The Contribution of The Church To Human Development in Third World Countries:

A Comparison of Initiatives in
South Africa and India

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DECLARATION

I hereby state that the whole thesis, except where specifically indicated to the contrary in the text. is my own original work.
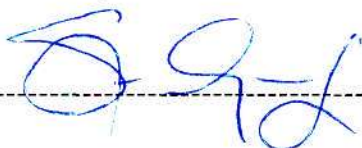
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Date: December 2002

As supervisor, I have agreed to the submission of this thesis.

Dr Steve de Gruchy

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Date: December 2002

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ABSTRACT

This research centres on the church's involvement in human development and poverty alleviation programmes. This thesis acknowledges that many Third World nations received political freedom from Western colonialists, but many of these countries failed to successfully exploit the political freedom to improve economic growth and human development. Poverty is therefore one of the major problems facing people in Third World countries.

The thesis argues that any form of development should put human beings at the centre. Human beings are makers of their own destiny, but only on condition that they are truly human, are conscious of their destiny and their strength and are free from all forms of oppression and exploitation. Furthermore, development work done by Christian agencies should be compatible with the Christian faith. A theology of development is based on a vision of the comprehensive well-being of humankind.

The present study offers a theological evaluation and reflection of the church's involvement in human development and poverty alleviation programmes. It examines the Chesterville Mazenod Development Programme in South Africa and the Integrated Rural Development of Weaker Sections in India, and evaluates whether their vision and practice is adequate in terms of the vision of what the church should be doing in human development.

The thesis argues that the church has a particularly significant contribution to make towards human development and poverty alleviation. Indeed, the church's involvement in human development and poverty alleviation is a *bona fide* function of the church.

DEDICATION

It has not been easy for me not to see my relatives for three years and vice versa. Due to this reason,

I dedicate this work to my parents, Mr and Mrs A M Chagunda

and relatives whose encouragement, patience

and understanding made it possible for me

to study at the University

Of Natal-South Africa.

ACKNOWLEDGMENTS

To have completed this thesis, is not as easy as one might imagine. It has involved a number of people to whom I ought to convey my sincere gratitude. Firstly, I owe special thanks to the Christian Aid and School of Theology Bursary Committee, for providing a bursary and, secondly, I owe special thanks to the International Network for Advanced Theological Education (INATE) for funding my trip to India, for without their financial support and recommendation respectively, this thesis would not have been written. I thank my supervisor, Dr Steve de Gruchy, whose academic excellence and experience not only shaped this thesis but also impacted on my Christian life. His supervision has been a major factor towards completing this thesis. "I am proud of you, Sir". I owe many thanks to the staff and the members of the Chesterville Mazenod Development Programme in South Africa for allowing me to be with them during my research and also in involving me in their developmental projects. Special thanks goes to Gurukul Theological Institute and Integrated Rural Development of Weaker Sections in India for all the arrangements and assistance towards my research. In a special way, I would like to thank Dr Mani Chacko, Dr R.Gomez, Dr K. Rajaratnam, Sasi Prabha, John and Simon (who came to study at UNP-South Africa in 2002) and Elina Horo.

Thanks to my many friends who gave me their support in many different ways, for my journey to reach here has been a winding road. These include: Neliswa Mbhense, Boniface Mutale, Gideon Sibanda, Philip Mchunu, Moses Mmola, Francis Mahamba and all the Malawian Benedictines of Inkamana, Br.Placid Makhanya OSB, Mr Kitoko, Ncami Dlamini, Sr.Bonaventure Shabalala, Sr.Winniefied, Sr Margaret Sibisi OSB, Rabin Maharaj, Brenda Nszanya, Mr and Mrs K. Mbaya, Mrs Chanje, Mr and Mrs P J Rodriguez and Futhi Ntombela.

Many thanks to my Roman Catholic Church through the Benedictines of Inkamana for enabling me to come to South Africa and through St. Joseph's Theological Institute with Cluster agreement, made it easier for me to register with the University of Natal. Lastly, I am very grateful to my relatives and my parents (Mr and Mrs Chagunda) for their support, encouragement, understanding and prayers. Ultimately, I thank God for all what He has done for me.

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ABBREVIATIONS

CIDA	Canadian International Development Association
CMO	Centre Missionary Oblate
CMDA	Cato-Manor Development Association
DFA	Durban Functional Area
FGI	Focus Group Interviewing
GEAR	Growth, Employment and Redistribution
IMF	International Monetary Fund
IRDWS	Integrated Rural Development of weaker Sections in India
CMDP	Chesterville Mazenod Development Programme
MNC	Multinational Corporations
MNE	Multinational Enterprises
RDP	Reconstruction and Development Programme
SACBC	South African Catholic Bishops Conference
SSI	Semi-Structured Interviews
TNC	Transnational Corporations
WCC	World Council of Churches
WFDD	World Faiths Development Dialogue
WSCS	Worker Sunday Campaign Service
UELCI	United Evangelical Lutheran Churches in India

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction

In this chapter I will provide an overview of and introduction to this thesis.

1.1 The Problem and Its Background

Many Third World nations received political freedom from Western colonialists, but many of these countries failed to successfully exploit their political freedom to improve economic growth and human development. Poverty is one of the major problems facing most people in Third World countries. There have been many attempts by governments, Non Governmental Organizations and church agencies to combat poverty in the name of development. However, "development" can mean different things to different people.

I am convinced that any form of development should put human beings at the centre. Human beings are makers of their own destiny, but only on condition that they are truly human, are conscious of their destiny and their strength and are free from all forms of oppression and exploitation. Development work done by Christian agencies should be compatible with the Christian faith. There are number of church agencies, on the local level, which are working with poverty alleviation and human development in the communities. In this paper, I will focus on the Chesterville Mazenod Development Programme in South Africa and Integrated Rural Development of Weaker Sections in India. I will evaluate whether or not what they are doing is adequate in terms of the vision of what the church should be doing in human development.

St. Anne's Catholic Parish, of the Durban Diocese, in response to the situation of poverty and dehumanizing factors, has established the Chesterville Mazenod Development Programme (CMDP) as the development arm of the churches. CMDP is a community and church-based organization, which aims at healing, empowering and reconstructing poor communities to recognize their potential and effectively take part in achieving sustainable development. Likewise, the United Evangelical Lutheran Churches in India saw to the establishment of the Integrated Rural Development of Weaker Sections in India (IRDWSI/WIDA) in Orissa, to contribute to human development.

1.2 Who are the poor?

The poor are people who have a soul, a mind and a body. They are created in the image of God, just like any other human person. They live a quality of life that is lower than a community's generally accepted standard of living. They are dehumanized and exploited. The majority of the poor are women and children (Myers 1999:65). In this study the term "the poor" refers to people who are deprived of basic human needs (Kabeer 1994:134) and have their human dignity reduced. It follows, then, that poverty is more than a lack of material wealth. Poverty cannot be dealt with simply by the supply of material goods or cash. Poverty should be perceived as a dehumanizing social syndrome, where the poor (sometimes called the *nobodies*, *second class people* or *failures*) have internalized their situation and adapted an unjust social system. The target groups in Chesterville Cato Manor, outside Durban, are those who are jobless, the voiceless, the landless and the marginalized; unmarried women with families and women who are heads of families.

The target groups in the WIDA projects are the *Dalits*, who are found in Orissa, especially in the Koraput District (both women and men) and *Tribals*, who are found mostly in the hilly areas of Koraput District, rural women and many children who are found in the Koraput area, without forgetting all those classified as *untouchables*. According to Kavunkal (2000:7), the word *Dalit* is derived from the Sanskrit word *dal* that means split or broken. It indicates a people who are trampled upon or oppressed due to the unjust caste system. Almost 16% of the Indian population is *Dalits* and the rest of the society considers them to be ritually polluted at birth. These people are oppressed and are at the mercy of the rich and the powerful, as most of them are landless and have little or no say in decision-making. They are at the very bottom of society and they suffer from poverty and from exploitation, discrimination and powerlessness. The tribal people, who account for about 8% of the Indian population, have been pushed to the margins of the marginalised in India. The *Dalits* and the *Tribals* share exploitation and marginalisation at the hands of the oppressive high castes.

1.3 Motivation for the study

Why am I undertaking this study? I would like to compare church initiatives in human development in Durban, South Africa, led by the Roman Catholic Church (CMDP), with the WIDA project undertaken by the United Evangelical Lutheran Churches in India.

The purpose of this comparative study is to identify, highlight and analyze some key issues confronting the church, as it seeks to engage in human development.

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I have situated the chosen two countries within the global perspective and let the south (India, a Third World country in Asia) dialogue with the south (South Africa, a Third World country in southern Africa). The issues I focus on are community participation, women's involvement, job creation and care for the environment.

1.4 The hypothesis

It is always important to understand the role of the church within a specific location in a society. The church never exists for its own sake. It exists for the sake of God, for the sake of Jesus Christ and for the sake of humankind.

This research seeks to test the hypothesis that the church has the ability to contribute to human development. The church must be in a position to be involved in social and economic matters within its locality and even to work together with government or NGOs. The church should be involved in human development work in such a way that the people will be self-reliant and not develop a tendency to receive handouts perpetually.

I argue that the pillars to such human development are (i) community participation, which aims at empowering; (ii) women's involvement in human development projects, because they are the most affected by poverty and dehumanization; (iii) job creation, whereby people are given a starting point for overcoming poverty; and (iv) care for the environment, upon which all resources and life depend.

1.5 Research and techniques

One must be aware that a complete and accurate assessment of the activities of human beings is not possible. This is because where the main issue is a critical evaluation of the work of an organization the interviewer is confronted with the problem of being accused of denigrating the organization or of being biased against it. Anyone doing research work should be aware of his or her biases, and values and assumptions, which can easily have an impact on the research work.

1.5.1 Semi-Structured Interviewing

In this work, with both organizations, *semi-structured interviews* (SSI) (Wilson 1996:95) were carried out. A SSI is a one-to one situation where the interviewer has a series of topics or issues to discuss with the interviewee. Such issues or topics are very broad, rather than standard questions asked in a set sequence, which are replicated in every interview. The interviewer in the present work chose this type of interviewing to maximize the richness of each encounter. The dynamics of each encounter will be unique and different, with individuals bringing their particular experiences and worldview to bear on the situation Through such a methodology there will be a very rich picture of perspectives, which will be recorded in the field dairy.

1.5.2 Focus Group Interviewing

In this work, especially from the Indian project (WIDA), the interviews were done through the Focus Group Interviewing (FGI) (Beebe, J 1985). The FGI gathers information from small groups of people. Focus groups form a very effective data gathering technique to help build a rich picture of a community or organization.

1.6 Practical Dimension of these Case Studies

1.6.1 Field Research-CMDP in South Africa

My research has been carried out in the Chesterville area, which is in Cato Manor in Durban, South Africa, during the months of April, June and September in 2001 and April in 2002. The Chesterville Mazenod Development Programme is a church-based programme that aims at healing and empowering the poor, landless and marginalized people in the area.

1.6.2 Field Research-WIDA in India

In July-August 2001 I did my research on the above-mentioned project. The United Evangelical Lutheran Churches in India started the project, with the aim of empowering and alleviating the poverty of the people of Orissa.

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1.7 Conclusion

Chapter One has outlined the introduction to the thesis by giving an overview of the rationale behind the study The need to be adequately involved in human development from the side of the church is vital. Since development implies engagement with the world in which we live, it is essential to understand the experience and causes of poverty, as we shall see in the next chapter.

CHAPTER TWO

THE EXPERIENCE AND CAUSES OF POVERTY IN THE WORLD, SOUTH AFRICA AND INDIA

2.0 Introduction

Poverty is a complicated social issue comprising all aspects of life, be they physical, spiritual, social, cultural or personal. There are many causes of poverty, which are worth noting so that effective methods might be found to do away with poverty. A good understanding of what causes poverty helps to find better methods of alleviating it. Poverty should be understood holistically and not only as a lack or shortage of money. It includes aspects such as when people do not have land, or have little or no access to medical care, good education and safe drinking water. These non-economic aspects are usually not included in the GNP which makes the GNP an in adequate measure for development. Due to the many facets of poverty, human development is a better method of dealing with it. Human development has been advocated because it goes beyond income to the enlargement of human choices, which are mostly economic, social, cultural, or political (Gandhi 1998:124). Many people have defined poverty in different ways but there are basic commonalities in their work.

In this paper, by poverty I refer to the situation in which income does not meet the level of the basic needs of people (Nürnberger 1999:61) and people have little or complete absence of choice. It follows, then, that poverty is concerned with both economic aspects and choices. It can be argued that poverty is an indication that the economy has strayed from its purpose, namely the equitable and fair distribution of wealth and resources, and has instead become a tool of sectional interests.

The South African Catholic Bishops' Conference [SACBC](1999:20) states that by tolerating such high levels of poverty, the world's economy undermines the common good and fails to demonstrate the solidarity that our shared human dignity demands. It is without doubt that one of the main reasons for high rates of poverty is the failure of the economy to provide enough employment, due either to internal or external problems.

2.1 Aspects of Poverty In The World

It should be noted that it is beyond the scope of this chapter to provide a full examination of the causes of poverty. Rather we undertake an overview of how poverty affects people in the world, and in South Africa and India specifically.

2.1.1 Globalization

There are many ways in which globalization may be defined. Khanya College (1998:21) suggests that globalization refers to the strategies that are used by the transnational corporations (TNCs) to try and resolve the crisis of the capitalist economy and to increase the profits of the TNCs. Commonwealth Currents (1999:4) states that "globalization is the process of change towards global economic integration and a world economy characterized by the liberalization of trade, globalization of capital markets, and rapid diffusion of advanced technologies and consumption patterns". Globalization is driven by competitiveness between companies and countries. It can be agreed that as globalization is creating unparalleled opportunities for the creation of wealth, the world is becoming increasingly polarized between the rich and the poor. This is both between countries and even within countries.

It has to be noted that with the disintegration of socialist and planned economic models there was no significant alternative to the model of the free market. The supremacy of the market economy furthers the move to integrate all nation states into global economic process, shaped by free market principles. It is stated that the market economy that drives globalization intends to include all local economics, but the experience has shown the exclusion of some local economies and, more significantly, many communities of the poor in all economies. It has been seen that the poor now become the excluded from the opportunities of the market (Samuel 1996:7).

It cannot be denied that poverty is a growing problem that is posing serious challenges to the world at the dawn of the new millennium. After a thorough research, it has been found that over the past 15 years, per capita income has decreased in more than 100 countries and the consumption per head has declined by about one percent annually in more than 60 countries (Commonwealth Currents 1999:4).

Frankly speaking, if there is any great challenge facing humanity in our time, it is how to ensure that globalization is managed in a way that attaches the highest priority to the elimination of poverty. This will involve the creation of a more just world, in which people are at the centre of human development and empowered to take part in decisions affecting their lives (de Gruchy 2001:61). In the past years, people have experienced the globalization of capital markets, the liberalization of trade and rapid technological advance that have greatly increased the potential for sustained growth and development. Those who have been able to take part in these processes have enjoyed increasing prosperity (Commonwealth Currents 1999:4), but those who have been excluded have experienced poverty.

2.1.2 Capitalism And Privatization

The word capitalism refers to the system where the means of producing the requirements that society needs in order to survive and even improve its life are owned by a tiny minority of the population (Khanya College May 1998:8). Meer (1999:4) states that with the failure of socialism in Eastern Europe and China, capitalism became the unchallenged system of production and marketing of resources. Capitalism is promoted as the only response to the eradication of poverty (Williams 1998:33).

Reality shows us that this has failed completely. In fact, market economies have produced vast amounts of wealth but this is concentrated in the hands of the few, the capitalists. It would not be wrong to say that capitalist improvement in the quality of life is for those who can afford it. People who cannot afford it are condemned to perpetual poverty. Capitalism has caused more than just poverty, as can be vividly seen in Meer's work (1999:6):

> Capitalism doesn't deliver the world its dinner: in fact it has plunged it in ever increasing hunger, in violence and wars. Capitalism hoards, monopolizes and operates in terms of legalized sharp practices. We are beset with conflict, violence, wars, terrorism, crime, illegal drug cartels, and legal multi-nations that plunder undeveloped countries by underpricing their exports and their currency and overpricing their imports, and burdening them with debt services.

In capitalism, we speak of the right to a free market, but in fact this is only freedom for the managers of commerce and industry. Freedom, insofar as capitalism is concerned, is to exploit the markets for maximum profit. The First World countries continue to exploit the Third World countries' materials and burden them with debts that continue to keep them impoverished and underdeveloped (Meer 1999:12).

It should not be forgotten that borrowing countries reach a crisis of payment and are subjected to the tyranny of creditors who impose standard structural adjustment programmes on all indebted countries "Real incomes drop, unemployment rises and poverty deepens as governments reduce or withdraw essential services like health, education and housing" (Meer 1999:12). Employees and the local poor are the main victims of these cuts in social expenditure. This results in poor people being subjected to devastating poverty.

In many nations where capitalism is the system governing the country, the government establishes firms to provide services to the community. Most of the times capitalists do not have adequate cash to start the industries themselves. Once these firms have taken root and they show the possibilities of being profitable, the capitalists put pressure on the government to privatize them. The reason is that they now represent an area of profitable investment Privatization refers to the handing over of the government-owned firms to private ownership to run them.

Normally, whenever privatization happens, some employees in those privatized firms are retrenched, so that the number of workers remains small to make more profit. The retrenched workers join the jobless people who are immersed in poverty.

2.1.3 Resource Differences

The economic disparities around the world are enormous. Economic development in poor countries is a difficult and uncertain task. People have come up with many theories as to why some countries become wealthier, while others remain poor. It is important to realize that economic development means more than income growth, since it also includes attention to the distribution of resources, family well-being and the environment. By distribution of resources, Blank (1992:88) referred to the overall distribution of growth and well-being. If the increase in income benefits the minority, it may create a greater economic injustice. Family well-being is a measurement of social development beyond income. This implies that the decline in infant mortality rates, illiteracy, disease, homelessness and malnutrition are just as important as increases in cash income. In terms of the environment, there should be a long-term responsible use of environmental resources. Countries that increase their short-term wealth by destroying or using up natural resources may limit their ability to sustain such growth (1992:88).

2.1.4 Trade and Markets

Many Third World countries have problems in finding markets for their products because of trade barriers imposed by First World countries. Importing countries often set explicit import quotas on tariffs. In particular, many nations use "escalated tariffs", (tariffs are taxes on goods imported from another country) which are tariffs that are higher for goods involving greater processing.

It follows, then, that it is difficult for developing countries to move away from the export of raw materials and start developing their own manufacturing and processing industries internally (Blank 1992:84). The World Bank estimates that trade liberalization would substantially benefit middle-income developing countries. However, for the poor countries the advantage of trade liberalization depends heavily on their ability to adjust to a different world trade environment, which depends on debt relief. Trade liberalization enables products, services and money to move easily across different countries. Trade liberalization is an aspect of globalization. ILRIG (1998:9-10) states that the removal of tariffs on imported goods and the limitations on how much of a company can be owned by aliens brings negative effects to most Third World countries. This is due to cheap foreign products which crowd local markets in developing countries, with the implication that there is no thriving business for local products.

In addition to this, Third World nations are obliged to take up "export-led industrialization" policies. These policies allow the TNCs to set up firms in Third World nations because of the cheap labor and flexible labour markets. TNCs produce goods cheaply and sell them for high cost in the large markets of Europe and North America (Khanya College 1998:19). The only solution for local firms is to retrench workers and ultimately close their companies. Those who were working now join the jobless community and are condemned to poverty. Women are the most vulnerable group and experience special difficulties in the face of the forces of globalization.

The issue of global wealth and the increasing power of markets are pushing research and development work to be inaccessible or have no benefit to the poor.

> Furthermore, the emphasis on markets has encouraged the pursuit of private gain at
> the expense of public purpose. The result has been reduced space for public goods,

less attention to community needs and often a feeling of failure of moral purpose. The pressure of poverty and the pursuit of profit driven by global competition are also threatening the global commons such as the atmosphere and oceans (Commonwealth Currents1999:5)

2.1.4.1 Who Are The Transnational Corporations?

Transnational corporations (TNCs) are known as multinational enterprises (MNEs), multinational corporations (MNCs) or global corporations (Eiteman, Stonehill & Moffett 1995:3). TNCs are enterprises that have their headquarters in one country (their resident country) and have operations (subsidiaries) in other countries (Rugman and Hodgetts 1995:4) Shapiro (1994:4) states that TNCs produce and sell goods and services in more than one country. They consist of a parent company located in the home country and at least five or six foreign subsidiaries, typically with a high degree of strategic interaction among the units.

TNCs have grown at an increasing rate as they operate in many foreign nations. More than 60% of revenue of TNCs is earned abroad. To clarify this point, the Coca-Cola Company earns more revenue from selling cool drinks in Japan than in the United States of America TNCs also have a greater percentage of their assets in foreign countries. Companies such as IBM, Gillette, Colgate-Palmolive, Xerox and Hewlett-Packard earn most of their revenue from foreign operations. Many TNCs make sales revenue above 10 billion US dollars. which is more than the GNP of most countries (Rugman and Hodgetts 1995). Zajac (2000:335) states that even if there is a decline in one country, the TNCs still make profits. TNCs have the ability to co-ordinate resources from all over the world. This makes them different from local firms and is the reason they are successful and make more money globally. Local firms that are found only in one country, and especially a Third World nation, struggle to compete and end up retrenching their workers or they simply close down the firm. This increases poverty.

