

The Evaluation of World Vision's Area Development Programme in
Lesotho: The case of Taung

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DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work, and that I have not previously, in its entirety or in part, submitted it at any other university for a degree.

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Date:

ABSTRACT

This study was embarked upon to evaluate the contribution which World Vision as agent and catalyst of development has made towards addressing social issues in Lesotho. Specifically, the study evaluates Taung Area Development Programme which is one of the World Vision community development programmes established to improve social conditions in the rural communities particularly, in Tsoloane, Ha-Mopoane and Qhalasi. The study seeks to investigate three important areas;

1. **Participation:** to assess whether the communities have been involved in the planning of the projects, identified their own priorities for the projects or used their lands and other resources to exercise control over their economic, social and cultural development.
2. **Empowerment:** to assess how the projects have strengthened the capacity of local communities. This includes the transfer of skills through training for the purpose of equipping people to engage in their own development.
3. **Sustainability:** to assess the long-term viability of the projects.

Data was gathered through the use of qualitative and quantitative data collection techniques. To conduct both methods a snowball technique was applied. The data gathered was tabulated in graphs and pie charts. The results were then discussed and analysed in terms of the aims of this research.

Regarding participation, the findings of the study revealed that to a large extent people were able to participate in the planning of the projects. People were able to identify their objectives and make a decision to embark on Income Generating Activities (IGA) such as raising poultry and pigs, sewing, and making baskets, candles and soap. The IGA enabled project members to feed and earn income for their families. The study further revealed that while certain people were able to participate in the planning of their projects, in development activities such as the building of feeder roads, people's participation was minimal. This blueprint and top down planning approach allowed for little public participation. The study also found that World Vision's religious involvement was appreciated for the moral support it provided. Another important issue the study brought to light was that people had an opportunity to use their indigenous knowledge in their projects.

Regarding empowerment, almost all the respondents believed that World Vision played an important role by training people to handle various activities within projects. Apart from the training given, people also acquired different skills and knowledge. Most of the respondents acquired technical and economic knowledge, while others became skilful in farming and health matters as well as in handcraft. Empowerment in the Taung Area Development Programme has also manifested itself through the improved living conditions of the local people. The study found that infrastructure such as schools and roads have been established. As regards primary health care, respondents indicated that they had access to clean water due to the presence of a community tap. HIV/AIDS awareness, disease

prevention campaigns and the building of toilets have contributed to improved living conditions in the Taung Area Development Programme. Though HIV/AIDS awareness and disease prevention campaigns were essential for primary health care, few people were knowledgeable about deadly diseases such as HIV/AIDS. As a result there was still a need for World Vision to underpin the spread of HIV/AIDS awareness within the communities.

Sustainability has been attributed to the long-term survival of the development projects and their future operation. The findings of this study confirmed that people in the Taung Area Development Programme were optimistic that the skills and knowledge they have acquired, and the projects themselves will generate resources and continue to operate after World Vision's departure, especially with regard to IGA projects. The study results confirmed that people who mainly engaged in development activities such as at Qhalasi showed that they could only utilise their skills and knowledge to a small degree.

The main conclusion reached by the study is that the Taung Area Development Programme as one of World Vision's programmes has to a large extent transformed the lives of the local people. As a result of World Vision involvement in the Taung Area Development Programme, people-centred development is manifestly seen to promote the participation and empowerment of the people as well as the sustainability of the development projects.

OPSOMMING

Die doel van hierdie studie was om die bydrae wat World Vision as agent en katalisator van ontwikkeling gemaak het om sosiale kwessies in Lesotho aan te spreek te bepaal. Die studie, meer spesifiek evalueer die Taung Area Development Programme, wat een van World Vision se gemeenskapontwikkelingprogramme is wat gevestig is om maatskaplike toestande in landelike gebiede te bevorder veral in Tsoloane, Ha-Mopoane en Qhalasi. Die studie poog om drie belangrike areas te ondersoek;

1. **Deelname:** om te bepaal of gemeenskappe betrek was by die beplanning van die projekte, deur die identifikasie van hulle eie prioriteite vir die projekte, of die gebruik van hul grond en ander hulpmiddels om beheer oor hul eie ekonomiese, sosiale en kulturele ontwikkeling uit te oefen.
2. **Bemagtiging:** om vas te stel in watter mate die programme die kapasiteit van plaaslike gemeenskappe versterk het. Dit sluit in die oordrag van vaardighede deur opleiding, om mense toe te rus om in hulle eie ontwikkeling betrokke te raak.
3. **Volhoubaarheid:** om die langtermyn lewensvatbaarheid van die projekte te bepaal.

Data is versamel deur die gebruik van kwalitatiewe en kwantitatiewe data-insamelingstegnieke. Om albei tegnieke uit te voer was die sneeubal steekproeftegniek toegepas. Die data wat versamel was, is in grafieke aangebied. Die resultate was daarna geanaliseer en bespreek in terme van hierdie studie se doelstellings.

Met betrekking tot deelname, het die bevindings van die studie bewys dat die betrokke mense in 'n groot mate bevoeg was om deel te neem aan die beplanning van die projekte. Mense was bevoeg om doelwitte te identifiseer en besluite te neem om inkomste-genererende aktiwiteite (IGA) aan te pak. Die aktiwiteite het pluimvee en varkboerdery, naaldwerk, en die maak van mandjies, kerse en seep ingesluit. Die IGA het dit vir projektele moontlik gemaak om kos en 'n inkomste vir hulle families te verdien. Die studie het verder vasgestel dat, afgesien van die feit dat sommige mense bevoeg was om aan die beplanning van hul projekte deel te neem, die deelname in ontwikkelingsprojekte soos die bou van toeganspaaie, minimaal was. Die tipiese "van bo na onder" voorskriftelike benadering tot beplanning het min geleentheid vir publieke deelname toegelaat. Die studie het ook bevestiging dat die godsdienstige betrokkenheid van World Vision, weens die morele ondersteuning wat dit bied, hoog gewaardeer was. Nog 'n belangrike aspek wat die studie aan die lig gebring het, was dat die mense die kans gebied was om hul inheemse kennis in hul projekte aan te wend.

Met betrekking tot bemagtiging, het feitlik al die respondente geglo dat World Vision 'n belangrike rol gespeel het om mense op te lei om verskeie aktiwiteite binne hul projekte uit te voer. Benewens die opleiding wat ontvang was, het die mense ook verskeie vaardighede en kennis opgedoen. Die meerderheid van die respondente het tegniese en ekonomiese kennis opgedoen, terwyl andere in landbou en gesondheidsaangeleenthede en ook handwerk vaardig geword het. Bemagtiging in die

Taung Area Development Programme is ook deur die verbetering in die lewensomstandighede van die plaaslike bevolking geopenbaar. Die studie het ook gevind dat die infrastruktuur met die bou van skole en paaie verbeter was. Met betrekking tot primêre gesondheid, het die respondente bevestiging dat hulle toegang tot skoon water gekry het deur middel van 'n gemeenskaplike kraan. Veldtogte soos MIV/VIGS bewusmaking, voorkoming van siektes en die bou van toilette het tot verbeterde lewensomstandighede in die Taung Area Development Programme bygedra. Afgesien van veldtogte soos MIV/VIGS en siektevoorkoming wat vir primêre gesondheidsorg belangrik is, beskik min mense kennis van dodelike siektes soos MIV/VIGS. Dit blyk dus dat World Vision meer klem sal moet lê op die verspreiding van kennis van MIV/VIGS binne die gemeenskappe.

Die langtermyn oorlewing van die ontwikkelingsprojekte sal aan volhoubaarheid gekoppel moet word. Die bevindings van hierdie studie bevestig dat mense in die Taung Area Development Programme optimisties was dat die vaardighede en kennis wat hulle verkry het, en die projekte, selfhulpmiddels sal genereer wat nog in werking sal wees lank na die vertrek van World Vision, veral met betrekking tot die IGA projekte. Hierdie studie bevestig dat persone wat hoofsaaklik betrokke was by ontwikkelingsprojekte soos by Qhalasi, net tot 'n geringe mate hulle vaardighede en kennis kon gebruik.

Die belangrikste slotsom wat hierdie studie bereik het was dat die Taung Area Development Programme, as een van die World Vision programme, in 'n groot mate die lewens van die plaaslike mense getransformeer het. As gevolg van World Vision se betrokkenheid in die Taung Area Development Programme, word mensgesentreerde ontwikkeling nou gesien as bevordelik vir die betrokkenheid en bemagtiging van die bevolking sowel as die volhoubaarheid van die ontwikkelingsprojekte.

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Table of Contents

<i>Title cover</i>	<i>i</i>
<i>Declaration</i>	<i>ii</i>
<i>Abstract</i>	<i>iii</i>
<i>Opsomming</i>	<i>iv</i>
<i>Acknowledgements</i>	<i>vii</i>
<i>Table of contents</i>	<i>viii</i>

CHAPTER ONE: GENERAL OVERVIEW

Chapter One: Outline	1
1.1. Introduction	2
1.2. Problem statement	2
1.3. Research hypothesis	3
1.4. Objective of the study	3
1.4.1. Overall objective	3
1.4.2. Specific objectives.....	3
1.5. Research methodology	4
1.5.1. Literature review	4
1.5.2. Data collection.....	5
1.5.3. Data analysis and synthesis	5
1.6. Definition of key concepts	5
1.7. Limitations of the study.....	6
1.8. Structure and sequence of the study.....	6
The Overall Framework	7

CHAPTER TWO: DEVELOPMENT

Chapter Two: Outline.....	8
2.1. The evolving concept of development	9
2.2. The purpose of development	15
2.3. The development process	16
2.3.1. Participation	17
2.3.1.1. Multi-dimensional nature of participation.....	18
2.3.2. Empowerment	22
2.3.3. Sustainability.....	26
2.4. Conclusion.....	29

CHAPTER THREE: THE ROLE OF NON-GOVERNMENTAL ORGANISATIONS AS AGENTS OF DEVELOPMENT

Chapter Three: Outline.....	30
3.1. Introduction	31
3.2. Definition of NGOs.....	31
3.3. Classification of NGOs	32
3.4. Functioning of NGOs	34
3.5. Weakness of NGOs	38
3.6. The Historical relationship between the Christian Church and Christian Non-Governmental Organisations.....	38
3.7. Conclusion.....	42

CHAPTER FOUR: CHRISTIAN NON-GOVERNMENTAL ORGANISATIONS AS AGENTS OF DEVELOPMENT

Chapter Four: Outline.....	43
4.1 Introduction	44
4.2. The Christian Church	44
4.3. The Church’s Ministry of development to serve the poor: The Biblical command.....	44
4.4. Christian Church and social development.....	48
4.5. The Ecumenical Movement of the Christian Church and its relationship with Christian NGOs in the development process	48
4.6. Conclusion	50

CHAPTER FIVE: WORLD VISION'S AREA DEVELOPMENT PROGRAMME IN LESOTHO: THE CASE OF TAUNG

Chapter Five: Outline	51
5.1. Introduction	52
5.2. World Vision’s historical background	52
5.3. World Vision Mission Statement	53
5.4. World Vision in Lesotho	55
5.5. Data collection and analysis	58
5.5.1. Introduction	58
5.5.2. Data gathering	59
5.5.2.1. Conducting personal interviews	59
5.5.2.2. Conducting the focus groups.....	60
5.5.3. Data analysis.....	61
5.6. Taung Area Development Programme (Taung ADP).....	60
5.6.1. The socio-economic characteristics	61
5.6.1.1. Gender	61
5.6.1.2. Age	61
5.6.1.3. Education.....	62
5.6.2. Participation	62
5.6.2.1. Project planning- identifying own objectives.....	62
5.6.2.2. Group action.....	63
5.6.2.3. External agent involvement.....	67
5.6.2.4. Social learning.....	69
5.6.3. Empowerment	69
5.6.3.1. Capacity building - project leadership	69
5.6.3.2. Conscientisation	70
5.6.3.3. Decision-making	72
5.6.3.4. Addressing social issues.....	72
5.6.3.5. Social investment – infrastructure delivered.....	73
5.6.3.6. Primary health care.....	75
5.6.3.7. Addressing the family’s financial needs	78
5.6.3.8. Project management	79
5.6.3.9. Project evaluation.....	79
5.6.4. Sustainability	80
5.6.4.1. Human resource management	80
5.6.4.2. Environmental protection.....	81
5.6.4.3. Long – term sustainability.....	82
5.7. Problems encountered in Taung ADP.....	83
5.7.1. Measures taken within projects to address existing problems	83

5.7.2. World Vision assistance to solve existing problems	84
5.7.3. World Vision future intervention strategy to solve the existing problems	84
5.8. Conclusion.....	84

**CHAPTER SIX: SYNTHESIS OF THE STUDY: PARTICIPATION,
EMPOWERMENT AND SUSTAINABILITY IN TAUNG ADP**

Chapter Six: Outline.....	86
6.1. Introduction	87
6.2. World Vision’s classification	87
6.3. Participation, empowerment and sustainability in Taung ADP	87
6.3.1. Participation	88
6.3.2. Empowerment	89
6.3.3. Sustainability	92
6.4. Conclusion.....	93

CHAPTER SEVEN: CONCLUSION AND RECOMMENDATIONS

Chapter Seven: Outline	94
7.1. Introduction	95
7.2. Conclusion.....	95
7.3. Recommendations	99

BIBLIOGRAPHY	103
--------------------	-----

Internet sources	109
Annexure 1 letter of validity and questionnaire to Taung community	111
Annexure 2 Map of Lesotho and Taung ADP.....	117

List of Figures and Tables

Figure 1:	Chapter One - Outline	1
Figure 1.1.:	Overall framework.....	7
Figure 2:	Chapter Two - Outline	8
Figure 2.1:	Holistic nature of development.....	13
Figure 2.2:	The multi-dimensional nature of development process.....	16
Figure 2.3.1:	Building block of development.....	16
Figure 2.2.2:	Participation as means to an end.....	21
Figure 3:	Chapter Three - Outline	30
Figure 3.1:	The context within which NGOs function.....	35
Figure 3.2:	Basic NGO model.....	36
Figure 4.:	Chapter Four - Outline.....	43
Figure 4.1:	Church's Ministry of Development to serve the poor.....	46
Figure 5:	Chapter Five – Outline.....	51
Figure 5.6.1.1:	Gender.....	61
Figure 5.6.1.2:	Age.....	61
Figure 5.6.1.3:	Education	62
Figure 5.6.2.1:	Project planning-identifying own objectives	63
Figure 5.6.2.2a:	Poultry	64
Figure 5.6.2.2b:	Sewing	64
Figure 5.6.2.2c:	Piggery	65
Figure 5.6.2.2d:	Baskets.....	65
Figure 5.6.2.2e:	Soap.....	65
Figure 5.6.2.2f:	Candles production.....	66
Figure 5.6.2.2g:	Vaseline production.....	66
Figure 5.6.2.2h:	Provision of labour	66
Figure 5.6.2.3a:	Workshops	68
Figure 5.6.2.3b:	Applying indigeneous knowledge	68
Figure 5.6.3.2a:	Technical knowledge aquired	70
Figure 5.6.3.2b:	Economic knowledge aquired.....	70
Figure 5.6.3.2c:	Health care	71
Figure 5.6.3.2d:	Handcrafting	71
Figure 5.6.3.2e:	Farming	72
Figure 5.6.3.5a:	Feeder road.....	73
Figure 5.6.3.5b:	Schools.....	74
Figure 5.6.3.6a:	Community tap.....	76
Figure 5.6.3.6b:	Building VIP toilets	76
Figure 5.6.3.6c:	HIV/AID awareness.....	77
Figure 5.6.3.6d:	Disease prevention campaigns.....	78
Figure 5.6.3.7:	Income generating activities	79
Figure 5.6.4.1a:	Application of knowledge aquired on future development.....	80
Figure 5.6.4.1b:	Applcation of skills aquired on future development	81
Figure 5.6.4.2:	Tree planting	81
Figure 5.6.4.3a:	Project operation	82
Figure 5.6.4.3b:	Envisaged future project operation.....	83
Figure 6:	Chapter Six - Outline	86
Figure 7:	Chapter Seven – Outline.....	94

Tables

Table 5.4.2.2: Attendance profile of focus groups.....	60
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CHAPTER ONE: OUTLINE

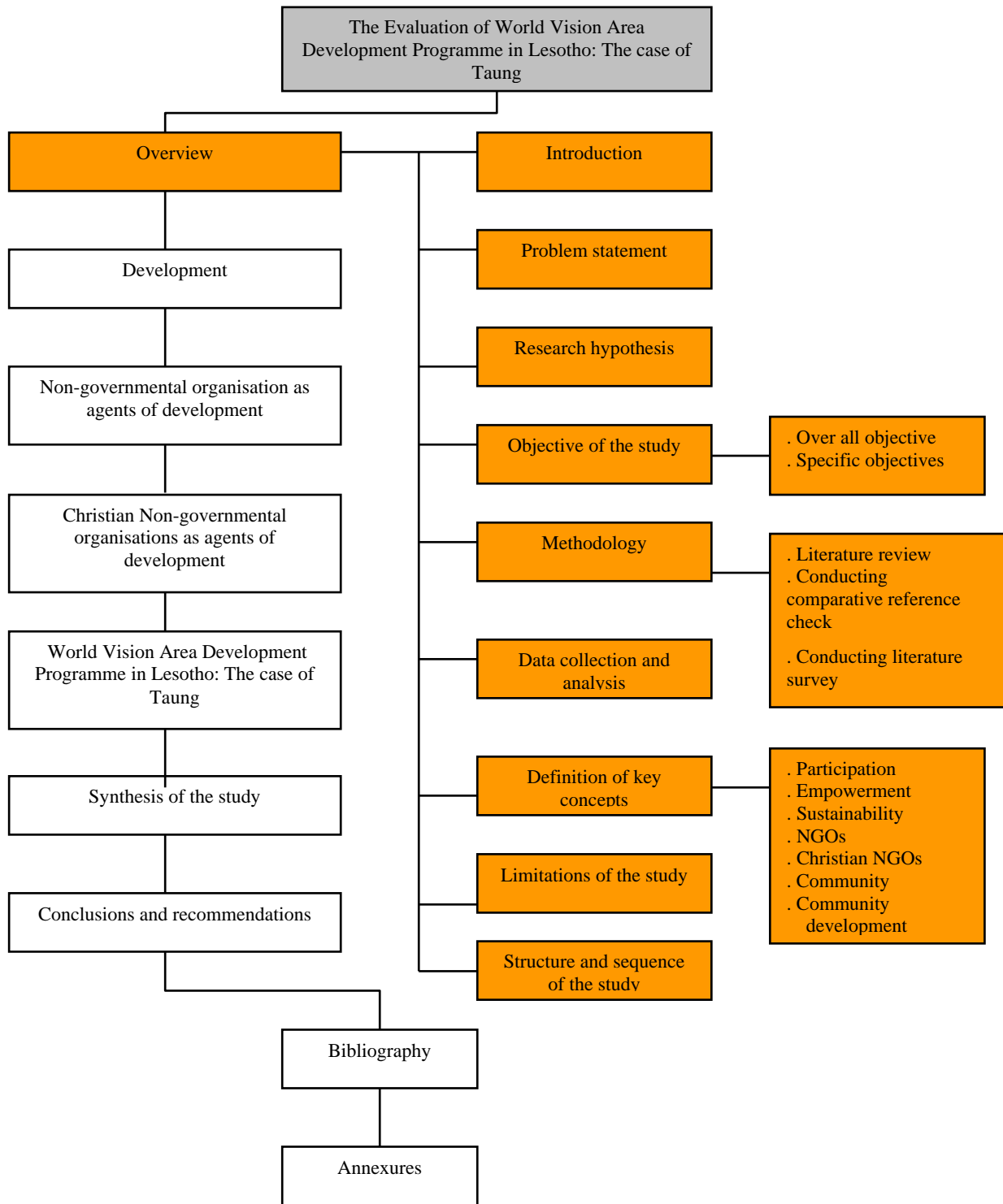


Figure 1: Chapter 1: Outline (Adapted from Steenkamp in Wyngaard, 2002: 1)

CHAPTER 1 GENERAL OVERVIEW

1.1. Introduction

The social problems facing the world today, cannot be tackled by governments alone. In this respect, efforts have been undertaken by different stakeholders such as international donors and non-government organizations (NGOs) in developing countries to formulate solutions to address social problems such as poverty within rural communities. In addressing these social problems, and in order to ensure that the development process is specifically directed at the affected communities, emphasis has been put on a people-centered approach through programmes and projects (See Korten, 1990: 5).

World Vision, one of the largest international Christian and development agencies, serves the world's poor and displaced by providing programmes that help to enhance people's lives, bring hope, and restore dignity within the rural communities. World Vision's aim is to teach the poor to help themselves (World Vision United States, 2002). The presence of World Vision in a poverty-stricken country like Lesotho, which depends mostly on foreign aid, is of significance in addressing the problems of poverty through programmes and projects in the rural areas.

This study assumes that World Vision as an NGO contributes towards addressing social problems through community development programmes and projects. Based on this assumption, one of these established community development programmes will be evaluated.

1.2. Problem statement

Lesotho is one of the world's poorest countries. The country's economy depends on remittances from migrant workers employed in South Africa's mines. Due to the general fall of the gold price and technological improvements, the number of Basotho mine workers employed in the South African mines has continued to fall, creating unemployment in Lesotho. The unemployment of these retrenched mine workers has caused the escalation of poverty within rural communities in Lesotho (Ntene, 2003: 5) (See also World Yearbook Facts, 1996).

According to the World Yearbook Facts (1996), 85% of Lesotho's population lives in the rural areas. The majority of these households earn their living from subsistence farming which has been characterized by poor agricultural production. The rapid population growth has exerted pressure on the limited arable land available. As a result, rural communities have been characterized by escalating poverty, landlessness and unemployment. These interwoven problems need a well-organised intervention strategy, which would lead to the empowerment and self-reliance of the vulnerable.

In the past, it has been the government's role to provide material and other support for the development of rural communities (De Beer and Swanepoel, 1998: 23). Today, this role is complemented and assisted by NGOs such as World Vision which help the rural communities to

address their poverty. To achieve this end, developing the rural areas is imperative and serves as a cornerstone and point of departure for the establishment of community development programmes and projects.

In this regard, community programmes and projects should strive for development that will release poor communities from the snares of poverty so that they can take responsibility for their own destiny. In order to achieve this, development processes must, therefore, lead to greater material and spiritual welfare of both individuals and the society concerned (Swanepoel, 2000: xviii; Stewart, 1997: 6). NGOs such as World Vision have a vital role to play in implementing and achieving these development processes. In most cases, development efforts shown by these types of organisations have focused on addressing the pressing needs of the poorest of the poor in society.

In view of the above, the questions posed by the researcher are: to what extent has the established World Vision's community development programmes and projects transformed the lives of the rural communities? To what extent are people involved in the planning of their projects? To what extent are people empowered to acquire skills and training to engage in their own development and is there a long-term sustainability within the established development programmes and projects?

It is the purpose of this study to investigate and answer the above questions.

1.3. Research hypothesis

World Vision is engaged in transformational development that is community based and that addresses the root causes of poverty. In addition, World Vision allows people to participate in deciding their own priorities in development. In other words, the poor are active participants not passive recipients. As an NGO, World Vision is also committed to sustainable activities and practices that contribute to self-sufficiency and self-reliance.

1.4. Objective of the study

1.4.1. Overall objective

The aim of the study is to evaluate the contribution that World Vision has made in transforming the lives of the rural people through community development programmes in the Taung Area Development Programme (ADP) in Lesotho.

1.4.2. Specific objectives

The specific objectives of the study are mainly the following:

- 1) To determine the level of public participation of the locals in Taung ADP. In other words, to assess if people have been involved in deciding their own priorities for the development and use of other resources and in the exercise of control over their own economic, social, and cultural development.

- 2) To determine whether Taung ADP has empowered the local people. In other words, to assess how the project has strengthened the community or local capacities. This includes transfer of skills through training with the purpose of equipping people to engage in their own development.
- 3) To determine the long-term viability of community projects established within Taung ADP.
- 4) To suggest practical recommendations with the purpose of assisting and improving the strategy that World Vision is currently using in addressing the identified social problems faced by rural communities.

1.5. Research methodology

1.5.1. Literature review

➤ *Conducting a comparative reference check:* According to Bless and Higson-Smith (2000: 20-22) it is essential to review previous relevant work. For the purpose of this study, the review of previous work has been done by accessing SABINET and the South African Nexus Data Base System. The main purpose of the search process was to address the following factors; firstly, to develop a thorough understanding of what has been done pertaining to the evaluation of programmes and projects of the NGOs that are addressing social problems in the rural communities. Secondly, it was necessary to find out if this issue has been dealt with before. The search has shown that this study is new and that the research findings will be of significance in terms of its contribution to the learning experience of World Vision.

➤ *Comparative literature survey on the subject matter:* To evaluate the role played by NGOs and the contribution they have made in addressing social problems in community development, a comparative literature survey has been conducted. The aims of this review includes the following: to sharpen and deepen the theoretical framework of the research; to familiarise the researcher with the latest developments in the area of the research and related areas; to study definitions (conceptual and operational) used in the previous work; to calculate the advantages and disadvantages of the research methods used by others in order to adopt them or improve on them in this research (Bless and Higson-Smith, 2000: 20).

For the purpose of the study, books and journals will be used. Other documents such as newspapers articles and Internet sources will also be consulted.

Part of this work will also involve the scrutiny of the available literature on the research topic involved, which is an important aspect for mind mapping (Brynard and Hanekom, 1997: 50 and Bless and Higson-Smith, 2000: 20).

1.5.2. Data collection

For the purpose of this study, documents from World Vision, which gives an understanding of World Vision as an NGO and its role in community development, have been used.

In this study, both qualitative and quantitative data collection techniques have been employed. (Brynard and Hanekom, 1997: 28). The research is based on primary data collection and used information obtained through a questionnaire. In this respect, to determine the involvement of World Vision in community development in Lesotho, a structured questionnaire with open and closed-ended questions was circulated amongst the beneficiaries of Taung ADP.

Qualitative data collection techniques, involved the use of interviews which produce descriptive data, and generally gives people's own written or spoken words/views. Interviewing as a method of collecting data allows the researcher to explain his/her question if the respondent is not clear on what is being asked. It allows the researcher to probe deeper following the answer of the respondent (Brynard and Hanekom, 1997: 29-32). In this study, four focus group discussions were conducted through the use of unstructured interviews, and participatory observations were also recorded.

To conduct both qualitative and quantitative data collection techniques, a snowball technique was used. That is, a few participants within Taung ADP were approached by the researcher. These individuals then acted as informants and were able to identify additional project members involved within respective projects. The latter in turn, identified a further set of relevant individuals. Through this method, like a rolling snowball, the required number of project members involved in Taung ADP grew in size and valuable research networks was established (Welman and Kruger, 2001: 63).

1.5.3. Data analysis and synthesis

The data presented as indicated in section 1.5.2 is integrated within the literature to assess the contribution World Vision has made in Taung ADP via the programmes in relation to transforming the lives of the people in Taung.

1.6. Definition of key concepts

To assess the contribution which World Vision has made in Taung ADP, it is essential to clarify key concepts as follows:

Participation: enabling the people to decide upon their own priorities for the development or use of their lands and other resources and to exercise control over their own economic, social, and cultural development. Participation is also needed to boost self-confidence, initiative, pride, human growth, maturation and creativity (Wetmore and Theron, 1997: 30; Burkey, 1993: 56).

Empowerment: This deals with strengthening the community or local capacities. Empowerment includes institution building at the local level as well as transfer of skills through training with the purpose of equipping the people with capacities which can be utilised (Kellerman, 1997: 53).

Sustainability: A development strategy that manages all assets, natural resources, and human resources, as well as financial and physical assets, in order to increase long-term well being (Repetto in Liebenberg and Theron, 1997a: 126).

NGOs: NGOs are privately set up, structured and sufficiently autonomous. They are voluntary and non-profit making organisations, which support development (Kane in Liebenberg, 1997b: 66).

Christian NGOs: These are NGOs committed to serving the poor and are rooted in the tapestry of biblical and gospel values. Christian NGOs give support in humanitarian, labour, educational, health and social affairs as well as in the pursuit of peace (White, 1951: 133; Bashyam, 2002: 515).

Community: According to Chambers (1997: 183-187) community is explained within the perspective of a wide diversity of human needs, based on factors such as age, gender, ethnic or social group, capability and disability, education, livelihood strategy, wealth and other factors.

Community development: Connotes the process by which the efforts of the people themselves are united with the purpose of improving the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress (Groenewald, 1989: 257).

1.7. Limitations of the study

This study was not meant to evaluate all World Vision programmes and projects established in Taung ADP, but rather to focus only on those projects which had to a large degree significantly transformed the lives of the rural people by addressing their social conditions.

Taung ADP serves a population of about 64 000. This ADP is divided into 7 main centres. These centres are Panta, Iteleng, Moletsane, Tsoelang-Pele, Nchafalang, Lefikeng and Liphiring. Due to financial constraints on the side of the researcher and lack of accessibility of most of the centres, only one centre was studied, namely, Panta. In this centre, the researcher focused on projects established in three villages namely Tsoloane, Ha-Mopoane and Qhalasi.

1.8. Structure and sequence of the study

The structure of this study and its arguments are illustrated in figure 1.1. (next page).

