

**Development and Culture: A Theological Engagement  
With the Endogenous Development of the Nsenga  
In Zambia**

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## ABSTRACT

The topic of the research is, *Development and Culture: A theological engagement with the Endogenous development of the Nsenga in Zambia.*

Development takes place in many forms. There is a need for a kind of development that meets the needs and people's aspirations in life. The question of this research is: *what could the role of theology and the church be towards an endogenous development process that is culturally orientated to the Nsenga ethnic group of Zambia?* The study is based on the working hypothesis that endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society.

The aim of the study is to investigate, examine and evaluate the place of culture in development, and to propose an endogenous base which is contextual. It also shows how a cultural driven development process stemming from the grassroots can be a better tool for human developments that are sustainable over time.

An endogenous approach to development is proposed, an approach based on local strategies, values and innovations that encourages people in a given set-up to use their own resources, knowledge and initiative to develop new and better ways of doing things. A framework was developed for understanding the principles and practices of endogenous development among the Nsenga of Zambia.

This study considers culture as an important aspect of development and as a means to understanding and achieving forms of development from which people can draw meaning and fulfillment in life. Models of development that cannot integrate culture are likely not only to fail but also to cause damage to people's well-being.

Due to the interdisciplinary nature of the study, both theoretical and methodological triangulations were employed. The methods of literature review, critical reflection, logical arguments and analysis were applied.

Chapter 1 introduces the study, gives the motivation for studying culture and development and briefly describes the chosen research approach and methods. The focus then moves to the specific research topic, research problem, aim and purpose of the research, hypothesis and the contribution of the research to the Zambian community in the area of development and culture in the field of Theology and Development.

Chapter 2 explores an understanding of development and culture through a review and survey of definitions and develops a concept of endogenous development which presupposes a kind of development which is born out of the local people's own initiative. The chapter argues that all models of development must be culturally oriented and should reflect perspectives of responses to problems faced by human societies in their contexts.

Chapter 3 surveys the relationships between culture and development. The chapter claims that in the past theories of development disregarded cultural aspect in development. It is suggested that the culture and the people concerned in any developmental process must play a central role.

Chapter 4 discusses the relationship between theology and development under five sub-themes namely (1) theology and development, (2) church and development, (3) the role of the church in development, (4) the church as a channel of development and, (5) people and development.

Chapter 5 focuses on the ethnography and case study of the Nsenga in the three selected villages in Petauke district in the eastern province of Zambia. This chapter analyses the social economic status of people in Nsenga area and the practical implementation of endogenous development projects.

Chapter 6 critically analyses the Nsenga's practical engagement with endogenous development as described in the theoretical and theological framework.

Chapter 7 provides the conclusion and recommendations regarding the practice of endogenous development within the context of the Nsenga of Zambia.

## OPSOMMING

Die onderwerp van hierdie navorsing is, *Development and Culture: A theological engagement with the Endogenous development of the Nsenga in Zambia*.

Ontwikkeling vind op verskillende maniere plaas. Daar is 'n behoefte aan 'n bepaalde soort ontwikkeling wat in die hedendaagse behoeftes en lewens verwagtinge van plaaslike arm gemeenskappe sal voorsien. Die navorsingvraag van hierdie navorsing is, *Wat kan die rol van teologie en die kerk wees binne 'n proses van endogene ontwikkeling wat kultureel georiënteer is binne die Nsenga etniese groep van Zambia?* Hierdie navorsing is gebaseer op die werkende hipotese dat endogene ontwikkeling die onderbou voorsien waarop plaaslike organisasies en mense die onderwerpe word van hul eie menslike ontwikkeling en transformasie binne die lewe en samelewing - vanuit 'n teologiese raamwerk en met die aktiewe betrokkenheid van die kerk.

Die doel van die studie is om die rol van kultuur in ontwikkeling te ondersoek en evalueer en 'n endogene basis te ontwikkel wat kontekstueel van aard is. Dit streef ook om aan te dui hoe kultureel gedrewe ontwikkelingsprosesse wat op grondvlak ontstaan, 'n beter instrument kan wees vir menslike ontwikkeling wat langdurig volhoubaar is.

'n Endogene benadering tot ontwikkeling gebaseer op plaaslike strategieë, waardes en innoverings word voorgestel en mense word aangemoedig om hul eie hulpbronne, kennis en inisiatief te gebruik om nuwe en beter maniere van doen te ontwikkel. Die studie bied ook 'n raamwerk vir die verstaan van die beginsels en gebruike van endogene ontwikkeling onder die Nsenga van Zambië.

Kultuur word beskou as 'n belangrike aspek van ontwikkeling en as 'n middel om vorms van ontwikkeling wat lei tot 'n betekenisvolle, vervulde bestaan, te verstaan en bereik.

Ontwikkelingsmodelle wat nie kultuur kan integreer nie, is geneig om te misluk en selfs mense se wel-wees te beskadig.

Vanweë die interdisiplinêre aard van die navorsing, is beide teoretiese en metodologiese triangulasies gebruik. Literatuur oorsig, kritiese nadenke, logiese argumente en analise is toegepas.

Hoofstuk 1 as inleiding bied die motivering vir die bestudering van kultuur en ontwikkeling en beskryf kortliks die navorsingsbenadering en -metodes. Die fokus skuif dan na die

spesifieke navorsingsonderwerp, navorsingsvraagstuk, doel van die navorsing, hipotese en die bydrae van die navorsing tot die Zambiese gemeenskap op die gebied van ontwikkeling en kultuur in die velde van Teologie en Ontwikkeling.

Hoofstuk 2 ondersoek 'n verstaan van ontwikkeling en kultuur deur 'n oorsig van definisies en ontwikkel 'n konsep van endogene ontwikkeling wat die soort ontwikkeling gebore uit plaaslike mense se eie inisiatiewe, voorveronderstel. Die hoofstuk betoog dat alle modelle van ontwikkeling behoort kultureel van aard te wees en behoort perspektiewe van gemeenskappe se response op probleme in hul konteks te weerspieël.

Hoofstuk 3 ondersoek die verhoudings tussen kultuur en ontwikkeling. Daar word beweer dat ontwikkelingsteorieë die kulturele aspek van ontwikkeling verontagsaam het. Die hoofstuk stel voor dat die betrokke mense en hul kultuur in enige ontwikkelingsproses 'n sentrale rol moet speel.

Hoofstuk 4 bespreek die verhouding tussen teologie en ontwikkeling in terme van (1) teologie en ontwikkeling, (2) kerk en ontwikkeling, (3) die rol van die kerk in ontwikkeling, (4) die kerk as ontwikkelingskanaal en, (5) mense en ontwikkeling.

Hoofstuk 5 fokus op die etnografie en die gevallestudie van die Nsenga-mense in drie dorpie in Petauke-distrik in die Oostelike provinsie van Zambië. Die sosio-ekonomiese status van mense in die Nsenga-area en die praktiese implementasie van endogene ontwikkelingsprojekte word ondersoek.

Hoofstuk 6 is 'n kritiese analise van die Nsenga se praktiese betrokkenheid by endogene ontwikkeling soos dit in die teoretiese en teologiese raamwerk beskryf is.

Hoof 7 sluit in die slotsom en aanbevelings vir die beoefening van endogene ontwikkeling binne die konteks van die Nsenga van Zambië.

## DEDICATION

I dedicate this work to my beloved wife Vainess Phiri Mwanza and our four children: Victoria, Dalitso, Emmanuel, and Favor Takondwa Mwanza. I thank you all for your patience, endurance, love and untiring spiritual and moral support.

*Ecclesiastes 9:11*

*I returned and saw under the sun that-*

*The race is not to the swift,*

*Nor the battle to the strong,*

*Nor bread to the wise,*

*Nor riches to men of understanding,*

*Nor favor to men of skill;*

*But time and chance happen to them all.*



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## ABBREVIATION

CCZ	CHRISTIAN COUNCIL OF ZAMBIA
DAWN	DEVELOPMENT ALTERNATIVES WITH WOMEN FOR A NEW ERA
FRA	FOOD RESERVE AGENCY
GDP	GROSS DOMESTIC PRODUCT
GNP	GROSS NATIONAL PRODUCT
NGO	NON GOVERNMENTAL ORGANIZATION
NIEO	NEW INTERNATIONAL ECONOMIC ORDER
OECD	ORGANIZATION FOR ECONOMIC CO-OPERATION AND DEVELOPMENT
PCMU	PETAUKE COOPERATIVE MARKETING
RCZ	REFORMED CHURCH IN ZAMBIA
WCC	WORLD COUNCIL OF CHURCHES
ANT	ACTOR – NETWORK THEORY
PTA	PARENTS TEACHERS ASSOCIATION

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## CHAPTER ONE

### RESEARCH FOCUS AND OUTLINE

#### 1. INTRODUCTION

This chapter gives the motivation for studying culture and development and briefly describes the chosen research approach and methods. Integrating the cultural dimension into development can lead to the adoption of a less reductive and more all-embracing approach to development. The focus then moves to the specific research topic, research problem, aim and purpose of the research, hypothesis and the contribution of the research to the Zambian Community in the area of development and culture in the field of theology and development.

The research argues for endogenous approach to development, a development that originates from the heart of each local society without any outside interference and imitation, but that society, community and individual defines in sovereignty its values and its vision of the future. This approach to development aims to empower local communities to take control of their own development process.

#### 1.1 RESEARCH TOPIC

The topic of the research is, *Development and Culture: A theological engagement with the Endogenous development of the Nsenga in Zambia*. The background to this topic is based on the understanding that, effective development process must begin with the local people in their particular contexts, and it must be culturally driven.

The centrality of culture and its interconnectedness with economic, political and social change has been increasingly apparent in contemporary events such as the emergence of indigenous rights movements and the rise of ethno-nationalism. On the other hand, newly emerging fields of research, such as cultural studies and post-colonial studies and the impact of post-modern thought, have provided us with new analytical tools which enable us to take a new look at the relationship between culture and development. According to Tanner (1997:25), all models of development are essentially cultural in that they reflect perceptions of and responses to the problems faced by human societies.

Eade (2002:28) observes that,

Modernization theories regarded cultures of non- industrialized societies in the south as obstacles to development. Those societies are seen as being characterized by kinship (which apparently hinders individual enterprise), religious obscurantism and fatalism, stagnation and resignation. On the contrary, in recent years we see a cultural dimension being embraced and appreciated by researchers as an important element in socioeconomic issues.

Eade (2000:29) Further acknowledges that, all societies have ways of knowing and ways of doing and that all societies, in all their diversity have had science and technology systems on which these distinct and diverse developments have been based. Systems of culture and knowledge provide the framework for the perception and utilization of natural resources and that all societies, in all their diversity.

Cooke and Lazzeritti (2008:48), note that culture can be understood as the specific way in which the community understands the world, and the way the community defines its comparison with others, and communicates with them. Florida (2005:5)

Argues that the role of culture is much more expansive, that human beings have limitless potential, and that the key to economic growth is to enable and unleash that potential. Culture operates not by constraining the range of human creative possibilities but by facilitating and mobilizing them. Traditional notions of what it means to be a close, cohesive community and society tend to inhibit economic growth and innovation.

This study proposes that endogenous development provides the platform where the grassroots become subjects of their own human development and transformation which leads to effective sustainability of individuals in the society. (Carmen, 1996:30) claims that a development growth process which does not fulfil the here and now of people's basic human needs is devoid of meaningful content. Endogenous development is based on local peoples' own criteria of development, and takes into account the material, social and spiritual well-being of peoples. The main difference between endogenous development and other participatory approaches is its emphasis on including spiritual aspects in the development process, in addition to the ecological, social and economic aspects. Endogenous development is also mainly based on local strategies, values, institutions and resources. Key concepts within endogenous development are: local control of the development process; taking cultural values seriously; appreciating worldviews; and finding a balance between local and external resources. The aim of endogenous development is to empower local communities to take control of their own development process. In this kind of approach to development; there is a promotion of human dignity, participation, respect, empowerment and gender equality.

The research argues that, endogenous development provides alternatives in addressing issues pertaining to the people's well-being in life. It is the aim of this study to show that developments which are culturally driven by the local contexts are better tools for transformation and sustainability in many local communities. Development is based on human well-being and does not only mean the provision of social services but involves change in the awareness, motivation and attitudes of individuals and relationships between individuals and groups.

## **1.2 RESEARCH PROBLEM**

Today there is an increasing awareness that quite different paths can be taken to improve human welfare, and that no single programme can bring positive and lasting results unless it is well anchored in cultural norms and values of the society in question.

Eade (2002:2) states that,

“There is a gradual recognition of the need to acknowledge the central role of people, with their particular aspirations, attitudes, mentality, values, beliefs spirituality and a sense of sacred and of happiness, and with their own skills, expertise, and creativity, as a pre-requisite for the success of development programmes”.

The concept of endogenous development contains a vision of historical change having its roots in the local community, as people who are oppressed by circumstances of human creation discover the nature and causes of their own oppression and organise themselves from the bottom up to deal with the situation, and are empowered to transform their circumstance into one of great justice that is sustainable over time.

Eade (2002:10) defines Culture as the complex whole of knowledge, wisdom, value, attitudes, customs and multiple resources which a community has inherited, adopted or created in order to flourish in the context of its social and natural environment. It contains the local perception of the meaning of life and of what for a local population constitutes a good life. While Hall (1992:230) maintains that culture is the whole texture of society and the way language, symbols, meanings, beliefs and values organise social practices. Tanner (1997:25), further states that human beings have a culture which is the defining mark of their life. It highlights human diversity and varies with social groups. All models of development are essentially cultural in that they reflect perceptions of and responses to the problems faced by human societies. No any culture is superior to the other whatsoever, and all processes of developments are cultural expressions because culture is the basis upon which societies can

develop through self-renewal and growth. Culture must therefore be viewed as a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life.

The term development seems to be an expression which synthesizes the aspirations of mankind for more human living conditions. As regard the meaning of the term, development is thus a blanket – term used to cover a whole series of interdependent concepts such as liberation, humanization, growth, unfolding, renewal and transfiguration. It also takes its place in a cultural tradition which already has a past happiness, progress, evolution and points to change (Merino in Dunne, 1969:121). The origin of the term is, in a manner of speaking, negative and sprung into use in opposition to the term underdevelopment, which expressed the condition and the anguish of poor countries compared with rich ones. Davids, Theron and Mahunye (2005:4), states that the body of knowledge we call development is relatively new and the scientific enquiry into the theory of development started shortly after the Second World War with the 1950's and 1960's being dominated by the modernization theory.

The concept of development does not have just one meaning. According to Kothari and Minogue (2002:1), development is ridden with paradoxes as a result there exist a great number of definitions for it. Development can therefore be seen from an economic angle, it would be synonymous with economic growth, and overall social process which includes economic, social, political and cultural aspects (Dunne 1969:123). Moreover, the unchanging challenge of development is to provide a better life. Development is therefore based on human well-being (Coetzee, 2001:122). The underlying anthropological position is that any person has the ability to become more than she/he is at any particular stage. It provides the mechanism for people to become more than they are. Carmen (1996:2) adds that,

“development is another word for human agency, the undoing of envelopment that which exist where people act as subjects and are not acted upon as objects, targets and beneficiaries, nor manipulated as participants in designs and projects not of their own, but there is development where there is space for the flowering of human creativity and the right to invent our own future”.

For this reason, good relationships are essential in any development programme, our vision of the mission and motivation of development must emerge out of our fundamental understanding of the nature of God, humans, and the kingdom of God. This is so because development concerns the total human person and the whole society. Development inextricably is linked to the people, for whom it should bring some fulfilment in life and thus



improve upon their living standards in a sustainable way Tyndale (in Eade, 2002:3). A theology of transformation approach to development is better designed to promote the kingdom values of God. August (2006:15) indicates that transformation is part of God's continuing action to restore all creation to himself and its rightful purposes and relationships. While, Smith (1990:21), maintains that genuine transformation takes place in particular situations, histories and contexts. Koopman (2006:5), states that various practices of congregations also enhance the realisation of society of humanness.

In the light of the above, the following questions help to focus the research programme.

- How can we understand development and culture in relation to endogenous development?
- How does endogenous development approach to development differ from other models of development?
- What is the appropriate theological basis for engaging in endogenous development?
- To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?
- In what ways do the Nsenga engage with endogenous development?

The major epistemological question of this research is:

***What could the role of theology and the church be towards an endogenous development process that is culturally orientated to the Nsenga ethnic group of Zambia?***

### **1.3 HYPOTHESIS**

The study is based on the working hypothesis that endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society within a framework of theology and with the active engagement of the church. This model of development integrates local knowledge into Development Agenda and considers people's initiative, innovation, worldviews and livelihood as a starting point for developments which are sustainable. For this reason, this study argues that, endogenous development brings human and community development to the centre of attention as the principle concern to the theory and practice of development, especially from a theological perspective. Its theological basis is that of a just society, human dignity, participation, empowerment, respect, gender equality and sustainability.