2.1.5 Foreign Debt of Third World Countries

When developing countries begin to be involved in industrial production, they import machinery, build up modern infrastructure, develop markets, and attract experts and capital All this costs Third World countries heavily.

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Third World countries, in trying to enjoy the industrial products imported from First World countries, tend to import more than they can export. Nürnberger (1999:127) points out that to cover the short-fall, governments sign up loan agreements with rich countries or the International Monetary Fund (IMF) and the World Bank. The interest rate on such loans has always been exorbitant for developing countries.

Normally, the surplus gained in developing countries is used to repay loans. Sometimes more loans have to be raised to repay the loans that already exist. These debts have to be paid in foreign currency (usually US dollars), which is not subject to local inflation. It follows that First World countries do not suffer but Third World countries do. As can be seen, poor countries easily become "addicted" to loans and the situation progressively worsens.

Blank (1992:84) states that,

> In several African countries, annual interest payments total more than 50 percent of their outside development aid, which means that the industrialized countries receive much of their aid back directly in debt payments, severely limiting any effect of such aid on reducing poverty and stimulating economic growth.

The poor countries are unable to run enough development projects. This results in poor living conditions for many people and especially lower-paid workers. The *New SA Outlook* (January 1999:1) confirms this, when it says that the debts of the poor nations continue to be paid daily, claiming up to 93% of their income and using resources badly needed for health, education and sanitation. It is said that for every $1 given in aid, $1.31 is squeezed out of Africa in debt payments to the rich.

2.1.6 Environment Destruction Due to Population and Industrial Growth

Population has an effect on the environment in one way or the other. In developed nations, population numbers are low, but the impact per person is high. In developing nations, the impact per person is low, but numbers are high. Nürnberger (1999:71) states that the real weight of the impact greatly depends on the type of commodity or service produced and the technology used. The advancement of technology so far has led to the acceleration of the depletion of non-renewable resources, over-exploitation of renewable resources and pollution of nature in general.

Overpopulation has increased pressure on the land, with overgrazing, erosion, deforestation and slum settlements. When the developing countries begin to develop in the direction of industrialization and urbanization ecological impact increases (1999:72). Population growth exacerbates poverty because the same nature, which supported the small population, will be demanded to produce for a bigger population but nature cannot expand because it is limited. Economic growth cannot continue forever and as a result those who depended on it will be pushed to poverty.

2.1.7 Exclusion and Marginalisation of Women

Women in the world in general, and especially in the Third World, are excluded and marginalized in the development process. Handelman (1996:78) states that Third World women, just like their counterparts in developed nations, are largely relegated to particular occupations. The majority of women work in agriculture or the informal sector. Women who work in industry are disproportionately found in the labour-intensive and low-wage sectors. As in developed nations, Third World professional women are over-represented in nurturing professions such as nursing and teaching. According to Handelman (1996:78-79), such divisions between *women's work* and *men's work* have clear economic and political implications. While proof of gender inequality and exploitation of women exists in most nations, some of its worst manifestations can be found in parts of Third World nations. This may explain the high level of poverty in Third World countries. The exclusion and marginalisation of women contributes greatly to the problems of poverty and dehumanization. Yet there is no adequate moral justification to be found for the severe discrimination faced by women in most, if not all, societies, which limits their potential and ability to participate in the development process.

2.2 THE EXPERIENCE OF POVERTY IN SOUTH AFRICA

It is stated that at least 22 million people in South Africa (that is slightly over half the South African population) live in poverty. Even though reports on poverty show that the situation in South Africa is not as bleak as the rest of Sub-Saharan Africa, poor South Africans live on on an average of R145.00 per month (People's Budget 2002:13). Poverty in South Africa is clearly witnessed among black Africans and more especially among women and children than in white community.

2.2.1 Unemployment

Unemployment in South Africa is a major problem and, simultaneously, it challenges the labour market and economic policy. Unemployment is one of the major contributors to poverty (Sender *et al.*, 1998:1 & 110). Barterton (1997:25-26) has noticed that unemployment in South Africa mainly affects Black South Africans. By 1997, unemployment amongst black South Africans was at 41%, whilst for white South Africans it was 6.4%. There were more jobless women compared to men. The bigger percentage of these jobless women is black rural women. This should not surprise us, because most poverty-stricken areas are found within black communities. There are many definitions of unemployment. In the present paper, the definition of unemployment refers to the people in the paid work force that do not currently have (paid) jobs.

> In order to derive benefit from an economy, people must be able to participate in it; and for most people, the primary means of economic participation is through work. Indeed, throughout human history it has been a basic norm that all are expected to work, and thereby to contribute to the economy...However, if society expects all its members to work and to contribute to the economy, then it should make it possible for them to do so...Everything possible needs to be done for them to maximize job opportunities, and where the choice is between greater profits and greater employment, the later must be chosen (SACBC 1999:2).

In South Africa, the unemployment problem is serious, as approximately one out of every three potentially economically active people is without a job. In certain areas of South Africa, each employee has to support not only his or her own dependants, but another adult and his or her own dependants as well (Nunes 2000:21). The problem of unemployment is that it has negative effects on the economy and creates social problems but, above all, it is a denial of essential elements of human dignity. This is why the SACBC (1999:21) states that work is a constituent dimension of the reason for which the world was created and for which we ourselves were brought into being.

In almost all South African industries, employees have faced retrenchment. Workers who have not been retrenched are now working fewer overtime hours and this implies that an important source of income for workers has been lost. Most young people who finish school do not find employment and so add to the already large army of the jobless (Ross 1999:26) The increase in unemployment has been accompanied by an increase in inflation, which affects the different social classes differently. The working class and the poor are the ones who suffer compared with the rich.

The reason is that the working class and the poor spend most of their income on basic needs such as food, transport and clothes. It has been noticed that over the past years the prices of these goods have been increasing faster than the average rate of inflation (Ross 1999:28).

2.2.2 South Africa Adopts the RDP and then GEAR

The Reconstruction and Development Programme (RDP) identified a number of projects and priorities to improve people's lives such as addressing poverty, inequality and the injustices of the century. Some credit should be given to the RDP due to its partial success insofar as drinking water, sanitation, electrification, health services and education are concerned. However, the RDP failed to produce an equal distribution of income, failed to create jobs and failed to relieve poverty to a significant degree.

> RDP failed to build a more equitable economic system, to give the economy a new direction and a new structure. This was necessary because the South African version of capitalism involved a deep-seated tendency of systemic exploitation and structural injustice towards people other than white, a strong tendency of capital intensity (accumulation at the cost of employment and human development) and a concentration of economic power. Implementation is the real problem (In *Focus* April 1999:6).

Some of the reasons were that the representatives of RDP Forums in development projects were merely looking for opportunities that would benefit themselves personally, through the repayment of personal favours (In *Focus* May/June 1996:64). The reason behind this failure was that there was a mistake in the way the RDP office was initially set up. It follows then that RDP programmes were unattainable.

Marrakesh Agreement: One memorable event within the life of the RDP was the Marrakesh Agreement (Marrakesh is a town in Morocco). This agreement was between countries that are members of the World Trade Organization. South Africa, being a member, signed this agreement in 1994 in Marrakesh. The aim of the agreement was to free up trade in the global economy (Isaacs 1997:80). Members had to reduce tariffs by one third or remove tariffs completely. Due to this, imported products from foreign countries would be sold at a lower price than South African products. People bought these cheaper goods and South African companies lost income. To remain competitive in the global market, some companies retrenched their workers and lowered their prices. Furthermore, the few workers who remained had to work like machines to produce more goods.

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Sitas (1998:12) revealed that the first firms to be affected were the clothing, textile and leather companies, because they could not compete with cheap products from outside the country. After some time, the motor industry was also affected. The welfare of local businesses was severely affected. The only solution for local firms was to retrench workers and ultimately close their companies. Those who were working joined the jobless and were condemned to poverty.

Many companies in the Durban Functional Area (DFA) have retrenched workers. The metal industry, forestry industry, agricultural sector, cleaning companies and private security companies have retrenched thousands. In the past ten years, in the textile industries, about 20% of the jobs have been lost: in the docks about three thousand people used to be employed but now less than five hundred are employed (Sitas 1999:5).

> Everywhere you look, the industry base of the city has shrunk and is still shrinking. And what you have is a lot of sub-contracting, out-sourcing, casualizing and creating more and more vulnerability on the margins. Admittedly, those in employment, those represented by trade unions, are beginning to see some better benefits come around. But by implication, the margins are getting poorer (Sitas1999 6).

Many people around the city are like Lazarus in the Bible, eating pieces of food falling from the rich man's table. They go round looking for the waste of the wealthy and of the city and in the waste dumps and some are involved in recycling everything that can be recycled. Sitas (1999:6) says that these are hunter-gatherer types of communities, very vulnerable, making ends meet. Wright (1995) states that "almost two million of the people in Durban Functional Area live in shacks with no basic services or facilities". In most parts of Durban, including Pinetown and Hammarsdale, many young people are jobless. They walk up and down in the industrial areas hoping to find jobs but in vain. Sitas (1999:15-16) states that the unemployed are in their thousands. The internal and external problems of Durban and South Africa as whole, are the cause of the increase in poverty. The last industry from which one cannot be retrenched is *the poverty industry*.

In June 1996 the South African Government announced their new Macroeconomic Policy Framework known as Growth, Employment and Redistribution (GEAR). Gear was put forward as part of the government's strategy to create jobs and promote economic growth. There is no doubt that GEAR failed to improve the lives of the poor and the unemployed.

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GEAR promised job creation, but what was witnessed were job losses. It promised private sector investment, but instead there was dis-investment. Almost everywhere in South Africa the scrapping of import tariffs led to retrenchments in the textile and metal industries. The gap between the rich and the poor escalated and the apartheid inequalities were exacerbated (The Worker Sunday Campaign 2000:4). GEAR is the wrong gear for growth because it reverses situations and is not enhancing growth, employment or redistribution. While we accept the negative effects on the South African economy of the global markets, I strongly doubt that even without these the original targets of GEAR would have been achieved.

As has been discussed under 2.1.1, globalization makes its own contribution to unemployment. South Africa has signed agreements with First World countries that lead to implement policies that do not help to solve the unemployment crisis. For instance, GEAR policies are in agreement with global policies, which cannot deliver the intended outcome.

GEAR was meant to promote growth through exports and investments and to promote redistribution by creating jobs and reallocating resources through the budget. "GEAR aimed to create 126 000 jobs in 1996, 252 000 in 1997, 246 000 in 1998, 320 000 in 1999 and 409 000 by the end of 2000"(Isaacs 1997:1). Mbatha (2000:8) states that more that 100 000 jobs were lost by the year 2000. The GEAR document assumes that everybody has equal access to the market, but this is untrue in a capitalistic economy like South Africa's. It can be argued that GEAR has contributed to a loss of employment thus contributing to poverty levels in the country. It is obvious that most South Africans still lack the necessities of a decent life. Almost everyone can see the extent of poverty, homelessness, joblessness and lack of access to proper health-care and education.

2.2.3 The Rich and the Poor

Globalization has contributed to the situation of poverty in South Africa, yet at the same time it cannot be denied that apartheid contributed significantly to poverty, as only a small minority was and still is living in wealth, while the majority (53% of the population) live in poverty. This is shown by the high rates of malnutrition and infant mortality. One in six South Africans lives in a shack, over half of the South African population has no running water in their homes and thousands of elderly people have no income apart from the R520.00 per month old-age pension, which they often share with their jobless dependants (SACBC 1999:18-20).

2.2.4 Debt

In South Africa, the apartheid system gave rise to a proliferation of costly and wasteful bureaucracies. It required vast spending on "defence", due to the occupation of Namibia, and as it approached its end it was subject to sanctions and boycotts, forcing the Nationalist government to finance its expenses by borrowing from its own people (SACBC 1999:26). Roughly 95% of the central government debt is owed to institutions within South Africa. The bigger portion of this debt was caused mainly by the decision to build up the funds for the Government Employees' Pension Fund (Le Roux 2001:221). The present government has to pay back this credit and this limits its capacity for much-needed social spending. The interest on this debt is high. But it should be mentioned that South Africa's foreign debt is very little by international standards, so that it can be serviced from current export receipts. The high interest rates on the domestic debts impose a big burden on the South African society. Because of this, "...debt policy hampers employment growth sharpens the sting of poverty, undermines social welfare" (People's Budget 2002:23-24).

Most South African citizens, who suffered under the apartheid system, still suffer, because the need to service the debt is given priority over their legitimate demands for social services. It would not be wrong to say that the government's efforts to redress social inequality face a financial constraint left over from the period of transition. To solve this financial problem, it is necessary to open the door to satisfying social needs. Most of the substantial public sector debt accumulated under apartheid, is not shown in the country's budget, but the servicing of this debt continues to drain South Africa's foreign exchange reserves (SACBC 1999:26). Globally speaking, poor nations subsidize rich countries through the iniquities of global debt In a similar way the poor in South Africa continue to subsidize the rich by virtue of an internal debt that was not acquired on their behalf. The serious aspect of this debt is that it drains the economy in general, and is a particular burden on those who have been, and continue to be, disadvantaged economically (SACBC1999: 27).

2.3 THE EXPERIENCE OF POVERTY IN INDIA

India is geographically the largest country in South Asia and the seventh largest in the world. The Indian nation covers 3,287,263 square kilometres. Its GNP per capita per annum is US$ 390 (1997). India has the highest poverty rates in the world and many of its citizens live on less than US$1 a day.

India is a densely populated country. "Its rapidly expanding population has not only retarded economic progress but also put increasing pressure on natural resources, and produced a labour force whose growth and size continue to exceed the economy's absorptive capacity...Poverty claims over one-third of India's rural population and one-fifth of its urban residents" (Todaro 2000:196). The agriculture industry in India counts for 28% of its GDP and through the agricultural production of grain, it is self-sufficient. Todaro (2000:196) asserts that food production so far has kept up with the rapid population growth.

Due to population growth, food grain production will have to increase, but this will be problematic because much of Indian farmland has suffered severe ecological damage through deforestation, soil erosion and other degradation, which has affected over 2 million square kilometres of land.

2.3.1 The Structural Nature of Poverty in India

Franco (1983:3) understands that Indian poverty a rose because of the structural relations of dominance in the unequal distribution of assets and control over surpluses. He found Amartyra Sen's Entitlement approach of great importance to explain his view on poverty. This approach states that:

> the social-economic structure of India has deliberately kept the ownership bundle of the majority down to the barest minimum and has made the exchange entitlement as unfavorable as possible to them. Poverty, therefore, is a man-made phenomenon in the sense that it is the result of the self-interest of the powerful few who have established a type of socio-economic structure which necessarily creates and perpetuates poverty (Franco 1983:3).

The extent of poverty in India caused many ordinary Indians to be dehumanized, marginalized, exploited, dependent and voiceless to the point that they are incapable of controlling their lives and destinies. A small minority of people owns the assets and controls the means of production, and this makes them very rich.

There is an unequal distribution of wealth. Ten percent of the population owns more than three-quarters of the total wealth of the nation, in the form of shares, land, finances, etc., while 90% of the population strives to hold on to the balance (Dreze and Sen 1995). The majority of the population has to go without even the most essential needs of daily life because the total national income, and the aggregate consumption, is too small when one

compares it to the enormous size of the population. Franco (1983:3-4) explains that the link which exists between the economic and political power forces maintains the unjust social structure that allows the few who control the productive process, on the basis of their ownership titles, to control the surplus, too. This combination of forces creates the phenomenon of poverty and maintains it.

Franco eloquently states that the fruits of all development in India are ultimately appropriated by a triangular power structure consisting of the powerful industrial houses, the rich farmers and the class of professionals supported and strengthened by the political system.

Gueriviere (1983:5) agrees with Franco (1983:3), that poverty should be considered as the product of an unjust social order, which was a historically condition created by human beings, and which made some people rich and others poor. Various unjust structures exist under various pretexts to exert their authority on the ordinary people, so that one becomes dependent on its workings. Some of the examples are financial structures or banks that exploit ignorant and illiterate peoples (Dreze and Sen 1995). Gandhi (1998:123) states that it is necessary to understand poverty in its entirety, that is income poverty and non-income poverty, which is indicated by issues such as education, safe drinking water, and healthy economic trends that only partly result from state policies. Ghosh and Bharadwaj (1992:139), concur with Gandhi on the issues of the persistence of poverty in India, which results from a skewed pattern of development and a fundamental 'failure' of the government's development strategy.

2.3.2 Foreign Debt and Liberalization

Fernandes (2000:26) indicates that the process of liberalization started in India in the mid-1980s and was formalized in July 1991 by the government that had come to power a month earlier. Foreign debt increased from $7.9 billion in 1975 to $83.8 billion in 1991. This was due to the uncontrolled import of consumer articles for the middle class and investment in defence hardware in the name of national security. The state of India at this stage had foreign exchange to last only two weeks.

> In its wake, the first task of the new Government was to avoid capital flight by preventing a default in debt repayment. To get loans from the international agencies, India had to accept the World Bank and IMF imposed liberalization policy and SAP [i.e. Structural Adjustment Program] conditionalities. These include reducing the financial deficit to 5% of GDP, privatization of the economy, reduction in or elimination of subsidies and liberalization of trade and investment.

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These reforms have touched industry, banking, insurance, trade and capital markets. Indian and foreign direct investment (FDI) is encouraged in these sectors with the hope of attaining high economic growth. But the agricultural and social sectors that affect the poor the most have received no attention (Fernandes 2000:26).

India is one of the most highly indebted countries in the world, because there is a debt of roughly 100 US dollars on the head of each Indian citizen. 28 percent of Indian export earnings go towards servicing debt (D'Sami 1998:126).

2.3.3 Poverty Perpetuated by Religious Teaching

The doctrine of Hinduism teaches that just as there is order in the universe, human life can be equally harmonious and orderly. Society here on earth should express the divine purpose. All human beings belong to social castes determined by character, natural inclinations and functions within a society. Every person can attain perfection by doing what his or her caste designates. Hierarchically, the castes start with the *Brāhmins* (the wise), *ksatriyas* (the warriors), *vaisyas* (the merchants) and the *sudras* (the labourers, the commoners). Below these castes are the *outcastes* or the *untouchables* (Ravi 2001). The Hindu caste system is an ancient form of social organization and it is grounded on the idea of society as an organic whole, in which each group serves a specific function.

Ravi (2001) notes that caste is an ascribed status and not an achieved one. It is not wrong that an individual is born into the caste that one occupies until death. The caste system is defined as " a social order indigenous to India in which society is divided into hierarchically ranked, occupationally specialized, endogamous groups" (Mahmood 1995:121).

It should be noted that the Hindu perception of caste is tied to the notion of reincarnation, which is an eschatological concept that sees souls as being reborn after death in an endless cycle. Every Hindu person has *dharma* (duty) to his or her own caste and it has to be done perfectly. What one has done in one's lifetime will determine the caste to which one will belong after reincarnation. One might be born in the higher or lower caste, depending on the deeds of the previous life. It is an obligation of each person to behave accordingly within the caste that one belongs to, so that one might be born in the higher caste niche. It is a person's moral duty to accept his or her caste position. The Bhagavad Gita, a holy text, offers this (caste teaching) to many Hindus (Mahmood 1995:122).

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The caste system has led to the domination of the low castes by the higher castes, leading to the poverty of the low castes. Usually at the top is the urban upper class woman; rural high caste male and female follows the high caste upper class male, and finally the rural low caste or tribal male, followed by the female.

Fernandes (2000:30) argues that this hierarchy conditions economic, political and social power and it also controls access to services such as education, health and high status employment. The disadvantaged and powerless classes, in general, and of women among them, in particular, are immersed in poverty. The scheduled classes, for example, and women in particular, being mostly illiterate, have little access to power and services Gueriviere (1983:5) perceives poverty to be caused by fate in which it is to be accepted as a punishment by the poor and as a blessing and challenge by the rich.

2.3.4 Structural Adjustment Programmes (SAP) and the Removal of Subsidies

Due to SAP demands, there has been a cutting down on developmental schemes, and subsidies for, health and education. Bearing in mind the unequal social structure of India, and in the absence of unemployment grants, subsidies are fundamental for the survival of many poor families.

Due to the elimination of subsidies, the price of rice and wheat continues to rise. "With food processing industries and food export being encouraged, much land is being diverted for commercial crops, leading to a fall in the availability of staple food" (Fernandes 2000:34).

In India, land is very scarce and no land can be left fallow. The cost of agricultural implements and fertilizers has been increasing so that ordinary people can hardly afford them. Some common peoples in the lower classes, especially the Dalits and the Tribals, sold their land and are now perpetual servants of other people. Women are the ones who have been affected so negatively and this has led to *feminisation of poverty*.

