play the game. The communities meanwhile are the spectators cheering and booing the sides but taking no part in the tactics and having no influence over the result. When the match is ended, the spectators all go home and life goes on just the same. The players, having worked up a sweat, feel that they' ve achieved something. Likewise, development experts by attending conferences, having seminars with one another and jointly formulating regional plans feel that progress is being made. Essentially, they treat the recipients of the plans as passive spectators who should applaud when the plans are unveiled, the actions are taken and the money is spent. Sadly, as soon as the projects are completed and the external impetus is removed, everything reverts to its previous state because all the energy comes from outside and none from within.

(3) *Catalyst for Change* (2001:19)



The purpose of this model, designed by a member of the workshop (2001:19), is to create an environment in which communities can prioritize their issues and tackle them for themselves – calling in outside assistance as and when required. It is an inclusive model. The middle block has purposefully been called a catalyst or interface rather than a vehicle/mechanism/channel because its nature still has to be established. It will serve to bring together the top (Churches/NGOS, the government and business) with the bottom (the people at the grassroots). It will allow communities to dream their own dreams and support the delivery of resources to make the dreams materialize. It will match what the top has to offer with what the bottom essentially needs. It will give communities vital information. It will allow them to share best practice in fields such as health and education. As the arrows at the top and bottom indicates, the middle block will in no way

interfere with the lateral communication channels established between the blocks at the top and between the blocks at the bottom. Indeed, the middle block will facilitate such communication or cross – pollination of ideas. Another purpose of the middle block will be to act as a database for communities to tap into. A balance will be needed between a structured and unstructured system because unstructured systems permit the richest exchange information. This network will obviously be computer – driven but allowance will have to be made for non – computer networks in light of the absence of computers in many rural communities. Over time, the latter deficiency will need to be corrected so that all communities are on – line and can speak to one another as well as to the middle block. What is to be avoided at all costs is for the middle block to become bureaucratic or a bottleneck. Whilst serving as an interface between the top and the bottom, it will not preclude direct communication and direct transactions between individual parties at the top and communities at the bottom. They will use the interface as and when they want to. The reason for calling the middle block a catalyst as well as an interface is to get across the idea that it is there to release the energy already contained in a community without using itself up. It will be available for the next challenge in the next community.

d) Options

The workshop concluded that the third scenario (catalyst for change: 2001:19) was the preferable one and therefore studied a range of options that might assist it to materialize. These are listed below:

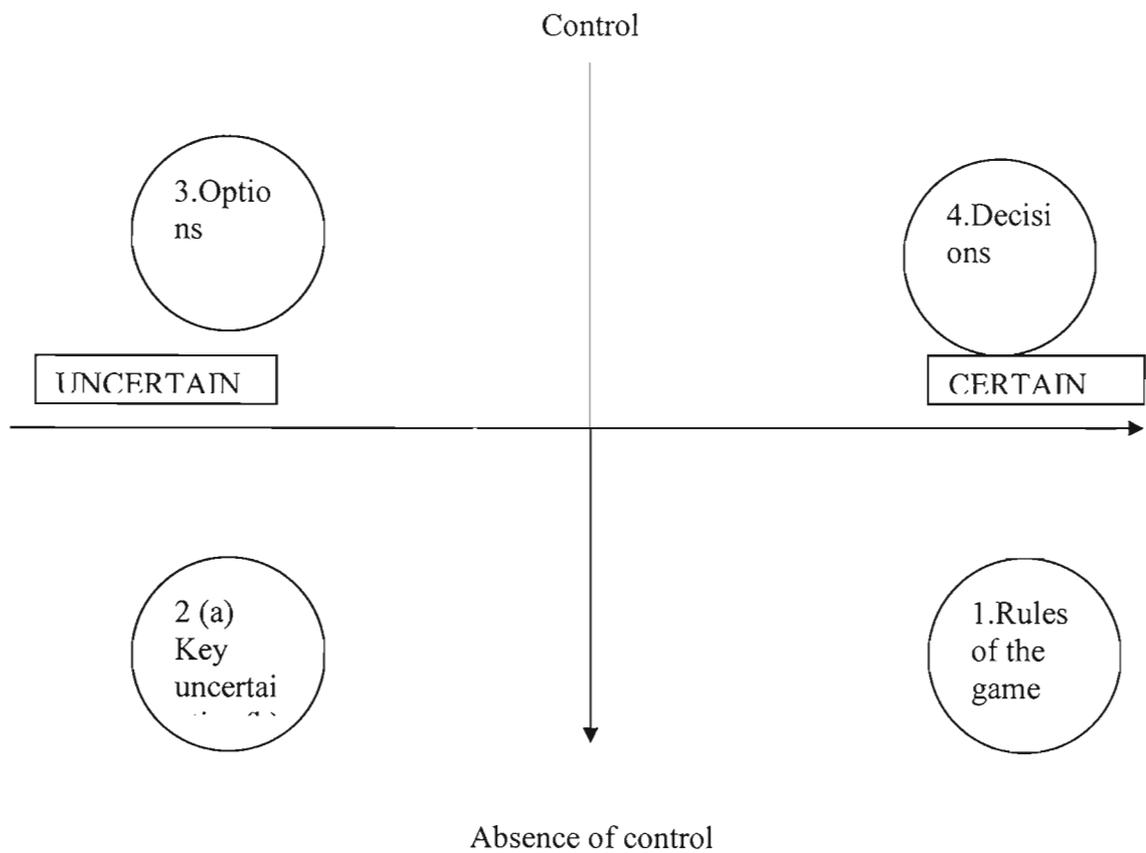
- (1) The leaders of religious sector should seek to form a strategic partnership with government, business, academia and the NGO coalition (SANGOCO) in which each party would bring its particular strengths to the table. This move would bring coherence to the top section of the chart. Academia would provide the research (particularly into why poverty schemes have failed in the past). This would have the added benefit of making university research more community – oriented. The faith communities would provide infrastructure (buildings) as well as inspirational leadership on the ground (priests). The NGOs would bring community networking skills together with the specialist skills in their particular field. Finally, government and business have the money, the power and the clout