THE OVERALL FRAMEWORK FOR THE CONTENT OF THE STUDY

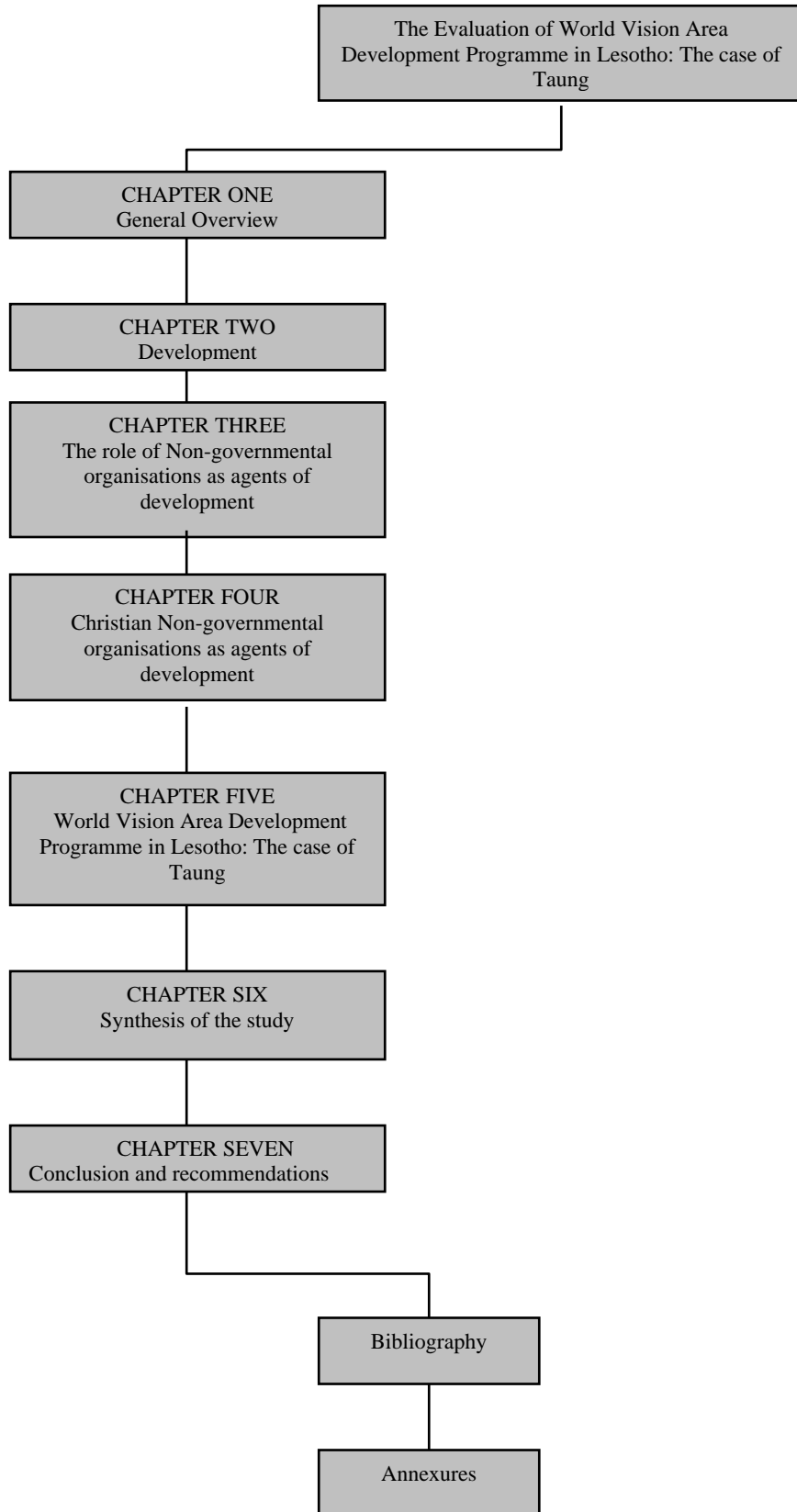


Figure 1.1. Overall Framework (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER TWO: OUTLINE

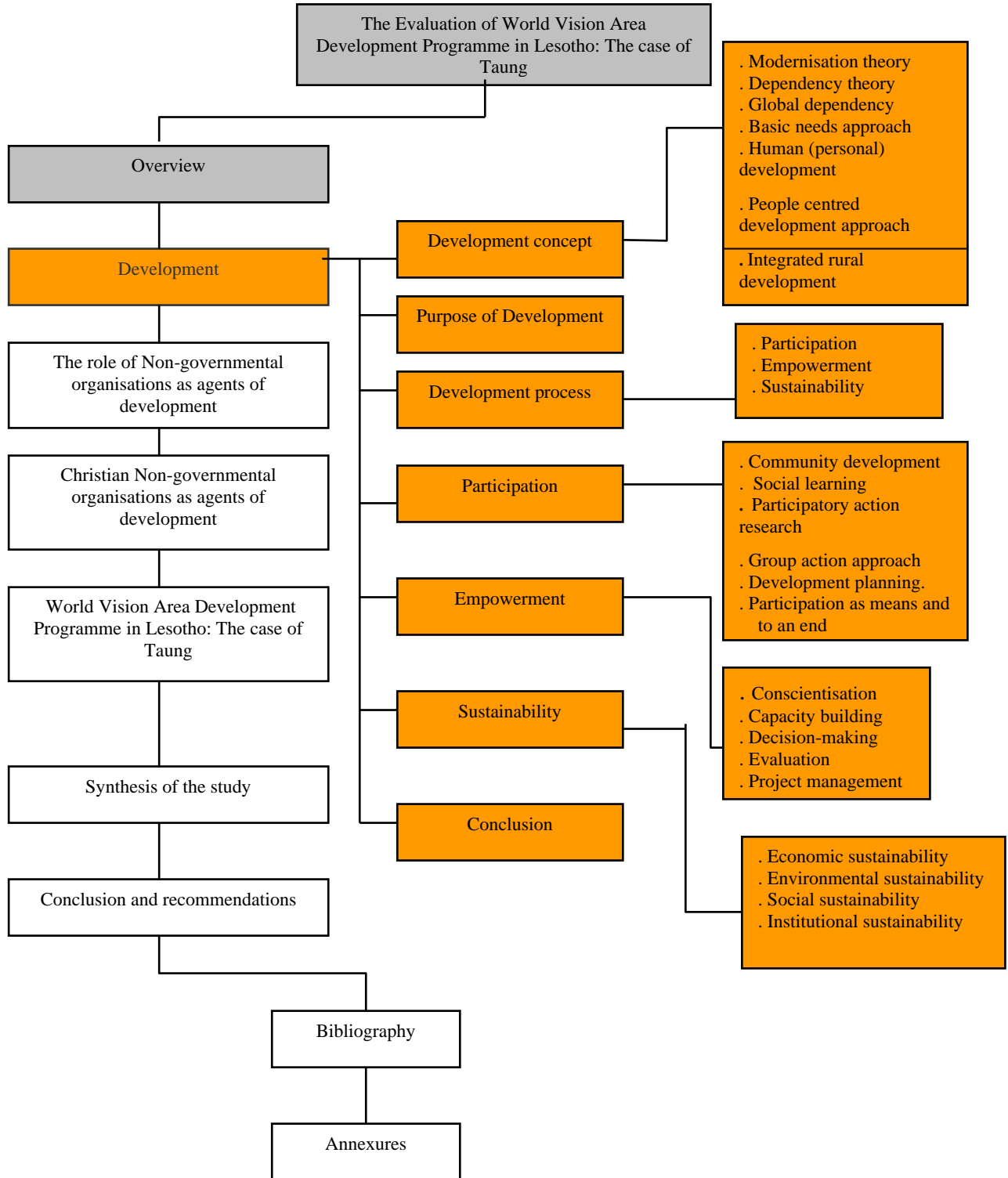


Figure 2. Chapter 2: Outline (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER 2 DEVELOPMENT

2.1. The evolving concept of development

It is essential for any development programme to be guided by theory and a vision. Development is about releasing the community of the poor from the poverty trap so that they can take responsibility for their own destiny. It is a vital frame of reference given to development programmes and has as point of departure, a philosophy of community development and indigenous knowledge systems (IKSs). Development intervention therefore, brings change through action plans, strategies and projects with the purpose of improving the current situation (Swanepoel, 1997a: xiii; Treurnicht, 1997c: 94; Coetzee, 1996: 139).

The concept of development has a history which can be traced to the end of Second World War. This period was characterised by a vision of universal human rights for every one. Freedom and universal development became the main priority. The European countries implemented the Marshall Plan to reconstruct Europe after the war. In developing countries, politicians fought for the independence of their countries from the colonial powers (Treurnicht, 1997a: 17). As a result, development was closely connected with such concepts as liberation, justice, equality and communality (Coetzee, 1996: 40).

The Second World War also brought a new development approach, namely the **modernisation theory**. According to Conyers and Hills (1984: 24) both developed and undeveloped countries began to share a common perspective of not only their common humanity but also of the wide differences in standards of living. Development then became desirable and realistic. The central principle of the modernisation theory was to aspire to reach sustainable economic growth. This would be attained through a combination of domestic savings, international investment and foreign aid (Burkey, 1993: 27). These factors laid a foundation for increased industrialisation to stimulate economic growth (Bryant and White, 1982: 5).

As the poor nations began to show an interest in engaging in the modern economy, it became apparent that economists in the industrialised nations could not properly analyse the lack of economic growth of the developing countries. The Western economists felt that the obstacles in economic growth of the developing countries were characterised by a small modern sector coexisting with a backward, traditional sector (Todaro, 1989: 64; Burkey, 1993: 27).

On the other hand, there was a realisation that previously, the developed nations had once been undeveloped peasant agrarian societies. As a result, the question was raised whether the same transformation, by which the developed nations had become the modern industrialised giants, could be used as a model for underdeveloped nations.

Consequently, development was now seen as a series of successive stages through which all the countries must pass in order to reach the stage of mass consumption (Todaro, 1989: 63-64). In other words, to succeed economically, all the underdeveloped countries had to go through “*Rostow’s stages of Economic growth*” which was seen as the path taken by advanced developed countries over past decades. In essence, Rostow (in Lienbenberg, 1996: 29) argues that development takes place through five economic stages. In this regard he stated,

“It is possible to identify all societies, in their economic dimensions, as lying within one of five categories; the traditional society, the preconditions for take off, take off, the drive to maturity and the age of high mass consumption.” (Rostow in Lienbenberg, 1996: 29).

Though the concept of modernisation continued to exist in both developed and underdeveloped countries, in the mid 1960’s scientists, politicians and planners began to question the motive behind the concept of “high mass consumption” (Conyers and Hills, 1984: 25). Several criticisms were also laid against modernisation theory. Some of the criticisms forwarded include the false assumption that all backward societies will eagerly and unquestioningly accept Western norms, values and lifestyle. In this regard the theory fails to foresee any form of conflict between Western values and traditional values (Apter, 1987: 34-37).

According to Bryant and White (1982: 8) the deepening economic inequalities gave an indication that the wealth generated by developed countries would not “trickle down” to the less developed countries. Kotze (1997: 8) concurs that it became clear that income per capita together with the gross national product had been misused as development indicators because they could not reflect the widening income gap between the rich and poor. As a result, these factors were regarded as poor indication of the growing poverty in developing countries.

Modernisation did not only bring with it economic growth, but it also gave rise to social, political and environmental problems (Conyers and Hills, 1984: 23). There was marginalisation, mass unemployment and endless starvation crises. The “green revolution” contributed to poverty in less developed countries (Burkey, 1993: 27). Coupled with this was the fact that culture, attitudes and preferences of the people were viewed as the main obstacles to development (Bryant and White, 1982: 8). Modernisation theory was, therefore, rejected due to its Westerncentric and ethnocentric orientation.

The **dependency theory** emerged as the new discourse on development due to the failure of modernisation theory. This theory was formulated by Latin American economists and social scientists, who were largely influenced by neo-Marxist thinking (Burkey, 1993: 29; Bauzon, 1992: 42). Dependency theory was rooted in the idea that developed nations were benefiting from trade while the peripheral nations were suffering. The centre, which was considered to be urban areas mainly capitalistic in nature, was developing at the expense of the peripheries, which were characterised as being rural. The central argument put forward by the dependency theory was that the relationship between the centre and the periphery contributed to socio-economic dependency leading to

underdevelopment. The dependency theory emphasised a need for industrialisation through planning and state intervention to correct the status quo (Burkey, 1993: 29).

The contribution made by the dependency theory is that it served as critique for the modernisation theory and the ideas it pursued (Burkey, 1993: 29). The dependency theory still plays an important role and offers a viable alternative to the understanding of the underdevelopment in Third World countries (Bauzon, 1992: 42).

The decline of the dependency theory led to the next trend in development thinking, in which there was an emphasis on the increasing universal approach to development. This meant incorporating complex relationships between both central and peripheral development. In other words, theories stressed **global dependence**. The central thrust of global dependence was the transfer of financial resources to the poor countries. The main focus was on the reforms of the late 1970s and early 1980s where demands were tabled in the New International Economic Order for developing nations as well as in the Brandt Commission Report, *North South: A Programme for Survival*. Surprisingly, though there has been a massive transfer of resources from the developed countries to Third World countries, this has not led to strong economic independence. Instead it has created a debt crisis for the recipient countries (Burkey, 1993: 30).

The basic needs approach, which was developed by the World Bank and the International Labour Organisation (ILO), later became the alternative strategy for development (Burkey, 1993: 29). The basic needs approach aimed at a broader scope for eradicating poverty.

Unfortunately, although the approach emphasised the importance of basic needs, it did not develop a methodology of how to achieve it. As a result, the basic needs approach fell away in the early eighties, however, it still forms part of other approaches (De Beer, 1997: 27).

There was a need to make development more meaningful, in such a way that it could start with the individual human being instead of focusing on increasing consumption or expanding material benefits, which could prove to be insufficient and result in dehumanisation. As a result, the **human (personal) development approach** was initiated to bring the desired change. Inspiration must first emanate from the individual (Burkey, 1993: 35). In this way, the development process enhances the self-esteem and a sense of efficacy or ability to make choices about the future (Bryant and White, 1982: 8). Kotze and Kellerman (1997: 36) add that the development process should focus on people rather than on objects and production. Under these circumstances, people are able to participate in a development process. Human development plays a vital role because,

“...an individual develops self respect, and becomes more self confident, self-reliant, cooperative and tolerant of others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new skills and knowledge, and active participation in the economic, social and political development of their community” (Burkey, 1993: 35-36).

The Manila Declaration on People's Participation and Sustainable Development which was drawn up in June 1989, has been a cornerstone and point of departure for the **people-centred development** approach, which emerged as a tool to address the diverse needs of people at grassroots level within the society (Meyer and Theron, 2000: 156). The main focus of this approach has been to involve people in the use of physical, financial and human resources (Burkey, 1993: 35). The primary principles which are integral to people-centred development are participation in development, sustainable development and support by the bureaucratic and other development organisations of people engaged in their own development (Meyer and Theron, 2000: 156-157).

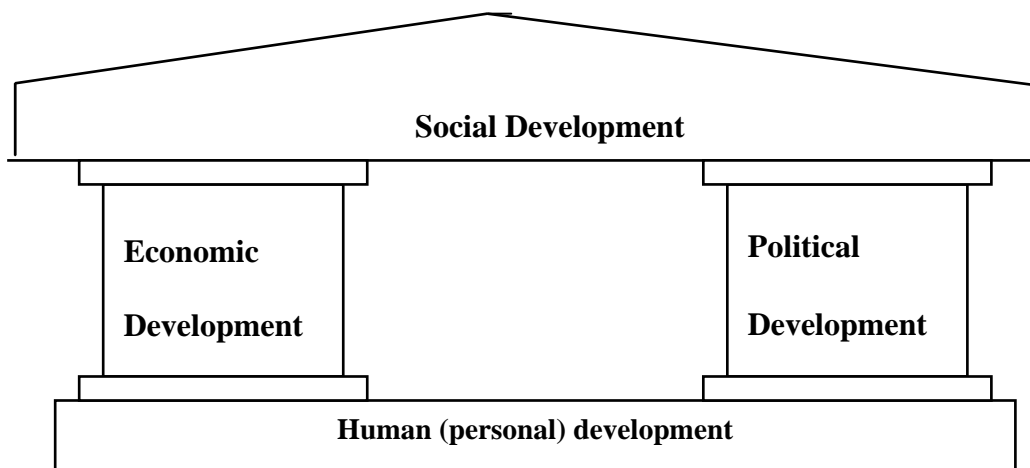
To attain true sustainable, people-centred communities, people need to participate in their own development. Active public participation by the people in their own development is of importance (Oakley, 1991: 3), as is the accommodation of the so called building "blocks of development" (social learning; capacity building; empowerment; and sustainable development) (Meyer and Theron, 2000: 1-6).

Given that there are different theories of development as discussed above, Burkey (1993: 36-37) identifies the holistic nature of development, by indicating that development embodies four interdependent dimensions:

1. **Human (personal) development:** "... the process by which an individual develops self respect, and becomes self confident, self reliant, cooperative and tolerant of others through becoming aware of his/her short comings as well as his/her potential for positive change". (Burkey, 1993: 35-36).
2. **Economic development:** "... the process by which people through their own individual and or joint efforts boost production for direct consumption and to have a surplus to sell for cash." (Burkey, 1993: 36).
3. **Political development:** "...the process ...in which the people increase their awareness of their own capabilities, their rights and their responsibilities; and use this knowledge to organise themselves so as to acquire political power..." (Burkey, 1993: 37).
4. **Social development:** "refers to those investments and services carried out or provided by the community for mutual benefit of the people of that community whether as village, a district or nation." (Burkey, 1993: 36-37).

Figure 2.1. illustrates the development dimension that Burkey identifies and the relationship between the components. In this figure, the "girder" representing social development depends on the support of the economic and political development "pillars", which in turn rest upon the "foundation" of personal (human) development. Development is seen as the interdependent multi-dimensional process that places emphasis on the participation of those who are beneficiaries of development.

Figure 2.1. Holistic nature of development



Source: Burkey (1993: 38)

Taking into account the development theories discussed above, the diagram indicates that development is a perpetual, participatory transformation, which seeks to empower and improve the state of humanity through integrated actions aimed at addressing basic human needs.

The researcher argues that the discussed theories have proven that development is a complex and slow-moving process, involving people and society at large, to abolish poverty. In this regard, development efforts should be more coherent with the national economies and better-organised states. For developing countries, the fact remains that they are weak, lack organisational resources and are characterised by mass poverty in rural areas (Stewart, 1997: 6).

To address the unacceptable situation prevailing in development countries, there is a need for these countries to adopt an Integrated Rural Development (IRD) strategy, which is

“... an integration of development, economically, socially, politically and culturally as well as an integration of efforts by all governments and development institutions and of the local populations to bring this about. It is therefore an integration of objectives as well as an integration of efforts”, explains Kotze and Swanepoel (1983: 11).

This viewpoint is in agreement with Almas (in Tisenkopfs, 1999) interpretation of IRD. Almas argues that IRD should be seen as a strategy in which the human, social and cultural resources of rural communities are enhanced in order to promote the rural economy, to increase collective benefits and the welfare of rural people, and to preserve local cultural and social environments.

From a holistic point of view, IRD seeks to implement territorial or area-based strategies through which sectoral policies and instruments may be integrated at the point of implementation (Shortall and Sharksmith, 1998) (See Kotze and Swanepoel, 1983: 11).

The concept of IRD is varied in terms of its content. It presumes the diversification of the rural economy, the strengthening of both primary agricultural production, the processing and service sectors, and the enhancement of small business and employment opportunities. In addition, IRD

advocates balanced regional planning and provision of special support to disadvantaged areas. Over all, a precondition for IRD is the decentralization of power and the existence of efficient rural development agencies, as well as community participation in the development process (Tisenkopfs, 1999; Jeppe, 1985: 35).

Kearney (in Shortall and Sharksmith, 1998) is of the same view, namely that IRD involves enabling communities to have greater control over their relationships with the environment and other communities. This involves empowering communities to have a greater influence over their own development. In other words, IRD deals with grassroots development through empowerment which must be based on processes of social “animation”, “facilitation”, and “capacity building” to overcome the apathy and powerlessness which is a characteristic of disadvantaged rural areas.

The elements involving IRD are therefore identified as follows:

- **Partnership:** a partnership for integrated rural development includes representatives of public, private and community interests. This approach requires not only the establishment of partnership structures but also a commitment to the partnership process, negotiating objectives and strategies and developing equality of status between partners. For a partnership to succeed there must be a shared desire to work towards common objectives, a high level of mutual trust, willingness to co-operate, share responsibility and accept accountability.
- **Community involvement:** community involvement may be pursued both in the development of a strategy and in the programme itself. This includes public meetings and village appraisal.
- **Animation:** animation improves the effectiveness of people in rural development. It is usually initiated through an intensive process of community consultation aimed at maximizing the extent of local involvement.
- **Facilitation:** is a narrower and more personalized form of animation involving intensive contacts between project promoters and project development officers.
- **Capacity building:** is a gradual and complex process aimed at upgrading the local physical and human resource bases. It is a form of investment. Capacity building involves three stages:
 - (1) establishing the preconditions for development (know-how, learning);
 - (2) encouragement and support for spontaneous initiatives (putting the know-how to use);
 - (3) self-sustaining development (Kearney in Shortall and Sharksmith, 1998).

Kotze and Swanepoel (1983: 11) argue that IRD calls for sophisticated management in relation to the scope of objectives, and greater involvement of central government to address the social issues in communities. IRD can afford those experiencing poverty or exclusion the opportunities to enhance their skills, find employment, or otherwise improve their personal circumstances, as an alternative to offering continuing welfare support alone. IRD may therefore, pursue equality of opportunity as an objective, alongside welfare regimes, which treat the consequences of inequality (Kearney in Shortall and Sharksmith, 1998).

In general, IRD aims at improving circumstances of life of the people and at making the development process self-sustaining and self-perpetuating (Jeppe, 1985: 35).

2.2. The purpose of development

The discussed development theories indicate that the concept of development has evolved over many years, and has been defined differently by people from various backgrounds (Stewart, 1997: 2).

In the past, development was carried out through a blue print and top-down approach. Development was orchestrated to marginalize and disempower poor societies. By so doing development was misused. Swanepoel (1997a: xi) argues:

“It (development) was used to placate unsatisfied people; get certain infrastructural development done in a cheap way; soften up the people before the government’s planners and, sometimes unfortunately, its bulldozers moved in; indoctrinate the people to get their blessings for programmes that had very few benefits for them....”

It is evident that the development decision-makers believed that they knew and could address all the social problems facing the communities.

With the advent of the people-centred development approach, people have become the main core of development. People are the main target of development and their well-being is the purpose for development (Jeppe, 1985: 35).

Swanepoel (1997a: xiii) like Jeppe (1985: 35) addresses development through a holistic approach. Thus, development should improve people through uplifting their social conditions. Swanepoel (1997a: xiii) argues:

“Development is about releasing the community of the poor from the poverty trap so that they can take responsibility for their own destiny”.

The question which arises from Swanepoel’s definition of development is: what type of development is needed to break the poverty trap within the communities? In addressing the issue at stake, Max-Neef (1991: 16) contest that “the best development process” will be that which allows people to improve their quality of life. Quality of life in turn depends on the abilities of people to satisfy their basic human needs adequately. Streeten (in Wilber, 1979: 283) takes the argument further by stating:

“Development must therefore begin by identifying human needs. The objective of development is to raise the level of living of the masses of the people and to provide all human beings with the opportunity to develop their potential.” (Streeten, in Wilber, 1979: 283) (See also Korten, 1990: 67).

This study, therefore, maintains that the “most appropriate development” seeks to improve people’s quality of life and should aim to address people’s basic needs. Basic needs in this regard, are defined as those things that an individual must have in order to survive (Burkey, 1993: 3). According ILO (in Burkey, 1993: 31) basic human needs can be defined according to the following two categories:

- Firstly, they include certain minimum requirements of a family for private consumption: adequate food, shelter and clothing.

- Secondly, they include essential services provided by the communities at large such as safe drinking water, sanitation, public transport, and health and education facilities.

Basic human needs should be viewed as an integrated system of needs which, with the exception of the need for subsistence (the need to remain alive) cannot be grouped hierarchically (Kok and Motloch in Liebenberg, 1996: 43). The basic human needs are therefore considered to be finite, few are classifiable and remain the same in all conditions. This means that culture cannot determine the way in which needs are satisfied (Max-Neef, 1991: 18; Todaro, 1989: 89).

According to Max-Neef (1991: 32-33) nine basic human needs need to be identified. These are: subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom.

On the other hand there are satisfiers which function within three levels to address needs. These are; oneself, social group and the environment. Satisfiers are not available economic goods. However, they are the aspects that contribute to the actualisation of human needs by virtue of being, having, doing and interacting (Max-Neef, 1991: 32-33).

In essence, development involves addressing people's basic needs as liberties to be valued in their own right and as the principal means through which overarching goals of development for individuals could lead to the kinds of lives people have a reason to value (Elliot, 2002: 48).

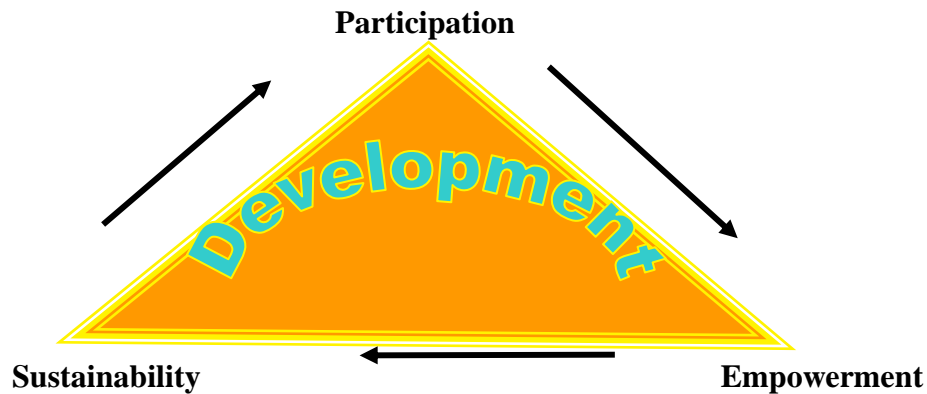
It is therefore, important to note that for meaningful people-centred development, popular participation and empowerment constitute a central component of sustainable development, in that sustainable development should be based on the beneficial attainment of access to and the mobilisation of resources by the poor in order to address their basic needs (Liebenberg and Theron, 1997a: 126).

2.3. The development process

This study maintains that the development process must aim to satisfy basic human needs, within the context of a process that is participatory, empowering and sustainable in nature. In other words, development should be seen as a multi-dimensional and interrelated process with high emphasis on **participation, empowerment and sustainability** (Liebenberg and Theron, 1997a: 121-127; Meyer and Theron, 2000: 1-6). Independently, these elements have no real function, but should be joined within the context of addressing basic human needs, where they form the core process of development. (See figure 2.2).

Though these factors are interrelated to form the development process, each factor will be discussed separately. The first element which will be discussed is participation.

Figure 2.2. The multi-dimensional nature of the development process

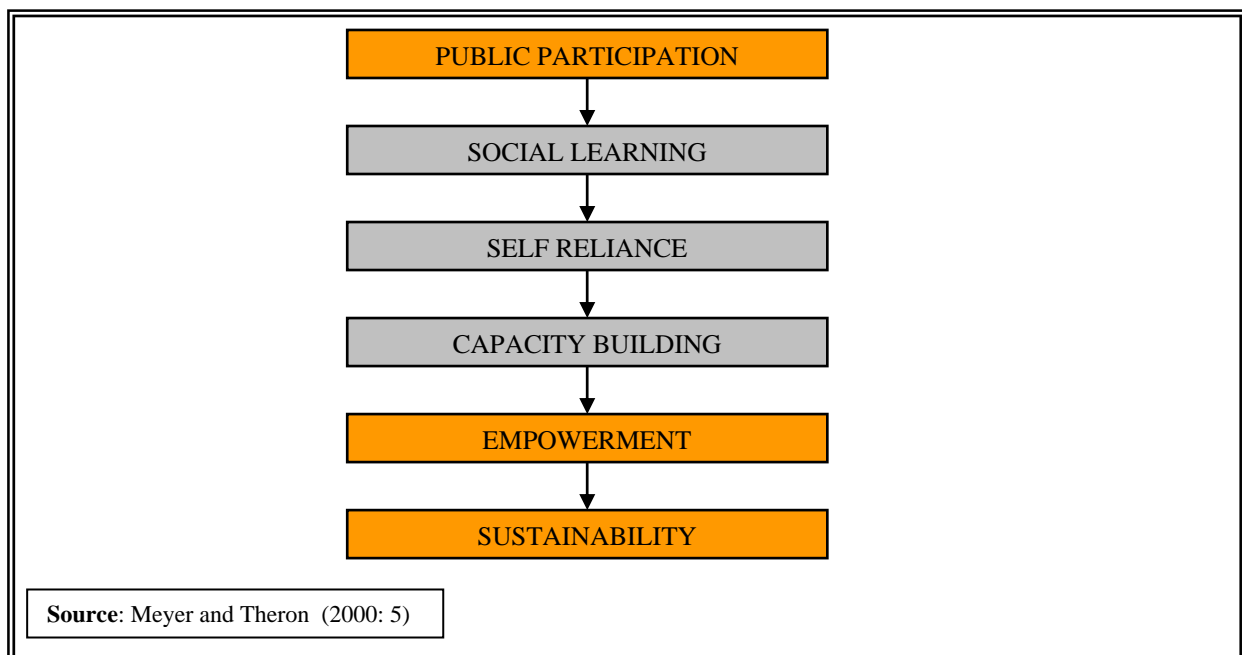


2.3.1. Participation

Participation is an important component of the development processes, through which people bring change in articulating their basic needs and satisfying them through self-reliance and mass mobilisation (Burkey, 1993: 57). Meyer and Theron (2000: 1) concur that participation seeks to improve standard of life by advancing actions of communities, groups or individuals to improve existing less acceptable conditions.

According to Meyer and Theron (2000: 4-5) participation must be understood against the multi-dimensional/holistic perspective of development. That is, whatever the context in which the complex concept of development is used, **participation** must be seen as a “building block” among the so-called “building blocks of development” which are “social learning; capacity building; empowerment; and sustainable development”. (See figure 2.3.1).

Figure 2.3.1. The building blocks of development



There is a variety of interpretation within the literature associated with the concept of participation. In terms of conceptualizing participation as a point of departure in this study, Lisk (1985: 15) states that;

“...participation in development should broadly be understood as the active involvement of the people in the making and implementation of decisions at all levels and forms of political and socio-economic activities....” (See also World Bank Participation Sourcebook, 2003).

Rahaman (1993: 150) supports this notion by arguing that participation is an active process in which participants take initiative and action that is stimulated by their own thinking and deliberation over which they can exert effective control.

By enabling participants to exercise effective control over the development process as explained by Rahaman (1993: 150), it means participation is seen as a form of empowerment. Meyer and Theron (2000: 3-4) refer to this process as system-transforming and “strong” – public participation. The thrust of the debate is assessing who controls development. Within the people-centred development approach, as advocated by this study, participation equals empowerment. Thus, the development intervention should focus directly on the target group and the main role players, as well as decision makers in the development process. This point is echoed by Oakley (1991: 9) who states that participation is the means of developing;

“...the skills and abilities to enable the rural people to manage better, have a say in, or negotiate with existing development delivery systems; ...enabling rural people to decide upon and to take the actions which they believe are essential to their development.” (Oakley, 1991: 9).

The interpretation of participation illustrated by Meyer and Theron as well as Oakley stresses that participation in development should be undertaken via a bottom-up approach to enable people to attain self-reliant and sustaining grassroots development.

It is certain that the definition of participation has been littered with different meanings. Other meaning which have been attached to the concept of participation include the following;

- “Participation is the sensitisation of people to increase their receptivity and ability to respond to development projects;
 - Participation is an active process, meaning that a person or group in question takes initiatives and asserts his/her or its autonomy to do so;
 - Participation is the fostering of a dialogue between the local people and project preparation, implementation, monitoring, evaluation and staff engaged in order to obtain information on the local context and on social impacts;
 - Participation is the voluntary involvement of people in self-determining change;
 - Participation is involvement in people’s development of themselves, their lives, their environment”.
- (FAO, 1989 in Mikkelsen, 1995: 62)(See Department of Water Affairs and Forestry, 2001).

2.3.1.1. Multi-dimensional nature of Participation

Given the above meanings of participation, the researcher argues that participation is a complex and multi-dimensional concept, which contributes towards enhancing human growth. Participation in this regard manifests itself within the development of “self-confidence, pride, initiative, creativity,

responsibility and cooperation,” which in turn leads people to take charge of their own lives by solving their own problems (Burkey, 1993: 56). In this regard, the process of participation, is as complex as human nature since it constitutes an integral part of human development. This point is advocated by Max-Neef (1991: 30-33), who in identifying fundamental human needs, includes participation as part of the nine main basic needs that must be addressed by the development process.

Despite the emphasis placed on individual participation, external stimuli and agents of change are still required, as catalysts of development for the implementation of the development process. As a result, there is a need to strive towards sound development intervention based on the participation of the outside organisation or agents of change and more importantly on the people themselves as the main actors (Wetmore and Theron, 1997: 91). Chambers (1983: 123) support this view by stating that change agents should be seen as:

“...enablers, enabling those who are variously poor, powerless and remote, to control more of their lives to have more choice and to demand to use more services” (Chambers, 1983: 123).

Uphoff (1991: 491) takes the argument further by reiterating that participation is not only meant to bring people into decision-making but that it is also a foundation for mobilising resources and management and that agencies must give up some degree of control in this process.

Oakley (1991: 9), in explaining participation, reiterates the importance of participation in relation to recognising that the poor are the ones that have to make and take the actual decisions in terms of their own reality. In other words, the poor can participate meaningfully by making decisions which affect them through social learning process (Korten, 1986: 20). Participation, therefore, forms part of the development process because it becomes part of a continuous learning process.

The social learning process seeks to initiate grassroots participation where the poor acquire greater control over their situation and solve fundamental problems. This process is seen as a bottom-up approach that is aimed at avoiding the restrictions that blueprint planning and top-down decision-making have on development and the people involved. Through the social learning process, there is a mutual learning process in which the people and the programme staff share knowledge and resources equally to establish a partnership in planning (Burkey, 1993: 207; De Beer, 1997: 28).

Burkey (1993: 93) draws attention to the fact that one way of involving the people in participation within the development process is through Participatory Action Research (PAR). In other words, participatory development can only be attained with the effective facilitation of the external agent. Rahaman (1993: 5) echoes this point by reiterating that the primary aim or objective of PAR is not a “research partnership with people but people’s own research and own praxis”. The thrust of the matter is that it is impossible to fully separate facts from values and social relationships. This implies that in

the social activity and PAR, the investigator becomes part of the reality that is being investigated (See Wetmore and Theron, 1997: 95).

Apart from enabling people to focus on the root cause of poverty, PAR is also a vital tool for nurturing the skills of the poor, and for conducting investigation and analysis of the people's situation so that they formulate their own solutions for the purpose of solving their own problems (Burkey, 1993: 93).

Embarking on PAR is an essential critical step in conscientising the people. Burkey (1993: 209) points out that this process should contribute to development in such a way that:

“...awakening or conscientisation of the people through their own analysis of and reflection on the causes of their own poverty and on the socio-economic structures and process which affect their own lives. No development activity can be successful until this process is well underway.” (Burkey, 1993: 209).

The use of PAR in such communities contributes towards awareness in terms of self-reflection, active human intelligence and creativity, which should be utilised to transform rural communities. The composition of PAR together with the conscientisation process should lead to the formation of a group action approach or small interest groups whose objective is to mobilise and attain power to reach their common destiny. Conscientisation in the implementation of development activities is beneficial where it is directed towards small organised homogenous groups of men and women sharing common interests. These groups are mainly responsible for analysing their own needs, setting priorities, mobilising resources, planning, implementing and evaluating their own development activities (Burkey, 1993: 209).

Participation has not only been associated with PAR, but it has also been attached to other concepts such as development planning for participatory people-centred development. Proper planning, therefore, manifests itself in identification of needs, objectives, resources and executions of plans together (Swanepoel, 1992: 79).