2.3.5 Displacement and Unemployment

Fernandes (2000:37) states that the main source of poverty and the deterioration of the standard of living of the *Dalits* and the *Tribals* is forced removals. Some of the displaced people were allocated to new situations, others were employed by industry and most of them were not compensated because land is state property.

Only very few displaced people were employed, while most employees came from other places where they are not affected with displacements. The reason was that the *Tribals* and the *Dalits* were illiterate and were technically not equipped to take up the jobs (2000:38). The IMF conditionality of "employment adjustment" has resulted in many job losses. It has been found that with every job lost in the formal sector, several jobs are lost in the informal sector. Employment policies have resulted in a negative employment generation. Millions of workers are estimated to be unemployed and a larger number underemployed (2000:35).

2.4 Conclusion

In this chapter I have outlined the experience of and major causes of, poverty in the world, South Africa and India. It has been pointed out that poverty is normally perceived to be about the lack of the basic material needs for life. Poverty usually involves living in a situation of social and political tension and it is linked to the loss of self- and group-esteem. Discrimination and exclusion contribute greatly to poverty and dehumanization. Having no work is directly linked to poverty. Poverty has also been outlined as an inability to take part in social, political and economic life. South African economic policies have contributed greatly to unemployment and thus to poverty. In India, the Hindu caste system is an important cause of poverty. It perpetuates the cycle of poverty because if one is poor it is believed to be due to his or her past actions and it is up to him or her to behave well so that he or she might be born a rich person in the next incarnation. In India, poor people do not expect much poverty alleviation from the government, probably because of the caste system. In South Africa, people expect much assistance from the government in poverty alleviation programmes, including the unemployment grant.

This situation of poverty presents a challenge to the church. In the next chapter we examine the biblical, theological and theoretical framework for church engagement in human development and poverty alleviation.

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CHAPTER THREE

A THEOLOGICAL REFLECTION ON POVERTY AND HUMAN DEVELOPMENT

3.0 Introduction

In this chapter I am going to look at the reasons why it is necessary for the church to be involved in poverty alleviation projects and the role of the church in human development. I will show what the Bible say about the poor and human development and examine in brief the perspectives of some theologians. I will show how important it is for the church to be adequately involved in the activities of the communities in which it exists.

3.1 THE ROLE OF THE CHURCH IN HUMAN DEVELOPMENT

In this thesis I will use the word *church* to mean the local community of Christians, with their local leader or leaders. The writer's understanding of the word church goes along with the servanthood model of the church, as described by Dulles (1988:97-98). The church should be understood as a servant to the world, taking part in the affairs of the world. Dulles states:

> The Church's mission, in the perspectives of this theology, is not primarily to gain new recruits for its own ranks, but rather to be of help to all men, wherever they are. The special competence of the Church is to keep alive the hope and aspiration of men for the Kingdom of God and its values. In the light of this hope the Church is able to discern the signs of the times and to offer guidance and prophetic criticism. In this way the Church promotes the mutual reconciliation of men and initiates them in various ways into the Kingdom of God (1988:97-98).

I fully agree with the idea that the Kingdom of God is where justice, the option for the poor, freedom, care for the environment, the equality of men and women and all the values of God would be concretely and fully realized. The followers of Jesus Christ should have a special contribution to human development, compared to the other ways of carrying out development, which are non-Christian. Christians base their contribution to human development on the scriptures and theological concerns. Our theology has an impact on how we perceive development and what we see as development has an impact on our theology. This is a dialogue. This special relationship is exercised in communities where people live. Due to this relationship, human beings have a special responsibility, which is to foster redemptive relationships within the community. I would argue that oppression and exploitation negate the Christian concept of human development.

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3.1.1 THE OLD TESTAMENT

The understanding of God in the Old Testament is the God of justice, God of freedom and God of the poor.

3.1.1.1 The God of Justice

The God of the Old Testament is a God of justice (in Hebrew, justice is *mispat* and *sedakah*) The prophets condemned any worship that was divorced from the act of justice. By way of example, in Jeremiah 6:19-20 it says that God finds all religious practices such as sacrifices, prayers, incense, fasting and feast days detestable when they are not accompanied by the practice of justice. The prophets make it explicitly clear that the people to whom justice should be done are generally described as the poor and the dehumanized. Most of the prophets' messages were concerned with economic justice and the well-being of the people during their time. Amos (5:24) called for justice: "...let justice roll on like a river, righteousness like a never-failing stream". "Wash and make yourselves clean ..seek justice, encourage the oppressed" (Isaiah 1:17). God does not want God's people to be victims of injustice (Micah 3:1-3;Psalm 14:4-6). *Shalom*, as the prophets used it, meant that the Israelites were enjoying economic prosperity (Is 54:13; Zech 8:12).

According to Numbers 33:50-34 and Joshua 13-21, land and the earth's resources belonged to God and they were supposed to be shared equally. But due to poverty and crop failure the poor would have their land taken by the people they were indebted to. This caused an imbalance. The God of justice commanded that equality be restored by means of a Jubilee Year. The sabbatical year, which we hear of in Ex 23:10ff; Lev 25:2-7, meant a number of things, including poor people's rights to receive back their inheritance at the time of the Jubilee.

The Jubilee vision of the Old Testament aims at restoring property and equality every fifty years. The Israelites were commanded to emancipate all their slaves, to write off the debts of the poor, and those who were dispossessed had to be given back their land. The Biblical Jubilee was meant for the poor to earn their own living and embrace self-development (Lev 25). The foundation for this justice is the belief in one God (Malachi 2:10), in humankind created in God's image (Genesis 1:27) and a belief in one universe in which God has promised to establish God's universal reign of peace (Micah 4:1-5).

3.1.1.2 The God of Freedom

The Book of Exodus shows how the Israelites were liberated from Egypt (5:1) because human beings were created to be free. Leaving them in slavery would be negating God's very plan of creating them. "And now the very cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people, the Israelites out of Egypt" (Exodus 3:9). God, in Exodus 5:1 said "Let my people go into the desert, so that they can have a feast to honour me", and in Exodus 8:20 God commanded Moses "Get up in the morning and go to Pharaoh...Tell him that the Lord says. Let my people go and worship me". In many instances, whenever people in their oppression and poverty cried to God, God acted as it is written in 1 Samuel 9:16, "I have seen the sufferings of my people and their cry has reached my ears". God is depicted as freeing God's people from sin and the consequences of sin. It could be the people's own sins or sins of those who oppress them or from the consequences of other people's sins. God liberated the Jews from oppression and slavery in Egypt due to the sins of the Egyptians who were oppressing them.

3.1.1.3 God of The Poor

What we have seen under the God of justice and freedom was the guiding principle for Israel's actions. God expected the Israelites to do likewise in all their future actions. For instance, in Exodus 22:21-27, it is written, " Remember, in the past you were foreigners in the land of Egypt. So, you should not cheat or hurt any person who is a foreigner in your land ...If one of my people is poor and you lend him money, then you must not charge him for that money. You must not force him to pay quickly..." Deuteronomy 24:21-22 states that "When you harvest your vineyard, you must not pick it over a second time. The foreigner, the orphan and the widow shall have the rest. Remember that you were once a slave in Egypt. That is why I am giving you this order". In Deuteronomy 15:4 and 11, God stated that "There must, then, be no poor among you..." "Of course there will never cease to be poor people in the country, and that is why I am giving you this command: Always be open handed with your brother, and with anyone in your country who is in need and poor". We also come across the dehumanized poor who must be liberated in Deuteronomy 15:12ff and Exodus 21. In Micah 3:1-3 and Psalm 14:4-6 the poor are the victims of injustice. In the book of Deuteronomy (15:7 &11) it is clear that Yahweh orders the Israelites not to be hardhearted or tightfisted towards the poor but open handed towards them.

In the Psalms God's concern for the poor comes out clearly, " Because the poor are despoiled, because the needy groan, I will now rise up' says Yahweh: 'I will place them in the safety for which they long'" (Psalm 12:5). In Psalm 82, we see God as a champion of the poor, marginalised and the oppressed. The prophet Isaiah constantly repeats God's call to show concern for the poor and the oppressed (Isaiah 1:16-17; 10:1-2; 58:6-10).

3.1.1.4 God of Equality Between Men and Women

The Biblical vision of justice and peace is one of an inclusive community. It includes all human beings, male and female, as the following passages reveal: " So, God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27). When God saw that it was not good for the man to be alone (Genesis 2:10), God created a woman that together they could make up a human couple, male and female, in the divine image, with no discrimination. They are both created in the divine image. God created men and women as social beings who have to be in fellowship and harmony with each other. To men and women God says, " See, I have given you every plant yielding seed that is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food" (Genesis 1:29). God expects men and women to treat each other equally as they work together, transforming the world.

3.1.1.5 God of the Environment

In Genesis 1:26-28, we have the understanding that God commissioned human beings to rule (*radah*) over all living creatures on the earth, to multiply and subdue (*kabash*) the earth. Genesis 1:26 says that human beings, being created in God's image, were meant to represent God's authority on earth. To till (*ābad*) also means to serve (Genesis 2:15). It has to be noted that not only people are created from the earth (Genesis 2:7), but also other creatures (Genesis 1:11, 24 and 2:19). There is one living community on earth and all creatures are kin with creation. Humankind has the responsibility to act as good stewards over the rest of nature, so that the natural world they inhabit is sustained.

In the Old Testament there is concern for the poor and the oppressed. Vijayakumar (1998:79) summarizes what we have explored in the Old Testament in the following way:

> An appreciation of life and its value is one of the strong features in the Israelites' faith tradition, characterized in particular, by the wisdom schools. The issues of power and

responsibility as well as freedom and development which greatly characterize the struggles of our contemporary society were not alien to those of the ancient Israelite society, and their movement towards any resolution, maturity, and development were very much guided by their faith traditions as witnessed in the OT.

3.1.2 THE NEW TESTAMENT

3.1.2.1 Jesus the Liberator

From the very beginning of his ministry, Jesus made it clear that he came to liberate the poor and the oppressed (Luke 4:18-19). The sermon that he gave in the synagogue at the beginning of his ministry, when he quoted from Isaiah and applied the words to himself, unfolds the story: "He has sent me to proclaim release to the captives and recovery of the sight to the blind, to let the oppressed go free, preach the good news to the poor". It could be argued that this announcement of Jesus has made the call to freedom, joy and communion with the poor and the oppressed of the world a duty of Christians. In Luke 2:46-55, Mary, after praising God for all the mighty things God has done for her, says, "He has put down the mighty from their thrones and has exalted the lowly. He has filled the hungry with good things and has sent the rich way empty". Jesus' cross on which he died (Luke 23:34) reveals that God identifies with the unjustly executed person. This shows that God is in solidarity with the poor and the oppressed in their suffering and, at the same time, opens up the possibility of their own active engagement, both interiorly and exteriorly, against oppressive and dehumanizing forces.

3.1.2.2 Jesus Advocator for a Life of Freedom

Jesus wants all people to be free so that they can enjoy their humanity. Jesus was against people acting in fear or under compulsion, because our humanity can only flourish in the presence of freedom. In Matthew 28:10, Jesus said, "Do not be afraid; go and tell my brothers that they must leave for Galilee; there they will see me". In Mark 6:50, Jesus said, "Courage! It's me! Don't be afraid". If the church is to be the church of Jesus Christ, then the church should be empowering its followers and others for freedom. This is as Galatians 5:1 puts it, "For freedom Christ has set us free". Jesus restored the freedom that the powerful had robbed from the poor people.

3.1.2.3 Jesus' Compassion for the Poor and the Oppressed

Jesus' teachings are unique, due to his compassion for the poor and the oppressed. Jesus' compassion leads to justice being fearlessly practised.

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"So as he stepped ashore he saw a large crowd; and he took pity on them and healed their sick" (Matt 14:14). "Jesus felt pity for them and touched their eyes, and at once their sight returned and they followed him" (Matt 20:34). "...He took pity on them because they were like sheep without a shepherd..." (Mk 6:34). "I feel sorry for all these people; they have been with me for three days now and have nothing to eat" (Mk 8:2). The Good Samaritan (Lk 10:33) and the lost son (Lk 15:20) are all about compassion. The story of Lazarus the beggar, and the rich man, who was wealthy but did not want to share his wealth with the poor around him, reminds us how uncompassionate people can be, and challenges us to be caring towards the poor.

3.1.2.4 Jesus' Teaching on Human Development

Jesus taught on human development when he said life is more than food, and the body more than clothes (Lk12: 23). He also said "what good is it for a human being to win the entire world but lose oneself?" (Lk9: 25). The resurrection of Jesus is the last justice to the oppressed, poor and the dehumanized. In the New Testament we discover that Jesus was fully human and in him, the Son of God, the new humanity was restored (John 3:16). God's Kingdom that Jesus inaugurated (Lk 17:21; Mk 1:15; Mtt 4:18) was about development of those human beings who are underprivileged, oppressed, tax collectors, Samaritans, gentiles, women, children, the infirm and the sick. In Mark 2:27, "Sabbath is made for man, and not man for Sabbath". Jesus tells us that nothing can be elevated above the dignity of human beings. Thus human beings ought to be equal. It would not be wrong to state that Jesus' ministry was one of human development. Gnanavaram (1998:89) summarizes what we have seen in the New Testament as follows:

> Therefore, the model of human development in the NT is to do with restoration or liberation of all life-giving human values, potentials and resources. This development is for transformation, which leads to humanization...It is both divine and human qualities. This NT understanding of Human Development is not neutral, but a side-taking or biased development towards the weak and the needy.

In both the New Testament and the Old Testament one finds the notion that human development may be understood as the development of the whole human community to the fullness of human life in every respect, as intended by God. The Scriptures testify to God's intention to the fullness of human life in many ways and from varied contexts. Because of the varied contexts from which these witnesses arise and the immediate goals presented by those contexts, one might get the impression that it is not possible to draw a unified picture from the

scriptures as to the fullness of human life. "Often, isolated ideas of the nature and goals of human life are lifted up in such a way that conceal or distort the core of the biblical notion of human life and its goals. But once such distortions are avoided, it is not at all difficult to recognize that the biblical affirmation about the human life and its goals is wholesome and unified" (Vijayakumar 1998:66-67).

3.1.3 The Theologians and The Poor

We have seen evidence in the Bible about the concern for the poor. But what do the theologians say? Most theologians from different faiths agree that there can be no meaningful separation between the social, economic, political, environmental, cultural and spiritual dimensions of life (World Faiths Development Dialogue [WFDD] 2000:2). Theologians do agree that poverty should be understood as the absence of what people need to fulfil their (God-given) potential. Any action to alleviate poverty should not be in the form of 'charity' in the sense of benevolence handed out from above, because it perpetuates the lack of dignity. Theologians argue that unless the poor are actively engaged in the development process, there is a high risk that the process itself will undermine what they hold to be of most value (WFDD 2000:6).

I am of the view that the concern for the poor is one of the dominant ethical themes in the Bible and other church sources. According to Hebblewaite (1992), the Roman Catholic Pope manages to "to speak in the name of those who cannot speak for themselves, to become in a famous phrase the voice of the voiceless". It was outlined by theologians at the Confession of Belhar (1985: Article 4) that "...God has revealed himself as the one who wishes to bring about justice and true peace among people; that in a world full of injustice and enmity he is in a special way the God of the destitute, the poor, and the wronged and that he calls his Church to follow him in this..."

Theologians in the Rustenburg Declaration (1990) had this affirmation: "We affirm that the Bible reveals God as a God of compassionate love who has a special care for the sinner, the down trodden...the poor and all who suffer injustice. Obedience to Christ therefore requires that we develop an economic system based on justice, compassion and co-responsibility so that those in need benefit more than they need.

More equitable wealth distribution must go hand in hand with economic growth". Nürnberger, (1990:213) and Pixley and Boff (1989:115) state that faith in the Christ of the Gospels leads to the poor, and commitment to and with the poor. I can say with Boff (1995:97) that only by transforming this anti-reality into a worthy reality can we redeem the truth of faith that God is Father or Mother of all and defender of the poor. Only from such a point can one understand the need for Christians, including theologians, to become involved and take a militant part in the processes of change.

Sider (1971:82), commenting on the sabbatical issue in the Old Testament (Ex 23: 10ff, Lev.25: 2-7), says, "Sabbatical release of debts was an institutionalized mechanism for preventing an ever growing gap between rich and poor". Onwu (1996:34), interpreting the prophets' messages (Jer 12:5; 14:13; Zech 8:10), said that the prophets proved to be enemies not only of everything that harmed moral values but also of whatever weakened the economy and endangered the development of society.

It is not wrong to state that the role of the church is to stand alongside the poor, assisting Christians to relate faith to the whole life. The marginalized, exploited, oppressed poor people are a by-product of the system in which the church with its theology lives and for which it is co-responsible. This is why Premasagar (1998:172) states that the church, especially the leadership at all levels, needs renewal and transformation. This will enable the church to establish a social reading of the Scriptures to discern ways of renewing the institutional ministry of the church, with emphasis on serving the poor and the weak. There is no reason to doubt that human development is an essential part of God's mission.

The church has to provide a prophetic critique of all forms of society and government, so that in every generation this world may be transformed into the Kingdom of God, with peace, justice and righteousness (Premasagar 1998:178). Any theology of development has to consider the biblical importance of human life, which constantly calls for a greater concern for the poor in the communities. Based on such a theology, Christians are invited to be involved in the transformation of the holistic human life.

Furthermore, the biblical witness makes it clear that not only human beings are created from the earth but also all plant and animal life as well (Genesis 2:7,19). This means that there is one living community here on earth, which is one with the earth itself.

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All creatures are related to each other through *adamah*, earth. Human beings have been preoccupied with what they can do with nature rather than how they relate to nature. It cannot be denied that people have made relatively little moral progress in developing a more positive relationship with the earth. In dealing with development to uplift the marginalized, the church has to ensure that nature is taken care of, because to love God is to work with God in bringing creation to completion. How then should the church be involved? To answer this question, let us look at various models of development.

3.2 THE ROLE OF THE CHURCH IN HUMAN DEVELOPMENT

The church has a role to play in human development. The results of the types of development over the decades have been a dismal failure. There has been an increase in poverty and Third World debt and most development projects have been left in disarray. Third World countries, which once fed themselves, are now relying on imported food. People in most Third World countries have become a category and not valued human beings. The idea of *Third World countries and underdeveloped countries* has made most people in these nations perceive themselves as inferior and as lesser human beings.

3.2.1 Human Development encompasses all Dimensions of People's Lives

Despite different church doctrines one thing that unites churches is the belief that all human activities fall within the sacred ordering of the world. This sacredness makes it impossible to have any separation between the social, economic, political, environmental, cultural and spiritual dimension of life. A human being cannot live on bread alone. The emphasis on economic development alone in past developmental models was disastrous. Human Development can only be meaningful if the concept embraces all dimensions of human existence. It is necessary to keep the balance for the sake of human well-being (WFDD 2000:7-8). In keeping the balance, the church, as a faith institution, should argue that human development ought to be based on morally acceptable values such as honesty, trust, solidarity, respect for others, tolerance, forgiveness and compassion (Oosthuizen 1997:79). These moral values are important for the well-being of any community.

3.2.2 The Church Continues Jesus' Mission of Redemption in the World

The harm that is caused in the name of development, the poor living conditions of the majority in Third World countries and the failure of developmental policies over the past decades should make the church more concerned about development and more committed to

being adequately involved in development. The church is called to participate in God's Mission in the world. God's mission includes human development, which is an integral part of the redemption message brought by the church to the whole world. Many who are struggling belong to Third World churches. De Gruchy (2000:1) states that "Development is entwined with globalization and the relationships between rich and poor nations in a one-world economy. The church is perhaps the one institution that transcends as many barriers as the global economy and this makes its contribution to development very effective universally. This gives to it both a privilege and a responsibility to use its transnational networks to raise awareness about things that are going on 'on the other side of the world' ".

As we learned about justice in the Old Testament, the present global economic situation, with its trade imbalances, huge debts, escalation of poverty and neo-colonialism is not just an economic issue, but an ethical one. "The church has a prophetic concern about justice and about the economic and political life of the nations of the world" (De Gruchy 2000:2). The church has to challenge any aspect of development that treats human beings as objects or machines. The church has to proclaim God's kingdom here on earth by challenging the values that are in contradiction or in conflict with God's Kingdom. The church should be able to deal with spiritual and earthly issues that affect Christians such as cultural, political and socio-economic concerns, so that the comprehensive well-being of people can be met. We have to remember that the church continues the work of Jesus Christ, who had a holistic approach to people's needs in the communities here on earth. Bonhoeffer (quoted in Bosch 1980:225) puts it clearly:

> The church is the church only when it exists for others...The church must
> share in the secular problems of ordinary human life, not dominating but helping
> and serving. It must tell men of every calling what it means to live in Christ, to
> exist for others.

The church should always be aware that although it exists on earth and has to deal with worldly affairs, it is not of the world. It follows, then, that it must be independent of the world, while still doing its duties within the world. This is why the Faith and Order Commission of the World Council of Churches (WCC) says, "The church is called out of the world and sent into the world" (Livingston 1990:12).