- to help communities make projects happen and sustain them. It should not be supposed that partnerships between these parties are only forged at the national level. It may well be that local partnerships are necessary as well to do the job properly.
- (2) Further exploration of the nature of the middle block should be undertaken in order to find the optimum structure for the tasks set in the previous section.
 - (3) A body with political clout should represent the interests of the poor and also act as an independent forum for civil society. Given the principle of building on what already exists, SANGOCO might be an appropriate choice for the functions. This body should also produce an annual Social Report monitoring progress on improving the quality of life of the poor. It should also employ an ombudsperson independent of government to whom the poor can appeal when they believe that they have been unfairly treated.
 - (4) A rallying cry which the churches can use to motivate their parishes to dream the dream needs to be devised – something like *the journey to the promised land* or *the second struggle*. Above all, this rallying cry has to appeal to the youth, since youth development is one of the keys to a community's long term success.
 - (5) A Zuma Year (during which medical graduates are posted to rural hospitals) for all should be contemplated. It would have to be sensitively handled lest it trigger a large exodus of young people from South Africa. For example, it could not be called national service as this had military connotations (perhaps a nation – building service or community service). Moreover, careful preparations would have to be made in each community for the reception of the young recruits so that they could immediately be put to productive use. An obvious condition would be to employ students as far as possible in capacities closely associated with the disciplines they were studying.
 - (6) One or two communities should be selected in the first instance for special attention and to provide a model ensuring that action was seen to follow quickly on the heels of this workshop. Obvious are as in which to make it happen included functioning clinics, functioning schools, roads, electrical power, access to clean drinking water, safety and a clampdown on crime, credit for

entrepreneurs, food security and public works programmes to upgrade infrastructure in the environs. Based again on the principle that, where possible, one should build on existing initiatives, the Social Development Office (SDO) of the Anglican Church was considered an excellent choice to walk the walk and promote community initiatives on the ground.

- (7) The idea of a government grant to every citizen, irrespective of income, so that she or he is guaranteed a basic monthly income should be further investigated (Njongonkulu 2001:13-14).

MATRIX USED IN BISHOPSCOURT WORKSHOP (2001:18)



E) Decisions

At the conclusion of the workshop, the following decisions were taken:

- a. The present workshop would reconvene in six months' time, for the time being performing the role of the proposed think tank necessary to continue strategic thinking in the field of poverty alleviation.
- b. The academic members of the workshop would examine the establishment of the necessary research group to study the options and provide relevant material for the think tank.
- c. A document on the lines of this report on the workshop would be distributed to all parishes with the intention of the ministers using it as a basis for starting an internal debate of what communities can do.
- d. The SDO would begin the selection of the one or two communities and consult with them on the practical steps with the greatest leverage for improvement.(2001:16)

5.7 KGOKAGANO – Let us unite against Exploitative Money-Lending: The Way Forward for Churches and Society

5.7.1 KGOKAGANO

KGOKAGANO is a Sotho word meaning *co – operate* or *unite*. KGOKAGANO, is based on a joint research project between the Northern Province Council of Churches (NPCC) and the Ecumenical Service for Socio – Economic Transformation (ESSET), on money lending in Pietersburg . (Mautji Pakati et al 1996:i).

5.7.2 NPCC Resolution, Annual Conference, October 1996

Having realized that permanent poverty in the Northern province is also aggravated by the fast increasing micro – lending industry that also contributes to the dehumanization of persons' human dignity as it takes away all the responsibility that goes along with personal financial management: NPCC resolve to seek advice with ESSET, on a programme to redress the situation and ensure government's intervention in this industry.

In late 1999 ESSET and the NPCC began working on the money lending project. The NPCC set up an ecumenical reference group made up of representatives of churches member, to assist the working team.

5.7.3 A New Bondage

In South Africa today, many South Africans together with many church members experience new forms of money lending. They differ from those of ancient times, but in many cases have a similar effect: they deprive people of their freedom, deny them their dignity and bind them to debts they cannot repay. Exploitative money lending thrives amongst the poorest causing further poverty and misery. Many people are caught in a debt trap from which they cannot escape, lending money in order to meet basic needs.

As churches committed to social and economic justice we cannot stand by and observe. We need to find answers to a number of important questions: Why is money lending happening and what is its source? Why does it seem that money lending is more widespread today, under a democratically elected government than before? What is the link, if any, between poverty and money lending? Is it possible to distinguish between responsible and exploitative money lending; and to work out ethical criteria for this? As churches we also have deep roots in the struggles for justice and democracy in South Africa. What is the impact of money lending, if any, on democracy and human rights in our society?

5.7.4 Jubilee

Guided by the Biblical theory of Jubilee, churches in co – operation with movements and organizations of civil society are at present involved in an international campaign for debt relief, debt cancellation and redress of economic justice. Jubilee is the biblical 50th year, after which there is a new beginning. This beginning is meant to free the poor and the indebted. Jubilee is to be accorded to countries and societies suffering from the effects of a long process of exposure to colonization and exploitation by economically powerful nations. The Jubilee guidelines in the Biblical tradition of God's covenant with his/her people, provided for restoration at regular intervals of freedom and property to people

who had fallen into bondage, as a result of their inability to repay their debts. In our circumstance the present international Jubilee campaign demands debt relief, debt abolition and in general economic reform. This will end practices that have denied people in many countries respect for their human dignity; and adequate access to basic resources they require. One of these practices is exploitative forms of money lending based on conditions which from the outset are bound to make it impossible for debtors to repay their debts. Unlike businesses, poor people borrow money in order to meet basic needs and this leads them into deeper poverty.

5.7.5 The Northern Province Council of Churches (NPCC)

The NPCC has a long and deep history of opposing injustice and poverty in South Africa. The NPCC was formed in 1970, uniting the Zoutpansberg Christian Council and the Northern Transvaal Council of churches. The NPCC is ecumenical, in that it includes many churches. The aim of the NPCC is to bear common witness to the Lordship of Christ, spiritually and materially. This includes feeding the hungry, clothing the naked and providing shelter for the homeless. The NPCC is affiliated to the South African Council of churches (SACC). The SACC was formed in 1967, based on a similar ministry.

Historically, the work of the SACC was based on destroying apartheid and affirming the oppressed and exploited. The NPCC/SACC was therefore detested with the apartheid state. Through projects like the African Bursary Fund, Church Aid, the Winter Schools and the Refugee Ministry, the Councils empowered the poor and provided for basic needs. Some communities were fed through small projects like sewing, knitting and gardening. Although small, these programmes contributed to the development of individuals and communities, especially the poor. In this way the NPCC/SACC also produced numerous leaders for South Africa. The NPCC also protected and fed refugees from Mozambique during the Renamo – led civil war. People risked their lives as the apartheid government counter – acted. Some refugees *disappeared* while others were electrocuted as they jumped the border in search of life as a gift from God. When the struggle against apartheid intensified, programmes such as Justice and Reconciliation and

Dependents' Conference (for the family detainees) consolidated the ecumenical mission. The programmes were based on human rights awareness and was popular among communities, youth, students, prophetic clergy, exiles, political prisoners and their families. The rich history of the NPCC/SACC bears witness to the Council's commitment towards working people and the struggle for democracy and human rights. The organizing secretary, Mautji Pataki said: " Eradicating poverty is a major issue for us because Christ Himself was passionate about the weak and the poor in society" (Mautji Pakati et al 1996:v).

