Conceptual Framework for the Work of the Roman Catholic Church in South Africa Demanding

Participatory Development

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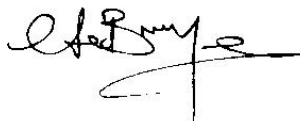# Supervisor: Dr Clint Le Bruyns

2016

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LAWRENCE BOIKANYO MOATSHE (211542817)

DATE...

15 March 2017

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SUPERVISOR: Dr CC Le Bruyns

DEDICATION

TO MY MOTHER AND MY BROTHER:

ELIZABETH MOATSHE AND THABISO MOATSHE

WITH LOVE AND GRATITUDE

ACKNOWLEGEMENTS

LIST OF ABBREVIATION

AIDS	**: Acquired Immune Deficiency Syndrome**
ANC	**: African National Congress**
ANSA	**: Alternative to Neo-Liberalism in South Africa.**
BBBEE	**: Broad Based Black Economic Empowerment**
BEE	**: Black Economic Empowerment**
COSATU	**: Congress of South African Trade Union**
CSD	**: Compendium of the Social Doctrine of the Church**
GEAR	**: Growth Employment and Redistribution**
HDI	**: Human Development Index**
HIV	**: Human Immune Virus**
IDP	**: Integrated Development Planning**
IEC	**: Independent Electoral Commission**
IMF	**: International Monitory Fund**
JPC	**: Justice and Peace Commission**
NEDLAC	**: National Economic Development and Council**
NGO	**: Non-Governmental Organization**
RCC	**: Roman Catholic Church**
RDP	**: Reconstruction and Development Program**
SACBC	**: South African Catholic Bishops' Conference**
SACP	**: South African Communist Party**
SAP	**: Structural Adjustment Programme**
SASCO	**: South African Civil Society Observation Coalition**
USA	**: United States of America**

Table of Contents

ABSTRACT

The purpose of this study is to propose and analyze the framework within the local Church in South Africa to engage with the demands for the involvement of the poor in their development. The following four components that should comprise such a conceptual framework are: secular theories on participatory development; participatory development in post-apartheid South African government policies; and the Roman Church, social teachings on participatory development. Finally there will be some recommendations. There is a renowned and often repeated adage which expresses this: 'Do not give a person a fish; rather give them a fishing rod and teach them to fish'. This whole social problem has prompted a new science of development.

The uplifting of people from poverty is a complicated and developing science recognised by society in recent times. There is a strong move away from hand-outs and a growing realization that the traditional method of relieving poverty can easily lead to passivity; a sense of entitlement; a lack of interest; and a lack of effort to improve one's situation.

CHAPTER ONE

1. Introduction

Following my ordination to the Roman Catholic Church (RCC) priesthood in 2004, one have worked mostly within the economically disadvantaged communities. My pastoral experience in rural communities has left me with the impression that there is a general lack of interest on the part of South African poor people to take part in political activities within their respective local government areas. However, many scholars have depicted South Africa as one of the countries that take participatory democracy as its priority principles (Sinwell (2010:68). Democracy affords people to feel at liberty to freely express themselves on any social issues.

The mass action as a way to enforce social recognition appears to be a practical solution in the most urban settlements as compared to the rural areas in South Africa. Therefore, the people in rural parts have shown unpleasant reaction for not being considered in any planning of their life settings. Hence the poor people have regarded themselves as judged negatively and having no positive influence on the outcome of their future life. The evident violent protest serves as an indication that the poor people are in demand of recognition as having contributions towards their own development. According to Sinwell (2010:68) all these forms of aggressive and rebellious acts serve as an evidence of the poor people in search of social participation and acknowledgement. Unfortunately complains and physical fights within most communities seem not to raise any alarm to those in authority. These public demonstrations that are geared towards objecting the unfair practices do sometime turn out worse resulting to property loss and to killings of those entrusted with leadership responsibility by the government (Sinwell 2010:68).

According to Justice and Peace Commission (JPC), (SACBC 2003:1)

> The Roman Catholic Church has initiated various campaigns that address critical social issues such as gender equity, economics and environmental justice, democratization, non-racialism and reconciliation; also land reforms, peace building in a spirit of community service, ecumenism and other partnerships with other role-players are important part of Church strategy.

All these actions of plan are geared towards permitting an atmosphere whereby every person would take part in their social life without any intimidations, or pushed out to the periphery. Furthermore the Roman Catholic places these principle drives at the centre of its teaching authority, as playing a vital role of giving guidance on the structure of society especially on the existing distance relationship between the poor and the rich (Massaro 2000:17). O' Leary (2003:77) is of the opinion that the social teachings of the Church emanates from the example of Jesus's ministry. People make sense of their daily lives and grow spiritually and material because the social teachings of the Church guides them on how to deal with economic, political and social aspects of their lives (O'Leary 2003:77).

It has always been one's wish to see some community building attempts been carried forward by the respective municipal authorities entrusted with the care of rural communities. The Church could offer an alternative solution on the unfortunate situations within South Africa through its preaching and practical actions such as making people aware of their rights.

Some development agency has come up with a general understanding of poverty,of which they assert poverty as the refusal to an individual's due for survival. In the case whereby someone is dehumanised and not afforded the human basic needs such as food, clothes to wear, having no access to education and health care, alienated from land ownership, provided with no chance to secure any work opportunity that will gain a person descent life, refusing one's political power and ultimately be reduced to the peripheral area that is not suitable for human living. As the result the person's worth would be undermined and perceived as lacking self-determination (UN Statement, June 1998- signed by heads of all UN agencies).

Therefore those been deprived quality of life and those not being empowered to help themselves define the poverty in the same way as it is been understanding on the above statement.

In order to necessitate just society and less poverty, the inclusion of the poor people in the design of the action plan geared towards their development could serve as a best resolution to their social improvement and empowerment (Hicks: 2008:525). It is a general knowledge that in the past many communities did not find any need for formal structured education, which today is perceived as vital tool to the betterment of people and capacitate them in determining their future (Hicks:2008:525). Instead the formal Education was viewed with suspicion, as a way to gain one group a control, dominance and influence over the other.

Ultimately it would threaten the traditional and conservative authorities at all levels (Hick: 2008:525). Today the families denied access to good and formal education would be seen as deprived and poor, indeed they will often suffer considerable psychological damage, not attaining trust, healthy relationships between group and all levels of government, lack partnership building and as the result failure to active participation and poverty (Patel 2008:365). Poverty is not just a lack of income (Ndlela 2008:231). Instead it could also be referred to the absence of public services that form a basis for the survival of the group, or limited resources that would not afford a given society any opportunities to lead a fulfilling life (Ndlela 2008:231). The essential needs of people change as a society changes. The ultimate aim of addressing poverty is to ensure that it is absolutely up rooted; however, it is a long journey. Therefore in this case it would only be practical for one to advocate that its weight be lightened.

This study will take as its starting point the work of important scholars who deal with the participatory development and empowerment of the poor. Parry's (1972b:3) view of 'participation' as a concept that could be related to an act of taking part, or having a share with others in some action. The difficult argument comes when he attempts to link of the word 'participation' with the term 'political'. When pondering on the challenge that his line of thinking brings about, it is vital to come to cognition that it is not necessarily a foreign thing for Parry (1972b:3) that the term 'political' is related to the concept 'participation.' Indeed, according to Parry (1972b:4) the word 'politics' itself implies a joint action to achieve common goals, hence presupposing some level of participation.

Some studies have shown that since 2004, democratic dispensation in South Africa has brought some favourable conditions which increased the rate at which citizens feel at liberty to participated in any social levels afforded them (Lieres 2007:22). This is demonstrated by the way in which people come up with their own organizations, while on the other hand the government creates opportunities upon which citizens chose to act on. In his contribution Sinwell (2010:67) has made much emphasis on what concerned participation.

As the result the argument brought a clear separate view between what many scholars term "invited" and "invented" participatory spaces (Sinwell 2010:67). The expression "invited participatory spaces" refers to those spaces introduced by the government, or international

agencies; whereas, "invented participatory space" applies to those atmospheres for participation created at the grassroots level. These are generally free from external control than invited spaces (Sinwell 2010:67).

In the social teachings of the RCC, participation is explained more importantly as various form of activities by means of which citizens contribute to the cultural, economic, political and social life of the civil community to which they belong (CSDC#189). There are numerous documents through which the Roman Catholic Church seeks to instruct and express its prophetic stance on social normative issues. Their main preoccupant it is based on the upholding of human dignity and social justice. One of these documents entitled *Populorum Progressio* illustrates in extensively how the Church finds interest on the progress of people as they come out as improved social being. Hence it is prioritised area of focus on the following key themes: social Justice, peace, human rights and advocates for a welcoming social environment for the foreign nationals (O'Leary 1997:79). This document complement to what *Rerum Novarum* stood to accomplish in 1891 during the Papacy of Pope Leo XIII, as he rigorously taught about the rights of workers to form unions and go on strike in demand of just salary. The wages that would earn them a better living (McLellan 1997:62).In the final analysis one may argue that this document intends to bring about an alternative social and human improvement.

The main question to be investigated in this study is:

How does the social teaching of the Roman Catholic Church contribute towards participatory development in South Africa?

There are four associated sub-questions:

What is the notion of participatory development?

What is the state of the participation of the poor in development in South Africa?

How is the notion of participatory development discussed in the social teachings of the Roman Catholic Church?

What are the factors that could lead to enhancement of the participation of the poor in various forms of development in South Africa?

The main objectives of the study are to:

Understand the notion of the participatory development of the poor in South Africa;

Analyse the participatory role of the poor in development in South Africa;

Investigate the contribution of the social teaching of the RCC towards the participatory development of the lives of the poor South Africa;

Propose some guidelines on how the South African poor can better participate in development.

Liberation theology is the chosen theoretical framework for this study. As a theoretical framework, Latin American Liberation Theology will serve to combine the various assumptions in this research. The Catholic tradition has a religious order of the Society of Jesus, commonly known as Jesuits (Hennelly 1990:xiii). Alfred, T as of its member saw the need to come up with a new way of doing theology (1990:xiii). The theology that would be deeply rooted on the people's life experiences. This theology was embedded on what people undergo daily and called for their reflection and analysis of their ordinary life experiences, using the bible as their lenses. In Latin America, it was mostly among the poor people that this new approach of theologising became popular. This means that the ordinary people would gather in small groups and discern on what God would make out of their experience and not the initiatives of great scholars in the University (Hennelly 1990:xiii). This new way of doing theology empowered the voiceless poor people and those living on the margin to be heard and emerge in the public discourse (1990:xiv).

Hence according to Hennelly (1990:xiii), Liberation Theology as a practical and critical exercise is not above the clouds but in touch with the reality of a given community, and it seeks to serve rigorously justice. Along with this, Liberation Theology employs a methodology of ideology-criticism in that it unmasks oppressive ideas and attitudes within society and the Christian churches (Hennelly1990:xiv). Hennelly (1990: xiv) further indicates that Liberation Theology employs a "hermeneutic of suspicion" regarding the many ways churches—either consciously or unconsciously—preach a gospel of social justice and actually justify, or even grant religious legitimacy to oppressive or alienating ideas and policies opposed to the freedom of the Gospel of Jesus of Nazareth.

Hennelly (1990: xxi) turns to Gutierrez in order to offer the kind of method that Liberation Theology employs in its theological reflection. He indicates that Gutierrez defines his own method as a practical and critical reflection by using the Word of God as its lens. Furthermore, insists that this does not involve a new content but rather a new way of doing theology (1990 xxi).

Hence Gutierrez (1974:6) advocates that theology of liberation is imbedded on human experience of life and seeks to throw more light on how theologians could critically reflect on the situation of the poor and the oppressed. Furthermore he argues that theology as critical refection on human life experiences it has it foundation in the first centuries of the Church's life. Whereby, the Augustinian theology of history found in his work *The City of God*, its analysis is based on the signs of the times and the challenges with which they pose on the Christian community (Gutierrez 1974:6).

Gutierrez's (1974:6) following quotation serves an illustration of what he argues on the above:

> Charity has been fruitfully rediscovered as the centre of the Christian life. This has led to a more Biblical view of the faith as an act of trust, a going out of one's self, a commitment to God and neighbour and a relationship with others. It is in this sense that St. Paul tells us that faith works through charity: love is the nourishment and the fullness of faith, the gift of one's self to the other and invariably to others. This is the foundation of the praxis of the Christian of his active presence in history. According to the Bible, faith is the total response of man to God who saves through love. In this light, the understanding of the faith appears as the understanding not of the simple affirmation almost memorization of the truths but of a commitment, an overall attitude and a particular posture towards life.

While the Theology of Liberation is a theoretical framework and is broad, I also intend to use and shape my research design upon Holland and Henriot's (1983:7-30) approach which they refer to as "Social Analysis: Tool of Pastoral Action" that implies the pastors of soul using their preaching to raise awareness about lives of the poor in their areas.

This chapter presented a background to the research as well as outline the research question, motivation for the study, research methodology, and an explication of my chosen theoretical framework.

In chapter two I will offer a conceptual contribution on the notion of the active participation of the poor as well as a brief description and analysis of the emergence of participatory discourse. In addition, I will discuss the notion of political participation, active participation and participatory spheres.

In chapter three I will describe the current state of participation of the poor in South Africa.

In chapter four I will name the contribution of the social teachings of RCC in promotion and development.

Finally, in chapter five I will focus on the contribution that this research can make to help the poor of South Africa to participate in their own development.

CHAPTER TWO

2. THEORIES OF PARTICIPATORY DEVELOPMENT

2.1 Introduction

The aim of this chapter is to detail the field of development and provide an understanding of its different element and concepts. Complete attention will be drawn to the interrelation between the broader concepts of development and participatory development. Thus, for one understand the origin of participatory development, it is best to first understand concepts of development in general as well as the diverse fields within the theory of development. These include, among others, the theory of modernisation, theories of social development, Structuralism, Sustainable development and the theory of human development. What is more, an attempt will be made to draw comparison between the theory of development and participatory development.

According to Reyes (2014), the term 'development' signifies social conditions within a country, in which the real needs of its residents are satisfied by a sensible and sustainable use of natural resources. This consumption of natural resources is accomplished though technology, the kind that takes into account the cultural characteristics of a given country. In addition, this broad definition of development includes the prerequisite that social groups have should access to: organizations, basic services such as education, housing, health services, and nutrition; and that their cultures, traditions and ambitions are respected within the social make up of a given country

Regarding South Africa, Zybrands (2011:146) is of the view that an Integrated Development Planning (IDP) ought to be developed so as to satisfy the needs of the citizens. This IDP has to involve all government structures, namely, local, provincial and national ones (2011:146). In economic terms, the aforementioned shows that the population stands to benefit from employment opportunities, at least, so as to meet their basic needs; and for national wealth to be distributed and redistributed at an effective rate. From a political standpoint, this definition put emphasis on the facts that governments are legal systems which have an obligation to provide social benefits to the general public (Reyes 2014). Moreover, Heller (2008:153) promoted the idea that a decentralized and democratic development approach enables

ordinary citizens to participate and contribute meaningfully in the allotment of public resources and decision-making.

2.2. Overview of various Development Theories

This part will give a general idea regarding the different schools of thoughts within the theory of development. Furthermore, it will show how Social Development Theory, Modernization Theory, Dependency Theory, Globalization Theory and Social Capital are related to participatory development.

2.2.1. Social Development Theory

The aim of social development is to explain changes in the formation and make-up of society in numerical terms, which helps society to better accomplish its objectives. According to Jacobs, Garry and Asokan (1999: 152), development can be defined broadly in a way that applies to every societies in all history of humanity, these include, Societies which have greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, mastery, enjoyment and accomplishment.

In their view, development is a process of social change, not only a group of policies and programs established for some specifies outcome. This process has been happening since history was. During the last five hundred years, however, it has accelerated in speed and intensity, and during the last five hundred years it has come to show a clear increase in intensity. The basic instrument directing social change is increased awareness of societal structures, which then leads to better organization. To be sure, Life progresses through awareness and awareness is sharpened through organization. When society becomes aware of new and better opportunities for progress it, in like manner, develops new forms of organization to make use these new opportunities. This forming of new organisations enables better exploiting of the available social energies, skills and resources to achieve the intended results (International Commission on Peace and food, 1994).