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3.2.3 The Community is the Locus of the Church's Mission

From the Christian point of view, it is not possible to understand humanity merely by focusing on the individual. Human beings are created in God's image. This image is communal and not individual because God is a Trinity and thus a community. It is necessary that our relationship with the entire community should enable human beings to achieve a better relationship with God. The community ought to be a fertile place, conducive to human development.

Every individual who constitutes this community has an obligation to help build up the community in such a way that all people will be considered as subjects and not objects used by others to attain their goal. Oppression, exploitation and dehumanization are a negation of this special community, a community of images of God. In fact, our communities ought to be redeeming communities, which have the potential to heal and restore human dignity. All people are called to be open to this new challenge of God's Kingdom. This new challenge requires new tools, which should enable every individual to have equal access to the developmental chances at present, as well as those of the future.

The church should ensure that human development strategies embrace the notion of community by strengthening the natural social bonds of the poor. Social networks and communities do not only provide help in times of need but also give a sense of worth, identity, purpose and belonging (WFDD 2000:11). The church ought to be involved in the comprehensive well-being of communities. It should be done in a bottom-up way, and not top down. If it takes the top-down approach of thinking for the community, if it identifies the community's needs, if it plans for the community and if it forces the community to take part in the projects, the developmental projects will not survive because they were imposed on the communities. However, if the church takes the bottom-up approach, whereby the communities are fully involved from identification of their needs to implementation and evaluation, then it will benefit the communities.

The church should enter into the life of the communities and become partners with the communities in addressing the communities' needs. The communities will eventually become transformed, whereby the quality of life slowly improves and the local people increasingly become responsible for their own lives and ultimately their community's destiny.

It makes sense, then, when I say that the church should be concerned with the community in which it is situated, because whatever happens in the community (whether politically or economically) the church will be affected. The church should see the "locus of its mission as the community in which it exists"... (Cochrane *et al.*, 1991:53). In such a community, the church should have a preferential option for the poor (Nicol 1990:93), which springs from the very essence of the biblical concept of God (Boff 1995:99).

3.2.4 The Church and the Cry of the Environment

The environment has been treated as a never-ending source of raw materials. The environment is in crisis due to human behaviour. To enable the environment, the present generation, the future generation and the faith to survive, the church must join forces with others in attending to the cry of the environment. This is God-given stewardship. The WFDD (2000:14) feels that Christians believe that the whole world belongs to God, who has given humankind the mandate to act as good stewards over the rest of nature. The church should foster the interdependence between human beings and the rest of nature. This includes the responsibility of people to care, not only for each other, in present and future generations, but for the rest of creation, too. The church should be able to hear the cry of the environment and make sure that human development requires that human engagement with the world's resources neither creates an unhealthy environment nor leads to the depletion of necessary, finite, natural resources (Nürnberger 1999:79).

3.3 Conclusion

In this chapter I have outlined aspects of poverty and human development described in the Bible. I have pointed out the challenges that the Scriptures present to Christians as followers of Jesus Christ, who has a special mission towards the poor and the oppressed. The church's mission in human development is to establish justice, to work for the poor, for freedom, for care of the environment, for equality of men and women and for all Christian values. It has been indicated that the church has an essential role to play in human development because human development encompasses all dimensions of people's lives. The church continues Jesus' mission of redemption in the world and the church ought to be sensitive to its surrounding.

CHAPTER FOUR

A HISTORY OF DEVELOPMENT MODELS AND KORTEN'S FOUR GENERATIONS AS STRATEGIES FOR DEVELOPMENT

4.0 Introduction

Chapter 3 looked at the reasons why the church should be involved in human development We have seen how the Bible emphasizes an option for the poor We have also seen how important it is for the church to be involved in the activities of the communities in which it exists. In this chapter, we shall outline the history of development so that we may understand the issues of human development and this will shed some light of why development is an open ended area. We shall also outline Korten's Four Generations as strategies for development so as to help us understand different approaches to development actions.

4.1 A HISTORY OF DEVELOPMENT MODELS

In order to understand a vision for human development in Third World countries, it is important for us to go through the development models from the 1950s up to the turn of the 21st century. One may ask here, however, about the origin of the word 'development' or about its use for the first time. The origin of this word coincides with the genesis of Organised Development Assistance (ODA). After the Second World War, the European countries were ravaged in such a way that there was a need for relief and rehabilitation work.

It has to be noted that the focus of development was the north. The Organised Development Assistance came into being in that context. Special agencies were created such as the International Monetary Fund and the World Bank. Gomez in his class notes (2001.1) mentions that commencing in the 1950s and continuing on into the 1960s, this attention was turned increasingly to the Third World countries in which two-thirds of the world's population lived. In 1949 bilateral development assistance emerged. US President Harry S. Truman observed that more than half of the people of the world were living in conditions of misery and want. Their food was inadequate. They were victims of disease. Their economic life was primitive and stagnant. Their poverty was a threat both to them and to the more prosperous nations. For the first time in history, humanity possessed the knowledge and skill to relieve the sufferings of those people (Rist 1999:71).

To relieve the sufferings of the developing countries the plan was to make available the technology in agriculture, commerce, industry and health that was abundant in First World countries. The cornerstone to growth and peace, stated by Truman in his Inaugural Address on 20 January 1949, was 'greater production' through 'a wider and more vigorous application of modern scientific and technical knowledge for the improvement and growth of underdeveloped areas.' This was President Truman's Point Four in his address. This Point Four inaugurated the 'development age' and, more importantly, a president of the United States of America first proclaimed it (Rist 1999:70-71). Here is some of the text of this key document:

> Our main aim should be to help the free peoples of the world, through their own efforts, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens...We invite other countries to pool their technological resources in this undertaking...What we envisage is a program of development based on the concepts of democratic fair-dealing...All countries, including our own, will greatly benefit from a constant program for the better use of the world's human and natural resources. Experience shows that our commerce with other countries expands as they progress industrially and economically. Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge. Only by helping the least fortunate of its members to help themselves can the human family achieve the decent, satisfying life that is the right of all people...we hope to help create the conditions that will lead eventually to personal freedom and happiness for all mankind.

The focus for development in the north was different from that in the Third World countries. In the north it was the results of war, while in the Third World countries it was poverty, disease and poor methodology of technology. We should constantly bear in mind that development really means different things to different people. In a real sense, development should bring change to the ones who are poor, marginalized and oppressed. This will not be development that is measured by income only.

4.1.1 Pro-Innovation Transfer Model

After independence, a number of developing nations launched plans based on the model of economic growth and transfer of technology from the West (Fernandes 1987:1). It is interesting to note that voluntary organisations also adopted such a model of transferring technological progress from the West to Third World nations, thinking that it would create conditions necessary for a change of attitudes, economic growth, creation of jobs and social-economic transformation of all groups (1987: 3). What happened was that some Third World local people left their primitive ways and embraced the technologies that had brought great progress to the advanced nations of the north. Burkey (1996:27) pointed out that development in the Third World was expected to be an imitative process, in which the less developed nations gradually assumed the qualities of the industrialised nations. This came to be known as a Pro-Innovation Transfer Model. For example, chemical fertilisers were introduced and people discarded their wooden ploughs and embraced metal ploughs that had to be bought and spares were expensive.

4.1.2 The Dominant Economic Growth Model

This model believed that economic growth through industrialisation and consequent urbanisation was the key to development. It was assumed that development performance could be quantified in economic terms such as GNP and per capita income. The choice of technology was to be capital intensive and labour extensive and mainly imported from more developed countries. This is why Burkey (1996:27) said that development in Third World nations was expected to be an imitative process in which the less developed nations slowly assumed the qualities of the developed nations. Development was perceived as a question of increasing gross levels of savings and investment until the economy reached a take-off point into self-sustaining development. Reality, however revealed that this model was like building a house in the air, as Burkey (1996:28) affirms:

> And yet the optimism of the 1950s and 1960s could not be sustained. The empirical evidence could not be denied. More and more information accumulated which pointed towards a growing poverty complex: marginalisation, mass unemployment and recurrent starvation crises. The 'green revolution' was only one experience, which confirmed the universal observation that what was taking place in many countries during the Development decade was growth without development but with poverty, which in the 1980s had lead to negative growth and the debt crisis.

In this model, experts decide for the people what was good for them. Local knowledge of pesticides was strongly condemned and chemical pesticides had to be imported from developed nations. Local tools were discouraged and the development agents promoted Western tools. The gap between the rich and the poor increased. The rich became richer and the poor poorer. This model was heavily criticised, because the preoccupation with *growth* was a cause of many present problems. Call (1987:78) states that "Growth has continued to fail to touch many of our peoples, and to solve the problem of abject poverty. And deterioration seems to be gaining speed". Any economic growth model that cannot lead to the fulfilment of people's basic needs is a negation of human development. It is not worth pursuing.

4.1.3 Dependency Theory of Underdevelopment

The Dependency Theory of Underdevelopment came as a reaction to the continuing and increasing disparities between rich countries and the poor countries. Evans (1979:26-27) states that the dependency theory stresses the suffering of economies that are not autonomous Dependent nations are those, whose involvement with the global market has led them to specialise in the export of a few primary products. The prices of exports are essential to the process of accumulation of capital, while for the developed nations each product represents only a small fraction of total imports. "Since most of these products are agricultural or mineral there is a wide variety of sources of the products which gives an advantage to the centre" (1979:27). This theory questions the assumed mutual benefits of development asserted by European and American proponents of modernisation and growth models. The developed nations had economic dominance over Third World nations in the name of developing them. Developed nations (centres) were developing themselves at the expense of the Third World nations (peripheries). Burkey (1996:28) states that

> The central argument of dependency theory is that socio-economic dependency (neo-colonialism) generates underdevelopment, i.e. the development of underdevelopment. Some of the reasons elaborated for the development of underdevelopment were: long-term trends in the terms of trade favoured the centres; the balance of economic and political power was at the centres; and the centres controlled finance and technology.

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4.1.4 Development Models to Break Dependency (China, Cuba and Tanzania)

Genuine development has to be contextualised because each country or area has its resources and cultural, political, environmental and social conditions. It is disastrous just to imitate the development models of rich nations. Hettne (1978:29) has the view that a society must begin with its reality. People in Third World nations must discover a sense of dignity and identity within their socio-economic limitations. Some Third World countries came up with their own models of development. China made some achievements in the areas of health, family planning and agriculture, and also achieved equity among its people in the distribution of development benefits. Tanzania, under its former president, Julius Nyerere, decided to tackle the problem of 'underdevelopment' by urging Tanzanian citizens to rely upon their own resources. The concept of self-reliance entered the vocabulary of 'development' through the Arusha Declaration on 5th February 1967 (Rist 1999:123). Nyerere involved the people in development decision-making "through the establishment of *ujamaa* villages. As a result, Tanzania was able to achieve largely decentralised and popular participation of the people in activities that were important and relevant to them" (Rist 1999:125-139). Cuba achieved impressive gains in spreading literacy among its people living in rural areas with the voluntary participation of its citizens (Gomez 2001:2).

> China, Tanzania and Cuba took the prevailing psychological, social and cultural conditions of the people into consideration, unlike the development from the West. The search for a better development model went on. The new model in development had shifted its emphasis from Gross National Product (GNP) and per capita income to the basic needs such as food, clean drinking water, decent housing, education, security of livelihood, adequate transport, participation in decision making and upholding of a people's dignity and self-respect (Gomez 2001:3).

The analysis of the growth-centred economic model and the dependency theory brought a new vision of development in other areas of Third World countries and it stimulated a debate on the New International Economic Order (NIEO), especially concerning how development should take place.

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4.1.5 Another Development

This new model focused on both human and economic concerns. *Another development* challenges Third World nations to pursue an adequate self-reliant development strategy, gearing their resources directly to producing what their people actually need. Advocates of *Another development* hold that development should be: need-orientated, geared to meeting both material and non-material human needs; endogenous, stemming from the heart of each community; self-reliant, implying that each community relies primarily on its own strength and resources; ecologically sound, utilising rationally the resources of the biosphere; and based on structural transformation as an integrated whole (Call 1987:81-85). In this model, increased attention was paid to the basic needs of people, such as health, nutrition, ecology and structural transformation and participatory democracy. This participation entails pragmatic goals such as high productivity, better health habits, higher education and social and political action by masses at all levels. Conscientisation and collective action is very powerful to help the peasants to identify their real needs, identify their real constraints and plan to overcome problems (Gomez 2001:3-4). Streeten (1979), states that

> A Basic Needs program that does not build on the self-reliance and self-help of governments and countries is in danger of degenerating into a global charity program. A NIEO that is in not committed to meeting basic needs is liable to transfer resources from the poor in the rich countries to the rich in the poor countries.

Under this model, we have powerful ideas such as the satisfaction of needs, starting with the eradication of poverty, endogenous development and self-reliance, in the sense that development relies on the power of society's participation and harmony with the environment (Jatoba 1987:115). Nevertheless, beneficiaries did not own development projects even though the focus was on their basic needs. There was lack of people's participation and empowerment. Local people did not take full control of development projects and were not permitted to rely on their own initiatives.

4.1.6 Human Development

Development in a meaningful sense has to begin with, and within, the individual, because if motivation does not emerge from within, efforts to promote change will be unsustainable by that particular person. The individual will remain under the power of other people. One group of rural development workers quoted by Burkey (1996:35) defined human development as:

...a process by which an individual develops self-respect, and becomes more self-confident, self-reliant, co-operative and tolerant of others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new skills and knowledge, and active participation in the economic, social and political development of their community.

The purpose of development is to address human needs while promoting the *comprehensive* well-being of human beings and nature. Well-being is meant in the sense of a conducive environment which allows the comprehensive unfolding of a being as it is supposed or meant to be (Nürnberger 1996:10-14). The aim of development is to address human needs, but it should be noted that human needs are complex and go beyond material needs. Measuring development narrowly in quantifiable returns such as GNP would be undermining the complexity of these human needs. In this sense human beings should assume control of their destiny (Gutierrez 1973: 15). This implies "liberation from all that limits or keeps man from self-fulfilment, liberation from all impediments to the exercise of his freedom" (Bonino 1975:35), and the "totality of processes by which individual human beings and human societies seek constantly to realise their potentials" (Nissiotis 1997:82).

Human development includes material and spiritual, individual and collective, and qualitative and quantitative dimensions. Human development should create a better environment under which human life can be nurtured. Gomez (2001:4) states that since 1990, when the World Bank started to publish its Human Development Report (HDR) a change took place from economic development and from GNP per capita, to basic human needs such as food, clothing, housing and health. People's concerns were placed at the centre of the development process and one's total/holistic development was emphasised. Human empowerment became central to this model. Ordinary people became motivated and developed visions by analysing their situations.

4.2 KORTEN'S FOUR GENERATIONS AS STRATEGIES OF DEVELOPMENT
David Korten has provided a very helpful overview of the history of development strategies, one that enables us to understand the contemporary challenges of involvement in development. He speaks of four generations of development action.

4.2.1 The first Generation
In the first generation, the emphasis is on relief and welfare. There is a direct delivery of services to meet people's needs such as shelter, food, health care and schools.

The problem here is shortage of relief and welfare and the need is immediate. The NGO thus does the work while the beneficiaries, the poor, are considered as passive victims. According to Korten (1990:118), "relief efforts remain an essential and appropriate response to emergency situations that demand immediate and effective humanitarian action...relief offered little more than a temporary alleviation of the symptoms of underdevelopment".

4.2.2 The second Generation

In the second generation, the emphasis is on community development, whereby the development agent aims at "the capacities of people to better meet their own needs through self-reliant local action. The emphasis is on the benefits that will be sustained by the community beyond the period of NGO assistance". The NGO mobilizes and the period is the life of the project, and the communities are seen as partners who can assist with decision-making and implementation. The hindrance to development within this second generation is lack of education among poor people and also political domination. Korten (1990:120) calls it "exploitative relationships at the local level".

4.2.3 The third Generation

In the third generation, the emphasis is on sustainable systems of development. The NGO in this generation is the catalyst. In this generation self-reliance strategies are to be sustainable "only as long as they are linked into a supportive national development system. Since existing systems tend to be hostile to...such initiative", it is important to change them. Korten (1990:123) states that the hindrance to this generation is that "it requires countless replications in millions of communities" if "just, sustainable, and inclusive outcomes" are to be achieved.

4.2.4 The fourth Generation

In the fourth generation, the emphasis is on the adequate mobilization of people's movements around alternative people-centred development. This generation has to "energize voluntary action by people both within and outside their formal organizations in support of social transformation" (1990:127). The problem with this generation occurs when there is an inadequate mobilizing vision.

4.3 Conclusion

In this chapter, we have shown how the word development came to be used and how the various development models came to being. We have noted their main concerns and the main mistakes that brought the downfall of the models. We have also outlined Korten's Four Generations as strategies for development, which helps us to understand the contemporary challenges of involvement in development.

CHAPTER FIVE

CHESTERVILLE MAZENOD DEVELOPMENT PROGRAMME (CMDP)-CASE STUDY.

5.0 Introduction

Chapter 4 looked at the history of development and Korten's Four Generations as strategies of development. In this chapter we are going to investigate how and why the Chesterville Mazenod Development Programme (CMDP) was started; how the CMDP is suited to the work of development and what its mission statement is. I am going to trace the genesis of the CMDP, discuss its organizational structure and examine its mission and vision. The projects that the CMDP is busy with will be outlined and this will include the constraints of the CMDP. The last subject in this chapter will be the participation of women.

5.1 BACKGROUND

Saint Anne's Catholic Parish is one of the many parishes of the Roman Catholic Archdiocese of Durban. Saint Anne's Parish is situated in Chesterville-Cato Manor, under the service of the Missionary Oblates of Mary Immaculate. These Oblates of Mary have been running a Catholic school. The Roman Catholic Church is the registered owner of the property. In 1966, the government assumed the management of the school, due to the complete cessation of all assistance to the Catholic schools in 1954 by the apartheid government. The school, with 72 teachers, was forced to close in the same year.

The church continued to use the classrooms for worship and church activities. Most of the school buildings were rented to the local government who stopped renting the school buildings in the 1980s when they built a local government school. Since then most of these school buildings have not been in use, apart from two classrooms, which were used by the church. There were thus a number of classrooms and offices left unused.

For a long time the church had been concerned with the low employment levels among parishioners. An opportunity arose through the Worker Sunday Campaign Service (WSCS), which normally takes place around the first week of May.

To be specific, it was the WSCS of 1994/95 that made Saint Anne's Parish think of doing something about unemployment and thus doing something about poverty alleviation. The church leaders approached the Oblates of Mary Immaculate (OMI), Justice and Peace Committee, in order to start a Chesterville group under their own Justice and Peace Committee of the Mazenod Development Programme. Father Ceruti was the incumbent chairperson of the OMI, Justice and Peace Committee of the MDP.

The jurisdiction of Chesterville falls under the Durban Metro Council (DMC). The CatoManor Development Association (CMDA), under the DMC and funded by, amongst others, the European Union, includes Chesterville, which would suggest that there is enticing potential for Chesterville to benefit from such a comprehensive development programme. However, in fact, the CMDA is not doing anything in the Chesterville area. Even if the CMDA did include the Chesterville area, it would not help much in alleviating the community's poverty because its interests are only in infrastructure such as roads, schools, libraries and community halls.

The CMDP is a non-profit making, non-denominational, non-political and non-governmental organization. The CMDP currently only services the Chesterville Community, which has a population of around 9 000 people (Dumisani 2002). In the future, the CMDP plans to serve the whole Chesterville CatoManor Community. The population of the Chesterville CatoManor Community is around 80 000. The CMDP is a human development programme with three pillars, which are Healing, Empowerment and Reconstruction.

5.2 What is the CMDP and when did it start?

The CMDP is a community- and church-based organization operating in the Chesterville CatoManor area. The CMDP started in 1995 with planning the project and in 1996 training of the project leaders and a few individuals from the communities commenced. Several Non Governmental Organizations (NGOs) such as Vuleka Trust and Diakonia Council of Churches provided workshops. In 1997 the CMDP was formally launched. Father Nhlanhla Nkosi was the first CMDP Co-ordinator. Some 18 months later Mxolisi Zondi (nicknamed Professor) became the Outreach Officer. By this time, a number of projects were functioning, as some churches and community groups had been told about the CMDP. In 1998 Mr Zondi went out to the not-yet-visited communities and different churches trying to advertise the CMDP and invite people who were willing to start co-operatives or communal projects.

Many different small groups were going for training in various places.

The **Mission** of the CMDP is to promote and restore the dignity of the people of CatoManor by healing, empowering and reconstruction, i.e. to transform and reform the social conditions of people in CatoManor (CMDP Constitution). The Mission Statement proposes that the CMDP has:

- To reflect, to search for God's will, and to help build His kingdom on earth, in such a way that people realize and exercise their rights.

- To assist in community upliftment through facilitation, monitoring and evaluating the progress of their activities, in various community projects.

- To find better strategies for income generation by linking their community with other resourceful organizations and by the re-distribution of resources.

- To develop socio-economic awareness by releasing the community's potential to see their felt needs.

- To help in the formation of support groups which promote a sense of fellowship.