5.7.6 The Northern Province (NP): A Land of Poverty

The NP has a population of almost 5 million people. About 2.3 million are male and about 2.7 million are females. Many men work as migrants. The majority of the people are below the age of 15 years. The inhabitants are largely black (96 percent). About 89 percent live in the rural areas. Only about 34 000 people live in Pietersburg. The main languages are Sepedi, Xitsonga and Thivenda.(Mautji Pakati et al 1996:3) The NP is the entryway to our African neighbors, Botswana, Zimbabwe and Mozambique. Presently an International Airport is being developed in Pietersburg. The hope is that this will stimulate trade with South Africa' s neighbors and lead to development in the province. The NP is rich in minerals including copper, asbestos, coal, iron ore, platinum, chrome, diamonds and phosphate. These primary products are traded and manufactured goods and services are imported from the rest of the country.(Mautji Pakati et al 1996:3) The NP is one of South Africa's poorest provinces. During apartheid the province was divided into three Bantustans, namely Venda, Gazankulu and Lebowa. The apartheid legacy accounts in part of the poor infrastructure and provision of basic social services, the inequality and the general poverty under which the majority live.

a) *Employment and Equality*

The government is the major employer and people work as teachers, and municipal and provincial employees. Unemployment is 47 percent compared to the estimated 34 percent for the country nationally. The province is still dependent on income from migrant workers, especially those working in Gauteng. Agriculture provides some jobs but these

are poorly paid and often seasonal. Agricultural produce include: sunflower, cotton, maize, peanuts, bananas, mangoes, pawpaw, tea, coffee, tomatoes and citrus fruits.(Mautji Pakati et al 1996:3) There high levels of inequality between the rich and the poor. More than half of the working population earn less than R 6 500 per year. Only about five percent earn more than R 50 000 per year. The average household income is about R 971 per month, whereas in Gauteng it is estimated at R 3442 per month.(Mautji Pakati et al 1996:3)

b) Social and Economic Conditions

More than one – third of people over 20 are illiterate with no education at all. About ten percent have some primary education, twenty – seven percent have some secondary education, fourteen percent have matric, and about five percent have tertiary qualifications. There is still a shortage of classrooms. The number of matric passes have declined from 44 percent in 1994 to 38 percent in 1999, although this seems to be a national trend.(Mautji Pakati et al 1996:4) The majority of villagers don't have enough water and therefore don't meet international standards. Piped water in dwellings is only available to about seventeen percent of the population. Another forty percent rely on public taps and eleven percent depend on dams, rivers and springs for water. Together with poor sanitation, this contributes to poor health, especially for children.

About seventy – five percent of families live in their own homes or rural dwellings. The average life expectancy is 62,7 years whereas it is 63,4 years for South Africa and 65,6 years for Gauteng. Infant mortality is high: about 57 children die at birth in every 1000 births. The highest infant mortality is in the Eastern Cape (58) and the lowest is in the Western Cape (26 deaths).(Mautji Pakati et al 1996:4) Immunization of children is high (84 percent) compared to the rest of the country (74 percent). This can be accounted for by the use of mobile clinics in the province. Yet about one – third of children between 6 and 7 months suffer from chronic malnutrition. (Mautji Pakati et al 1996:4) People are dependent on public transport, especially taxis. The main roads are well – developed but the secondary roads are poor. During the recent flooding many areas were inaccessible by road.

c) Overall Development

The Human Development Index (HDI) is used internationally to measure people's quality of life, living standards and their life opportunities. When we use the HDI we found that the living standards for the majority of people in the Northern Province is similar to people living in Zimbabwe. But South Africa's HDI or living standards is similar to that of people in Paraguay. When we compared black and white people in the Northern Province, we found that the living standards of whites were similar to people living in Canada. But the living standards of blacks were similar to people living in Zimbabwe. There is still a huge gap in the Northern Province, between the rich whites and the poor black majority.

d) Poverty and Inequality – A National Issue

The NP experiences some of most terrible living standards in South Africa. Much of the apartheid legacy continues. But the enormous gap between rich and poor, between rural and urban, between black and white people exists in South Africa nationally. It is still largely black people who form the majority of the poor in rural and urban areas. Unemployment, poor service delivery, the lack of basic services like water, the inequality and the legacy of apartheid are all reflected in South Africa nationally. The majority of South Africans live in poverty. Poverty is also known to make people particularly vulnerable to social and economic diseases.

5.7.7 The Money Lenders in Pietersburg

The study (NPCC & ESSET 1996) recognized at least 36 proper money lenders operating in central Pietersburg. The casual lenders were impossible to correctly identify, and are excluded from the above total. Estimates for the casual lenders in the Pietersburg district range from 15 to 20. (Mautji Pakati et al 1996) At a traditional estimate there are about 50 money lenders in the Pietersburg district. With a total of 34 400 people, there is one money lender for every 688 people. Some studies have put the national average at 1 money lender for 1500 people. (Mautji Pakati et al 1996:13) There are 6 proper banks operating in central Pietersburg. They are *ABSA, Ned Bank, People's Bank, Standard*

First National, and Saambou. This equates to 1 Bank for every 5 733 people in the Pietersburg district. Given that the banks exclude low income black people, the actual number they services considerably less. None offer a specialist credit facility for low income people.

5.7.8 The Current Money- Lending Industry in South Africa

As money lending existed for some time in South Africa, here we are focusing on the industry since about 1992.

a) *A Brief History*

In apartheid black people were methodically reduced to unskilled inexpensive labour. Their too little wages was unable to provide for themselves and their families, let alone any unplanned emergency. Historically black people have never received any assistance from the formal banks. People formed funeral clubs and stokvels to cope with emergencies. Often people also gambled to escape poverty. People also used money lenders to pay for things like rent, bail and pass law evictions. Money lenders could be found in the factory, the township, the farm, the compound, the mine or even the madam. Depending on the situation, the loan was not always repayable, or was interest free, or had to be worked in.(Mautji Pakati et al 1996:16)

Today, in a democratic South Africa, the banks still don't provide services for the majority of black people because they are *high risk*, they have no security like property. But now it seems that money lending has reached extremely high levels, never seen before in South Africa. According to Mautji Pakati et al (1996:17), the current money lending industry began between 1988 to 1992 in the Northern Province. Hendrik Smit and Louis Buys began to trial with the franchising concept. They are the founders of the Louhen money lending business. They recognized the huge need or market, amongst black people for access to credit. While money lending was still illegal, there was no enforcement of the Usury Act (1968) on small scale money lenders. The industry spread when others formed Money Wise and Cash Wise. In 1992 the exemptions to the Usury Act (1968), boosted the industry, in that money lending was now recognized but did not

fall under the same restrictive regulations. The following exemption were made through legislation:

- Loans could not exceed R 6000
- The maximum length of time to repay the loan was 36 months
- There had to be written disclosure of costs before the loan was concluded
- The loan could only be extended or given three working days after the conclusion of the agreement
- The loan amount could not be paid by credit card or withdraw from a cheque account with a deposit taking institution.(Mautji Pakati et al 1996:17)

These exemptions were destined to stimulate the supply of credit for small businesses. Instead, money lending for basic needs sky – rocketed. Individuals with little or no financial training could buy a franchise and set up a business under the original money lender' s name. With little or no regulation, the provision of short term high cost cash loans to the black majority was perfected.

b) High Interest Rates

Money lenders argue that they need to charge high interest rates because their borrowers are *high risk*. Money lenders charge higher interest than the commercial banks. Borrowers have no security but a regular income. In effect, the working poor pays higher interest rates or is charged more for credit.

c) Structure of the Industry Nationally

The money lending industry for consumption can be categorized into formal and informal money lenders.

1. The reserved money lenders can further be divided into:
 - Huge established money lending chains like Cash Wise, Louhen, Money Wise, Unifer, ABC Cash, Theta and Thutukani. Some of these lenders are supported by banks like ABSA and SAAMBOU. Theta is also part of the black empowerment group, called New Africa Investment Limited (NAIL). Their main market is low – income public sector workers

- Smaller chains of between one and five money lenders
 - Independent or single lenders.(Mautji Pakati et al 1996:18)
2. The casual lenders tend to have no fixed business property and lend to people who have no security and no credit record. Assumptions are that casual lenders often use exploitative practices, and charge higher interest rates than official lenders. Often they are the only source of (survival) credit for the poor. Regulation of casual lenders is almost impossible.(Mautji Pakati et al 1996:18)

In general all money lenders charge high interest rates compared to the commercial bank rates. Their main market is low – income public sector workers. Bank card withdrawal and direct deductions from wages at source are the most common methods of repayments. Although the bulk of formal money lenders tend to operate the short term 30 days loan, longer loans from 6 months to 3 years are now being offered by the larger formal lenders. It seems that loans are also being extended to welfare recipients and pensioners. The small chains or independent lenders tend to be less discerning than proper lenders in the type of borrower they will lend to. Although by no means exclusively, most complaints relating improper and exploitative practices tend to originate from these lenders. There is also apparently less information about these lenders. They also use payroll deductions and / or ATM card withdrawals. (Mautji Pakati et al 1996:18)

5.7.9 Poverty and Money-Lending – A National Issue

Given the close relationship between money lending and poverty it should come as no surprise that the money lending industry has blossomed in the Province. However, these result are not unique to the Northern Province. The money lending industry is a national industry and as such its impact is felt throughout South Africa. The money lending industry makes huge profits from charging high interest from people who use the money for basic needs like food. Clearly an industry of this nature, which is not based on production, development and sustainable jobs will have an impact of this nature. In this context the gap between rich and poor, and between black and white will widen.

5.7.10 Poverty and Money- Lending – A Public Concern

As the money lending industry thrived, growing public concerns developed about the alleged abuses in the industry. This related amongst others to income people substituting their income, the debt trap and the high interest rates charged. Some lenders charged interest of up to 360 percent per annum, exacerbating and extending the debt. Others ignored the three – day cooling off period while some took clients' bank cards and pin numbers. There are also allegations of general poor treatment of clients.

5.7.11 Causes of Money-Lending

a) Poverty and Inequality in South Africa

Pietersburg has been an important point of result for a study on money lending. But money lending is a national industry. We also find that the conditions of poverty and inequality so widespread in Pietersburg, are prevalent in South Africa nationally, in rural and urban areas. It is still mostly black people who use money lenders. And it is still largely black people who experience poverty and inequality. The legacy of apartheid still defines the majority of black people's living conditions and living standards.

South Africa is still one of the most unequal societies in the world. The majority still live in poverty in urban and rural areas with little or no basic services or infrastructure. The gap between the rich and the poor; and the gap between black and white remains. Black people remain the bulk of the working class, the unemployed and the marginalized. White people still remain the rich, the owners of wealth. This is not to neglect the growth of a black elite, whose very presence in the money lending industry is itself very visible.

b) Money-Lending: Only a Symptom

The money lending industry is based on black borrowers who need short term loans for basic consumption needs like food, education and electricity. Meanwhile money lending is a profitable industry, valued at R 20 Bn. About 56 percent of the industry is controlled by Theta, a subsidiary of the black empowerment group NAIL. A closer look at the money lending industry revealed that borrowers earn low wages and therefore attempt to

supplement their incomes with money lending. The borrowers are also victims of malpractices, in some cases because of low education levels. Borrowers in turn can't educate their children because they must pay the money lender and the social spiral is therefore being reproduced. In addition, borrowing to supplement income is unsustainable and people are caught in a debt trap from which it is difficult to escape. Poor working people with a legacy of apartheid are expected to pay for basic services like electricity and water. People are also expected to pay for TB medication and look after patients at home. The money lending industry merely reflects deeper underlying problems which make borrowers vulnerable. Money lending is therefore based on the vulnerability of the working poor. The main causes for the increasing reliance on money lenders, and the high turnover in the industry, is the government's macro economic strategy.

c) *Poverty Systemic to GEAR*

The reason people have to use money lenders for basic consumption is the way economic, social and political life is organized in South Africa today. We have a system of policies and decisions that govern the economic, social and political life in South Africa. It is also called a macro economic strategy. In 1996 the government implemented a macro economic strategy called Growth Employment and Redistribution (GEAR). Many people believe that GEAR is the cause of increasing poverty which drives people to use money lenders to pay for food and basic services.

GEAR's main policies are based on the following:

- **Making workers more productive and producing for an export market.** Some workers have been displaced by machines, leading to increasing unemployment. But despite working hard, workers still don't earn a living wage. Low wages also mean that factory owners make more profits.
- **Goods and money move freely in and out of the country.** This has caused a lot of factory closures and unemployment. This also means that money as investment can move easily into and out of the country. Already international investors are interested in the profitable money lending industry.