According to the International Commission on Peace and Food (1994:163), development is controlled by many things which have an impact on efforts at development. Also, there must be a motive and basic preconditions that will bring about the needed social change. It should be a powerful enough motive to surmount what impediments may occur. Without a doubt, capital, technology, and supporting infrastructure are needed for development to

occur.Development results from the society's ability to organize human energies and resources of production to meet challenges and opportunities. What is more, Society passes through well-defined stages that include: nomadic hunting and gathering; rural agrarian; urban commercial, industrial, and post-industrial societies in the course of its development. First off, it is the Pioneers who introduce the new ideas, practices and habits which are at first met with resistance by conservative elements in the society. At a later stage, innovations are accepted, imitated, organized and used by other members of the community. There may at once take place improvements in organisations to support these new innovations at four different levels, namely, physical, social and psychological. Also, four different types of resources are necessary for development. Of these four, physical resources are the most visible, but the least capable of having an impact on expansion. There results much increase in productivity as the quality of organising and the input of knowledge increase.

The social theory sets out how the government could bring about its aim of reducing poverty thought commitment to achievement of basic socio-economic rights within a specific society (Andlela 2008:223). To illustrate this, Narayan (2000:175) stresses that increasing gender based violence in many communities relates profoundly to the continuing of an uneven socio-economic gap between men and women. Thus, the continuing of lopsided power gap limits women's choices and intensifies their reliance on men (2000:177). Cohen and Kennedy (2002:103) stress that woman are noble enough to take up occupations in the public domain and partake in public life in full. For example, the participation of women in public life could have many women voicing domestic violence suffered at the hands of their partners for many years (2002:103). The fact that women are wanting in many public institutions that champion human rights, has failed many such women. If women were free to determine their destinations, they would not be suffering many wrongs such as, working for lower wages than their male counterpart; relying on state welfare and legislation; the peril of being exploited; and having to develop sexual charm to gain the approval of males (2000:106).

Andlela's (2008:223) emphasis on poverty, inequality and underdevelopment within the society make a case for the need for government to deal with issues of social development. However, social development need not be viewed as a responsibility of government alone, but, rather as a task to be accepted by all sectors of society (2008:227). Although government carries the biggest responsibility, non-profit organisations and community stakeholders all works to reinforce service delivery (2008:228). Social development theory aims at the participation of all the stakeholders for the development the poor and achievement of their

goals.

2.2.2. Human Development Theory

Through the six basic elements of human development, one is better able to understand the theory of human development: equity, sustainability, productivity, empowerment, cooperation and security (UNDP, 2009):

- Equity is 'fairness' for every person, regardless of gender; all have the right to an education and health care.

- Sustainability is the right to earn a living; to sustain life; and to have access to a more even distribution of goods.

- Productivity is the full participation of all in the process of income generation; and by implication more efficient social programs for citizens. .

- Empowerment is the freedom of citizens to influence development and decisions personally affecting them.

- Cooperation stipulates participation and belonging to communities and groups as a means of mutual enrichment and a source of social meaning.

- Security offers people development opportunities freely, safely and with confidence that the opportunities are sustainable.

The Human Development Report (2013) entitled "The Rise of the South: Human Progress in a Diverse World" investigates the post-modern geo-politics, the rising issues and tendencies as well as the emerging freshmen who are moulding the shape of development. The report focuses on the remarkable revolution of many developing countries which have become formidable economies with increasing political sway, having much impact on human development. Progress in education, health, and income dimensions in the last ten years as measured in the Human Development Index (HDI), has led to countries not registering a lower HDI value for 2012 that in 2010. Although there was unequal growth within regions, increased growth was recorded in lower HDI countries during this time. There also was a marked convergence in HDI figures globally. According to projections developed for this

Report, the combined economic output of three leading developing countries alone—Brazil, China and India—will surpass, by 2020, the aggregate production of Canada, France, Germany, Italy, the United Kingdom and the United States. Forecasts based on this report suggests that the combined economic output of three leading developing countries alone—Brazil, China and India—will surpass the total production of Canada, France, Germany, Italy, the United Kingdom and the United States by 2020. This Report also shows that much of this growth is propelled by fresh technology alliances within the South.

The Human Development Report shows an important note, however, that economic development does not mechanically turn into human development. Moreover, policies that advance the interests of the poor and considerable investment in people's skills—education, nutrition and health, and employment skills—can boost access to decent work and make for continued growth. Four specific areas of focus for sustaining development momentum, namely, enhancing equity, including gender equity; enabling citizen participation of the youth; confronting environmental pressures; and managing demographic change were identified in the 2013 Report. The 2013 report further identified four points of focus for sustained momentum in development: promoting equity, including gender equity; enabling the participation of citizens of the youth; tackling environmental demands; and controlling demographic change. Thus, it is plain that there exists great interaction between Participatory Development and the four major points of maintaining development as identified in the Human Development Report.

"A country is developed only to the extent that its residents are developed" is the fundamental precept of the Human Development Theory according to Plaff (1989:155). Whatever work is done for development should always be adapted for the good of the people and supply residents with the requisite skill and expertise to best deal with an ever changing world, Plaff (1989:155). This means that the self-same people ought to be involved in their own development processes. Their being involved in development processes makes it possible for them to deal with their social state of affairs resulting in an improvement in their standard of living. Therefore, Human Development theory is important for the empowerment of the people as reflected by their involvement in the development work, political decision-making and their entitlement to the benefits. (1989:155).

2.2.3. Modernization Theory

On the theory of modernisation, Reyes (2014) is of the view that societies are more productive, children are educated the better, and the poor get more assistance. In addition, modern societies are characterised by distinct structural segregation, where the political functions of state institutions are plainly defined.

Reyes (2014:5) augments Coleman's emphasis on three key political traits of modern societies, namely, segregation of political make-up; secularizing a political culture that is characterised by equality; and bolstering the resources of the political system.

Modernization is a process that brings about uniformity, in this sense, it may be said that modernization tends to bring about union among societies. To illustrate this, Levy (1967:207) holds that: "with the passage of time, 'they' and 'we' will more and more be almost the same, because modernisation of societies patterns itself in a way that the more societies become highly modernized, the more they start to look alike." Modernization is, furthermore, a Europeanization or Americanization process; in modernization literature, there is an attitude of complacency toward Western Europe and the United States. These parts of the world are seen by many as unrivalled in both economic success and democratic stability. Too, modernization cannot be reversed, once started, it cannot be impeded. In other words, once Third World Countries start to have dealings with the West, they cannot resist the drive toward modernization (Levy, 1967).

Levy (1967) and Reyes (2014) also underline that modernisation is a process of progression, the kind that, in the long run, is not only unavoidable, but required. In the view of Coleman, modernized political systems are better able to handle the functions of national identity, legitimacy, penetration, participation and distribution than do traditional political systems. Last of all, modernization is long time in the making, one that is evolutionary than revolutionary. It calls for hundreds of years and many generations to bring to completion; its immeasurable impact is felt over time. All these assumptions are derived from European and American evolutionary theory. It is from the European and American that this evolutionary theory originated.

One field where the theory of Modernization has primarily been applied is the field of

economics, especially when it comes to decisions about public policy. From this standpoint, it is well known that the economic theory of Modernization is derived from the five levels of development found in Rostow's model. In brief, these five levels are: traditional society, precondition for take-off, take-off process, drive to maturity and the high mass consumption society. Rostow has probably formulated a means to advance modernization of the Third World, according to this description. If the Third World countries lack productive investments, then the solution lies in providing them the needed aid in the form of capital, technology, and expertise. The Marshall Plan and the Alliance for Progress in Latin America exemplify the positive influence of Rostow's political theories

The theory of modernization could be likened to what Korten (1990:116) called "the Stage of Generation One"; this means that powerful countries, in their efforts to give social relief and assistance to poorer countries, need to intervene by addressing their immediate and noticeable needs. While the mediators may significantly meet the immediate needs of the poor, the poor always lament that the root causes of their unfortunate situations are never met (Korten 1990:115). These results in the poor being see as non-participants who are incapable of meeting their social challenges. This undermines a process that could help them uphold their dignity and determine their destiny.

Nonetheless, Copper (2002:25), contends that this type of development theory of modernization is troubling because development is only measured in terms of the growth of the economic. She further argues that the capitalist system—as the starting point of development—is solely interested in the person, gain and growth (Copper 2007:25). This gives rise to the problem of conflicting cultural values. For example, In African, traditional communal values cannot be compromised by the contradicting system of capitalism. Poverty comes to equal lack of money, thus, people also come to define their state of poverty in monetary terms. Therefore, capitalist economies have become a way of gauging rich and poor (Cooper 2007:6).

2.2.4. Theory of Dependency

Reyes (2014) highlights that the principal points of the Prebisch model, in relation to the Theory of Dependency, are that to create suitable conditions for development within society, it is necessary to:

- Control the monetary exchange rate, placing more governmental emphasis on fiscal rather than monetary policy

- Promote a more effective governmental role for national development

- Create a platform of investments, giving a preferential role to national capitals

- Allow the entrance of external capital following priorities already established in national development

- Promote a more effective internal demand for domestic markets as a base to reinforce the industrialization process in Latin America

- Generate a larger internal demand by increasing the wages and salaries of workers to positively affect aggregate demand in internal markets

- Develop a more effective coverage of social services from the government, especially to impoverished sectors to create conditions for those sectors to become more competitive

- Develop national strategies according to the model of import substitution, protecting national production by establishing quotas and tariffs on external markets.

2.2.5. Theory of World Systems

Reyes (2014) highlights that the 3 main assumptions of the World-systems theory are:

- The strong links among the social sciences, especially the sociology, economics and political disciplines. More attention is usually given to the individual development of each of these disciplines, rather than to the interaction among them, and how these interactions affect in real terms the national conditions of a given society
- The necessity of studying the reality of social systems, rather than analysing each of the variables
- The necessity to recognize the new character of the capitalist system, ror example, the classical political economy perspective based on the capitalist system conditions during the industrial revolution in the United Kingdom. There was concrete evidence to support open competition, more productive patterns in the industrial sector and many citizens providing labour for factories.

2.2.6. Theory of Globalization

"We can no more reject globalization than we can reject gravity. The question is how we deal with it" (Sparks. 2003:202). Reyes (2014) summarizes the 5 main aspects of the theory of globalization as follows:

- through global communications systems gaining increasing importance, all nations are interacting more frequently and easily, not only at the governmental level, but also within the citizenry
- Through increased possibilities, marginal groups in poor nations can communicate and interact within a global context using the new technology of developed nations
- The modern communications system implies structural and important modifications in the social, economic and cultural patterns of nations. New technological advances in communications are becoming more accessible to local and small business

increasing economic activity. A new environment for: transacting economically; utilizing productive resources, equipment and trading products; and taking advantage of the "virtual monetary mechanisms" has been created

There are three primal points drawn from the Theory of Globalization. To begin with, cultural factors are paramount dynamics in every society. Secondly it is not important, under current world conditions, to use the nation-state as the unit of analysis, since global communications and international ties are making this category less useful. Thirdly with technology becoming the more uniform and advanced, many within social sectors will, before long, readily connect with their global counterparts. And this will include the dominant and those not dominant from each country.

Some elements of the theory of globalisation correlate with those of Modernization theory. They both show that development needs to be tackled after the manner of the United States of America and Europe. To be sure the models of communication and the means to achieving better living standards got their start in these more advanced countries. It is, thus, necessary to differentiate between the Modernization perspective and the Globalization approach. Modernization perspective sets the pattern, showing how to solve developmental issues, Globalization then strengthens it as a "positive" approach.

By linking the above theories with the main point of this study, one becomes exposed to the formation of economic institutions. And due to their inter-governmental influence, these structures come to serve as a global government. These are The International Monetary Fund in company with the World Bank act as the topmost financial authorities (Hoogvelt 2001:180). The World Trade organization works to regulate and ensure compliance by affiliated countries with agreements of regularities (2001:181f). Affiliated countries have each one a representative at this global government. Third World countries time and again are not able to productively sway World Trade verdicts. From these, one is better able to discern the sort of relationship that is between Third World and the international financial system. In consequence, Njongonkulu Ndungane (2003:23) was moved to portray Africa as being in a smothered state.

The global government dictates terms to Africa by using the Structural Adjustment Programmes (SAP) to have sway on African politics and policies. African countries cannot avoid this influence, but abide by all formulated regulations, being supervises by use of the

SAP. Thus, many have come to object to the globalisation of the world economy, seeing it as but a force for evil than good (Hoogvelt 2001:188f). In addition, by forcing its regulations on African, the global economy has impaired Africa's sense of democracy; by paying no regard to the constitutional rights Africa, it is destroying the creative spirit of Africa (Ndungane 2003:28). Globalization has hindered Africa to develop itself on the basis of its own ambition and circumstance, when international funders force their developmental plans on it. This is well illustrated in the case of south Africa, which has formed a healthy bond with the international community while the needy are neglected in poverty and unemployment (Ndungane 2003:34f).

2.2.7. Social Capital and implications for development theory

The basic idea of 'social capital' is that one's family, friends, and associates form an important asset, one that can be called upon when in serious need, or one that can be relished just for the sake of it, or to be leveraged for material gain. This means that communities that are gifted with a diverse supply of social networks and public contacts are better placed to deal with poverty and shortcomings, settle conflicts and capitalise on new opportunities. The *absence* of social ties, on the other hand, can have the opposite effect. To illustrate this, office workers would talk about not wanting to be left out of "the loop" on decisive decisions; driven professionals realise that it usually calls for active "networking" to succeed in a new undertaking. In these surroundings, not being a member of, or being excluded from certain social networks and institutions that are used to secure good jobs and decent housing, can doom one to a life of poverty (Woolcock and Narayan, 2000).

The first implication that the concept of social capital (Networks of relationships among people who live and work in a particular society) offers is a way to link sociological and economic opinions, resulting in richer explanations of economic development. Moreover, in a world bedevilled by ethnic clashes, political tensions and financial crises, not a single field of study can provide either a full explanation for these problems, or realistic remedies. Surely, then, discussions across disciplinary, sectoral, and professional fields are of great importance for both theoretical and operational advancement.

The second implication is that economic growth is shaped by the nature and extent of social interactions between communities and institutions. This is important for development policy, seeing that attention to economic life in the social and political environment has, until recently, been largely absent. The development practice faces a challenge of understanding how outside agencies can lastingly ease poverty in divergent, often faintly understood communities. Thought having a technically and financially sound project is necessary, it is still not enough to gain the approval of the poor (Woolcock and Narayan 2000).

Woolcock and Narayan (2000) furthermore highlight that it is critical to invest in the organizational capacity of the poor; and support the building of 'bridges' across communities and social groups. The latter is of particular importance, seeing that the bulk of decision related to the needy are not made a local government level. When stakeholders with diverse interests and resources collide, it may be useful to use participatory processes to facilitate and

uphold agreement and social interaction among them. To find ways and means to rise above these social rifts, with a view to creating social cohesion and trust, is fundamental for economic development. One great merit of the concept of 'social capital' is that it brings about mutual understanding among different stakeholders allowing them to talk more frankly with one another.

Thirdly the idea of 'social capital' also joins the call for information disclosure policies aimed at advancing an informed population and answerability by those who claim to serve the public good both in the private and public sectors.

Forth there is need to emphasize improved access to modern technology, the kind that bolsters communication and information exchange in all social groups and complements face-to-face social interactions.

Fifth development interventions ought to be perceived from a social capital standpoint, when evaluating their influence and likely consequences on the social capital of poor communities has to be taken into account. As we already know social networks are a key means for the poor to assess risk and vulnerability; intervening agencies need, therefore, to augment the resources, instead of finding their substitutes.

Last of all 'social capital' has to be viewed as complementary to traditional development projects, from dams and irrigation systems, to local schools and health clinics. Additionally the direct involvement of poor communities into the design, implementation, management and assessment of projects, improves the returns on investments and the sustainability of the projects (Esman and Uphoff, 1984). From this standpoint, "social factors" of development are essential to banks and other development agencies.

2.3 Drawing Development Theory Linkages to Participatory Development

The three hypothetical expressions *participation*, *participatory* and *development* could be regarded as three directly related expressions. Thus the definitions of these expressions by most agencies and academics evince the interconnection of these three terms. Korten's (1990:67) description of development will serve to evince this correlation. With his choice of words, he purposely employs the following phrase: "development is the process by means of which members of society improve their individual and institutional capacities to organize and regulate resources to bring about lasting and fairly distributed gains and improvements in their living standards in agreement with their own ambitions." The initial portion of his description signifies participation, in that he underscores that it is fundamental for every community development process to concentrate on individual and institutional capacity (Korten 1990:67). The second portion shows that development is to be seen by social change that occurs within the community as well as by the preservation of impartiality and sustainability (Korten 1990:67).