CMDP deals with the following activities: family counselling, HIV/AIDS awareness, drug/alcohol relief and youth stress and trauma. In *Empowerment*, CMDP aims at equipping the needy members of the community with skills that will lead to trainees finding alternatives to their situations. In *Reconstruction*, CMDP aims at informing, transforming and creating a conducive platform that provides ways and means to redress or to reform social conditions. CMDP deals with the following activities: economic empowerment/self-help initiatives, civic education/awareness for democracy, gardening/flower project and food production (CMDP Pamphlet).

5.3 THE ORGANIZATIONAL STRUCTURE OF THE CMDP

A Forum of thirty members runs the CMDP. The Forum meets quarterly. For easy governance, there is an Executive Committee consisting of the Chairperson, Vice-chairperson, Secretary and three co-opted members, voted for by the General Forum, who meet monthly to address matters of governance, policy and administration. For day-to-day operations of the CMDP, there is a Management Committee made up of two permanent workers and four volunteers. The project groups meet monthly. Members are drawn from interested members of the community.

5.4 FUNDING

The CMDP is completely dependent on donor funding for staff sustenance and implementation of CMDP activities. Funding comes mainly from overseas, namely from the Canadian International Development Association (CIDA). Father Ceruti mentions that "CIDA requires the developmental projects to become self- reliant within three years and after this period the funding will stop. This, as it happens throughout the world in similar projects, is not happening, even though it is being constantly stressed "(Ceruti 2001). CIDA offers support to the *Centre Missionare Oblate* (CMO). It should be noted that CMDP is one of the many projects that the Mazenod Development Programme (MDP), under the Justice and Peace Office in KwaZulu-Natal, is running. The CMO administers and passes on this annual aid to the Justice and Peace Office of the MDP that, under the direction of Father Ceruti, disburses the funds monthly across the project's activities. The wish of the CIDA is to have more than 80% women in the projects. This limits the number of men who can be trained in various projects.

The funding is not sufficient to adequately help all the developmental projects. One of the requirements that CIDA has given to CMDP is that it should be self-supporting within three years. The main reason is that the CMDP projects should have made enough profit within three years to sustain themselves. For the CMDP this has been a major problem, since it has failed to achieve this requirement. A key reason for this the top down strategy in operating the developmental projects, that is, the expectation that those who are involved in the projects should follow the demands of the leaders. Secondly, the people in the projects hope to receive donor money perpetually. This hinders them from owning the developmental projects and alienates them from the projects.

5.5 THE CMDP PROJECTS

The CMDP runs different projects such as the painting group, sewing & knitting group, glue group, weaving group, wreath making group, the flower arrangement group, the carpentry group and the garden group. The CMDP sends willing people for training in the above-mentioned projects. The CMDP pays for their training and thereafter they are given a site to use on the CMDP premises.

The CMDP provides the initial capital and subsequently the groups continue, using the profits they make from their projects. Fr Ceruti(2001) says, "for instance the horticultural garden group was given money but up to now they have not given anything back so that it could help training the newcomers. Similar problems happened with a glue group. This is sad". The CMDP encourages participants to work as a corporation (group). People who want to work individually are sent for training, but if they want to use the CMDP premises they are asked to pay a small amount for rent. If they work as a team they do not pay anything. The aim is that if they work in teams or groups they might be able to apply for bank loans for their projects to go ahead.

5.5.1 Sewing and Knitting

It is mostly women at CMDP who receive the **Industrial Skills Training in Sewing and Knitting** from Sizanani Methodist Training Centre in Pinetown. Women are given a chance to obtain such skills. The sewing and knitting group is composed of 12 women and all of them have finished their intensive training. They were also trained in fabric design. The CMDP gave them their starting capital in 2000 and new sewing machines. Already many people are bringing torn clothes and materials from their communities for mending and sewing and this provides the group with some income. The group has been asked to pay back half of the starting capital.

They have also received an order to sew dresses for the Sacred Heart Women's Group of Saint Anne's Parish and to sew school uniforms. From this they will be able to earn money that will boost their group. Plans are afoot to see how they will be sharing the profits and how they will be banking the money. Projects of this nature do help jobless women to be self-employed.

This way of empowering such women is in line with what Korten (1980:483) says, namely that realizing the answer to poverty lies not in relief, but in increasing the capacity of the poor to meet their own needs. Sider confirms this (1993:139), when he says that "Relief prevents starvation for today; empowerment brings self-sufficiency". In this way, the poor and the marginalized will be able to become independent.

5.5.2 Peace Horticultural Garden

The **Peace Horticultural Garden** started in June/July 1999. About ten people, both women and men, are running a horticultural garden. They are farming within the premises of the CMDP. They are growing crops such as cabbages, lettuces, spinach, onions, tomatoes and carrots. Many people around Chesterville come and buy the vegetables from their garden, which is called Peace Garden. It was a small portion to start with, but, because of the high demand for fresh vegetables, they expanded the area so that they can grow enough vegetables. There is no doubt that this horticultural garden is a welcome development, especially in generating income for poor people. It is worth noting that in this garden they use more compost and manure than chemical fertilizers. The advantage of compost and manure is that the vegetables draw nutrients from the soils and at the same time, the soil is enriched. Ceruti (2001) says that this horticultural group is expected to become self-supporting, as CIDA requires. He also sees the horticultural members following the concept of the Valley Trust, that is, that they will go into the community and teach other households to establish their own vegetable gardens near or around their houses.

5.5.3 Carpentry Workshop

A **carpentry workshop**, under the leadership of Gutshana Mkhize, started in January 2000 at the CMDP premises, with four carpenters. The carpentry workshop is very small because the carpenters still lack machines. At the time of writing they were making picture frames, doors and boxes, and repairing broken tables and desks. Their reward is that they no longer lack money to buy food, to pay for school fees and for other necessities. This has really changed their lives for the better, as they could previously hardly find enough money to buy food for the family. The future plan for this carpentry workshop is to make coffins, so that people can buy cheap coffins within their communities. People spend a lot of money on expensive coffins at funeral undertakers. Money used at such funerals is usually borrowed from micro lenders, which they have to repay at exorbitant interest rates, even though they do not know where they will get the money to repay the loans.

5.5.4 Flower Garden

The **Flower Garden** started in June 2000. It is small, but once it is completely established the group that went for training in flower arrangement might not go long distances to buy flowers for whatever purpose they want to use them.

The flower garden will mostly benefit the wreath-making people, because people go a long way to buy wreaths for funerals and they buy at a very high price. The flower garden will help in this respect.

5.5.5 Pre-School

As part of its service to the community, the CMDP runs a pre-school, which caters for children between three and six years. The pre-school started operating in 1999. There are 60 children and four teachers who are paid by the CMDP. The teachers were recruited from the Chesterville community. They are some of the many teachers who were retrenched in 1997. This pre-school is essential, as it offers employment to the communities stricken by poverty. Auxiliary funding comes from local donors and the CMDP. Parents pay only R50.00 a month. Children are given food, class materials and care from 07:00 until 15:00.

5.5.6 Para-Legal Advice Office

The CMDP now also runs the paralegal office where people are helped, free of charge, in matters regarding their rights and other legal matters. The Campus Law Clinic at the University of Natal in Durban and the University of Durban-Westville backs this office, which is headed by Mr. Moses Mchunu. It was opened in 1999. It has helped a number of people who were unjustly dealt with by government departments and private companies, especially with regard to pensions and compensation for injuries obtained during working hours. According to Mchunu (2002) the para-legal office needs more money to run it. The money that comes from the CMDP, covers only stationary and electricity and very small amounts of telephone expenditure. In such work, one needs to communicate with clients, the central para-legal office of KwaZulu-Natal and the Law Clinic. Lack of funds prevents the holding of workshops for the youth to conscientise them about unplanned pregnancies and issues of maintenance for unemployed youth.

5.5.7 Painting Group

The painting group received training in 1998. Towards the end of that year they painted the CMDP offices and some school blocks. Twelve people were trained and six of them found employment at the beginning of 2000. One of them is Paschal Khuzwayo. The other six are part-time workers. The Khuphuka Training Centre trained these painters.

5.6 THE PARTICIPATION OF WOMEN IN DEVELOPMENT

Saint Anne's Parish, through the CMDP, is a very good example of how the church is involved in alleviating poverty of those who are jobless and marginalized. It is commonly known that most churchgoers in Africa are women. In addition, most poor people in communities are women. Communities usually take women's labour contribution for granted. In Chesterville and Cato Manor, Christian women are very active in church activities and community activities such as funeral services. In spite of the functions they perform, women are excluded from decision-making processes in the church and in the communities. It should be known that once women are given a chance to be part of the decision-making process, many things would change for the better. Even though the CMDP has many women in the projects, they are denied the right to make decisions, which would enable them to engage in development activities for the betterment of the household.

5.7 SOME PROBLEMS WITHIN THE CMDP

The CMDP, like other developmental organizations throughout the world, faces some problems. These have an effect on the success of the CMDP. In spite of the fact that many staff-members were sent for business skills training, it has been apparent that the lack of accountability and knowledge in book-keeping on the part of the personnel makes it difficult to access the progress of the CMDP. There seems to be a lack of motivation and correct judgement in choosing people suitable for training. This results in people not using their skills after the training. Moreover, the trained people do not want to train others. Fr Ceruti (27 April 2001) states that, " the culture of 'Day to Day' existence is still prevalent and forward planning (future vision) does not seem to exist in CMDP".

Even though steps have been taken to have on-going staff training, this is rather a slow process. Fr. Ceruti seems to be quite optimistic about the progress of the CMDP, in spite of the problems mentioned above. He says "We must be doing something right, because we often get other non-CMDP organizations bringing their overseas guests and donors to see what is being done at Chesterville".

5.8 EVALUATION OF CMDP

The existence of the CMDP in Chesterville has made a difference to some people's lives. I would locate CMDP within the second-generation strategies outlined by Korten (1990:120), which aims to develop "the capacities of people to better meet their own needs through self-reliant local action. The emphasis is on benefits that will be sustained by the community beyond the period of NGO assistance". The focus is on the energies of the NGO in developing the capacities of the people to better meet their own needs through self-reliant local action. The beneficiaries are seen as partners who can assist with decision-making and implementation. The work in this regard assumes a partnership between the CMDP executive and the beneficiaries, with the latter expected to contribute to both decision-making and implementation. However, Korten (1990:120) states that "the empowerment-oriented organizing efforts of most NGOs are too limited and fragmented to make any consequential or lasting impact on these larger structures".

Development within the CMDP follows a top-down approach, whereby the decisions and directions are ordered by people who are in leadership positions, while sitting in their offices, and not by the beneficiaries. The top-down approach of development normally puts the emphasis on goals and deals with things and not people. Within CMDP the point is to let the beneficiaries do what the leaders and donors think is best for them. There is no challenge to the overall power relations in the community. There is little or no consultation with the people who are supposed to benefit from development projects. It is very difficult to promote empowerment with such an approach. What happens in this top-down situation is that there is force from above to the community below. This explains why it is difficult to have success in development which benefits the poor people, as the goals are hard to achieve.

CHAPTER SIX

INTEGRATED RURAL DEVELOPMENT OF WEAKER SECTIONS IN INDIA

6.0 ORISSA

Orissa is one of the 26 states of the Republic of India. It is situated on the east coast of India. It is one of the three most densely populated states and it is one of the so-called "backward districts" of India. In addition, Orissa has the worst starvation rates in the country. Integrated Rural Development of Weaker Sections in India (IRDWSI) is known by its acronym, which is WIDA. In a local language, Oriya, WIDA means a bundle of sticks tied together. It carries a meaning of solidarity to achieve real development.

6.1 WIDA

WIDA is a voluntary organization working in Koraput and Malkengiri in the Orissa district. Its partners in development are what are known in India as the *Tribals* and the *Dalits*, the poor, backward communities, bonded and landless labourers and small farmers, rural artisans, women and children, rural and urban poor, slum dwellers and victims of disasters. WIDA aims at accompanying the poor, the oppressed and dehumanized on a long-term basis to fulfil the programmes of capacity building, community organization, empowerment and sustainable development, through a systematically designed process of human potential development, natural resource development and the development of people-made resources. WIDA aims at helping the people to help themselves so that they can live a better life and thus promote humanization. This humanization is to have the dignity of human beings. To make sure that development projects are for the people and are owned by them, WIDA insists that the people themselves should be fully involved in their development projects through participation, decision-making, planning, implementation, monitoring, evaluation, managing and owning the entire process of development.

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6.2 Origin of WIDA

The vision of Dr. Rajaratnam led to the establishment of WIDA. Dr Rajaratnam is an economist who has a strong belief in people to be empowered if development is appropriate for them. WIDA came to exist after an extensive survey done in 1979 by the Centre for Research in the New International Economic Order (CReNIEO), founded by Dr. Rajaratnam. The reason for this research was to find reasons why people in Orissa were becoming poorer by the day, while others were becoming increasingly richer. After finding the root causes they had to seek alternatives (Prabha 2001). The Lutheran churches based in Orissa invited the United Evangelical Lutheran Churches in India (UELCI) to set up projects in Orissa. Then followed a meeting of a group of people at the Lutheran World Federation (LWF) head office in Geneva, which discussed a proposal from the UELCI. Dr. Rajaratnam, who headed the UELCI, suggested that poverty and development should be targeted at the grassroots level.

6.2.1 The Objectives of WIDA

The objectives of WIDA are:

- To make the villagers discover their own village needs.
- To analytically involve the communities 'in recollecting the past', 'understanding the present' and 'focussing on the future'.
- To make people realize the resources of sustainable life relating to human potential, natural resources and man-made resources.
- To make people understand their ownership and control of knowledge, wisdom and skills.
- To help people critically examine and understand what is happening both on the micro- and the macro-level.
- To involve people in a plan of action for a better future for themselves.
  (WIDA 2000:1)

6.2.2 WIDA in General

According to Prabha (2001), WIDA started working in a group of villages with development education, health education and a community outreach programme. Most of the marginalized people whom WIDA worked with are the Dalits and the Tribals. Together with the community, WIDA selected young people from the church to go for training at the Centre for Rural Development. Then 18 people were deployed in their villages to identify which areas could be developed.

They worked for three months, after which they were appointed as development workers. These pioneers worked in five blocks of about 75 villages. A block consists of a number of villages from 15 upwards. According to Prabha (2001) during the first three years, from 1981-84, WIDA worked in five blocks. In 1985, they conducted the first evaluation, which showed that the project was not successful. They thought that the reason was that they did not include women in their projects. This was considered the first phase of development.

In the next three years, the project operations were restricted to three blocks, as the operation in five blocks was too ambitious in terms of human and monetary resources. In the second phase of development, they had to involve women. The involvement of women was a great challenge to the cultural system, because women were considered second class and, as a result, not worthy to sit with men at the *sodor* where discussions were held and decisions made. Things changed for the better with the involvement of women because a number of new programmes started to flourish. Nutrition, literacy, forestry, communication and skills training programmes were initiated. For the next term of three years, the project operation was further restricted to one block, Semiliguda, for the sake of concentrated, integrated development. They discovered that they spent too much time travelling rather than being with the people.

WIDA is currently working in 150 villages in four districts of Orissa-Koraput (Semiliguda, Pottangi and Dasmantpur blocks), Malkangiri (Bonda Hills block), Kalahandi (Norla block) and Nuapada (Kharihar block). Despite many definitions of poverty, one salient feature is that poverty involves the situations of dehumanization, hunger, starvation, malnutrition and inadequate housing, water supply and sanitation facilities. This results in poor living conditions, disease and ultimately death (Ram & Ramaswamy 1985:8).

6.3 PEOPLE'S EMPOWERMENT AS A SOURCE OF HUMAN DEVELOPMENT

What impressed the researcher most about WIDA is that they are aware that the people themselves can change themselves. The development agents should only facilitate, while trusting the people to find their own strategy according to their own rationality. Our visit to the area covered by WIDA was very educational, in the way that it came from the people's mouths that the main causes of poverty are the structures that exist. Some of the people are subordinate, playing a marginal role in society, and their poverty is fundamental to the riches of the minority.

It follows that the obstacles to development are grounded in the domination-dependency relations between groups within a society. What WIDA had to do in such a situation to alleviate poverty was to empower the people by educating and conscientizing them about dehumanization/oppression so that they become aware of their unjust situation. WIDA assisted them to act properly, to break free from the oppressor-assigned role of receiving orders, and to turn themselves into active agents of change.

Most political leaders have been coming from the groups which the caste system dictates are "dominant". Even though this has been the case, the dominated groups (lower class) are needed to contribute to this political sphere by voting these dominant groups into power. The higher-class people were interested in the lower-class people only when they wanted their votes. The common people had no choice in choosing the candidates standing for elections. Candidates belonged to the oppressor class (dominant/upper class).

Most of what the common people requested from the government was not considered or granted. The common people are aware that the only way to move out of massive poverty is to take up development projects, by mobilizing themselves and putting forward their own candidates for parliamentary elections and voting them into political power. Many people at Jhimkiguda village affirmed that it is only they, themselves, who know the real problems which they are facing. As a result they can easily come up with suggestions of how to deal with these problems. Development efforts should be contextualized to have significant success.

One of the women whom almost everyone speaks of is Mrs. K. Khilo. Originally from the situation where she was not sitting with men, she is now never left out. She was elected as a political leader in the *panchayat* so that she could properly serve society. Common people realized that development and political power go together. "Always when we present our problems to the government, the political leaders turn us down. They want us to give them our votes so that they can be in a political position where they will continue to oppress us". This was one of the many issues uttered by the local people.

It was because of such experiences that the people mobilized themselves to present candidates whom they wanted and voted them into political powers. One man (on 5 August 2001) said "since Mrs. K. Khilo took up this political position, we are aware of the State schemes which are available for the people".

6.4 PRIMARY SCHOOLS & COMMUNITY EDUCATION

WIDA has initiated literacy programmes in about 180 villages since 1981, with the result that more than 4 000 children have been enrolled in formal schools. WIDA has also empowered the communities to know how they can elicit assistance from the government to get a school. For instance, there was no school in Champakendha village in Semiliguda block. With the help of WIDA, the villagers approached the government, which established a school in the village. Many children of this village and surrounding villages attend their classes in this school. WIDA helps with tutoring classes for children who fail Grade Ten.

After getting to know the circumstances of the village, the WIDA staff, together with the villagers, analyzes the existing power relations and decision-making processes in the village. After this, training, exposure, and people's organization meetings are held. The process of learning is initiated through individual contacts, group discussions, community meetings, village studies, identification and the training of selected people and formation and role of the people's organization. The education programme is based on the analysis of the root causes of poverty of an individual and of the entire society. Foundational words are selected from the issues of the people and the people's day-to-day struggle for life. The process of the educational programme and the interaction of the development staff with the people always clear the way to identify the factors making people poor and richer in their own villages at a micro-level. Within the community education team, sub-committees are involved in staging skits, dramas and other entertainment programmes to conscientize and educate people about social issues. Members of this entertainment group, as it is sometimes called, come from different villages and are trained to write scripts, to compose songs and record them on cassette and stage dramas themselves with music and all the requirements.

Another aspect that is dealt with in community education is economic awareness and solidarity. This helps people to understand individual family benefits and community assets. All economic programmes have been initiated to provide an understanding the local economic systems. Attempts are made to understand practically the essentials of money lending, mortgages, loans, rates of interest, capital, investment, production, income, savings, reinvestment and utilizing to the maximum, with the humanitarian and just values, so that the economic programmes promote social equality and economic justice. Prabha (2001), the deputy director of WIDA, made it very clear that participating in economic development does not simply mean people share their labour and material for a programme already decided. It means people themselves taking up a collective decision through a genuine, conscious process, and arriving at consensus to develop methods to facilitate the decision-making process for genuine participation in human development, through action and change.

There has been community education concerning the importance of land. This follows the intention of the ruling party to change the constitution, which allows the government to take land belonging to indigenous people. The ruling party wants to pass a law that 25 square kilometers could be taken from indigenous people without any consultation. The common people are running a campaign to prevent the government from changing the constitution because this land appropriation will increase the number of landless people. The common people sent their representatives to New Delhi to deliver a letter opposing the proposal of the ruling party.

6.5 CLINIC, MOBILE CLINIC AND TRADITIONAL DOCTORS
At Semiliguda block, WIDA has helped establish a clinic where there is a doctor and a nurse. At different times, the mobile clinic goes around within the area covered by WIDA. The doctor and the nurse treat patients and teach health education. The strategy on health is to evolve an educational programme based on attitudes towards sickness, health practices, treatment and the local health systems and towards personnel like traditional birth attendants, and native medical attendants. Attempts are primarily to bring health consciousness and health practices to the people. Community health has proved to be the key element in the human development programme.

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It was discovered that most diseases are water-borne, so the first commitment was to teach the people why clean drinking water is important. At the time of writing water-borne diseases in the area covered by WIDA are almost eliminated. Springs and drinking water wells are protected from pollution and contamination. WIDA has encouraged the people's participation with the Government Health Department at the block level. WIDA has encouraged and supported native traditional doctors. For instance, WIDA has not promoted health care in Koraput villages at the cost of the native doctors. In Panasput village, Ragu Jani, the native doctor, was helped by WIDA in setting up a herbal garden. Jani collected about 130 medicinal plants from the forests, out of which more than 70 species flourish today in his herbal garden.