Endogenous development entails a kind of development that originates from the heart of each society without any outside interference and imitation, but that society, community and individual defines in sovereignty, its values and its vision of the future (Burkey, 1996:30). This calls for a holistic understanding and approach to transformational development- because it concerns the whole of human life. With (Myers, 2003:3),

Transformation development reflects a concern for seeking a positive change in the whole human life. Transformation is part of God's continuing Action in history to restore all creation to him and to its rightful purposes and relationships in this regard, sin is avoided and peace is promoted for the well-being of all through Jesus Christ.

The church as the community of God's kingdom is called upon to be the bearer of the message of God's love to the broken and fragmented communities. Her role is to facilitate the healing process in communities living in desperation by speaking and acting prophetically in the contexts of poverty. It must be an inclusive community with love and care for all God's people regardless of their status in society. August (2005:35), argues that the church knows about God's intention for the world, which was set forth in creation, reaches its ultimate consummation in the kingdom of God and this is a strategic premise for the church to be a source of value formation to the communities by working for the restoration of peace, reconciliation and liberation.

#### **1.4 AIMS OF THE RESEARCH**

The research aims to investigate and show how culturally driven development process stemming from the grassroots can be a better tool for human developments that are sustainable over time. The research aims to find out the following:

1. How can we understand development and culture in relation to endogenous development?
2. How does endogenous development approach to development differ from other models of development?
3. What is the appropriate theological basis for engaging in endogenous development?
4. To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?
5. In what ways do the Nsenga engage with endogenous development?

The result of the research is intended to meaningfully contribute to the Zambian community by offering it theological insights of the subject and giving it options in application of these strategies in specific cultural contexts.

### **1.5 MOTIVATION OF THE RESEARCH**

According to Churchill and Sanders (2007:14), one of the central motivating factors in taking on Doctoral studies is to enhance career progression and development in existing and new occupations. Furthermore, to explore and understand how development that comes within the individual and local can become a powerful tool of human development. The other reason is to widen my knowledge and develop different skills which will help improve my efficiency in life and ministry.

As a person who belongs to the Nsenga ethnic group of Zambia, it is always important to contribute something to your own social group in order to be part of their success stories of the land. Since culture is dynamic and always changing, this work is intended to be a great contribution in the evaluation, analysis and praxis of development from both a theological and as well as a cultural point of view.

My interest in the field of theology and community development arose from the following: Firstly, through my pastoral experience in Chiziye congregation in the Eastern province of Zambia. This area was very challenging for rural ministry in chief Chinunda. Secondly, my experience at Kalulushi R.C.Z in Kalulushi District the second congregation I served for five years which is situated in the Copper belt province of Zambia. Due to government policies of structural adjustment and privatisation, some mines which provided major source of employment were closed leading to mass unemployment in the country.

Serving in such situations has been very challenging hence the need for the church to make an impact through her God given diaconal services. The Church is required to act as a vehicle of hope and transformation in order to help offer solutions in these socio-economic issues.

My final motivation in the area of study developed further during my MTh study in the field of Theology and Community Development.

## **1.6 PROPOSED CONTRIBUTION OF THE STUDY**

The research serves as a theological framework for endogenous development within the Nsenga ethnic group of Zambia and beyond. It will therefore give some guiding principles and encourage endogenous development as the best option for involvement/participation in transforming and sustaining local people's well-being in societies. It must be noted here that; the idea of transformation is not posed as an alternative development strategy but as a Christian framework for looking at human and social change (August 2006:15). An endogenous approach to development from a theological perspective is proposed, an approach based on local strategies, values and innovations that encourages people in a given set-up to use their own resources, knowledge and initiative to develop new and better ways of doing things. A theologically based framework was developed for understanding the principles and practices of endogenous development among the Nsenga of Zambia.

The final product of this research project serves as a manual for the practice of endogenous development strategies that the church and development practitioners can apply and handle during the implementation process in the Zambian context. The research is intended to serve as a source book and a contribution in the area of development and culture in the field of theology within the Zambian perspective and Africa. The result of the research is intended to meaningfully contribute to the Zambian community by offering it theological insights of the subject and giving it options in application of these strategies in specific cultural contexts.

## **1.7 RESEARCH METHODOLOGY**

The research is mainly a literature review study. Newman (2011:124) claims that doing literature review builds on the idea that knowledge accumulates and that we can learn from and build on what others have done. The review rests on the principle that scientific research is a collective effort, one in which many researchers contribute and share results with one another. In addition Machi and Mc Evoy (2009:2), note that literature review summarises and evaluates the existing knowledge on a particular topic. Its purpose is to produce a position on the state of knowledge as it is an organised way to research the chosen topic. It assembles, synthesizes, analyses, and analyse data to form the argument about current knowledge on the topic. The evidence creates a logical and defensible set of conclusions.

Furthermore, triangulation method has also been used for validity purposes (Flick, 2007:55). Triangulation of method mixes the qualitative and quantitative research approaches and data.

A study that combines both tends to be richer and more comprehensive (Newman, 2011:165). It is also worthy pointing out that observation method has also been used as an ethnographic method, a combination of data gathering technique (Sapsford and Jupp, 2006:58). Moreover, the method of critical reflection, logical arguments and analysis has been applied in order to argue the hypothesis. The research is theological in its approach so as to gain clarity and understanding on the link between endogenous development and other social economic issues relating to development for transformation and especially the church' in the communities.

A Literature review approach has the potential to provide a comprehensive understanding of development and culture in relation to endogenous development. An attempt has been made to situate the study from a theological perspective and how the Nsenga People can be involved theologically in developments that are driven by their own culture. In this case, materials on Nsenga culture as well as the library materials both locally and internationally were utilised and played a major role in this research.

Furthermore, other sources such as questionnaires, interviews and data collection through documents were also used by the researcher to allow for a broad base approach to the methodology. The study is interdisciplinary in nature in the sense that more than one theoretical perspective has been utilized. Against this background the research design of this study will be presented in a fairly broad terms pointed out by Babbie and Mouton (2001:195). Firstly, Questionnaires with a particular focus on the way the endogenous Nsenga perceives themselves in relation to the community and development has been used in this research. The sole purpose was to gain an understanding on how the Nsenga people view development and their involvement in community issues. Secondly, structured and unstructured interviews were also used. Questions and themes that are important and are in connection with culture and development were utilized. Planned questions on people's awareness and participation in transformation development were designed to help the research remain focused on the subject matter. Thirdly, documents in form of secondary data such as magazines, articles, Newspapers, reports and available information on the internet were collected and integrated with the data obtained, compared and utilised.

Finally, a period of time was spent with local Nsenga communities and beyond to gain first-hand information in developmental projects and programmes, and how they have fared in terms of involvement and sustainability.

## 1.8 OUTLINE OF CHAPTERS

Chapter one serves as an introduction to the study and explains the main research problem and hypothesis for the dissertation. Moreover, the chapter outlines the research framework focused on the purpose of the research and the contribution of the research to the Zambian community. This chapter highlights the methodology the researcher used in the eventual process.

Chapter two explore an understanding of development and culture through a review and survey of definitions and has developed a concept of endogenous development, which presupposes a kind of development which is locally initiated. The Main question addressed in chapter two is: *how can we understand development and culture in relation to endogenous development?* An in depth understanding of the relationship between development and culture is central to a holistic approach and response from theological point of view with regard to endogenous development. Moreover, terms such as endogenous development and theological framework were explained to help the researcher with the hermeneutical approach for the whole research. In this case, culture is a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life.

The chapter aims to suggest that culture and development studies are interlinked and argue that it is, and has always been central to our understanding of development process and their input on societies across the globe (Schech and Haggis, 2001:1). In focusing on culture and development, we are not suggesting that cultural factors dominate the process of development or the ways in which we should conduct the study of development. Rather, that all models of development are essentially cultural in that they reflect perceptions of and responses to the problems faced by human societies (Tanner, 1977:25). Thus, the researcher wishes to explore an understanding of development and culture. The whole chapter argues that all models of development are cultural in nature as they take place within specific context of people and reflect perspectives of responses to problems faced by human societies. Culture is a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life.

Chapter three looks at the survey of endogenous development in as far as the relationship culture and development concerned. The main guiding question of the chapter is: *How does endogenous development approach to development differ from other models of*

**development?** Endogenous development will be brought to the Centre stage along with its suitability for meaningful development that brings comprehensive transformation to the lives of the people concerned. The chapter also makes a contrast between endogenous development and other theories of development. This chapter argues that, development is a cultural expression which means more than the provision of social services and the introduction of new technologies but involves changes in awareness, motivation and behaviours of individuals and in their relationships with others, nature and creation.

Chapter four is the Theological basis for development and culture. It discusses issues such as: people as subjects of their own development, a vision of justice, participation, inclusion and empowerment, sustainability and the role of the Church in development. This chapter has discussed the relationship between theology and development under five sub-themes namely (1) theology and development, (2) church and development, (3) the role of the church in development, (4) the church as a channel of development and, (5) people and development.

The main argument in this chapter is that God is interested in a development that includes the whole creation, with the hope that, although we may not yet see its fulfilment, we can experience already signs of the full development that awaits us even now. The chapter will wrestle with the following question: ***What is the appropriate theological basis for engaging in endogenous development?*** Development, therefore, does not only apply to the transformation of individual minds and behaviour, but also to the transformation of families, the society and the world. God intends that the world be redeemed and that his kingdom be established. The instrument in the world is the church, which is the sign of the kingdom. God's intention for the church is that it acts out its citizenship within the kingdom in a spirit of love. The entire world is the object of redemption and the church and the Holy Spirit are the vehicles of that redemption. The very act of being a Christian assumes doing good for all humanity (Samuel and Sugden, 1987:52).

Chapter five present an overview of the Nsenga endogenous development. The chapter also answers the question as follows: ***To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?*** It is based on the case study of the Nsenga in Petauke district; it addresses the issue of (a) Nsenga Ethnography; historical background, cultural practices and their way of life. (b) Questionnaires, to determine the concepts of endogenous development and its impact on the lives of the people, (c)and Interviews; to analyze current social economic status of people in Nsenga area, to

determine the extent to which the relevant activities are providing for the needs of the local community and to analyze practical implementation of endogenous development progressing projects. The questionnaire included the following sections: Concepts of endogenous development, Livelihoods and well-being, Innovations and creative activities, Capacity building and Empowerment. This chapter analyzed social economic status and the practical implementation of endogenous development by the Nsenga in Petauke district particularly in the three villages of Mulera, Masili and Kanyenye. At the end there is an evaluation for the practice of endogenous development.

Chapter six presents us with Nsenga engagement with endogenous development as described in the theoretical and theological framework. The question this chapter addresses is: ***In what ways do the Nsenga engage with endogenous development?*** The chapter critically analyzes the Nsenga engagement with endogenous development as described in the theoretical and theological framework.

Chapter seven provides the summative conclusion and recommendations of the whole work and puts forward recommendations for the practice of endogenous development within the context of the Nsenga in Zambia and beyond. This will serve as a tool for living creatively and improving the livelihoods of many people in rural communities faced by many socio-economic challenges. The various worldviews on Nsenga culture and development have been evaluated and appropriated into endogenous approach to development. This model promotes self-reliance, appreciates individual and community talents, skills, resources and values. Local community and people are committed to investing themselves and their resources. Lastly the research ends with the recommendation for the practice of endogenous development programmes, and a proposed guideline for development and culture which is theological and sustainable.

### **1.9 POSSIBLE VALUE OF THE RESEARCH**

It is envisaged that the product of this research would be a resource for practicing endogenous development in the Zambian community based on the Nsenga ethnic worldviews and theology. The work is an attempt to contribute to the search for a life enhancing framework for endogenous development which is theological, and values the grassroots as the point of departure in the shaping of society. The work of this research will also serve as a proposal for understanding the principles and practices of development and culture in the



context of the Nsenga ethnic group of Zambia from a biblical point of view which will be relevant to the Zambian community. Moreover, the work will also serve as a theological framework towards endogenous development within the ethnic groups, churches, development practitioners, community workers and the Non-Governmental Organisations in Zambia and beyond in the area of development and culture in the field of theology and development.

### **1.10 SUMMARY**

The research argues for endogenous approach to development, a development that originates from the heart of each local society. Effective development process must begin with the local people in their particular contexts, and it must be culturally driven. This study claims that endogenous development provides the platform where the grassroots become subjects of their own human development and transformation which leads to effective sustainability of individuals in the society. Endogenous development entails a kind of development that originates from the heart of each society without any outside interference and imitation, but that society, community and individual defines in sovereignty, its values and its vision of the future.

Culture operates not by constraining the range of human creative possibilities but by facilitating and mobilizing them. All models of development are essentially cultural in that they reflect perceptions of responses to the problems faced by human societies. Culture must therefore be viewed as a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life. The study is based on the working hypothesis that endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society within a framework of theology and with the active engagement of the church.

The research aims to investigate and show how culturally driven development process stemming from the grassroots can be a better tool for human developments that are sustainable over time. An endogenous approach to development from a theological perspective is proposed, an approach based on local strategies, values and innovations that encourages people in a given set-up to use their own resources, knowledge and initiative to develop new and better ways of doing things. The work is an attempt to contribute to the

search for a life enhancing framework for endogenous development which is theological, and values the grassroots as the point of departure in the shaping of society. Finally, this chapter has given as the rationale for studying development and culture by proposing an endogenous approach to development. It has also argued that culture and development should not be viewed to be working in parallel but that in as far as endogenous development is concerned the two works together. The main argument is that culture must therefore be viewed as a means to understand and achieving forms of development from which people can draw meaning and fulfilment in their particular context in life. The next chapter seeks to explore an understanding of development and culture through a review of definitions and to develop a concept of endogenous development. The chapter further seeks to answer the question as to how we can understand development and culture in relation to endogenous development.

## CHAPTER TWO

### TOWARDS AN UNDERSTANDING OF DEVELOPMENT AND CULTURE

#### 2.1 INTRODUCTION

The first chapter focused on the research topic, research problem, aim and purpose of the research, hypothesis and the potential contribution of the research to the Zambian society in the area of development and culture as well as in the field of theology and development.

The Main question addressed in chapter two is: *how can we understand development and culture in relation to endogenous development?* In line with the above question, this chapter, however, seeks to explore an understanding of development and culture through a review of definitions and to develop a concept of endogenous development, which presupposes a kind of development which originates from the local people's own initiative. An in-depth understanding of the relationship between development and culture is central to a holistic approach and response from a theological point of view, i.e. with regard to endogenous development.

The chapter argues that culture is, and has always been central to our understanding of development processes and their input in societies across the globe (Schech and Haggis, 2001: x1). In focusing on culture and development, we are not suggesting that cultural factors dominate the process of development or ways in which we should conduct the study of development. Rather, all models of development are essentially cultural in that they reflect perceptions of and responses to the problems faced by human societies (Tanner, 1997:25). Thus, the study will attempt to explore an understanding of development and culture. The present chapter will argue that all models of development are cultural as they reflect perspectives of responses to problems faced by human societies. Culture is a means of understanding and achieving forms of development from which people can draw meaning and fulfillment in life.

#### 2.2 CONCEPTUAL PERSPECTIVES ON DEVELOPMENT

Development is a complex term which does not mean one single aspect of approach to life. Thus, to have a broader view and understanding of the term, let us explore the conception of the term as discussed by many scholars from different dimensions. The term development

seems to be an expression which synthesizes the aspirations of mankind for more human living conditions. As regard the meaning of the term, development is thus a blanket – term used to cover a whole series of interdependent concepts such as liberation, humanization, growth, unfolding, renewal and transfiguration. According to Dunne (1969:121), development also takes its place in a cultural tradition which already has a past happiness, progress, evolution and points to change’.

Kothari and Minogue (2002:1), claim that development is ridden with paradoxes, and this provides a variety of definitions for it. Development if seen from an economic angle, it would be synonymous with economic growth, and overall social process which includes economic, social, political and cultural aspects (Dunne, 1969:123). Moreover, the unchanging challenge of development is to provide a better life. Development is therefore based on human well-being (Coetzee, 2001:122). The underlying anthropological position is that any person has the ability to become more than she/he is at any particular stage. It provides the mechanism for people to become more than they are. Carmen (1996:2) goes further and adds that,

Development is another word for human agency, the undoing of envelopment that which exists where people act as subjects and are not acted upon as objects. Development takes place where there is space for the flowering of human creativity and the right to invent their future.

The origin of the term is, in a manner of speaking, negative and sprung into use in opposition to the term underdevelopment, which expressed the condition and the anguish of poor countries compared with rich ones. Davids *et al* (2005:4) states that, the body of knowledge we call development is relatively new and the scientific enquiry into the theory of development started shortly after the Second World War with the 1950’s and 1960’s being dominated by the modernization theory.