Louw (1995:175) expands on his idea of community development that focuses on people by establishing an understanding of development on the grounds of social transformation, the kind that give rise to transformation in the awareness of individuals, their motivation, behaviour and relations between individuals and between groups of people. As we can see, this understanding of development already draws attention to participation and working together within communities. The development that Louw (1995:181) encourages aims to show that the notion of participation is not to be mistaken for involvement. Involvement signifies that a plan is carried out by the authorities without the community's involvement in the decision-making (Louw 1995:181). This is well illustrated by the recent general student protests about the fees. Indeed, student participation in the decisions about raised fees was

lacking, leading to dissatisfaction. Louw (1995:182-183) aims to recognize and define participatory development by quoting Burkey:

> "Participation is a fundamental element of human development, which is the development of originality, self-assurance, dignity, responsibility, initiative and teamwork. In truth, without such internalised development, efforts at lessening poverty will all be greatly challenging, if not altogether unachievable. Participation is the process through which people learn to take control of their lives and get to the bottom of their own difficulties—to be sure, it is the very foundation of development (Louw 1995:181-183)."

2.4 The Historical Background of Participation

The existing stress on participatory and promotional development has been explored for numerous years. Modern development is commonly traced back to the new projects that the United States of America (USA) undertook after World War II, and started because of the state of affairs of that period (Cooper 2007:23). Thus the inaugural speech of President Truman had some special meaning. He truly recognised that a new social order was developing (Cooper 2007:23). A world economy had emerged in the form of The Soviet Union; it took hold of Eastern Europe and was wielding its authority in the Central American as well as in South American countries. It was clear in Truman's mind that, for the Soviet influence to be kept in check, the USA would need to actively pursue the development of the Southern and Central American countries (Cooper 2007:21). This view was grounded on the conviction that the American system was superior, and that the Soviet communist system had to be kept in check (2007:23). To this day some of the ideas and philosophies of the USA appear a little rough, because back then they abandoned talks with the recipient peoples. To the extent that we gain a clearer view about the need for the participation of the receivers, we will also see that development is a process. It was clear to Truman that the development of the South was fundamental for a continued influence on the North (Cooper 2007:21). While the USA itself was finding it difficult to grow its own economy in the wake of World War II, yes it could not develop on its own—a new World Order was on the increase.

Therefore the USA and indeed the Northern governments would focus their attention on

the developments of the South (Cooper 2007:24). Off-course today their concepts appear amateurish as no attention was given to participation and discourse. The American pattern was conveyed to and forced on the South (2007:24). In time the Southern countries were to be exalted to a level of development similar to that of the North (2007:25).

 Cooper (2007:25) though noticed trouble would appear from the development model of the North. It appeared that too much stress was put on economic development, while development of the population was disregarded (Cooper 2007:25). By putting great stress on profits and economic growth while the welfare of the individuals was disregarded it stood as a capitalist system (Cooper 2007:26).

Liberation movements were on the increase in South America in places where people had been liberated from colonial powers only to suffer new forms of economic enslavement and poverty (Guitierrez 1973:26). In consequence People began to mistrust and resist the arrival of a USA lifestyle. Without a doubt Latin Americans thought they were take advantage of in the interest of anti-communist struggle (1973:26). With the prevailing conditions Marxism, Socialism, Communism appeared a better option for some. Above all the source of the trouble was that the North had for the most part ignored the culture, the religion and the history of the South. They appeared to be operating in a vacuum, as though these countries did not have their own principles and likings. The source of the problem for the South Americans thought was not the principles but those capitalist who had entered their lives being mainly interested in gain (Byrne 1988:49). Today, though, governments regulated Capitalism for the welfare of the people; in years gone by one had to deal with liberal capitalism which cared little for the welfare a person. Seeing the perils of liberal capitalism governments normally act to protect the interest of the individual. Unfortunately theological and biblical notions which historically stress God's special affection for the needy have only served to worsen the disagreement between capitalism and development of the people (Cooper 2007:61). Indeed developers paid no regard to those notions and exercised their own Northern principles. Whatever the challenges developers made headway for the most part being under the guiding direction of the North; they accelerated all the more in knowledge and travel aided by outstanding developments in communication. Today though, globalisation has given rise to the merging of globally influential institutions. One needs only to think of the cell phone or the laptop to see the influence of companies that drive development through communication. With this too comes other grievous challenges; institutions like the World Bank and the International Monetary Fund (IMF) wield great

influence upon developing countries (Hoogvelt 2001:175). To a large extent these institutions are reliant upon the North which greatly influences their actions and terms of operation (2001:180)

Unsurprisingly then, all this has great meaning for Africa, since it is much reliant on global institutions. Of course Africa is unwilling to have the north dictate terms to them. This dictatorship appears to impair democracy and hinder the independence Africa and its ability to determine its own destiny (Ndugane 2003:23).   At first though Africa saw eye to eye with global institutions mainly for its own profit yet its people benefited little and participant-based development was made difficult as a result. Failures of the past would often appear to discourage the people from making a fresh start (2003:28), in spite of all the efforts poverty and hardship have often not been given sufficient attention (2003:34-38)The United Nations has in recent years come up with policies aimed at striking a balance between production and finance thus resulting in growth (Pronk 2010: 22). There exists strong movements which can help developing countries access the international market and as a result advance their own ventures (Pronk 2010:22). The new world economic order is increasingly expecting every economy to ultimately benefit (2010:22). Of course there are standards for development yet it is in the interest of every country to choose their own course of development (Pronk 2010:22). For a fact it was expected that the application of the new world order would ultimately profit every economy by creating employment reducing poverty for the good and betterment of all (2010:22). Indeed this new order has been regarded as the neo-liberal point-of-view of the world market (2010:22).

This, thought is greatly related to the notion that business and profit are the main factors that drive modern economies (ANSA 2007:21). Also neo-economic philosophy is that government should interfere little in business (2007:21). All are of the belief that regulatory laws must exist for instance there must be laws to regulate labour and environmental matters to minimise high taxation that development be not inhibited (2007:21).

The International Monitory Fund and The World Bank as two major bodies were invented to propel economic development; to restore economies and coordinate trade through development. And this will hopefully result in greater capital over time (Hoogvelt 2001: 180). There are strong pressures to de-regulate currencies which would result in market forces regulating prices and wages (2001:180). Intrusive notions of that nature could

however have grave result as the building of the Jaime Roldos Aguilera Multipurpose project in Ecuador well illustrated this (Corral 2006:21). It was the International Development agency and the Inter-American Agricultural Cooperative Service Exporters from Guayaquil cooperatives who took charge of that project (2006:21). Unfortunately the local Ecuadorians were not involved nor allowed to participate; they also benefited little but suffered as a result of those trans-national cooperative projects (2006:21). There was clear disregard for the warnings of the ecologists (2006:45) and it led to water deviating causing the fragmentation of the communal lands (2006:27).

It is plain though that most needy and toiling people are not concerned about psychological and environmental problems but more interested in economic goods produced by industry (Cobb and Daly 1989:4). Also money and markets are funnelled in the hands of a few while the individual or local community is given little care; the environment is even more neglected (1989:4). What is more there is no objective measure for measuring wider values except mere profit (1989:93). Consequently policy decisions incline to be decided by mathematical formulae rather than by abstract aesthetic values. Cobb and Dally (1989:96) are interested in evaluating the impact that economic growth has on the ecosystem.

2.5 The Emergence of Participatory Development Models

From the 1970s onward Participation became known as a fundamental element for a flourishing and lasting development; this was after efforts at developing economies had met with numerous failures in spite of their winning the attention of many (Sinwell 2010:70). Sometime following World War II there came to be increasing awareness for the necessity of the participation of communities concerned throughout any given venture. Development agencies were calling for a development that focuses of things from ground level upward and there appeared to be awareness thereof by global governments and institutions (2010:70).

Liberation theology which then was just a growing movement played a part in awakening us to the need for the participation of concerned communities in projects (Cooper 2007:23). In fact it stressed that since development focuses on the people the main focus of any study should be to determine how projects affects concerned community (Cooper 2007:21). Liberation theology is well practiced in Latin America where communities are responsible for their own development and economic welfare. It is liberation theologians who claim a proper place for communities in perceiving what is advantageous and suitable for their development (2007:43).

True liberation theologians have played a part yet not only by themselves, for example, Kobia (2010:15) pushes for a new international monetary plan, or at the least, a reformation of current financial organizations. To be sure, it is important for developing nations to have some influence into plans aimed at developing them; or else, they might feel they are exploited for either political or economic goals they do not support nor consent to (2010:57).

There is a strong support from Christianity for a kind of development that is focused on the people (Byrne 1983:5). Certainly the support from Christianity does not repudiate the need for material support but accepts it. While buildings equipment and finance are necessary for development the Christian concept though put first place to the upholding and enrichment of human life (1983:5). Thus The Vatican Council released a noteworthy announcement on the significance of developing people in the Church in a Modern World (*GaudiumetSpes*):

"It is needful to foster among all the desire to contribute in joint projects. One ought to pay respect to those nations whose systems all the participation of the biggest possible individuals in an atmosphere of true freedom although one need always take account of the real state of affairs of each community and the decisiveness needed of public authority. Even so if all residents are to feel disposed to partake in the activities of the many featured groups of the social make-up the need to find reasons in those groups which will allure more members and incline them to work for their fellow men and women. One is at liberty to imagine that humanity's prospects lie in the hands of those are able to provide the next generation with grounds for hope and living (Para: 31). "

Later on in 1987 Pope John Paul II penned an encyclical to expand on this subject matter more. The letter bearing the title: *Sollicitudo Rei Socialis*and was addressed to the entire church and all people of goodwill who might have benefited from it. The main focus of the encyclical was the true development of every individual and society as characterised by respect and the promotion of all aspect of human life (*Sollicitudo Rei Socialis* Para:1). The letter stresses that working together for the development of every individual is the responsibility of every person towards the other; this implies that people are fully entitled to develop themselves (Para: 32). The necessity of development cannot justify forcing religious beliefs or other ways of life on others the letter says (Para: 32). The kind of development that shows no consideration for personal and social needs or economic and political solutions or does not uphold human rights is neither advisable nor significant (Para:33). What this encyclical contributed to earlier letters published by the Church is its insistence and accent on the need to respect people and their cultures.

2.6 Orthodoxy and Ortho-praxis Model

Although the Catholic Church has numerous social teachings it has fallen short of putting them to practice. It has an orthodox and hierarchical make-up and inclines to select its hierarchy and officials according to the conventional social order. Liberation theologians have never been happy with this. One outstanding person who recognized the problem with this concept was Paulo Freire (1970:68). He points out that it is not enough to be orthodox; one should also have *Orthopraxis* that is to say a proper framework of social practice. At first glance one would suppose that if the church does have the right teachings its subsequent actions will be right too; this is not how it is though. Teachings without a well-defined and a workable plan of action and principles can be swayed. Paul Freire (1970:69) who worked among Brazil's uneducated and the disadvantaged highlighted that the general attitude by developers of forcing their own ideas on communities tends to dehumanize such communities even if some kind of dialogue is attempted (1970:69). Back then the Church hierarchy in Brazil had very close social ties with the rulers to allow for a real discourse with the needy and afflicted ones (1970:49). It is difficult if not impossible for developers whose social background and education militate against proper dialogue to be the originators of participatory development.

2.7 Current Development Theories

Many books which hold different views have been written on the subject of development. In this section attention will mainly be drawn to current development theories. This will rest heavily on David Korten's (1990) book *Getting to the 21st Century: Voluntary Action and Global Agenda*. To begin with relief and welfare need not be confused with development. This though does not mean that relief and welfare are not necessary but have been confused with development in the past; relief and welfare to the extent possible can only provide temporary relief. Economic independence leads to development and prevents people from exposure to dehumanization. Even so one has to acknowledge that there will always be needy ones among us. This however must be the exception rather than the rule; other ways of developing them should be explored

In accordance with the Korten (1990:118) methodology we come to stage two: the *Small-scale Self-reliant Local Development* stage which emerged when limitation associated with the first generation strategies were recognised. At this level of development community development strategies are the driving forces as all the energies focuses towards the empowerment of people in the villages (Korten 1990:118). Through Non-Governmental Organizations (NGO) villagers are enabled to take the lead in developing their own lives by use of independent local partnerships to avoid creating dependency inclinations (1990:118). These NGOs are meant to prepare motivate and marshal the locals to act by themselves rather than relying on them (1990:119). NGOs work in company with the locals to enable them to determine their future and destination. An observation of the South African government's approach on development shows that it decides on behalf of community what is beneficial for them instead of hearing from them what their development priorities are. In time though service delivery protests against the government result.

Stage three: *Sustainable Systems Development* of Korten's methodology is an advanced stage in that the NGOs do not just perceive themselves as an operational service provider (Korten 1990:121). The community thus seeks changes in specific policies and institutions (1990:123); the focus of the NGOs is no longer just on a particular community but it becomes an agent of change at local national and global levels (1990:120). The principle is that the village development initiatives ought to be linked to a supportive national development system (1990:120).

It has been observed that current systems tend to be unreceptive than being supportive of development initiatives (1990:120). Therefore at the third stage of generation NGOs are expected to consistently fight for change. A centralized control of resources that prevents essential services from reaching the poor is noted as the problem at this stage. Moreover corruption is a major problem. Hence Korten (1990:120) says there is a need to develop techniques and form alliances to combat these evils. To achieve these goals the competency of the people must be developed (1990:121).

In the fourth stage of generation (1990:124) the notion of sustainable development for independence is introduced to advance the community's self-awareness so they can eventually make their own planning without the NGO. The significance of South African people's movements such as the 1976 student movement has endured to this day. Today we

can honour student movements which have brought about educational and political changes. Movements which have grown out of shared ideas and group efforts are capable of driving social change and evoking a response from government on environmental human rights and gender equality issues (1990:125).

One can only agree with Korten (1990:125) that such movements have not been utilized enough in the past. Korten illustrates the power of such initiatives by using an example of a Chinese movement of the 1920s and 1930s. Y. C James Yen lead an illiteracy movement which drew hundreds of teachers to volunteer; the result was millions of literate workers (1990:124). This became a mass education movement and it brought about social group efforts which were important in developing China (1990:125). The movement experienced wide support and resulted in shared ideals. For a people's movement to become a reality Korten (1990:127) points out some of the necessary elements to reaching that goal namely reinforcing an independent mass a decentralization of initiatives which support a common vision communicating ideas through mass media newsletters school curricula study groups and social networks in support of social transformation.

People's movements although sometime successful also face many problems. To see the need for a central and dominant philosophy capable of making the common good of the people the concern of all one needs only to look at the conflicts within labour movements and their negative impact upon the economy. What Dr De Gruchy wrote on this subject deals specifically with the belief of the common family and the brotherhood of all mankind both of which are Christian beliefs. That does not at all mean that Christianity is the only philosophy uniting mankind but the study will focus on the contribution that the Roman Catholic Church has made and will hopefully continue to make toward unifying society. None the less one need not confine himself only to the input of the Roman Catholic Church because there is a degree of harmony within Christianity. Dr De Gruchy himself was not a Roman Catholic yet his ideas suit community development.

What De Gruchy (2009:20) wrote on participatory development is contained in his article called *Overcoming Poverty: A Theological Frame-work for Development.* In it he introduced a discourse on theological views and development theories both of which could enhance insight into the development of social harmony and co-operation (2009:7). He points to the benefits of acting on poverty the promotion of human dignity and a sense of a human

vocation that originates from God that must strengthen the human family and be emphasized in addressing poverty from a Christian standpoint (2009:7-9). By 'human dignity' he means the dignity of all poor and rich male and female old and young educated and illiterate alike (2009:7). Surely this theology is an effective tool to heartless abuses resulting from human greed. The essence of "human dignity" is the belief that people are made in the image and likeness of Good (Genesis 1:27). This means that as humans we are all vested with divine dignity by the Creator. And this dignity is an effective motivation for eradicating the poverty that in actuality undermines human worth. Recognizing human worth effectively stir up a sense of fellowship which stems from the conviction that we are all one family with a common divine origin and vocation.

The fact that man is made in the likeness of god by itself highlights the human vocation and this concept is well shown by De Gruchy (2003:24); the significance is not only in our being made God's likeness but also in our being placed here on earth to participate in God's creation and enhance our creativity.

Our God-given occupation is not to develop ourselves rather He has called us to improve the lot of others. Thus Christians are called to use their talents to transform the world into a better one. This very concept provides us with a sense of dignity about our occupations and endeavours as humans. Since a life without occupation is in truth incomplete.

Dealing with poverty through hand-outs and donations has been considered ineffective and has let down the poor (De Gruchy 2009:10). This is so because donations appear something from a saviour and often create the impression that it is beyond the receiver to achieve them on his own. In consequence People never reached their highest potential. Hence their dignity as active human beings is undermined. That not only undermines their dignity but outsiders who come with a distorted development approach also rob them of their divine occupation and a sense of creativity (2009:10).