In relation to participatory development, it is important to point out that development planning should encompass the active involvement of people, as stakeholders, in the planning process. Chambers (1997: 132) is of the view that development planning should focus on involving the people. The locals should analyse and assess their problems and opportunities, as they perceive them. In this way, the planning process is related to the involvement of the community in choosing, executing and evaluating programmes and projects aimed at bringing change. On this basis participation is a necessary condition for the successful implementation of basic needs (Lisk, 1985: 15-29). The central principle is that, participation within development planning context should also become part and parcel of the implementation process. In essence, participation plays an important role within the multi-dimensional/holistic perspective of the development process (Meyer and Theron, 2000: 4-5).

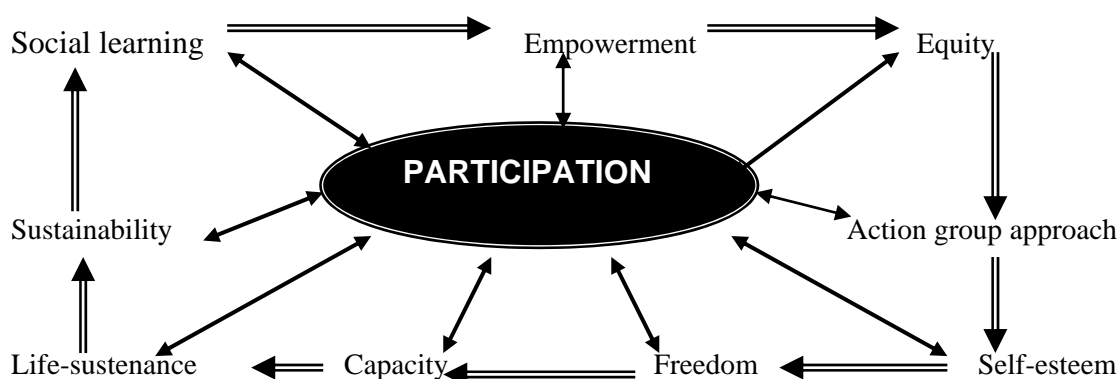
The researcher argues that development is a normative concept that is value driven, multi-dimensional and interrelated with choices about sets of goals, which in all ideologies are for achieving the full potential of all persons in a community (Bryant and White, 1982: 3; Kotze, 1983: 10). These sets of goals can be broadly characterised within the following core values of development as defined by Goulet:

- **Life-sustenance**- is the ability to provide for basic needs, such as food, shelter, protection.
- **Self-esteem**-is the ability to possess a sense of worth and respect.
- **Freedom from servitude**-is the ability to make choices, which will influence or determine one's future (Goulet, 1978: 87-95; Todaro 1994: 16-18).

These goals are interrelated with the achievement of, firstly, expanding the **capacity** of the people to be able to influence their own future. Secondly, development must proceed on a basis of **equity** in order that equality can be achieved. Thirdly, **empowerment** must be encouraged so that people can participate in their own development. This will lead to **sustainable development** for a better future (Bryant and White in Wetmore and Theron, 1997: 93) (See figure 2.2.2 below).

For the purpose of this study, the researcher is of the opinion that participation should be viewed as both a **means** and an **end** to the process of development. In other words, participation should be viewed as the means in terms of its ability to serve as catalyst in the development process but also as an end in that it represent the ability of the community to exercise control over its own reality. Wetmore and Theron (1997: 93) concur that participation of the actors in their own development is not only the means of development but also an end in itself (See Bryant and White 1982: 205; Kortzen and Klaus, 1984: 195-197; Oakley, 1991: 7-8, and 15-18; Swanepoel, 1985: 359-366).

Figure 2.2.2. : Participation as means to an end



Source: Wetmore and Theron (1997: 93)

Development in itself embraces change, and this calls for the shared concept of development, which should be continually adapted accordingly. This “forever moving the goal-post” highlights

development as being a process of continuous learning that demands the participation of all towards self-reliance (Korten, 1990: 68; Oakley, 1991: 2-3).

The nature of the development concept is continually changing because of evolving paradigms. The fundamental issue, however, remains that effective participation contributes to the successful implementation of basic needs.

Popular participation within the development process ensures that in a specific situation, the fundamental set of basic needs targets are in line with what the people perceive to be their felt needs. As a result, popular participation should take place on various levels, such as informal sharing, consultation, decision-making and initiating action (Liebenberg and Theron, 1997a: 121)(See also Department of Water Affairs and Forestry, 2001).

Despite all the advantages surrounding participation, the fact remains that not every body agrees that participation is a positive factor in the development process. In other words, there are also disadvantages linked to participation which are identified as follows;

- Project implementation is delayed by negotiations with people;
- Increase in staff is required to support participation;
- The possibility that when consulted people may oppose the project;
- Unpredictable participatory methodologies; and
- Over-involvement of less experienced people (Oakley, 1991: 14).

The fact remains that while the identified advantages outweigh the disadvantages, it does not, however, completely imply that the disadvantages should be overlooked. In other words, it is advisable to keep the disadvantages in mind for their possible influence on the development process.

2.3.2. Empowerment

Poor people often have a low opinion of themselves and as a result lack confidence. This poor self-image makes them unable to assert themselves and consequently unable to influence the current situation in their favour. At the same time, it makes them vulnerable to domination and exploitation and often leads them into relationships characterised by dependency (Burkey, 1993: 51).

The lack of initiative and self-confidence often causes impoverished people to remain passive and withdrawn:

“Self-depreciation is characteristic of the oppressed, which derives from their internalisation of the opinion the oppressors hold of them. So often do they hear that they are good for nothing and are incapable of learning anything – that they are sick, lazy and unproductive – that in the end they become convinced of their own unfitness.” (Freire in Burkey, 1993: 51).

It is arguable that the development efforts initiated by those who oppose the oppression of the poor should involve the strengthening of the personality, the acquisition and internalisation of knowledge and information for their emancipation. Empowering the poor is therefore a point of departure within the development process.

In order to understand the concept of empowerment, it is important to understand the concept of power. In most instances, the benefits of any development activity do not go to the people who are most in need. In this respect, the distribution of benefits becomes a political issue amongst the elites who take the most influential decisions:

“Events have shown that benefits tend to go to those in power. The fact that those who are poor are also the powerless has a great deal to do with the amount of inequality that continues to exist,” (Bryant and White, 1982: 16).

In this respect, the empowerment process makes power available to gain access to resources and how they are manipulated to achieve development goals. In the end, people must enjoy the benefits that arise out of this achievement (Liebenberg and Theron, 1997a: 125-126).

On the other hand, it is arguable that absence of information becomes a stumbling block which hinders people from fully utilising the resources they have access to and control over and at the same time restricts their ability to gain access to new resources (Burkey, 1993: 51).

As advocated by this study, there is a strong link between participation and empowerment as one of the building blocks of development. Swanepoel (1992: 2) takes the argument further:

“When people are involved in a community development project, their objective is always concrete. The objective can be precisely described and can quite often be seen and touched. The peculiarity, though, is that while people are striving towards a concrete objective, they at the same time reach abstract goals that they may not even have thought of. While striving to get a clinic established (a concrete objective) they gain in some thing abstract such as self-reliance, self-sufficiency and human dignity. These abstract gains are the enduring and permanent result of community development which enables people to help themselves.” (Swanepoel, 1992: 2).

In the above quotation, Swanepoel links the two building blocks of development, participation and empowerment. Although people sometimes do participate without gaining any sort of empowerment, it is virtually impossible for them to become empowered if they do not participate in some way or another (Parker, 2000: 23).

Successful development processes are directed at the poor to boost their confidence so that they can be aware of social conditions. In this regard the development initiative does not constitute taught but self-driven phenomena which come from within the individuals as Burkey (1993: 48) states:

“Development involves changes in the awareness, motivation and behaviour of individuals and in the relations between individuals as well as between groups within a society. These changes must come from within the individuals and groups, and cannot be imposed from the outside.” (Burkey, 1993: 48).

Critical awareness within poor people to transform their current social conditions can be attained through conscious joint efforts among the poor themselves. In this way, empowerment is an essential element in human development towards insight knowledge and exercise to their abilities to change life

for the betterment of the community. Empowerment, therefore, focuses on raising the consciousness of an individual and group activity or agency. This process has to be done in relation to the existing material and political structures. In this way, conscientisation builds self-reflected awareness within the people of their social reality and of their ability to transform that reality through their own conscious collective action (Parpart, 2002: 339).

The transformation in people through consciousness, which leads to self-actualisation, is also echoed by Burkey (1993: 55) who argues:

“Conscientisation is a process in which the people try to understand their present situation in terms of the prevailing social, economic and political relations in which they find themselves. This analysis of reality must be undertaken by the people who can decide what their important needs and experience are and not by experts. From this analysis the people themselves may be able to take action against the oppressive elements of reality. This involves the break down of the relationship between subject and object and constitutes the essence of true participation,” (Burkey, 1993: 55).

Conscientisation reflects largely what empowerment is about, however, this can only be achieved if people actively participate. Empowerment allows people to engage in new projects aimed at objectives the people themselves have identified as those which require attention. Since this process enables the people to deal with variety of issues including political, social, economic and environmental, it is arguable that empowerment leads to sustainable development.

This study maintains that an important dimension of empowerment is directed towards the imparting of skills as well as knowledge to the local people. Oakley (1991: 9) identifies the two main basic approaches in addressing empowerment. Firstly, empowerment is seen as the development of skills and abilities that enable the people to manage better, have a say in or negotiate with a development delivery system. The second perspective focuses on empowerment as a process primarily concerned with decisions and actions to be taken within the context of people’s own development needs. The first view on empowerment as a process concerned with equipping of skills is pivotal to the enhancement of the local people. In this regard, empowerment contributes to capacity building. Through capacity building, the “recipients of development” become masters of their own development (De Beer, 1997: 21). Capacitating the locals with appropriate skills is an important element of empowerment.

Equally important, decision-making is also a vital component of capacity-building as cited by Oakley (1991: 9). Morse and Gow (1985: 135) elaborate further on the decision-making perspective by stating that capacity building deals with ability to:

- Anticipate and influence change
- Make informed decisions; and
- Attract and absorb resources (Morse and Gow, 1985: 135).

The ability to practise decision-making within the development process is manifested within people's participation as their democratic right. The ability to make sound decisions democratically implies that:

“People can lead their own change process. They can be actors, not just merely the subjects of change,” as explained by De Beer (1997: 21).

In essence, the capacity building approach to development is necessarily concerned with long-term investment in people. It involves identifying the constraints people experience in realising their basic rights, and finding appropriate vehicles through which to strengthen their ability to overcome the causes of their exclusion and suffering (Eade, 1997: 23).

This study argues that as much as capacity building is a vital component of empowerment in the development process, it has become apparent that evaluation has become part of the *modus operandi* of the empowerment process.

The evaluation process which may either be conducted at periodic intervals or after the project implementation, consists of four incorporated components as explained by Conyers and Hills (1990: 171). The scope of the evaluation should include the following:

1. *A review of performance* - providing formal measures of the extent of implementation of the programme;
2. *An impact analysis* - to find out how far the programme has been successful in meeting social, economic or environmental objectives;
3. *An appropriateness assessment* - to see how well the programme components equate with the needs and priorities of households or other units in the target population; and
4. *An institutional evaluation* - including grassroots as well as higher-level institutions involved in the provision of service (Conyers and Hills 1990: 171).

Within a people-centred development paradigm, evaluation is the cornerstone for assessment of various activities in which people as main actors play mandatory dominant roles and are as matter of fact subjects rather than merely the objects of the process (Burkey, 1993: 125).

The fact that the community is viewed as subject to the development process indicates that evaluation is the hallmark and a vital component of both empowerment and participation. Meaningful evaluation in this regard, can only be obtained within a development context where the community participates in the evaluation process as an empowerment entity.

Fundamentally, there is a mutual, complex and inseparable relationship between participation and empowerment. In other words, participation should be viewed as a means in terms of its ability to transform the lives of people, but also as an end in that it represents the ability of a community to exercise control by taking responsibilities and making informed decisions about changing their social

conditions. It is arguable, in this regard that it is impossible to achieve empowerment without participation and visa versa. Equally important, effective grassroots empowerment results from active grassroots participation.

Participatory and self-sustaining development is manifested in the evaluation process which goes beyond identification of benefits appropriated by beneficiaries, but seeks to perpetuate the establishment of proper project management. Project management calls for mobilisation and management of the most crucial of factors of production. Management of land, raw material, labour (skilled and unskilled), tools and machinery should dwell on organised, coordinated efforts for effective application of these factors (Burkey, 1993: 36).

Self-determination within the established development projects is the foundation for a progressive development process. This assumption is based on the notion that people should be seen as independent initiators of their own activities. In this way, people will show willingness to act and identify their own needs. It follows therefore that project management is about:

“...project managers who can facilitate rather than control the interaction of individuals and groups who have some resources, knowledge, experience. It needs skilled people who can act as catalysts, mobilising those whose support or commitment is needed. It needs administrators who can respond quickly and creatively to changes,” explains Rondinelli (in De Beer and Swanepoel, 1998: 50).

Striving towards attaining both abstract and concrete needs is central to the people-centred development approach. The philosophy behind community development is to ensure that people attain self-reliance, self-sufficiency and human dignity. To achieve this long-term objective, which should bring a lasting and enduring result, people need to cordially manage their development activities. In this way, people will be able to accommodate problems, digest the problems, develop a concern for doing something about the problems, and express solutions in terms of the felt needs (Wileden in De Beer and Swanepoel, 1998: 50).

In essence, project management plays an important role in empowering people to assume responsibility upon themselves and bring change with a purpose of participating within the development process (Cusworth and Franks, 1993: 32).

2.3.3. Sustainability

The complexity and intricate nature of the relationship that exists between popular participation and empowerment is explained in terms of sustainable development.

Tantamount to empowerment, the key to sustainable development is participation. In other words, participation must not only be seen as “building block” between the so-called building “blocks of development” such as social learning, capacity building and empowerment, but should also include

“sustainable development” as the omega for a thriving development process (Meyer and Theron, 2000: 4-5). Without proper participation, sustainable development would be elusive.

As argued earlier, the Manila Declaration on People’s Participation and Sustainable Development (1989), has been a cornerstone for advocating sustainable developing in communities (Meyer and Theron, 2000: 156).

In the people centred-development paradigm, sustainable development has become a buzzword with various meanings. Sustainable development has been more closely associated with ecology while other issues have remained secondary. The most widespread of sustainable development is:

“... development that meets needs of the present without compromising the ability of future generation to meet their own needs.” (Brundtland in Treurnicht, 1997b: 31).

The ambiguity within this definition raises a number of issues which need to be addressed. The definition does not pre-empt how the present generation should live so that the future generation could meet their future needs. In addition, it is presumptuous for the current generation to imagine that its wants might conceivably jeopardise the unborn generations whose hopes and achievements are not known. Another aspect related to the definition is how “needs” are defined within different cultures. The central principle is that we all require sustainable development, but it may be defined differently in terms of each and every culture. Thus, a factor which might be considered necessary before development can be sustainable, may be of less importance in another country. Thus, it is difficult to marry this definition of “needs”. However, the important issue to consider is that both current and future generations cannot exist without the environment, and that people should take responsibility and bear full consequences for actions taken whether good or bad. In this regard environmental sustainability is constituted in both moral and ethical behaviour (Jordan, 1995: 66-83; Redclift, 2002: 275).

According to Liebenberg and Theron (1997a: 126), sustainable development seeks to address two important issues. Firstly, it is used as a vital device for conserving resources. Thus, true sustainable development manifests itself in the protection of resources ranging from ecological to environmental resources. The depletion of these resources is opposed. Secondly, sustainable development connotes long-term investment in resources so that they can be continually available throughout the development process.

Sustainable development advocates the integration of various factors including progressive ever-growing economies. Economic sustainability is therefore, a priority in many developing countries due to population growth while simultaneously there is an urgency to improve people’s quality of life. To address this prevailing situation, economic growth would promote technology which in turn would replenish natural resources lost in the process. Paradoxically, the opposite view limits the use of the

natural environment. The environment can only produce limited resources. In other words, people would have to change their consumption patterns so that quality of life could improve (Treurnicht, 1997a: 34; Treurnicht, 1997b: 87).

Recently, it has become clear that to achieve economic sustainability, other factors, such as environmental sustainability, have to be considered. As has been argued above, environmental sustainability is also related to cultural sustainability. Apart from economic reasons for preserving the natural environment, there are also ethical and moral reasons which have to be considered. Importantly, human beings have to share the earth with other species. To attain vibrant environmental sustainability firstly, the consumption rate of renewable resources needs to be kept within limits. Secondly, the emission of waste needs to be controlled in such a manner that it is kept within the assimilative capacity of the environment without making it dysfunctional (Treurnicht, 1997a: 34; Treurnicht, 1997b: 87; Jordan, 1995: 66-83).

Other debates which have been raised pertaining to sustainability revolve around social sustainability in relation to alleviating poverty. The thrust of the debate within social sustainability is addressing the link between social and environmental decay. Thus, to sustain themselves, people may begin to exploit natural resources. When people are not in a position to exercise their choices, this in turn may exert pressure on the environment. Contrarily, this does not necessarily mean that more choices would lead to greater care for the environment. Nevertheless, the escalating exploitation of resources by poor people has resulted from a number of diverse social and infrastructural factors. What is important therefore is to strive for a collective control of the environment (Treurnicht, 1997a: 34; Treurnicht, 1997b: 87).

Cloete (2000: 11-13) argues that sustainability should not only be interpreted as being of environmental and socio-economic relevance, but should be conceptualised holistically to include political, managerial, and social dimensions as well as institutional. In this regard, institutional sustainability plays a critical role in the development process. The implementation of sustainable development will most probably affect a range of issues such as monitoring the use of limited resources as the main issue. In other words, different institutions should obtain all the necessary information across different fields. Furthermore, sustainable development requires institutions which address the social benefits, costs and the depletion of resources. It is also necessary to establish new institutions to monitor waste material absorbed by the environment which could hamstring economic growth. Over all, there is a need for an institutional framework which will serve as guidelines for sustainability at both local and international level (Treurnicht, 1997a: 34; Treurnicht, 1997b: 87).

Participation and empowerment form the central component of sustainability in that sustainable development should be based on beneficial attainment of access to resources and their mobilisation by

the poor in order to address their development needs (Liebenberg and Theron 1997a: 126). The fact that people do participate in mobilising their resources to better their lives, supports the view that:

“Sustainable is seen as a process of holistic transformation of the society for self-reliance and the well being of all. This holistic transformation can take place by minimising the gap between the existing level of knowledge and knowledge needed for appropriate sustainable society. The knowledge gap can be decreased by importing appropriate training facilities at all levels. The process is essentially related to all spheres of human existence. As such the process of transformation will have to ensure social, cultural, economic and political sustainability together with ecological and environment sustainability. This is expected ultimately to lead to a holistic development of society,” (CCDB, 1991 in Bloem, Biswas and Adhikari, 1996: 142).

Sustainable development requires people to participate at all levels of the development process through joint efforts. Thus,

“...struggles for greater participation are essential elements of the foundation of an enduring basis for sustainable development,” as argued by Ghai and Vivian (in Liebenberg and Theron, 1997a: 127).

The issues discussed above indicate that a complex and interwoven relationship exists between the concepts participation, empowerment and sustainability. In this respect the development process should aim at satisfying basic human needs, within a context that is participatory, empowering and sustainable in nature (Liebenberg and Theron, 1997a: 127).

2.4. Conclusion

The discussed approaches indicate that the concept of development has evolved substantially over the past decades. Development has shown a drastic move from modernisation theory, which dwelled upon the economic and technological variables to a human orientation that has allowed development to become more people-centred. Given these diverse views, it has been essential to conceptualise them in such way that development can reflect a holistic picture within integrated rural development. Integrated rural development is vital for improving the productive capacity and standard of life in its broadest sense.

The study has shown that development as expressed in relation to participation, empowerment and sustainability is a vital process in addressing basic human needs. Participation is an important means of achieving both empowerment and sustainability. Conversely, empowerment and sustainability are essential means of establishing meaningful participation. The complex and interrelated nature of the development process justifies the adoption of a participatory approach to development. The reason for this lies in the strong emphasis that is placed on the participation process.

Participation, empowerment and sustainability, which are embodied within the development process, serve as the main criteria with which NGOs are to be judged as agents of development. The next chapter will explore the role of NGOs within the development process, focusing upon a people-centred approach under which people can address their own development needs.

CHAPTER THREE: OUTLINE

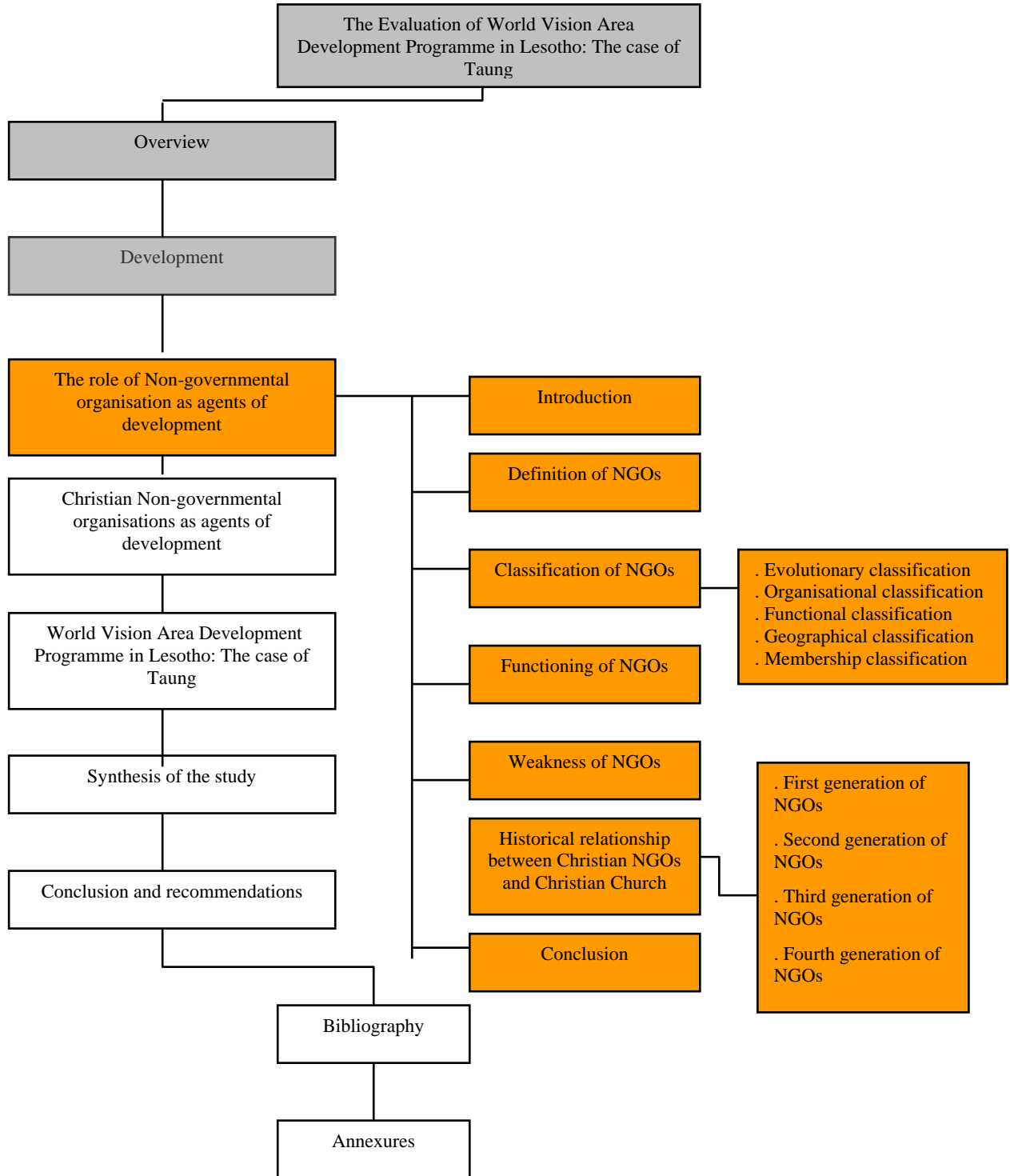


Figure 3: Chapter 3: Outline (Adapted from Steenkamp in Wyngaard, 2002: 1)

CHAPTER 3 THE ROLE OF NON-GOVERNMENTAL ORGANISATIONS AS AGENTS OF DEVELOPMENT

3.1. Introduction

In addressing the needs of the people, the State has the responsibility to play a leading role. The NGOs are next in line, by engaging in the development process (De Beer, 1997: 22). Since the purpose of this study is to evaluate an NGO, this chapter will be devoted primarily to the role of NGOs in the process of development. Firstly, a definition of NGOs will be given. This will be followed by an analysis of the nature of NGOs, which will be given in terms of their classification as well as the different activities in which they are involved. The weakness of NGOs will be discussed. Secondly, the emergence of NGOs as the product of the Christian Church will be discussed.

3.2. Definition of NGOs

Over the past decades NGOs have evolved as legitimate and authentic agencies promoting development. The term “NGO” covers a very wide area both in terms of the nature and the development activities being promoted (Oakley, 1991: 176). Kane (in Liebenberg, 1997b: 65) explains that the concept varies from, “charity in the noble and/or religious sense of the term, to political association, and ...local and popular development initiatives.” (Kane in Liebenberg, 1997b: 65).

Korten (1992: 73) concurs that the term embraces such a wide variety of organisations that it is impossible to identify one specific role of an NGO. De Beer and Swanepoel (1998: 39) are of the same view by emphasising, “many vastly different types of organisations fall into this category, making it very difficult to generalise.” (De Beer and Swanepoel, 1998: 39).

For Clark (1990: 34), NGOs do not comprise a tight community but a broad spectrum, perhaps too broad to express the real essence of the term.

Despite their problematic nature, Kane (in Liebenberg, 1997b: 66) identifies the three criteria that could assist in defining NGO as follows:

- It should be privately set up (as opposed to being set up by the State) and structured and sufficiently autonomous in its activity and financing. This, above all, is what ensures its non-governmental character.
- It should be a non-profit making institution to ensure its “voluntary” or “benevolent” character.
- It should support development. This is what ensures its “public interest” character, even if governments have introduced legislation to limit the areas in which “public interest” can be exercised.

Desai (2002: 495) concurs that the term NGO refers to those autonomous, non-membership, relatively permanent institutions, which are non-profit intermediary organisations. These organisations are staffed by professionals who work with grassroots organisations in a supportive capacity (see also

Liebenberg, 1997b: 66). In addition, NGOs support development in such a way that they deal with poverty alleviation, and eradication of hunger while protecting the environment and focusing on grassroots development as the main priority (Clark in Smillie, 1994: 13).

3.3. Classification of NGOs

The complex and multi-dimensional nature of the development process is manifested in the classification of NGOs. In relation to this classification of NGOs, Liebenberg (1997b: 67) explains the following stages that are involved:

- **Evolutionary classification:** Korten (in Liebenberg, 1997b: 67) identifies generations or stages which the NGOs must pass through:
 - *First generation:* Relief and social welfare organisations are organisations that are defined in relation to their commitment to relief and welfare.
 - *Second generation:* Small-scale self-reliant local development organisations are those organisations which seek to satisfy basic needs together with the community by using local resources.
 - *Third generation:* Sustainable systems development organisations are organisations that seek to maximise decision-making power including the control by the local population of the micro-processes that concern themselves, by directly focusing on sustainable systems development.
 - *Fourth generation:* Public conscientisation organizations which aim to raise public awareness and change policies through development education.

Thomas (1992: 120-130) argues that though these generations usually follow each other, in practice this might not be the case. This means that an organisation could run a programme that includes all the identified generations at any particular point in time.

- **Organisational classification:** Korten (in Liebenberg, 1997b: 67) states that NGOs can embrace the following four organisational types:
 - *Voluntary organisation:* Organisations that pursue social mission in terms of commitment to shared values.
 - *Public service contractors:* These are non-profit organisations that serve the public purpose. According to Korten (1992: 74) donors often favour these types of NGOs, due to their ability to meet the donor's needs and their ability to deliver services for long term needs.
 - *People's organisations:* They represent the interests of self-reliant social groupings. These organisations exist to serve their members, and have member-accountable leaders, and are basically self-reliant in the generation of resources (Korten, 1992: 74).

- *Governmental and non-governmental organisations (GONGO)*: Korten (1992: 74) explains that these types of NGOs work as the extension of governmental authority to serve the State's agenda and, by implication, the agenda of those who control the instruments of government power. GONGO also includes organisations that provide developmental services to a specific community (Jeppe in Liebenberg, 1997b: 67).

Given the above discussed organisational classification, the central thrust is that this classification is not mutually exclusive in relation to the development process. Instead it is representative of the holistic organisational needs of the developmental organisation functioning within the participatory development paradigm. In other words, organisations must pursue a social mission in terms of commitment to share values. This is done while serving public purposes, which represent the interest of self-reliant social groupings, within the broader context of governmental development policy framework. These identified categories do not represent separate organisational structures but are vital components of development organisation design (Liebenberg, 1997b: 67).

The same argument can be raised regarding the *functional classification* of NGOs. According to Cross (1994: 10) there are two main categories of NGOs, political and goal-orientated. *Political NGOs* are aligned and function according to the political agenda. On the contrary, *goal orientated NGOs* are functionally aligned with certain interest groups, which makes them goal orientated, since goals tend to take precedence over other processes and procedures.

- ***Functional classification***: According to Bowden (1990: 141) a proper analysis of NGOs functions calls for a categorisation that has to be developed. Bowden gives four classifications of NGOs in relation to their functions as follows (See also Liebenberg, 1997b: 69);
 - *Specialised NGOs*: These organisations engage mainly in human and physical development activities by focusing on technical training, housing, agriculture etc.
 - *Welfare NGOs*: These organisations focus on relief and welfare actions in communities.
 - *Development NGOs*: The main focus of these organisations is on capacity building and physical infrastructure development.
 - *Advocacy NGOs*: These NGOs provide communities as well as individuals with specialised facilitation or consultation.

These identified functional categories are not mutually exclusive in terms of holistic development (Bowden, 1990: 142; Liebenberg, 1997b: 69). The thrust of the matter is that these types of NGOs have the opportunity to work with poor communities and enhance capacity building to enable people to manage their own development (Bowden, 1990: 141). In this way, these NGOs are able to reach out to grassroots communities, comprising poor and marginalized groups (Desai, 2002: 495).

According to Desai (2002: 495) NGOs have the ability to widen in terms of social and geographical terms, and deepen in terms of personal, organisational capacity, and the possibilities for participation. In other words NGOs are able to expand their activities within a certain geographical area as well as address certain needs of the concerned members. Liebenberg (1997b: 69) points out that in terms of geographical and membership classification, NGOs can be categorised as summarised below;

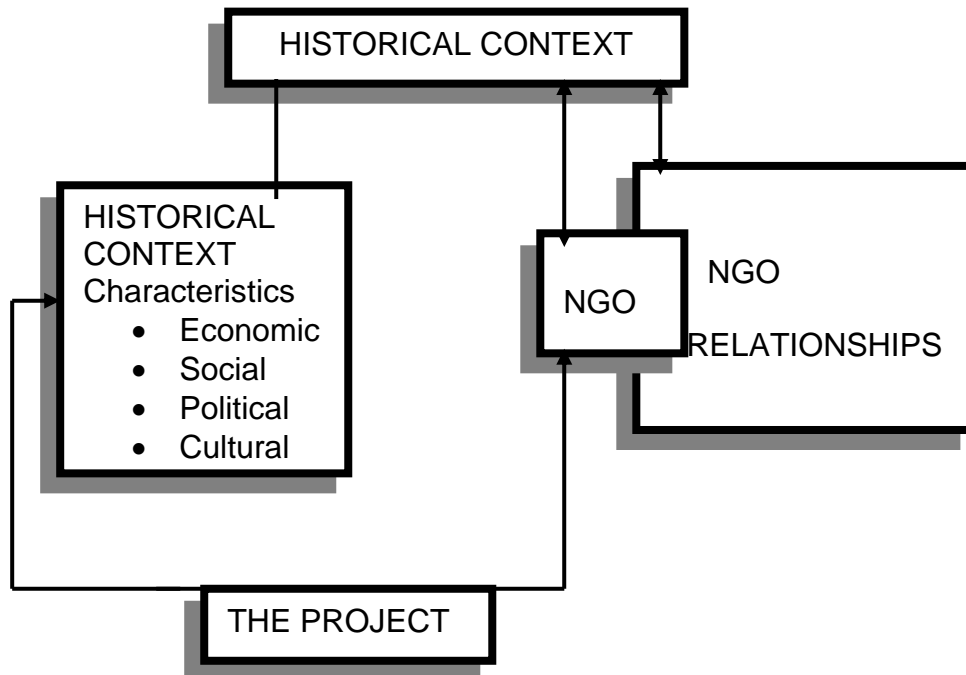
- ***Geographical classification:*** NGOs may be international, national, regional or local.
- ***Membership classification:*** These are organisations, which are classified according to their membership profile. These organisations exist to serve their “accountable-members” who may benefit as the NGOs members (Korten, 1992: 74) (See also Thomas, 1992: 122). Recently membership classification has encompassed Community Based Organisations (CBOs). The combination of NGOs and CBOs has resulted in strong purpose and self-reliant development (Liebenberg, 1997b: 69).