According to Heymans (1998:4), perspectives on growth and development have shifted markedly over the past forty years. The concept of development has undergone significant change since the end of the Second World War (Kingsbury, Remenyi, Mickay and Hunt, 2004:22). Thus, during the 1950s and 1960s, development was equated with growth in Gross National Product (GNP) or Gross Domestic Product (GDP), with per capital GNP (income per capital) being the preferred index. However, when it became apparent that economic growth did not necessarily lead to reduction in poverty and a better quality of life from the population at large, the concept of development was re-examined (Heymans 1998:4).

Development also encompasses, as ends in themselves, better education, high standards of health and nutrition, less poverty, a cleaner environment, better opportunities, greater individual freedom and a richer cultural life (IGD, 2001:34; Heymans, 1998:4). It also focuses on individual freedom, self-esteem and freedom from ignorance, human usury and servitude. These determine the quality of life. Heymans (1998:5) further maintains that development is about people and its ultimate aim is to improve the quality of people's lives, especially that of the poor, in a sustainable manner.

### **2.2.1 Key Dimensions of Development**

Heymans (1998:5), in his book entitled "*Infrastructure: a foundation for development*," discusses the following dimensions of development.

#### ***i. Economic growth***

Although economic growth in itself cannot guarantee that development will take place, it is a crucial component of development. Sustainable and equitable economic growth requires structural change in economic activity (Heymans, 1998:5).

#### ***ii. Income growth***

High per capita income is often associated with economic development but countries with similar income levels may have different levels of development (Heymans 1998:5) one reason could be inequitable income distribution patterns. A reasonably equal distribution of income is an important characteristic (Heymans, 1998:5).

#### ***iii. Sustainable livelihoods***

Development requires that people's ability to achieve acceptable levels of living, or sustainable livelihoods, be strengthened. Creating secure, well-paid employment is an obvious way of doing this. People's ability to maintain their livelihoods depends to a large extent on their accumulating and using assets such as cattle, farming implements and their own labor (Heymans, 1998:5).

#### ***vi. Environmental sustainability***

Development has close links with the environment. Both extreme, poverty, with its lack of growth and development, and prosperity as well as very rapid growth can affect nature's ability to sustain people and economic growth. Absolute poverty is often characterized by environmental degradation through deforestation, soil erosion and water pollution. Rapid industrialization can also destroy the environment through air and water pollution, urban congestion and the degradation of the natural habitats. In cases, human behavior and

structures conflict with the natural environment, if not resolved, they would also conflict with further improvements in the quality of life (Heymans, 1998:5).

**v. *Institutional capacity***

Institutions are pivotal to development. They are not merely formal organizations governed by written constitutions but entail shared understanding, attitudes and customs, interspersed with conflicts shared by power relations and, they respond to the incentives set before them. Because of this complexity, institutions take time to develop (Heymans, 1998:5).

From the above discussion, the following can be noted:

- Development has to do with providing a better life for people
- Development should also be based on human well-being and
- It must provide the mechanism for people to become more than they are.
- whereas sustainable development involves several continuous on-going processes of change and adaptation in which the exploitation of resources, the direction of investments, the orientation of technological development and institution change are all in harmony with each other.

**2.2.2 The Local Development Environment**

The local development environment is the context in which communities organize and projects take place. This context influences development and is at the same time influenced by development taking place within borders. The development environment consists of or presents itself in a number of different environments. These types of environment have a profound influence on communication and thus on development. De Beer and Swanepoel, (2006:11) identify six types of environment as follow:

**i. *Political environment***

The political environment consists of leaders and political groups with political activities such as meetings and marches. Political communication consists of messages on political orientation and policy preferences. Political forces are at work in all communities. In rural areas, traditional leaders still play an important role in re-organizing and deciding events and activities within the community (De Beer and Swanepoel, 2006:11).

**ii. *Social environment***

De Beer and Swanepoel (2006:11), notes that the social environment consists of institutions such as the primary institution of the family and secondary institutions such as schools, the church, clubs and interest groups. There are also informal institutions such as friendships.

Families are represented in many of the secondary institutions and they also tend to communicate with one another. All communities are well organized; they have, for instance, power structures, schools, interest groups and civic organizations. How the organizations are structured and how they relate to one another form the social environment within which community development takes place.

*vi. Cultural environment*

The cultural environment consists of the values and morals of the society. These values and morals are often spoken of as the traditions of the people. With tradition, people have a place in society and certain obligations towards society while they can expect the society to guide them and provide a living environment for them as long as they are true to the traditions (De Beer and Swanepoel, 2006:12). Moreover, culture creates or contains taboos and provides a framework according to which people act and react to daily life. In most communities, cultural practices are beneficial to the success of development effort.

*vi. Economic environment*

Every community has its own economy that is manifested to a large extent in the informal system, but also in employment in the formal system. The economic context refers to rate of employment, presence and activity of commerce and industry. The society is also economically layered such that one finds very poor people, poor people and those who are better off. The economic environment is very important in community development and the management of scarce resources.

*v. Environmental dimension*

The environmental dimension such as the availability of natural resources represents contextual elements that could affect development.

*vi. Psychological dimension*

The psychological dimension differs from one society to another, e.g. the psychological dimension of a rural area is different to that of an urban area. It is therefore important to know people's histories because past experiences are part of their ecology of ideas and will influence their perception and understanding of development, if and how they participate in development activities (De Beer and Swanepoel, 2006:12). Finally, the local development environment is a key aspect of development. The different context discussed (political, psychological, environmental, economic, political social and cultural) influences development in many ways. For instance, culture provides a framework according to which people act and react to daily life realities.

### 2.2.3 Scholarly Views Of Development

According to Kingsbury *et al* (2004:22),

Development is described as the process directed at outcomes aimed at improved standards of living to create the capacity for self-reliance in economies that are technically more complex and dependent on global integration than previous ones. Moreover, development is also understood as a process of growth towards self-reliance and contentment. It is a process by which individuals, groups and communities obtain the means to be responsible for their own livelihood, welfare and future.

Dawood (2003:17), states that for African peoples and government, development is a process of empowerment and self-reliance. While for Kabiru and Edward (1994:18), development is a multi-dimensional concept. Anderson (1996:63) also argues that development is essentially about change and continuity. For change to take root, it must have something in common with the people and be in line with their values and their capacity. In a real sense, development must therefore be appropriate, i.e. culturally, socially, economically, technologically and environmentally.

According to Davids *et al* (2005:23), development is about people. Villiers and Lambreclifs (2001:34), share the same view as they maintain that development has to be a people-centered process. This implies that people should be at the Centre of development effort, and that development effort should be meaningful to them. Moreover, the idea that development is about people binds us to accept that development involves millions of people who live in poverty and who experience inequality as far as access to the economic, political and symbolic power is concerned. These people must be made the focus of development-action and intervention (Davids *et al*, 2005:23). Finally, to argue that development is about people is to acknowledge that development is about relationships. Human relationships are one of the determinants of human development.

#### 2.2.3.1 Development as transformation

Wayn Bragg (2003:95) former director of the Hunger Centre at Wheaton College wrote a seminal paper in which he argued that transformation was the biblical term that best fits the Christian view of development. He called for an understanding of development that goes beyond social welfare by including justice concerns.

Bragg (2003:95), claim that



“the characteristics of transformation should include life sustenance, meeting of basic human needs, equity which means equitable distribution of material goods and opportunities, justice within all social relationships including democratic participation; dignity and self-worth in the sense of feeling fully human and knowing we are made in the image of God”.

Other characteristics are freedom from external control (exogenous), a sense of being liberal in Christ, participation in a meaningful way in our own transformation, reciprocity in between the poor and the non-poor as each has something to learn from the other and cultural fit that respects the best in local cultures and that treats them as creatively and ecologically sound. This cultural aspect of development forms the backbone of the whole research which propagates an endogenous development that is all-embracing. Bragg (2003:95) also added some new and important ideas to the evangelical conversation on development. Just social systems and opportunities for all had not been squarely on the evangelical development agenda.

#### ***2.2.3.2 People-centered development***

David Korten (2003:97) the director of the people-centered development forum contrasts what he calls people-centered development with the economic growth-centered development promoted by many western governments. Korten believes that the world at the end of the century is suffering from a threefold crisis namely poverty, environmental destruction and social disintegration.

Korten (2003:97) defines development as “a process which the members of a society increase their personal and institutional capacities to a society and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations”.

Consequently, development is not something arrived at, an end point; it is a continuing process and this process should be driven by three principles namely sustainability, justice and inclusiveness (Myers, 2003:97). Thus, being consistent with their own aspirations, the people should decide by themselves what improvements are and how they are to be created. The development program must not come from the outside.

#### ***2.2.3.3 Expanding access to social power***

John Friedman’s (2003:99), understanding of development follows closely from his definition of the cause of poverty – limited access to social power. He regards alternative development as a process that seeks the empowerment of the households and their individual members through their involvement in socially and politically relevant actions.

Empowerment includes an emphasis on local decision-making, local self-reliance, participatory democracy, and social learning. It pursues the “transcendent goals of inclusive democracy, appropriate economic growth, gender equality and sustainability”.

#### ***2.2.3.4 Development as responsible well-being***

For Chambers (1997:40), the objective of development is responsible well-being for all. Myers (2003:104) describes well-being as quality of life. Its opposite is ill-being. Well-being is open to the whole range of human experiences – social, mental and spiritual as well as material. Chambers claims that two things are basic to responsible well-being: livelihood security and capabilities by which livelihood security and responsible well-being are achieved. Livelihood security is defined as “Adequate stocks and flows of food, cash to meet basic needs and to support well-being”. Security refers to secure rights and reliable access to resources, food and income and basic services. It includes tangible and intangible assets to offset risk, ease shocks and contingencies. Chambers’ category of capabilities is broad and rich. He includes what people are capable of being as well as what they are capable of doing; thus, value formation becomes part of the conversation. People’s capabilities are enlarged through learning, practice, training and education with the outcome being better living and well-being.

#### ***2.2.3.5 Development as a Kingdom response to powerlessness***

The proper transformational development response must reverse the process of disempowerment with a kind of God response that includes three commitments:

1. Dealing with the relational dimensions of poverty by building covenant quality communities that are inclusive challenging the dividing lines, popular community organizing efforts that exploit issues, and numbers pointing towards the coming of the Kingdom;
2. Dealing with forces that create or sustain powerlessness at the micro-macro, global and cosmic kingdom levels;
3. Challenging the time element in the process of disempowerment by re-reading the history of the poor from God’s perspective, providing a prophetic alternative to the distortions that the winners perpetuate (Myers, 2003:107).

Christian (2003:109), calls for development processes that allow the poor to discover the lies and find the truth. Truth and righteousness must be established and the source of this truth is

the continuous study of the word of God Development workers need to live lives that are consistent with that truth and that unmask the lies. The truth of God is the only thing that will reorder the relationship between truth and power. For the low self-confidence resulting from the marred identity of the poor, the kingdom response clarifies and heals the marred identity of the poor. The end of development for Christian is true identity, the restored identity of the poor as children of God with a gift to share. We are to be citizens of the kingdom, people living in first and harmonious relationships with God, self, each other, and the created order (Christian, 2003:109).

The principle of equity and sustainability guides the process of increasing capabilities and livelihood security. Equity means that the poor, weak, vulnerable, and exploited come first. Equity includes human rights, intergenerational and gender equity, and the reversals of putting the last first and the first last. Well-being cannot be achieved at the expense of some in the community because this violates the principle of equity (Myers, 2003:105). Well-being that is not sustainable is not well-being. People confronted with the message of development have the right to decide for themselves what it means to them and whether they want it or not. Eade (2002:3), points out that development is inextricably linked to the people to whom it should bring some fulfillment in life; thus, improving their living standards in a sustainable way. An understanding of development should be woven around people, their diverse needs, changing circumstances, customs, values and knowledge system. A general outlook of scholarly views on development reflects possible key elements as follows;

- Development is also understood as a process of growth towards self-reliance and contentment.
- Development is a process of empowerment and self-reliance.
- Transformation should include life sustenance, meeting of basic human needs
- Development should be people centered; the people must become the drivers of their own development.
- Development should aim at responsible well-being of the people concerned.
- Development should go beyond social welfare by including justice concerns.

#### 2.2.4 The Meaning of Development

It is important to note that development is about people, and this must help us understand the core values of the meaning of development in context. Development acts as a vehicle of transformation towards better life for people (Davids, *et al* 2005:106).

August (1999:24), also states that

“the participation of people in their own development is an essential part of human growth and a process where people themselves become aware of and understand their problems and the social reality within which they live in order to affect lasting solutions for themselves at the grassroots level.

Thus, a person has the potential and ability to improve his or her own life. The goal to reach is humanness, which means striving towards social justice, participation in decision-making, alleviation of suffering and sustainable development. Development initiatives should stress the principle that progress depends on continuous affirmation of meaning – the will to lead a meaningful life. Development is more likely to succeed if people are allowed to incorporate the specific meaning of their social reality of meaning giving context into their desire to improve their situations (Davids, *et al* 2005:106). Thus, development initiatives that accommodate these sensitive issues and contexts will most probably have more legitimacy and be more successful than others.

Davids *et al* (2005:108) further state that the focus of a development initiative should be prompted by the people’s own experiences of reality. A micro-level intervention should entail the incorporation of indigenous knowledge system and appropriate development technology based on their cultural environment. The issue of consciousness plays a major role in this context. People must be both the target of development and the tools with which to attain it. In becoming the tools to shape their own development, people create a world of meaning that enables them to understand their social reality. For this reason, development should focus on the aspirations and needs of the people as defined by them. Development grounded in consciousness implies that people confronted with development should have the right to make decisions for them (Davids, *et al* 2005:106).

Speckman (2007:243), the definitions of development as outlined above, have shown that development is integrally linked to the release of human potential and that to the extent that there can be no successful economic growth without human empowerment and motivation; nor can there be human empowerment without that being translated into economic advantages, there is a strong link between the economic and human development.

In conclusion, development has to do with providing a better life for people; it should act as a vehicle of transformation towards better life for people. Participation of people in their own development should be encouraged. Development should focus on the aspirations and needs of the people and eventually linked to the release of their human potential. Development should also be based on human well-being and It must provide the mechanism for people to become more than they are. Development should be people centered; the people must become the drivers of their own development. Development should aim at responsible well-being of the people concerned.

### **2.3 PERSPECTIVES ON CULTURE**

According to Bell (1986:53), in any society it is the cultural systems which organize and reproduces the material forces of production (labor, natural resources, technology) without which they are merely a set of physical possibilities and constraints lacking order or integration. The cultural system determines the kinds of goods produced, the way in which the work period is organized and how labor is apportioned between men and women. Moreover, Bell (1986:52), notes that in the tribal cultures economy, polity, ritual and ideology do not appear as distinct systems nor can relationships be easily assigned to one or another of these functions. Society is ordered by a single consistent system of relationships, which is mapped at the planes of social action.

Dawood (2003:46) also claims that,

Culture is a core part of development in Africa. We need to protect and effectively use indigenous knowledge and share it for the benefit of humanity. Indigenous knowledge includes tradition-based literacy, artistic and scientific works, invention and scientific discoveries, designs, marks, names and symbols, genetic resources and knowledge, and all other tradition-based creations from intellectual work in the industrial, scientific, literacy and artistic fields.

Speckman (2007:42) notes that when tradition is discarded or reformed, interference with the basics of the community begins. Those who abandon their cultural practices in favor of foreign cultures do not only upset the living but they also change the appearance of what was known to the dead when they were alive.

### **2.3.1 The Concept of Culture**

The concept of culture is at the Centre of modern thought and practice. Culture has undergone considerable changes of definitions since the eighteenth century when it came to mean more than a noun of process - the culture of crops, animal etc. It is used here in the sociological and anthropological sense to denote a process which shapes specific and distinct ways of life. It therefore subsumes what we now call the arts and all systems of meanings and values associated with inner development (Bell, 1986:53). Moreover, Keesing and Strathern, (1998:14) notes that used in this sense, culture challenges the Marxist tendency to reduce culture to the super-structural – a realm of mere ideas, beliefs, arts, and customs – determined by basic material history while the anthropological concept of culture has been one of the most important and influential ideas in twentieth-century thought. The use of the term culture has spread to other fields of thought and with profound impact. Anderson (1996:47) emphasizes that when we speak about culture, we are referring not just to customs, beliefs, attitudes, values, art, but also to the whole way of life of a people, which also embraces a complex of economic and political activities, science and technology.

#### ***2.3.1.1 The idea of culture***

According to Keesing and Strathern (1998:16) Culture has been understood in different ways, Firstly, culture has been used to refer to the pattern of life within a community – the regularly recurring activities as well as material and social arrangements that are characteristic of a particular human group. In this sense, culture refers to the realm of observable phenomena, of things and events out there in the world. Secondly, culture has been used to refer to the organized system of knowledge and beliefs where people structure their experience and perceptions, formulate acts, and choose between alternatives. This sense of culture refers to the realm of ideas.