6.6 HOUSING PROJECTS

Housing means much for the comprehensive well-being of people. Normally, food and clothing come first in development, but genuine development should also consider the necessity of housing. The available local raw materials, local skills and people's wisdom on the construction of houses is given priority. This prevents the imposition of modern techniques and housing models, which may not be suitable and convenient to the local people. WIDA has helped to build about 480 houses with the villagers. WIDA has always made it mandatory for the villagers to add their share for any work done For example, at Jhimkiguda village, WIDA put up 22 houses in 1990, each was costing about 25 000 rupees While WIDA put in 12 500 rupees, the villagers contributed the rest in the form of labour, wood and material. The houses thus constructed are built of wood and cement, with tiled roofs. Other villages have profited in a similar manner as Jhimkiguda village. These houses are a major improvement over the previous mud and thatch houses, with their numerous drawbacks. With the construction of these new houses, cattle have been segregated into separate sheds, where previously cattle used to coexist with the villagers under the same roof. WIDA wants other villagers to continue such development and if they want assistance, they must pool their own resources first. This really helps the people to own their developmental projects.

6.7 AGRICULTURAL CROPS

The *Tribals* are traditionally dependent on agriculture for their daily living. Traditional crops consist of rice, ragi, maize and onions. The coming of WIDA has boosted their agricultural enterprises and taught them better ways of farming. The *Tribals* are now growing economic crops such as niger (an oil seed), cashews and natural dyes. They have enhanced their horticultural management, where vegetables such as potatoes, beans, cabbages, cauliflowers, ginger and chillies are widely being grown. Such cultivation has taken root in many villages where WIDA is active. One such village is Porjapungar. About 37 acres of patta land is under cultivation for paddy rice, ragi and vegetables, and 300 acres of wasteland has been planted with economic trees like oil seeds, cashews and natural dyes. Some of the land has also been earmarked for neem, amla and firewood.

According to Lakshman Nandibalia of this village, the cultivation of vegetables and greens has enhanced their incomes. The villagers are also cultivating mushrooms, which they sell along with the vegetables at the weekly markets held at the towns of Kundali, Semiliguda and Pukali. WIDA's intervention has helped in more ways than simply in cultivation or increasing income levels through farming.

6.8 INCOME-GENERATING SKILLS TRAINING

6.8.1 Deomali Jhimkiguda Mahila Society - Broom Making

WIDA gave training to many women in such skills as broom making. Three villages belong to the Deomali Jhimkiguda Mahila Society, namely Bondaguda, Champakendha and Jhimkiguda villages. The Society started with 80 groups and a total membership of 1 200. By 2002 membership had reached 1 600. Women contributed their income from the beginning totaling 100 000 rupees (R18 182). This was their capital. They used this capital to start their business in broom making and to lease Non-timber Forest Produce (NTFPs). At a meeting that was held at the Network Centre on 9 August 2001 in Jhimkiguda village with the Society's members, it became clear how this project had changed the common people's lives. Women own the Society and those who profit from it are also women, because they are paid by the Society for making the brooms. People from surrounding areas come and buy brooms from the Society.

The main markets of this Society are the outside traders who order in large quantities. However, the Society has discovered that the traders who buy from them make a lot of money by selling brooms which they buy at a low price (Rs 8), at the high price of Rs 15. The society is planning to open shops in big towns to sell their brooms so that they can cut out the "middle man" and make more profit.

6.8.2 Grain and Cash Funds

WIDA initiated grain and cash funds to help the communities help themselves. Grain funds belong to the villages that come together and contribute the agreed amount of grain. All villagers are eligible to take the grain on loan. If one person takes a bag of grain, she or he will be expected to give back one and half bags of the same grain after harvesting. This works in the similar way with cash funds. Villagers are requested to contribute between Rs 5 and Rs 10 per month. Most of the villages that we visited affirmed strongly that this system has helped them very much. It is different from going to money or grain lenders because their interest is very high. If one fails to pay back to the village grain or cash funds, she or he is allowed to pay by installment. But if one fails to pay back to the grain or money lenders one lives in fear of losing a piece of land or livestock. If one has nothing to use for repayment one is made a worker for a long time for that moneylender.

The Panasput village committee has managed to accumulate a sum of about Rs 4 000 and 40 bags of grain. Bondaguda village has managed to collect Rs 3 200. These savings, which are quite substantial, are available to those who need loans. According to Mukund of this village, to get one bag of ragi or paddy rice, they had previously to bribe the high caste men with liquor. In the process they become life-long debtors and bonded labourers. "Nowadays we are free people, thanks to WIDA", the villagers say.

6.8.3 Driving Training

WIDA trained 900 local people from different villages to be drivers All 900 people passed their drivers' test. Most of these people come from 13 villages, which were displaced by the National Aluminium Company (NALCO).

Most of them are now working in this company. Some are working at WIDA, others are employed privately, while others applied to the government for the JRY (Jaawahar Roz gar Yojan) scheme and were given loans to purchase Jeeps.

6.8.4 Bicycle Riding

A number of women who are involved in small businesses had never used bicycles before. WIDA taught them how to ride bicycles, so that they can easily transport their goods to local markets. Bondaguda village is one of the villages where women were taught to ride. This village is very far from the local market, clinic and the offices of WIDA and the Network Centre. One of the women, called Sami Pujari (8 August 2001), stated that "We easily sell our crops and attend development meetings which happens usually". This has boosted their self-esteem and dignity.

6.8.5 Fish Ponds

According to Prakash (2001), from Koraput village, almost every village has a pond. People from the rest of the blocks receive their training in aquaculture from Potang block. Fish eggs are supplied by Potang block to the rest of the blocks, free of charge. There are two brood ponds, three production ponds and seven nurseries in operation, situated in Champagendha village. Seven people in this village are breeding fingerlings and selling them in the local market on Fridays but sometimes people follow them to their village to buy fish. They started on a trial basis and it developed into a real business. The first harvest gave them a profit of Rs 6 800, and the second harvest gave them a profit of Rs 7 100. Everyone who has visited this place affirms this great success. In a number of villages, ponds have been established. WIDA has uplifted the people's poor condition.

6.8.6 Other Small Activities

Fifteen women in Champagendha received training in incense stick making and 17 women were trained in making spices, under the government schemes. These women emphasized that acquiring these skills has changed their lives, because when they go to the local market, their products do not last long. One young woman (5 August 2001) commented that "WIDA has restored our human dignity".

Some women stated that they had had an inferiority complex due to caste discrimination but now no longer do. Traditionally, only men could own land, but women have insisted that land should be in the joint names of a husband and wife. Several women from Bondaguda village (2001) smilingly said, "This joint patta system is a security for us women. We feel more secure than before. In our tribal culture, a husband can divorce you just with a rupee. Nowadays things have changed. This is our contribution to gender equality".

Mukund Pange, of Panasput village, was given a loan of Rs. 3 000 to start a shop selling groceries. He is doing well and has already repaid more than half the loan. In a pilot experiment, WIDA has given him a few solar lanterns, which he rents out for Rs. 2 per day to nearby villages. He also has a public address system that he rents out for Rs 150-200 per day. Many people rent the lantern lamps. There are many other small activities that have been started to enable people to support themselves and their families. Such activities include tamarind processing, handicrafts, incense stick making, spice making and fibre mat making. At Semiliguda, WIDA has two projects, which are the Development Information Documentation Centre (DID) and the Training Centre for Electronics & Computers, where *Tribals* and other people are being trained.

6.9 Environmental Care

Care for the environment is one of the main objectives of WIDA. Most villages have village forest areas, which are protected by the village itself. A few people are chosen to patrol the forest within a specific period. The person on duty is given food from the village. Any person caught cutting trees illegally is punished according to the village laws. There is always on-going education concerning the environment. Apart from the indigenous forests, most villages have artificial forests or plantations, in which every member of the village is supposed to have planted a tree or a shrub. Specialists in agriculture teach the people, on a regular basis, better methods of farming. These include the use of compost and manure, crop rotation and mixed farming, using better technology.

6.10 Evaluation of WIDA

I would characterize WIDA with the third generation strategies outlined by Korten (1990:120,123), which indicates that self-reliance strategies are likely to be sustainable. "Only as long as they are linked into a supportive national development system. Since existing systems tend to be hostile to...such initiative", it is important to change them. A well-structured plan has to be undertaken to change everything that can hinder further development.

WIDA staff has been in conflict with government authorities, political party leaders, the local power elites, moneylenders, middle-class people and even commercial farmers. WIDA was also in conflict with church leaders, because some women started to sit on chairs during worship services. Following custom, only men could sit on the chairs. Prabha, the female deputy director of WIDA, was the first one to break this custom. This brought conflict within the church leadership, including those who supported WIDA's objectives. The movement from the second generation to the third generation of Korten has not been a smooth journey

WIDA follows the bottom-up model of development. The beneficiaries themselves take responsibility for their own development. They take part, through WIDA, in determining the type of development most relevant to their needs and, above all, they take part in the implementation and subsequent running of the projects. The most important point is that this approach focuses on the process of development and not on the goals. It deals with the people, who are treated as subjects of development. The bottom-up approach empowers the beneficiaries because the initiatives, decision-making and responsibility begin and end with the community. The donors for WIDA give assistance but they act as the "mid-wife", whereby the child belongs to the mother (the community or beneficiaries). The donors give assistance to WIDA to help problems identified by the community. Donors help the communities to uplift their standard of living but the benefits obtained remain with the community indefinitely.

CHAPTER SEVEN
KEY ISSUES FACING THE CHURCH
IN SOCIAL DEVELOPMENT

7.0 Introduction

After reflecting on the projects described in Chapter 6, one could ask about the nature of the human development work done in India, in the areas that I have mentioned, and in South Africa, in Chesterville in particular. Different people give different definitions to poverty because they analyze poverty in different ways. However, most analysts agree that poverty involves hunger, starvation, malnutrition and inadequate housing, water supply and sanitary facilities. Because of poverty, people exist in poor living conditions, experience disease and ultimately death. These have been reduced to varying degrees in the two projects that I have outlined. The two projects have enabled poor people to claim a recommendable degree of dignity, compared to where they were before. There has been a marked change in their lives. Many people have realized that any human development depends on them. Marginalized people discover and rediscover their own resources and thus experience people-driven development.

The staff from WIDA and CMDP facilitates conditions so that poor people are able to take charge of their own development. One could also look at the converse advantages, in other words what the two projects are doing to improve the standard of living of the people in WIDA and CMDP. According to the Human Development Indices (HDIs) of the United Nations Development Program (UNDP), e.g. life expectancy, adult literacy rate, health services, access to safe water, sanitation, daily calorie supply, women and political participation, child survival and development, health, food-security, education, communication and employment, I would say there is human development.

It is clear that human development entails the search for new forms of community. The community which recognizes individual and community freedoms, equality between men and women, and the rejection of traditional oppressive structures such as caste, patriarchy and discrimination against women, which are based on inequality and injustice.

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In our modern communities it is necessary to build up structures of relationships that go beyond traditional groupings. Thus self-identity, historical and community consciousness are the characteristics of human development, because they contribute towards a fuller and richer human life.

The new sense of history, an awareness of the personal dimension of human existence, and a consciousness of the rights of the individual – all these are inspired by the Gospel or the Christian missions. The Christian witness has to provide an effort to interpret the new self-understanding of an individual human person in the light of the Gospel. It is true that in most parts of India and South Africa there is marginalization and dehumanization of the poor and the weak in socio-political, economic and cultural terms. Thanks to the two projects mentioned in this paper, there has been awareness about the right for the necessities of life. What is important is that the common people are able to articulate their aspirations and work towards liberation. While these oppressions remain, no one can speak about genuine development. To have human development, the majority of the people (and not a handful of them) should ensure that they have access to development opportunities. The presence of poverty denies the process of human development. It is energizing to see how human capabilities and choices concerning necessities such as food, housing, spiritual and participatory decision-making have improved.

It is essential to evaluate the effects of the projects in terms of land alienation in India and South Africa because it is one of human life's pillars. It can be argued that land is fundamental to human development because land is life (there is nothing we can to do to survive and develop without using land) and it gives people a sense of belonging. The *Tribals* and the *Dalits* have lost their land to the powerful and to the government.

The government, in the name of development, unlawfully appropriated land from the common people and left them landless. One could ask who profits by the development that the government espouses. It can be asserted that the government of India and the powerful elites do not want real development to take place for ordinary people. In South Africa, most black people were forced to move to unfertile land and leave their land for white people.

This has caused poverty amongst black people. Around the Chesterville area there is very little reclaiming of land, because people go to their birthplaces to claim their ancestral land.

The United Evangelical Lutheran Churches in India (UELCI) have contributed much to human development, based on the fact that all people are created in God's image and are thus equal and entitled to equal opportunities to basic needs. UELCI has been convinced that human misery needs to be redressed and that such redress is within the demands of the Gospel. The Church has been the institution that has given hope to the hopeless, grounded in the message of the Risen Christ who defeated death. The poor and the marginalized are able to rise from the devastating and miserable conditions. While the religious practices of other religions (mainly Hinduism) in India perpetuate the poverty and dehumanization of the majority of the poor and lower-class people, the UELCI has come up with action programmes which embrace transformation of the social, economic, political, religious and cultural life of men, women and children. Even though Christianity is a tiny minority its social practices are producing great fruits where it is operating.

The Roman Catholic Church, through CMDP, has made a difference to people's lives in the area covered by CMDP. Unfortunately, CMDP has not developed like WIDA, in the sense that most people do not regard the development projects as their own. They still look to the government to take care of them, such as is promised by the Rural Development Programme.

There are many issues that can be raised from the case studies that have been outlined. I have singled out four of them, namely community participation, women's involvement, the environmental crisis and job creation.

7.1 COMMUNITY PARTICIPATION

I have chosen community participation as one of the fundamental points to be considered, mainly because of the effect it has on developmental projects. As human beings we ought to participate in the communities in which we live and work, for the betterment of that community. In the two case studies undertaken in this thesis, there *is* community participation but how the community participates differs.

WIDA and CMDP have shown that in order for people to engage actively in their own process of human development they need to be able to take part effectively at different levels of society and in all projects. WIDA has proved that genuine participation is the one that is liberating, because it empowers the community, it enables the community to own whatever they do and it encourages them to stand for political elections. These could be lessons to other organizations involved in development.

7.1.1 The Meaning of Participation

Participation here means people involving themselves, to a greater or lesser degree, in organisations indirectly or directly concerned with decision-making about, and implementation of, development (Coetzee & Graaf 1996:312). This approach is characterised by increased community involvement in both identifying needs within communities and active participation in solving the identified problems. The advantage is that the community determines its own development projects. Should they be successful, it is to be expected that the community would be stimulated to continue improving itself (USWE 1997:97; Liebenberg & Stewart 1997:87). There are two kinds of participation: participation as involvement and participation of the majority that is liberating and empowering.

7.1.2 Participation as Involvement

Participation as *involvement* means that the emphasis is on institutional initiatives. Government and aid agencies identify the needs, plan the action, manage the projects and mobilise the communities or groups. This participation effort has a top-down strategy and, in fact, it is a forced participation, which does not benefit the ordinary people sustainably.

This is ultimately a dis-empowering and oppressive strategy that ends in pieces after the agencies' period is over (De Beer & Swanepoel 1998:23; Coetzee & Graaf 1996:314). The key word in this type of participation is managing. To a large extent, this type of participation is found within CMDP.

Managing is when the government, NGOs, voluntary organisations or private sector want the community to implement things from top-down orders, thus removing the community's decision-making power. Development here has been understood as a task done by the rich for the poor. The organizations view development projects as "theirs", as they decide and plan and make people implement the projects according to their plans (De Beer & Swanepoel 1998:36,66; Liebenberg & Stewart 1997:26,90,USWE 1997:93).

To illustrate this kind of approach, we can turn briefly to the history of rural development. During the 1950s and 1960s, there was great economic growth in the USA and Western Europe. It was thought that for development (economic growth) to take place, it was necessary for traditional society to move to modernity. Due to this thinking, rural development strategies were imported from developed nations (for instance the USA) into Third World countries (Rist 1997:96; Allen & Thomas 1992:224). Chambers (1999) states that the development strategy used was a top-down approach, whereby developers from developed nations gave orders on what rural people had to do. "Outsiders" or "experts" in development work identified needs for Third World rural people, planned for them and gave them assistance needed to accomplish what they had identified as being the problem. This led to the rural people being dis-empowered, alienated and dehumanized. The way these rural people were treated meant that they were denied appropriate skills and expertise to execute their own development programmes and make them sustainable. This damaged rural development and whatever projects carried out by the so-called "experts" ended in disaster. This is one of the many reasons why rural development failed.

7.1.3 Majority Participation which is Liberating and Empowering

Rural development via community participation is a very essential tool to development, as it fosters the need for local people's participation in development processes. Any development on the rural level should include the participation of the community, such as village participation. To start with, the community should be involved in the identification of development problems and the planning, implementation and funding of self-help projects at a community level, as a means of ensuring the adoption and continuity of such development efforts at community or village level, when external support ceases.

This type of participation includes the majority of the population, especially the previously excluded components such as women, the youth and the illiterate, as has been witnessed with WIDA. It transforms people's consciousness and leads to a process of self-actualisation that enables oppressed people to take control of their lives and destinies, simultaneously challenging the dominating classes and their political regime. This type of participation is what the church should adopt. I really think that if the church should seek to ensure maximum participation in the process of human development, the church leaders or anyone employed and hired by the church should go to the community targeted (grass-roots people) for development programmes or projects, with the aim of facilitating.

There is no magic needed to enable maximum participation other than letting the local people involve themselves in investigation, presentation, analysis and ownership of data, in the identification of preferences and priorities and in planning, action, monitoring and evaluation (Liebenberg & Stewart 1997:100-101). The church should always bear in mind that no individuals or the few people in power could pretend to have all the resources needed that guarantee the progress of a community. It follows, then, that the participation of the grass-root people is often necessary for the good running of a developmental project. De Beer and Swanepoel (1998:23) state that real participation, which I believe the church should be concerned with, is the one that involves the grass-roots people in planning, decision-making, the provision of labour and the acceptance of responsibility for the maintenance of projects (1998:22).

The church should encourage the participation of the majority of the population, especially the previously excluded groups such as women, the youth and the illiterate. Should it happen that, due to oppression and deprivation, the poor are fearful and unwilling to participate, the church or an organization has to be involved in conscientizing them, as was done by WIDA. Establishing an office that is operated by volunteers could do this with the services provided freely. The important act in this type of participation is mentoring.

Mentoring happens when the following are observed: the departure should be people, the keyword in development should be participation, the clients should be seen as actors, the output should be capabilities and the planning and action should be bottom-up. People should be given the chance of controlling their own lives. Mentoring takes the 'participatory approach', in which the sovereignty (in development) resides with the poor, the real social actors of positive change. The poor articulate their own needs and come up with their own strategies for addressing these needs. The communities organise projects on their initiatives and a facilitator helps them to carry out those projects. (Liebenberg & Stewart 1997:102,86; De Beer& Swanepoel 1998:50,56; Ramphele 1991:183-185; USWE 1997:97). Chambers (1983:202) seems to support this view, when he says, "...And on this the poorest are the experts- they know more than ignorant outsiders who have not bothered to try to find out".

7.1.4 Mentoring Suits the Role of the Church

Mentoring should be understood as an interchange and discussion of ideas through the process of open and frank questioning and analysis, between facilitators of development and the beneficiaries of development projects. Although the 'participatory approach' that empowers is time-consuming, in the long run it is more sustainable than strategies that tend to define the needs of the communities and interventions that would address the needs of the recipients. The role of the church as a development agency should be that of a catalyst or facilitator only. It should empower the local communities to discover their potential and effectively participate in achieving their own sustainable development.

The church should not implement the top-down strategy, as it cannot motivate people to own their projects (Coetzee and Graaf 1996:314). It is very important to conscientize people. When people are conscientized, they develop a sense of self-actualisation. This is so because "...the theory of conscientization offers practical proposals for raising the political awareness of poor people and for organizing them to take control of their own affairs" (Midgley 1995:120). It cannot be doubted, therefore, that conscientization is a major component of community participation (1995:120). This conscientization will lead to the empowerment of people. Empowerment here refers to people taking control of their lives and being involved in collective action (Coetzee & Graaf 1996:321-322).

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Through such empowerment, the people will be able to use local resources, which are at their disposal most of the time (Liebenberg & Stewart 1997:24). Participation, according to Coetzee and Graaf (1996:314), is about working towards sharing a common goal for social change to take place. The church, in contributing to this participation, must not affiliate itself to political parties because it might create biases.

If it ever happens that the traditional and local structures are not interested in human development activities, the church should not force them but organize workshops whereby the importance of human development and community participation is outlined. This will help the communities to be able to identify their own problems or needs which require action to be taken. Sometimes an attitude change is necessary before assessing developmental needs within the community (Liebenberg & Stewart 1997:24).