3.4. Functioning of the NGOs

Padron (1987: 71) indicates that there are four interrelated dimensions for NGO functioning as shown in Figure 3.1. These are:

- *The popular sector and historical context:* This implies that NGOs function by establishing a working relationship with the popular sector, which in turn tends to function within a historical context.
- *Institutional relationships of the NGO:* NGOs engage in a mutually beneficial relationship with other agents of change, which are active in the same area.
- *The internal dynamic of the NGO:* NGOs are influenced by their own internal dynamics, institutional development and characteristics.
- *The project itself:* all the above mentioned dynamics determine the way in which NGO projects are to be implemented.

Figure 3.1. The context within which NGOs function



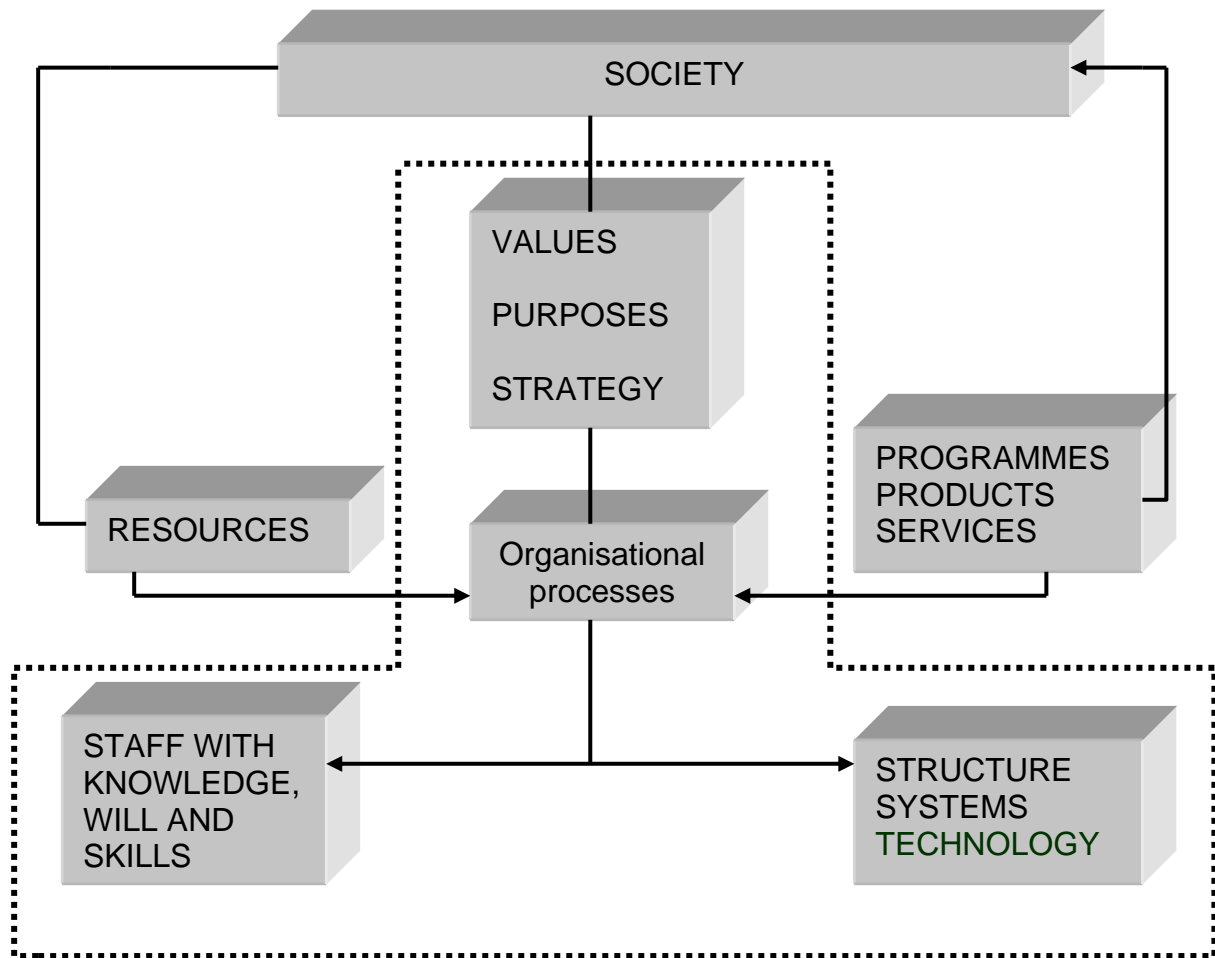
Source: Liebenberg (1997b: 73)

Salem and Eves in (Liebenberg, 1997b: 73) argue that an NGO project cycle consists of the following stages:

- Analysis of development issues;
- Project design;
- Project financing;
- Project implementation; and
- Monitoring and evaluation.

The central thrust is that this interrelated nature of the project phases is related in some way to the four dimensions mentioned above. This assumption is supported by Merrington (in Liebenberg, 1996: 73) as shown in Figure 3.2

Figure 3.2. Basic NGO model



NGO =

Source: Liebenberg (1996: 75)

Merrington (in Liebenberg, 1996: 73) indicates that an NGO has as its function the transformation of resources, which it receives from society, into programmes, projects, products and services for a particular target group. In essence then, the NGO is dependent on and part of the society at both community and all other levels of abstract society. Based on Figure 3.2, Merrington contest that for an NGO to function efficiently,

- It must possess a well trained and motivated staff;
- It needs an organisational structure that is appropriate in design for the task that it seeks to accomplish; and
- Its “vision” must be accepted by all the important stakeholders in a given community.

According to Pardon (1987: 73) when all these dimensions are recognised in terms of a holistic view, a definition of the role of an NGO beyond mere implementation of concrete developmental projects is possible. In this respect, in order to give a more detailed perspective of the NGO as an agent of development, it is necessary to analyse the functions of an NGO in the development process.

NGOs serve as catalysts in the development process. This is due to the fact that the development process seldom begins spontaneously and as a result has to be initiated by leadership with an external vision (Burkey, 1993: 60). Racelis (in De Beer and Swanepoel, 1998: 23) concurs and states that by releasing the energy and abilities of millions, NGOs:

“...create a society in which the once poor majority will emerge out of their poverty and transform themselves into citizens with rights and responsibilities”. (Racelis in De Beer and Swanepoel, 1998: 23)

In this respect, the primary objective of the NGO in the development process is to initiate a process of:

“...awareness building, of education, of people forming their own organisations to define and create a demand for what they need to lead a decent life.” (Bhasin in Liebenberg, 1997b: 73).

On the contrary, Erasmus (in Liebenberg, 1997b: 73) holds that there are various reasons why most communities are unable to initiate such development process by themselves, and therefore, NGOs should pay attention to the following:

- Most communities lack the necessary resources that are required for the initiation and maintenance of development efforts;
- These communities lack organisational structures that are able to cope with initiatives as these emerge from the community, and
- Due to various historical factors, most of these communities are trapped in a dependency relationship, which hampers spontaneous development activities.

The discussed reasons indicate that NGOs have to “put people first” in their work as methodology and as a goal, particularly with regard to poor groups (Cernea in Cernea, 1988: 8). In this regard NGOs have the ability to empower and mobilise people.

Establishing these objectives contributes frameworks that will sustain people-centred or actor-centred development (Cernea, 1988: 8). In other words, NGOs act as catalysts and agents for people-centred development.

Brown and Kortten (in Liebenberg, 1997b: 73) argue that the fact that NGOs, as catalysts of the development process are able to contribute to people-centred development, does not give such organisations the mandate to control and manipulate this process, especially in terms of the primary importance of participation, empowerment and sustainability. The thrust of the matter is that the NGOs role as development catalysts is a temporary one.

The fact that NGOs function as catalysts to enable participation means that NGOs have an important role to play in strengthening civil society. In other words, NGOs enable communities to articulate their development needs and develop their own strategies based on these articulated needs.

The functioning of NGOs, which is instrumental to the creation and participation of civil society, implies that in terms of the interrelated nature of the development process, NGOs should also function as agents of empowerment. Erasmus (in Liebenberg, 1997b: 73) accentuates the fact that:

“...participation in development through a process of empowerment...must revolve around the extent to which NGOs succeed in empowering the people at the grassroots level”. (Erasmus in Liebenberg, 1997b: 73)

In spite of the above endowment, it is also important to note there are certain limitations that can inhibit the effective functioning of NGOs.

3.5. Weakness of NGOs

Merrington (in De Beer and Swanepoel, 1998: 40) summarises the weakness of NGOs as follows (See also Cernea, 1988: 18-19):

- Inadequate planning and management;
- Inadequate staff training;
- Inability to replicate projects and ensure sustainability;
- Inability to collaborate with other role-players effectively;
- A lack of coordination of the efforts of individual NGOs; and
- Failure to pay attention to leadership and management training.

Lack of leadership and relevant management training is aggravated by the fact that leadership in NGOs tends to be charismatic, and once such a leader disappears from the scene there is nobody to take his/her place, which in turn creates a vacuum (Liebenberg, 1997b: 73). Clark (1990: 58-60) adds that charismatic leadership often leads to weak staff function. This is because there is a tendency to recruit staff that follows orders and is in awe of the leader. Clark states that another problem facing NGOs is their inability to learn from mistakes which other NGOs make. This is due to the high level of isolation and rivalry that exists among NGOs, which hampers the process of social learning.

3.6. THE HISTORICAL RELATIONSHIP BETWEEN THE CHRISTIAN CHURCH AND CHRISTIAN NON-GOVERNMENTAL ORGANISATIONS

Religion has been important in the development of various organisations, not only in the creation and expansion of purely religious associations but also in the establishment of NGOs for moral, humanitarian, labour, educational, health and social matters as well as to pursue peace (White, 1951: 133). In this respect, the Christian Church has played an important role in the establishment of many NGOs. These NGOs are supported and sustained by Churches and driven by the gospel to inspire people to secure a better and more just future (Bashyam, 2002: 515). The purpose of this chapter is to explore the role of the Church in the past, and how its influence has led to the birth of NGOs. It is also of importance to include both the success and failures of the Christian Church pertaining to the role it has played in the birth of NGOs.

According to Korten (1989: 2) though NGOs have recently emerged into the development arena, their emergence is not a new phenomenon. Most of these private organisations grew out of Christian Churches as voluntary organisations with a mission to address diverse social issues including health and relief (Samuel, 1996: 11). Clark (1990: 29) is of the same view that though NGOs are only recognised today, they have long existed under the influence of religion. This point is supported by Roof (in Liebenberg, 1996: 81) when he states that:

“Majority of the voluntary societies founded in the nineteenth century had a religious basis, while much social legislation was carried through in response to religious conviction or humanitarian principles.” (Roof in Liebenberg, 1996: 81)

Christians have contributed to the establishment of NGOs due to the increasing realization that human needs can be met through organisations. In other words, Christians became more united in different social services organisations. Their faith has led them to the realisation that unless they do so they deny the very basis of their religion (White, 1951: 133).

Sommer (in Liebenberg, 1996: 81) indicates that the involvement of the Christian Church in social issues can be traced back to 1647 when the Irish Protestants sent food to aid settlers in North America who were victims of Indian wars in 1647. In the 1700s, the Churches contribution to the NGOs can be attributed to the abolition of the slave trade pioneered by Christians like Wilberforce, who believed that evangelical convictions required practical action for liberation of the oppressed. The defeat of slavery led to the establishment of missions such as the “Clapham sect” which was pioneered by Wilberforce. This mission focused on promoting “Christianity and commerce” in developing countries (Shaw, 1996: 137).

Though NGOs already existed before World War 1, the concept of non-governmental organisations was still in its infancy. During World War 1, NGOs such as the Red Cross, which had its foundation in religion and moral grounds, came into operation in assisting war victims. Recognising the catastrophe of war, people realised that NGOs were inevitable in addressing social issues. The prevailing circumstances led to the formation of other religious and humanitarian NGOs such as the Salvation Army and Young Men’s Christian Association (YMCA) (White, 1951: 5-15). Other NGOs, which came into operation, and were rooted in Christianity, include Catholic Relief Services and Church World Services. The end of the Second World War ushered in other religious based NGOs such as Christian Children’s Fund, World Vision and CARE (Fox, 1987: 11-12).

In developing countries, the missionaries spread the gospel and converted local populations. The missionary’s work laid a foundation for non-governmental development actions to take place. According to Isichei (1995: 77), the missionary movement was an expression of a far wider development the social emancipation of the underprivileged. In this way missionaries became the community leaders of international eminence. On the other hand, all the missionary societies discovered at an early stage that commercial development was an essential part of development (De

Vries, 1978: 120). This resulted in the introduction of trade activities. The fundamental intention of the missionaries was to facilitate social transformation that could improve the general state of humanity. In their contribution towards humanitarian work, Fredrick (2000) indicates that missionaries were engaged in the following activities:

- They built hospitals where the sick were treated;
- Missionaries introduced cash crops such as coffee and experimental farms that taught new methods of farming. This promoted agriculture;
- They played an important role in the development of formal education, which led to the emergence of independent churches.

Stackhouse (1987: 69) reiterates the humanitarian efforts made by missionaries by stating that:

“Every place that the international mission movement developed saw the planting of schools, hospitals, organisations for improvement of the status of women, drives for the recognition of human rights, and movements to establish democracy as well as churches.”

In other words, the missionaries contributed to the rise and development of the new man. In this way, the Church played an important role in the establishment of NGOs, which facilitated these developments.

Despite the generous part played by the Church in the establishment of NGOs, the other side of the debate is that missionaries also contributed to various disruptions, which affected indigenous people negatively. Referring to Africa, Fredrick (2000) argues that missionaries can be blamed for the following:

- Their work divided Africans into different denominations;
- They discriminated against Africans in positions of responsibility in the Church;
- In many instances the missionaries took African land;
- They extended support to the colonial masters, and
- They created a collaborating class.

Arntsen (2003) adds that under the missionaries, Christian people were alienated from their indigenous cultures and African religions were treated as an evil. As a result, it was frequently believed by Western missionaries that traditional religious beliefs and practices were inferior and traditional customs had to be broken down before the acceptance of Christianity.

Despite the various contradictory roles played by the Christian Church, the central principle is that the Church became a platform upon which the Christian mission driven NGOs could embark on development activities. This also means that the Church can and has played a vital role in the development process in relation to mobilising resources and providing the religious bases for voluntary development actions. Korten (1989: 84) argues that:

“Yet the churches have since become one of the few institutions in African countries, other than the ruling parties, with broad popular followings. Their new found strength and legitimacy has been achieved through their activism on matters such as human rights and the

expansion of their activities into support of women's groups, environmental protection, agricultural productivity and other issues bearing on the lives of the rural and urban poor."

Apart from the Christian-based NGOs, world events have led to the establishment of a different generation of NGOs. Some started at the local level and grew to be considered as a State substitute in issues concerning development (Gutierrez, 1996). In explaining this generation of NGOs, Korten (1987: 147) explains;

"... individual NGOs have grown in some sophistication regarding the nature of development and the potentials of their own roles, many have undertaken increasingly effective strategies involving longer time perspectives, broadened definitions of development problem, increased attention to issues of public policy, and a shift from exclusively operational to more catalytic roles."

This growing process has enabled organisations to evolve into different types and for different purposes. They are as follows:

➤ ***First Generation NGOs: Charitable relief organisations***

These organisations existed before the Second World War. Their objective was to deliver welfare services to the poor. They focused originally on natural disasters, and refugee situations relating to floods, famine, and war (Gutierrez, 1996). The distinguishing feature of these organisations is that they were rooted in Christian tradition and structure and they were largely an outgrowth of missionary activities. While these types of NGOs offered appropriate assistance in emergencies, they contributed little to the ability of the poor (Korten, 1987: 147). However, during and immediately after the Second World War, a new breed of "secular" organisations emerged to provide relief to people, first in war-torn Europe and then in developing nations (Fox, 1987: 12). These organisations started to acquire a wider scope, and development, started to gain importance within the vocabulary of NGOs.

➤ ***Second Generation NGOs: Small-scale, local, self-reliant development***

The second generation of NGOs, instead of remaining at the level of individuals and family, started to pursue a more strategic approach, not only for short-term solutions but also for solutions that could solve problems at a structural level (Gutierrez, 1996). According to Korten (1987: 148-149), these organisations undertook community development type of projects in areas such as preventive health, improved farming practices, local infrastructure and other community development activities. These projects emphasised local self-reliance, with the intent that benefits would be sustained beyond the period of NGO assistance. The problem with these types of NGOs was that their activities became limited, in the sense that their focus stayed on specific villages and regions or certain target groups.

➤ ***Third Generation NGOs: Sustainable systems development***

This generation of NGOs focused on facilitating sustainable change at regional and national level. This meant less direct involvement at the village level and more at the village level for public and private organisations that control resources and policies related to local development. These NGOs

found themselves working in a catalytic way, attempting to influence the country's formal development systems (Gutierrez, 1996). In addition, these NGOs were focused on basic strategic issues relating to sustainability, breadth of impact, and recurrent cost recovery (Korten, 1987: 149).

➤ ***Fourth Generation NGOs: Raising public awareness***

These NGOs focus on raising public awareness and changing policies through development education (Korten, 1987: 149). James (1992: 76) concurs that the fourth generation of NGOs have reshaped people's understanding in relation to their environment and human rights. They have brought changes for women and undertaken peace initiatives where necessary. Of importance is the ability of these NGOs to gather feedback and distribute information appropriately.

It is worth pointing out that NGOs do not necessarily have to follow the above discussed evolutionary path of development. It is possible that an organisation can manifest the traits of all four generations in its organisational framework. In this regard, there is a need for specific functions performed by each of these generations, which are still relevant despite evolutionary progression.

Chapter 5 of this study will deal specifically with the assessment of the Taung Area Development Programme. This will reflect the manifestation of these traits which have evolved over all four generations. These traits are functional within the holistic development process.

3.7. Conclusion

This chapter has striven to show that NGOs are fundamental in implementing people-centred development. To conceptualise this, it is essential to explain the classification of NGOs, since their roles are based accordingly. Categorically, NGOs are classified according to their evolutionary stage, type of organisation, their function, geographical mandate and membership.

NGOs have an important role to play and should try to broaden their scope in terms of implementing functions that complement the holistic nature of development. Despite their weaknesses, NGOs should be committed to training, evaluation and effective participation within development identified by the people themselves.

The historical evidence pertaining to the relationship between the Christian Church and NGOs reflects that the Church has played an important role in terms of the birth of Christian NGOs. In this respect, chapter four will focus on the functioning of Christian NGOs within people-centred development after which a case study will be presented in chapter five.

CHAPTER FOUR: OUTLINE

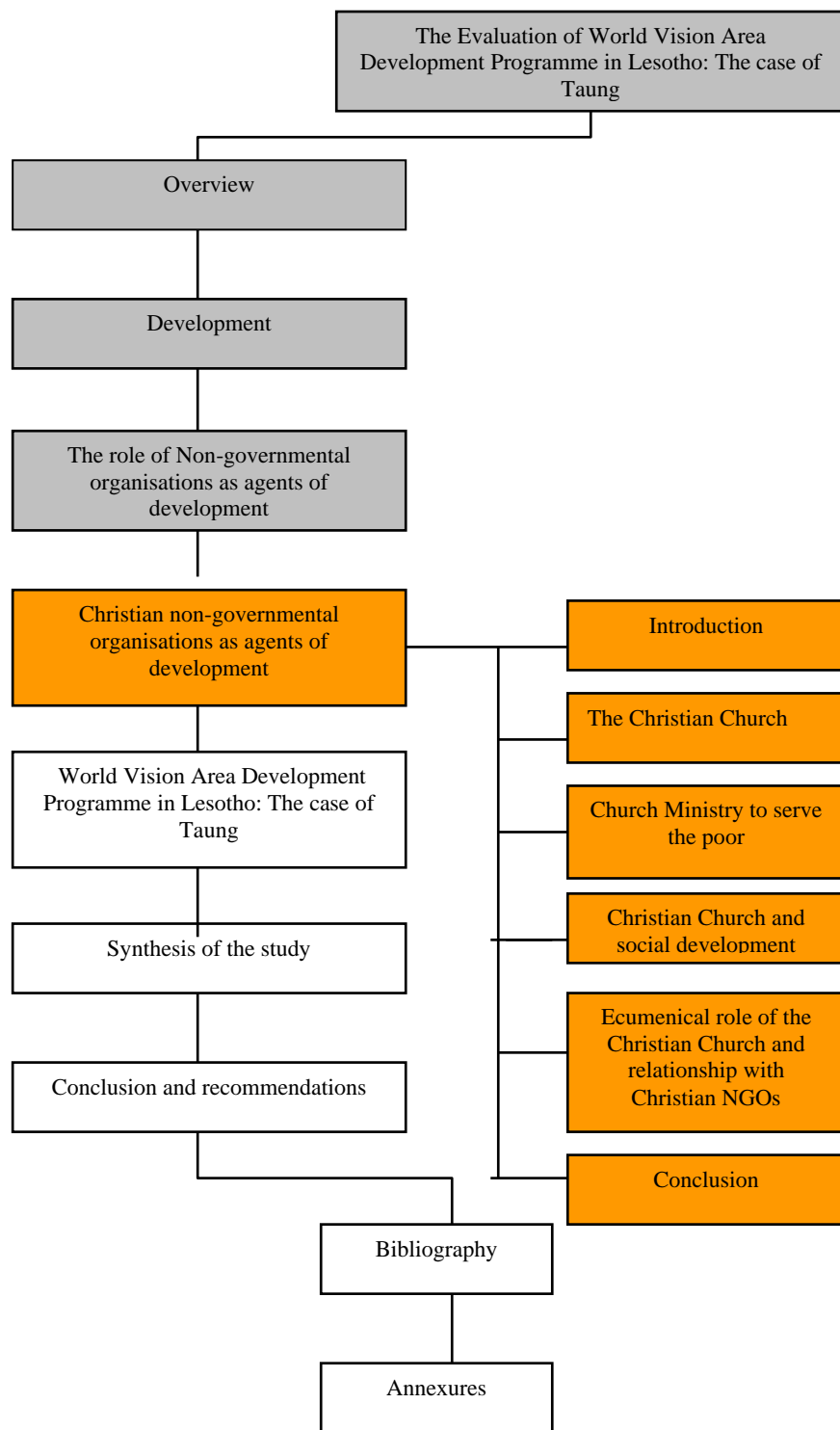


Figure 4: Chapter 4: Outline (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER 4 THE CHRISTIAN NON-GOVERNMENTAL ORGANISATIONS AS AGENTS OF DEVELOPMENT

4.1. Introduction

The spread of the Christian Church and its doctrine has created men and women who have fundamental beliefs and practices in common. Throughout its history, the Christian Church has been motivated by the desire to save souls and meet people's spiritual, physical and social needs (Litteral, 1998: 42). The Christian Church has been concerned with development, and about the well-being of all the people, recognising that physical health and social well-being are necessary pre-conditions for the complete fulfillment of humanity's personal and social responsibilities. The purpose of this chapter is to explore the Christian Church's spiritual commitment to the social development process. The exploration of the Christian Church's commitment to development will form a base for a discussion of the role of Christian NGOs as agents of people-centred development.

4.2. The Christian Church

The concept of the *Church*, according to Koegelenberg (1992: 1), is ambiguous. Generally speaking, it refers to a *community of people* who share a common faith, tradition and commitment. As a community of ordinary people, it is characterised by mutual love, service and solidarity, with all the imperfections of humankind. As a community of people it consists not only of individual members, but also of different levels of organisation. The Church, as a community of people, emphasises that the meaning of the Gospel is one which changes people's relationships and structures. This includes looking at poverty facing people with the perspective of creating a new reality.

“The Church has a major role of helping to ‘humanize’ production. Our priority as Christians is neither the amount that can be harvested nor profit that a person or group can make. It is the total welfare spiritual, social, mental, economic of the greatest number of people.” (Batchelor, 1981: 2).

The Church is not only concerned about spiritual needs but directs its attention to diverse social issues facing people.

4.3. The Church's Ministry of development to serve the poor: The Biblical command

In developing countries, the largest part of the population is rural and most of these people are poor. The prevailing effects of poverty in rural areas penetrate into the mind and soul. The feeling of hopelessness leaves the poor in a state of helplessness and despondency. To motivate people to eradicate poverty, the Church's gospel for humanity must be considered of importance (Batchelor, 1981: 2; Bruwer, 1994: 24).

According to Mutambara (1992: 128), the Church's responsibility to humanity is reflected in the following scriptures:

- “The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind,

set at liberty to those who are oppressed, to proclaim the acceptable year of the Lord". (Luke, 4: 18).

- "Our Lord Jesus Christ...though he was rich, yet for your sake he became poor" (Corinthians, 8: 9) (See also Liebenberg, 1996: 89; Bachelor, 1981: 2).

In the light of the identified Scriptures, it is clear that the Bible emphasizes that God has a special concern for the weakest and poorest; as a result, the development efforts taken must be concentrated on the poor. Compassion and caring for the poor in the Christian Church doctrine has been reflected through the kind of life that Jesus Christ chose to live on earth. He came and lived as a servant. His ministry was directed to social and physical needs as part of life (Wiebe, 1979: 31).

The messianic era brought good news to the needy and poor. Throughout his nearly three years of ministry, Jesus did not only preach to all, including the poor, but also acted in favour of the latter (Kayonga, 1989: 218).

Mutambara (1992: 129) argues that to accept Christ, based on Christian Church doctrine, calls for awareness that true Christian involvement in the issues of life should necessarily spring from the life and work of Jesus Christ. Bruwer (1994: 74) concurs that Christians must accept that Christ is the Guiding Star. In other words, for a Christian, social development cannot be separated from evangelism (Batchelor, 1981: 151). A Christian who is committed to evangelism with the aim of serving God, has the responsibility that is supported by the following scriptures;

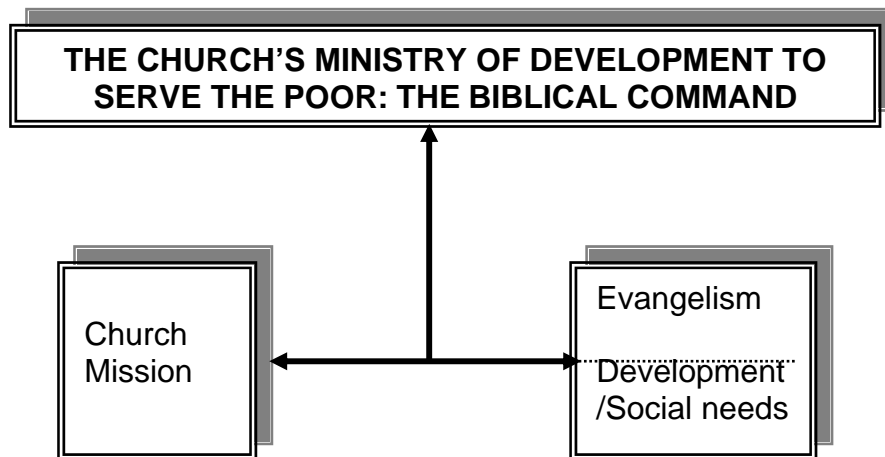
- "He who oppresses a poor man insults his Maker, but he who is kind to the needy honours." (Proverbs 14: 31) (The Holy Bible – Revised Standard Version, 1966: 587).
- "Only they would have us remember the poor, which very thing I was eager to." (Galatians 2: 10) (The Holy Bible – Revised Standard Version, 1966: 174).
- "If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be." (Deuteronomy, 15: 7-8) (The Holy Bible – Revised Standard Version, 1966: 166).
- "For I was hungry and you gave me no food, I was thirsty you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison you did not visit me. Then they also will answer, 'Lord when did we see thee naked, or sick or in prison, and did not minister to thee?' Then he will answer them, 'truly, I say to you, as you did it to one of the least of these, you did it to me.' (Matthew, 25: 42-45) (The Holy Bible – Revised Standard Version, 1966: 27) (See also Liebenberg, 1996: 91-92).

In essence, God does not tolerate the exploitation of the poor. On the contrary, it is worth pointing out that the Bible, as quoted above, indicates that Jesus intends his disciples to imitate his special concern for the poor and the needy. This calls Christians to worship God, to live up to his view of humanity and honour his command to love and serve the poor.

Figure 4.1 illustrates the Christian Church’s incorporation of evangelism and the addressing of the social needs of poor people.

Bruwer (1994: 74) concurs that to enhance the image of God in people, ministering of the word is required, mainly through the interaction, deeds, unity and service so that human dignity will return. This should be the praxis of the Church. The most appropriate way of doing this among the poor is to go beyond their poverty, by appreciating and supporting them to become the main actors in their own development.

Figure 4.1



Adapted from Coggins (1979: 91-92)

Swanepoel (1997b: 21) points out that the Church must be involved in the community. Christians must be more involved in social upliftment and social care. In addressing the question of how Christians can be involved in upliftment of the community, it is worth pointing out, that the doctrine of the Christian Church insists that God is love.

According to Bruwer (1994: 74), this Christian based love, to serve other people, should be driven by the principles of the quotation of the Ting Hsien Experiment, as adopted by the Philippines,

*“Go to the poor.
Live among the poor.
Learn from the poor.
Work with the poor.
Start with what the people have.
And build upon what the poor possess
Teach by showing; and learn by doing....”*

Christian social involvement can be achieved through social action, thus a physical action that serves as demonstration of a spiritual “reality” in which there is a union between people and people, and humanity and God (Toton in Liebenberg, 1996: 93).

Morgan (2003) gives a broad definition of social action as any activity with a purpose to influence man's condition and behaviour through structuring his/her environment. Morgan identifies three reasons why Christians should commit themselves to social action:

- Firstly, because Christians are already and inevitably, socially involved. In other words, the involvement is inevitable, evangelical and social involvement must become Christian character.
- Secondly, the Scriptures place that responsibility upon Christians. The Word of God calls Christians to social action because it calls them to the pursuit of social righteousness.
- Thirdly, Christian involvement in social action is to bring a sorely needed perspective, understanding and discipline to the contemporary pursuit of social righteousness. In other words, Christians need to demonstrate that social action at its best is not some kind of cause into which men are to be enlisted, but a matter of conscience, a matter of love and obedience to the God who gave himself to us and for us in Jesus Christ, a matter of meeting the demands other people put upon our Christian consciences by their very presence among poor people.

The aforementioned factors indicate that Christians should be encouraged to become actively involved in improving services and uplifting standards of life in communities, especially among the poor (Swanepoel, 1997b: 21).

Social by Christians is expressed through compassion and support for the poor in all aspects of material, social, psycho-social, physical and spiritual need (Heyns, 1986: 35). In this respect, Christian social action calls for a holistic action approach.

The holistic approach to social action is found in the Pentecostal Church, which have emphasized divine healing and the supernatural in its life and ministry. The spontaneity of worship and expressive patterns in the Pentecostal Church service fill many felt needs of the people, including the physical, emotional, social, and spiritual (Waldrop, 2003). The strong emphasis on this type of liberation constitutes a contextual approach to the Gospel, bringing new life to the poor while it also seeks to glorify God (Wiebe, 1979: 34).

In essence, the true mission of the Christian Church is to serve needy people not as a matter of preference, nor something Christians do because they want. The Church has to serve poor people because it is a sign of new life in the Gospel of Christ. In this way, the Church can show God's compassion through incarnation, which implies living among, within, willing to share and meet the needs of poor people (Wiebe, 1979: 34; Liebenberg, 1996: 95). In this respect, the Church must take the initiative to demonstrate the possibility of active participation in the service of mankind. To "love thy neighbour as thy self" must be the Christian's life style (Peter, 1979: 26). Social action for the poor should inspire Christian commitment to practical and concrete love for every human being, an aspect which must mark the Christian's life, the Church's whole activity and her development.

4.4. Christian Church and social development

Christians believe that the biblical revelation contains the most important information about the nature of persons and about how persons should relate to each other and their Creator in order to experience wholeness and fulfilment. Given this view, Christians need to draw inspiration about the nature of development from biblical revelation (Sider, 1979: 35). In addressing this issue, De Santa Ann (1979: 201) indicates that development for Christians depends on the readiness of the committed agents within the Church to share in the struggles of the poor and engage in participation with the people.

The primary mission of the Church is to bring various interests together for the purpose of development that can be linked to conscientisation of the people as discussed in Chapter 2. According to Sider (1979: 44), Christian development insists on fundamental change, which must arise out of the consciousness of the poor. It is only when the poor come to understand their own situation, analyse their status quo and realise their power to change things that improvement will occur. Hope (1992: 333) takes this notion further by stating that conscientisation for Christians aims at helping people to become aware, assisting them to make choices and setting up alternative structures. For Christians, this commitment to the awakening of the poor to fulfil their needs is of importance to social development, as it fits with the biblical teaching that God is on the side of poor and that He often uses the poor as his special instruments (Sider, 1979: 44).