#### ***2.3.1.2 Culture - the forgotten dimension***

Verhelst (1992:17) observes that culture is the sum total of the original solutions that a group of human being want to adapt to their natural and social environment. By culture is meant therefore, every aspect of life – the knowhow, technical knowledge, customs of food and dress, religion, mentality, behavior, indigenous methods of taking decisions and exercising power, method of production and economic relations. Clearly just as Verhelst, (1992:17) take note; development theories employed up till now often presuppose a much narrower notion of culture. Some developers do not really acknowledge that each person might have a technical

social-economic and juridical-political culture, which is peculiar to them and which should not be wrongly suppressed even in the name of development.

### **2.3.2 General Views of Culture**

According to Schech (2002:21) Culture has been defined in relation to the meanings, values and ways of life of a particular group. It has also been seen as a design for living, an aspect of the social structure ensuring the collusion and continuity of society as a whole (Schech 2002:21). While to Munich and Smelser (1992:91), culture is also understood as an ordered symbolic system, that is, a symbolically mediated pattern of values or standards of appropriateness that permits the construction of a set of action-guiding, normalized, conventional rules through which significant cultural objects are generated. For Kidd (2002:5), culture is the way of life of a group, that is, how they live their lives. Identity, on the other hand, relates to how we think of ourselves and of other people around us as well as what we think others think of us or being able to figure out who we are. Thus, we are shaped by culture; who we think we are. Our identity is related to what society says we should do and be (Kidd, 2002:80).

#### ***2.3.2.1 Culture as a system***

Culture is seen as the cement that bonds individuals together. It is made up of shared or collective symbols and it shapes our lives. It gives us the rules by which to live our lives. It hovers over us, structuring the world around us (Kidd 2002:10). Moreover, culture finds its objective reality in the interactivity established by and in the coordinated subjective representations of actors as well as in their organizations and their ability to deal systematically with those set of rules that help them to use these orientations (Munich and Smelser, 1999:91).

#### ***2.3.2.2 Culture as a map of meanings***

Culture is that which we carry around inside us (Kidd, 2002:10), which is created by our interactions with others. It however provides us with symbols and rules, but we have a much more active role in its creation. Culture creates the world we live in. It also allows us to understand and interpret our own actions and the action of others. In addition, culture allows us to build the reality we live in, usually through the meaning we give to symbols, passed down in language. Culture exists both subjectively and objectively. It is objective because it is concerned with material things – it shapes styles of dress, food, arts and music. It exists subjectively because it is concerned with interpretations by individuals.

- Individual identity is the unique sense of personhood held by each social actor in his/her own right.
- Social identity has to do with the collective sense of belonging to a social group, or with individuals identifying themselves as being similar to or having something in common with the other members of the group.
- However, cultural identity refers to a sense of belonging to a distinct ethical, cultural or sub-cultural group (Kidd, 2002:27).

Theodore (1998:167), defines ethnic identity as “an individual’s sense of self as a member of an ethnic group and the attitudes and behaviors’ associated with that sense” but Kidd (2002:27) claims that identity has to do with knowing who one is, having a sense of similarity with some people and a sense of difference from others.

A key component of the understanding of culture includes;

- Culture has been used to refer to the pattern of life within a community.
- Culture comprises systems of shared ideas, concepts, rules and meanings that underlie and that are expressed in human like ways.
- Culture refers not just to customs, beliefs, attitudes, values, art, but also to the whole way of life of a people.
- Culture is the way of life of a group, that is, how they live their lives.

### **2.3.3 Theological Views of Culture**

Over the years, theology has assumed various views of culture. At times, people have thought that God is directing us to separate ourselves from culture; and at times, people thought that God meant that we should work with and within culture (Samuel and Sugden, 1987:90). The most basic contribution that anthropological understanding of culture be it postmodern or not makes to theology is to suggest that theology be viewed as a part of culture or as a form of cultural activity. Theology is something that human beings produce; it cannot be understood in isolation from other human socio-cultural practices (Tanner, 1997:63). Approaching Christian theology as part of culture means, then, correlating the Christian message with human universals, with general structures that are at the bedrock of all human knowing and doing (Tanner, 1997:63).



### ***2.3.3.1 Christ condemns culture***

Like anthropologists, theologians have viewed culture in various ways. It has been claimed that certain customs and realities that we observe around us no longer glorify God. Instead of promoting loveliness, harmonious creativity, and admirable authority, we see fragmentation, generation gaps, alienation, lusts, hate, corruption, selfishness, injustice, laziness, disorder, and violence. This is the reason why Christians throughout history have taken the position that Christ is at odds with culture, and that modern art often becomes worship without God. At the central level, sin permeates all activities to some extent. Therefore, the Lord tells us not to love the cultural activities of the world because we can be polluted by sin through contact with the world (Samuel and Sugden, 1987:91).

### ***2.3.3.2 Christ generates culture***

There is another view, which views culture differently from the first view. Thus, according to this view, far from being demonic, culture is God's gift. God has endowed people everywhere with his image, the image of the creator, with creativity that develops culture. He has commissioned us with the cultural mandate. In the beginning, God affirmed that it was not good for a man to be alone. People were made to live in communities of meanings, so God established the family, the state, work, worship, arts, education, and even festivals. He spelled out laws that preserved a balanced ecology, ordered social relations, and protected the rights of the weak, blind, deaf, widows, strangers, poor and debtors (Samuel and Sugden, 1987:92). We are made in God's image; this simply means creativity. Human culture is not alien from God; rather, it is a result of Humanity's creativity within God given structures.

### ***2.3.3.3 Christ transforms culture***

It is important to note that one of God's attributes is love. In John 3:16, we are told that God loves the world which is the product of his creation. He does not want us to be out of the world, but instead wants to keep us separated from evil and to go into the entire world to reconcile it to him. Marriage, food, politics, and all other aspects of culture are acceptable to God if they are related to him as He is. Christianity teaches wholehearted involvement in the life around us, not for selfish goals but for the glory of God (Samuel and Sugden, 1987:93).

Theologians have viewed culture in various ways. Culture should be seen as God's gift. God has endowed people everywhere with his image, the image of the creator, with creativity that develops culture. Culture, humanity's creativity within divinely ordained structures is blessed

by God. Relating it to him, we rejoice in it. Theology should not be understood in isolation from other human socio-cultural practices, instead be viewed as part of human creativity.

### **2.3.4 The Meaning of Culture**

Culture is an integrated system of beliefs (about God or reality or meaning) of values, customs, and of institutions which express these beliefs, values and customs, which binds a society together and give it a sense of identity, security and continuity (Samuel and Sugden, 1987:65). Culture can also be said to be, the arts and values, norms and symbolic good of everyday life. While culture is concerned with tradition and social reproduction, it is also a matter of creativity and change (Baker, 2000:37). Meanings are generated not by individuals but collectively so that the idea of culture refers to shared meanings. Eade (2002:10) defines Culture as the complex whole of knowledge, wisdom, value, attitudes, customs and multiple resources which a community has inherited, adopted or created in order to flourish in the context of its social and natural environment. In this case, culture may be seen as consisting of the following:

- The sum total of knowledge, attitudes and habitual behavior patterns shared and transmitted by the members of a particular society.
- Culture as the complex whole of knowledge, wisdom, value, attitudes, customs and multiple resources which a community has inherited, adopted or created in order to flourish in the context of its social and natural environment
- All the historically created design for living, explicit and implicit, rational, irrational and non-rational, which exist at any given time as potential guides for the behavior of man.
- The mass learned and transmitted motor reactions, habits, technologies, ideas and values and the behavior they induce.
- Patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, consisting of the distinctive achievements of human groups including their embodiment in artifacts.

Considering the different views and definitions discussed above, Culture can be understood as a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society or community. It contains the local perception of the meaning of life and of what for a local population constitutes a good life.

### 2.3.5 The Cultural Dimension of Development

After looking at the different views, and understanding on culture and development, the cultural dimension of development can be understood in the following ways;

According to Serageldin and Taboroff (1994:545), the

“cultural dimension of development is a concept that has emerged gradually over a long period of time, and to a large degree as a consequence of studies carried out by UNESCO and some others in the interface of culture and social affairs” and of culture and development. The concept is ultimately linked to the wider anthropological definitions of culture, which includes “the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group”.

It includes not only arts and letters, but also modes of life, the fundamental rights of the human beings, value systems, traditions and beliefs. When it was decided that UNESCO should proclaim a World Decade for Cultural Development Spanning 1998 to 1999, the cultural dimension of development came to be the first and most important of the decades.

The planners came up with four objectives, which are as follow:

- (i) Acknowledging the cultural dimension of development;
- (ii) Affirming and enriching cultural identities;
- (iii) Broadening participation in culture;
- (iv) Promoting international cultural cooperation.

The objectives came up because various development strategies have been proclaimed and experimented with, and all have failed to achieve the goals set for them. The point is that the cultural dimension has been a long neglected aspect of development (Serogeldin and Taboroff, 1994:9). Most of the failures recorded in development efforts lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to their deeply felt needs (Eade, 2002: 169). People should be able to derive the means for and motivate their development from their own cultural roots.

According to Anderson (1996:69), transformational development must be seen as a process by which indigenous people are availed the opportunity to upgrade their own way of life, challenging the physical and social environment in which they find themselves. This is so because local communities and people have their own concept of development (Eade 2002:168). It is also a process which gives them access to the resources required for removing such constraints and which acknowledges their right to plan and control their destiny in accordance with the resources available to them. People do not need others to

define their needs for them; they can do it for themselves. The cultural dimension offers especially good opportunities for genuine partnerships with development in that it holds out more prospects for cooperation on an equal footing than does the economic dimension. The link between development and the cultural dimension will often initiate a process in which all parties exert an ongoing influence on one another.

### ***2.3.5.1 Culture as a life pattern***

Integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach (Eade, 2002:9). This means that development partners especially the people affected have to make special efforts to integrate culture from the earliest stages. For the purpose of development work, it is useful to look at culture as both an aid and a coping strategy with negative influences and pressures as well as a creative and joyous response to people's relationship with themselves, with others, with the community, and with the environment (Eade, 2002:10).

According to Eade (2002:10)

“ a given culture has three ‘dimensions’, first *the symbolic* which includes values, symbols, archetypes, myths, spirituality, religion or often several different religions. Second *the society* which includes organizational patterns for family and community linkages and support, system for management, and political systems for decision-making and conflict resolutions, and third *the technological* dimension which includes the skills, expertise, technology, agriculture, cooking and architecture. Often these dimensions overlap; for example, in the fields of art, law, and language”.

Moreover, culture does not belong only to the past. It evolves in response to outside influences and to the fact that people innovate and create new cultural traits. In a given culture, therefore, some elements are inherited, and others are adopted and created. Culture is therefore the whole complex of knowledge, wisdom, values, attitudes, customs and multiple resources, which a community has inherited, adopted or created in order to flourish in the context of its social and natural environment. It contains the local perception of the meaning of life and of what constitutes the good life for a local population. Culture gives meaning and direction. Any development process must be embedded in local culture or development will simply not take place. Culture plays a great deal in people's life as it provides the means to understand and interprets the meaning in human society.

Cooke and Lazzarini (2008:48), note that culture provides a specific way in which a community understands the world and defines reality. Furthermore, good development must therefore take into account the cultural values held by the community. Cultural beliefs harbour within them dynamism which when properly respected, can serve as the spring board for models of development which are more humane than those drawn from outside paradigms (Clarke, 2011:10). Thus cultural trends such as cooperation in the community, participation, inclusiveness and consensus need to be taken into consideration. When development builds from indigenous values it extracts lower social costs and impose less human suffering and cultural destruction than when it copies from outside models. This is because indigenously rooted values are the matrix which people derive meaning in their lives, a sense of identity and cultural integrity (Clarke, 2011:11).

#### ***2.3.5.2 Promoting Cultural Identity in Development***

Serogeldin and Taboroff (1994:19), states that every region has cultural manifestations that strikes deep responsive chords in the people. This occurs partly because they draw upon an authentic heritage that helps define the shared image of self and society which creates a collectivity. The clarity of cultural identity and its evolving continuity are essential to create an integrated and integrating cultural framework, which is a *sine qua non* for relevant, effective institutions rooted in authenticity and tradition, yet open to change and modernity. Cultural identity is essential for the self-assurance that society needs for endogenous development. Without such institutions, no real development can take place.

Furthermore, the principal engine of economic development is the work and creativity of individuals (Harrison and Huntington, 2000:47). What induces them to strike and invent is a climate of liberty that leaves them in control of their own destiny. If individuals feel that others are responsible for them, their effort will ebb. If others tell them what to think and believe, the consequence is either loss of motivation and creativity or a choice between submission and rebellion. Submission leaves a society without innovators, and rebellions divert energies away from constructive effort towards resistance, throwing up obstacles and destruction. To trust the individual to have faith in the individual, is one of the elements of a value system that favors development. Culture must be incorporated as a resource to be drawn upon rather than be allowed to function as an obstacle to the process. It is at the same time important that local culture and knowledge are taken into account as an integral component of development programs both for the benefit of local communities and as a

contribution to continued global cultural diversity (Grafisk, 2002:6). Finally, a more authentic engagement with theology, development and culture should determine what development that brings transformation should be. It must recognise that the value system of local communities has inherent God given strengths that can be harnessed to achieve sustainable development. Local values provide a dynamism that support new ways to approach development.

## **2.4 ENDOGENOUS DEVELOPMENT**

This section discusses endogenous development, its difference with other development approaches, and its meaning. Endogenous development is based on local peoples' own criteria of development, and takes into account the material, social and spiritual well-being of peoples. Key concepts within endogenous development include local control of the development process, taking cultural values seriously, appreciating worldviews, and finding a balance between local and external resources. The aim of endogenous development is to empower local communities to take control of their own development process (Barguero, 2002:73).

### **2.4.1. The meaning of endogenous development**

The most striking feature of another development is its emphasis on endogenous development. The concept is rooted in Third World experiences and it arose as an antithesis to the dependence syndrome. According to Bragg (1987:34), experiences in Ghandi's India, in pre-1900 Japan, and more recently, in Tanzania, China, and Sri Lanka and other places point the way to self-reliance. John Galtung considers self-reliance an important political strategy against the west. The search for a new international economic order requires a reformulation of the basis for the overall system of relationships between the Third World and the international system.

However, Carmen (1996:84), states that,

To transform dependence into autonomy requires deep structural changes in the relationship between the state and civil society. Thus, the Third World does not become self-reliant by imitating the First and Second Worlds or by exploiting a kind of Fourth World, but it implies the autonomy to set one's efforts, using one's own forces including economic factors. Moreover, it entails, in essence, the empowerment of people to involve themselves effectively in creating the structures and in designing the policies and programs that serve the interest of all as well as to contribute effectively to the development process and share equitably in its benefits.

Thus, endogenous development is a means for achieving the social, cultural and economic transformation of the society based on the revitalization of traditions, respect for the environment, and equitable relation of production. This makes room for turning natural resources into products which may be used, distributed and exported to the whole world (Petroleo do 2005:22). Endogenous development aims at incorporating people and communities who had so far been excluded from the educational, economic and social system by building productive networks with easy access to technology and knowledge. It is through endogenous development that organized communities are given power to develop the potential of every region in the areas of social, economic, cultural, and spiritual well-being (Barguero, 2002:73). Endogenous development aims at improving the quality of life and the creation of a new economic and social model of development in which the neglected aspects of development by other development models are considered. The collaboration of many institutions also dedicated to the principle of solidarity with local communities is encouraged. The endogenous development policy is based on the process of change and it promotes the active participation of the entire population in the destiny of the nation, the democratization of resources, the creation of a fair society, and the improvement of living standards for neglected communities. The people's participation in the formation, execution and control of public negotiation is the necessary means to achieve complete development (Barguero 2002:73).

Above all, Samuel and Sugden (1987:35),

State that this autonomous capacity means “trust in people and nations, reliance on the capacity of people themselves to invent and generate new resources and techniques, to increase their capacity to absorb them, to put them to socially beneficial use, to take a measure of command over the economy, and to generate their own way of life”.

Endogenous development entails a kind of development that originates from the heart of each society without any outside interference and imitation, but that society, community or individual defines in sovereignty its values and its vision of the future (Burkey, 1996:30). Development is not something done to people in the usual interventionist mode by outside agencies and self-proclaimed experts, but is and can only be the product of an ever-present inventive, creative, autonomous human agency (Carmen, 1996:31). Development ought to become a project of people's own autonomous agency. People need to be free as subjects of the process of change inventing their own future as authors of a culturally embedded gender-permeated, economic and political process of transforming and humanizing the landscapes

they inhabit. Thus, the endogenous approach to development is a strategy for more appropriate development, based not on external constraints and political dependency, but rather structurally on internal needs and criteria. Endogenous development equalizes and distributes power among nations as well as among people and nations. The concept of endogenous development within a nation involves a decentralization of power, which would allow the concerned at every level of society to exercise all the power, which they are capable of. It also allows the participation of all members of society from the lowest levels up and equal opportunity and the right to control one's own destiny (Bragg, 1987:35).