It should be kept in mind that the local level participation in decision-making is important for active involvement. But this is not so smooth as one might expect, because the elites monopolize power and are often opposed to widespread participation (Coetzee and Graaf 1996:323). Midgley (1995:120) states that community development should be about community participation, which empowers. He suggests that the elites should motivate local people to participate in development projects and teach them the tactics of community action. Care should be taken to ensure that this way of motivating them should not be imposed on the local people.

As far as community participation is concerned, all people should have a chance of contributing to human development. This allows the church to look at social development and gender in such a way that both women and men are treated equally and with respect.

Mass meetings and group discussions are important for the community-building process to enhance participation (1995:120). Freire (1993:162) affirms this, by saying that instead of following predetermined plans, development agents and the community should mutually identify, and together create, the guidelines for their action.

In such a synthesis, development agents and the community are somehow reborn in new knowledge and new action. Freire has it that development agents must avoid organizing themselves apart from the people. Whatever contradiction to the community may occur fortuitously, due to certain historical conditions, it must be solved by the community and not augmented by the cultural invasion of an imposed relationship (1993:163). Indeed it is very useful to use the community to perform some tasks that would have otherwise been performed by outside agencies and this has manifold advantages if benefits at community level are to be sustained after the termination of donor support. It is important to have a local leadership structure for successful implementation of community-based projects, such as in WIDA and, to some extent, in CMDP. This is how the community in the peripheral areas can become self-reliant and sustain their development.

7.2 WOMEN'S INVOLVEMENT IN DEVELOPMENT ACTIVITIES

In Third World countries the poorest people are usually found in rural or semi-rural areas or at the outskirts of towns. This is my experience in Malawi, Zambia, Zimbabwe, Lesotho, South Africa and India. I have chosen women's involvement in development activities as one of my key points, because it has been shown that for a very long time in many societies, women have been discriminated against in development projects without any moral justification for this discrimination. Any person who is concerned with human development has to involve women in development activities, so that the human potential for women may develop, as they will grow in self-reliance and self-esteem. God created men and women in God's image. This provided the intrinsic value of all human beings imbued with freedom, responsibility and dignity. All human beings are fundamentally equal with others, thus standing equal chances of being involved with development efforts.

Women's development projects in WIDA and CMDP show a very great difference in terms of their effectiveness in the community. In CMDP, the lifespan of the developmental projects seems to be short, due to reasons beyond the fault of the beneficiaries, and the impact on the women's projects is drastic. These projects include sewing and knitting, a horticultural garden and healing and empowerment groups.

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WIDA projects that are run by women only do very well, and seconded by projects that have more women than men, and the weaker ones are projects run by men only. The point of entry for women at WIDA was nutrition education, then kitchen gardens, then health education, which was part of their development programme. Women became land-owners and holders of their own savings and bank accounts; women started doing what used to be men's jobs such as carpentry and then came women's involvement in political elections (Panchayat).

The opinion of Todaro (2000:170) is that two-thirds of the poorest people scratch out their livelihood from subsistence agriculture, as small-scale farmers or as low-paid farm workers. Women and children are the most affected. Women and children make up a bigger proportion of the poor people in the world. If one could compare the lives of the inhabitants of the poorest communities across Third World countries, one would discover that, virtually everywhere, women and children experience deprivation. In this 21st century, women's concerns have increased in matters regarding their position in society; the effects of economic and political change on women's lives; the sort of development needed to benefit women; and the roles women can, or should, play in social change.

7.2.1 Some Problems Facing Women

Among the poor, women and children are the most affected. De Gruchy (2001:70) mentions that even in international organisations, where we would expect fairness, women do not receive much attention. The evidence can be found in the Millennium Report, in which the concern of women and gender in development is made only as a reference. Todaro (2000:172) eloquently points out that women and children are unlikely to receive medical services, clean drinking water, sanitation and other benefits. It is essential to have an idea of the situation of women in general, before we can state reasons for them to be involved adequately in human development and poverty alleviation projects.

Women's interests differ greatly from those of men and thus how they will be affected will differ. A good percentage of women depend on men financially and otherwise. Poor women are unlikely to have the financial resources to pay for medical treatment or the ways of obtaining it, even when it is offered free of charge, due to the costs of transportation or time

lost from work (Hunter 1995:416). Women bear the burden of giving birth and thereafter taking care of children until the children have grown up.

Hurt and Budlender (1998:11) confirm this, by stating that women of childbearing age, or those who have children, have special needs that come about due to childbearing. Most women who live in rural areas, where economic opportunities and better standards of services are not as good as those in urban areas, suffer greatly. Women and girls have less access to education, so there are more women than men with no education at all. Lack of education makes women have insufficient knowledge to identify and avoid risks or respond adequately to them (Hunter1995: 413). In most Third World countries, the major responsibility of the family is on women (the wife or eldest sister) in terms of provision of households' needs. This is so because when husbands are working, when husbands deliberately make themselves unavailable, or when women are divorced or widowed, they have to struggle to look after the household. Normally women take responsibility for the primary health and basic education of children and caring for the sick and the aged. It is therefore necessary to empower women.

There are fewer women than men with educational qualifications. When women and men have the same level of education, in most cases women receive lower economic rewards than men. The poorest segments of Third World populations live in single, female-headed families, as might be seen in India, where 20% of households are headed by women (Todaro 2000:173 and Hurt & Budlender 1998:11). Female-headed families are generally poorer than male-headed families. There are many more disabled women than there are men. A good number of women are disabled due to domestic violence. Once the woman in the family suffers, the whole family suffers too. If women are working outside the home, they have to balance two important areas of responsibility, home and work (Hurt and Budlender1998: 12,17).

Women have less access to credit compared to men. Women have inadequate time to put into their businesses due to the unpaid job they have at home. Very often, when women's business becomes profitable, men take it over. Another important thing is stereotypes and prejudices against women, which hinder their success.

Women have difficulties in making land claims without their men relatives; it is very problematic for illiterate rural women to get assistance and information; complicated legal and administrative procedures that one has to follow when making a claim makes women frustrated (Hurt and Budlender 1998:21,33). It is essential to empower women.

7.2.2 Importance of Women's Involvement in Development

One of the ways of improving the lives of women, children and the whole family is to involve women in human development programmes. "Studies have found that where women's share of income within the home is relatively high, there is less discrimination against girls, and women are better able to meet their own needs as well as those of their children. When household income is marginal, virtually 100% of women's income is contributed toward household nutritional intake" (Todaro 2000:174). David (1998:238) states that United Nations statistics reveal that women perform two-third of the world's work, but receive only one-tenth of the world's wages and own less than one-hundredth of the world's assets. This makes it clear how important it is to work for the human potential of women to develop and start living their lives with human dignity.

Considering the high proportion of women in most of our societies, any development and poverty alleviation attempt which does not involve a significant percentage of women in the discovery, planning, decision-making and implementation procedures, will certainly not be successful, or benefit the women participants. In real terms, only those developmental programmes that integrate and involve a higher percentage of women will have an effect on the lives of the poor. Communities should allow women to grow in self-reliance and self-esteem (David 1998:239). Once women get a chance of upliftment, the whole family benefits.

7.2.3 Women with (Developmental) Policies

Pearson (2000:384) points out that as development co-operation has grown in the 20th century, so has the realization that women should be key participants in, and beneficiaries of, policies, programmes and projects concerned with poverty eradication, promotion of human development and the achievement of social and political improvements in people's lives

Women should not be excluded from the developmental process. Yet, in some cases, developmental policies and programmes to alleviate poverty have contributed to the continuation of women's poverty, because they have exclusively focussed on men.

Pearson points out that, "because notions of gender roles and activities have such a strong ideological content, policy reflects normative or prescriptive versions of female and male roles rather than the diversity of what men and women actually do. But the real contribution of women as well as men to production and reproduction must be accurately recorded and recognized if development analysis and policies are to become genuinely gender equitable". According to Basuded (2001), the policy-makers sometimes seem to forget the people below, namely the women, have something to contribute, as the policies will inevitably affect them. Basuded, apart from being the president of all the blocks covered by WIDA, is also a district councillor. This makes him aware of the issues of policies. Action from above does not necessarily get things right. This is why Todaro (2000:175) states that:

> The fact that the welfare of women and children is strongly influenced by the design of development policy underscores the importance of integrating women into development programs. To improve living conditions for the poorest individuals, women must be drawn into the economic mainstream. This would entail increasing female participation rates in educational and training programs, for male-sector employment, and agricultural extension programs. It is also of primary importance that precautions be taken to ensure that women have equal access to government resources provided through schooling, services, empowerment, and social security programs. Legalizing informal sector employment where the majority of the female labour force is employed would also improve the economic status of women

Wield (1992:76) states that other developmental policies have serious implications for development projects. The literature indicates that many development projects did not succeed because of the policies in operation. Policies that leave out issues of childcare, the production and preparation of food, subsistence cultivation and other income-generating activities, will harm women's lives and, in turn, will harm the whole family. "Targeting women in development policy more sensitively could lead to increasing the priority given to unpaid over paid labour and would involve social as well as economic policy. Measures like...(improving water provision under women's control or improved access to cheap fuel

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supplies for cooking) could dramatically free women's labour time in rural areas in many countries" (Wield 1992: 76).

It should be noted that in most Third World nations, due to pressure from the World Bank and International Monetary Fund, the state is forced to make or reform policies that. " ..should act directly to restructure its own taxation and social provision; .. should alter the way it intervenes in markets to change their organization or their pricing behaviour, in order to create a favourable climate for investment and growth"(Messkoub 1992:182). Policy packages like this imply that the state cuts its expenditure, raises revenues, changes its mode of operating and, more especially, cuts expenditure on social provision and abolishes subsidies. The welfare of households is bound up with national economic performance and changes in the international economic arena. It is women, particularly, who face the responsibility of managing families.

Men and women work harder outside the home to make ends meet, but women work extra harder at home, to try to maintain living standards and living conditions in the face of rising prices, recession and cuts in government subsidies (Messkoub 1992:189). The negative impact of policies on women therefore seems to be greater than its impact on men and this also threatens the well-being of children. Such policy packages dehumanize children, women and poor people.

7.2.4 Women Should Have A Space in Development

Population growth and environmental degradation are interdependent. It is often that the burden of income inequalities and environmental degradation affect women, who constitute about half of the total population and who bear the brunt of the inadequacies of social and economic life supports such as a shortage of drinking water. It is women who take a pitcher and walk, sometimes more than a mile, in search of drinking water for the family. Thus, we have a recipe for human suffering-misdistribution of income, demographic and environmental imbalance, and suffering humanity - the brunt of which is borne by women in all societies, much more so in poorer societies (Rajaratnam 1997:6-7).

Women should be supported and given a chance in development projects, or just be involved, as men are involved in development activities. Human development is needed to improve the living conditions of poor people by providing them with basic needs and the right to live a meaningful life. Human development is based on human well-being and action plans or programmes should aim at providing the opportunity for people to realize their own potential (Coetzee 2001:8).

An effort should be made to accommodate women to ensure that improved services are prioritised and planned in the most appropriate manner. Meer (1997:51) states that making space for women to put forward their needs, and make decisions about resources and the management of their resources, is premised on their being recognised as full citizens. Land is very important for our being and it is an urgent concern for most women. Land, as a resource, will perpetually accord the rights-holder some degree of power and this was clearly shown in villages covered by WIDA. If women should be allowed land rights, it would help to promote their ability to take initiatives (Meer 1997:52). The church should ensure that community activities involve both women and men. If the church does not take a strong stand, women will continue to be neglected in development and this will continue to paralyse the family condition.

Stories in some parts of the country have shown that women have "made a major contribution to development..." (Midgley 1995:122). This is clearly demonstrated within the Panasput village, which WIDA covers. Several women who obtained loans from the government and UNDP have progressed very well in their small businesses and the government has registered their projects. Registration of women by the government as owners of small businesses was not an easy endeavour, as the government was opposed to it. The reason was that once registration had been done, the government would not have a strong say in the small business. This would reduce the tax that the government could collect (Panasput women's group 2001)

Midgley (1995:123-124) outlines different approaches to development. I believe the church should work for the empowerment approach, as it focuses on the enhancement of the involvement of women in development.

7.2.5 Empowerment of Women

Johnson (1992:147) points out that, "Besides forming their own organizations, women have also become important figures in certain types of community organizations...and have championed many issue-based struggles against poverty". Because in most cultures women have internalised their oppression and subordination, to enable them to be effectively involved in human development activities, they must be empowered. This means that the women whose interests and aspirations are not represented in the organization, or whose demands are not met by state policies, need to organize, act together and exert pressure on those in authority, to meet their needs. It should be noted that the issues of poverty and powerlessness are linked. The experiences of both of these are related to social division such as class, gender, age and ethnic group. Whenever we speak about poverty and powerlessness, we speak about poor people's lives, which consist of innumerable daily actions that attempt to alleviate hardships and negotiate the distribution of resources and gaining of social power within a particular society.

Women are faced by daily problems such as what they are going to eat, where they are going to get good drinking water, where and with what they are going to get medical care, where and how are they going to get money for children's school fees and uniform. Such struggles may require individual and collective actions to subvert or defeat structures, which reinforce dehumanising factors (Johnson 1992:148; Allen and Thomas 1992:91 and Bernstein *et al.*, 1992:274). Empowerment assists poor women to act in improving their own livelihoods Johnson (1992:148) states that women's empowerment is all about involving women gaining a voice, to have *power structures*, or to change them" (Johnson 1992:148). Allen and Thomas (1992:91) quote Freire and Shor, 1987, in agreement with Johnson about women's empowerment.

> Empowerment: Having or being given power or control. It is generally used to describe the desirable state of affairs in which individuals have choice and control in everyday aspects of their lives: their labour, reproduction, access to resources, etc. However, there is an immediate contradiction within the idea of individual empowerment, since people tend to be restricted in their lives or to have power over others as a result of social relations and structures outside their own control. Paulo Freire, the Brazilian radical educator who promoted the term, argues that empowerment should be thought of in social class terms. 'The question of social class

empowerment...makes 'empowerment' much more than an individual or psychological event. It points to a political process by the dominated classes who seek their own freedom from domination, a long historical process.

This empowerment works with the bottom-up approach of development, because it recognises that the poor and the dehumanised women are 'conscious actors', who have their own kinds of knowledge and skills, which have been ignored or undermined by agents of development from above. We have already seen that poverty and powerlessness are linked. Effective action from below has thus to involve empowerment. Poor and powerless women have to gain a voice, and some control over the social and economic processes that affect them, if these women are to improve their productive capacities and quality of life more generally (Johnson 1992:148; Allen and Thomas 1992:91 and Bernstein *et al.*, 1992:275).

7.2.6 The Experiences of WIDA and CMDP - Challenges for the Church

The experiences of WIDA and CMDP in the empowerment of women pose a challenge to many organizations and to the church. It has not been easy for WIDA to empower women in the midst of a society that is male dominated and within the church that is patriarchal. WIDA, recognizing that the majority of people in the villages and in the church are women, worked hard to empower them. Women should be empowered to empower their fellow women. The address which Sashi Prabha, the women's leader of WIDA, gave to different churches and communities had a great impact. The church should be able to empower women so that they can empower their fellow women, as women working with women can be effective.

Furthermore, the church should be able to let women speak and share their experiences, because such experiences can be a healing mechanism to empower, as witnessed in CMDP. The church should be able to be patient while undertaking the empowerment programme, because it takes a long time to be accomplished.

This is what WIDA experienced from their awareness campaigns, to the point where women became part of the decision- making body and were elected to political bodies. For the church to effectively contribute to the empowerment of women there needs to be a change within the church itself, concerning how people view women. If this is not done, empowerment of

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women will be on paper only. In reality, however, it will be a source of confrontation between the organization and the local church leaders, as was seen at CMDP. WIDA gave training to a number of women from different villages about gender equality, women's economic empowerment, care for the environment and the importance of sending children, and especially girls, to school. Apart from passing on such messages to the villagers, these women had to teach by example by sending their own children to school. This acted as a mirror to other families.

CMDP is struggling to find the kind of development practices needed to benefit women and children and to identify the roles women should genuinely play in social change. This is due to the lack of support given to what women want to do to change their situation. For example, women in CMDP are struggling to access loans from banks and other lending institutions. In assisting women's empowerment, this is an area where the church could help.

7.3 CARE FOR THE ENVIRONMENT

Is there any connection between theology and the environment, or the environment and development? In this section I show the connectedness of theology, the environment and development, and particularly the relationship between the environment and development. The word theology is related to the Greek word *theos*, which means God. Christian theology, in particular, is concerned with all things in the light of God, revealed in the Hebrew and Christian traditions, above all in God's only son, Jesus Christ. CMDP and WIDA, challenged by Deuteronomy 30:19, 'Choose life and you and your descendants will live', have taken steps to protect the environment while undertaking development efforts. Edwards (1995:2) states that Christian theology finds in Jesus Christ the basis for an understanding of a fundamentally relational, Trinitarian God. All creatures are interconnected in one world of creation and salvation in God.

CMDP and WIDA are concerned with the well-being of the whole society, which is the concept summing up the phrase 'all things' in Christ, based on the imagery in Ephesians 1:22-23 and Col. 1:20. CMDP makes it very clear in their meetings that the key to the concern for the environment is a concern for human survival.

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WIDA have made a point of taking part in the movements for the reversal of trends towards environmental damage, awareness workshops and other action programmes, including those of change of life- styles. Good Christians should be able to perceive that love and respect for God involves love and respect for God's creation.

Some Christians and other people have failed to acknowledge this interconnectedness. As a result, in the name of development at the end of the 20th century, in most parts of the world, people have witnessed the environmental crisis caused by several factors. Edwards (1995:2-3) states that such reasons include excessive exploitation and consumption by wealthy peoples, economic policies of endless growth, which takes no account of the limits of the environment, and rapid population growth. Rich and poor people in the so-called developed and developing worlds are confronted with environmental changes. The same environment, which has supported human beings from the very beginning of existence, has become both the direct and the indirect cause of poverty, suffering, disease and death. There has been damage to the ozone layer, climatic changes due to greenhouse gases, pollution of the atmosphere, rivers, and seas, degradation of the land, loss of wilderness and extinction of species (Edwards 1995:3).

There is a conflict between job creation and other demands and environmental interests. Rajaratnam (1993:82-83) states that in a nation where there is a serious need for development and employment, the environment often takes a back seat. It has become clear that as long as people live in poverty, when they want to accumulate more money their need for money usually takes precedence over environmental concerns. Rajaratnam (1993:82) observed that agriculture and industry, which provided unprecedented prosperity to a third of the world and constituted hope for the rest of the universe, have now become sources of danger to life. One of the environmental problems is pollution, which is serious in rich nations and ironically part of the processes of so called development in developing nations, even before they start to prosper (Ngobese and Cock 1995:260). In her address to the 1972 Stockholm Human Environment Conference, Mrs Indira Gandhi, keeping in mind the problem of developing nations, said:

The environmental problems of developing countries are not the side effects of excessive industrialization but reflect the inadequacy of development. The rich countries may look upon development as the cause of environmental destruction, but to us it is one of the primary means of improving the environment for living or providing food, water, sanitation and shelter, of making the deserts green and the mountains habitable (Rajaratnam 1993:82-83).

Development in the way we have witnessed it, is not an *innocent* process. The tendency for measuring development in terms of costs that are expressed in money has left the environment damaged. Gnanadason (1998:138) confirms this from an eco-feminist perspective, when she says:

> The violence of "development" and the violence inflicted on creation are linked closely with violence against women. Both women and creation are to be appropriated, used, abused and discarded when considered "worthless". Both Land and woman may be virgin, untouched by man. They may both be *raped*. They are both prized if fertile, despised or rejected if barren - and the reproductive capacity of both are artificially manipulated to make them fertile.

Human activity affects nature and the environment, which has a great re-generative capacity, but this capacity is not limitless. The deteriorating conditions of the environment, in turn, affects people's condition and especially human health and survival, but more important is the effect on the next generation. It is necessary to maintain the ecological functions which nature is offering, not only for our present needs but also for generations to come.

This is well described in David Korten's vision of "alternative development" in relation to sustainability: "Earth's resources must be used in ways that assure the well-being of future generations" (Korten quoted in Allen & Thomas 2000:33). There will be sustainable development, only if the balance will be pursued between the satisfaction of people's needs, through increased productivity, and the capacity of the environment. It has to be noted that human development is more than mere economic growth.

Nürnberger (1996:10) helps us to understand this when he says that:

> ...Personal needs encompass biological (life and health, food and drink); relational (healthy relationships...to fellow human beings, to non-human entities) and spiritual needs (identity, belonging, reassurance, etc). Contextual needs include economic

(resources of the individual... larger organizations, the society as a whole), social (identity and belonging... individual and group interaction, social security and progress), political (including military) and ecological needs.

What does human development mean in the light of the above needs? There are certain things that would enable humankind to enjoy a better life. Deprived of such conditions human development would be affected in one way or another. There is a cry for a new kind of economic growth, which has the ability to meet our basic needs and at the same time maintain the healthy functioning of our environment. In the name of development, the environment has been greatly damaged, because development has been centred on growth. Measuring development only in terms of economic returns, without considering the consequences for the environment, would be committing suicide. It would be beneficial if sustainable development could be perceived as meeting a balance between people's needs and nature.