As explained earlier, conscientisation is about empowerment of people. This can be achieved if people participate in development efforts and become the owners of development. Therefore, through decision-making, participation means having power. According to this principle, participation is the natural result of empowerment (Swanepoel, 1997a: 6). Empowerment and participation in turn constitute a component of sustainability. Sustainable development is based on the integration of social, economic and bio-physical factors in decisions and their implementation to serve developmental needs. Christian development presupposes that God is concerned with the well being of everything He has created. In other words, God is concerned about the wholeness of man, and seeks to achieve sustainable development, which should be part of the Gospel of the Church, by mobilising and managing resources. This will effect sustainable and justly distributed improvements to the quality of life consistent with people's aspirations within their community (James, 1992: 67) (See also Burkey 1993: 61).

4.5. The Ecumenical Movement of the Christian Church and its relationship with Christian NGOs in the development process

Litteral (1998: 42) considers that the Church like it's Lord is a servant, not a master. It serves a society by being the "salt and the light" by interacting and not isolating itself from the society to meet the society's needs within its own culture. To enable society to meet its own needs, the Church has to engage in development, as indicated earlier.

This issue of development by the Christian Church is an important one, since the Church is an agent for building solidarity among people, for fostering a sense of partnership among people. At its heart, the message and mission of the Church includes a vision of people standing together and supporting each other as part of a new community. The Christian message has the power to transform the Church into people that are committed to justice, human dignity and the well being of each person, and who are prepared to work in solidarity. As a whole, this issue of development has given birth to common action among Christian people and between Churches. This unity has resulted in the “Ecumenical Movement” which is about Christianity Unity. Through this unity, the Christian Churches have vowed; “...to carry on the work of Faith and Order and the Life Work movements; to make it easier for the Churches to act together; to promote cooperation...and growth of ecumenical consciousness in the Churches....” explains, White (1951: 132). The Ecumenical Movement has therefore constituted a unique, independent Christian entity because of the worldwide problem of development (Rentdorff, 1969: 210).

Chapter 3 indicated that the term “non-governmental organisation” includes religious associations that facilitate development initiatives. For the purpose of this study, it is worth pointing out that the aim of the Christian NGOs is to help Christians and the public in general understand the Church’s mission and its relevance to relief and development programmes. An important role of Christian NGOs is to provide educational tools and materials to help the Christian Church carry out development education. Christian NGOs in this regard must see and point to the signs of hope and movement in society where God is at work, and call people to participate in this development activity. The researcher further believes that the Church-based ecumenical organisation has influence on Christian NGOs which are committed to serving the poor and are rooted in the tapestry of biblical and gospel values (Bashyam, 2002: 515). In other words, Christian religion plays a larger role within Christian NGOs when dealing with social issues affecting human beings.

Christian NGOs are important building blocks of civil society and development. As part of civil society, Christian NGOs attempt to address and respond to spiritual issues. It is appropriate that these NGOs integrate a spiritual dimension into their development programmes. Christian NGOs often target their development programmes at the marginalized groups, those that are excluded from the mainstream of development. Their objective is to develop “poor people first”. By doing this, they act as agents for a people-centred development process. These Christian NGOs include:

- **Denominational** mission or relief and development agencies directly accountable to a particular Christian denomination,
- **Inter-church** organisations or agencies officially sponsored or supported by a number of denominational church bodies; and
- **Para-church** mission or relief and development agencies, which understand and explicitly state their mandate and objectives in the context of Christian mission, but which are not agencies of any particular denominational church body (Christian NGOs and CIDA, 2003).

Korten (1990: 223) contests that religiously oriented NGOs have commonly seen their role as instruments of charity engaged in transferring material resources to those in need through humanitarian work.

Apart from carrying out humanitarian work, development projects, and Christian witness, Christian NGOs are engaged in various activities, which can be summarised as follows:

- Responding to *emergencies*, with short-term relief and long term-rehabilitation of, for example, the victims of war and of natural or man-made disaster.
- Delivering *welfare services* such as health care, education and clean water.
- Helping to *build the capacity* of people's movements, churches and other networks, so that they are in a position to plan and manage their work.
- *Educating their own constituencies* about the underlying causes of poverty by drawing people into active lobbying and campaigning for change (Bashyam, 2002: 514).

The above identified activities are not mutually exclusive.

The four main functions of NGOs as identified by Korten (1987) in Chapter 3 form the foundation which this study adopts, focusing particularly on people-centred Christian development, which stimulates participatory development. Religious NGOs commitment to serve the poor has been manifested in relation to relief and welfare actions, which have been successfully implemented as required by the Christian Church doctrine.

For the purpose of this study, the researcher will illustrate through the case study, that World Vision play an important role towards building sustainable, self-reliant communities by delivering welfare services such as clean water, health care, education and environmental protection. In addressing these issues, Christian NGOs such as World Vision, educate their constituencies about the causes of poverty and its eradication.

4.6. Conclusion

In this Chapter, the researcher has argued that the Christian Church mission seeks to fulfil God's purpose. This is rooted in a biblical emphasis on serving the poor, by addressing their material as well as spiritual needs. The Christian Church has shown effective participation in dealing with social needs in the context of development.

The unity of Christian Churches within the Ecumenical Movement, has led to the emergence of strong Christian NGOs. Supported and sustained by Christian Churches, Christian NGOs have become effective agents of development within the people-centred development paradigm. Given various theories, which have been discussed previously, there is a need to conceptualise these theories and apply them. The next chapter will focus on World Vision as Christian NGO. Specifically, the study will explore the Taung Area Development Programme, which is one of the World Vision programmes in Lesotho.

CHAPTER FIVE: OUTLINE

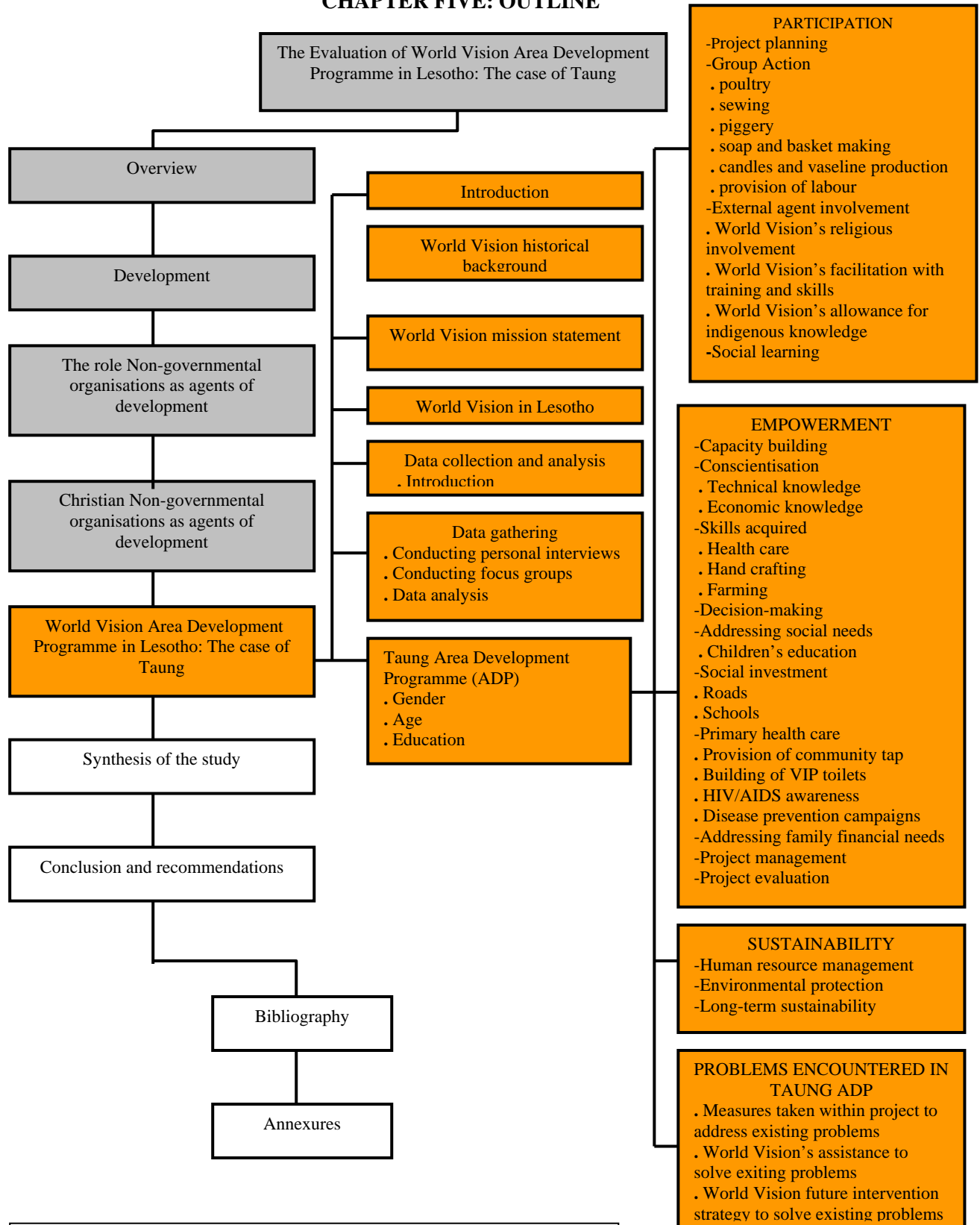


Figure 5: Chapter 5: Outline (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER 5

WORLD VISION'S AREA DEVELOPMENT PROGRAMME IN LESOTHO: THE CASE OF TAUNG

5.1. Introduction

In the previous chapter it was argued that Christian NGOs are committed to the development process. This chapter will illustrate how principles of people-centred participatory Christian development are implemented. The Taung Area Development Programme (ADP), which is one of the programmes, started by World Vision in Lesotho, will serve as a case study.

In conceptualising the programme, this chapter will focus on World Vision's historical background and its objectives as an international Christian NGO. A discussion of World Vision Lesotho and an analysis of Taung ADP will form the major part of this chapter.

5.2. World Vision's historical background

In 1947, while on a trip to China, Bob Pierce met Tena Hoelkeder who was a teacher. Tena introduced Bob to a battered and abandoned child named White Jade. Unable to care for the child herself, Tena asked Bob how he could help the child. Pierce gave the woman five dollars and agreed to send the same amount each month to help the woman to take care of White Jade. This encounter became the turning point for Pierce. He set about building an organisation dedicated to helping the world's children. In 1950, Bob Pierce began World Vision to help children orphaned in the Korean War (World Vision Canada, 2002).

The Korea Orphans Programme grew from its inception as people throughout America responded to the needs of children of war. In order to achieve long term care for children in crisis, World Vision developed the first child sponsorship programme in Korea in 1953. Through this programme, which was supported by monthly contributions from donors, World Vision assisted children in struggling communities with food, education, health care and vocational training. The Orphans Programme became successful in Korea, and, as a result, it expanded into other countries in Asia, Latin America and eventually Africa (World Vision United States, 2002).

Though World Vision was determined to offer assistance to people facing disasters, it had limited resources, which prohibited it from engaging in relief aid successfully. To overcome this problem, World Vision created a separate agency called World Vision Relief Organisation (WVRO). The main purpose of WVRO was solely to secure ocean and freight food grants from the United States government. WVRO, which later changed to World Vision Relief and Development (WVRD), began soliciting gift-in-kind clothing and other merchandise from corporations to assist victims of disaster (World Vision United States, 2002).

Throughout the 1960s and 1970s, World Vision continued to grow in size, reaching many children throughout the world. At this time World Vision became interested in working with communities to help them achieve the necessary transformation to break the cycle of poverty that was responsible for their desperate living conditions. As a result, World Vision began incorporating vocational and agricultural training for families into its sponsorship efforts and parents began to learn to farm to enable them to earn money through small enterprises (World Vision United States, 2002).

This move towards self-reliance, which enables communities to meet their immediate needs, has been viewed as central to long-term development. In this regard, World Vision has continuously provided assistance with water and sanitation, agricultural training, leadership, education, health care and economic activities. In some communities, World Vision provides fresh water wells and sanitation facilities, supplemental food, farming tools and seeds, loans for small business and medicine (World Vision United States, 2002).

In the 1980s steps were taken to facilitate more resources and to expose more individuals to the needs of others. Most of World Vision's financial support came from the United States alone. To this end, World Vision formed World Vision International (WVI). Through WVI, sponsorship, relief, rehabilitation and community development projects have been established in 103 countries throughout the world (World Vision United States, 2002).

Through WVI, World Vision showed involvement in developing countries, particularly in Africa. World Vision provided relief assistance to famine stricken Ethiopia. In Ethiopia, World Vision provided food and medical assistance saving thousands of people from death and starvation. World Vision launched water development programmes in Ghana, through the Ghana Rural Water Project, to save the lives of people who died from waterborne illnesses. World Vision began drilling wells in communities after which infant mortality rates dropped (World Vision United States, 2002).

In the 1990s, World Vision has continued to play a key role in alleviating human suffering, saving lives in complex humanitarian emergencies in war torn countries throughout East Africa, Liberia and Sierra Leone and the Balkan Republics and elsewhere (World Vision United States, 2002).

5.3. World Vision Mission Statement

According to World Vision International (1996: 5), World Vision is an international partnership of Christians whose mission is;

*“To follow our Lord and Saviour Jesus Christ
in working with the poor and the oppressed
to promote human transformation, seek justice
and bear witness to the good news of the Kingdom of God.”*

World Vision pursues this mission through the integrated, holistic commitment to;

Transformational development: that is, community based and sustainable development, especially in response to the needs of disadvantaged and impoverished children and their families. Transformational development involves activities and strategies that;

- Define change in physical, spiritual, social and cultural conditions towards the ideal world of the Kingdom of God as shown by improved relationship with God, each other and the environment.
- Work with families and community leadership to promote their individual and community self-reliance and self-sufficiency, with the focus on improved leadership and empowerment.
- Address the root causes of poverty, especially those impacting on women and children, and work to improve family living conditions, reduce infant mortality, lengthen life expectancy, improve nutrition, and education, increase income and enhance the environment, culture and spiritual life in Jesus Christ in rural and urban localities (World Vision International, 1996: 19).

Emergency relief: that is, assisting people afflicted by conflict or disasters. World Vision promotes and supports emergency relief policies, strategies and activities that;

- Strive to save the lives of those threatened with death and restore health and wholeness to those injured or affected by emergency, through essential supplies and services as appropriate for each situation.
- Work with those affected by the emergency, in planning and implementation, using their experience, wisdom, labour and material resources (World Vision International, 1996: 21).

Promotion of justice: that is, seeking to change unjust structures that affect the poor among whom World Vision works. World Vision supports justice policies, strategies and activities that;

- Seek justice actively, intentionally, peacefully and non-violently, based on the Bible and prayer, with Jesus Christ as the model; and
- Promote empowerment of the poor and oppressed to cooperatively and peacefully redress oppression and other injustice (World Vision International, 1996: 23).

Strategic initiatives: that is, serving the Church in the fulfilment of its mission. World Vision places itself in the tradition of historic Christianity, affirming in origins and current values its commitment to Jesus Christ, incarnate and risen, as God's Son and the world's Saviour. This enables World Vision to enter freely into partnership with the Christian Churches in the diversity of their tradition and social goals. World Vision therefore supports strategic initiatives that;

- Express World Vision's servant relationship with the Church and World Vision's service role to the various Churches in the context of each country and region;

- Support the Church's role in witnessing to the gospel of Jesus Christ as good news for all people and, especially in witnessing through life, work, and word among the poor; and
- Involve churches in appropriate and mutually beneficial ways (World Vision International, 1996: 25).

Public awareness: that is, establishing the principles that lead to informed understanding, giving, involvement and prayer. World Vision promotes and supports public awareness policies, strategies and activities that;

- Educate people in their understanding of relief, development processes and outcomes, advocacy issues and Christian witness activities;
- Facilitate transformation of people's attitudes and beliefs so that they engage in dialogue and learning, sharing of resources, advocacy and other practical commitment to the poor and oppressed; and
- Increase understanding of the global inter-relationships of poverty and injustice and the need for change in public policy and diplomatic initiatives in support of the poor and oppressed (World Vision International, 1996: 27).

Witness to Jesus Christ: This involves establishing principles for witness to Jesus Christ by life, deed, word and sign that encourages people to respond to the gospel. Through witnessing "we testify to God by who we are and what we do and say, and by pointing to his signs and miracles. Being a witness to Christ is foundational to our understanding of holistic ministry and is the integrating principle for all aspects of our mission: transformational development, emergency relief.... The Phrase, 'that encourages people to respond to the gospel', means it is our sincere hope that people will repent and come to personal faith in Jesus Christ," explains World Vision International (1996: 29).

5.4. World Vision in Lesotho

In Lesotho, World Vision began with projects, which were started by World Vision South Africa as early as in the 1980's. Three projects were initiated and implemented directly from South Africa. Two of these projects were sponsorship projects while the other was a seed project. Out of these two sponsored projects, one was supporting disabled children. The main focus of these projects was family development. Thus, families were being helped via the projects to pay school fees and provide school material, buy shoes, and engage in income generating activities such as brick-making, sewing and evangelism (Madziakapita, 1995: 3).

Due to economic sanctions South Africa was experiencing, Tekle Selassie was sent in 1986 to investigate the possibility of starting a World Vision office in Botswana, Lesotho and Swaziland. The decision was to open the office for the three countries in Swaziland. However, Swaziland had two problems:

- a) By law, a National Director had to be a Swazi, which could not happen at that time.

- b) There were many religious movements, engaged in competition. If Selassie were to associate with one, it was very clear he would make enemies of the others.

The second option was Botswana, where he managed to set the office. Lesotho was not considered because it is land-locked within South Africa, and would be difficult to operate in such a situation (Madziakapita, 1995: 4).

After setting the office in Botswana, all the projects in Lesotho were coordinated from there. In early 1987, Selassie, with the support of the Methodist Church as partner, led by Reverend Senkhane, started a small coordination office in Lesotho. Reverend Senkhane was requested to identify a person who could help with the implementation of the projects in Lesotho. Oziel Kalawe, a Mosotho with a diploma in agriculture and some experience in development, was appointed to the job in 1987 (Madziakapita, 1995: 4). In 1988, a Community Development Project (CDP) was started in the Taung area (Ntene, 2003: 4).

Throughout Lesotho, the number of projects grew from 3 to 46 by 1990. Nthutsi Borotho was appointed as the Area Manager in the same year. At this point, all the projects were dependent on sponsorship. In 1991, 5 non-sponsorship projects were initiated. Four of these were Women in Development Projects while one became an environmental project. By October 1993, the number of projects had increased to 50, under CDPs (Madziakapita, 1995: 4). The established World Vision office in Lesotho became autonomous with Borotho as the first Country Programme Manager. This meant that she would no longer report to the Botswana Office but to the Southern Africa Sub-Regional Director.

By October 1995, the office of World Vision in Lesotho was turned into a National Office with Borotho as National Director. The number of projects however, decreased to 34 since several projects were phased out during the 1995 financial year (World Vision International-Lesotho, 1999: 2).

During all these years the established community development projects, including the Taung case study project, have focused on the following areas:

1. **Agriculture:** Activities include tree planting (both fuel and fruit trees), vegetable production, very little crop production, poultry and pig production. The environmental project also focuses on soil conservation.
2. **Health:** Health activities include basic hygiene education, public awareness campaigns for HIV/AIDS, home economics, supply of vitamin A, monitoring the health of children in nursery schools, paying the medical bills of sponsored children, construction of ventilated improved pit (VIP) latrines, construction of a health centre and general sanitation.
3. **Water:** Activities include spring protection, borehole drilling, gravity piped systems and small dams for vegetable irrigation.
4. **Evangelism and leadership:** Supply of literature, open-air campaigns and Sunday school activities.

5. **Education and training:** Activities include training in sewing, knitting, cooking, poultry, and fruit tree planting, VIP latrines building, Income Generating Activities (IGA) and nursery teaching. School materials were also given to some high school students who were still sponsored.
6. **Benefits to children and communities:** All the sponsored children were given fees, uniforms, warm winter clothes, and a variety of gifts. Destitute and disabled people were given food and warm clothing.
7. **Income generating activities:** The activities related to poultry, maize mills and piggery.
8. **Community accessibility:** Feeder road construction was the main activity (Madziakapita, 1995: 5-6).

The transformation which occurred in 1995, also meant adopting a new strategy on the part of World Vision Lesotho in terms of addressing the needs of the people. There was a move away from the CDPs to the Area Development Programme (ADP). The move away from CDPs to ADPs was necessitated by some of the lessons learned from the CDPs. The lessons included the following:

1. Problems were encountered because the CDPs were initiated without the involvement of the communities, resulting in limited participation by the communities.
2. CDPs were covering smaller areas and were assisting communities without reaching families.
3. Some of the CDP activities, such as payment of school fees for Children in Programme (CIP), were not sustainable.
4. The projects were known to affect only parents whose children were part of the programme.
5. There was limited networking between World Vision and other agencies in the area.
6. Limited sponsorship funds were the only resources for development (World Vision International-Lesotho Office, 1999: 3).

According to World Vision International-Lesotho (1999: 2) the ADP aims at producing better quality ministry and wider impact through grassroots based programmes that are holistic in nature, and that seek mutual empowerment and transformation to the glory of God. The concept of ADP included the following important factors:

1. For the area to be considered for the ADP, it should have a population of at least 25,000.
2. Since the ADPs have more CIP and receive more funds, they can engage in more activities as compared to the CDPs.
3. Within 15 years of World Vision's involvement in an area, more funding can be achieved and programmes can benefit more families, especially in those ADPs that give revolving loans coalitions.
4. Planning for sustainability will enable a long-term programme with adequate funds.

5. The ADP has the authority to raise funds locally apart from the funds they will get from World Vision International, which adds to the diversity of activities that can be achieved (World Vision International-Lesotho Office, 1999: 4).

Through the ADP, more people would be served and diverse needs met. In addition, poor people in these areas will get an opportunity to participate and engage fully in the development process. The ADP also seeks to empower people, to think about their situation, analyse it, come up with a solution and then act (Madziakapita, 1995: 3). In Taung, there were four established community development projects. World Vision United States and Canada offered a cluster of funding and the four projects were merged to form the Taung Area Development Programme (World Vision International-Lesotho Office, 1999: 3).

5.5. Data collection and analysis

5.5.1. Introduction

This section explains the methodology and techniques that were employed in the study for collection of data and analysis, as well as factors which played a role in the design of the study. Research methodology in this respect seeks to address two primary functions. Firstly, to control and dictate the acquisition of data. Secondly, to capture the data after acquisition and extract meaning from them (Leedy, 1997: 9).

In this study, a combination of both qualitative and quantitative techniques has been employed. To evaluate the contribution which World Vision through Taung ADP, has made in addressing social problems in the communities, three main areas have been addressed:

- 1) **Participation:** Assessing if people have been involved in deciding their own priorities for development and other resources and in exercising control over their own economic, social, and cultural development. (Wetmore and Theron, 1998: 30)
- 2) **Empowerment:** Assessing how the project has strengthened the community or local capacities. This includes transfer of skills through training with the purpose of equipping the people to engage in their own development (Kellerman 1997: 53).
- 3) **Sustainability:** To determine the long-term viability of community projects established within Taung ADP.

It is accepted that participation, empowerment and sustainability techniques link well with a qualitative research paradigm. The primary object of qualitative research is to focus on the real-life experience of the people and understand the actions of the participants. Qualitative methodologies allow the researcher to understand people personally, to see them as they are and to experience their daily struggles when confronted with real-life situations. In this way, the researcher, as participant observer, is closer to the object under study and able to interpret and describe the actions of the people. (Rubin and Rubin in Mouton, 2001: 196-197; Brynard and Hanekom, 1997: 29; Maykut and

Morehouse, 1994: 20-21.) Through qualitative research, the researcher is provided with motivations that underlie specific social behaviour patterns and attitudes, often referred to as information “that lies hidden between the lines” (Schutte, 2003: 1).

For the quantitative data collection technique approach in this study, the researcher used the primary data collection technique and information obtained through the questionnaire method. In the quantitative methodology, the researcher usually assigns numbers to observations. In other words, data is obtained by counting and measuring “things” or “objects” (Brynard and Hanekom, 1997: 29).

The snowball sampling technique was employed. The selected participants act as informants, assist to identify more members from the same population, who in turn, identify a further set of relevant participants. In this way, like a rolling snowball, the required number grows in size till saturated, and a research network is established (Welman and Kruger, 2001: 63).

In this study, the qualitative technique was combined with the quantitative technique to quantify the data obtained qualitatively. Since the quantitative methodology allows for the assigning of numbers to responses, the data gathered was quantified to evaluate the contribution which World Vision has made in transforming the lives of people in Taung ADP in relation to the three identified principles of development, namely, participation, empowering and sustainability.

5.5.2. Data gathering

Taung ADP is divided into seven (7) main centres. These centres are Panta, Iteleng, Moletsane, Tsoelang-Pele, Nchafalang, Lefikeng and Liphiring. The identified centres serve different villages falling under their own jurisdiction within Taung ADP. For the purpose of this study, different community projects established in three villages under the jurisdiction of Panta were studied. The identified villages are Tsoloane, Ha Mopoane and Qhalasi. Since these villages are sparsely populated, the snowball method was the most suitable technique to identify the approximate number of people involved in the projects established by World Vision in Taung ADP.

To enable the researcher to gather data through interviews, a letter (Annexure A) outlining the purpose of the study was obtained. This letter was endorsed by the supervisor, Mr F. Theron, substantiating the validity of the research. The letter played an important role as introductory document to World Vision authorities as well as to local chiefs when permission was needed to conduct interviews within the identified villages.

5.5.2.1. Conducting personal interviews

Primary data was collected through the use of a structured questionnaire with open and closed-ended questions (See Annexure B). The questionnaire was circulated amongst the project members in the Taung ADP. A snowball technique was used to carry out data collection. Participants were approached

by the researcher. These individuals then acted as informants and social networks and were able to identify additional project members and participants involved in projects. The latter in turn, identified a further set of relevant individuals. In this way, the required number of project members and participants involved in Taung ADP grew in size (Welman and Kruger, 2001: 63).

5.5.2.2. Conducting the focus groups

Through participation of the local chiefs, identified project members encountered through the snowball technique, played a role as recruiters, to assemble the required number of participants who would participate in focus group discussions in the Taung ADP. The focus group discussions were conducted as indicated in table 5.4.2.2, which reflects the attendance, age and gender profiles of the participants.

Table 5.4.2.2

Group 1	Group 2	Group 3	Group 4
Women: 30 – 50+ years	Women: 31 - 50+ years	Men and Women: 21 – 50+ years	Men and Women: 31-50+ years
10 people attended	10 people attended	9 people attended	10 people attended

The focus group discussions were personally facilitated by the researcher. A tape recorder was used to capture the discussions. The researcher took down notes during proceedings as the secondary method of capturing the information. In conducting focus groups, the researcher introduced a standard set of different topics to be discussed. Participants were given a chance to speak one at a time. Participants were given the opportunity to conduct themselves in Sesotho, which is the main official language spoken in Lesotho.

Upon completion of the focus group discussions, the researcher transcribed and translated the data collected during each focus group session.

5.5.3. Data analysis

As indicated in section 5.4.1, the primary purpose of both qualitative and quantitative methods was to obtain information pertaining to the contribution made by World Vision in Taung ADP by assessing participation, empowerment and sustainability of the projects established. The findings from these projects are discussed and analysed, using graphs and pie charts.

5.6. Taung Area Development Programme (Taung ADP)

Taung ADP is in Taung Village in Maseru’s Hoek district, about 120 kilometres south of Maseru, the capital city of Lesotho. The programme serves a population of about 64 000 people. The programme area is characterised by severe land degradation problems and poor crop yields. The programme aims at changing the living conditions of the people. The main goal of the ADP is to strengthen the

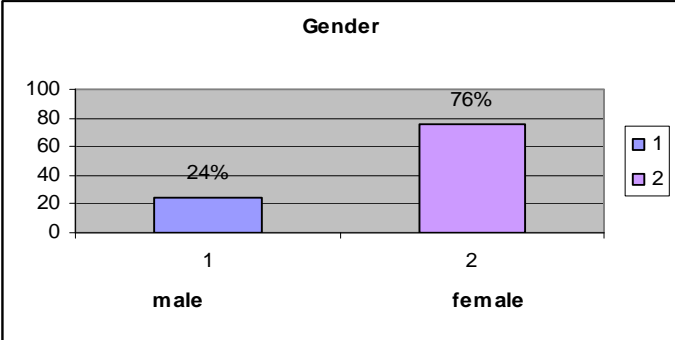
community’s ability to manage a participatory process of development that will continue long after the programme has phased out (Ntene, 2003: 7).

5.6.1. The socio-economic characteristics

5.6.1.1. Gender

During the past years, many young men used to be employed in the mines of South Africa. Recently, these men have been retrenched from the mines because jobs are being secured for the nationals (Ntene, 2000: 3). In Lesotho, these men are forced to leave their homes and seek employment opportunities and other means of economic survival in local or other places at the nearby towns.

Figure 5.6.1.1

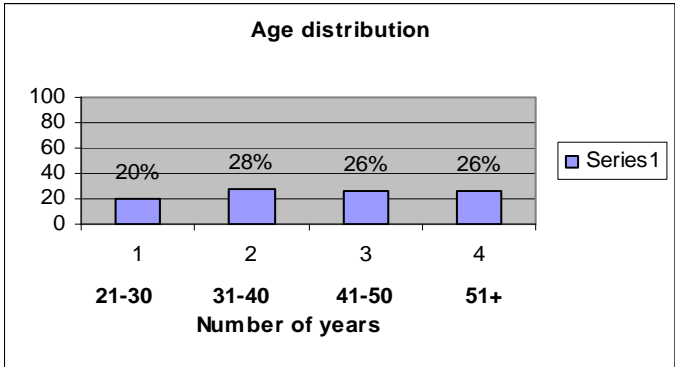


As a result, the development projects which are implemented in the rural areas such as Taung ADP, tend to involve mostly unemployed rural women left with families to look after. In this respect, most of the respondents engaged in the development projects were women (76%). Only 24% were men as indicated in figure 5.6.1.1.

5.6.1.2. Age

The respondents involved in the Taung ADP were mainly able-bodied women and men in their middle ages. The majority of these respondents constituted an active labour force. Figure 5.6.1.2. below shows the age distribution of the respondents.

Figure 5.6.1.2.

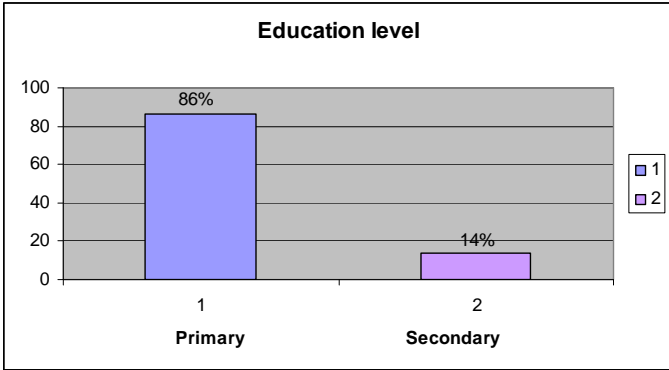


The age of the respondents ranged from 21 years to 50 years and above. The age distribution between 21-30 years accounted for 20%, being the lowest. The age distribution between 41-50 years, and 51 years and over came second, being at an equal level of 26% each. The highest age distribution was between 31-40 years, and accounted for 28%. The major reason behind this is that in Taung, like other rural areas in Lesotho, there are no employment opportunities. As a matter of fact, the development projects carried out in Taung ADP are regarded as important by the majority of the rural people because they addresses the root causes of poverty, delivering sustainable activities and practices that contribute to self-sufficiency and self-reliance.

5.6.1.3. Education

Lesotho is characterised by a high level of illiteracy. The education system in Lesotho requires parents to pay schools fees for their children. This is a major factor which contributes to an early drop-out of children in primary schools. Of those who complete primary schooling, very few proceed to secondary school because of lack of money to pay school fees (Ntene, 2003: 6).

Figure 5.6.1.3.



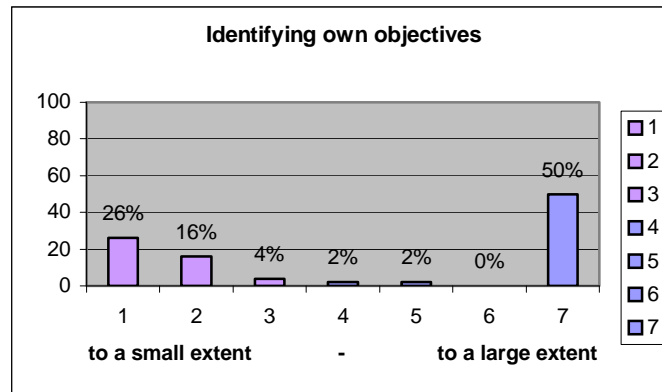
This view is supported by figure 5.6.1.3. which indicates that 86% of the respondents had primary education, while only 14% had secondary education.