#### **2.4.2 Reclaiming ownership and control**

Endogenous development empowers people to regain ownership and control of the resources that were originally theirs, and those that are as a result of own invention and creativity (Carman, 1996:83). Initiatives for development and endogenous sustainable development can be overcome through more systematic and comprehensive societal dialogues between scientists, policy makers, development agencies and local actors, which include the differences in values, worldviews and ways of knowing. Reflecting on the relationship between the different worldviews and the related forms of knowledge, allows people to learn jointly that in principle no form of knowledge is universal or *a priori* better than other ones. Knowledge is a human product and thus fallible and never complete. Experiences and insights from local people all over the world show the great diversity of values, worldviews and ways of knowing that has relevance for development and sciences.

Carmen (1996:139), quoting Manfred Max-Neef, a classical economist and an exponent and spokesperson of what came to be known as ecological economics, states that, 'people are as they have always been and ought to be, the real protagonist of their own development and future'. In this sense, development cannot be built on impositions, transfers, plans or interactions. The essence of development is creation and not just pre-planned and pre-targeted economic growth, and people are full of unreleased potential waiting for an opportune time to be birthed. Development indicates growth, but also and above all invokes creation, culture, and everything involving autonomous human agency.

#### **2.4.3 Self-Reliance**

One of the most remarkable features of endogenous development is that it promotes self-reliance and human development where individuals and communities become subjects of their own development process. Burkery (1996:50) claim that,



Self-reliance is doing things for oneself, maintaining one's own self-confidence, making independent decisions either as an individual or in the context of a collective group to which each member has voluntarily allied himself or herself.

Self-reliance comes from within but it is directed outwards. It is based on social relationships in which like-minded individuals or people with the core values come together and voluntarily pool their efforts and their resources in small groups, ally themselves with other small groups working towards the same goals. Accordingly, decisions and actions taken at all levels are based on self-confidence and self-determination. Self-reliance in this sense is not intended to lead to complete sufficiency such as the ability to manage completely one's own resources without interaction with others. Rather, in the economic sense, self-reliance is the ability of the family, community or nation to produce its basic needs as well as surpluses with which to trade for those commodities and services which it does not produce effectively (Burkey 1996:51).

Moreover, no development activity whether initiated by outsiders or by the indigenous people they can hope to succeed unless it contains a strong element of human development. Human development involves the strengthening of the personality and the acquisition and internalization of knowledge and information. Burkey (1996:52) if the indigenous people are to manage and control their own development, and then they must gain self-confidence, learn to be assertive, have faith in their own abilities and learn to discuss among themselves and with others. The discussion will entail what they already know especially about any development activity, what skills individual members of the group have and how these can be utilized most productively. In addition, the aspect of self-confidence is of vital importance in the whole process of self-reliance. Although self-confidence cannot be taught, it must be acquired through positive experiences such as small successes. Self-confidence therefore can be promoted through expressions of confidence and encouragement (Burkey, 1996:53).

#### **2.4.4 Local Participation**

Participation is an essential part of human growth, that is, the development of self-confidence, pride, initiative, creativity, responsibility and co-operation. Without such a development within the people themselves, all efforts to alleviate their poverty will be immensely more difficult. This process whereby people learn to take charge of their own lives and solve their own problems is the essence of development (Burkey, 1996: 56). The meaningful participation of the indigenous people in the process of development is concerned

with direct access to the resources necessary for development and some active involvement and influence in the decisions affecting the resources. To participate meaningfully implies the ability to influence the course of events positively. Participation is a continuous educative process, a process of progress in conscientisation. Through collective self-reflection on their experiences and problems, people become more aware of the dimensions of their reality and of what they can do to transform it. With this awareness, they decide upon and take collective action, and analyze its results to promote their awareness further, and by this, they move on with progressively advanced knowledge of their evolving reality.

In summary, the importance of participatory approaches and of integrating local knowledge into development interventions has become broadly recognized. However, many of these approaches run into difficulties in attempts to overcome an implicit western bias. Endogenous development seeks to overcome this bias by making peoples' worldviews and livelihood strategies the starting point for development. Many of these worldviews and livelihood strategies reflect sustainable development as a balance between material, social and spiritual well-being. The main difference between endogenous development and other participatory approaches is its insistence on including spiritual aspects in the development process, in addition to the ecological, social and economic aspects. Endogenous development is mainly based on local strategies, values, institutions and resources. Therefore, priorities, needs and criteria for development may differ in each community and may not always be the same as those of the development worker.

## **2.5 THEOLOGICAL FRAMEWORK**

God is interested in a development that includes the whole creation with the hope that, although we may not yet see its fulfillment, we can already experience today signs of the full development that awaits us. Development therefore does not only apply to the transformation of individual minds and behavior, but also to the transformation of families, society and the world.

### **2.5.1 God's Intention for the World**

God intends that the world be redeemed and that his kingdom be established. The instrument in the world is the church, which is the sign of the kingdom. God's intention for the church is that it acts out its citizenship within the kingdom in a spirit of love. The entire world is the object of redemption and the church and the Holy Spirit are the vehicles of that redemption.

The very act of being a Christian assumes doing good for all humanity (Samuel and Sugden, 1987:52). Thus, the following characteristics will serve as a theological framework as we examine in this research what comprises endogenous development according to Bragg.

#### ***2.5.1.1 Life sustenance***

Any plan for transforming human existence must provide adequate life sustaining goods and services to the society. When a society has only minimal of what is required to be a full human being, life becomes a distortion of God's expectation for well-being of humanity. The Old Testament establishes God's desire to meet those basic needs such as setting free those who have been crushed, sharing food with the hungry, providing shelter to the homeless and clothing the naked (Isaiah 58:6-7). Moreover, Jesus said that, the struggle to meet the needs of the poor - of food, water, shelter, clothing, health care and spiritual nurturing would be seen as an indication of true salvation on the judgment day (Matt. 25:31-46). The provision of life sustaining necessities and an overall increase in society's wealth provides a quantitative change (Bragg1987:40).

#### ***2.5.1.2 Equity***

An equitable distribution of material goods and opportunities among the peoples of the world is very important. The Christian favors a kind of development that is within the reach of the majority. Equity is essential to transformation because all humans are God's children, with the same needs and potentials. God has a special concern for the poor, the defenseless, the weak, the marginalized, the sick and the hungry. The Early Church shared such concern and gave of what they had to the needy (Acts 2:42-47). When Paul commented on the sharing by the Macedonian church, he meant the question of equality. At present, our surplus may meet the needs of others but one day our needs may be met by the surplus of others. Thus, if social services are to be equitable, the advantages must meet the neediest. The provision of life sustaining necessities and an overall increase in society's wealth provides a quantitative change.

#### ***2.5.1.3 Justice***

Justice goes beyond mere redistribution. One can have a fair share of material goods and services without enjoying justice. Unjust relationships and power structures need to be transformed into just ones, eliminating privileges for the few that are bought at the cost of many. A just vision of the transformed world is where every human, no matter his/her race, religion or nationality, can live a fully human life. Justice in the end should result in to the

emphasis on meeting the needs of the poorest of the poor and a fairer redistribution of resources satisfying the basic needs, in a harmonized co-operative world in which everyone seeks to live at the expense of no one else.

#### ***2.5.1.4 Dignity and self-worth***

True transformation also depends on the establishment and the affirmation of all people's dignity and self-worth. People need self-esteem to be fully human. This calls for the re-evaluation for the true needs of the people, encouraging self-reliance, participation, and instilling trust in people and nations based on their autonomy; thus, affirming the worth and dignity of all.

#### ***2.5.1.5 Freedom***

Freedom is a vital component of transformation. Throughout history, as people have struggled to change their societies, they have set their goals in terms of freedom from subservience and slavery. One of the objectives of development is freeing people from ignorance to other people, to institutions and to beliefs considered oppressive. Christian transformation must work to liberate people from these bondages and also from bondage to them. In John 8: 36 Christ tells his followers that, "If then the Son sets you free, you will be free indeed" – that is, free to achieve all dimensions of the human potential God has endowed us with (Samuel and Sugden, 1987:43). Therefore, freedom should aim at liberating people from unjust international and national powers by stressing local control and participation in the structures and decisions that affect the people.

#### ***2.5.1.6 Participation***

Participation plays a very meaningful role in development. If people participate in the process of their own transformation, it becomes meaningful, effective and lasting. The best laid out plans of developers have been wrecked by top-down approaches that disregard the participation of those involved. Local initiatives and control from the beginning of any project are essential for people to commit themselves to it as their own and to carry it forward (Samuel and Sugden, 1987:44). In this regard, God has always given high value to human participation in his plan for the world. He has allowed human beings to participate in the shaping of history, both personally and collectively. Christians are called fellow workers with God and stewards of God's resources. True human transformation, therefore, comes about only when people are able to act on their own needs as they perceive them and progress towards a state of wholeness in harmony with their own context. Participation should lead

people to invent and to generate new resources and techniques to increase their capability to absorb them and to shape their own way of life.

#### ***2.5.1.7 Cultural Fit***

Transformation must be appropriate to the culture that is to be transformed. All cultures are a part of God's creation and Jesus honored culture by entering fully into Jewish social and religious life with all its traditions. No culture is pure and holy, but all have intrinsic values that can be redeemed and used as a basis for social transformation. Too often, however, modernizers have ignored customs and social patterns in an attempt to bring material benefit to the backwards. They regard local traditions as deterrents to change and technology without understanding the rationality of society's accumulated wisdom. The results have been cultural imperialism and the destruction of indigenous values and even of whole cultures. We can deduce, therefore, that no form of social transformation can be achieved without culture, and if any culture is destroyed, a part of creation and that of humanity dies (Samuel and Sugden, 1987:45).

#### ***2.5.1.8 Spiritual transformation***

The core of human and social transformation is spiritual. Without a change in attitude and behavior, human beings remain self-centered creatures. They are unlikely to transform the external structures of and relationships in their society. The power in society of sin (both individual and institutional) is a basic deterrent to positive change (Samuel and Sugden, 1987:46). Many development programs have failed because of human greed and power politics. Thus, spiritual transformation must begin with an individual but must spread to encompass the transformation of all of society. When men turn to God and are transformed by the Spirit, their individual lives as well as the structures in which they live are affected. As social, economic, and psychological relationships are redeemed, structures and institutions are transformed. Redeemed structures, in turn, allow people to be more human (Samuel and Sugden, 1987:47).

#### ***2.5.1.9 Reciprocity***

Progress and social change can result from both independent discovery within a culture as well as from intercultural contact and the transfer of innovation. All societies receive benefits from others and all depend on others. No one society is self-sufficient. Burn (2003:6), argues that reciprocity is fundamental to human development. Whatever the nature of people, they undoubtedly live in relationship to each other. They are interdependent and both their

survival and their happiness depend on that interdependence. This interdependence is brought about by the web of reciprocity exchanges.

#### **2.5.1.10 Ecological soundness**

Transformation should also be environmentally sensitive. Our world is a closed biosphere that is delicately balanced for the existence of life, including human life. Therefore, we should care for the world around us. The Cocoyoc Declaration emphasizes that everything we do must be done in the context of preserving a base of production compatible with the necessities of future generations. Any technology must be appropriate in its cultural and environmental context, both now and in the future (Samuel and Sugden, 1987:46).

## **2.6 SUMMARY**

Finally, the chapter has given as the overview of how we can understand of culture and development. Development is a multi-dimensional concept. It is essentially about change and continuity. For change to take root, it must have something in common with the people and be in line with their values and their capacity. Development has to be based firmly on human well-being, the quality of human life and a great deal of esteem. While Culture is the whole complex of knowledge, wisdom, values, attitudes, customs and multiple resources, which a community has inherited, adopted or created in order to function in the context of its social and natural environment. It contains the local perception of the meaning of life and of what constitutes the good life for a local population. Most scholars states that development is described as the process directed at outcomes aiming at improved standards of living and to create capacity for self-reliance as observed in. Development is also a process by which individuals, groups and communities obtain the means to be responsible for their own livelihood, welfare and future. Development can only succeed if people are allowed to incorporate the specific meaning of their social reality of meaning giving context into their desire to improve their situations. Sustainable development involves several continuous on-going processes of change and adaptation in which the exploitation of resources, the direction of investments, the orientation of technological development and institution change are all in harmony with each other.

Thus the question; *how can we understand development and culture in relation to endogenous development?* Culture is a core part of development in most African societies. We need to protect and effectively use indigenous knowledge and share it for the benefit of

humanity. Culture is a life pattern that shapes people's life, and comprises systems of shared ideas, concepts, rules and meanings that underlie and that are expressed in human like ways. Culture comprises systems of shared ideas, concepts, rules and meanings that underlie and are expressed in the ways that human like. Culture conditions people and enable them to function within it; they earn the sorts of behaviour accepted in that culture. The consequence of ignoring culture in development is that most of these failures of development lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to its deeply felt needs (Eade, 2002: 169). People should be able to derive the means and motivate for their development, from their own cultural roots. An awareness of the cultural context is necessary in the planning and implementation of all development cooperation. To achieve this result culture must be incorporated as a resource to be drawn upon rather than be allowed to function as an obstacle to the process. Local culture and knowledge should be taken into account as an integral component of development. Culture is also an integrated system of beliefs (about God or reality or meaning) of values, customs, and of institutions which express these beliefs, values and customs, which binds a society together and give it a sense of identity, security and continuity. Integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach. The cultural dimension offers especially good opportunities for genuine partnerships with development in that it holds out more prospects for cooperation on an equal footing than does the economic dimension. The link between development and the cultural dimension will often initiate a process in which all parties exert an ongoing influence on one another.

Endogenous development is mainly based on local strategies, values, institutions and resources. Endogenous development is a means for achieving the social, cultural and economic transformation of the society based on the revitalization of traditions, respect for the environment, and equitable relation of production. Therefore, priorities, needs and criteria for development may differ in each community and may not always be the same as those of the development worker. Endogenous development include local control of the development process, taking cultural values seriously, appreciating worldviews, and finding a balance between local and external resources. Development therefore does not only apply to the transformation of individual minds and behavior, but also to the transformation of families, society and the world. God is interested in a development that includes the whole creation

with the hope that, humanity will co- exist thereby experience some signs of the full development that awaits us.

The next chapter discusses the survey of endogenous development by exploring the relationship that exists between development and culture. Issues such as theories of development, transformation in development, perspective of endogenous development will form the basis of discussion.



## CHAPTER THREE

### A SURVEY OF ENDOGENOUS DEVELOPMENT

#### 3.1 INTRODUCTION

The previous chapter explored an understanding of development and culture. A review of definitions of culture and development was given in line with their transformative nature, which is aimed at human well-being. Culture has been defined as a life pattern that shapes people's life. The chapter has argued that all models of development are cultural in nature as they reflect perspectives of responses to the challenges faced by human society. It affirmed that development cannot be separated from the local people and that the people themselves must become the driving force of their own transformation.

The present chapter will survey endogenous development in as far as the relationship between culture and development concerned. The main guiding question of the chapter is: *How does endogenous development approach to development differ from other models of development?* The chapter also makes a contrast between endogenous development and other theories of development. For the purpose of this research, we need to highlight that meaningful development ventures must from their inception move hand-in-hand with local people in order to meet the needs of the people concerned with that particular development venture to which endogenous development seem to match.

#### 3.2 THEORIES OF DEVELOPMENT

This section discuss the theories of development in their historical contexts and gives an overview of the theoretical foundations of development namely modernization, dependency and humanist theories. Such an analysis will illuminate the major effect these theories have had on culture and development. The section also explains the influence and effect of past theories on modern day development practice. To begin with, the body of knowledge called development theory is relatively new. Scientific inquiry into the theory of development started shortly after the Second World War with the 1950's and early 1960 are being dominated by the modernization theory. The late 1960's and the early 1970's were characterized by the dependency theory and since the late 1980's; the emphasis has shifted from these two macro theories of development to the micro theories, more especially to people and communities (Davids *et al* 2005:4). Moreover, two historical periods, merchant

capitalism and colonialism, influenced the main development theories that emerged after the Second World War.

The period of the 16th to the late 18th century is known as the Era of Merchant Capitalism. During this period, Wealth Merchants built up fortunes in Western Europe by plundering the raw materials and labor of other nations. Slave trade was one of the most profitable aspects of merchant capitalism, that is, the commercial hunting of black skins (Davids *et al* 2005:5). Between the 1870s and 1900 is known as the Era of Colonialism and during this period Africa faced European imperialist aggression, diplomatic pressures, military invasions, and eventual conquest and colonization. By the early twentieth century, much of Africa had been colonized by European powers. More damage was caused in Africa than other places – socially, economically, physically and culturally – leaving African economy weak and vulnerable, and dependent on Europe and America.