There are social changes that are caused by, or accompany, economic growth. Therefore it is essential that control of this balance be regained. If the present generation and the next one are to survive, environmental policies should be applied to every dimension of human life, as ecological imbalances cover all aspects of life of all species and ecosystems. According to Rajaratnam (1993:81), the environmental question may be considered in two ways, that is, pollution and protection of the environment. There are many ways by which this can be achieved, including the interaction among government, business and civil society. This kind of relationship is fruitful in encouraging decisions that include stakeholders' views in the process. More importantly, it will lead to strong social support for joint responsibility in engaging and solving the problems in respect of the environment. This participation is an important element in democratic development, based on mutual respect and confidence. The issues of environmental policies that have a comparatively higher level of public interest are greatly influenced by public participation around the world. Although the level of understanding of citizens concerning environmental issues is generally low, compared with other social, economic and political issues, citizens are aware of how crucial natural resources are and how they can be used.

It is vital that people are informed about the state of the environment and about issues that may affect the environment, in order for their participation to be meaningful. Many states have come to realize that economic growth alone is not sufficient, when dealing with development. Special attention is being given to development effects on the environment and the people. Experience has shown that it is much cheaper and causes less suffering to try to reduce the harmful effects of the economic activity when the developmental project is planned, than after the damage has been done. Environmental destruction affects the quality of life of everyone, including future generations.

Many problems and solutions being addressed by Agenda 21 have originated in local activities. [Agenda 21 is a comprehensive plan of action to be taken worldly, nationally and locally by organizations of the United Nations System, States and Major Groups in every area in which human impacts on the environment]. One fundamental outcome from this policy-making is the union of development and the environment. Both of these are interlinked. Development has been, and is often, at the expense of the environment and, in particular, the methods used for economic development have inevitably led to environmental degradation. This led Ngobese and Cock (1995:260) to say, "environmental degradation has arisen from a false dichotomy which flows from the myth of separateness of man and nature being placed on the relationship between environment and development".

The results of this false dichotomy led the World Commission on Environment and Development (also called the Brundtland Report) in 1987 to point out:

> Over the course of this century, the relationship between the human world and the planet that sustains it has undergone a profound change...unintended changes are occurring in the atmosphere, in soils, in waters, among plants and animals, and in the relationships among all of these. The rate of change is outstripping the ability of scientific disciplines and our current capabilities to assess and advise (WCED 1987).

The results of international policies and events reflect the growing importance of sustainable development. In 1992 countries from across the globe gathered in Rio de Janeiro for the United Nations Earth Summit, to endorse Agenda 21.

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One reason for holding the Earth Summit was that the world was fast approaching a crisis, due to current forms of development that have contributed greatly to the increase in human suffering and environmental degradation. The conference resulted in a global action plan being adopted by many participating countries for sustainable development into the 21st century. Public access to information and public participation were emphasized in the final declaration. The general objective was to integrate environmental issues into policy-making and to strengthen institutional structures, to allow the full integration of environmental and developmental aspects. The progress that has taken place since 1992 will be evaluated and new plans will be made at the World Summit on Sustainable Development, which takes place this year (2002) in Johannesburg, South Africa.

It is important to note that the World Council of Churches (WCC) responded to the Earth Summit by expressing the concern of churches to the crucial environmental questions. Chandran (1994:9) reported that 176 people from 52 nations and from 70 churches participated in the WCC meeting. The participants issued a letter to the churches in which they quoted the prophet Isaiah 24:5-6, "The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant...Therefore a curse devours the earth and the inhabitants suffer for their guilt".

It was mentioned that churches should bear witness to the significant life-style changes required for minimizing environmental destruction (Chandran 1994:10). The CMDP and WIDA are responding to this call through the Lutheran Church in India and the Roman Catholic Church in South Africa.

7.3.2 Sustainable Development

The origin of the concept of sustainable development on the international level was emphasized by three powerful environmental organizations, namely the International Union for the Conservation of Nature and Natural Resources (IUCN), the World Wide Fund for Nature (WWF) and the United Nations Environment Programme (UNEP) (Elliott 1994:11). In 1980, they published the World Conservation Strategy (WCS). In this publication, the emphasis is on the interdependency of conservation and development (Earthscan 1991).

According to Nürnberger (1999), for any sustainable development to take place there is a need to change the social system. How can the social system change? It is through changing the mindset of society. He argues that 'neither the mindset of traditionalism nor modernity is able to support the combination of economic development, social equity and ecological sustainability' (Nürnberger 1999:379). The reason is that traditionalism binds people to think of the past and people cannot progress (thus oppression in Freire's terms), whereas modernity conditions people to competition, and they thus do not care much what happens to the environment. He proposes that there is a need for going beyond both the alternatives, because they are not supporting or providing a good approach to development that is sustainable.

Nürnberger seeks to find a type of development that humanizes and enables people to lead the type of lives that they wish for and deserve. He outlines the main characteristics of development, which changes the situation of the oppressed and the nobodies (1999:379-382). A new mindset of people has to recognize all people as subjects and not objects, or as other people to be used as a means to attain their goals. This is in line with Kantian Ethics, whereby it is unethical to use other people as a means to attain one's goals.

Such a mindset includes a comprehensive picture of reality (thus seeing reality in terms of physical, social, space, time and power discrepancy), perceiving humanity where human material needs are seen in the context of total human needs, and a vision of comprehensive well-being.

People must overcome fatalism (thus religious, moral, ecological, economical and metaphysical), learn to combine freedom with responsibility (so as to unleash and empower the initiative of the individual, the group and the community) and humanity must develop new criteria, where right of existence is bestowed and authorities allocated. Freire (1993 158-159) affirms this new type of development that is sustainable by saying that the development leaders must work towards the *conscientization* of the common people. *Conscientization* is a very important term insofar as liberating systems are concerned.

Conscientization means breaking through prevailing mythologies to reach new levels of awareness in particular, awareness of oppression, being an "object" in a world where only "subjects" have power. The process of Conscientization involves identifying contradictions in experience through dialogue and becoming a "subject" with other oppressed subjects–that is, becoming part of the process of changing the world (Freire 1993:158).

Real development, which is sustainable, will take place once the common people own the development projects. The leaders and experts in environmental concerns should empower the common people so that they can know what it means to own the development projects.

Lastly, peoples' motives must be changed from concern only for survival and prosperity, to a concern for justice for all groups and more especially concern for the oppressed, weak and vulnerable and for the environment, where all resources are found. Nürnberger (1999:383,384) believes that if people's mindsets are changed they should be given a new economic agenda for development, which benefits everyone as a subject. However, he argues that we should always be protecting and enhancing the natural habitat on which life depends, securing the material prerequisites for the life and health of human beings, making sure that the materials generated by humanity are equitably distributed to care for those who are unable to make a contribution and should be finding ways of balancing our need satisfaction.

Once the above has taken place, "Our Common Future", which is the famous term coined by the Brundtland Commission, will be bright.

This Commission defined 'sustainable development' as "development that meets the needs of the present generation without precluding the possibility of the future generations meeting their own needs" (WCED, 1987:43). Sustainable development, in the proceedings of the Brundtland Report, made it very clear that the link between environmental usage and patterns of economic development must be symbiotic and not parasitic. God in Genesis 1 and 2 gave human beings a mission to be stewards of what he had created. This is why the church should involve itself actively in programmes that make people wake up and protect God's creation that is entrusted to humankind.

The relationship between the environment and development is a key element in the vision and work of WIDA. For example, WIDA made a connection between deforestation and lack of water and thus started to plant trees around WIDA offices. WIDA then started to encourage people to plant trees in their communities. Trees also help satisfy the growing need for firewood for domestic purposes. WIDA has, and still is, restoring a sense of *belonging to a community*. They are taking decisions to ensure survival by giving the people access to natural resources. In Gangamaguda village, within the area covered by WIDA, people have learnt to use compost and animal manure because chemical fertilizer has been harming the soil.

In WIDA, medicine people are helped to establish their herbal gardens so that they do not destroy the forests. WIDA helps these medicine people to establish these gardens and to fence them. Communities within WIDA organized themselves to oppose the government decision to allow private companies to fell trees around their villages for industrial purposes. Villagers organize themselves and choose certain people to patrol the forests so that no intruders come and cut trees. The villagers supply people on duty with food. In most of the villages, we saw many planted trees. While the CMDP focuses on the environment by encouraging people to use crop rotation and compost and manure for sustainable harvests and encourages the planting of trees and shrubs to counter the high carbon dioxide produced by factories in the environment, it is not as high a priority. The connections between poverty and the environment, around such issues as water, land and air, have yet to be taken very seriously by CMDP.

7.4 JOB CREATION THROUGH SMALL BUSINESS DEVELOPMENT

Why should the church be involved in encouraging job creation through small business opportunities? Maybe this question could be answered with another question? Where poverty is the problem, is not job creation through small business development one of the options to alleviate poverty, as it enables poor people earn a living? God in the Old Testament (Deuteronomy 15:4 & 11) poses the following question to the church: "is not this what I require of you as a fast: to...set free those who have been crushed?" "There must, then, be no poor among you..." "Of course there will never cease to be poor people in the

country, and that is why I am giving you this command: Always be open-handed with your brother, and with any one in your country who is in need". The poor can hardly afford basic needs and have internalized their poverty. Many poor people in the communities served by WIDA and CMDP are good examples of this. They lack self-confidence, they are depressed and have low self-esteem.

In the CMDP context, most poor people feel hopeless and the community at large thinks that these poor people have nothing to contribute to the projects established to help them. This is not a true viewpoint, however, because these poor people have useful abilities that allow them to survive the rigors of living on the edge and adapting to trying circumstances, as is witnessed with WIDA in India. I agree with Taylor (1997:38), who says that it is imperative that any programme geared at empowering the poor should build on the initiatives taken by them. This is generally seen in areas covered by WIDA.

One way of improving poor people's situation is to encourage them to invest money in new activities, to improve the productivity of their present activities and to cover the costs of operating these activities. Burkey (1996:180) states that the poor people's dilemma is that, by definition, they have little or no reserves to invest; most of what little they have must go to keeping themselves alive. Mugambi (1989:22) points out that the mission of the church depends on the context in which it is ministering. If it is ministering in the context where people are poor, where there is women and child abuse and where there is overall social fragmentation, it has to take liberative action. The church has to empower the community with small business skills, because it is well placed with 'members in all kinds of secular professions and primary groups with all kinds of spheres of influence scattered throughout the fabric of society' (Nürnberger 1999:371). According to Mugambi (1989:22), the Church needs to equip God's people to be effective in poverty alleviation and job creation through small business development.

The church should continuously conscientize the rich and leading people in government, companies and businesses, to consider the well-being of all people. The reason is that the 'ultimate intention of the biblical God is the comprehensive well-being of all human beings

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within the context of the comprehensive well-being of their entire social and natural environment' (Nürnberger 1999:167). In St. Anne's Parish, where MDCP is active, they occasionally ask church members who are skilled to provide their services, free of charge, to help those who are jobless to start enterprises which can earn them something to live on. Small businesses are encouraged as an essential strategy for wealth creation, providing an alternative route to personal empowerment for those who are not in formal jobs (Oosthuizen 1997:100).

Sewing and knitting, the peace horticultural garden and carpentry within CMDP and aquaculture, broom making, handicrafts, incense stick making, spice making and fibre mats making within WIDA, provide income and employment for the local communities. These small businesses, in these two case studies, are a source of increasing family income, which results in a better opportunity for adequate nutrition and for the education of the children. Having observed some poor people who have been involved in small businesses in the mentioned projects, I agree with Van Aardt (1997:89), who states that small businesses encourage poor communities to be self-reliant and to be able to take part in economic development. The researcher was challenged by WIDA, because they have meetings to teach the community how to identify their own needs and interests, before thinking of any actual training of the people concerned. WIDA is aware that the poor are not passive participants who have nothing to contribute, but that they have the potential for transformation. Samuel, V and Sugden, C (1987:42) state that when the church chooses the skills without the participation of the people, it is exercising control and robs the oppressed people who are in need of their dignity.

The survival strategies of the poor reveal their capabilities, skills and knowledge (Myers 1999:141). This is an important point to bear in mind when empowering the poor. The church or organization should let the people identify their gifts and interests before providing training for them. Once people's gifts are developed, there is a high possibility of their maintaining a sustainable small business.

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God gave humankind different kinds of gifts for the benefit of the community. It is essential to develop these existing gifts, rather than deciding for the people what skills they have to be trained in. But this should be done in connection with a market survey, so that there is a demand for whatever is produced. Christians who are experienced in marketing should be encouraged to help undertake the survey or be included in the focus group and any other method used.

7.4.1 The Donors' Intention

The church, or church-based organization, might be willing to let the people decide what they want to be skilled in, but they may be forced to include other skills into their training programme because of the agenda of the donors. The donors may give money to MDCP for a development programme such as sewing skills. This implies that MDCP is not allowed to use this particular amount of money on any other project such as poultry, because it is not the intention of the donor. The donor dictates how the money should be spent (WIDA staff 2001). This way of operating has its own problems in terms of development. One could ask, development for whom? People will be skilled in fields that they would not have been, if the donor had said the money should be used for whatever the community identifies as a solution to their poverty. As long as most projects depend on donors, especially from overseas, the problem of acting according to the donors' intention will continue.

Wherever possible, the church or the organization should be able to dialogue with the donors before they stipulate conditions to the use of the money or resources that they supply. This will help the beneficiaries to have skills training which will be fruitful in their own context. WIDA managed to inform donors about the different needs of the different societies. This shows that it is possible for donors to fund what the communities identify as solutions to their problems. The church, church-based organizations or NGOs should help by seeing to it that the proposed small business will be long lasting and have the potential for financial independence and expansion. For the small business to be sustainable, some issues have to be explored, such as who are the customers going to be, where are they located, what are their specific needs, what are their buying habits and what is the size of the market (Van Aardt 1997:78).

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7.4.2 The Church and Morality in Business

Care should be taken that the church, while promoting small businesses, should not lose sight of its moral teaching. This means that while different types of businesses can be of great importance to the upliftment of the poor, the nature and the means of the businesses should be assessed. Small businesses should be what they ought to be in a Christian way. They should promote human dignity, personal growth and personal empowerment and allow social participation and work patterns, which are acceptable to life satisfaction (Kenyon 1980:34). Oosthuizen (1997:79) mentions that morally unethical businesses such as prostitution, alcohol selling, selling of drugs and dagga cultivation and selling should not be part of what the church encourages. The church ought to make available the church premises for small business purposes, wherever possible. A good example is the use of the old school buildings at St Anne's Parish, which were made available to CMDP management for carpentry, sewing and the temporary storage of vegetables. It should be noted that when such buildings are offered for small businesses, there are expenses to be paid, such as water and electricity. At CMDP, the projects were not paying anything towards these expenses because the business was not yet self-supporting. A minimal rent is essential to give the owners of the small business a sense of responsibility and also to conscientise the business owners that the project is not a *handout*. If possible, the church or the organization establishing the small business should allow a small amount of money, resources or power to be contributed by the poor, so that they can have a sense of ownership.

The church ought to help small business people to be aware of some essential Christian values, such as honesty in business. This we see happening in CMDP and WIDA.

Those dealing with business should provide honest information about their products to their partners in business. The church ought to be aware that it is dealing with the poor, most of whom have internalized their poverty such that they view themselves as valueless, having no good and who cannot succeed at anything (Musopole 1997:89). During skills training or before they go for skills training, they have to be helped to gain their self-esteem and confidence through appropriate ways such as Bible study.

7.4.3 Financing Small Business

One fundamental issue in small business is the source of money for training and capital. It is essential that the church or an organization should be aware of where finances come from. Sometimes the church or organization offers skills training to the poor and lets them go to start their own businesses. This has resulted in many skilled people being unproductive in communities. Finding capital and seeking credit has proved to be a major hindrance to most poor people in starting their own businesses. Naude (1998:136) mentions that soliciting finances from lending institutions is a difficult process, because small businesses have minimal chances of qualifying for loans and the interest is too high for small businesses. The frequent travel to and from the financial institution can be expensive and frustrating. It is vital that the church should be willing and ready to assist in establishing financial support, especially where the poor has nowhere to get help. If the church can manage to provide loans to the poor to start small businesses, they have to do so at affordable interest rates. The church, with its social network, has more appeal than lending institutions. The church may be approached for help with finances or any information to start a small business.

Small businesses meet various human needs. They provide income, establish a sense of identity and belonging and create chances of social interaction and meaningful human life experiences. This is what can be observed within the areas covered by CMDP and WIDA. It has not been easy for small businesses within the two organizations to take root. The church had to assist in financing them, sending people for training and teaching them accepted Christian morals in operating a business. WIDA has managed to assist some small business people to get loans from some lending institutions. According to Naranga (2001), the leader of the women's group in Panasput village, the women borrowed money from the UNDP Fund to start broom binding and leaf plate making. The trees that provide these leaves are highly protected. CMDP is still struggling to convince banks to provide small loans to poor people to start or expand their small businesses. The church or organization should work hard to convince the donors (as WIDA does), not to set stringent conditions to their assistance, because this binds the poor. As a result, the assistance will not liberate and empower them.

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CHAPTER EIGHT
SUMMARIES AND CONCLUSION

Chapter 1 introduced the thesis by giving an overview of the rationale behind the study. The need for the church to be adequately involved in human development and poverty alleviation was emphasized as being vital. Since development implies engagement with the world in which we live, it was indicated that it is essential to understand the experience and causes of poverty.

In Chapter 2 the thesis has described the experience and major causes of poverty in the world and especially in South Africa and India. It was pointed out that poverty is normally perceived to be about the lack of the basic material needs for life. It was shown that poverty usually involves living in a situation of social and political tension and poverty is linked to the loss of self- and group-esteem. Discrimination and exclusion contributes greatly to poverty and dehumanization. Having no work is directly linked to poverty. Poverty has been described as an inability to take part in social, political and economic life. South African economic policies have contributed greatly to unemployment and thus to poverty. In India, the Hindu caste system has been pointed out as an important cause of poverty and that it perpetuates the cycle of poverty. Interestingly, in India there is the view that poor people do not expect much from the government to alleviate poverty, probably because of the caste system. In South Africa, people expect much assistance from the government in poverty alleviation programmes.

Chapter 3 and chapter 4 discussed theological and theoretical aspects of poverty and human development. The challenges that the scriptures present to Christians, who have a special mission towards the poor and the oppressed, were examined. The church's mission in human development is to establish justice, the option for the poor, freedom, care for the environment and the equality of men and women. Before recommending human development as an appropriate model for development, the researcher outlined the history of development models, from the origin of the concept of *development*. Korten's Four Generations as strategies for development have been outlined.

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It was indicated that the church has an essential role to play in human development, because human development encompasses all dimensions of people's lives. The church continues Jesus' mission of redemption in the world and the church ought to be sensitive to its surroundings.

In Chapter 5 the researcher wrote about the case study of CMDP and described the existence of CMDP in Chesterville, which made a difference to some people's lives. The researcher has located CMDP within the second-generation strategies outlined by Korten (1990 120), which aim to develop the capacities of people to better meet their own needs through self-reliant local action. The beneficiaries are seen as partners who can assist with decision-making and implementation. The work in this regard assumes a partnership between the CMDP executive and the beneficiaries, with the latter expected to contribute to both decision-making and implementation. Development within CMDP follows a top-down approach, whereby the decisions and directions are made by people who are in leadership positions and not by the beneficiaries.

In Chapter 6 the researcher has shown the case study of WIDA and characterized it with the third-generation strategies outlined by Korten (1990:120,123), which indicate that self-reliance strategies are likely to be sustainable. It has been mentioned that WIDA staff has been at conflict with government authorities, party political leaders, local power elites, moneylenders, middle class people and even commercial farmers. WIDA was also in conflict with church leaders. The transition from the second generation to the third generation of Korten has not been a smooth journey.

WIDA follows the bottom-up model of development. The beneficiaries themselves take responsibility for their own development, they take part determining the type of development most relevant to their needs, and above all, they take part in the implementation and subsequent running of the projects. This model focuses on the process of development and not on the goals. It deals with the people, who are treated as subjects of development.

In Chapter 7, after looking at the case studies, the researcher stressed the importance of community participation, women's involvement, environmental care and job creation in human development. The Christian witness is primarily an effort to interpret the self-understanding of an individual human person in the light of the Gospel. It is true that in most parts of India and South Africa, there is marginalization and dehumanization of the poor and the weak in socio-political, economic and cultural terms. The two projects mentioned in this paper have brought about an awareness of the right to the necessities of life. It should be noted that WIDA compared to CMDP is really doing well. But despite this, people who are in the CMDP project are much better off than those who are not. What is important is that the common people are able to articulate their aspirations and work towards liberation.

To have human development, the majority of the people should ensure that they have equal access to development opportunities. The presence of poverty impedes the process of human development. It is energizing to see how human capabilities and choices concerning necessities such as food, housing and participatory decision-makings have improved; yet it is still not where it ought to be. This means that the struggle for a better life continues.

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