- Cutting the state's budget, especially its social and welfare spending. People now have to pay for basic services like water, electricity, education and healthcare. Pensioners for example, receive very little and often support unemployed family members and children. This year pensioners only received R 20 increase, way below inflation.
- Deregulation: Removing any laws, restrictions or regulations governing the making of money. For example, the regulations government has made on money lending are very weak, including money lenders regulating themselves and have therefore not hindered the money lending industry's profitability; or the exploitation in the industry.(Mautji Pakati et al 1996:14)

d) *Neoliberal Capitalism*

GEAR is also part of a broader macro economic strategy that is being implemented internationally, called neoliberalism. Under neoliberalism, the capitalists are no longer investing in production as there is already an overproduction of goods. At the same time the capitalists also have huge concentrations of money. The capitalists are therefore looking for safe places to invest their money. At present the capitalists prefer short term loans or investment so that they can move their money from one area to the other, depending on what is more profitable. Money lending is very profitable. Hence the growth of money lending. Money lending and privatization of basic services are popular ways for the capitalists to make money. We have seen how money lending works. With privatization, everyone needs basic services like water, so the capitalists' profits are guaranteed.

5.7.12 Money-Lending Equals Impoverishment

The analysis has demonstrated that money lending leads to and feeds on the impoverishment of the borrowers. Money lending is a means of transferring wealth from the poor to the rich. Money lending is a parasitic industry, preying on the vulnerability of the working poor. The working poor are driven to use money lenders for basic consumption needs. The huge profits are based on the high interest drawn from short –

term loans to the poor. If the money lending industry is allowed to continue we will witness increasing poverty, misery and working poor people with low self – esteem. Under these conditions democracy and human rights cannot exist. Then the question arises: What is the role of the churches in South Africa?

a) *The Prophetic Role of the Churches*

The churches have a prophetic role to render unto God what is God's. The church preaches that systems that feed on the poor should be denounced. We need to proclaim justice and protect the poor. The churches therefore need to discuss the money lending issue on the basis of its prophetic role. In this instance, the churches' voice needs to be heard in the struggle against further impoverishment. As churches we do not set out to come into conflict with the powers that be. But, given that money lending is such a profitable industry, there will be those from the most powerful sections of society who will try to defend the industry. The assumption is that Jesus spent much of His time with the poor and those in systemic debt, similar to those trapped by the money lending industry in South Africa. We take courage from Jesus' example and His concrete choice for the poor and oppressed in society.

b) *What Role can the Churches play on Money-Lending?*

The issues raised are drawn from the publication to stimulate debate on money lending and broader related issues. For example:

1. *Short Term Issues*

(i) **Inform and educate people**

We need to start informing and educating church members and broad sections of society about the money lending industry. People need to understand how the industry works and how it assists in further impoverishment. Clarity and understanding will assist in mapping out how to deal effectively with money lending.

(ii) A National investigation

As a matter of urgency, there needs to be a national investigation into the money lending industry, which includes the churches and broader civil society. The role of the investigation is to set in place regulations that can improve the vulnerable position of borrowers, like interest rate caps and access to affordable banking.

(iii) Providing Advice and Counseling

Borrowers need advice and counseling on debt, not just in Pietersburg but nationally.

(iv) Enforcing current regulation

The current legislation (The 1999 Regulations: Exemptions to the Usury Act) needs to be implemented with immediate effect. For example, provisions like the three day cooling off period and proper information and procedures must be adhered to. There needs to be an enforcement mechanism set up, to ensure that the regulations are implemented.

2. *Medium to Long Term Issues*

(i) Key issues for discussion and debate:

- An alternative to GEAR

To stop the money lending spiral, we also need to stop the poverty spiral, and to stop the unemployment spiral and the low income spiral. In effect this brings us to the need for an alternative macro economic strategy to GEAR. We need a macro economic strategy that is directed at sustainable job creation and basic services, and the development of the majority of people in urban and rural areas.

- Ethical investment

We have also noted that although money lending *is legal* it is not necessarily ethical. The huge turnover that is based on charging the poor high interest rates and virtually keeping them in a debt trap. Is it therefore ethical for the church to support investment in money lending? What if the investment is from black empowerment groups? Is it ethical for the church to support money lending and if yes, under what conditions and for how long?

(ii) The Ecumenical Church Loan Fund or ECLOF

ECLOF is an ecumenical loan fund formed in Switzerland in 1946. Its two main aims are to grant loans outside Switzerland:

- to churches or institutions that promote the life of the church in cases where other affordable credit sources are not available, and
- to foster human development in general and, in particular, to promote socio – economic justice and self – reliance for the alleviation of poverty.

ECLOF works in 40 countries, especially developing countries. The loans are used for example, to put up a worship sanctuary or an extra school classroom or vocational training center. The loans allow people to have the facilities they need as they continue to raise funds over time to pay it back. In this way people ultimately take full responsibility for their own development. For *credit worthiness*, the factor is community or congregational support. ECLOF is presently setting up an office in South Africa.

- Human Rights, socio economic rights and democracy

We found that working people are turning to money lenders to pay for basic consumption needs like food, electricity and education. But after many years we have achieved individual political rights. The South African Constitution, however, also guarantees socio economic rights. It is thus clear that as long poverty we are seeing now still exists, human rights will still be a long way off.

3. *What Other Options to Money-Lending Exist:*

We need to explore other options to money lending. The working poor will need to be weaned off the money lenders. In the interim, people need access to affordable credit. Two options exist for further exploration:

- Turning the Post Office into an efficient and effective state bank to make affordable credit available and accessible to people in rural and urban areas.

- Through legislation similar to the Community Reinvestment Act in the USA, make South African banks socially responsible and accessible to the working poor.

CHAPTER SIX

SUMMARY AND CONCLUSION

The present research entitled: “ *Religion (Christianity) and poverty alleviation in South Africa: A Human Scale Development Approach*” is sub – divided into the following six chapters:

Chapter one : Background and Information to the Study.

Chapter Two : Various Scholarly Views on Poverty.

Chapter Three: The Human Scale Development to Human Needs.

Chapter Four : The Church and Development: Can the Church play a role in Development?.

Chapter Five : The Church in South Africa and Poverty Issues.

Chapter Six : Summary and Conclusion.

Firstly, the research problem or problem formulation, aims and research objectives of the study, assumption, research methodology, critical research questions, the relevance or rationale of the study, definition of the key concepts, proposed dissertation outline and literature review were asserted and developed.

Secondly, poverty in South Africa is a reality and unquestionable.