Therefore development agencies are challenged to consider how they respond to poverty. De Gruchy (2009:10) has possible solutions namely an asset based development that focuses on available resources as a basis for their development programmes rather than ignoring possible individual talents and skills in the community from the outset. It may be better to involve some community groups which might be used effectively giving members a sense of self-respect from being developed further (2009: 10).

Secondly De Gruchy (2009: 11) recognises that the use of micro-financing schemes can promote human development. Even so De Gruchy (2009: 11) warns that using this kind of outside funding puts the poor at risk. They should rather learn to use money properly for development to take charge of their own projects to see the exchange value of money that it is not a benefit in itself. The poor also need to realize that dominant money lenders like banks loan sharks and saving schemes can disadvantage them that it is better to get public sites for themselves where they can work on other concerns like crime HIV and AIDS domestic violence and democracy training.

2.8 Further thoughts on sharing and development

Mutual support and teamwork within legitimate structures supported by a justice system which assures equality and safety are all things to be expected in a contemporary democratic state (Pateman 1970:23). What is more Pateman (1970:23) stresses the importance of people being aware of their obligations and responsibilities although their efforts sometimes fall short. That can be made worse if there is a lack of participation on the part of society in decision-making processes of their development. The participation of society in matters like voting is fundamental in contemporary civilization (Pateman 1970:24-25).

Participant like anyone in a society can be influenced and that must be considered if development is to be successful. Development is not just about service delivery but also about existing skills technologies access to resources and the sophistication of man both negative and positive. Cultures also have positive and negative features such as belief in witchcraft. Some in society have deep-rooted beliefs which gives them a sense of entitlement irrespective of their abilities or their willingness to work (Germond 2001: 30-31).

The process of building basic responsibility in a community is not like power that is bequeathed. Empowerment enhances people and increases their creative aptitudes; abilities and technologies have to be passed on to recipient communities but the building of confidence and a spirit of self-sufficiency are just as significant. (Louw and Schenck 1995:181.

Development involves interrelation and teamwork; and it is important to be clear that these concepts do not weaken human freedom even when the processes are far from ideal. Pateman (1970:25) points out that the human freedom is improved even more through participation and teamwork. Furthermore he asserts that participation and being able to make decisions at all phases increases control (Louw and Shenck 1995:182). On the other hand taking away that kind of participation and promotional development weakens human dignity. Promotional development necessitates that a community be given the freedom to grow within the limits of its own powers competency and means (Louw and Schenck 1995:182). It can be seen from this that participation is an element that boosts the free-will of the individual. Participation

makes sure that no person or group dominates the other rather it ensures that everyone is dependent on the other and equally liable to laws and procedures. Furthermore participation significantly boosts the merging of communities and fosters a sense of belonging (Louw and Schenck 1995: 185; Pateman 1970:26-27).

While participatory and promotional development is greatly stressed in literature prejudice remains an obstruction. To illustrate this there exists diverse groups of people in South Africa who have inherited considerable drawbacks and benefits. Most black communities are worryingly lacking in skill thus poverty results. If development could bring about a bridging of existing social political and economic gaps and the goals of 1994 could be accomplished life would be much easier and society unified (Dhanorkar 2010:1).

Building a unified rainbow nation appears a big and an impossible goal so much that it may be disheartening leading to indifference or lack of participation. Even so every member of the Roman Catholic Church is obliged to play an active part in the uplifting of impoverished communities. Contributions made by other groups are not to be underestimated though whether religious or secular because there is no room for being sectarian in this collective vocation of ours.

In the following chapter a serious attempt will be made to study current developmental approaches on projects aimed at the poor in South Africa this will serve to deepen participatory development thus enabling ordinary people to flourish in an entirely new way.

<center>**CHAPTER THREE**</center>

3. **PARTICIPATORY DEVELOPMENT IN THE GOVERNMENT POLICIES IN POST-APARTHEID SOUTH AFRICA**

3.1 Introduction

Like Houston (2001: xi), most investigative researches focusing on the democratic process in South Africa, agree that democracy is fairly new in the country. This young democratic government comes with very little experience of equal participation by the majority of South Africans as democracy only began in 1994 (2001:xi). Thus equal participation open to all south Africans took place during the first democratic elections of 1994 (2001:ix). According to Gumede (2012:13) the reflection of the infancy stage of the South African Democratic Dispensation could be traced on the relationship between the development agencies and those intended to be improved. For instance the development agencies often push the poor out to the periphery and place them at the receiving end, perceiving them as having nothing to contribute towards their own development. As a result the two groups view one another with suspicion and rejection attitude. Hence the country experiences conflictual situation whereby one group seeks assert oneself and be listened at the expense of the other.

Dhlomo (1991:497) argues that South Africa's past experiences have not equipped it well to be politically tolerant which a requirement is if a multi-party democracy is to function correctly. Further he states that apartheid use to rob the bulk of South Africans of their right to take part in political elections (1991:497). The culture of political tolerance was thus badly affected by that lack of political freedom. Nurnberger (1991:489) tells that Giliomee raises a concern about the challenges of nation-building in an atmosphere of harsh ethnic splits. He asserts that since ethnic divisions have been a serious worry in South Africa for decades such strong ethnic passions cannot be easily abandoned (1991:490). He further stresses that ethnic ambitions uprisings and conflicts erupted internationally in the second half of the 1900s when democracy was just about to begin in South Africa (1991:490).

However political parties have made clear attempts to bolster public participation by collaborating to fortify the South African democratic experience. Indeed its acceptance of the new constitution of 1996 act No. 108 showed this. Houston (2001:1) argues that

<center>46</center>

increased participation by various interest groups in different political processes shows this. Many advisory associations showing a commitment to the expansion of public participation have been started namely Integrated development planning processes; petitions; public hearings; policy making discussion conferences; Green and White Paper processes; consultative forums such as the National Economic Development and Labour Council (NEDLAC) (2001:1). All of them enhance public participation to permit strategic ways through which dealings between citizens and public officials can be monitored (2001:1)

3.2 The South African Civil Society Observation Coalition (SACSOC): A Mechanism to Maintain and Protect the Democratic Electorate

Mashele (2011:vii) say when political affairs are despoiled of ethnic practices society suffers. The South African Civil Society Observation Coalition (SACSOC) was founded with a view to strengthening ethical election procedures. This scheme serves to manage the smooth running of procedures during elections. Mashele (2011: vii) supports the need for a organization like this he asserts that when community members do not have the power to mould their environment the honesty of public institutions is harmed through political trickery. Gumede (2012:114 -114) indicates that resolving social concerns becomes an unachievable mission when people do not deal considerately with each other. Moreover he mentions that a developing democratic state will remain in a developing stage unless people determinedly pursue politeness, respect and honesty in public and everyday life (2012:114).

The 1999 national and provincial elections brought about a need for civil society organizations to unite and determine what their part is in the election processes (Election Review 2000:2). Most agreed that civil society had a fundamental part to play in improving the truthfulness of the second democratic elections in South Africa as well as making sure that the voting public could participate in a meaningful way in choosing their representatives (2000:2). As a result the South African Civil Society Observation Coalition (SASCSOC) was founded mandated to monitor compliance with the electoral regulations during elections as well as providing the Electoral Commission (IEC) with their final report (2000:2).

The report of SASCSOC on their evaluation and assessment of the 1999 elections shows that it viewed election assessments as more than just a recording the events (Election Review 2000:2). SACSOC was committed to strengthening the democracy that many South Africans

had waited so long and worked so hard for (2000:2). It moreover desired to marshal South Africans to actively participate in ascertaining the truthfulness of elections conducted in a competent meaningful and efficient manner without any dishonesty as well as enabling willing voters to exercise their vote without fear or interferences (Election Review 2000:2). Since SACSOC got much support from the public it desired to encourage its observers to participate actively in their specific communities.

3.3 South Africa's first democratic government: Its Efforts and Regulations to Encourage Participatory development

A great majority of South Africans voted the African National Congress (ANC) in the 1994 national elections. The ruling party acknowledged the part that the general public plays in democratic governance at all levels of political activities as shown by it's the Reconstruction and Development Programme (RDP) (Houston 2001:1). Also the party replaced a dictatorial political system with a multi-party system. The ANC governs a democratic system in which human rights and constitutional laws are respected (Bundy 2014:52). Bundy (2014: 52-53) further argues that the ANC brought about some freedom for the press as well as an active general public. The new government embraced the viewpoint that individuals have the ability to make history since their deeds intentions and capacities enable them to influence societies in which they live (2014:19). The churches responded to the call for public participation and responsibility so Haddad (2001:12) suggests some of the ways in which members of civil society can play a meaning part in development like fighting and advocating against unfair social and economic arrangements and making the development of their communities their concern. She further calls attention to a programme like the RDP regarding it a programme driven by the people (2001:11). The programme was formulated during the leadership of Mandela as the foundation of the new-found government with a view to helping the needy (Bundy 2014:60).). The policy acknowledged that the people can play an instrumental part by applying their experiences drive suggestions and creativities in changing existing state of affairs (2014:18). West (2010:863-864) says "while it is guided to some extent by trade unions and civic organizations the RDP stresses that what is fundamental to new government's planning course is meeting the essential needs of the populace and having them actively occupied in directing their own development course." The RDP ought to be receptive to public participation as it was meant to empower the masses to motivate the people to know

their constitutional rights and be responsible by acquiring key information (Houston 2001:1-2). Boesak's (1995:19) critical assessment of RDP could be judged as an approach that seeks to promote integral development. Whereby people within the community would be given the space to add something towards the promotion of their economic environment and the society. He further argues that this was an approach which was employed to discern on people's talent and resources to be considered during the development of their community. Hence it could be geared towards highlighting as sense of equality, justice and partnership whereby every person's human potential would be actualised and be involved in the decision making processes.

Cloete (1995:208) says that the Reconstruction and Development Programme is based on these fundamental principles namely democracy transparency being people-driven bottom-up approach and ownership by the people. Numerous scholars have contributed toward a better understanding of the characteristics of the Reconstruction and Development Programme. Most of these thoughts indeed suggest that these aforementioned principles serve as pillars of participation in public spheres.

3.3.1. Challenges that have a Reason for Government to Promote Participatory Development

"Democracy is described as a government of the people by the people and for people" thus it should never happen that an elected government is permitted to carry on with little or no participation of the general public. In truth to allow that would to a degree constitute allowing dictatorship and that would destroy 'democracy' as it is understood in a contemporary world indeed as it is understood by those who fought against dictatorships for so long a time (Nurnberger 1991: 9).

In 1994 the ANC led government clarifies its course of action about the RDP doubtlessly there was good intentions and enough stress on openness answerability and public participation nonetheless as views started to be assessed and discussions began the process grew laborious and slow that little by little the government shifted focus until openness and

participation were wholly ignored (Chirwa et al 2004: 108). When the government noted that something has gone wrong and could not find a way forward it tasked numerous groups to handle the challenges included were: the Human Rights Commission the office of Ombudsman and the Anti-Corruption Bureau. The general public had by then started finding fault with government (Chirwa et al 2004: 106-107).

Without a doubt the RDP was started as a plan in which the working class was to participate and a development plan driven by active participants. This concept did not originate with the ANC rather it was one widely accepted by many agencies of development (Byrne 1983:5). Determining why the RDP has failed to reach its original vision is beyond the scope of this study nonetheless the government has not abandoned that vision altogether. Surely it took for granted the task of persuading a then relatively indifferent general public (Byrne 1983:8).

Whatever the reasons the RDP had to be ended within only two years of its introduction. Concerns from government ministries that development talks were taking place in secrecy appears to have brought about this unexpected end. Without a doubt this unexpected ending of the RDP brought about a shift of ideology from a people-driven concept to a market-economic policy which in 1996 gave birth to: Growth Employment and Redistribution (GEAR) (Haddad 2001:10-11).

3.3.2. The Change from the RDP Policy to the Growth Employment and Redistribution (GEAR) Policy

The RDP was embraced to form part of the ANCs manifesto during the 1994 election investors thought did not like it because it promoted the government intervention in the economy and increased government spending (Dhanorkar 2010:4). There were calls by many such to take account of the economic effects of the RDP programmes (Van de Merwe 1995:214). Many however considered those calls an avoidance of a bold and socially responsible macro-economic proposal (Dhanorkar 2010:4).

in 1996 the state launched the Growth Employment and Redistribution (GEAR) programme which unsurprisingly met with good reception by the business community (Dhanorkar 2010:4). West (2010:864) says that before long GEAR had begun to replace the RDP. He further reveals how this new GEAR being in favour of capitalist and a macro-economic policy

came to be adopted almost without dialogue (2010:864). He justifiably calls the adoption of the GEAR policy a one-sided ANC resolution seeing that there had been no talk of diverting focus away from the RDP even within the ANC National Executive Committee nor was there any discourse with the Tripartite Alliance partners COSATU and the SACP (2010:864). In truth such actions work against the precept of participatory development which requires that citizens be given an opportunity to exercise influence over decisions that affect their lives (Gaventa 2007: xii). President Mandela thought was not the originator of that government project his deputy Thabo Mbeki was. It is plain then that the financial executive of the ANC had no intention of putting the RDP into practice (West 2010:864). West (2010:864) says that it was unsurprising seeing that it conflicted with their aim and support for business exports trade liberalization financial strictness and privatization. The hope of a socialist Africa got destroyed with the ANC's approval and implementation of GEAR (2010:864).

3.3.3 Dilemmas of the Growth Employment and Redistribution Programme (GEAR)

Having studied the tactics of GEAR Haddad (2001:11) concluded that it actually does not profit poor women in particular. She also asserts that the new socio-economic strategy called GEAR does not appear to bring any difference in material gain to the lives of poor African women who make up the bulk of the population in South Africa (2001:12). It is inevitable that the poor are therefore prevented from advancing economically social aid is reduces developmental goals are hampered on the other hand developmental policies are paid more attention. Even so those developmental policies further discourage active citizens from taking the initiative and participating in the economy (Haddad 2001:12).

Even though GEAR tries to focus on economic development and creating employment opportunities it fails to effectively lessen the poverty that resulted from past political conflicts during apartheid (Haddad 2001:12). A 2001-2002 survey conducted by the South African Catholic Bishop's Conference with the help of a highly regarded research agency showed that sixty eight percent of South Africans earned less than five hundred a month whether working self-employed or unemployed (SACBC 2003:40). One fundamental aim of the survey was to explore how people survive considering the increasing unemployment and the growing burdens placed on the working class. Upward of 600000 people in 60 poor communities countrywide gave their opinions in the survey. Eighty six percent (86%) of respondents were

of the view that the government should launch a basic income grant and fifty two percent (52%) wanted skill training. Just one third of respondents were of the opinion that the jobless should generate employment for themselves (SACBC 2003:40). Poverty was a common feature in almost all respondents' lives also with increasing inequity (2003:41). The inability of the new government to tackle past ailments could see them begin in a hostile environment and incur blame of the past government.

Before the dawn of its democratic governance South Africa had a history of inadequate public participation in the making of policies and their implementation because of the past regime. The poor used to suffer much violence, corruption, and thefts, and women suffered the most. GEAR does not concern itself with these problems nor does it appear to prioritise them in its plans (Haddad 2001:11). GEAR has not been able to enrich the poor nor has is assisted them to participate in the free market system as opposed to the RDP which viewed a socialist Africa as a way of strengthening development (West 2010:864). Emphasis on programmes driven by the people was diverted toward those simply received from developers all because of accepting of neo-liberal policies (2010:68).

3.3.4   Black Economic Empowerment (BEE) and Participatory Development

At the dawn of year 2000 it became apparent that GEAR would not meet its pledge of creating around 830 000 work opportunities in contrast unemployment stood at 40% states Dhanorkar (2010:4). Domestic factors like the weakening of the Rand high interest rates other global factors like the slump of the Japanese economic coupled with unfavourable state in developing markets all accounted for this figure. Researches reveal that black people make up the bulk of the 40% unemployment figure (2010:4). These statistics came to indicate a need for a programme that would enable a direct tackling of these problems (2010:4). As a result the ANC determined to make the economic growth of blacks one of its primary missions (Bundy 2014:15). Regrettably the government thought to attain those objectives by employing and promoting colleagues in government (2014:15). This new policy called Black Economic Empowerment (BEE) intended to financially support blacks and reward a 'patriotic bourgeoisie' that is to say a loyal capitalistic group. It appeared as though government was determined to equalize financial distribution in the economy and advance the black community when it established the BEE Act around 2003/2004 (Dhanorkar

2010:4). Nonetheless an acceptance of the BEE Act was inspired by politics and misguided seeing that both black and white voters elected this democratic system and helped to begin about an era of development out of an era of underdevelopment (Dhanorkar 2010:1). Every South African could now freely vote and participate in the new political order (2010:1). The historically underprivileged blacks together with those previously privileged came to be an integrated society this though presented new tests (2010:1-2). The nation now consisted of the skilled and rich on the one hand and the unskilled and poor on the other. Dhanorkar (2010:1) says apartheid had disempowered the majority by denying them a chance to be economically independent thus the by-product of this would not be easily surmounted. There had to be found a way of enabling the majority of South Africans who had never been part of a free economy to participate (2010:1). Thus BEE became a way of advancing participatory development by advancing racial equity in the South African business environment and making opportunities for those who were disadvantaged in the past (2010:1). Dhanorkar (2010:3) argues that BEE intended to reverse the negative social inventions of apartheid by accepting that blacks suffered many economic disadvantages in the past.