### **3.2.1 Modernization Theory**

Modernization theory as a development construct has largely ignored indigenous culture within its paradigm of sustained economic growth. Since the modern industrial and technological era ushered in unparalleled economic growth (Bragg, 1987:22) and prosperity for the West, the idea of making its fruit available to the rest of the world has motivated government institutions and private voluntary organizations. According to Lewis and Gardner (1996:12) Modernization theorists sought to spread those fruits by attempting to replicate the Western process of industrialization and technological growth in other parts of the world as well.

David's *et al* (2005:9) explains that the modernization theory arose after the Second World War from various streams of thought in Western social sciences. The essence of this thinking is that if “less developed” countries are to become “developed” they should follow the path taken by the developed countries. The Western culture is regarded as superior to all other cultures by the modernization theory. Moreover, they hold that the way to develop is to diffuse the industrial system of the West to those less developed countries (Bragg1987:22). Their ultimate goal is to increase production and economic growth, which will raise the standard of living and provide a good life for as many as possible.

Furthermore, Walt W. Rostow a political advisor to various USA presidents designed stages of economic growth (Samuel and Sugden 1987:22; Davids *et al* 2005:7). He saw the process of development as a succession of natural stages from tradition to modern, in which societies develop from backwards stage through the evolutionary process until they take off into sustained economic growth. This process accelerates through the transfer of knowledge, technology and capital from the advanced to less advanced nation. The transfer closes the technological gap between the two and creates an economy in the latter that supposedly matures until it reaches the final stage of high production and mass consumption. At this point, the benefits will trickle down within the economy from the modern industrialized sector to the poorer sectors, creating a society and economy that would equal Western Europe's. In view of this, modernization theorists depending on their focus reached varying conclusions (Rapley, 2002:13). To some, the problem of the Third World was mere shortage of capital; development required a rise in the savings rate. To others, it was a question of value systems. Third World people lacked the cultural values such as profit motive that would make them entrepreneurial.

### ***3.2.1.1 Critique of Modernization Theory***

Eade (2002:2) observes that the modernization approach to development has contributed to the destruction of many societies and community structures. It has brought with it the imposition of the cultural norms of the development institutions and their agents, as though this has some kind of universal validity. Many people today oppose the rapid spread of Western values and lifestyles, which they see as detrimental to what they most cherish in their culture. There is an increasing awareness that quite different paths can be taken to improve human welfare and that no single program can bring positive and lasting results unless it is well anchored in the cultural norms and values of the society in question.

White (1991:1) claims that

The people concerned in any developmental process must play a central role with their particular aspirations, attitudes, mentality, values, beliefs, spirituality and a sense of the sacred and with their own skills, expertise, and creativity as the prerequisites for the success of developmental programs.

It is important to note that people must set their own priorities because development is linked to the people, to whom it should bring some fulfillment in life by improving their living standards in a sustainable way. Development is determined to a large extent by local conditions including social institutions and social capability (Eade, 2002:5).

### ***3.2.1.2 The modernization theory is flawed in a number of ways:***

Modernization theorists assume that traditional (that is rural and agrarian) societies are in some sense underdeveloped and that their values and institutions cause underdevelopment as well as express it. The modernization theory not only dismisses local knowledge but also views it as part of the problem, being non-scientific, traditional and risky, that is, adverse, even irrational and primitive (Sollitoe, Dixon and Barr, 2005:8). According to Kapoor (2008:25), culture was considered a hindrance to development by modernization theory, hence, the need to transform it. Handleman (2003:15) notes that transforming traditional cultures was seen as the opening step in the modernization process. This was so because economic interest has primacy over culture in determining the distribution of power and status in national and international arena (Black, 1991:28).

Thus, Hettne (1990:60) shows that development was seen from an evolutionary perspective, and the state of underdevelopment defined in terms of observable economic, political, social and cultural differences between rich and poor nations. Development implied bridging the gaps by means of an initiative process, in which the less developed countries gradually assumed the qualities of the industrialized nations. More than ever, development as modernization has exacerbated income inequalities between individuals, regions of a country and between urban and rural areas (Mabogunje, 1989:39). Modernization theory assumes that productivity equals development, and that large-scale capital, energy and import-intensive systems are the most productive and the most developed. Benjamin Higgins (in Bragg 1987:23) disagrees and argues that productivity is not development, but merely the possibility of developments, as development is multifaceted in nature.

Modernization theory reduces humanity to a unit of production. It is worthy of note also that human beings are multidimensional in nature with the psychological need for dignity, self-esteem, freedom and participation. To reduce them to mere producers and consumers is to assume that some basic materialism is the goal of life. Consequently, development should be holistic and people-centered, and the goal of development must be to ensure wholeness and well-being. Modernization theorists assume that their idea of development is an inevitable unilinear process that operates naturally in every culture. They tend to assume that all traditional societies are alike, and they fail to explain the variation brought about by random change and by interaction between societies. The theory that modernization naturally occurs

in a series of stages likewise assumes that developing countries today are similar to the developed countries at an earlier stage of their growth and that they can therefore modernize in the same way (Samuel and Sugden, 1987:23). This approach has little regard for the complex and integrated nature of development. The model also ignores the impact of colonialism on developing countries (Davids *et al* 2002:12).

### **3.2.2 The Dependency Theory**

The dependency paradigm originated in Latin America in the 1960s as a result of the failure of modernization theory to address the underdevelopment of the periphery (Davids *et al* 2002:12). The dependency theory arose as a reaction to the increasing disparities between rich and poor nations (Samuel and Sugden, 1987:28). Moreover, (Davids *et al* 2002:12) cited Andre Gunder who distinguishes the Centre (the developed countries) from the periphery (the underdeveloped countries) and argues that the region's most underdeveloped today are those that had the closest ties with the Centre's in the past. The stage of dependency is a structure conditioning in which a weakly integrated system cannot complete its economic circle except by an exclusive reliance on an external complement.

Furthermore, unlike Rostow, Gunde argues that underdevelopment is not a natural situation, and the underdevelopment of certain countries and regions is created and maintained by the international capitalist economic system which sucks resources from the periphery to the Centre's (Davids *et al* 2002:13). Underdevelopment is a historical process in that the dominant (First World) and dependent countries (Third World) together form a capitalist system. Underdevelopment is caused primarily by the actions of capitalists, developed countries that deliberately control and manipulate world market to their own benefits. Therefore, developing countries are encouraged to strive towards self-reliance by de-linking from the capitalist world economy.

#### ***3.2.2.1 The critique of dependency theory***

Whereas modernization theory views Western influence in the Third World as beneficial since it spreads modern values and institutions, dependency theory argues that Western colonialism and economic imperialism turned Africa, Asia, and Latin America into sources of cheap labor and raw materials for the colonial powers (Handleman, 2003:18). The dependency approach offered useful corrections to modernization theory. Dependency theory shifted the focus of research from exclusively internal factors to internal economic and

cultural relations, contributing to new fields of research, including political economy. Dependency theorists also helped redefine the concept of economic development (Handleman, 2003:20). Despite its contributions, however, dependency theory suffered from some serious failings. It erroneously attributed virtually all of the Third World problems to external economic factors, by claiming that Third World countries had to depend on developed countries in matters of trade, credit, investment and technology transfer in order to develop (Handleman, 2003:20).

According to Jomo and Reinert (2005:140), dependency theory is concerned primarily with the exploitation of the periphery by the Centre including the different forms of extraction of economic surplus and mechanism of surplus transfer to the Centre. Moreover, Saul (2005:13) shares the same view that dependency theory promotes the exploitation of the Third World periphery and it is a barrier to sustainable development. Thus, dependency approach portrays the poor as helpless victims, while local knowledge is again sidelined, this time as the view of the powerless (Sollitoe *et al*, 2005:8). Another weakness of dependency theory is that it explains how poor countries remain undeveloped but it does not give insight into how countries initiate and sustain development (Todaro and Smith, 2009:126). Dependency theory also upholds the primacy of economics, as does modernization theory; yet, a truly developed human society has moral as well as cultural needs, and desires and goals that cannot be reduced to material well-being (Bragg 1987:30). Additionally, dependency theory discusses underdevelopment in the abstract without seriously considering practical strategies for development. By siphoning surplus away from the Third World, the First World has enriched itself. Ledwith (2008:20) asserts that in the end wealth is increasingly transferred from poor to rich countries by exploiting the labor and resources of the developing world in order to feed the consumerist greed of the West. By keeping the Third World underdeveloped, the capitalists ensured a ready market for their finished goods and a cheap supply of raw materials for their factories (Rapley, 2002:17).

In short, the Third World was not accorded an opportunity to flourish within their local contexts. Instead, the countries were made to increase their dependency on the First World, a situation which brought about more impoverishment to the periphery. As Jaffee (1998:178) observes, dependency theorists developed a theory of international capitalist development that assumes the impoverishment and exploitation of some regions as a condition for the enrichment and affluence of others.

### 3.2.3 The Humanist Paradigm

The failure of the competing paradigms made development theorists and practitioners realize that development cannot be studied or brought about by mere concentrating on theories and macro strategies. Development has to become more human-centered (Davids *et al* 2002:17). Thus, to reflect the new human orientation of development, the late 1980s saw a shift from the macro theories of modernization and dependency to a micro approach focused on people, especially the common people. The focus of development increasingly became the people to such an extent that people-centered development, which incorporates aspects of both the modernization and dependency theories, became the buzzword of the 1990s and even of the twenty-first century (Davids *et al* 2002:17).

#### 3.2.3.1 Global reformism - the New International Economic Order

According to Samuel and Sugden (1987:31) Global reformism was another reaction to global inequity, sparked partly by the critical analysis of neo-Marxist dependency theorists as a worldwide political call for a more just economic order. In 1974, the United Nations Sixth Special Session of the General assembly presented a declaration of the establishment of a New International Economic Order (NIEO) under the leadership of Third World representatives. Furthermore Samuel and Sugden 1987:31)

The subsequent Seventh Special Session in 1975 adopted the resolution, "Development and International Economic Cooperation based on the charter of Economic Rights and Duties of States." All these documents demonstrate the dissatisfaction of the poorer dependent nations with their share of the "world economic pie," and their disposition to challenge seriously the international *status quo*. The NIEO was, and continues to be, a cry for economic interdependence demanding equitable international distributions of wealth. The NIEO proponents, the famous of G77 nations, stated that this interdependence demanded equitable fair trade agreements among equal and autonomous nations rather than the continuation of the *status quo* interdependence in which the poorer countries merely exchanged raw materials for manufactured goods and wares.

The NIEO proposal for global reform was based on some sound principles of autonomous control. The proposed new economic order retains many of the assumptions of modernization, with all their flaws and it does not oppose a radical change in the economic structures. It is still a trickle-down economics. It only provides theoretically faster ways for the poorer economies to catch up with the rich. It proposes that the route to development is more trade with the industrialized countries and more Western technology rather than alternative local solution. The NIEO assumes that world resources are infinite and highly resilient. It disregards the deleterious impact of technological development on environment in

the Third World. Global reform seems to be only interested in expanding Western consumption pattern to the rest of the world. Regrettably, the program of global reformism is unable to meet the mass needs because it tends to cater for the small minority in a developing society which wants to catch up with and adopt Western ways of life. However, the benefits accumulated do not often reach those below (Sugden and Samuel 1987:33).

### **3.2.4 Another Development**

The theoretical debates of the early 1970s led to an increasing concern among some observers about the question of how development should take place rather than limiting the discussion to theories about how it actually takes place. This is termed a normative approach in contrast to the positivist approaches exemplified in the modernization and dependency theories (Burkey, 1996:30). The significance of the normative approach is that it focuses on the content of development rather than the form. Moreover, “another development” theorists believe that development should be need-oriented – geared toward meeting both material and non-material human needs. Samuel and Sugden (1987:34) identify three pillars of “another development” as follow:

#### ***3.2.4.1 Eradication of poverty***

According to Samuel and Sugden (1987:34) another development emphasizes that basic survival needs are not met in a greater part of the world – neither in the Third World nor in the pockets of poverty that still exist in affluent societies. This approach recommends direct attention to meeting basic human needs and the redirection of development priorities from producing more goods to sharing what already exists. There must be a radical decentralization, which favors the participation of communities at the local level.

#### ***3.2.4.2 Endogenous and self-reliant development***

The most striking feature of another development is its emphasis on the endogenous approach and self-reliance. The concept is rooted in Third World experiences and it arose as an antithesis to the dependency syndrome. In 1967, the TANU party met in Arusha, Tanzania, to develop strategies for that recently independent country.

According to Samuel and Sugden (1987:35)

The Arusha Declaration spelled out the Ujama ideal which says that, “In order to maintain our independence and our people’s freedom, we ought to be self-reliant in every possible way and avoid dependency on other countries for assistance”. Tanzania wanted development on its own terms and by its own initiatives. Julius Nyerere the then President perceived that only by withdrawing from the world capitalist system was it possible for the country to act autonomously and develop on its own terms.



Above all, in the word of the Cocoyoc Declaration, this autonomous capacity means trust in people and nations, reliance on the capacity of people to invent and generate new resources and techniques, increasing their capacity to absorb them, to put them to socially beneficial use, to take a measure of command over the economy and to shape their own way of life (Samuel and Sugden 1987:35). Thus, the self-reliance approach to development is a strategy for more appropriate development, based not on external constraints and potential dependency but rather on internal needs' criteria. This would equalize and redistribute power among nations and development at both the macro and micro levels. The concept of self-reliance within a nation involves the decentralization of power, which would allow those concerned at every level of society to exercise all the power of which they are capable. Thus, self-reliance is sought in order to promote the participation of all members of the society, from the lowest levels to the highest levels (Samuel and Sugden, 1987:36).

#### **3.2.4.2 Ecological soundness**

Another development stresses that, on one hand, reckless growth distributes its benefits unequally and, on the other, it depletes the earth's resources at the expense of future generations. It follows that a development that is self-reliant, appropriate and directed at meeting people's needs should also be ecologically sound. In another development, there is much emphasis on the preservation and enhancement of the environment, which are inseparable from the satisfaction of needs (Samuel and Sugden, 1987:36).

Samuel and Sugden, (1987:36) observes that,

The elements of another development especially endogenous development (a development which is born out of people's own heart) are crucial to this research process as they form the basis for the whole research. In the present study, the argument is based on the premise that meaningful development is that which is endogenous in nature because it is born out of the local initiative, and people themselves becomes the drivers of their own development agenda and in their own cultural context and situations.

Finally, some theories of development discussed above (Modernization and Dependency) have been a letdown as far as promoting a kind of development that is people-driven is concerned. In the interest of enriching the elites, most individuals, societies, communities and especially Third World nations have been adversely affected in one way or the other. Any plan for transforming human existence must provide adequate life sustaining goods and services, which most models of development failed to address.

Bragg (1987:44) notes that,

In other development models such as modernization, dependency and global reformism, issues of participation, dignity, freedom and justice are alienated from the people. Another development, on the other hand, seeks to promote the same especially the idea of encouraging people to participate in their own development agenda. People at every level are encouraged to participate in events and generate new resources and techniques to increase their capacity to absorb them and shape their own way of life.

Endogenous development stresses the need for culture and development to move together, but too often, modern theorists have ignored customs and social patterns in an attempt to bring material benefits to the backward (Reid, 1995:71). Local traditions are often regarded as deterrents to change and technology without understanding the rationality of society's accumulated wisdom. Proponents of the New International Economic Order also tend to view the benefits of increased wealth and consumer goods to the people. According to Samuel and Sugden (1987:45) they sacrifice the cultural heritage of their own people for the progress of industrialization and extractive economies. We need to bear in mind, therefore, that if any culture is destroyed, a part of creation and of all humanity dies.

Bragg (1987:45) further observes that in another development theory, the vital importance of the cultural heritage and creativity of all people is respected as a biblical idea. In another development, any change must be appropriated because it would arise out of the culture endogenously. Therefore, this gives a justifiable reason to explore endogenous development in context as an alternative approach to doing development which values multidimensional, transformative and sustainable over time.

### **3.3 TRANSFORMATIONAL DEVELOPMENT**

This section is not meant to explore all dimensions of transformational development, but aims at giving an overview of key concepts of transformational development and establish an understanding of how development can be transformational in nature as opposed to some of the theories discussed above.

#### **3.3.1 The Nature of Transformational Development**

Transformation is a concern that permeates the biblical record, from the Old Testament images of *shalom* and the reign of God in Israel to the New Testament Church and the Kingdom of God (Samuel and Sugden, 1987:39). Ellistone (1989:67) explains that *shalom*

entails the idea of people dwelling at peace in all their relationships with God, with self, with fellow humans, and with nature. Thus, development is based on relationships, but its goal is transformation – the creation of new communities in which people live in harmony under God and enjoy the basic necessities of life (Ellistone, 1989:85). In this case, transformation becomes the joint enterprise between God and humanity.