From economical perspectives, poverty presents many comparative facts which makes it difficult to understand what really is meant by the term. Thus it was suggested that poverty be redefined because it is more than material poverty. It can be also cultural or

spiritual poverty. However, in regard with its causes, some well – known factors were observed widely such as: apartheid, the poor education system, the African culture, the very high birth rate, the prohibition of abortion, absence of contraception, indifference to birth control, the poor themselves, and the complicated economic system of capitalism within its components (modernism, industrialization and technology). In connection with the measurement of poverty, it was shown how living standards are closely linked with race in South Africa. While poverty is not restricted to anyone racial group, it is intense among Blacks, particularly Africans. It was observed again that most of the poor in South Africa live in rural areas. Thus, poverty rates are highest in the Northern Province and Free State, although the deepness of poverty is highest in the Free State and Eastern Cape. Moreover, there is relationship between education and poverty. Then empowerment has been pointed as a priority area for improved access for the poor. On the distribution of income in South Africa, it was said that income distribution in South Africa is very disturbed. Again, it was shown how the poor countries owe large sums to the rich for repayment of development loans and for goods received on credit, and how the debt is growing.

On medical perspectives of poverty, some influences of poverty on the health of individuals as well as the community have been presented. Poverty is neither a disease in itself, nor does its existence inevitably mean under nutrition, disease and early death. However, poverty and its psycho – social accompaniments of ignorance, disrupted family life and overcrowding, constitute a way of life which must be changed if adverse effects on health and life expectancy are to be avoided, and if the potential for health and happiness is to be realized to the full for everybody.

With regard to psychological perspectives of poverty, it is noted that poverty is a multidimensional phenomenon and that all dimensions must be considered and acted upon for effective change of poverty. Thus, in psychological study there is a move away from global studies of correlates of poverty, towards an increased interest in the specific variables which intervene to maintain poverty, e. g. motivation, social identity, ways of thinking... Various models or criteria are used to define and assess the phenomenon of

poverty, each with their own assumptions and implications. The economic consideration is a necessary but not sufficient one, in formulating an understanding of poverty. One of the most important variables in the maintenance of poverty is the definition and labeling of the poor, and their internalization of those labels, e. g. the development of a sense of helplessness. If poverty is to be effectively overcome, all aspects of the system which maintain these definitions, e. g. hand – out welfare programmes, need to be identified and altered. Poverty is always psychologically defined as a marginal condition, i. e. the poor always experience themselves as poor in relation to a broader successful group who define the criteria of success. Therefore, effective alteration of poverty cannot only focus on the poor, but has to involve the whole society which sets and maintain the mechanisms of poverty; e. g. there has to be a decrease in relative economic poverty as well as absolute economic position, which implies a change in life style for higher economic groups.

On Biblical perspectives of poverty, it was shown how poverty is a central theme both in the Old and New Testaments. It is treated both briefly and profoundly, it describes social situations and expresses spiritual experiences communicated only with difficulty; it defines personal attitudes, as whole people's attitude before God, and the relationships of people with each other. This, the poor was defined as the Ani (lack or inadequacy, dispossession, frailty and weakness, need and dependence and oppression), in the Old Testament. And the Ptochos (the one who does not have what is necessary to subsist, the wretched one driven into begging).

Thirdly, Human Scale Development was devised by Manfred Max – Neef, a Chilean economist, and an international team of researchers who were searching for new approaches to development during the 80's. However, HSD is essentially people – centred. It recognizes that people are not a means to development but should be the end of the development process itself. It also has a concern for the ecology and for development that is sustainable. It focuses on development on a human scale, placing more emphasis on the local community level than on the macro – level. What specifically characterizes HSD, however, is its emphasis on fundamental human needs. Its principle is

not people to serve the economy but vice versa. It was suggested that Development must be need – oriented, self – reliant, indigenous, and environmentally sound. This strategy would clearly define projects and expect outcomes or results. The development projects based on regional needs rather than large – scale national needs tend to produce good results. In addition, the emphasis must be placed on the production of commodities that are more likely to be consumed locally to ensure their marketability (Abrokwa 1999:665). Moreover, he points out that “ the strategies adopted must lead to sustainable development and focus on building local capacities, so that people can become initiators and implementers of their own development on their own terms (Abrokwa 1999:665)”. For example, agriculture has always been the backbone of the African economy, development therefore must focus on this sector. There must be a reform programme that will make the land accessible to people. African leaders also urged to be committed to the economic upliftment of their people instead of exploiting them for individual selfish ends. It is evident that Western definitions and models of development have failed in Africa. They have impoverished the people of Africa and drawn them into insurmountable debts. It is therefore time for Africa to take the lead and define her African – centred development as it was suggested by Abrokwa (1999) and George Dei (1998). However, foreign aid in Africa has been trade and business for the benefit of donor countries which are mostly of Western origin and former colonial masters. Hence it is high time that African countries should move away from appeals for aid to more practical trade negotiations which would not only benefit the major countries but also the African people. The experience of the last three decades has indicated that foreign aid has failed to develop Africa since independence. From that, Max – Neef concludes that “HSD is not a model. It is an open option justified only to the extent that we understand it, internalize it and implement it through a praxis that is in itself a process in constant motion” Max – Neef 1991:12) Therefore, the metaphor of a wheel fulfils this expectation extremely well. It also brings out of the rich store of non – conventional resources of African traditional culture and world view, some thing to cause the western mind with its linear time scale and dualism view of reality to pause. It challenges that view which equates development with simple progress along a path leading from a start to finish.

Instead, development becomes an experience of revisiting and re – integrating previous experiences with current ones, and thus becoming coherent with ourselves.

Fourthly, the churches are confronted by serious liabilities as they participate in developmental issues, both in theological and institutional levels. Some Christians would argue that the church should be the champion of social, but at the same time their have a difficulty with the assumptions of developmental ethos – its optimism, its blue – print character, its rationalist approach, its concerns with structures, its preoccupation with the socially powerful and productive, its tendency to stress material aspect of development and its apparent minimization of the value and significance of the moral religious values. But through their characteristics, namely (International character of the church, the churches' experience of development work through charity and the church as a Non – governmental Organization) the churches have significant role to play in development. Thus, on developmental matters, the churches can influence on their members, governments and centers of power and decisions structures and decisions – making processes in churches, theological education for development and the advantage of ecumenism (cooperation and co – ordination between the churches).

Fifthly, the following example are given only to show how the Church in South Africa deals with poverty alleviation, namely:

1. The Ecumenical Conferences of the Missiological Institute at Lutheran Theological College, Mapumulo/Natal.

Conferences held on Affluence versus poverty and the word of God

2. Lutheran Church

Sundumbili Community Development Association (SCDA)

“ Self help “ Effort by local people to improve their lot mainly from their own incentives and aspirations.

3. The Methodist Church of Southern Africa (MCSA)

a) Calls on governments to create space for civil society engagement in

Nepad in order to enhance a broad based environment of accountability.