Dhanorkar (2010:4) shows that an introduction of the BEE Act gave rise to a period of empowerment deals where black investors took this opportunity to access capital to invest and do business which previously was an exclusive privilege of the whites. During that period of empowerment deals leading South African corporate expected the same dominant group of black investors to come for business at every opportunity (2010:5). One would think that companies should have regarded BEE as part of their social responsibility it appears thought that their primary concern was and still is gain (2010:5). Black businessmen had preference for businesses with inside knowledge of the government and that had direct links with those with political influence and who are responsible for decision-making argues Dhanorkar (2010:5). Gumede (2012:186) agrees that that many companies put BEE and affirmative action into effect and employed people with political links as board members and executives hoping they will use their political influence to fight against revolutionary transformation. However Dhanorkar (2010:5) alleges that these blacks were excluded from decision-making processes. Failures of the ANC government were primarily responsible for Julius Malema's rousing of the masses to push for nationalization of the mines, banks, land as well as an economic design which creates opportunities for all, says Gumede (2012:184). Because of

BEE government has failed to address key concerns like providing quality services to the poor and eradicating poverty.

Any commitment to BEE by White-owned businesses is just a superficial attempt to appear to progressive says Dhanorkar (2010:5). It is just a way to get profitable connections in government. That the government's economic policy intended to attract foreign direct investment and to lure multi-national corporations to set up branches in South Africa is plain deceit (2010:6). However Dhanorkar (2010:6) alleges that during the past ten years South Africa has experienced growing interest by investors. The prospect of having to enter into BEE deals has been a cause of concern for foreign investors. The government came to recognize that BEE was being criticised for being limited to ownership and management (2010:6). In consequence the government formulated a new approach to BEE called Broad Based Black Economic Empowerment (BBBEE). This approach required the inclusion of other programmes like employment equity procurement practices enterprise development skills development and social initiatives all aimed at advancing black community participatory development processes (2010:8). This was applauded by many as a key move towards bringing the majority of the population from the peripheries of the economy into centre of it (2010:7).

3.3.5 Institutional Structures and Facilitating Engagement with Ordinary South African Citizens

Cornwall and Coelho (2007:4) says the call for a decentralization of policies sought to bring government closer to the people. This was coupled by the conviction that the direct involvement of citizens in governance processes would result in an improved population improved governance and improved decisions (2007:4). The establishment of participatory forums became commonly perceived as a means of creating a changed population and improving the effectiveness of public policy. Every person must bear responsibility for their own poverty argued Terreblanche (2002:52).

There was progress because participatory forums were capable of opening efficient avenues of communication and discussion between government and society for the enrichment of democracy (2007:5). According to Esau (2009:381) a neo-liberal model of democracy emphasizes the importance of ordinary citizens engaging the state on issues affecting their daily lives. He develops that argument further by stating that structures and institutions which

were established by government make engaging with ordinary citizens easier (2009:381). That the South African Constitution approved the rights of citizenship and gave privileges as well as benefits to all citizens is of little value (2009:381). Cornwall and Coelho (2007:1) assert that creating liberal policies through which everyone will be able to fulfil their constitutional rights and claim their citizenship is one of the biggest tests of our era. This brings in a theory that Murray (2010:45) calls 'active citizenship' where governments seek ways to improve active participation by empowered citizens and all communities. This theory of active citizenship is the foundation of every society because it considers true citizenship to encompass social economic and cultural rights and responsibilities of the citizens (2010:46). To understand what active citizenship is requires that one reflect on the principles of participatory citizenship and critical citizenship both of which serve to establish the roles that people can play. And both individuals as well as the entire society should embrace this understanding of active citizenship in order that everyone can actively participate in moulding their own constitutional rights and responsibilities (2010:45).

3.3.6 Municipal Structures System as Institutions for Public Participation

Public participation is fairly new in the records of South Africa considering that the apartheid government offered little opportunities for involvement in decision-making processes to the general public rather it came with policies that prevented any such extensive participation (Stanton 2009:88). The new democratic government on the other hand has vested every municipality with the power as well as legal duty to include communities in local government affairs (2009:88). Thus it was with a view to ensuring the participation and involvement of the locals in regional governance processes that municipalities were re-organized into municipal wards stated Stanton (2009:88).

The Municipal Systems Act indeed describes municipalities as fields of government which are nearest to the people who have powers and responsibilities which have a direct impact on the everyday lives of the locals and the development of local regions (2009:88).

The expectation from municipalities is that they establish way uncomplicated way of communicating with the locals (2009:89). The principle of transparency should work to guarantee good governance whereby Municipal officials reveal to communities how the municipality is run how it spends funds and who is in control of the funds (2009:89). When municipalities allow the active participation of residents and the locals are allowed a chance

to play a role in decisions and processes that concern them democracy is strengthened (2009:89). Government has authorized Municipalities to form and give help to legitimate organizations in order that citizens can participate in local policy-making as the sketching of Integrated Development Plans (IDP) as well as financial planning for the municipality.

It is at local government where officials can more readily undertake the participation of the general public yet much displeasure still exists at that level (Stanton 2009: 90). Society laments that their cries are not heard and their plights are not attended to (2009:90). Apart from reports confirming that the situation is so the protests we see bear testimony to the displeasures at local government. It appears as though the poor and marginalized as local regions choose not to use the arrangements provided by government rather they prefer public demonstrations which often turn hostile (Essau 2009:382).

In spite of all these one needs to recognise that the South Africa is a growing democratic system and its voting public is inexperienced in governing a modern democratic system. Some people will call attention to the fact that many are not educated even so one must take care to avoid the dominance of one exclusive group and ascertain that the views of everybody are heard (Strom and Mgudlwa 2010:v).

3.3.7 Further Considerations of Channels of Dialogue.

When forums of communication are established one would think that the general public would be prepared to participate and that public servants are prepared to give ear and reply. People often need to be encouraged and officials are rarely willing to listen rather they prefer a top-down kind of communication (Cornwall and Coelho 2007:5).

In South Africa Forums of participation are formed to make engaging with ordinary citizens easier even so there continues to occur protest actions which time and again turn hostile thus making proper communication difficult. Such protests cannot be considered to be participatory as they militate against communication and problem solving. At the end of the day thought the goal must be to allow people access to social services to promote their human rights as well as including the poor in the economic and political affairs of the country (Cornwall and Coelho 2007:5).

The South African government has spread out its power and it has established a legislative plan that enables the participation of society. Local government therefore should makes sure

that they are receptive to the participation of local communities in an attempt to fulfil their social economic and material requirements thus little by little enhancing the living standards of the population (Stanton 2009:271). Even so protest actions persist and situations go from bad to worse. There are many contributory factors to take into account but mainly the misuse of money and sinister corruption has impaired the trust of the general public (2009:272).

While one might acknowledge as praiseworthy the efforts of government to establish participatory programmes one also has to note that government developers follow a failed top-down approach. Certainly developers have failed to build the self-confidence of the poor as well as endowing them with a strong sense of self-help and determination. It may be too much to expect people to design their own programmes at this stage of development but that must remain the ultimate aim (Byrne 1983:8). The Municipal System Act instructs the authorities to be responsive to local communities and keep them informed as to how their funds are spent, but, overall, they follow is a top-down system in which people easily lose interest

Another obstacle the South African government faces in its efforts to develop the poor, is its apparent disregard for the implementation of programmes. Both Nattrass and Seeking (2006:300) tell the record of income inequality following the end of apartheid. They say that families in South Africa were either rich or poor in proportion to the quantity of and the earnings of income receivers in each household. The income in turn rested on education and abilities of each individual (2006:300). The riches of the whites were rooted not in prolonging racial prejudice rather on the enduring legacy of discrimination of the past particularly in public education (2006:300).

What is more the whites were benefiting from the skills and qualifications they had obtained in the past and their children as well profited from that legacy even after education had become racially integrated (2006:300). Hence privileges could be acquired on the basis of class rather than race (2006: 300). Over time an increasing number of blacks moved into the higher income bracket and they too could pass on the advantages to their children (2009:300). However apartheid had simultaneously ensured that many black households remain in poverty (Nattrass and Seekings 2009:300). As shown by a study made in 1994 by Nattrass and Seekings some of the poor had gained employment especially in the agricultural and domestic sectors but most were poor because they or prospective breadwinners were unemployed. In their study they found that many of those unemployed were disadvantaged in

57

the labour market to necessitate the identification of a discrete underclass (2009:300). They put the blame on the apartheid regime for hampering job creation for the unskilled in both the formal and informal sectors. These policies ruined survival farming and deprived many needy South Africans of the skills and social capital required to evade poverty (2009:301).

They further point out that it is remarkable that the decade after the end of apartheid and the one preceding it show numerous connections (2009:301). To illustrate this their study uncovered that some black South Africans continued to climb quickly into the upper classes and higher income levels and that city workers benefited from increased earnings (2009:301). Their study also uncovered that while unemployment intensified informal and smaller agricultural sectors remained dormant and falling under the category of the poor became many (2009:301). Inequity therefore continued as high as always if not higher despite the decreasing gap among the races (Nattrass and Seekings 2009:301). And they say that most people at a lower rank of society have not benefited from an increase in opportunities experienced by those at a higher level of society.

The past has negatively impacted the lives of the needy. It is regrettable that developmental plans by government have contributed to the unpleasant state of affairs for example an unpleasant parliamentary structure that depends on municipalities to bring about the needed change; depending on municipalities to bring about a more liberal involvement by the general public in municipal decision-making procedures to show transparency and to allow the public to comment on decisions that are made — the structure has not helped the poor at all! (Stanton 2009:88). The primary concern should be how to guarantee the active participation of the poor who lag behind educationally and economically in relation to the wealthy. South Africa is rife with inequalities; there are great inequalities when it comes to education levels and development among the populace. More importantly South Africa has diverse population with solid identities and sensitive attachments and it makes finding a shared goal all the more challenging for society.

This is where the church can play an important role and it can play a role that belies its numerical size.

3.4 Conclusion

This chapter has explained the theory of public participation as it is understood and practiced in South Africa. Actual programmes implemented by the democratic government of South Africa in participatory spheres which involve development were studied. These include RDP GEAR BEE and various strategies designed by municipalities to facilitate engagement with the poor in their development.

Government initiatives used in efforts to intervene transform and effect change in the socio-economic and political lives of citizens were revealed. These initiatives are seen by government as a way of organizing society. Suggestions were made on how the government and its citizens should relate in this post-apartheid era. Literature shows that the RDP can potentially be centred on people driven by people and being participatory in nature. The sudden introduction and implementation of GEAR to prioritized economic growth replace the RDP has spoiled the democratic belief. Failure to effectively implement social and economic change gave birth to BEE which worsened inequality and further widened the gap between the rich and the poor.

It was further shown that the government resorted to a legislative frame-work that instructed municipal officials to establish guidelines regarding community participation in local government decision-making processes. However the poor were indifferent to the means of public participation provided by the local government. Thus it is apparent that government interventions to bring about development in the lives of its citizens were prescriptive and diagnostic rather than being participatory in nature. For instance all these initiatives were planned solely by the government and implemented as development policies with the aim of effecting social and economic change for the people. Thus one might say the government did employ a top-down approach in its development strategy.

In the next chapter an understanding of public participation according to social teachings of the Roman Catholic Church will be explored. Considering that South Africa is a democratic country there is hope that the social teachings of the Roman Catholic Church could helpfully provide an alternative participatory approach toward deepening democracy and creating new opportunities that the poor be enabled to determine their own destiny and the kind of development they want.

CHAPTER FOUR

PARTICIPATORY DEVELOPMENT AS UNDERSTOOD IN THE ROMAN CATHOLIC CHURCH

4.1. Introduction

This chapter will focus on social teachings of the Roman Catholic Church and how they serve to promote participatory development. To achieve this three encyclical letters published by two popes for the guidance of bishops and the whole Church will be examined. It must be noted however that these are not the only letters published by the leadership of the Church but they were chosen because of their importance and are pivotal to the subject under discussion. These are: *Rerum Novarum* written by Pope Leo XIII *Caritas InVeritate* published by Pope Benedict XVI and *Africae Munus* also by Pope Benedict XVI, in addition to these lists one takes into account the following coherent key texts: *Octogesima Adveniens* by Paul VI, *Justitia In Mundu* by Synod of Bishops and *Laborem Exercens* by John Paul II. De Fleuriot (1981:80) states that each of these letters tried to give commands for a specific period subsequent ones however further developed the teachings of their predecessors. This is in accordance with an ancient tradition of choosing the first two words to give an idea of the topic. Typically when a pope issues an encyclical which is a letter to the whole Church he focuses on important matters being discussed and written about at that time.

4.2. Biblical Foundations of the Social Teachings of the Church

The bible as the source of Christian faith, it also serves as the bases from which the Church derives it teachings.

4.2.1. The use of Individual's Experience to Manifest God's Justice as a Key Theme in the Old Testament

According to Bryne (1988:10) a broad meaning of 'justice' conveys the thought of giving others what is due to them. Further he says that equating justice with respect for human dignity is another aid to a better understanding justice. Justice is acting in a right way without harming the next person. Injustice on the other hand is when people are treated in a way

contrary to their dignity. Furthermore it is a sin for people to develop a self-image contrary to that prescribed by the word of God (SACC 1985:10)

Attention will be drawn to the Old Testament to see how god manifested justice with individual Israelites of old like Noah Abraham David Adam and Eve. When one examines justice in the Old Testament one must see it in the context of the covenant established between God and his people. The covenant between God and His people gave no room for violations. Hence those who violated the covenant had to suffer curses (Ferguson 1988: 173). Genesis tells us that God entered into this covenant with Adam who together with his wife Eve had to be faithful to that covenant they had entered into with God (Genesis 2: 15-17). Adam and eve though failed to honour the requirements of the covenant thus God was not pleased with them. Subsequently God passed judgement upon them and His justice came to be manifested because Adam and Eve were held accountable for their disobedience and failure to conform to the covenant (Genesis 3: 1-24).

Regarding the account of Noah we are told that God concluded a covenant with him to build an ark because of an impending deluge (Genesis 6: 1- 22; 7: 1- 24). God wanted to bring about destruction because mankind had become very corrupt. Thus Noah was ordered to take from all living creatures and preserve in an ark two of each kind including his immediate family and his daughters-in-law. That destruction actually reveals god's justice not cruelty. This is the biblical God of creation as articulated by Folk (1991: 88) who understands creation to be God's self-expression. The same thinking is fitting regarding the account of Noah where the God of justice expressed his desire to redeem creation from humankind's oppression and from people's failure to be responsible stewards by seeking to dominate nature.

God came to renew the face of the earth rather than destroying the earth. God reconciled creation with himself. Thus God was doing justice to his creation which had suffered the oppression of mankind. God's love for righteousness and justice together with his faithfulness to the covenant were manifested by His dealings with Noah. Even in His anger and disappointment with his people God did not fail to recognize the uprightness and goodness that was in Noah. Moreover God separated Noah from the transgressors round about him by saving him thus doing him justice. Also God dealt accordingly and justly with the transgressors.

God's dealings with Abraham reveal a God who is faithful to His promises and one who does justice to the upright (Genesis 12: 1-20). Abraham was an obedient man of faith who followed God's command kept the way of the Lord and ultimately God blessed him by fulfilling His promises. The following extract is a verse that shows how God responded to Abraham:

> "I have singled him out to command his sons and his household after him to maintain the way of Yahweh by just and upright living. In this way Yahweh will carry out for Abraham what he has promised him (Genesis 18: 19). "

David was rebuked by Nathan for his acts of injustice against Uriah and his wife (2 Samuel 12: 1-15). The God of justice determined to punish David for having abused his powers when he killed Uriah so that he could take Uriah's wife as his own. To this end Yahweh then sent his prophet Nathan to confront David and announce his punishment. David showed a degree of remorse and with a contrite heart he asked for forgiveness. However God could not allow an oppressor to escape punishment for murder and was still determined to implement his judgement in defence of the one treated without justice. Folk (1991:70) supports the perception that portrays God as one who takes the side of the poor and the oppressed. He does this by pointing out that many biblical scholars assert that God in the book of Exodus is projected as a God who listens to the cries of the oppressed and intervenes on their behalf.