5.6.2. PARTICIPATION

5.6.2.1. Project planning- identifying own objectives

Taung ADP manifests a very high level of community participation. This assumption appears to be supported by data gathered from the questionnaire. The data indicates that projects “originate from discussions with communities as the beneficiaries”. This aspect in itself shows the ability of the communities to plan their own projects by identifying their objectives in terms of their needs as shown in figure 5.6.2.1.

Figure 5.6.2.1.



As shown in the above figure, 26% of the respondents pointed out that there was no proper consultation and opportunity given by World Vision to allow proper planning of their project. That is, people were not given the opportunity to plan and decide what they wanted for themselves. The same argument was forwarded by those respondents who constituted 16% and 4% respectively.

It is however, worth pointing out that 50% of the respondents, together with those constituting 2% respectively, indicated that to a large extent, they had the opportunity to identify their own objectives in relation the planning of their project. These respondents, who constituted a total of 54%, represent respondents at Tsoloane and Ha Mopoane and few remnants from Qhalasi. Through the focus group discussion, the respondents revealed that World Vision consulted them via one of the local officers to organise themselves and form women groups for the purpose of improving their family economic status. After needs identification, these women, liaised with World Vision for financial assistance sponsorship to start their own project.

Other respondents who claimed there was little opportunity given to them to plan and identify their needs were largely from Qhalasi. In this village, the project included both men and women. The respondents pointed out that there was a fair level of participation in identifying their needs. According to the respondents, they were sometimes included in the actual planning of development activities done by World Vision in their village while in some development activities there was minimal participation. Respondents reiterated the fact that they were informed what World Vision intended to do for them through public gatherings. This top-down approach means that people were excluded in the original planning of the project (See Kellerman, 1997: 52).

5.6.2.2. Group action

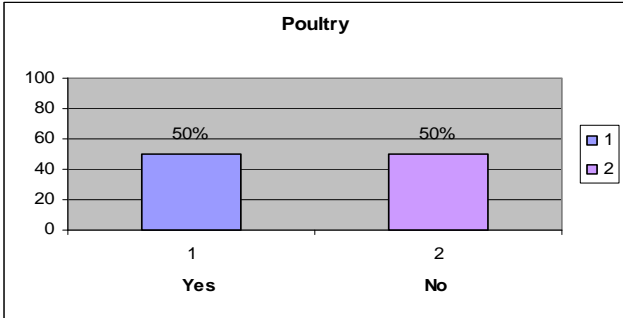
The formation of group action or small interest groups, is vital for mobilisation and for reaching out to a common destiny (Swanepoel, 1997c: 44). Within the established community projects at Tsoloane, Ha Mopoane and Qhalasi, the respondents indicated that through organised groups of women and men they took part in various activities. At Tsoloane and Ha Mopoane the respondents were largely engaged in Income Generating Activities (IGA) such as poultry, sewing, pig farming and other economic activities, which would provide an income for their families. In Qhalasi, there were no IGA

established by members of the project. All members were engaged in development activities such as building of ventilated pit latrines.

➤ **Poultry**

Figure 5.6.2.2a illustrates that 50% of the respondents were engaged in *poultry* farming as part of IGA. These respondents were largely from both Tsoloane and Ha Mopoane. The other 50% represent respondents from Qhalasi.

Figure 5.6.2.2a

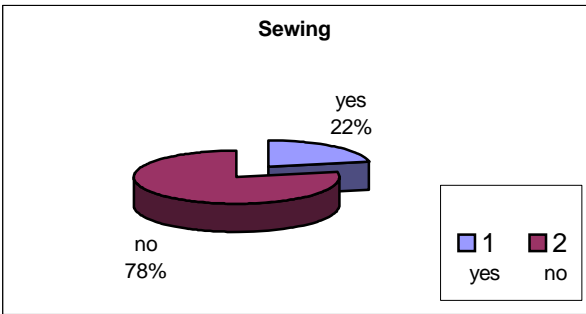


The respondents pointed out that they were able to sell chickens and eggs within their own communities and in neighbouring villages. Additional eggs were taken to Egg Centre in Mohale’s Hoek town, where they were sold to the public.

➤ **Sewing**

As for *sewing*, figure 5.6.2.2b illustrates that only 22% of respondents indicated that they were engaged in this activity. This figure mainly represents those respondents from Ha Mopoane. The rest of the respondents, from Qhalasi and Tsoloane, constituting 78%, did not take part in this activity.

Figure 5.6.2.2b

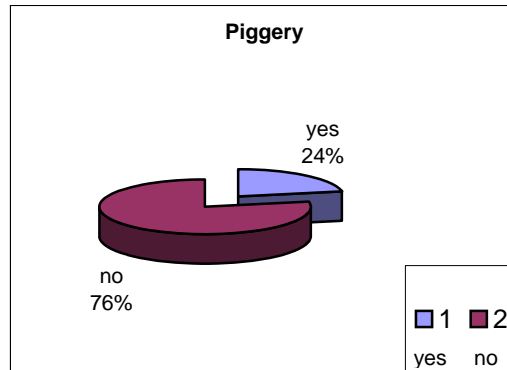


Sewing was one of the most important activities for respondents, because they were able to make school uniforms and other kinds of clothing. All the products were sold locally within and around neighboring communities.

➤ **Piggery**

Regarding *piggery*, figure 5.6.2.2c illustrates that only 24% of respondents were engaged in this activity. These respondents were from Tsoaloane. The majority of the respondents who constituted 76% were mainly from Qhalasi and Ha Mopoane and were not engaged in piggery.

Figure 5.6.2.2c



Respondents who were engaged in piggery pointed out that some pigs were bought for rearing, while additional piglets were bought, raised, and sold after six months. Similarly, piglets, which had been raised within the project, were sold at the national abattoir and to the general public.

➤ **Soap and basket making**

Figure 5.6.2.2d illustrates that 22% of respondents were engaged in making *soap*, while 78% claimed that they are not engaged in this activity. Another important activity which the respondents took part in was making baskets. From figure 5.6.2.2e, 24% of the respondents were engaged in this activity, while 76% were not. Both these activities can be said to involve only respondents from Tsoaloane. Respondents from Qhalasi and Ha Mopoane were not engaged in making either soap or baskets.

Figure 5.6.2.2d

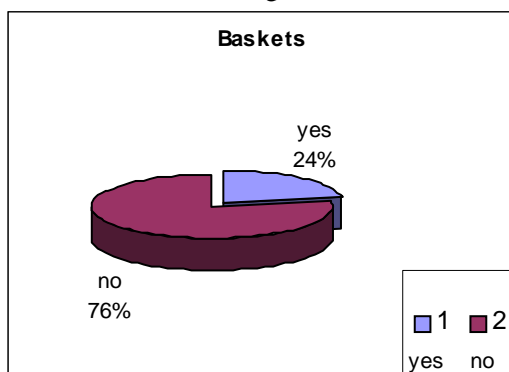
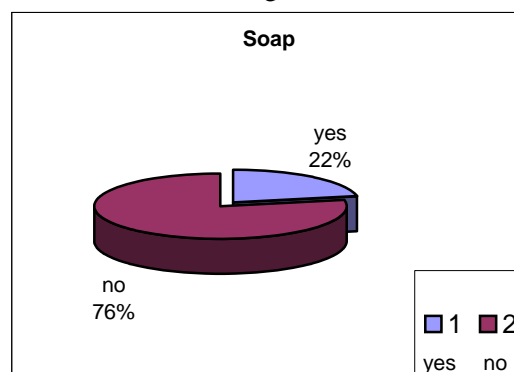


Figure 5.6.2.2e



For soap production, respondents pointed out they were able to sell their products locally. This soap was sold at a much lower price than soap in the local cafes. Pertaining to the making of baskets, respondents indicated that through one of the local men, World Vision brought *mosea*, which was used

to make baskets and other related products such as mats. These products were then taken to Basotho Hut, in Maseru where they were exported overseas.

➤ **Candles and vaseline making**

Other activities which the respondents were carrying out included making *candles* and *vaseline*. Figure 5.6.2.2f illustrates that 46% of the respondents were involved in making candles. These were respondents from both Tsoloane and Ha Mopoane. Fifty four percent of the respondents did not participate in this activity. These numbers mainly represent respondents from Qhalasi.

Figure 5.6.2.2f

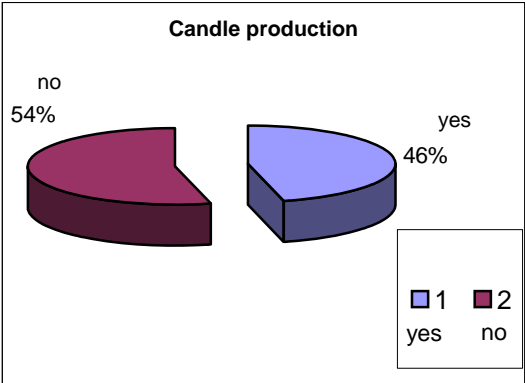
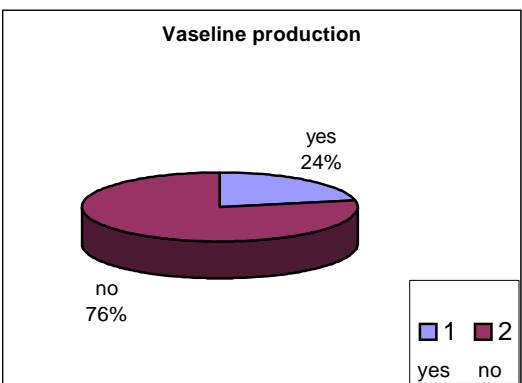


Figure 5.6.2.2g



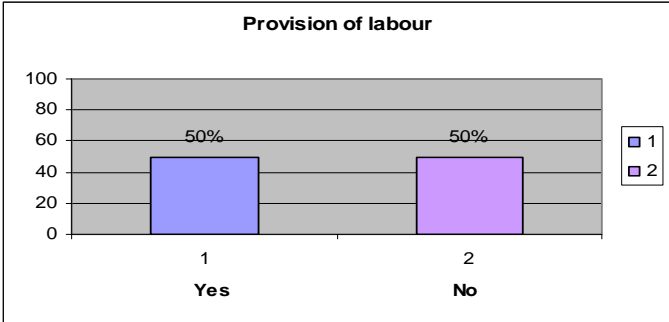
As for vaseline production, figure 5.6.2.2g reflects that only 24% of the respondents indicated that they were engaged in this activity. These respondents were from Ha Mopoane. The rest of the respondents accounting for 76% were mainly from Tsoloane and Qhalasi. These respondents indicated that they were not involved in vaseline production.

Like soap production, making candles and vaseline were a source of income within rural communities. People depend on these products in their daily lives. As a result, the respondents were able to sell these products to other members of the communities to generate income to meet their family’s basic needs.

➤ **Provision of labour**

Labour input is one of the important elements in development. Figure 5.6.2.2h shows that 50% of the respondents were involved in the provision of labour while the other 50% were not.

Figure 5.6.2.2h



The people who were not involved in this activity were mainly respondents who were involved in IGA from Tsoloane and Ha Mopoane. Respondents who were actively participating in this development activity were largely from Qhalasi. These respondents indicated that the contribution they made to their project was to collect stones, dig toilets pit holes and collect water from the neighbouring dams.

5.6.2.3. External agent involvement

➤ World Vision's religious involvement in the project

Part of World Vision's mission is to define change in physical, spiritual, social and cultural conditions towards the ideal world of the Kingdom of God as shown by improved relationship with God, each other and the environment (World Vision International, 1996: 19). The majority of the people, about 98%, within the Taung ADP area attend different Christian Churches. A few people are Moslems or belong to other religious denominations. There are community members who still worship their ancestors. The programme intends to continue preaching the gospel through churches. In other words, the programme intends to draw more people towards the "One who came down from Heaven to save sinners" (Ntene, 2001: 11). Within Taung ADP, all the respondents from the three villages shared a similar view that World Vision's religious involvement was crucial in the projects. Development projects were considered to be essential for a change in physical, spiritual and social conditions towards the ideal world of the Kingdom of God.

➤ World Vision facilitation with training and skills

Training and skills capacity building play an important role within development projects (Burkey 1993: 73-74). Within Taung ADP, all the respondents from the three villages indicated that World Vision was contributing positively towards their training and skills development.

From the focus group discussion, the respondents from Tsoloane and Ha Mopoane, indicated that World Vision played an important role by bringing in different experts to train project members. Since these people had proposed to engage in IGA, World Vision brought in experts in poultry, piggyery, sewing, candles, soap, and baskets-making. In addition, the committee members had the opportunity to be trained in bookkeeping for proper record keeping and banking.

The respondents at Qhalasi reiterated World Vision's capacity to provide training. In this village, a project committee was given training in the building of VIP toilets. The training included, among other things, knowledge about size (depth and width) of the toilet pits, the position and how they were supposed to be kept clean.

World Vision's facilitation with training and skills can be linked to question 6 in the questionnaire, which stated, "How does World Vision educate you within the project?" For the training of project members in their respective villages, public gatherings and workshops were used as a form of

educating and training. Regarding public gatherings, respondents indicated that this was one of the effective ways used by World Vision for educating project members.

Figure 5.6.2.3a

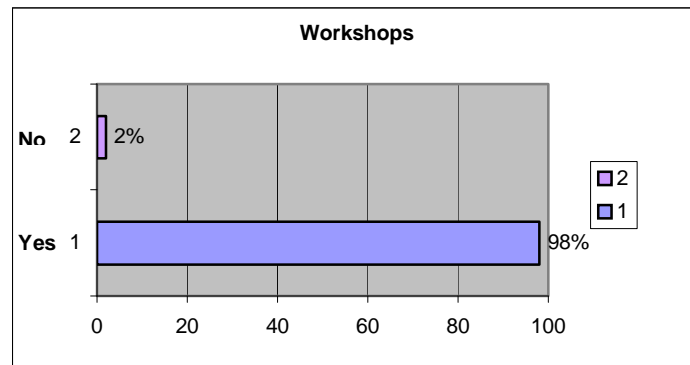
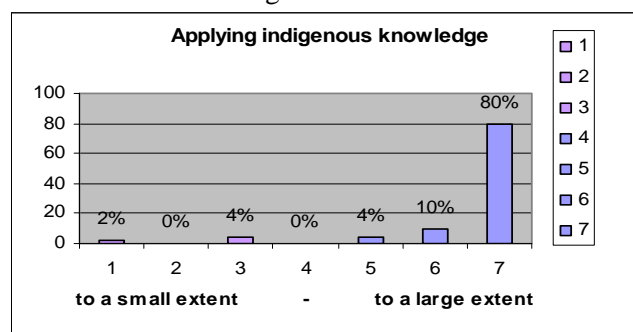


Figure 5.6.2.3a above indicates that workshops were considered as another important way in which World Vision was conducting education. Only 2% of respondents believed that World Vision was not carrying out workshops, as compared to 98% of the respondents who showed they were being educated through this method. Public gathering and workshops can be said to be vital in educating project members throughout the three villages (See DEAT, 2000: 24).

➤ **World Vision allowance for indigenous knowledge**

Incorporating indigenous knowledge by World Vision has been viewed from different perspectives by the respondents in Taung ADP. From figure 5.6.2.3b, very few respondents believed that World Vision did not afford them an opportunity to use their local knowledge in the project. These respondents constituted only 2% and 4%. However, the majority of respondents accounting for 4%, 10% and 80%, indicated that to a large extent they had the opportunity to apply their own knowledge about the environment.

Figure 5.6.2.3b



From the focus group discussion, respondents from Tsoloane and Ha Mopoane pointed out that World Vision gave them the opportunity to use their own local knowledge to plant trees. These trees were planted with a dual purpose; firstly, to curb soil erosion, since trees have the ability to hold soil particles together. Secondly, the trees were also a source for fire wood.

Additional tree seedlings were planted within people's compounds to provide shade during the hot summer season. Besides the provision of shade, the local people applied their indigenous knowledge in order to plant more trees around homes which acted as wind breaks to avoid wind destroying or blowing roofs off the houses.

The respondents from these three villages indicated that World Vision also supplied them with vegetable seeds. The purpose was to allow project members to use their indigenous agricultural knowledge to grow vegetables in their back gardens to improve the family diet with vitamins from green vegetables.

5.6.2.4. Social learning

Different ways were used by the project members to share the knowledge they had acquired from the project with other project members. In Taung ADP, through the social learning process, there has been a mutual learning process in which the local people share their knowledge (Treurnicht, 1997c: 94-95). This positive attitude was shared by all the respondents engaged in the development projects in the three villages. These respondents were willing to impart knowledge acquired from the development projects to other project members and the community at large.

5.6.3. EMPOWERMENT

5.6.3.1. Capacity building - project leadership

Within the development projects, people should lead their own change process. That is, people should be actors, not merely the subjects of change (De Deer and Swanepoel, 1998: 23). Enhancing capacity building so that local people can acquire leadership of their own development projects, is an essential component of empowerment.

Respondents from all three villages considered the responsibility of having their own project leadership as important. Information obtained through focus group discussion shows that the respondents support the notion of project leadership. Respondents from Tsolane and Ha Mopoane, pointed out that World Vision provided them with proper leadership training. Leadership training focused on empowering the committee members on issues such as:

1. Ensuring that project activities were being carried out properly.
2. Safe keeping of facilities and all equipment in the project.
3. Dealing with the repairs and maintenance of the project.
4. Monthly reporting of funds used, including money used for purchasing of medicine and animals.

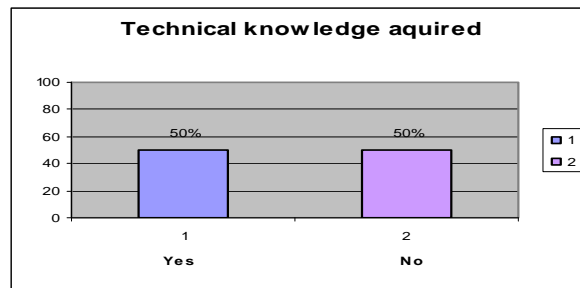
On the same point, in Qhalasi, respondents indicated that project committee members were trained in administration matters such as conducting public gatherings and record keeping.

5.6.3.2. Conscientisation

Within the three villages, the principle of empowerment through consciousness raising has been largely reflected through the skills and knowledge the beneficiaries have acquired from the projects to further their own development (Burkey, 1993: 209).

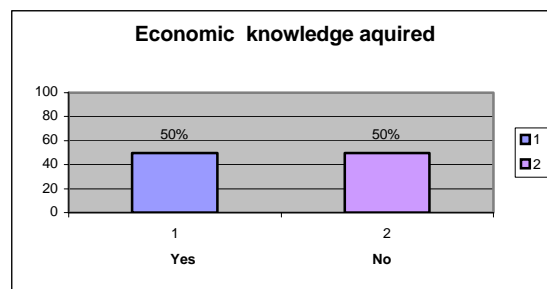
As for the *knowledge acquired* from the project, figure 5.6.3.2a indicates that 50% of the respondents, mainly from Qhalasi, pointed out they had acquired *technical knowledge*, while the other 50%, mainly from Tsoloane and Ha Mopoane, did not acquire technical knowledge.

Figure 5.6.3.2a



The respondents who mainly had technical or manual knowledge specifically had to know the logistics and technicalities surrounding the VIP toilets construction. In other words, the knowledge of factors such as the size (width and depth) of pit latrines, the position and location of the toilet and how to erect covering pipes which trap flies inside toilets.

Figure 5.6.3.2b

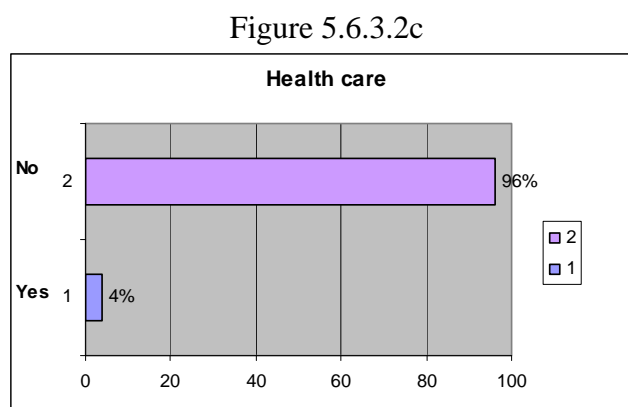


Equally important, the economic knowledge acquired by the respondents, has been vital within the Taung ADP. Figure 5.6.3.2b above confirms this point by indicating that 50% of the respondents acquired *economic knowledge* from the projects in these two villages. Economic knowledge gained by the beneficiaries included knowing the right time to sell eggs and chickens for better economic returns, proper pricing of products, bookkeeping and handling of cash and banking.

As for the *skills acquired* from the projects that existed within the three villages in Taung ADP, the respondents indicated that they had acquired different skills such as farming, health care and handcrafting.

➤ **Health care**

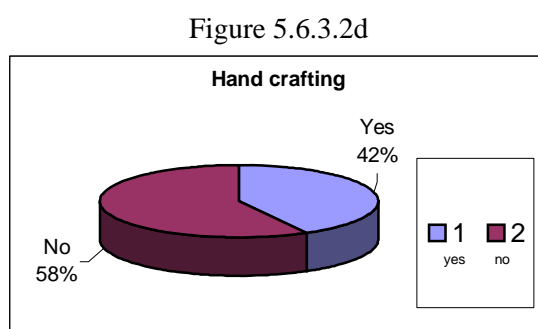
For health care, 4% of the respondents indicated they had acquired skill in health care matters as opposed to 96% of the respondents who did not acquire these skill as indicated in figure 5.6.3.2c.



The interpretation behind this response can be linked to question 4 and 7 in the questionnaire, where through the focus group discussion, respondents in Tsoloane pointed out that there were few project members skilled in health matters who could assist members of the community. This included reporting sick children and families which needed special attention.

➤ **Hand crafting**

The established IGA activities played an important role within the Taung ADP. Through the IGA some of the respondents acquired skills in hand crafting. Figure 5.6.3.2d indicates 42 % respondents who acquired skills in hand crafting as opposed to 58 % who lacked these skills.

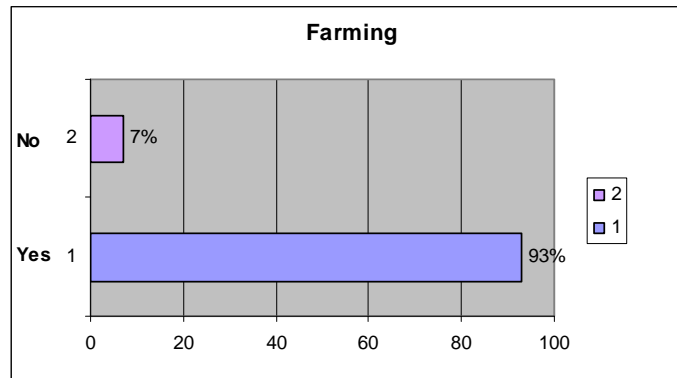


Respondents from Tsoloane and Ha Mopoane were mainly those who had acquired hand crafting skills because they produced baskets and sewed school uniforms which involved gaining and being empowered in both manual and artistic skills to carry out these activities.

➤ **Farming**

In Taung, like many other rural areas in Lesotho, the majority of the people live by subsistence farming. The main crops grown are maize and sorghum which form part of the staple food. Other crops grown for cash are beans, peas and potatoes. Due to severe drought, there has been low food agricultural production leading to severe shortages in food security (Ntene, 2001: 7).

Figure 5.6.3.2e



To address this issue, World Vision played an important role by equipping the project beneficiaries with farming skills so that they can plant drought resistant crops. The majority of the respondents, accounting for 93% within the three projects evaluated in Taung ADP, emphasised that they had acquired farming skills. Only 7% of the respondents indicated lack of skill as illustrated in figure 5.6.3.2e. In other words, people had been empowered with farming skills to help them to improve their crop production so that they could feed their families.

5.6.3.3. Decision-making

Decision-making played an essential role within the project. Almost all the respondents within the three villages were of the same view that they found decision-making important within the project. The information obtained through discussion groups accentuated this notion. Respondents from Tsoloane and Ha Mopoane indicated that they were fully engaged in decision-making from the beginning of their project. This covered the project purpose, the material necessary for erecting the project such as building material, project site and how the project members would go about engaging in different development activities within the project. In Qhalasi, respondents were of the view that, though they were not properly included in planning the project in terms of their needs and objectives, they however, realized that the development activities brought by World Vision were of importance and were needed by community members. As a result, most of the project members believed that they still had the opportunity to make sound decisions which suited their project.

5.6.3.4. Addressing social issues

➤ Children's education

Transformational development that is sustainable and community-based, focuses especially on the needs of children. "When children have food, shelter and schooling, and are protected, valued and loved, a community thrives," explains World Vision International (2002). Children's education has an important historical manifestation which links with the foundation of World Vision. This historical manifestation has to a large extent been reflected within the Taung ADP studied. All respondents from the three projects considered their children's education as important.

The importance of children’s education was reiterated through focus group discussion. Through these discussions, it was revealed that children’s education was essential in the empowerment of project members in Taung ADP, especially those children whose parents could not afford to pay school fees. As a result, World Vision ended up sharing in the education of such children. Thus, the amount for school fees was shared equally by World Vision.

For needy children whose parents could not afford to pay school fees at all, parents had to liaise with the local chief, for the confirmation and endorsement of parent’s financial status. In the same manner, World Vision played a role in paying the school fees for such children. Respondents indicated that World Vision only paid schools fees; this excluded school uniforms and other items like shoes which had to be supplied by the parents. World Vision’s education sponsorship only catered for children in primary and secondary schools.

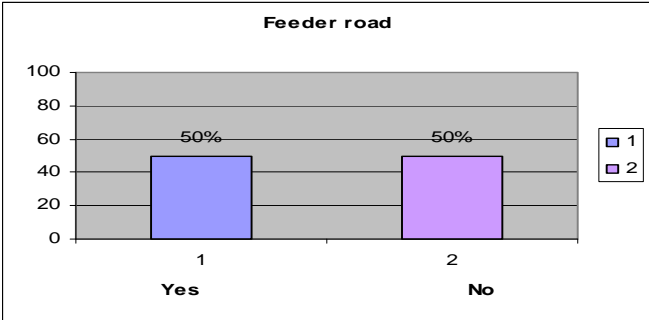
5.6.3.5. Social Investment – infrastructure delivered

The principle of empowerment has been reflected within Taung ADP through development projects, which seek to improve the living conditions of the people. Through these projects, schools, roads, community taps and toilets have been built for provision of social services to communities.

➤ **Roads**

The Taung area is characterised by many villages which cannot be reached due to a poor road network. In the past, it was difficult for people, in some areas like Qhalasi and other neighbouring villages, to reach home, school, markets, shops, church and health centres due to poor roads (Ntene, 2003: 19). The construction of a three-kilometer access road by World Vision to Qhalasi from the Main South 1 road has been of significance for the project members in this community. Figure 5.6.3.5a below supports this view by illustrating that 50% of the respondents, mainly from Qhalasi indicated that a road had been established through their project. The other 50% represent respondents from Tsoloane and Ha Mopoane. These two villages were closely situated to the main road where people could gain access to all the facilities they needed.

Figure 5.6.3.5a



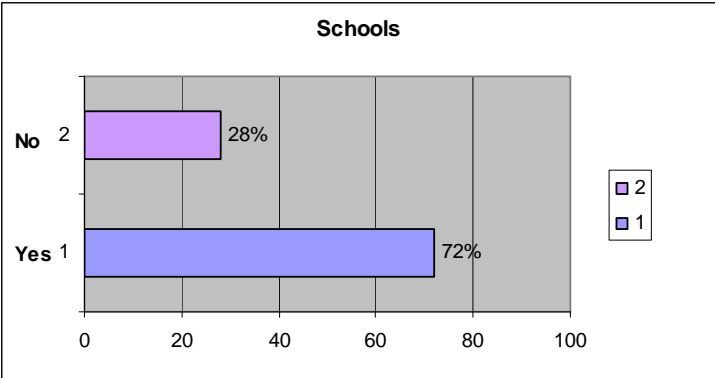
The focus group discussion indicated that people from Qhalasi appreciated the road which was developed by World Vision. This road enabled easy transport of facilities to and from the village via taxis which could not operate before. The respondents indicated that in the past, there was a lack of transport since taxi owners were reluctant to let the vehicles convey people to these villages because they feared that their vehicles would be damaged due to poor roads. There was hardly any contribution which the community made pertaining to the implementation of the established road. Thus, project members did not participate in the construction of the infrastructure, which was done by a private contractor.

➤ **Schools**

Almost all schools within Taung ADP area are church schools and many of them, particularly the primary schools, lack buildings. It is common to find two or three classes sharing one classroom. This unacceptable circumstance creates a situation that is not conducive to good learning. In most cases, pupils are distracted by other activities in the other classes and, as a result, loose concentration and miss important information in their own class (Ntene, 2002: 6). In an effort to improve this situation, the project committee in Qhalasi liaised with World Vision to build three classrooms for Qhalasi primary school.

Within Taung ADP, building schools for empowering future generation is of importance to enable children to read and write and ultimately to equip them for better job opportunities. As a result, a pre-school has also been built at Ha Mopoane. Figure 5.6.3.5b illustrates that 72% of respondents from these two villages indicated that schools had been built in their area. Only 28% of the respondents, mainly from Tsoloane, showed absence of such facility in their area.

Figure 5.6.3.5b



The importance of social investment, such as the building of schools, was reiterated by focus groups. Through discussions, respondents in Qhalasi indicated that they valued the assistance made by World Vision in building extra classrooms. They further reiterated the point that additional classrooms meant that more children were sent to school than before. The school has empowered the local people in that the literacy level within the village has improved.

In Qhalasi, the respondents stressed that during the construction of the school, there was minimal participation by the project members. People had the opportunity to work as labourers only by collecting sand, water and stones. Most of the work was done by private contractors. The exclusion of the local people in the construction of the school indicates lack of participation by the project members. As a result, empowerment has been attained to a certain extent in the sense that people did not have major input to use or acquire any skills and knowledge from the implementation of this facility.

Unlike in Qhalasi where World Vision assisted with the building of the extra classrooms, at Ha Mopoane, the respondents indicated that the pre-school which was built, became part and parcel of the project. This means, that the school was not only meant to provide education to the local children but was also seen as part of the income generating activities falling under the project. Thus, the project was able to derive some money from the school fees which the parents had paid for their children. The school served the dual purpose of empowering both economic and social aspects of the project members. As for the actual implementation of the pre-school, the respondents indicated that the project committee had hired a private contractor to carry out all the construction work since they were only women who could not gain any knowledge or skills through building. However, as in Qhalasi, project members had made some input and had the opportunity to collect sand, water and stones.

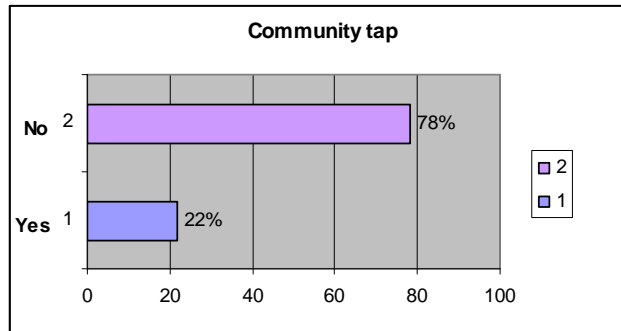
5.6.3.6. Primary Health Care

Health problems facing a developing country like Lesotho cannot be addressed by the government alone. They also call for active involvement and assistance of NGOs such as World Vision. Through Taung ADP, World Vision has played a significant role in health matters by empowering communities at grassroots level to build VIP toilets, conduct HIV/AIDS awareness and disease prevention campaigns to avoid the risk of a pandemic in vulnerable communities. In addition, a community tap has been installed to enable the local people to have access to clean water.

➤ Provision of water - community tap

Within Taung ADP, there are many villages which lack water for human consumption. The situation gets worse during drought when both human beings and animals have to share the same water sources. Through the use of this contaminated water, most of the people, particularly young children, end up catching water-borne diseases (Ntene, 2000: 6). Building community taps for the provision of clean water in some villages acts as a solution for the communities in need of this valuable resource. To support this view, figure 5.6.3.6a indicates 22% of the respondents, mainly from Ha Mopoane, whose project had supplied them with clean water through the building of a community tap. The majority of respondents accounting for 78% of the total, largely from Qhalasi and Tsoloane, showed no need for community taps in their own respective areas.