- b) Methodist Church and its developmental projects (Thushanang, Zenezeleni Care, Umbilo HIV/AIDS....
- c) Methodist conference resolutions on poverty

4. The African Initiated Churches (AIC)

- a) Focused on socio – political, ethnic and religious factors
- b) The AIC acknowledge and often stress an obligation to assist fellow – members in times of need.
- c) Raise funds for various church activities
- d) Its strategy is to cooperate with other churches in fund – raising services

5. ESSET and SACC workshop on Economic strategies for Poverty Eradication

Two critical tasks face the Church community in South Africa was given, namely: a) to make the voices of the poor heard by those formulating public policy, and, b) to implement frontline programmes that satisfy basic needs, build assets, and foster opportunities for economic upliftment.

6. The Anglican Church

- a) Poverty Summit (2002) arranged under the auspices of the Anglican Church
- b) Workshop: Bishops court workshop on war against poverty

7. KGOKAGANO (Northern Province Council of churches:NPCC and the Ecumenical Service for Socio – Economic Transformation:ESSET on Money-Lending in Pietersburg

The struggle against exploitative money lending is a national one and need therefore a national campaign. The issue of exploitative money lending needs to be discussed and understood as part of the churches' struggle

against poverty. This is a struggle for human rights and for socio and economic justice.

REFERENCES

- Abrokwaa C K. 1999. *Africa 200: What development strategy*
In: Journal of Black Studies vol 29, No 2.
Sage Publishers.
- A. van Schalkwyk 1996. *The Church Community Development and Liberation: A Search for Answers to Basic Questions*. Missionalia 24:1
- Anne Hope 1984. Delta Project Director, CDW and Co – author of *Training for Transformation*.
- Alcock, P. 1993. *Understanding poverty*. London: Macmillan.
- Arrighi, G. 1994. *The long twentieth century: Money power and the Origins of our times*. London: Verso.
- Bauer P T. 1979. “ Foreign aid viewed differently”
Aussenwirtschaft. September.
- Bauer P T. 1981. *Equality, The Third World and Economic Delusion*. London, Weidenfel and Nicolson.
- Bauer P T. 1984. *Foreign aid: What is at stake?* The Public interest, Summer 1982.
- Baran P A. 1960. *The Political Economy of Growth*. New York, Afzan
- Berger P L. 1974. *Facing up to modernity*. Middlesex: Penguin.
- Bible
New International Version, RSV and NRSV.
- Blackwell T and Seabrook J. 1993. *The Revolt against change: Towards a Conservative radicalism*. Vintage: London. ✓
- Centeno M A. 1993. *The new leviathan: The dynamics and limits of Technocracy*. Theory and Society 22, 307-335.
- Chambers R. 1988. *Poverty in India: Concepts, research and reality*. Discussion Paper 241. Institute of Development Studies, University of Sussex.
- Clarke J. 1993. *Human Scale Development: A South African*

- Perspective*. Bellville: EFSA.
- Chinkanda E. 1995. *Reconstruction and Development: The Challenge For Social Research*. In FOCUS, Human Sciences Research Council Vol 2. No. 12. (13 September 1994), Pretoria.
- Davidson B. 1992. *The Black Man's Burden: African and the curse of Nation – state*. London, James Currey
- Dickinson R. 1968. *Line and Plummet: The Churches and Development*. Geneva: WCC.
- F. Chikane 1990. *No Life of My Own*. (London: Catholic Institute for International Relations, 1988), and author's Interview with Chikane in South Africa, 1990.
- Fukuyama F. 1992. *The end of history and the last man*. London: Penguin
- George S 1988/9 . *A Fate worse than debt: A radical new analysis Of the Third World Debt Crisis*. Hammondsworth, Penguin Books.
- Glewwe, P. 1998. *The distribution of welfare in Cote d' Ivoire in 1985*. Living Standards Measurement Study working Paper 29, Washington DC: World Bank
- Gnana R. 1994. *Christian Theology and Development*. The Ecumenical Review 46:3.
- Gort J. 1979. *Gospel for the Poor?* Missiology, vol. 7 No 3. July 1979.
- Goudzwaard B. 1979. *Capitalism and progress*. Grand Rapids: Eerdmans.
- Goulet D. 1971. *The Cruel Choice: A New concept in the Theory of Development*. New York: Atheneum.
- Gutierrez G. 1971. *A Theology of Liberation*. Maryknoll, New York: Orbis.
- Harvey D L. 1993. *Potter edition: Poverty, family, and kinship in A heartland community*. New York: De Gruyter.
- Hentschel and Lanjouw 1992. *Constructing an indicator of Consumption for The Analysis of poverty Principles and illustrations*

With References to Ecuador. Living Standards Measurement Study working Paper 124.
Washington DC: World Bank.

- Hayter T. 1971. *Aid as Imperialism*. London, Penguin.
- Jamilah Ariffin 1994. *Poverty amidst plenty*. Copy right.
- Julio de Santa Ana 1979. *Good News to the Poor: The Challenge of the Poor In the History of the church*. Geneva, WCC.
- Kammer Charles L. 1988. *Ethics and Liberation: An introduction*. Maryknoll, New York: Orbis Books.
- Krauss M. 1983. *Development without aid*. New York, McGraw Hill.
- Krauss M. 1983. "Transferring prosperity report"
Manhattan Institute for policy Research. January.
- Lechtig, A
Delgado, H. Lasky, R
1975. Maternal Nutrition and fetal growth in developing countries. *American Journal of Diseases of children* 129. p. 553.
- Lichthelm A A. 1993. *Sallent features of poverty in South Africa*. Pretoria Unisa. (Research report no. 198. Bureau of Market Research).
- Liebenberg, S. and
Pillay K.
2002. *Poverty and Human Rights in South Africa*. Sangoco Publication Braamfontein.
- Machyo M B. 1996. "Conditions of Africans at Home" In:
Pan Africanism: Politics, Economy and Social Change in the 21st Century. Tajudeen Abudul – Raheen Plato Press London.
- Manfred M. N. 1989. *Human Scale Development: An Option for the Future in Development Dialogue*. Dag Hammarskjod Foundation. Uppsala.
- Manfred M N. 1991. *Human Scale Development: Conceptions, Applications and Further Reflections*. London: The Apex Press.