Considering that David had asked for forgiveness one could view David's punishment as a atonement for his misdeeds which served to reconcile him with God. This view is based on Folk's (1991:87) expression that in the Old Testament suffering is a path leading to reconciliation Justice and love (Isaiah 53:5-6).

4.2.2. The use of the History of Israel to Manifest God's Justice

The book of Exodus gives a unique account of the history of Israel especially their deep relationship with God. God regarded the Israelites His nation and He looked with pity upon His people while suffering and being oppressed by the Pharaoh (Exodus 1: 8- 22; 2: 23 – 25). God saw fit to do justice by intervening and freeing his people. He therefore called Moses to liberate the Israelites from the oppressive Egyptians (Exodus 3:1-22). At first Moses was reluctant because he lacked eloquence and was a slow speaker (Exodus 4:10). God

nonetheless insisted that Moses go where he was sending him. God told Moses not to be afraid because He would help him to speak and tell him what to say (Exodus 4:12). This is theologically significant in a sense that God chose that which in the eyes of people was weak and did so to shame the mighty. This shows that God is always one who identifies with the weak and fragile. God wants to defend and stand beside the weak. He used a weak Moses to cast away the mighty Pharaoh from his throne and in that way set his people free. Another interesting part was when God said to Moses about Pharaoh "I myself will harden his heart" (Exodus 4:21). God did this to expose the weaknesses of the Pharaoh who himself was regarded a god thus there was no god above the Pharaoh. Therefore God was going to set a contest of power between He and the Pharaoh for God knew that Pharaoh would ultimately have to surrender and acknowledge his limitations and weakness in front of the people. The hardening of his heart was necessary to demonstrate God's justice on behalf of the poor and oppressed. Folk's (1991:79) analysis of the text was in agreement with many other studies in as far as those who were former slaves are freed and gained their human dignity that gives them power. Furthermore God is depicted as the defender of the weak by destroying their enemies.

God subsequently killed on behalf of the oppressed Israelites (Exodus 4: 23). From the perspective of the Egyptian that was unjust. In a modern world God could be accused of murder. But in his book Folk (1991:76) calls Him 'the biblical God of Peace'. Emphasis then is placed on the reasons for committing the killings (especially if God is going to be referred to as 'the God of Peace'). According to Folk (1991:76-79) that act by God was similar to doing justice. During war God takes the lead to show that it is He who is fighting the enemies and opposing the oppressor. His taking the lead is an indication that He does not at all promote war but puts it to an end thus becoming the one and only warrior for the oppressed. War can only be just if it is led by Him for that reason God forbids humans from authorising any war.

After reaching the promised land of Canaan the Israelites saw other nations were under the leadership of kings and they envied them. As a result they pleaded with Samuel that he establish a king to rule over them. Samuel tried to show them that they are better off without a king. Samuel as a prophet could foresee great injustices and oppression it they came to be under the leadership of a king. However the Israelites were so determined to have a king that the words of prophets meant nothing to them (1 Samuel 11 – 18).). Their first king came to be David and under his leadership Israel became powerful and flourished. Solomon followed after his father

to the throne he though brought the nation to ruin and eventually to its downfall (Moloney 1980:157). The government of King Solomon embraced a macro-economic system. This system did not really work to the advantage of ordinary people but failed them:

> "Solomon's city-state became a part of the larger political economy of the region including other city-states and empires. Just as local debt was integral to a tributary mode of production so was city-state debt. Solomon's excessive consumption and accumulation led to state debt. In order to service that debt not only was it necessary to secure a stable surplus but it would not be enough and Solomon had to 'sell' twenty northern cities to Hiram of Tyre to pay off state debt (1 Kings 9:11) (Dreher 1997:37).
> "

This only served to make them poorer the Israelites were now being oppressed by their own king and a series of unfaithful kings perpetuated this. The prophets had to intervene to dispense God's justice.

There are some similarities between the economic system that Solomon preferred and the South African system. According to West (2010:864) soon after 1994 South Africa strove toward a macro-economic system a form of Neo-liberalism that is capitalistic in nature under the umbrella of GEAR (Growth Employment and Redistribution). Quickly this system ruined what in West's (2010:864) article is referred to as "the RDP's African socialist potential." In this new economic system gains from business are the primary forces for economic growth. For this reason the government will not put the profits of businesses at any risk. On the contrary a report by Mshana (2004:106) champions "*the need for a paradigm shift*". He wants the system to bear in mind that people are not economically on the same footing. Thus the economic system should be amended to an extent that it becomes profitable even to lowly small-scale rural firms who need to be safeguarded against subsidized agricultural goods imported from abroad. Further he says macro-economic policies put stress on exports rather than the fulfilment of domestic needs. It appears as though there has to be poverty before an economic model that promotes the needs of the poor is seen necessary (Mshana 2004:106). This resembles Chaney's (1993:148) contention that pressure to grow depreciated export crops by the world market and "concentrated risk effaced the risk- spreading mechanisms of the peasants' more traditional subsistence agriculture."

4.2.3. The Old Testament Prophets Speaking on Behalf of God's Justice

As stated by Folk (1991:82) prophets in the Old Testament served primarily to give a "*prophetic critique of institutional violence*". He means that the prophets being some of the key people in the society of Israel were to be concerned about the construction of a just society. Thus it was expected of prophets to be confrontational in warning the perpetrators of injustices and speaking against unjust social systems. They had to advise individuals' kings and the general public to work for justice by fighting for the rights of the oppressed and guarding against becoming oppressors themselves in this way a society free of socio-economic and political oppression could result.

The Old Testament uncovers the socio-economic and political situation that existed in Egypt, where the leadership of Pharaoh was oppressive and exploited the Israelites from a social, economic and political standpoint. Folk (1991:82) writes: "*Pharaoh, son of god and himself divine, owned all land all wealth and exercised power over the economic and social life of the nation.*" Folk (1991:70) depicts this biblical God as a God of Justice who wants to free the maltreated and supports the needy; a God who assigns the prophets to go reprove the tormenters. It was Moses who on behalf of the Israelites became the chosen representative of god to administer His justice (Exodus 2: 23-25; 3:1-20).

In the end Pharaoh did let the people go their way (Exodus 13: 17). In modern society each democratic state is regulated by constitutional laws that is principles that safeguard every citizen's democratic rights and make the country governable. For their part the Israelites were as a nation in a covenant with God and had to adhere to the prescriptions of that covenant. And living in agreement with covenant was considered a sign of appreciation and that one showed that they do remember the good things that God had done for them. Observing the Law was in truth the way an impartial society was upheld and where everybody worked in agreement (Folk 1991:72-73). While they were in the desert on their way to the Promised Land the Israelites failed to be faithful to the covenant and to God (Judge 2:20; Psalm 55: 20). Later God discharged prophets to remind them of that covenant and had them announce the "*Woes*" to those who had not been faithful to the covenant. Also the prophets declare that the injustices practiced by the Israelites amounted to a lack of faith in Yahweh. In the sight of God and His prophets those injustices drew a parallel with idolatrous acts and belittled the knowledge of God. To know Yahweh means executing justice on behalf of the oppressed (Folk 1991:76).

4.2.4. God's Justice as the Key Theme in the New Testament

The God of justice was presented in the Old Testament; in the New Testament the same theme of justice is continually manifested through the life and ministry of Jesus. By reason of his remarks in public discourses Jesus became very popular. One of his most remarkable public statements was when he remarked that the Kingdom of God is breaking out here and now on earth. Folk (1991:93)   says that those remarks exposed Jesus to severe criticism from rulers and religious leaders of those days. The meaning behind Jesus' message was that the focus need not be on him but on God and His reign upon earth. In the New Testament Jesus refers to the God of Justice. For that reason the use of Christianity to legitimize an unjust status quo is without foundation according to Folk (1991:92).   This pronouncement of the Kingdom of God represents Jesus as a political messiah trying to liberate the people out of the oppressive Roman regime with a political manifesto. Jesus became a threat to their established social order. His cleansing of the Temple angered the religious people (Mt 21: 12-17). Jesus was determined to produce an alternative socio-political order without consideration of the consequences. He was in the end put to death (Nolan 2006: 63). Jesus' lectures centred on the Kingdom of God which gave rise to his clashes with the Roman and Jewish authorities (Folk 1991:95). That public statement by Jesus revealed the social connotation of his vision. His worry about the social welfare of the oppressed class and his highlighting the negative outcome for the persecutors indeed carried a social connotation (Folk 1991:101).

Luke 4: 16 – 21 say Jesus went to Nazareth his place of birth and on the Sabbath day he entered the synagogue and was given the scroll of prophet Isaiah. Unrolling the scroll he read:

> "The spirit of the Lord has been given to me for he has anointed me. He has sent me to bring the good news to the poor to proclaim liberty to captives and to the blind new sight to set the downtrodden free to proclaim the Lord's year of favour. He then rolled up the scroll gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them "This text is being fulfilled today even as you listen"

Catholicism is a social religion. People are saved as a Community not individually. Regrettably the western culture has come to classify things. People choose to talk about

personal sin not a social one. In other words to love God but not love one's neighbour is a contradiction. The Church exists to continue this mission of Christ in all spheres of life. The mission of God is to realize it through Jesus Christ. Christ says "I have come so that they may have life and have it to the Full" (John 10: 10)

The good life Christ intends for humanity refers to his early ministry when he started proclaiming the Good News of the kingdom of God ending with all experiencing an overflowing joy (John 10:10)

The hope is for the poor to be no longer poor for the hungry to be satisfied and for the oppressed to be oppressed no more (Nolan 1995: 8). To deepen this understanding John 10: 9-11 explains in detail the substance of Jesus' ministry. He shows us Jesus came to redeem both our material and spiritual life to reconcile these two elements which are seen as opposites yet interconnected. These calls to mind famous theological expression: "grace is built upon nature" (Extract from St Augustine's writings on Nature and Grace Book II Chapter 42). These two things are inseparable. It is in such an environment that a person would feel fulfilled and enabled to reach their highest potential. Peace would reign in this world and dignity of both mankind and creation would be upheld. It would be changed into a place where everything works in harmony everybody is esteemed and there is a sense of equality. Eventually the dignity of every person would be strengthened and upheld.

It was to the church that Jesus entrusted his ministry as its earthly representative. For this reason it is the responsibility of the Church to ensure that development within a community is noticeable and is centred on the people (David 2008:17). The Church in fulfilling her assignment cannot afford to remain silent in the face of injustices when people are ill-treated and sorrowful. Hence the Church cannot help but to be confrontational in such circumstances. It should never leave any stone unturned. The Church should be prepared to cover every public sphere. The Church is called to sanctify the political sphere and support leaders of integrity. To be sure the world is thirsty for fewer corrupt leaders who have the interests of the poor at heart and ready to defend the defenceless. The Church should realise that it would have to enter the economic sphere to influence any change of economic policies which at this point in time do not serve the interests of the poor.

Hence the Psalmist (103) sang as follows "Send forth your spirit O Lord and renew the face of the earth."

The disciples of Jesus had an experience that changed their lives profoundly; the Spirit they received commissioned them to proceed to renew the face of the earth. It is that same Spirit that helps the Church to understand the mission of God today.

Here the Church is challenged to get out of her comfort zone of spiritualising everyone and come face to face with the real challenges and recapture her role within the socio-political and socio-economic arena. in view of that the document of the second Vatican Council namely *Gaudium et Spes:The constitution on the church in the Modern World promulgated by Pope Paul VI* insists that the Church need be steadfast in reading the signs of the time. By acquainting herself with the ways of the markets the Church would be in a position to discern the moral practices and malpractices within the market arena.

The Church in support of the poor needs to adapt to globalization and make sure that all formulated policies serve justice to all. The Church with her scrutiny and knowledge could serve the defenceless in the face of capitalism where gain has taken preference at the cost of human worth (David 2008:5). The Church has to associate with civil society in engaging the state and law-makers that impartial laws be implemented both nationally and internationally. The Church should be seen head-spearing and championing an improved living-standard for the people and liberating all creation. It may be the church is taken for granted when it comes to social discourses for failing to express her position or for being perceived as having nothing to offer. In the eyes of many it is an institution to be views with suspicion even more so if the Church does not do enough to correct the misguided claim by Karl Marx that "*Religion as the Opium of the people*" That is to say religion is deceptive and delusional with many now persuaded by that teaching (Blunden 2005:1-5).

Need there at this time exist political systems with a hostile rather than a supportive tendency toward social development initiatives? The Church for her part should play an essential role by fulfilling her prophetic mission and being a catalyst for change (Korten 1990: 120). In doing so the Church may have to come face to face with structures that centralize power over resources thus preventing basic services from reaching the poor while prolonging corrupt and exploitative schemes (Korten 1990: 121). Ultimately the expectation is for the Church to build partnerships with open-minded officials who they support the plights of the marginalised (Korten 1990: 121). Ndungane (2003: 40) says that economics is too important a matter to be left to economists alone for politics to be lefts to politicians alone and for religious matters to be left to theologians alone.

Even though the Church appears to distance itself from dealing with certain social ills within the socio-economic and political sphere one can easily see that the Church can helpfully use its theological insight to bring about transformations. To illustrate this the Church could use its theological theme of Justice to test and evaluate structures which prolong injustices within society. In that case the Church would be fulfilling her prophetic ministry and championing a just development of poor communities.

In the final assessment the theological theme of justice is about God's activity. It refers to God's interest and involvement in the life of his people thereby dispensing justice. God interferes in human affairs to protect and help the helpless the afflicted and everyone whose dignity is wounded (Kanyandago 1989:64). There are similarities between God's interventions as illustrated by Kanyandago with Folk's presentation of Him as a warrior. Folk (1991:78-79) depicts Yahweh as the one who marches ahead of his people. It is He alone who has the power to authorize warfare. Yahweh is portrayed as a warrior who brings an end to war among governments. Further he says other means of fighting injustices lie in the hands of Yahweh.

It is for this reason that the Church is called to be the voice of God through her prophetic role in worldly affairs. The Church needs to speak out against unjust arrangements and work towards an alternative just society. The role of the Church is also to defend those who are left in the periphery. It is for this reason Jesus says in Mt 25:35-40:

> "For I was hungry you gave me food I was thirsty and you gave me drink I was a stranger and you welcomed me I was naked and you clothed me I was sick and you visited me I was in Prison and you came to me. Then the righteous will answer him saying Lord when did we see you hungry and feed you or thirsty and give you to drink and when did we see you a stranger and welcome you or naked and clothe you?
> And when did we see you sick or in prison and visit you? And the King will answer them truly I say to you as you did it to one of the list of my brothers you did it to me."

In addition in his lecture based on Isaiah chapter 61 Jesus made a landmark statement. Folk (1991:101) says that Jesus insisted on a revolutionary change of outlook religiously politically and socially. In his sermon Jesus depicted the kind of society that is desired by the

God of justice. The core meaning of that sermon suggests that Jesus had come to proclaim a message of freedom. In the eyes of the Romans of that time Jesus represented a political leader. It is no surprise that many related to his message because they were constantly subjected to oppression. Romans leaders understood his message as a challenge against them for power. Hence both religious and political leaders felt greatly threatened. One might feel for those Roman leaders because Jesus' sermons appeared more like a political manifestos than pure spiritual lectures. Nonetheless his mission was to stand up for justice thus he had to speak fearlessly against socially economically and politically unjust practices. Jesus questioned everything; nothing escaped his scrutiny. Folk (1990:103-104) reveals that the needy those socially oppressed and the outcasts were attracted to Jesus' message expressing solidarity with him. His approach demolished a long-established social order. Jesus brought in mind-sets which were different to standard social norms; especially his state of mind toward women the poor and sinners (Luke 6:20-26; Mark 2:1-12; Mark 3:1-6). His questioning of what had become the status quo did the general public great service. His reaching out to people was inclusive of all kinds of people. With regard to his relations one discerns his wish that all people including the rich and poor men and women be treated the same and that all participate fully in support of one another.

It is in this light that the Church realizes the need to continue her Christian commission. Accordingly various Popes throughout history were moved to publish encyclicals which served to inspire the Church to fulfil her Christian assignment within human society.

4.3. Historical Background to the Church Social Teaching

Europe saw speedy industrialization during the nineteenth century which only served to divide employers and employees. Divisions were so clear because on the whole relations between the two groups were hostile. And the hostility only grew as industrialization also grew (Bokenkotter 1990:297). The Catholic Church's first major intervention came in 1891 with the publication of *Rerum novarum*. It must be noted that it was after many letters and discussions over a lengthy period that this intervention resulted. These very discussions happened in the midst of widespread arguments both within and outside the Church eventually socialism and communism resulted which proved costly to the Soviet Union. By 1891 it became the more evident that the unrestrained capitalism coupled with a maltreatment of the masses could well continue longer (1990:297).