Figure 5.6.3.6a

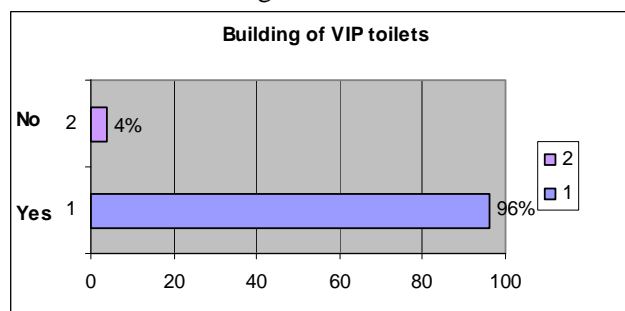


The importance of building a community tap was reiterated by focus groups. Through the discussions, the respondents from Ha Mopoane indicated that their project committee played an important role in liaising with Village Water Supply (VWS) and World Vision regarding the building of a community tap. The project committee ensured that project and community members contributed positively and played an active role in identifying suitable places which yield more water so as to avoid having a community tap which could not draw water during the drought season. Soliciting ideas from the local people and using the technical knowledge of VWS engineers not only allowed the local people to have access to clean water, but also to use their indigenous knowledge regarding the placement of the boreholes for the construction of the community tap, thereby empowering them in the process.

➤ **Building VIP toilets**

Due to poverty and unemployment facing the people of Taung, most of the communities could not build toilets for themselves. The majority of the people used gullies and bushes for human waste disposal (Ntene, 2002: 6). In an effort to alleviate this depressing situation the local people were mobilised within their projects in the Taung ADP to build VIP toilets for themselves. Figure 5.6.3.6b supports this by illustrating that 96% of the respondents indicated that they had managed to build toilets facilities. Only 4% of the respondent showed that they did not have this facility.

Figure 5.6.3.6b



The information gathered from the questionnaire proved that to a great extent, the building of VIP toilets had empowered the local people in Taung ADP. In Tsoloane and Ha Mopoane the observation was made that VIP toilets had been built, while at Qhalasi, this operation was still in process. It was also noted that throughout the three villages respondents pointed out that World Vision had financed

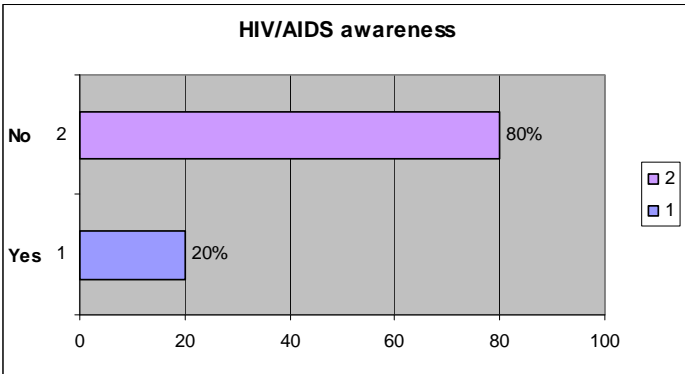
all additional material necessary for the building of toilets. This included roofing material, cement, seat cover, the door (doorframe) and additional material necessary for building toilets. The gist of the matter is that within the three projects, people were mobilised to provide labour by digging their own pit latrine holes, collecting material such as stones, sand, and water.

The building of VIP toilets had empowered the local people in these villages who now did not only have privacy but a clean environment as well. Furthermore, indigenous knowledge was used to enhance capacity building. Identified community members were trained by technicians who were building VIP toilets to further the implementation of this development activity in other areas through the use of local skills.

➤ **HIV/AIDS awareness**

Lesotho, like most developing countries, is adversely affected by the spread of HIV/AIDS. The government of Lesotho advocates a multi-sector approach as national response to HIV/AIDS. In its policy, the government indicated its commitment to strengthen the existing strategies geared towards reducing the spread of the disease. It also provides necessary resources such as manpower and financial resources from donors. It is on the basis of the above mentioned points that World Vision found it necessary to network with the government and other NGOs to work together to empower the poor members of the community who might not be aware of how to control HIV/AIDS and Sexual Transmitted Diseases (STD) (Ntene, 2002: 17). The involvement of World Vision to fight the HIV/AIDS pandemic has been disseminated at grassroots level at Taung ADP. Within the development projects being studied in Taung ADP only a few people were aware of this pandemic as shown in figure 5.6.3.6c below. Within the three projects studied, only 20% of the respondents said they had acquired HIV/AIDS awareness from their respective projects. The majority of respondents, constituting 80%, indicated they had acquired no knowledge of HIV/AIDS from their project.

Figure 5.6.3.6c

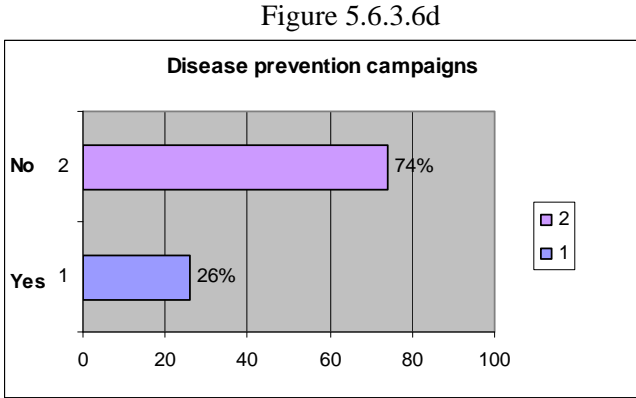


Most of the people in Lesotho do not believe that HIV/AIDS is a killer disease. This assumption is based on information gathered through focus groups. The few respondents who were aware of the HIV/AIDS pandemic were mainly from Tsoaloane where project members were actively involved in spreading HIV/AIDS awareness. The respondents indicated that they were trained by World Vision on

HIV/AIDS, on issues such as the use of condoms, assisting HIV/AIDS patients, and taking precautions when dealing with infected individuals through use of gloves. Respondents from Tsoloane and Qhalasi indicated that there was no HIV/AIDS awareness in their projects as a result of which most of the respondents were not aware that the disease existed. The lack of knowledge which the respondents had on HIV/AIDS, was exacerbated by cultural beliefs which conflicts with practices such as the use of condoms.

➤ **Disease prevention campaigns**

Like HIV/AIDS awareness, disease prevention, which makes members of the community vulnerable, has been one of the important factors within Taung ADP. Within the projects studied, only a few respondents, accounting 26%, mainly from Tsoloane, indicated their involvement in combating disease through campaigns. By contrast, the majority of respondent accounting for 74%, mainly from Qhalasi and Ha Mopoane, showed absence of disease prevention campaigns in their projects, as shown in figure 5.6.3.6d.

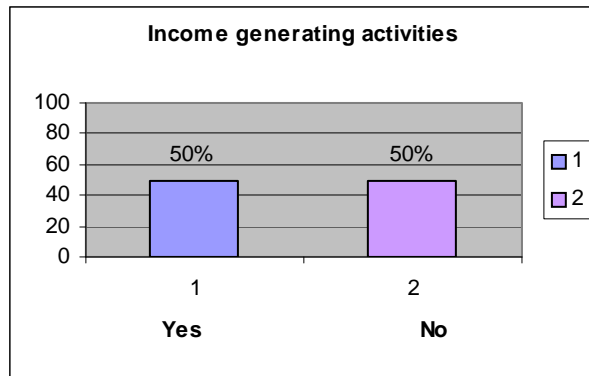


The information gathered through focus group revealed that respondents from Tsoloane were mainly engaged in disease prevention campaigns, particularly in addressing pandemics such as child diarrhoea, and immunization. In addressing the issues, the project committee played an active role in mobilising parents to send their children to health centres for medical treatment. For adults and children from poor families, the respondents indicated that World Vision facilitated the payment of their health bills. Respondents from Qhalasi and Tsoloane indicated that each household was mainly responsible to address its own health matters.

5.6.3.7. Addressing the family’s financial needs

Within Taung ADP, the established projects studied were not only a source of cash income but contributed positively by enabling project members to feed their families as well. Figure 5.6.3.7 supports this notion by indicating 50% of the respondents from Tsoloane and Ha Mopoane who claimed that they were able to feed their families and obtained some income from their projects, as opposed to the other 50% of the respondents from Qhalasi, who were not able to derive this benefit from their own project.

Figure 5.6.3.7



The respondents who were engaged in IGA, were those who were able to earn income for their families. Through selling items such as candles, soap, vaseline, baskets, eggs and chickens, respondents were able to earn income to sustain their families. Part of the money was obtained from production within the project. The respondents further indicated that IGA, such as poultry, was essential because it helped members not only to feed their families but also to improve their diet by consuming damaged products such as broken eggs, which could not be sold to the public. Other respondents, who were not engaged in IGA, pointed that out they had resort to other means outside their project to earn some income and feed their families. In places like Tsoloane and Ha Mopoane, respondents pointed out that for poor community members and orphans, World Vision donated food and clothing on a regular basis to aid the survival of such vulnerable families.

5.6.3.8. Project management

Project management facilitated the interaction of various groups, resources, knowledge and experience (Cusworth and Franks, 1993: 34). Within Taung ADP, people have shown interest in participating in development activities. The active involvement in development was reflected by a high level of commitment expressed by respondents. All the respondents shared the same perspective that they were committed to the development projects.

Commitment within projects can be attributed to the way people express their responsibilities within their projects. The observation made within the three projects studied in Taung ADP was that committees were active in mobilising resources, people, and in ensuring that all project activities were carried out accordingly.

5.6.3.9. Project evaluation

It is always necessary to identify to what extent specific objectives have been achieved and to assess their impact on the target population (De Beer and Swanepoel, 1998: 54-56). The projects studied in Taung ADP have benefited the project members to a great extent. All the respondents shared the view that the established projects have striven to improve food security, alleviate poverty through establishment of IGA, and prevent diseases through the building of VIP toilets. Other development activities which improved the living conditions of the targeted Taung ADP population included the

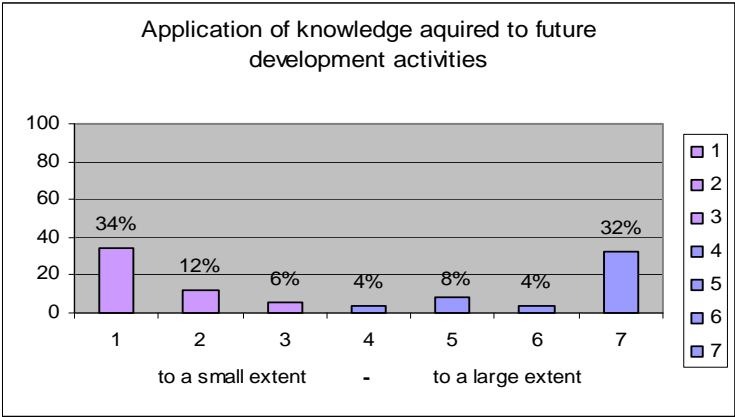
building of community tap and roads. This meant that people’s needs and priorities within the target population have been met. It can further be argued that to a considerable degree, the evaluation process within Taung ADP has been participatory. As a result, the evaluation became part of a learning process thereby empowering the communities.

5.6.4. SUSTAINABILITY

5.6.4.1. Human resource management

Sustainable development requires management of not only natural resources but also of human resources for the purpose of increasing long-term well-being (Liebenberg and Theron 1997a: 126; CCDB, 1991 in Bloem, Biswas and Adhikari, 1996: 142). Similarly, in Taung ADP, people have been given an opportunity to establish their own development projects to enable them to utilise the skills and knowledge acquired from the projects to start their own development activities in the future. This process contributes to capacity building which in turn enables the development of grassroots structures, which further encourages self-reliance.

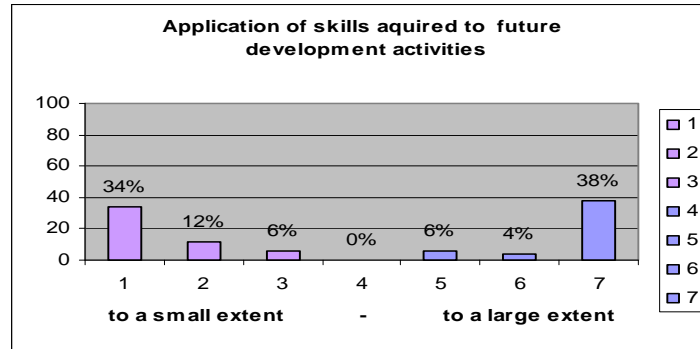
Figure 5.6.4.1a



This view is reiterated by figure 5.6.4.1a which illustrates diverse views. From figure 5.6.4.1a above, respondents accounting for 34%, 12% and 6%, mainly from Qhalasi, were of the view that only to a small extent could acquired knowledge be used in future development activities. Other respondents, constituting 4%, 8%, 4% and 32%, largely from Tsoloane and Ha Mopoane, argued that they could fully apply acquired knowledge in future development.

Similarly, figure 5.6.4.1b below reflects the same response in that respondents constituting a total of 52% indicated that they can utilise acquired skills for future development activities to a limited extent. These respondents, mainly from Qhalasi, constituted 34%, 12% and 6%. Respondents accounting for 6%, 4% and 38%, mainly from Tsoloane and Ha Mopoane, were positive about application of their acquired skills to start their own development activities in the future.

Figure 5.6.4.1b



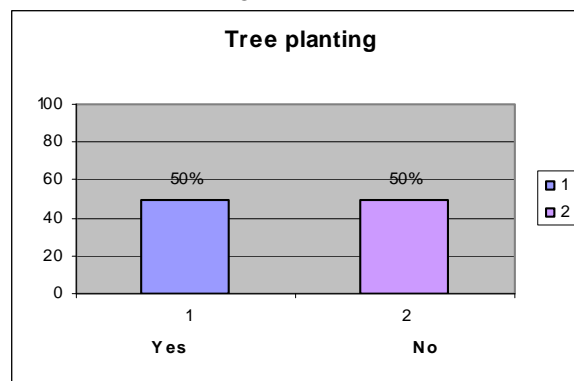
The observation that was made within the three projects studied was that, in Tsoloane and Ha Mopoane, respondents had mainly acquired different skills and knowledge, which can be applied to future development activities. This was due to the IGA which had been established within these projects.

Respondents in Qhalasi had been mainly working as labourers since there were no IGA established in this area. As a result, the majority of these respondents felt that they could only apply and utilise skills and knowledge acquired to a limited degree. In other words, people had been exposed only to those activities which required the use of labour such as the building of toilets, collecting stones, and drawing water. In this regard, the respondents had limited knowledge and skills which they could apply in other development activities.

5.6.4.2. Environmental protection

Sustainable development advocates the protection of the environment. Within Taung ADP, environmental protection has been one of the key issues. As a result, forest trees have been planted along steep mountain slopes to improve vegetation cover of the soil. This is supported by figure 5.6.4.2 which illustrates, that 50% of respondents, mainly from Tsoloane and Ha Mopoane, were engaged in this activity. The other 50% of respondents, largely from Qhalasi, were not involved in this activity.

Figure 5.6.4.2.



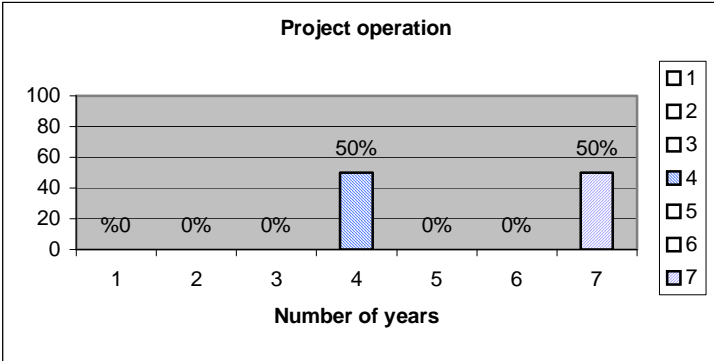
This study proved that there was an element of sustainability within tree plantation, in that not only were the local people able to protect the environment, but were also engaged in the planning,

implementation and monitoring the activity. People ensured that fire and grazing animals did not damage the trees at the tender seedling stage since the planted trees were not fenced. Apart from planting trees on the mountain slopes, the respondents from these two villages were also involved in donga reclamation. Trees were also planted inside dongas. Stone structures were built across dongas as another way of curbing further soil erosion.

5.6.4.3. Long – term sustainability

World Vision ensures that development relates to people. Once people believe in this and use their knowledge and locally available resources, long-term development can take place (World Vision International Lesotho, 1999: 8).

Figure 5.6.4.3a

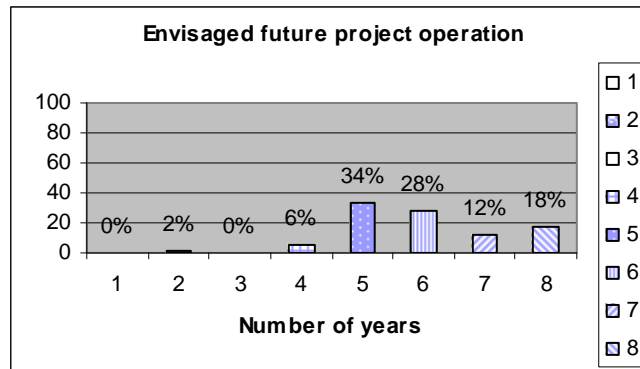


World Vision’s commitment to the promotion of sustainability is illustrated by the duration of the various projects. It is important to note that within Taung ADP, the three projects which were studied, were still in full operation. This commitment to sustainability was illustrated in the questionnaire pertaining to the duration of the projects. Figure 5.6.4.3a indicates the duration of three projects. Fifty percent of the respondents indicated that their project has been operating for 4 years. The rest of the respondents, who constituted 50%, showed that their projects have been in operation for 7 years.

➤ **Envisaged future project operation**

In Taung ADP, sustainability has been reflected in the high expectations which the respondents envisaged for their future projects operation. The majority of respondents showed that their projects will still continue to operate for many more years. (See figure 5.6.4.3b). From this figure, it is observed that 2% of the respondents indicated that their project would only continue to operate for 2 years, 6% for 4 years, and 34% for 5 years. Other respondents, constituting 26%, envisaged future project operation taking place for additional 6 years, 12% for 7 years and 18% for 8 years respectively.

Figure 5.6.4.3b



People in Taung ADP were adamant about the future long-term sustainability of the projects. Most of the respondents believed that they could mobilise resources and address their development needs. This positive perception serves as a milestone for the future lifespan of development projects.

5.7. PROBLEMS ENCOUNTERED IN TAUNG ADP

There were several problems identified within the three projects studied. Some of the major problems encountered were identified as follows:

- **Absence of markets:** One of the major constraints expressed by respondents who engaged in IGA was the absence of markets for selling of products. This problem was experienced mostly with the selling of chickens and eggs.
- **Absence of utilities:** Respondents who were engaged in other IGA such as making of baskets, soap and candles, indicated absence of utilities as one of the stumbling blocks in their projects. Specifically as follows;
 - *Mosea:* respondents pointed out that World Vision no longer supply them with *mosea*, which is used to make baskets. This was exacerbated by the fact that *mosea* was not locally available in their area.
 - *Wax:* respondents indicated poor supply of wax for making candles since the local supplier usually ran out of stock.
 - *Soda:* like candles, there was no local supplier for products such as soda, which is one of the ingredients used for making soap. Respondents were forced to travel to neighbouring towns in South Africa to purchase these products.
- **Lack of participation:** for the building of toilets, people were very reluctant to collect stones, and dig pit latrines for old people within the communities. People demanded payment to carry out these activities.

5.7. 1. Measures taken within projects to address existing problems

- Absence of a market forced project members to sell their products on credit within their respective communities. This contributed to more problems because some people ended up not paying for the goods they had bought.

- The rest of the produced products, such as eggs and chickens, which could not be bought by the community, were then sold on credit among the project members. Similarly, some of the project members failed to pay their debt.
- As for the utilities used for making of products such as baskets, soap and candles, no steady suppliers have as yet been identified.
- To avoid payment for the digging of pit hole latrines and collecting stones for building of toilets, the project committee has encouraged people to organise themselves into groups and form *letsema*. (*Letsema* is the practice of people coming together to work collectively to complete some task without any expectation of receiving payment. In return for this assistance, the person who has called for *letsema* is expected to provide food for everyone). Though *letsema* was beneficial for short period, people continued insisting payment.

5.7.2. World Vision assistance to solve existing problems

- World Vision has not been able to assist in solving the identified problems because the project committee members have not taken any measures to report their encountered problems. This communication gap was further exacerbated by the fact that World Vision does not maintain regular contact with the projects to assess the progress and address problems which may be encountered.

5.7.3. World Vision future intervention strategy to solve the existing problems

- For the projects focusing on IGA, the respondents indicated that they were aware that under the ADP, World Vision was loaning money to the people to start their own development activities, unlike under CDP where people were given the money. To qualify for this loan, the borrowers had to produce a guarantee, which had to be in the form of furniture, or any property which could be repossessed in case one failed to repay the loan. Respondents indicated that they were not able to produce any guarantee since they had hardly any property in their homes due to their impoverished conditions. For this reason, respondents urged World Vision to donate the money to enable them to resume some of the activities that required large capital, such as poultry farming.
- For development activities such as toilet building, respondents indicated that they urged World Vision to assist old people who could not undertake the heavy labour of collecting the necessary material for toilet building.

5.8. Conclusion

The presence of World Vision in a poverty-stricken country like Lesotho has been a corner stone in addressing the needs of rural people. The move away from CDPs to ADP by World Vision Lesotho has widened the scope in meeting the needs of the poorest of the poor by bringing long awaited and

desired relief. Taung ADP has been an important vehicle and catalyst for World Vision Lesotho to serve the poor people. There has been major transformation in people's lives in the areas of education, agriculture, economic development, leadership development, spiritual nurturing and environmental protection. Taung ADP has empowered the people to think about their situation, analyse it, come up with a solution and then act by choosing those activities which will bring change to their lives. In addition, Taung ADP has brought about transformational development, which is the main goal of World Vision International. Above all, in a participatory way, Taung ADP has delivered a high level of sustainability within the studied projects. This will facilitate continued operation when the programme is phased out.

CHAPTER SIX: OUTLINE

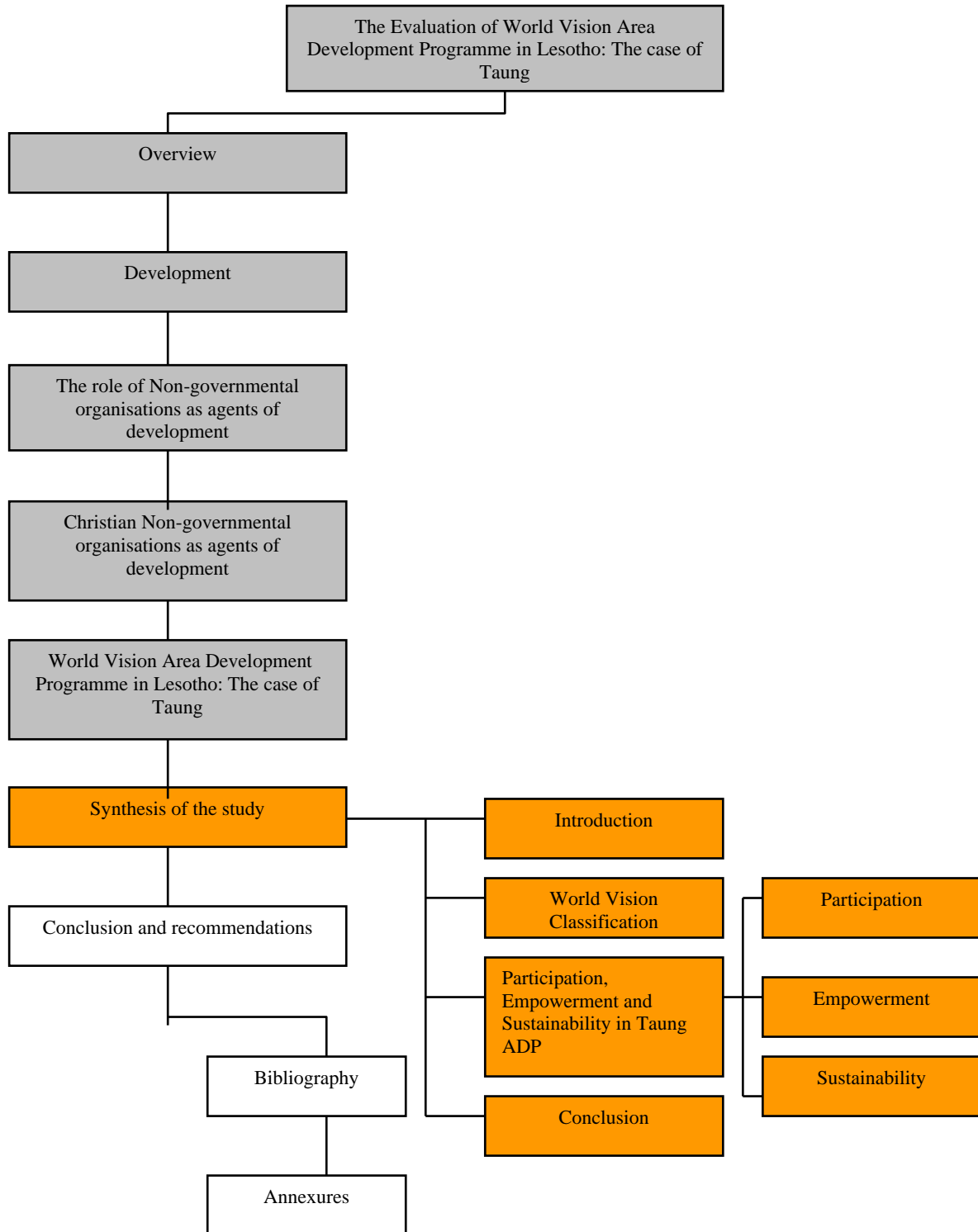


Figure 6: Chapter 6: Outline (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER 6

SYNTHESIS OF THE STUDY: PARTICIPATION, EMPOWERMENT AND SUSTAINABILITY IN TAUNG ADP

6.1. Introduction

In this chapter a synthesis is made. Firstly, classification of World Vision as agent of development will be discussed. Secondly, Taung ADP as one of the World Vision programmes in Lesotho will be evaluated against the literature on participation, empowerment and sustainability.

6.2. World Vision's classification

The classification of NGOs, as discussed previously, includes evolutionary, organizational, functional and geographical classifications.

In evolutionary classification, World Vision as NGO integrates the characteristics of first generation and second generation. As an element of first generation, World Vision aims at addressing social problems within communities through the donation of food and clothing. This element has been transcended within Taung ADP. Through second generation classification, World Vision seeks to focus on basic needs of the people and addressing these through community development projects. The basic needs approach and community development are best practices, which have been manifested within Taung ADP. Regarding the third generation, World Vision aims to create sustainable systems development. Sustainable development is fundamental for addressing poverty problems in places such as Taung ADP. As part of the fourth generation, World Vision is committed to public awareness. Public awareness has played an important role within Taung ADP.

In organisational terms, World Vision is classified as a voluntary organisation committed to serving the neediest people, to relieve suffering and to promote the transformation of their condition of life through Jesus Christ. The commitment to serving the needy together with spiritual commitment reflects true social mission in terms of the commitment to share values in Taung ADP.

Functionally, World Vision is a development NGO, since it is working with poor people. In areas such as Taung, World Vision plays an important role in providing development services. As for advocacy, World Vision seeks to empower people, so that they can start their own IGA activities. Although, geographically, it is an international NGO, within Taung ADP, World Vision operates at the local level for empowerment of people at the grassroots level.

6.3. Participation, empowerment and sustainability in Taung ADP

As explained in chapter 5, World Vision's commitment to serve the poor stems from its mission to serve the neediest people, to relieve suffering and to promote the transformation of their condition of life. In doing so, World Vision works alongside the poor. The process of embarking on development to empower and improve the general state of humanity, occurs through integrated actions. As explained in chapter 4, these actions are based on the biblical injunction to serve the poor by addressing their needs. In other words, beneficiaries of the development process should be empowered

to take the initiative in order to construct their own social reality as well as means and methods to realise such a reality.

6.3.1. Participation

As discussed in chapter 2, the basic idea with participation is that the poor should take the initiative in identifying their problems and participate as the main actors; make decisions on their own development; control their own development and gain the capacity to determine their own future. Through participation the value of local knowledge is strengthened and equity is created.

In Taung ADP, World Vision as external agent and catalyst for development, played an active role in assisting local people to establish their own projects. People were conscientised to understand and assess their prevailing social and economic situation. This analysis of reality was made by the people themselves who decided what their important needs were, not World Vision. This process in itself constituted authentic participation and freedom to make a choice for development that seeks to address the needs of the people. In Tsoloane and Qhalasi, rural Basotho women actively participated in identifying their own objectives in relation to their needs. However, in Qhalasi, there was minimum participation pertaining to the planning of some of the development activities. This reflected a top-down approach in the development process. See chapter 5.

In women projects, people were given the opportunity to start the projects of their choice. With regard to planning and starting the IGA, these groups of women had the opportunity to participate in the decision-making and manage their own development at grassroots. The establishment of IGA development projects became a cornerstone and a point of departure to change the lives of these poor women through their own efforts.

World Vision, by classification, has elements of the second generation of NGOs. See chapter 3. In Qhalasi, World Vision has undertaken community development through projects which strive to uplift social conditions such as health care, and to build infrastructure such as schools, roads and toilets. In carrying out these activities, people had the opportunity to make their own decisions and contribute by providing their labour.

The established projects within Taung ADP seek to address empowerment and capacity building. See chapter 2. In an effort to attain this, World Vision, as external agent, has enabled the poor people to acquire different skills and the financial power to control their development.

As a development and advocacy NGO as discussed in chapter 3, World Vision has enhanced participation of the women in the IGA. This can be seen as a direct measure of equity creation since

these activities focus more on poor women. Equally important, the participation of women and men in Qhalasi in the building of toilets and school, bears equity in the social upliftment.

World Vision appreciates the value of local knowledge and work that empowers the people to utilise their potential. Within Taung ADP, local people have played an important role in participating in the application of indigenous knowledge in environmental protection activities as well as in other development activities such as the building of VIP toilets.

In chapter 2, it was indicated that social learning is an important aspect of the participation process. Through social learning there is mutual learning through which project members share their knowledge. Within Taung ADP, project members participated actively by sharing the knowledge they had acquired from their projects through demonstration and word of mouth. Through demonstration, other members in the communities now also know how to make items such as candles, soap, and baskets.

As explained in chapter 3, World Vision combines elements of organisational and functional classification of NGOs. This is because it is rooted in Christian principles. World Vision supports the Church's role in uplifting the poor by working closely with deprived communities. In other words, World Vision as a voluntary organisation advocates and encourages Christianity through its development. This religious involvement has also been manifested within Taung ADP. As people participate in their development activities, they are more closely encouraged to conform to Christian principles. This spiritual commitment has an important function in empowering the project beneficiaries, since poor people, by acknowledging that God loves them, become active participants in the development process, not passive recipients. See chapter 4.

6.3.2. Empowerment

A second important and interrelated component of the development process is that of empowerment. As discussed in chapter 2, empowerment leads to capacity building, which enables the beneficiaries of the development process to assume responsibility for making informed decisions. The most important aspect and manifestation of empowerment is the ability to evaluate a project and make decisions based on that evaluation that would produce sustainable outcomes.

As a development NGO, World Vision played an active role through Taung ADP to ensure that local people were empowered by getting proper training in relevant fields so that they could have ownership of their development projects. Capacity building and empowerment was enhanced so that project committees could administer project activities properly, ensuring that there was safekeeping of projects equipment, and that committees could produce monthly reports about financial status and progress of the project. This included provision of training regarding administration matters, such as

conducting of public gatherings and record keeping. Through appropriate training, the project committees were able to carry out tasks and control resources within the projects. See chapter 5.

World Vision, as development NGO, believes that development is people focused. As explained in chapter 2, development process should empower and raise consciousness of people so that they can acquire skills and knowledge. Within Taung ADP, people acquired skills and knowledge, which were essential for the development process. The knowledge acquired within these projects included technical/manual knowledge, which empowered the local people to participate and build their own VIP toilets. Other participants acquired economic knowledge, which was essential for better management of IGA, such as the selling of chickens and eggs.

Within Taung ADP, a few people acquired further skills on health matters, which was vital for assisting sick people and children within the community. Other people had acquired skills in handcrafting and farming. The empowerment process within Taung ADP is of importance in the way that it sought to equip the local people with skills so that they could participate in tackling poverty and other social problems within their communities.

World Vision, as welfare NGO as discussed in chapter 3, seeks to empower communities by providing education to disadvantaged poor children and orphans, thus addressing abstract human needs within the communities. Within Taung ADP, World Vision has been responsible for the payment of schools fees for orphans, while for children from poor families, both World Vision and parents were in equal partnership for payments.

Considering World Vision as an “infrastructure builder”, as discussed in chapter 3, roads, schools, community tap and VIP toilets, have been installed within Taung ADP, reflecting the fulfilment of concrete human needs. With the construction of a road in Qhalasi, people were able to commute easily. A central shortcoming, however, is that people were excluded from the actual construction of the road. Lack of participation in this development reflects poor empowerment since people would not be able to repair and maintain the road later. See chapter 5.