- Mautji Pataki, Pat Dlamini,
Munaka and Van Driel M.
1996. *KGOKAGANO co – operate unite against exploitative money lending*. NPCC & ESSET Publishers.
- McGaughey D R. 1998. *Christianity for the third millennium: faith in an age Of fundamentalism and skepticism*. San Francisco: International Scholars Publications.
- Mbiti J. S. 1969. *African religions and philosophy*. London Heineman.
- Mbiti J. 1970. *African Religions and Philosophy*. New York: Doubleday.
- Meeks D. 1973. *God the Economist: The Doctrine of God and Political Economy*. Minneapolis: Fortress Press.
- Meier G M. 1984. *Leading issues in Economic development*. New York , Oxford University Press.
- Moghal D. 1993. *In Search of a Human Understanding of Development*. Al – Mushir 35:2.
- Moltmann, J. 1967. *Theology of Hope*. 5th Ed. Trans by James W. Leitch, New York: Harper and Row.
- Mshana R. 1994. *Ecumenical Diakonia*. The Ecumenical Review 46:3.
- Ndengwa P. 1985. *Africa's development crisis and related International issues*. Heinemann, Kenya, Nairobi.
- Nurnberger K. 1978. *Affluence, Poverty and The World of God: An Interdisciplinary study Program of the Missio – Logical institute Mapumulo*. The Mission Press, The Lutheran Publishing House/Durban.
- Njongonkulu N. W. 2001. *Poverty: The Bishops court Scenarios*. Tandyn, Print cc, Megadigital, Cape Town.
- Nolan, A &
Richard, F. Broderich
1987. *To nourish our faith: Theology of Liberation for Southern Africa*. MSC a corestone Book.

- Nzoneli Z C. 1978. *Venture in Community Development*. A report on The SCDA after its first year. I.S.R, University of Natal.
- Owens E. 1987. *The Future of Freedom in the Developing World Economic Development as Political Reform*. New York: Pergamon Press.
- Pauw B A. 1975. *Christianity and Xhosa tradition*. Cape Town: Oxford University Press.
- Raff Carmen 1996. *Autonomous Development: Humanizing the Landscape*. London: Zed Books.
- Ravallion, M. 1992. *Poverty comparisons: A guide to concepts and Methods*. Living Standards Measurement Study Working Paper 88. Washington DC: World Bank
- Sachs, S M. & Goldstein R .1983. Politics, ethics and poverty research. In Goldstein, R & Sachs S. M. (Eds) *Applied poverty research*. Totoa: Roman & Allenheld pp. 287-293.
- Scott, J. 1984. *Issues facing Christian Today*. Marshall and Scott, Great Britain: Camelot Press Ltd.
- Samson, M. Van Niekerk, I. Macquene, K. 1998. *Economic Strategies for poverty Eradication*. Workshop sponsored by ESSET and SACC Khotso House, Johannesburg Progress Press.
- Stagemann, W. 1984. *The Gospel and the Poor*. Fortress Press, Philadelphia, USA.
- Turok B. 1987. *Africa: What can be done?* Institute of African Alternatives, London: Zed Books Ltd.
- Turner R. 1998. *The Eye of the Needle: Towards Participatory Democracy in South Africa*. Maryknoll, New York Orbis Books.
- Verkuyl, J. 1978. *Contemporary Missiology: An Introduction*. William B. Eerdmanns Pub Co, Grand Rapid:

- Michigan.
- Vinay, S. 1987. *Evangelism and the Poor: A Third World Study Guide*. Regnum books: Oxford.
- Vinay S and
Chris Sugden 1987. *The Church in Response to Human Need*. Grand Rapids. W B Eerdmans Publishing, Regnum books, Oxford, UK.
- Willem, N. 1986. *The Church in Southern Africa and the poor: An Urgent Tasks*. Brooklyn, Pretoria.
- Wilson F. &
Ramphele M. 1989. *Uprooting Poverty: The South African challenge*. Cape Town: David Philip.
- Whiteford, A &
McGrath, M. 1994. *The distribution of income in South Africa*. Pretoria: Human Sciences Research Council.
- West M. 1972. *African Independent Churches in Soweto*. PhD Thesis, University of Cape Town.
- West M. 1978. *Poverty and relative deprivation in African Independent Churches*. In: *Affluence, poverty and The Word of God*. Nurnberger K. (ed) Lutheran Publishing House Durban.
- Williams, D T. 1998. *Capitalism, Socialism, Christianity and Poverty*. Van Schaik Religious books, Pretoria.

NEWS PAPER

The Citizen, Saturday, 22 March 2002

The Citizen, Saturday, 13 April 2002
Mail & Guardian, July 19 to 25, 2002
The Mercury, Friday, 13 July 2001
Sowetan, Wednesday, 24 April 2002
Sowetan, Tuesday, 8 July 2003
Sowetan, Thursday, 5 September 2002
Sunday Times, 12 June 1994
Sunday Tribune, August 2002

REPORTS

Development Bank of South Africa

1998.

Diakonia Council of Churches

1998/92. *Annual Reports.*

Christian Faith and the World Economy Today Geneva: WCC

1992.

Census of the Union of South Africa

1911: Report and annexes (Pretoria Government Printing
and Stationery Offices 1913) 924-5.

Central Statistics Service 1995.

The Great Debate

1997. A Special Supplement dealing with the Economy.

Sponsored by Catholic Justice and Peace ESSET and
Fair Share, July 1997.

Methodist Church of South Africa. *Year Calender*

2003/2004. Methodist Publishing House Cape Town.

Nepad Actions Plans 2002/July.

Encyclopedia of Life Support Systems (EOLSS)

2002.

- The Long Walk to Sustainability: A Southern Perspective.* Johannesburg World Summit
2002. Michael Bateman Publisher, Part Post, Cape Town.
- The Melbourne Report 1980. *Your Kingdom come, Report on the World Conference On mission and Evangelism.* Melbourne, Australia.
Geneva:WCC.
- Mapumulo 1971. *Church and Development.* Lutheran Press Cleiner GME.
- The Seoul Declaration 1982. *Toward an evangelical theology for the Third World.* International Bulletin of Missionary Research 7:2,
64-65.
- South African Institute of Race Relations
1992.
- South African Participatory Poverty Assessment
1984/1995.
- People's Earth Declaration
1992. *Alternative Treaty 1. from the Global Forum.* Rio de Janeiro June 1-15.
- Project for Statistic on living Standards and Development
1994.
- Reconstruction and Development Programme (RDP)
1994/ANC.
- United Nations Development Programme (UNDP)
1994. *Human Development Report.* New York: Oxford University Press.
- United Nations 1990/2001 *Human Development Reports.*
- The Wheaton 1983. *Consultation on the Church in Response to Human Needs.* Illinois June 1983.
- The Willowbank Report 1978. *Gospel and Culture.* Lausanne, Occasional Papers no. 2 (Wheaton, III: Lausanne Committee for World Evangelization).
- World Bank 1991. *World Development Report.* New York: Oxford University Press, World Bank Atlas.

WEB SITES

www.eolss.net

victor@worldsummit.org.za

www.worldsummit.org.za