However, Myers (2003:113) observes that the quest for transformational development begins with the need to articulate the better future the community decides on. It wishes to pursue and make clear a better future. This requires a process that allows the community to clarify for itself what really matter and why it matters. Samuel and Sugdem (1987:39) further state that, “Transformation is a part of God’s continuing action in history to restore all creation to him and to its rightful purposes and relationships.” In addition, Samuel and Sugden (1987:40-41) identify the characteristics of transformation as life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope and spiritual transformation. These form the basis on which development becomes transformational in nature and the absence of these characteristics questions the legitimacy of transformation in development. We have so far established that transformational development is a joint venture, God with humanity and humanity in harmony with the creation.

### **3.3.2 The Goals of Transformation Development Theory**

According to Davids *et al* (2005:123) the fulcrum for transformational change is no longer transferring resources to people, but the recovery of their identity which in turn empowers them to decide on and take action regarding their development process. Myers (2003:116) states that transforming people begins with helping them discover that their human dignity and identity are intrinsically related to God in Christ through his redemptive purpose in salvation history. The moment people discover who they truly are is the moment in which their story takes on a new direction. In this case, with a rediscovered identity and a character to match, transformational development works to empower people to live out these values in the search for a new vision. In a Christian understanding of transformational development, restoring identity and vocation is the goal. This is the only path that leads to life and holds the promise of *shalom* (Myers 2003:117).

Finally, our identity and vocation are expressed through our relationships with God, self, others and nature. In this venture, recovering identity and discovering vocation require that

transformational development focus on restoring relationships. Liebenberg and Stewart (1997:124) suggest that Development should be seen as a process of empowerment which enables participants to assume greater control over their lives as individuals and as members of the society.

### ***3.3.2.1 Transformation and empowerment***

Tembo (2003:25) observes that Empowerment has been defined in literature in different ways but generally, it focuses on issues of addressing power imbalances in social systems. Empowerment is the process by which people, organizations or groups, who are powerless become aware of the power dynamics at work in their context, develop the skills and capacity to gain some reasonable control over their lives, exercise this control and support the empowerment of others in the community. This understanding of empowerment has a structural transformation focus in that people begin to gain strength, confidence and vision to work for positive changes in their lives (Davids *et al* 2005:123). Empowerment can be viewed in two ways; firstly, as a development of skills and ability, which enable people to manage better with development delivery system and secondly, as a process that equips people to make decisions and take action regarding their development process. Empowering community stakeholders through public participation strategies ensures early and meaningful decision-making at policy, program and project levels (Burkey 1993:59). Through the empowerment process, people must be enabled to express and assess what development means to them (Max-Neef, 1991:62).

Moreover, empowerment promotes participation on a wider scale in development. This becomes only possible when people are fully convinced that what they engage in will in turn work for the benefit of all in their given society. Participation, on the other hand, is a process in which the participant takes initiative or takes action that is stimulated by their thinking and deliberations and over which they can exert effective control (Liebenberg and Stewart, 1997:125). Thus, participation goes beyond the mere provision of labor and other input for development projects. It should be viewed as a means of empowering people by developing their skills and abilities thus enabling them to negotiate with the development delivery systems to make their own decisions in terms of their development needs and reality. Empowerment also takes place within the context of social learning, which is a process in which knowledge is acquired by all in the course of living. Furthermore, it is important to note that participation and empowerment constitute a control component of sustainable

development in that sustainable development should be based on the beneficial attainment to access and the mobilization of resources by the poor in order to address their basic needs (Liebenberg and Stewart, 1997:126).

Consequently, the transformational development process aims at satisfying basic human needs within the context of a process that is participatory, empowering and sustainable in nature. In this context, sustainability is a more embracing theory that defines the nature of transformational development that should take place within the framework of participation and empowerment. This implies that any form of transformation has to be undertaken with consideration for needs of the future and not just the present (Tembo, 1999: 28). Intervention in the case should generate improvement in people's livelihood in both the present and the future, going beyond the period of intervention itself.

### **3.3.3 Transformation as Capacity Building**

It has been argued that with all the universal theories on development (Fukuda *et al* 2002:8) and the upheavals caused by war and revolutions, most societies have evolved organically following their own logic and building on their own resources and strength. Development as transformation is the most natural process that brings about the turn of events for the individual and community in the pursuit of change. This means fostering home-grown processes, building on the wealth of local knowledge and capacities, and expanding these to achieve whatever goals and aspirations the community sets for it (The World Bank, 2004:140). Capacity, which is central to development for transformation, needs to be encouraged if there would be real transformation in development. It is important also to realize that the individual has hidden potential, which can only emerge if given enough space to act and perform independently and freely. Capacity is the ability to perform functions, solve problems, and set and achieve objectives. Each society has the capacities that correspond to its own functions and objectives.

James (1998:5) notes that,

Building the capacity of the community through education and information provides favorable conditions for development to flourish. Non-individually oriented societies, for example, have few formal institutions but they have highly developed skills and complex webs of socio-cultural relationships that are often different and difficult for outsiders to comprehend. As societies and communities transform themselves, different capacities have to be developed,

and opportunities and incentives for people to use and extend those skills have to be created.

Capacity development takes place not only in individuals but also between them, in the institutions and in the networks they create through social capital that holds society together and sets the terms of capacity development which needs to be addressed at three levels – individual, institutional and societal.

- ***Individual***

The individual level involves enabling individuals to embark on a continuous process of learning – building on existing knowledge and skills and extending these in new directions as fresh opportunities (James, 2002:9).

- ***Institutional***

The institutional level involves building on existing capacities. Rather than trying to construct new institutions, the emphasis here is on the need to seek out existing initiatives and encourage these to grow.

- ***Societal***

The societal level involves capacities in the society as a whole. An example is creating the kind of opportunities that enables people to use and expand their capacities to the fullest; without such opportunities, people's skills rapidly erode (Fukuda *et al* 2002:9).

Furthermore, Askonas and Stewart (2000:9) states that,

“Capacity which includes knowledge and technology in getting things done by the people concerned also needs to be integrated into the knowledge systems and the productive activities and structures that exist in any given society. Inclusion is not only a matter of adequate share in resources but of equal participation in the determination of both individual and collective life chances”.

In developing countries, there are often two systems of knowledge and production operating in a parallel fashion – indigenous and modern. When knowledge is not integrated into indigenous knowledge or production systems, it fails to be useful, despite its potential. Successful development as transformation affects not only what we do, but also how we do it. In this sense, successful development must come from or be birthed by the people themselves.

### **3.4 THE BASIS OF ENDOGENOUS DEVELOPMENT**

The previous section focused on the theories of development in their historical contexts providing an overview of the theoretical foundations of development namely modernization, dependency and humanist theories. It further examined the idea of transformation in development. In this section, we shall consider the basis of endogenous development, which integrates local knowledge into the development agenda. It is argued in this section that meaningful development must meet the needs of the people concerned and that it must be born out of the local people's initiative (endogenous).

According to Byron and Hutson (2001:3)

“Development thinking has shifted its focus in recent years from narrow economics (e.g. job creation or raising regional income) to more holistic concerns, which see development as a process of improving the total human condition. One characteristic of this shift is the replacement of exogenous development (dependency on external influence and investment) by the encouragement of endogenous development strategies which emphasize the role of local people and institutions in the planning, implementation and evaluation of development programs”.

Endogenous development has not proceeded without difficulty, and Byron and Hutson (2001:4) argue that concentration on “the local” as a mobilizing force brings with it the danger of ignoring wider structural issues. Furthermore, endogenous development should be seen as suggesting that moves towards “partnership” and approaches to local development are often *ad hoc*, co-existent with more traditional models of local action, and conditioned by the particular economic, institutional and local as well as political contexts. It should therefore be noted that the emphasis on endogenous development as a comprehensive approach to development here is based on the fact that endogenous development is a means to achieve the social, cultural and economic transformation.

#### **3.4.1 Indigenous Knowledge**

There is a need to recognize and develop the local people's knowledge in order to conduct their struggle with a growing sense of direction and to enhance their capacity for self-management of the political, institutional, social and economic tasks that they encounter (Rahman, 1993:45). In addition, Titi and Singh (19:150), note that there is an increasing awareness that the establishment of a more humane society in a globally transformed world would depend on the extent to which common struggles are based on the internal linkages between people's histories, heritage, philosophies value systems and knowledge base. De

Beer and Swanepoel (2000:67) also observe that the local people, irrespective of how poor they are, usually have the appropriate information about the hardware and software which are suited to their particular condition. Local people are experts in their particular area and the values of their knowledge should not be underestimated.

Furthermore, indigenous knowledge is a worldview that shapes how local people relate to their environments. Thus, a holistic and inclusive form of knowledge encompasses the mental, intellectual, spiritual and physical development of the individual self and the interconnectedness between the self, society and the earth (Titi and Singh, 1995:150). Local knowledge is accumulated knowledge based on observing and experiencing the social natural worlds. In this case, knowledge is not bought and sold in the Eurocentric sense. Moreover, every form of knowledge is created socially and collectively through the interactive processes between individuals, groups, and the natural world. To understand reality is to have a holistic view of reality. The acquisition of knowledge is a process of interaction between the body, the mind, and the human spirit, and indigenous knowledge and survival go hand-in-hand. Thus, the key to human survival in the natural world is the ability of the society to pass knowledge down through generations of humans to one another and to their environment (Titi and Singh, 1995:153).

Fukuda *et al* (2002:215) briefly explain that the first set of policies must be geared towards the integration of domestic science, technology and production, considering both their traditional and modern components and embracing several routes that would create endogenous science and technology capacities that make full use of traditional knowledge.

According to Common and Sagl, 2005:189)

The idea that there are indigenous innovation systems which evolve and change in response to challenges and stimuli that are different from those market-based innovation systems have superseded the notion that indigenous production systems are non-progressive and static.

There is, therefore, a need to take deliberate measures to begin to put our interest right and invest in human and intellectual capital especially in the local technologies. De Beer and Swaneopoel (2000:67) have already pointed out that local people are the experts in their particular area and the value of their knowledge should be appreciated and utilized.



Lastly, endogenous development also entails putting value on local people's innovations. innovations are all those scientific, technological, organizational, financial and commercial steps including investment in new knowledge which are intended to lead to the implementation of technology or improved products (Blankley, Scerri, Molotja and Suloojee 2006:149). Innovation is further viewed as the process of engaging with new ideas effectively and profitably (Earl and Gaalt, 2006:154). Innovation also includes, among other things, the creation of new knowledge that improves the quality of life of citizens, better training, the improvement of educational opportunities, the encouragement of participation, and the creation of wealth.

### **3.4.2 Local Development**

Local development concerns a wide range of factors, which underpin the growth and development of local economies (Bennett and Krebs, 1991:1). Local development is a mechanism for sustainable development. Sustainability, on the other hand, is the dynamic process that enables people to realize their own potential and to improve their quality of life in ways that simultaneously protect and enhance the earth's life support system (Moseley 2003:21). Moreover, Robertson 1999:52)

A more self-reliant local development will play a key part in the transition to a sustainable future as increased use of local work and local resources to meet local needs will have positive economic, social, and environmental effects.

However, sustainability requires that social, economic and environmental issues be considered together rather than in separate boxes, and the local scale often offers a wider scope to accomplish this than the regional or national.

Mauhinney (2002:2) states that sustainable development is a strategy by which communities seek economic development approaches that also benefit the local environment and improve the quality of life. It is often at the local level that conflicts between competing objectives are best resolved because locally generated solutions are usually the product of genuine face-to-face debates between the parties most likely to be affected (Moseley, 2003:21). Unlike the exogenous, local development provides convenient vehicle for concerned people to do something rather than be mere spectators (Moseley, 2003:5). Thus, the locals, depending on their scale, coherence and culture, yield crucial local knowledge as well as a climate of greater mutual trust and shared responsibility. Local people, both individuals and groups, are key resources in endogenous development. As sources of information, ideas, energy and enterprise, such people will only be enthusiastic to participate in the development process if

they feel that the venture at hand is clearly relevant to their concerns and that any contribution they make is likely to produce beneficial change.

#### **3.4.2.1 Community initiatives**

Gittel and Vidal (1998:23) note that Community development initiatives have many complexities and require multiple decisions within the context of ongoing organizational and program activities. Once comprehensive locally based initiatives have emerged, they share a joint focus on people and place, and they seek neighborhood transformation. They attach importance to community building, strengthening bonds among community members and increasing community capacity. They reflect the hope that addresses several dimensions of community life in a coordinated way.

The community initiative approach to development improves people's participation in the development process which is birthed at the local level. In addition, organizing community-controlled development is a comprehensive approach and the right direction for preserving and improving people's well-being which encompasses all aspects of life whether social, political or economic (Murphy and Cunningham 2003:7). This control implies that local people have earned the right to decide their own future by creating a common vision and a comprehensive plan through widespread participation, and by involving affected people in every decision to be taken as far as the development agenda is concerned (Murphy and Cunningham 2003:7).

#### **3.4.3 People-Centered Development**

Endogenous development is also dependent on a people-centered development. Coetzee *et al* (2001:474) observe that the current status of participatory development is reflected on what is known as "people-centered development," a paradigm which draws to a certain extent on all the aforementioned approaches to development. Morse (2004:86) shows that people are at the Centre or the priority of human development. Although economic growth is considered important, the emphasis is on the idea that such growth is just one element in the process of improving the well-being of humankind because the end of development must be human well-being. The manifesto of this particular approach is the Manila Declaration drawn up by 31 NGO leaders in June 1989 and which focuses on people's participation and sustainability in development (Coetzee *et al* 2001:474).

People-centered development stresses the participation of the majority of the population in the process of development, and it is part of the worldwide

movement away from centralized state control to regional and local democratization. The emphasis is on a move from local government to local governance (Coetzee *et al* 2001:475).

Subsequently, much emphasis is on the local control of resources. Participation in this case can be described as achieving power in terms of access to and control of resources necessary to protect local people's interest. Korten (1990:218) who has done much work to influence current conceptions of people-centered participatory development adds a number of aspects. He wishes to promote an environmentally sound, sustainable, people-driven approach that emphasizes the interest of local communities as opposed to national and international businesses. People's participation in development should be to exercise their sovereignty and assume responsibility for their own development and the development of their communities. The people must control their own resources, have access to relevant information, and have the means to make government officials accountable for their actions (Korten 1990:218). Engaging people in development process is the heart of endogenous approach to development and interventions. Westendorff (2005:57) emphasizes that development should be broad based and bottom up, redistributive, just and empowering. People's sense of self worthy is restored when they are able to sustain these interventions through their own effort (Clarke 2011:10).

Mc Namara (2008:26) suggest that sustainable development should focus on what matters to people and livelihood strategies they take to combat issues affecting them. People become more encouraged when they see themselves taking part and contributing as members own and possess their outlined projects. According to McGee in Kothari and Minogue (2002:92) People have always been agents of their own development, sometimes working alone, sometimes through collective endeavour. Development happens when people initiate it, finance it, and carry it without having to be called to participate.

Carmen (1996:2) claims that,

“Development is a creative and autonomous humanizing process which involves the economic domain but does not confine it, is not something done to people in the usual interventionist mode by outside agencies and self-proclaimed experts, but is and can only be the product of an ever inventive, creative, autonomous human agency”.

For this reason, development exists where people act as subjects and not acted upon. This kind of participation in the process of development and in its tasks means that the

development of economic, social and cultural conditions necessarily entails changes and developments in the life of the church and Christians as well (August, 1999:39).

However, Rihani (2002:239) notes that empowering communities does not happen immediately; it takes a great deal of struggle, time and effort by people who are committed to genuine development. The purpose of development is to create an enabling environment for people to enjoy long, healthy and creative lives.

#### **3.4.3.1 Local self-reliance**

According to Roseland and Hinderson (1998:161),

‘local self-reliance means the diversification of local economies to support local needs, encourage cohesiveness, reduce waste and enable more sustainable trade practices with other communities. Local self-reliance strives to strengthen connections between producers and consumers whether local farmers or development agents in that particular place’.

One way to enhance the self-reliance of a community is to identify the imports and substitute them with local products in order to invest in local economy (Roseland and Hinderson, 1998:161). As communities organize to find substitutes for imports, people become more aware of the social and environmental impact of economic activities, and the benefit of supporting their local goods and services. Local self-reliance fosters greater responsibility because the cost and benefits of decision-making are directly borne by the community in which they are made. Consequently, the goal of a self-reliant community is to enhance local wealth by developing the community’s existing resource base. Every community has some resources such as physical, human and social, which can be harnessed for creating local wealth.

#### **3.4.3.2 Community self-help**

The purpose of this component is to draw together the key conceptual and theoretical ideas that underpin arguments in support of community self-help – as both a strategy for survival and a model for society – i.e. as far as endogenous development is concerned. Burns *et al* (2004:6) argue that in community self-help efforts, reciprocity is valued as most fundamental to human development. Whatever the nature of people, they undoubtedly live in relationships with one another. They are interdependent and both their survival and happiness depend on that interdependence. This interdependence is brought about by a web of reciprocal exchanges.