The contribution in establishing a three-classroom building by World Vision at Qhalasi, reflects little participation of project members and the local people at large. People only had the opportunity to provide their labour in terms of collecting stones, sand and water. The exclusion of people in the construction of the classroom reflects a lack of participation and empowerment to a certain degree, since people could have had an opportunity to acquire and apply their indigenous knowledge in the building of this facility. However, this three-classroom building has empowered the community considerably in terms of more children being admitted and alleviating over crowding. See chapter 5.

Building a pre-school at Ha Mopoane reflects true participation, self-esteem and empowerment since the group of women were wholly responsible for the planning and implementation of the school as

part of the IGA and thus addressed education needs themselves. Empowerment in this regard further contributed to decision-making through people-centred development.

As a development NGO, World Vision facilitated the provision of a community tap and material for building VIP toilets. This shows empowerment of concrete human needs as explained in chapter 2 and 3. Within Taung ADP, building of the community tap at Ha Mopoane has to a considerable degree enabled project members and the community at large to have access to clean water. Consequently, the building of toilets, particularly at Qhalasi, has equally contributed to empowerment, for people-centred development bearing, self-esteem and sustainable development within the community. People owned toilets and were no longer using gullies and bushes. As a result, the environment was kept clean. See chapter 5.

World Vision can be regarded as a fourth generation NGO in the way that it is committed to public awareness. See chapter 3. Within Taung ADP, World Vision has played an active role to make people aware of HIV/AIDS and Sexual Transmitted Diseases. Though HIV/AIDS awareness was valuable within the Taung ADP, the problem was that very few people were knowledgeable about this disease as opposed to the majority who lacked any information about the disease.

Like HIV/AIDS awareness, World Vision's fourth generation NGO status has further been manifested through its involvement in disease prevention campaigns. Similarly, very few people participated in combating disease through campaigns in Taung ADP. Thus, communities have been empowered at the minimal level for both HIV/AIDS awareness and disease prevention campaigns. See chapter 5.

Within Taung ADP, functionally, World Vision is a development NGO which facilitates capacity building with the communities to engage in IGA activities to enable project members to feed and generate income for themselves. As a second generation NGO, through the IGA started within the projects, World Vision ensures that there is local self-reliance so that people can earn their own money and be able to feed their families. For the feeding and clothing of the needy and orphans, World Vision is a first a generation NGO addressing poverty and basic human needs within the communities. Geographically, World Vision is a local NGO, empowering communities at the grassroots level. See chapter 3 and 4.

As discussed in chapter 2, project management is vital for controlling resources and managing groups of participants. Project management also involves mobilising support for commitment so that people can direct the process affecting their own lives. Within Taung ADP, project committees were regarded as the main vehicles to drive the development activities within the projects. Project committees mobilised the people, administered the resources and ensured that activities were running effectively and efficiently. In this way, project committees played an important role to work with the people and shared responsibilities for effective participation within the development projects.

The established projects within Taung ADP were aimed at addressing the diverse social needs facing the rural people living within these communities. Project beneficiaries, as the “main target population” as explained in chapter 2, actively participated in attaining the intended results such as access to clean water, toilets, and to roads and were also able to feed their families through IGA. Participatory processes proves that in the long term, a degree of self-reliance would be achieved with the community taking charge of its own destiny.

6.3.3. Sustainability

The process of development is an integrated process, because the elements of participation and empowerment are understood in terms of sustainable development. As discussed in chapter 2, sustainability has been directly linked to: the functioning of the people using their potential and commitment to encourage the use of this potential; development strategy that manages all assets, natural resources, and human resources as well as financial and physical assets for increasing long-term well-being; and a continuous flow of benefits.

As a second generation NGO as discussed in chapter 3, World Vision accentuates community development activities, which promote participation for local self-reliance with the intention that people acquire skills and knowledge for future development activities. In other words, such skills and knowledge must sustain people in the long term, that is, beyond the period of the NGO assistance. See chapter 5. Within Taung ADP, World Vision has advocated a sustainable development strategy that manages human resources by ensuring that people participate and acquire diverse skills and knowledge, which can be employed for future development activities particularly within IGA. For development projects such as in Qhalasi, it is eminent that the technical skills and knowledge acquired could be used for certain development activities only.

Within Taung ADP, sustainability has been associated with the functioning of the people to use their potential and commitment within their projects so as to encourage the use of this potential. In addition, sustainability has served as a development strategy that manages natural resources as explained in chapter 2. This dual purpose employed by World Vision has empowered poor people to use their potential to develop their environment by planting trees to curb soil erosion while at the same were contributing to environmental protection for the sake of future generations.

As a third generation of NGO, World Vision ensures that the development of people should result in long lasting development with a continuous flow of benefits for long-term well-being. See chapter 2. Thus, participation is a vital means of sustainability to ensure that development projects survive and will continue to operate on the long-term, beyond the period of the NGOs assistance. This long-term sustainability has been reflected in Taung ADP in the way that people were optimistic that their projects will still operate after World Vision assistance has been withdrawn.

6.4. Conclusion

The presence of World Vision in Lesotho has been of importance in driving the development process and addressing the basic needs of the people of Taung. Pertaining to the evolutionary classification, World Vision integrates the second, third and fourth generations. From the second generation, World Vision seeks to address the basic needs in Taung ADP, through community development. As third generation, World Vision focuses on the promotion of sustainable system development within Taung ADP. The fact remains that from the fourth generation classification, World Vision has a mammoth task of ensuring that more people participate and get empowered so that they can be aware of HIV/AIDS and disease prevention campaigns. This information has to reach the majority of the people in Taung ADP. Organisationally, World Vision integrates both peoples and voluntary organisations by addressing community development which changes the physical, spiritual and social conditions toward the ideal world of the Kingdom of God. These factors have been manifested within Taung ADP. Functionally, World Vision is developmental, in building roads, toilets and a community tap and also bearing advocacy by empowering women. In addition, World Vision is also a welfare NGO involved in donating food, clothing and paying for school fees for the poor children. Geographically, World Vision is a local NGO empowering the lives of rural people in Taung ADP.

World Vision, as an agent of development, has served as a catalyst by initiating development within Taung ADP. The main aim has been to empower the poor to reach sustainable development through people's active participation. World Vision has been instrumental in adopting an integrated rural development strategy and holistic development approach which consists of: income generating activities, education, primary health care, HIV/AIDS awareness, diseases prevention and environmental protection. All these factors have been vital in improving the circumstances of life of the people of Taung to make the development process self sustaining and self-perpetuating.

CHAPTER SEVEN: OUTLINE

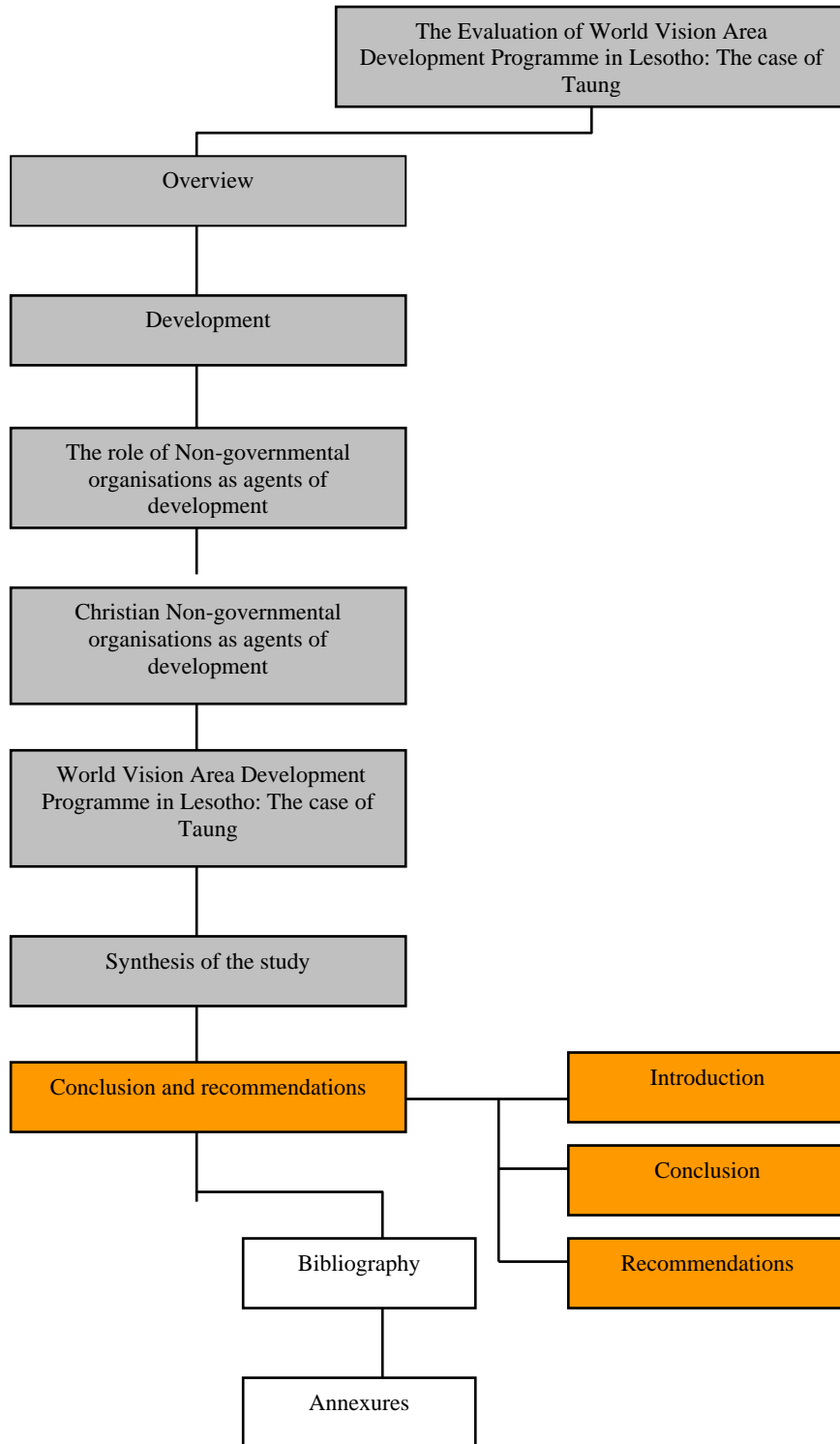


Figure 7: Chapter 7: Outline (Adapted from Steenkamp in Wyngaard, 2002: 26)

CHAPTER 7 CONCLUSION AND RECOMMENDATIONS

7.1. Introduction

The purpose of this study has been to evaluate Taung ADP as one of the World Vision's area development programmes in Lesotho. Based on the theoretical sections and case study presented, conclusions and recommendations have been formulated.

In this chapter, the focus will be on assessing the impact which different projects established within Taung have had on the lives of the people in Tsoloane, Ha Mopoane and Qhalasi. A specific evaluation will be made regarding participation, empowerment and sustainability of the projects.

The recommendations are presented pertaining to shortcomings that have been identified within the Taung ADP. The recommendations, if implemented, will assist World Vision to adopt a people-centred development approach and will lead to sustainable development.

7.2. Conclusion

From its mission, it is possible to conclude that World Vision is inspired to promote integrated holistic development, which addresses the concrete and abstract needs of the poor through sustainable community development. This commitment to development is rooted within the tapestry of biblical and gospel values as described in earlier.

One of the key issues in Taung ADP has been *participation*. The findings of this study show that to a large extent people have been allowed to participate in the planning of projects. In Tsoloane and Ha-Mopoane, groups of women were able to plan and identify their own objectives. In Qhalasi, there was a fair level of participation. People had the opportunity to plan some of the development activities, while for others, there was a lack of proper planning on the side of the community. The latter refers to a blueprint and top-down planning approach still followed by World Vision.

Participation, inter alia involves the ability of stakeholders to make decisions within the development planning and implementation process. In Taung ADP, the respondents were of the opinion, that participatory decision-making was vital in development projects. People were relatively free to contribute regarding the conception, planning and implementation of projects.

In Tsoloane and Ha Mopoane, groups of women expressed freedom and rights to engage in the development activities of their own choice. As a result, these women chose to engage in IGA to address the problems of poverty alleviation. These organised, small homogenous groups, so-called action groups, according to Swanepoel (1997c: 44) with common interests, were successful in mobilising resources and embarking on activities such as poultry farming, sewing, piggery farming

and the making of soap, baskets, candles and vaseline. At Qhalasi, both women and men actively participated by providing labour for the implementation of their development activities.

World Vision played an important role within Taung ADP by acting as agent and catalyst of development. Firstly, World Vision's religious involvement was appreciated by participants within the three established projects. The religious involvement, which emanates from its mission and values, proved that World Vision was committed to working with poor people like those in Taung ADP with the purpose of promoting human transformation.

Secondly, World Vision, as an agent and catalyst of development, participated by providing the necessary training so that people could nature their skills, acquire control over their development activities and be able to solve their problems in the development projects. In this regard, women engaged in IGA projects were trained in various fields. Project committees were further trained in record keeping and methods of banking. In Qhalasi, people were trained in VIP toilet construction. The skills training did not only empower the people but also enhanced their capacity. World Vision further ensured that people were empowered through being educated. Workshops and public gatherings were considered to be the best methods of educating people within Taung ADP.

Thirdly, World Vision has contributed to community development by participating meaningfully to ensure that project members in Taung ADP had the opportunity to apply their indigenous knowledge of the environment. People expressed their indigenous knowledge by planting trees to curb soil erosion. Apart from preventing soil erosion, the planted trees served as a source of firewood. Other benefits associated with planted trees included the provision of shade and protection from strong winds which could blow away the roofing of houses.

Social learning has been central to both participation and empowerment of the people in Taung ADP. Within the three projects studied, learning has been a bottom-up approach which has been flexible and experimental. Project members in Taung ADP were willing to demonstrate their acquired skills. This had a positive effect on the community at large.

Empowerment of the people has been one of the fundamental issues within projects studied in Taung ADP. In this regard, enhancing capacity building in order that local people have direct leadership of their own development projects, has been the cornerstone for empowerment. The findings of this study show that, for project leadership, the project committees in Taung were trained in activities such as safe keeping of facilities and equipment, repairs and maintenance of project property and record keeping as well as other administration matters. Through this training, project committees became actors and masters of their own development.

Conscientisation is one of the elements of empowerment which were manifested within Taung ADP. The findings of this study have confirmed that both groups of women and men within the three projects were able to acquire developmental skills and knowledge which assisted them to properly manage their own development activities. In Qhalasi, project beneficiaries mainly acquired technical knowledge. This technical knowledge was embedded in VIP toilet construction. For the women who were engaged in IGA projects at Tsoloane and Ha Mopoane, economic knowledge became a central component of empowerment.

Apart from knowledge acquired due to conscientisation, the findings of the study reiterated the skills acquirement within Taung ADP. Among the skills people derived from the project were health skills. Though health issues were vital within the poor and disease vulnerable communities such as those in Taung ADP, there were very few people at Tsoloane who were knowledgeable about health matters. Handcrafting is another form of skill which people from the IGA project acquired, particularly at Tsoloane and Ha Mopoane respectively.

In all three projects in Taung ADP, people derived farming skills. These skills were essential for the communities which were experiencing poverty so that they could increase their food production and plant crops which could resist drought.

Another development within Taung ADP was project assistance for children's education. Child education is regarded as the icon for transformational development that is sustainable and community based. Thus, the education of the children was appreciated within Taung ADP. The findings of this study confirm that World Vision contributed half the school fees for children whose parents could not afford the whole amount. In addition, World Vision was fully responsible for the education of orphans and the needy. Though World Vision's payment of school fees was carried up to secondary school level only, this form of empowerment was commendable in increasing the literacy level in Taung ADP. World Vision played the role of development agent in this regard.

Empowerment was reflected by the improved living conditions of the local people within Taung ADP. As a result, schools and roads were built to uplift social life within Taung ADP.

The findings of this study confirm that the construction of the feeder road at Qhalasi has not only enabled proper networking with the neighbouring villages in this area, but it has given an opportunity to the local people to have access to public transport which was not available before. People can now easily reach shops, the Church, health centres and schools. The central defect, however, was the failure of World Vision to allow effective public participation in the actual planning and implementation of this activity.

The building of schools at Tsoloane and Qhalasi has contributed to empowerment of these communities. In Tsoloane, the pre-school was an essential component of IGA while it also played a role in equipping children with knowledge.

In Qhalasi, the building of three classrooms has provided conditions conducive for learning to take place by reducing over crowding. The findings of this study confirm, however, that there was little participation of project members. People only participated by providing labour such as collecting stones, water and sand. Failure by World Vision to include local people in the actual construction was one of the shortcomings of this activity.

World Vision has played a significant role in empowering the people at grassroots level, concerning primary health care matters in Taung ADP. The primary health care issues included the building of community tap and toilets, HIV/AIDS awareness and disease prevention campaigns. The community tap at Tsoloane has enabled people to draw clean water and avoid contacting diseases.

The spread of HIV/AIDS awareness and other disease prevention campaigns within the communities of Taung ADP has been one of the key issues for creating sustainable communities. The findings of this study however, confirm that very few people were knowledgeable and involved in these critical issues. Lack of intensive disease prevention campaigns, particularly HIV/AIDS awareness at the grassroots level makes the communities vulnerable to this deadly disease.

The building of VIP toilets have empowered people. People actively participated in this development activity by collecting stones, sand and water. World Vision assistance intervention strategy is commendable in its provision of additional material for this activity. The findings reiterated that the building of VIP toilets has contributed to sustainable development in the sense that people owned toilets, and were no longer using bushes and gullies. In this regard, the environment was kept clean. The ability of the locals to participate in the projects and build their own toilets has further enhanced indigenous knowledge and capacity building within Taung ADP, resulting in true people-driven development.

The established IGA projects at Tsoloane and Qhalasi have also empowered the local people to have access to cash and food to meet basic needs. These IGAs have sustained livelihood in this regard.

Other important issues pertaining to empowerment concerned project management. Project committees within the established projects in Taung ADP were vested with responsibility to ensure that various activities were carried out accordingly. These committees were able to identify problems, solicit them and come up with possible solutions.

Projects within Taung ADP have empowered local people to a large degree. These projects have striven to improve food security by equipping people with farming skills and thus alleviating poverty through IGA. Other activities have improved the living conditions of the people through the building of roads, toilets, schools and a community tap. HIV/AIDS awareness, and disease prevention

campaigns have been other activities which have been directed at the targeted people of Taung ADP. In this respect, to a large degree, people were able to reap benefits from their project.

Sustainability is an important concept in three ways for projects in Taung ADP. Firstly, the findings of this study confirm that people within Taung ADP were adamant that they had acquired the necessary skills and knowledge to sustain them after World Vision had withdrawn its assistance. Thus, people could participate and contribute to a future development process which is self-sustaining and self-driven. However, in Qhalasi, there was little perception regarding the utilisation of technical skills and knowledge for future development activities. This was exacerbated by the fact that people had been working as labourers with limited knowledge and skills.

Secondly, the sustainability element has also manifested itself in Taung as a development strategy which manages natural resources. Local people have planted trees with the purpose of curbing soil erosion as well as for protecting the entire environment for the future.

Lastly, sustainability has been attributed to the long-term survival of the development projects and their future operation. The findings of this study confirmed that people within Taung ADP were unanimous in believing that their projects will still operate in the near future.

Based on the findings, it may be argued that Taung ADP, as one of World Vision's programmes in Lesotho, has to a large extent transformed lives and benefited the local communities with its people-centred development. People have participated in various ways in projects such as the establishing of IGA to address their poverty problems. In addition, people have been empowered with skills and knowledge to perform their jobs better. Coupled with this, is the fact that people have had the opportunity to enhance their capacity so that they can address their social conditions within their communities. Lastly, the projects established with Taung ADP were of long-term sustainability, and will continue to generate their own resources and operate after World Vision's assistance has been withdrawn. World Vision in this regard, has played a commendable role as catalyst and agent of development in addressing the social problems facing the people of Taung.

7.3. Recommendations

The following recommendations may address the shortcomings identified in this study.

- 1) There must be a concerted and sustained effort on the part of World Vision and communities to analyse the types of projects which are implemented. The types of projects initiated, as suggested by Wetmore and Theron (1997: 85-86), should be analysed and then carried out with the active participation of the people themselves, which is a true cornerstone of development (see also Burkey, 1993: 12). It is, therefore, recommended that the analysis of

development projects should be done within the context of Participatory Learning and Action (PLA). PLA establishes a creative approach to information sharing and learning, and is a challenge to prevailing biases and preconceptions about resource-poor people's knowledge of their own social reality (Chambers in Wetmore and Theron, 1997: 86). PLA, advocates participation of the community as actors in the process of learning, about their needs and opportunities as well as the action required to address them.

- 2) The use of PLA by World Vision could enable people to acquire the necessary self-reliance to become their own researchers, planners and actors (Wetmore and Theron, 1997: 103). It is recommended that the use of PLA can address the identified problems pertaining to marketing of products within IGA projects such as in Tsoloane and Ha Mopoane. Local people, as researchers and actors, should play the leading role in conducting research into finding suitable markets to sell their products. This involves not only selling products locally, but also includes exporting products to neighbouring towns in South Africa.
- 3) It is recommended that World Vision should adhere to the principles of PLA by playing an active role as facilitator and by information sharing (Wetmore and Theron, 1997: 101). As a facilitator, World Vision should assist people engaged in IGA by liaising with offices such as the Ministry of Trade and Industry. This will further enhance the availability of markets for products produced within the projects in Taung ADP.
 - It is recommended that as a facilitator, World Vision should assist people engaged in IGA to establish a steady supply of utilities: wax for making candles, soda for making soap and *mosea* for making baskets. Steady suppliers of these utilities would contribute towards increasing the flow of cash within these projects.
 - It is recommended that World Vision should share information within communities in Taung ADP. Sharing of ideas would further contribute to the availability of markets. Through World Vision assistance, people would know where to obtain certain resources and how and where to market their products.
- 4) It is necessary to establish an equal partnership between World Vision and project members to revive IGA such as poultry farming. Under CDP people were given money to start projects. With the advent of ADP, World Vision has offered revolving loans for people to start or revive their projects. These loans have to be repaid with interest. The criterion to qualify for a loan is to provide property as a form of guarantee. Since most of the people in Taung ADP are very poor and with little assets, most of them are excluded from the mainstream of development. It is therefore recommended that World Vision should contribute half the money while the project members raise the rest. Project members should however, be urged to pay

back the money borrowed from World Vision so that the money could be passed on to other people with the same intention of starting IGA.

- 5) Public participation at all stages of the programme and project is very important. Public participation is essential within planning, implementation and evaluation and control of the project so that the poor can participate at all levels and thus, contribute to decision-making. From the inception of the project it is essential to ensure that people are represented in order to express their needs. It is recommended that World Vision should adhere to the principles of people-centred development by including people in the future planning and implementation of development activities such as the building of schools and construction of roads. The inclusion of locals would not only enhance capacity building but would also contribute to indigenous knowledge. Participatory bottom-up planning will create a sense of ownership within communities.
- 6) Very few people in Taung ADP acquired health skills. It is recommended that World Vision should train more people in health matters with the purpose of creating networking agents between the communities and the Ministry of Health as well as the neighbouring hospitals and local clinics. The so-called “bare foot doctors” can play a role in helping communities with health issues.
- 7) It is recommended that World Vision should intensify HIV/AIDS awareness and disease prevention campaigns within Taung ADP. One of the best ways of achieving this is to embark on robust grassroots training of the local people as well as to make use of the “bare foot doctors” within the communities.
- 8) In the building of VIP toilets, there was little assistance given to old people pertaining to the collection of sand, water and stones and digging of pit holes. It is recommended that World Vision should closely work with the project committees to ensure that the elderly and destitute are helped by other members of the communities. This will enhance co-operation and co-ordination within the projects.
- 9) The role of World Vision in Taung ADP is a temporary measure. That is, the end result is to capacitate the poor so that they take over their own development and play the leading role. It is recommended that the established IGA projects should not only enable members to feed and get income for their families but should also administer and cater for the needs of the poor children, the needy and orphans. Money derived from these projects should partly be put towards the education of these children. This approach will ensure that there is sustainability and continuity achieved after World Vision’s withdrawal.

10) One of the major problems identified within Taung ADP was failure of projects committees' to notify World Vision authorities about problems encountered in the development projects. This communication gap was further exacerbated by the fact that World Vision does not maintain regular contact with the projects to assess the progress achieved. It is recommended that World Vision should maintain regular contact with the projects committees' to monitor progress. This participatory process will open communication channels. In addition, continual feedback from the projects will solve encountered problems and improve the effectiveness of projects.

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Annexure 1

EVALUATION OF WORLD VISION'S TAUNG AREA DEVELOPMENT PROGRAMME

Thank you very much for your willingness to act as respondent in this interview. There is no right or wrong answer to questions. Only your honest opinion is asked. The questionnaire is treated as confidential. The researcher undertakes not to reveal any information that may lead to the identification of an individual respondent.

The interview is conducted for the purpose of evaluating the Taung Area Development Programme, which is one of the World Vision's programmes in Lesotho. The aim of this research project is to assess the contribution which the programme has made in addressing the social problems in the Taung community. The research will specially focus on the following three main areas;

- **Participation:** assessing if the community have been involved in the planning of the project by identifying their own priorities for the project or use of their lands and other resources and to exercise control over their own economic, social, and cultural development.
- **Empowerment:** assessing how the programme has strengthened the community or local capacities. This includes transfer of skills through training with purpose of equipping the people to engage in their own development.
- **Sustainability:** assessing the long-term viability of the project.

Thank you very much for your time and co-operation. Should you require any further information regarding this interview, you are more than welcome to contact Mr Francois Theron, at Tel (021) 808 2084, the supervisor of the researcher.

.....
Napo Motsomi
RESEARCHER
(0721040597)

12 June 2003

1
2

1. Gender

Male	1	
Female	2	3

2. In which of the following age group do you fall?

< 20	1	
21 – 30	2	
31 - 40	3	
41 - 50	4	
50+	5	4

3. What is your highest formal education?

None	1	
Primary education	2	
Secondary education	3	
Tertiary education	4	4

4. To what extend do you find the following activities important within the project?

Activities	Not at all							To a large extend						
	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.1 identifying your our own objectives in the planning of the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.2 making decisions in relation to the various activities in the running of the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.3 The importance of World Vision’s religious involvement within the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.4 World Vision’s facilitation with training and skills improvement?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.5 World Vision allowance for indigenous knowledge (as beneficiaries of the project, apply your own knowledge of the environment) to be employed in the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.6 able to exercise your rights and choices within the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.7 have direct leadership of the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.8 acquire benefits from the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.9 commitment to the project?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.10 project assistance in relation to education for your children?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.11 utilising the knowledge you acquired from the project in other development activities?	1	2	3	4	5	6	7	1	2	3	4	5	6	7
4.12 applying the skills you have acquired from the project in other development activities?	1	2	3	4	5	6	7	1	2	3	4	5	6	7

5. In which activities within the project do you take part?

Activities	Yes	No	
Poultry	1	2	17
Sewing	1	2	18
Knitting	1	2	19
Brick making	1	2	20
Building	1	2	21
Piggery	1	2	22
Dairy	1	2	23
Beef production	1	2	24
Crop production	1	2	25
Other.....	1	2	26

6. How does World Vision educate you within the project?

Method of educating	Yes	No	
Workshops	1	2	27
Public gatherings	1	2	28
Campaigns	1	2	30
Other.....	1	2	31

7. How do you share the knowledge that you have gathered from the project with members of the community?

Method of sharing	Yes	No	
Word of mouth	1	2	32
Demonstrating to others	1	2	33
Other.....	1	2	34

8. What knowledge have you acquired from the project?

Acquired knowledge	Yes	No	
Manual/technical	1	2	35
Managerial	1	2	36
Physical	1	2	37
Economic	1	2	38
Other.....	1	2	39

9. Which skills have you acquired from the project?

Skills acquired	Yes	No	
Farming	1	2	40
Health-care	1	2	41
Hand crafting	1	2	42
Cooking	1	2	43
Other.....	1	2	44

10. What type of social investment (i.e.infrastructure) has been delivered in relation to the project?

Investment produced	Yes	No	
Roads	1	2	45
Bridges	1	2	46
Schools	1	2	47
Other.....	1	2	48

11. In what way does the project provide clean water?

Method of provision	Yes	No	
Wells	1	2	49
Community tap	1	2	50
Personal tap	1	2	51
Other.....	1	2	52

12. In what way does the project provide you with health care?

Method of provision	Yes	No	
Building toilets	1	2	53
HIV/AIDS awareness	1	2	54
Diseases prevention campaigns	1	2	55
Other.....	1	2	56

13. How does the project enable you to feed your families?

Method of provision	Yes	No	
Using part harvested production for consumption	1	2	57
Other.....	1	2	58

14. How does the project enable you to earn income for your families?

Method of earning income	Yes	No	
Engaging in income generating activities	1	2	59
Selling gained production	1	2	60
Other.....	1	2	61

15. In which of the following ways do you express your responsibilities within the project?

Ways of expressing responsibilities	Yes	No	
Coalitions	1	2	62
Volunteer groups	1	2	63
Committees	1	2	64
Other.....	1	2	65

16. How does the project facilitate with environmental protection?

Environmental protection	Yes	No	
Planting trees	1	2	66
Donga reclamation	1	2	67
Other.....	1	2	68

17. How long has the project been operating?

Duration	Years	
1 - 2 years	1	
3 - 4 years	2	
5 - 6 years	3	
7 - 8 years	4	
9 - 10 years	5	
11 - 12 years	6	
13 - 14 years	7	
15 years+	8	69

18. How long do you envisage the project will continue operating?

Duration	Years	
1 - 2 years	1	
3 - 4 years	2	
5 - 6 years	3	
7 - 8 years	4	
9 - 10 years	5	
11 - 12 years	6	
13 - 14 years	7	
15 years+	8	70

FOCUS GROUP DISCUSSION QUESTIONS

1. How have you been included in the planning of the project?

2. How does World Vision empower you to have direct leadership of the project?

3. In what way does the project enable you to meet your family financial needs?

4. How does World Vision facilitate with training and skills in the project?

5. How do you apply your knowledge of the environment in the project?

6. How does the project provide clean water for your families?

7. In what way does the project provide you with health care?

8. How does the project provide infrastructure for your village?

9. In what way does the project facilitate with education for children?

10.1 What are problems that you normally encounter in the running of the project?

10.2 How do you solve these problems?

10.3 How does World Vision assist you to solve these problems?

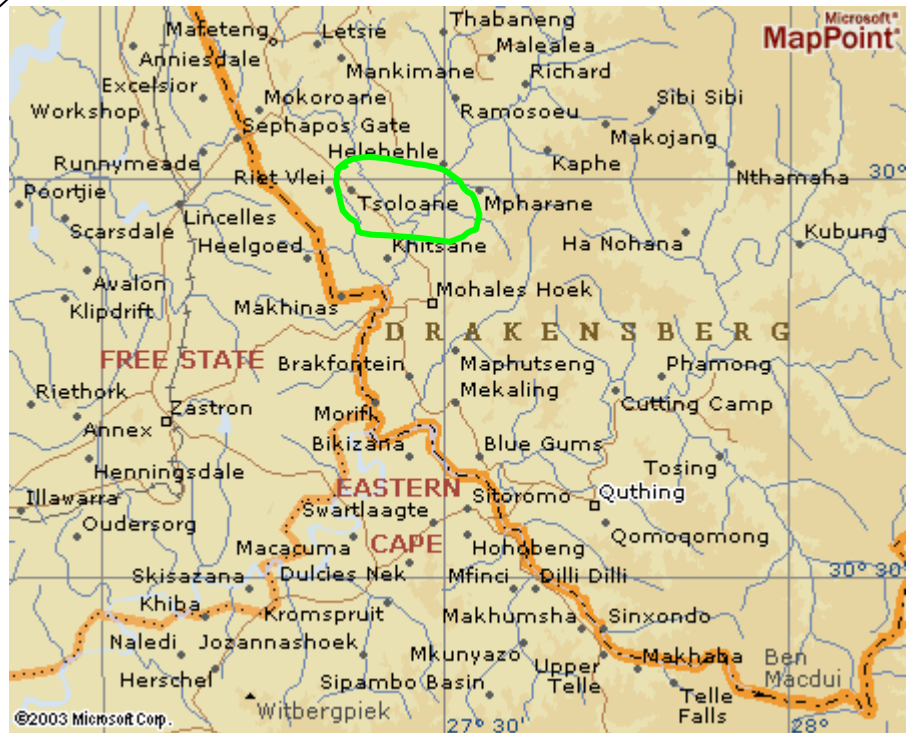
10.4 What would you like World Vision to do to assist you to overcome these problems in future?

Annexure 2



Source: World Fact Book, 2003.

<http://www.cia.gov/cia/publications/factbook/geos/lt.html>



Source: Maps of Lesotho, Map of the World Directory, 2002

http://www.embassyworld.com/maps/Maps_Of_Lesotho.html