Also that period saw increased political and social consciousness on the part of the great majority who prior to that period could not determine their own destiny (1990:297). By 1890 though this status quo could not continue. Many began relocating to crowded industrial regions with smoky factories and dingy streets in search of employment. The atmosphere was such that an average person could easily be swayed by the actions and ideas of other ordinary people (Bokenkotter 1990: 298). There was also an increasing debate concerning who has the right to have possession of industry and property and the rights of the working people were being debated too. By that time business had come to outgrow government itself in resources things appeared out of hand.

Most importantly the working people were coming in numbers because education and literacy was on the rise. Furthermore Bokenkotter (1990:298) shows that the leadership of the Roman Catholic Church recognised that for it to survive in that new state of affairs and have any effective influence over the masses adaptation would be necessary. Indeed it would have to accept liberal practices namely separation of Church and state trade unions freedom of religion freedom of the press a free constitution and civil rights (1990:298-299).

4.4. Introducing *Rerum Novarum*

Pope Leo XIII published the encyclical *Rerum Novarum* it deals with the condition of workers and was directed at the bishops and the entire Church (Dwyer 1994:725). The first draft of the encyclical was written by Tommaso Maria Zigliara a professor from 1870 to 1879 at a college now known as Angelicum. Zigliara was a professor of Sociology considered progressive and creative (1994:725).

This encyclical is the source of social teachings of the Roman Catholic Church (De Fleuriot 1981:81). *Rerum Novarum* was especially significant in that it defended Labour Unions states De Fleuriot (1981:81). Also the encyclical protested against the wrong use of liberal Capitalism renounced Socialism and required strong action from government to care for the welfare of the needy. The pope considered the dignity that humans are accorded to be the standard or yardstick by which political social and economic organizations in society were to be assessed (Dwyer 1994:725).). During the time of Leo XIII managers of industry reduced the workers to a means of accumulating wealth. The pope though recognized that humans need not be such instruments (1994:725). For the workers to maintain their dignity he

recognized that there was a need for them to organize and participate in Labour Unions so as to guarantee sound working conditions required for human dignity (1994:725).

True this intervention came rather late even so it preceded the Russian revolution by nearly thirty years. With good reason it emphasizes not only the rights of workers but also the right to private property; without this emphasis the latter would not have been acceptable to industrialists and could have appeared to side with communists.

Here is a direct quote from the encyclical:

Pope Leo XIII emphasises on a healthy relationship between both the employee and employer. He sees them as having rights to the product of their produce. No one should be alienated from benefiting on what is been produced. Hence he advocates for the respect of both parties, in a sense the dignity of everyone should be taken into consideration. (*Rerum Novarum* #45).

Rerum Novarum insists that private property is a basic principle of natural law. Also it acknowledges that the workers should not be taken advantage of and also mentions the principle of a *just wage*. A *just wage* need not strictly mean the payment agreed upon by the employer and employee but it must be such that it enables the worker to afford a proper family-life. Too working conditions should go hand in hand with human dignity as well as the need for family and social life. The workers must be protected against exploitation. During that time the tread-mills had become synonymous with drudgery in the English language.

As a further illustration to what is been emphasised by *Rerum Novarum* the following quotation need to be considered:

"To produce these goods the labour of the workers whether they expend their skill and strength on farms or in factories is most efficacious and necessary. Nay in this respect their energy and effectiveness are so important that it is incontestable that the wealth of nations originates from no other source than from the labour of workers. Equity therefore commands that public authority show proper concern for the workers so that from what they contribute to the common good they may receive what will enable them housed clothed and secure to live their lives without hardship. Whence it follows that all those measures ought to be favoured which seemed in any way capable

of benefiting the condition of workers. Such solicitude is so far from injuring anyone that it is destined rather to benefit all because it is of absolute interest to the State that those citizens should not be miserable in every respect from whom such necessary goods proceeds (*Rerum Novarum* #51)."

No one should pretend that *Rerum Novarum* provides enough details about private property which in its self is not an absolute rule as it must take into account the needs and rights of others and of the state. Leo XIII was merely stating a rather abstract principle of private property as well as the rights of individuals to own property. The pope though proved a firm advocate for employees that they should share in ownership of business as well as profit-sharing. These principles were nonetheless never implemented.

Similarly Byron's (1998:2) maintains that the benefits available to an individual in any social institution could be achieved only though public participation. Plainly speaking public participation is a right of every person not to be excluded from playing an active role in social institutions because it is necessary for human fulfilment (1998:2).

Byron also stresses that public participation is an obligation of every person. Jointly everyone is required to pursue the common-good and welfare for the benefit of the needy and vulnerable (1998:2). He links participation with occupation and considers the right to work to be something greater than just a way to make a living but a way of participating in the creation of God (1998:2). As it were one becomes God's co-creator and this happens when a person becomes a custodian of creation that is to say to become its caretaker not owner. This should increase the level of care for the physical environment. Protecting the universe is considered a moral responsibility according to traditions of the Catholic Church. Ultimately it is through public participation and occupation that a person achieves fulfilment.

4.4.1. Analysis of *Rerum Novarum*

Pope Leo XIII challenged socialism at length together with the exaggerations of those advocating for it. For him to insist that all workers have access to private property would seem an exaggeration and not really relevant to the times. What is foremost about the encyclical is his advocacy for a just wage as well as civilized working conditions. Also he advocates the participation of employees in business.

In the context of South Africa thought many would relate to a document that advocates an

"option for the poor" and private property as a natural law seeing that the needs of the poor are not given the necessary attention. The Church appeals to government to address the plights of the poor to improve their living conditions and involve them in decision-making processes. Furthermore some in South Africa control massive portions of lands while the poor have no area to settle in. For this reason the Church fights for equality in this respect.

Rerum Novarum maintains that a fundamental principle like ownership of private property requires that the poor be considered as well.

A modern Catholic principle of "*the preferential option for the poor*" which holds the notion that God sides with the poor is expressed in this document. The same concept of "*the preferential option for the poor*" can also be found in the work of Coleman (2005:17) is important since it gives the underlying reason for publishing *Rerum Novarum*. This principle calls for the protection of the poor and vulnerable to enable them to play an active role in public participatory spheres rather than neglecting them (Coleman 2005:17).

Coleman (2005:17), states that the Church focuses on those who lack a voice and those who lack resources. By advancing opportunities for them they could in time be brought to the centre of the decision-making process instead of promoting only the wealthy and privileged. He furthermore indicates that this principle favours those who were victimised throughout history marginalized in society and socially politically and economically deprived (2005:17).

Hence this principle demands giving first place to proving the basic needs of the poor. Coleman stresses this point by indicating that siding with the poor does not contradict justice but represents a kind of restorative justice. He further says that this enables the voiceless to weigh more equally in voices and effect with those privileged (2005:17).

This relates to the words of O'Leary (2003:82) who says one thing which counts in favour of the poor and marginalized is the affection and sympathy that people have for them. However he provides a qualifying statement by saying that this does not imply that the poor are helpless or that they need people to save them and do everything for them (2003:82). Instead the poor are people with skills abilities and energy who are also able and do stand together in solidarity to work for the common good (2003:82).

4.5. Introducing *Caritas In Veritate*

The third encyclical of Benedict XIII which is his first social encyclical was *Caritas In*

Veritate which translated: *Charity and Truth.* It was signed on June the 29[h], 2009 and published on July the 07[h], 2009. The encyclical deals with the challenge of global development and its progress towards the common good. Benedict contends that both love and truth are fundamental elements and are required to respond efficiently to these challenges. It is addressed to all groups in society while specific statements are addressed to political leaders religious leaders and welfare agencies. *Caritas In Veritate* covers an in-depth consideration of economic and social issues. The Pope points out that the Church does not offer specific solutions rather its principles must work toward bringing about solutions. His concerns include an attack on free market fundamentalism seeing that a simplistic polarization of a free-market model that works against interventionist government solutions is rejected.

The need for all economically active persons to be guided by ethics when it comes to their motives for profit-making is emphasised. The main aim of *Caritas in Veritate* is to focus on the common good all the people as well as the principle of subsidiary. There are principles on which authors such as Byron and Coleman have written about in their commentaries.

Byron (1998:3) stresses that the "common good" consist of social conditions which enable people to reach their full potential and attain their dignity as humans. Many Catholic bishops say this would require respect for the individual for their social well-being for their growth as a group and would require public officials to preserve peace and security (1998:3). Moreover he says that in this day and age of global co-dependence the principle of "the common good" requires international agencies to promote a global and just development of all humans (1998:3).

Linking the principle of "the common good" with public participation is not easy because what constitutes "the common good" is a matter of debate (1998:3). Hence Byron (1998:3) contends that an absence of any interest in or sensitivity toward "the common good" signifies a society in need of help. He also says when a sense of community is corroded any interest in "the common good" declines too (1998:3). In establishing his line of reasoning Coleman (2005:16) says the notion of "the common good" is essential for the wellbeing of society for government to run efficiently and for global stability.

Therefore Coleman (2005:16) points out that according to Catholic Social Teachings the government is primarily responsible for ensuring justice, security, equal opportunity, social peace and a minimal grant for all needy ones. For this to be achieved civil society

organizations should be located within the reach of communities (2005:16). Coleman (2005:16-17) says this principle upholds the dream of a society that does not derive all authority from government.

Byron (1998:3) asserts that subsidiarity is one principle that puts proper limits on government by insisting that no senior manager of an organization should perform a function that can be handled efficiently and effectively at a lower level of the organization by persons who individually or collectively are closer to the problems.

He further argues that oppressive governments are always in violation of the principle of subsidiary (1998:3). It is essential that those at higher chairs in government do not serve to drive away the proper roles of local government (2005:17). Coleman (2005:17) further argues that subsidiary presumes that local and grassroots groups are ultimately an important source of creativity and rooted wisdom.

4.5.1. Analysis of *Caritas In Veritate*

Pope Benedict XVI says in his letter that it appears that some are only concerned with their own constitutional rights while failing to consider those of others. He wanted to highlight that human solidarity is impaired by an attitude of 'l do not owe anybody a thing.' Many therefore find it hard to take responsibility for their own integral development let alone that of others. While seeking to maintain their constitutional rights people should be mindful that they have duties and obligations to their fellow humans as well.

Also the pope shows that without showing human solidarity in our relations real human development will be in danger (*Caritas In Veritate* # 45). Pope Benedict raises a challenge to each of us we be sensitive to the needs of others.   This could be achieved by loving one another as well as coming to the aid of those who for example experience starvation deprivation endemic diseases and illiteracy. Moreover enabling every person to actively and freely participate economically politically and socially demonstrates such love (*Caritas In Veritate* #23).

Pope Benedict XVI pointed out that one of his predecessors Pope Paul VI was also aware that human development comprises helping people to escape starvation endemic diseases and illiteracy. However this has not been accomplished because of an unregulated use of the earth's resources resulting in the poor being exposed to greater economic inequalities and

eventually mass immigrations. In this way the poor get poorer and the rich get richer (*Caritas In Veritate* #21). In addition Benedict XVI says even though colonization has long been banished Southern countries remain underdeveloped. Northern countries continue to regulate economic policies with the intention to take advantage of Southern countries.

He says if Southern countries with the inclusion of Africa were given an opportunity to work as equal partners with Northern countries they could well surmount the poverty they suffer today for lack of finances. He further says that both political and economic activities of poorer countries are dominated by a certain group of people. This results in their being in control and gaining dominance over others and ultimately an exploitation of some ethnic groups coupled with discriminatory economic policies result (*Caritas In Veritate*# 23; 24).

The pope's reflection shows that colonised countries are finding it even harder in today's changing world to pursue their goal toward true social justice. In spite of being producers of raw materials underdeveloped countries find it hard to compete in today's market for lack of relevant knowledge as well as old-fashioned techniques of production. For that reason even after the banishment of colonization Northern countries still rule African countries (*Caritas In Veritate* # 25).

The Pope's encyclical letter states that financial agencies need to be guided by moral principles to function well. The pope is pleased with the efforts of business towards making their practices more ethical and moral. Also He states that every so often corporations which embrace ethical practices fall victim to and are taken advantage of by corrupt corporations (*Caritas In Veritate*# 45). What is more he contends that humans cannot develop through their own efforts but require the help of God. If not they will in all likelihood fall into the snare of thinking they can bring about liberation by themselves only to prove to be advancing a wrong kind of development (*Caritas In Veritate* # 11).

4.6. Introducing *Africae Munus*

From October 4th to 25th 2009 the second special synod for African Bishops was held in Rome indeed it proved timely for the Church in Africa as the Church revived its commitment to declaring the gospel of reconciliation justice and peace amid all the devastating tribulations

happening in that much-loved continent. In the same context the Holy Father Benedict XVI in his letter *Africae Munus* appeals to Africans to commit themselves to serve for reconciliation justice and peace. The Pope sought to revive the faith and hope of the Church with a view to helping Church to build a reconciled Africa by pursuing the path of truth justice love and peace (*Africae Munus* #2).

The Apostolic Exhortation motivates all the inhabitants of Africa in particular the church to let the word of God transform them to pledge to advance unity and close association among all. Time and again the Holy Father reminds in the letter all members of the Body of Christ to share jointly in fulfilling the order and assignment which Jesus has assigned to his disciples that they be "the salt of the earth…and the light of the world" (Mt 5:13-14).

The significance of *Africae Munus* is serving a course of reconciliation justice and peace. The Apostolic Exhortation has proven to be a precious treasure in the efforts to revive the faith and hope of the Church in Africa. It aims to lead the Church in Africa to deeply examine its Christian occupation "by staying dedicated to reconciliation between individuals and communities as well as promoting peace and justice for all in truth" (*Africae Munus* #1). The Church in Africa is urged to increase its ecclesial vigour to plan its pastoral activities of evangelizing and above all the new evangelization by the continent of Africa over the coming decades. At the same time it seeks to make the people aware that the political affairs exist to serve the common good.

In an attempt to make the obligations of Africans relevant to its situation Pope Benedict XVI calls attention to numerous positive things and several severe problems affecting the people. In spite of all the political, economic, ethnic and environmental problems, coupled with pandemics like malaria AIDS and tuberculosis Africa keeps life full of joy "celebrating God's gift of life welcoming new-born children to increase the family circle as well as the society of mankind" (*Africae Munus*#9).

The letter urges the Church in Africa to show faith and hope to be genuine servants of the word of God and work towards reconciliation justice and peace. Reconciliation justice and peace can be achieved in different ways namely caring for the individual person living harmoniously in communities good governance globalization and international aid. And Africa needs to pursue its own vision of life which includes the protection of life respect for creation and the environment. This can be achieved through openness in ecumenical dialogue

and the challenges that new religious movements pose require promoting inter-religious dialogue; dialogue with traditional African religions Islam and others. All these citations from the letter aim to promote the common good of the African continent.

4.6. 1. Analysis of *Africae Munus*

In 1994 there was a synod for the Catholic Bishops of Africa on enculturation. While discussions were going on war broke out in different parts of Africa notably that in Sierra Leone and Burundi. Seeing that there was no love and peace among the Africans the Bishops came to recognise that enculturation need not be the focus of their discussions. As a result plans got under way for another synod on peace and reconciliation. It was that self-same synod which prompted Pope Benedict XVI to write *Africae Munus*. A close examination of this pastoral exhortation reveals that its theme concerns the common good of all Africans. If Africans genuinely look to pursue the common good of all there will be respect for everybody resulting in peace reconciliation and above all an improvement of in the lives of the poor.

That synod of Bishops tasked local churches with planning their own pastoral activities regarding dealing with the challenges facing the African continent. During discussions the need to cure the African continent of its wounds of bygone wars became evident not forgetting racial discriminations experienced in many parts of Africa (*Africae Munus* # 14).

The Bishops are of the view that love of self and of one's neighbour could be that cure. They further show that this does not mean loving our neighbour in only words but expressing it through the sharing material possessions and supremacy (*Africae Munus* # 28). African Bishops do recognise that demonstrating this kind of love for one's neighbours requires Africans to break tribal, ethnic and religious boundaries. By so doing everybody would be able to experience God's love and live together in peace and harmony. Hence reconciliation is the most important tool for rebuilding the African continent. Furthermore the bishops saw the need to cultivate and practised forgiveness peace and reconciliation with those of one's immediate family in this way one would be in a position to forgive those outside of the family circle and live peacefully with them (*Africae Munus*# 33 34 and 39).

The letter shows the need for Africans to be more sensitive towards the needs of those marginalized in their societies. It laments that while Africa abounds with precious natural

resources most Africans do not benefit except a distinct few. To be sure their being surrounded by these precious resources is as it were a curse to Africans since individuals with capital take advantage of their resources and disposes waste material which harms the masses the environment and leads to poverty. (*Africae Munus* # 79 80).

What is more politicians will need to rise to the challenge of spearheading the implementation of reconciliation justice and peace. To achieve this democratic law and order will need to be observed for her part the Roman Catholic Church in Africa will have to contribute to the recognition and liberation of women and to giving them the platform to voice their views and showcase their God-given talents. Bearing in mind that both men and women were created in the image of God thus both should be given appropriate roles to play in society and in the church (*Africae Munus* #57 81).

Similarly Dwyer (1994:734) asserts that the social teachings of the Roman Catholic Church teach that public participation is both a right and a duty. This kind of participation serves to show the creative nature of every person and to reveal their human dignity (Dwyer 1994:734).

It is therefore essential that people recognise that close association and community life is their vocation and that people cannot live in isolation rather they need to live harmoniously with one another (Dwyer 1994:733). Public participation thus becomes an act of responding to God and fellow humans on earth who are part of His creation resulting in an environment where all can live their lives as dignified humans (1994:734). This therefore means being a responsible custodian of the natural world forms the foundation of human dignity (1994:734). Dwyer (1994:734) argues that humans are expected to participate as far as they are responsible spokespersons of the world (1994:734). Human duty is to welcome the world into their hearts to give the world love knowledge and freedom (1994:734).

Above all humans have a duty to engage creatively and share responsibilities with and on behalf of other human beings (1994:734). This happens when everyone participates in shaping society to promote the well-being of its members and it is through this kind of active participation that basic human dignity is both revealed and achieved (1994:734). People are given authority to mould the social political and economic course of society to transform the world into a more humane one and to make it such as is suitable for human habitation (1994:732).

4.7.   The Encyclicals: Contribution to the Promotion and Participation of the Poor in Their Own Areas

Many popes have expressed the view that Christians should to be interested in the development of every person that is to say the rich the middle class the poor the youth and elderly alike (Byrne 1983:6). Then again human development should embrace both the material and spiritual side of humans.

It was this perception that prompted Pope Paul VI to write shortly after the Second Vatican Council in 1967 an encyclical known as *Populorum progression* that is to say On the Development of Peoples. This was considered a step forward regarding the social thinking of the Catholic Church (Dwyer 1994:727). In the view of Pope Paul VI development meant promoting the good in people in every person and their whole personality states Byrne (1983:6). Dywer (1994:727) says the theory of "integral development" is a highly creative component of the letter. This pertains to the idea that the only way to protect human dignity is by developing every aspect of their personality by developing their ability to learn to be responsible and gain freedom in every area of their lives that is to say their political social and economic life (1994:728).

O'Leary (1997:79) says the concept of freedom which *Populorum Progressio* referred to include the following:

Bringing about a linkage between development and peace; upholding the human rights of poorer nations to aid full human development; upholding mutual dependence among world countries as a global village; proclaiming that peace is not merely an absence of war but the pursuit of a just world order; the rejection of economic structures which promote inequalities and calling on multi-national corporations to be agents of social change. The letter also advocates for a welcoming spirit toward migrant workers from other poorer countries. Hence Byrne (1983:6) recognizes that to accomplish integrated development agencies of development need to collaborate and get in touch with the poor and analyse their actual needs it may be their skills and knowledge can be used.

What is more he sees that *Populorum Progressio* is aimed at enabling people to take responsibility. From a developmental standpoint this would require that the poor ask themselves how they can bring about an improvement in their living standard in that way gain

a measure of dignity (1983:8). Dwyer (1994:727) calls attention to the 80th anniversary of the *Rerum novarum* encyclical and focuses on a letter issued during that celebration by Pope Paul VI called *Octogesima adveniens* (A Call to Action). He states that this letter's social view reveals a theological positionas its point of focus (1994:727). It is agreed in the letter that the Christian faith is founded in Jesus' political consciousness. He wanted to produce an alternative vision of the socio-political and socio-economic state of affairs of that time which realistically would serve to promote human dignity (1994:727). Therefore the letter correlates with Jesus' call for Christians to participate actively in socio-political and socio-economic spheres to gain a measure of dignity.

To illustrate this, the participation of Christians could be seen in their call for political action, for economic justice and in their responses to injustices. This, therefore, provided a tangible way for *Octogesima adveniens* to directly invite all Christians to participate in development. Around that period, Paul VI issued *Octogesima adveniens*, and the synod of bishops releasing a document called *Justitia in mundo* (Justice in the World). Dwyer (1994:727) says that document took further the content of *Octogesimaadveniens*, arguing that the right to development and participation, whether personally and collectively, is the foundation of all rights and the greatest threat today is marginalization.

Dwyer (1994:727) says such marginalization is shown by denying people the power to shape their own destiny politically, socially and economically. Therefore, the letter argues against any kind of development which would deny people a right to participate in decisions that shape their society (1994:727). Every individual should be allowed his political and social rights as universally conceived by both Western democracies and various Socialist and Marxist states (1994:727).

Pope John Paul II published the encyclical *Laboremexercens* (On human work) which considers participation by way of active work essential for human dignity (Dwyer 1994:727). Furthermore the pope stresses that human beings are to be engage in work work must be a form of self-fulfilment and that it is only though occupation the one feel a complete person (Dwyer 1994:728).

4. 8.   Conclusion

Practical ways on how to deal with socio-political and socio-economic issues in the modern

world are offered through the social teachings of the Roman Catholic Church and this has been well illustrated in this chapter. Too the study has shown that there are several documents written by the hierarchical authority of the Church including the Pope Church Councils the college of Bishops national Bishops' Conferences and special commissions.

We have also seen how the social teachings of the Church consider active participation essential for human dignity. Furthermore that dignity has been bestowed on every one of us as a gift from God. Moreover human dignity is at the centre of any idea that has to do with participating toward a common goal. Humans are worthy of dignity to the extent that each accepts their responsibilities and participate in all developmental decisions that concern them individually or collectively.

It can be concluded that the social teachings of the Church offer many useful principles that one can use to deal with worldly matters and challenges. Through her teaching the Church expects that the guidelines it gives be expressed and fulfilled by members of society in their interactions to show social responsibility for the common good of all. These are either to be implemented individually or through representation (*CSDC* # 189). The church stresses that all attitudes that serve to promote inadequate or inappropriate participation by citizens or create extensive divisions within social and political spheres are a source of concern and deserve careful consideration (*CSDC* # 191).

What is more the social teachings of the Church maintain that participatory development is expressed in a series of activities by citizens as they contribute toward the cultural economic political and social life of their societies (*CSDC*#189). These teachings further show that participation is a duty to be fulfilled knowingly and responsibility by all and with a view to the common good (*CSDC*#189). In its social teachings the Church maintains that it is a serious injustice for people to be prevented from playing an active role in the social activities of their own communities (Massaro 2000:123). The denial of the right and duty to participate in all the activities of social institutions hinders the valid desires by the public to express their freedom (2000:123). Hence a genuine regard for the common good will move affected members of society to oppose such injustices and encourage the full participation of all regardless of differences in belief, gender or race (2000:123).

CHAPTER FIVE

5 SYNOPSIS, FINDINGS AND RECOMENDATIONS

5.1. Introduction

This chapter summarizes the findings reflected upon throughout this document. Furthermore it focuses on the contributions that this research can make to participatory development. Finally recommendations will be provided together with concluding remarks.

5.2. Summary

The first chapter introduced the need for participatory development by ordinary people in South Africa; provided a background of the research done and detailed the research question. The chapter aimed to show why this research was worth doing. Also presented in that chapter were the format methodology subject matters of the research and the theoretical framework utilized by the study.

The second chapter of the research gave some conceptual teachings on active participation by citizens. Also a brief description and analysis of the emergence of participatory discourse was discussed. The notion of political participation active participation and other participatory spheres was reflected upon.

Chapter three investigated the notion of political or public participation as it is understood and practiced in South Africa beginning with some historical facts and then reviewing the understanding of public participation among ordinary people of South Africa. The internal challenge posed by lack of enthusiasm among ordinary people in participatory sphere has been investigated with an eye to discovering an alternative approach to participation.

Considering that South Africa is a democratic country a suggestion that an alternative approach to participation might be helpful in deepening democracy and creating a new space for ordinary people to determine their own development and destiny was presented.

South Africa faces a challenge of a general public who continues to yearn for a government

that would seriously take the process of participatory development. The government needs to consider their aspirations and personal capabilities for a deeper and more sustainable development.

The South African government needs to reflect on how to regain the role of the poor within socio-economic and political life. Thus the government needs to acknowledge the intellectual abilities and creativity sense of the poor as it unfolds its development programmes.

Chapter four provided and summarized perceptions on the theory of public participation according to the Social Teachings of the Roman Catholic Church. In particular the chapter has revealed how social teachings of the Roman Catholic Church pay special attention to participatory development to contribute towards improvement of the lives of poor South Africans

5.3 Implications

South Africa's structured systems and institutions stand in need of participatory development because as I see it available structures can easily lead many to think that they operate smoothly. Zuern (2011:3) For example contends that the establishment of formal democratic systems has not brought transformation nor has it fulfilled the hopes for material needs that people commonly protest about. He also maintains that those who take part in these streets protests do not believe their demands can be efficiently dealt with through formal institutions of government (2011:4). True South Africans consider themselves living in post-Apartheid times yet the majority still experience widespread poverty. For instance countless rural dwellers and those in informal settlements continue to live in deplorable conditions. Also most of these citizens are without water sanitation access to health services proper education roads or municipal offices. While the much-publicized political freedom gained in 1994 should have meant that all the citizens equally enjoy their democratic rights and basics services Zuern (2011:7) states that "clearly those who praise the extent of South Africa's democracy are missing something to which both the survey respondents and the protesters wish to draw attention."

Available initiatives towards uplifting the socio-economic lives of the people very often are what De Gruchy (2009:10) call "Top-down" programmes. That means the poor people are not given an opportunity to create for themselves the kind of development programmes that match their needs and goals. In certain places development initiatives which government has designed for the poor without their involvement and consultation have not been well-received or appreciated. It is clear that the South African government finds it difficult to allow and acknowledge the intellectual capacity of the poor people so as to allow them to exercise their creative thinking and determine the kind of development that suits them.

Gaudium et Spes is a document which primarily considers the role of the Church in the world. The three aspects at the centre of *Gaudium et Spes'* (Par 11) is a call for everyone to seriously ponder on the events needs and the desires of people of our era so as to enable the poor to be completely included in areas of participation. Through his encyclical *Africae Munus* (#56) Benedict XVI says the people of African should respect the rights of women and treat them with dignity by appreciating the role they have played and give them opportunities to improve their own lives. The Church emerges with a teaching entitled *subsidiarity* (meaning "in a subordinate position") the Church aims to advice against the oppression of the poor though this teaching. The Church aims to strengthen and protect the oppressed and needy by emphasising that government provide them a way to mould outcome of their social life. Only a domineering and unjust government would refute its people this opportunity.

For this reason social teachings of the Church aim to give guidance in all human affairs and fight for the welfare of every individual regardless of their gender race or rank. To prove that Benedict XVI in his encyclical required the Church to take care of its prophetic role and public responsibility he says:

> "The Christian religion and other religions can offer their contribution to development only if God has a place in the public realm, specifically in regard to its cultural, social, economic, and particularly its political dimensions. The church's social doctrine came into being in order to claim "citizenship status" for the Christian religion.

Denying the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development. The exclusion of religion from the public square and, at the other extreme, religious fundamentalism, hinders an encounter between persons and their collaboration for the progress of humanity. Public life is sapped of its motivation and politics takes on a domineering and aggressive character. Human rights risk being ignored either because they are robbed of their transcendent foundation or because personal freedom is not acknowledged (*Caritas InVeritate* # 56)."

In South Africa the Church arranged herself into a group called the South African Council of Churches (SACC) as a medium thought which she gets involved and participates in socio-economic and political matters. The Church is required to champion self-sufficient development initiatives of rural communities to make sure they correlated with national development plans (Korten 1990:120). Seeing that current plans incline to be against instead of supporting initiatives like these it is most important that the Church with her prophetic duty advocate for change of plans. The Church should accept a substantial role in catalysing them (1990:120). The Church should oppose structures which centralise control of resources keep basic services from reaching of the needy or sustain a corrupt and exploitative practice (1990:121). Most importantly it would be expected that the Church build partnerships with open-minded stakeholders so as to make the system more responsive to the needs of the people (1990:121).

It is important though to be on the alert that such partnerships do not suppress the Churches. Theologians in South Africa must confront the challenges and realize that people do not only want to be preached to but should also be thought to deal with social problems they face. When theology focuses on private sin and disregard realities facing society it cannot be a driving force for change. Theologians should realise that if their teachings are not prophetic and do not bring about change people will not pay attention to them.

5.4 Recommendations

Positive measures to guarantee participatory development begin with efforts by South Africans to become familiar with and utilise Christian political ethics to tackle and promote good governance civic education and human rights. By Christian political ethics it means participatory development as a matter of justice. Bryne (1988:10) says that justice should be interpreted as giving others what is due to them. Moreover he says another way of understanding justice is by linking it to regard for human dignity. Justice exists when people are treated in accordance with their God-given dignity. Justice means acting in a right way without harming the next person. Folk (1993:82) presents to us a biblical God of justice who seeks to liberate the oppressed and defend the poor. Injustice is absent when people are treated in a way that is contrary to their dignity.

Thus the South African government would best work to promote the dignity of its citizens primarily the dignity of the needy by letting them play their rightful role of determining what suits their own development. This would require the South African government to ensure that it uses *legitimacy* as an approach to governance meaning it would have to exercise power and authority in a lawful and generally accepted way.

Also the government and agencies of development in South Africa would need to show a degree of *transparency* which requires that there be openness sharing of information free flow of information and allow the public unrestricted access to it says Chirwa et al. (2004:107). This includes tolerantly circulating and accepting different beliefs and opinions. It is also vital that those who rule be given a *mandate or authority* to govern as well as a social contract granted through public processes like periodic public elections (2004:106). The government and agencies of development, in their efforts to enforce participation processes, need to reflect the following principles in their dealings: information-sharing, consultation, joint initiation decision-making and control.

People need to learn to use their ballot vote as a powerful means toward public participation. Up until now people have resorted to public protests nonetheless if such protests are not violent and destructive there are illegitimate. But real change will never come until we move away from voting for the mere political party and embrace a different idea to democratic voting. One can look at the history of all competing parties to recognise this.

Participatory development theory together with the social teachings of the church serve as a

way to encourage bottom-up approach that could be employed by the development agencies. This would mean that the initiated development programs should not be implemented in such a way that it gives an impression that it knows what is best for those to be developed. While Liberation theology seeks to promote the inclusion of all those pushed out to the periphery in decision making and the design of their own destination. However while this model may be mostly required could lead to clash of ideas meant to promote the life of the poor. The question that may need to be further explored which was not covered in this research will be the reconciling the clashes of different approaches.

Some of the practical initiatives that could be undertaken to enhance the joint role of development of the poor by the church and development agencies require the following:

- Mechanisms of engagement that development agencies involving the poor could be more effective if undertaken through institutions such as a Church to which with poor communities relate The Church assisting development agencies to earn the trust of poor communities as it is well-positioned with regard to trust-building initiatives among the poor
- Development agencies using the Church to properly identify and reach out to poor households requiring education funding
- Churches having better mechanisms to address basic social needs such as delivering food parcels for indigent households identifying the sick needing basic home-based care. Development agencies initiate various projects which include sewing gardening baking and many others organised by the poor people themselves although conflict among the groups tends to some initiatives collapsing. The church plays a critical role in addressing and resolving some of these conflicts to the benefit of the communities and the development agencies which have funded them.

5.5 Conclusion

Despite that the church at times distances herself from addressing certain ills within socio-economic and socio-political spheres one can still hope that the church will profitably use her useful theological views to bring about transformation.

For instance the Church could use her theological theme of Justice to make evaluations and challenge structures which appear to perpetuate injustices within society. By so doing the church will be championing a just development of the poor within society and fulfilling her prophetic ministry. Liberation theologians have shown how this is done; that theology does not happen in a vacuum and development should start with the views of the poor. Hence Liberation theologians urge religious theologians to show commitment to defending the poor (Cooper 2007:98). Therefore it is the Church's duty to understand the signs of the times to interpret them correctly and to work for Justice (Byrne 1988:22). Therefore an emergence of a church interested in the welfare of people would bring about the kind of theology mentioned at John 10: 9-11 and Isaiah 61:1-2.

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