The basis of mutual aid is reciprocity, that is, to the extent that relationships especially the exchange of effort and involvement are governed by a very loose concept of give and take. Self-help and mutual aid place reciprocity in a social context and enable it to be viewed systematically as underpinning social evolution. Moreover, Burns *et al* (2004:7) explain that Darwin offered a theory about the ways in which individuals respond to their environment in order to maximize their chances of successful reproduction.

Burns *et al* (2004:7) claims that

“The only way species can survive in hostile environments over time is through extraordinary cooperation. Cooperation forms strong social networks that produce better and longer outcomes for the individual and the concerned community. These social networks and associations have a significance impact on the community and become the basis for the community’s local action. Society needs gift relationships in order to work effectively and for individuals to maximize their potential”.

In endogenous development practice, networking is at the heart of every development venture. When people interact, network and share ideas, and form strong community bonds through good relationships, there is a possibility that more and more successes will be recorded in terms of local development.

It should therefore be noted that the emphasis on endogenous development as a comprehensive approach to development here is based on the understanding that endogenous development is a means to achieve the social, cultural and economic transformation. The transformation aims at improving the quality of life and the creation of a new economic and social model of development which considers the neglected aspects of development. Genuine endogenous development is based mainly on local strategies, values, institutions and resources. Issues such as local controls and initiatives are at the heart of the process of endogenous development. In a given context, the cultural values are taken seriously while appreciating the local people’s worldviews to determine the premises of their own development agenda. Endogenous development also entails transforming ourselves that we may in turn transform the society we belong to, live in and depend on. When communities discover potential that could be taken advantage to benefit the collective, the process of endogenous development has begun. Lastly, change would occur in the community only through action, and action can only occur when a certain number of preconditions exist. People resort to change when they are uncomfortable with the prevailing conditions in their lives. Thus, actions involved in promoting community change must take into account the

perceptions, experiences, values and norms of the people affected. Cultural values determine what is important for the people to care about, what has meaning and what has worth (Homan, 2004:46). The choice of the problems to confront and the general approaches to their solutions must be determined by the locals themselves. Local communities need to determine the goals and the general strategy for achieving that goal.

### **3.5 ENDOGENOUS DEVELOPMENT AND PARTICIPATION**

Participation in local development by a broad spectrum of the population is an ongoing objective of endogenous development practitioners in many parts of the world. Participation is seen as one of the necessary ingredients for promoting meaningful development. Achieving this kind of development requires more than the people's participation in the development process. The involvement of the private sector and non-governmental organizations is often a vital ingredient. The components focus on participation in development, that is, involving people in the decision-making process about the implementation of development strategies. The present study is primarily concerned with participation at the local level where the greater community is involved in issues affecting their lives in their given context.

#### **3.5.1 Community Empowerment**

Community empowerment is one of the ways in which participation could be enhanced in development. When the community is empowered to begin to address issues affecting them, the process of participation in development begins. Thus, development programs must enable the local people to make their own development choices through the local development councils (Juune and Verkoren, 2005:63). The local councils must be designed in such a way that they become channels of development and in turn receive support from other community institutions. Participation may be viewed as the empowerment of the people to involve themselves effectively in creating the structures and in designing policies and programs that serve the interests of all as well as to contribute effectively to the development process and share equitably in its benefits (Long, 2001:25). However, empowerment has been used to imply good governance, the promotion of community development through self-help, the transformation of economies to self-reliant, endogenous and human-centered development, the process which enables collective decision-making, and collective actions (Singh and Titi, 1995:13).

Similarly, Davids *et al* (2005:21) stresses the importance of empowerment as a building block of a people-centered development. They claim that empowerment should be defined in a way that takes power and the distribution of power into account. Power, which is at the root of empowerment, can be defined from different social science perspectives. Empowerment is more than simply bringing people who are outside the decision-making processes to perceive themselves as able and entitled to occupy the decision-making space.

In a development context, empowerment can be defined as the process in which people, organizations or groups who are powerless become aware of the power dynamics at work in their life or context, develop the skills and capacity for gaining some reasonable control over their lives, exercise this control without infringing upon the rights of others, and support the empowerment of others in the community (Davids *et al* 2005).

This definition highlights empowerment as a process that involves some degree of personal development. The process of empowerment cannot be imposed by outsiders because true power comes from within. Empowerment involves moving from insight to action. Collective action may be locally focused, for example, at a community level by linking people through self-help groups and network building. It may also take place on a larger scale through community organization, campaigning, legislative lobbying, and social planning and policy development at the institutional level.

The above perspectives on empowerment affirm the need to build the capacity of communities to respond to a changing environment by inducing appropriate change internally as well as externally and through innovations. Elements such as local self-reliance, provision of space for cultural assertion and spiritual welfare, and experiential social learning, including the articulation and application of indigenous knowledge are also important to empowerment. Ultimately, successful efforts to empower local people to increase their freedom of choice and action in different contexts often share four elements namely access to information, inclusion and participation, accountability, and local organization capacity (Narayana, 2002:20).

### ***3.5.1.1 Access to information***

Two ways in which information flows from the government to citizens and from citizens to the government is critical for responsible citizenship and responsive and accountable governance. This is because informed citizens are better equipped to take advantage of opportunities, access services, exercise their rights, negotiate effectively, and hold state and non-state actors accountable for their actions. Without information that is relevant, timely,

and presented in forms that can be understood, it is impossible for people to take effective action. Critical areas include information about rules and rights to basic government services, about state and private sector performance, and about prices (Narayana, 2002:20). To ensure responsiveness to poor people, governments also need to institute ways of collective information about poor people's priorities and preferences. Thus, the mechanisms for systematic feedback from them must be institutionalized.

#### ***3.5.1.2 Inclusion and participation***

According to Narayana, (2002:20) Inclusion of local people and other traditionally excluded groups is critical in priority setting and budget formation at the local and national levels to ensure that limited public resources build on local knowledge and priorities and build commitment to change. Anacleiti (2002:172) argues that participatory development implies development which involves all the people, especially those whose basic needs and aspirations are affected by decisions about the availability of resources and entitlement to such needs. Participatory development includes equitable sharing of control, division, and use of the resources and of the ultimate benefits of development in a community. It also involves taking responsibility and being accountable to the community at all levels.

#### ***3.5.1.3 Accountability***

Accountability refers to the ability to call public officials, private employers, or service providers to account, requiring that they be answerable for their policies, actions, and use of funds. Widespread corruption, defined as the abuse of public office for private gain, hurts poor people the most because they are the least likely to have direct access to officials and the least able to use connections to get services; they also have the fewest opportunities to use private services as an alternative. Three main types of accountability mechanism are recognized. First, the accountability of political parties and representatives is increasingly through elections. Second, the administrative accountability of government agencies and public or social access to information by citizens build pressure for improved governance. Further, access to laws and impartial justice is critical to protect the right of poor people (Narayana, 2002:21).

#### ***3.5.1.4 Local organization capacity***

Local organizational capacity refers to the ability of people to work together, organize them, and mobilize resources to solve problems of common interest. Organized communities are more likely to be heard and their demand met than communities with little organization. Only



when groups connect with one another across committees and form networks or associations which eventually become large federations do they begin to influence government decision-making and gain collective bargaining power with suppliers of raw materials, buyers, employers, and financiers. Local organization is, therefore, the key to development effectiveness. The various organizations, associations, networks, and social movements are key players in the institutional landscape (Narayana, 2002:2).

### **3.5.2 Community Networking**

According to Gilchrist (2004:7), many people get involved in commonly organized activities in order to meet people and gain a sense of belonging. For some, this is about self-help and community campaigns which would enable them to cope during difficult times. Community networks supply practical assistance and they operate as a collective mechanism for sharing risk and resources in situations of scarcity and uncertainty. The personal relationships and social networks established and nurtured through community activities appear to bring considerable benefits in terms of people's well-being. Community networks also act as a cheap and user-friendly referral system supplying help in times of crisis. Social networks supply informal care although family and friends provide different kinds of support compared to neighbors.

Moreover, Gilchrist (2008:7) states that

Community networks of informal relationships make it easier for people to communicate and cooperate with one another. They create the conditions for collective actions, enabling people to work together to achieve shared interests. Those communities that are well connected have an advantage when it comes to organizing themselves for whatever purpose. Community networks enable people to mobilize for campaigns and events, pulling effort and resources for collective benefit and shared goals.

Furthermore, Gilchrist (2004:51) notes that Social networks act as communication channels and encourage a sense of shared purpose, as they are used to recruit for community-based organizations. Networks supply cost effective means of achieving critical mass support, which encourages better participation. Individuals makes their own decision on how they can contribute, but this is influenced by the perceived decisions and behavior of those around them (Gilchrist 2004:51). The individuals act as catalysts to get things started.

### **3.6 THE DIMENSIONS OF ENDOGENOUS DEVELOPMENT**

Development has to relate to people's perception of meaning and it should include aspects which provide the framework within which life is experienced and lived. It must consist also of a number of circumstances, in which past experiences, perceptions, values, beliefs and processes of interactions are relevant. The economic, cultural, political, ecological and social dimensions are key aspects of endogenous development.

#### **3.6.1 Aspects of Endogenous Development**

Development is a holistic enterprise; it is an integral, value-loaded, cultural process which encompasses the environment, consumption, social relations, education, production and well-being (Reid, 1995:71). In the same way, meaningful endogenous development is about understanding people within their specific, holistic contexts and reality (Davids *et al* 2005:25). This kind of development approach must empower local communities to take control of their own development process.

According to Swanepoel (1997:3), all developments must have one single focus, i.e. human well-being. People have physical and abstract needs, which go hand-in-hand and are present at all times. The goal of development is to release people from the deprivation trap. The humanistic, holistic approach forces development to be more than only relief or improvement. It is an effort at total transformation. This transformation effort attempts to liberate people from the deprivation trap so that they become free and self-reliant, and gradually improve their life conditions.

##### **3.6.1.1 The economic dimension**

Mudacumura, Mebratu and Haque (2006:49) define the economic dimension as a dynamic structural change process that preserves cultural values and human dignity, while exploring the interconnected relationships geared towards improving people's economic welfare at the local, natural and global levels. Improving the economic welfare of all the people implies the recognition of interconnected relationships and the realization that economics is only one part of the toolkit needed to achieve economic sustainability. It is always important to value the interconnectedness of the ecological, cultural, political, economic, spiritual and social dimensions at the local, natural and global levels as the prerequisite for the materialization of the dynamic, structural changes in the economy. The economic dimension highlights "human dignity," conceived as the ability of individuals to work and earn decent wages that enable them to take care of themselves and their families. A social political-economic system in

which there is inequality, poverty and unemployment can never be regarded as an economically sustained society. Thus, economic sustainability fits with improving people's participation in policy making, preserving cultural practices and promoting society welfare.

### **3.6.1.2 The social dimension**

The social dimension consists of a participatory decision-making system through which empowered people devise strategies aimed at fostering equity and preserving cultural practices, while recognizing the complex challenges of securing the welfare of current and future generations. People are regarded as key assets in any development effort that unleashes their potential to foster development (Mudacumura *et al* 2005:150). Empowered individuals at the grassroots levels design suitable development policies that preserve local cultural practices. In this case, it promotes an open environment in which local citizens participate as equals in the deliberation of issues affecting their lives. This grassroots' participation connotes a process whose main objective is to enable the vast majority to initiate action for endogenous development and acquire the ability to influence and manage change in their society in a way that would shape their lives.

In view of the grassroots participation, local cultural practices are preserved and not overlooked in matters that constitute strategic approach to sustainable development. Empowered people working with institutions, which are engaged in sustaining endogenous development, pay attention to local cultural practices because culture is intrinsically part of development (Mudacumura *et al* 2005:151).

### **3.6.1.3. The cultural dimension**

The cultural dimension pays attention to the genuine way in which the people of a community acknowledge their complex shared values, beliefs, customs, and skills and determine to preserve the cultural practices that underpin the community members' synergetic relationships for the sake of maintaining human dignity, while promoting community and local solidarity (Mudacumura *et al* 2006:152). Specifically, recognizing human dignity entails acknowledging the main beliefs and values to which individuals pay most attention. Such may further individual self-respect and resistance to exploitation and domination, thus, offering real meaning to other values that make people's lives more productive in their communities.

Cultural practices point to the existence of a general set of rules that control the behavior of individuals through recourse to shared values. Shared values may thus create a cultural awareness that may explain, in turn, how individuals with the same core values can initiate building global solidarity. Traditional knowledge and cultural practices are integral parts of people's lives in the society. As culture permeates all aspects of life, any development process must be embedded in local cultural values for development to be sustainable.

#### **3.6.1.4 The ecological dimension**

The ecological dimension underscores a holistic decision-making approach that strives to make sense of the interconnection and the symbolic natural and cultural resources that must be preserved while addressing the needs of current and future generations. Efforts aimed at improving human or societal welfare are directly linked to the natural resources and there is a need to pay much attention to people's culture in relation to ecological concerns (Mudacumura 2006:155).

However, the impact of the controlled human consumption on the natural system may jeopardize these relationships leading to potential ecological crises. Attempts to prevent ecological crises imply the necessity to emphasize the importance of bringing human development into harmony with the natural environment without jeopardizing the welfare of current and future generations (Mudachumura *et al*, 2006:155). Saving the planet and its people from impending ecological crises constitutes the underlying theme of the ecological dimension. Each generation has an obligation to protect the productive, ecological and physical processes that are needed to support future human welfare.

#### **3.6.1.5 The political dimension**

Davids *et al* (2005:25) argue that there is no development effort which stands outside politics. Politics may be localized and isolated, or political role players could be affiliated to regional and national movements. Whether localized, isolated or affiliated, the influence of politics on development cannot be ignored. Harper (1999:304) Local people learn to use political and cultural processes to engage government and to use other resources to respond to the needs of the community. In community organizing, local leadership is in charge. Local things accomplished for the benefit of the wider community. In doing this work of justice, partnerships are formed, new resources are discovered, leadership is developed, the social fabric of the community is strengthened, and more equitable conditions are created.

In the practice of endogenous development, therefore, every society must be empowered politically so that the local people can gain control over their own lives and community. This kind of political empowerment provides the opportunity for the local people to feel their own worth, be all they can be, and see the same worth in other people. Empowering the whole society means raising people's consciousness and critical thinking processes to increase self-confidence and the ability to play an assertive role in the decisions made by the community.

### **3.7 THE MANIFESTATIONS OF ENDOGENOUS DEVELOPMENT**

The previous section focused on different aspects of endogenous development namely cultural, economic, political, social and ecological. In this section, the focus is on the manifestations of endogenous development in which issues such as capacity building, networking and governance in endogenous development take center stage. This section discusses the manifestations of endogenous development in relation to local governance, local community initiatives, local community control, and local capacity building. An important lesson that can be learned from history is that most successful economies have emphasized mobilization and the use of local resources, not foreign aid, for capacity building and development in general.

#### **3.7.1 Local Governance**

According to Cheshire, Haggins and Lawrence (2007:1), "Governance implies that policies are developed in networks with the government as only one of the participating actors." Actors are interdependent and no single party is powerful enough to realize its goals on its own. The very need of governance arises from the interactions of members of a social group – be it a tribe, kingdom or state. With the realization of interdependence, the need for some form of collective management develops in order to avoid conflicts and attain goals (Ayre and Callway, 2005:46). Governance is a tool for facilitating and coordinating the collective activities of individuals in a group. Therefore, private cooperation, non-governmental organizations (NGOs), and their respective associations are active participants in and creators of governance (Ayre and Callway, 2005:46).

Shah (2006:2) argues that local governance is a broader concept aimed at the execution of collective action at the local level. It encompasses the direct and indirect roles of formal institutions of local communities as well as roles of informal norms, networks, community organizations and neighborhood associations in pursuing collective action by defining the

framework for collective decision-making and the delivery of local public services. Local governance includes the diverse objectives of vibrant living, working and environmentally preserved self-governing communities. Good local governance is not just about providing a range of local services but also about preserving the life and liberty of residents, creating space for fair participation and dialogue, promoting environmentally sustainable local development and facilitating outcomes that enrich the quality of life for residents (Shah, 2006:2). It has also been observed that top-down hierarchical controls are ineffective, as there is little accountability because local citizens are not empowered to hold governments accountable. Thus, local institutions require agreement on basic principles such as responsive governance which aims at delivering services consistent with local people's performance. Responsible governance, which strives to earn trust by working in the best interest of the community, therefore, would improve the quality and access to public services and accountability (Shah, 2006:22).

### **3.7.2 Local Community Initiatives**

Gittel and Vidal (1998:23) state that, "Community development initiatives have many complexities and require multiple decisions within the context of ongoing organizational and progress activity." Comprehensive community based initiatives have emerged. They share a joint focus on people and place by seeking neighborhood transformation. They attach importance to community building by strengthening bonds among community members and increasing the community's capacity. They also reflect the hope that by addressing several dimensions of community initiative approach to the endogenous development process, improvement can only occur if enough resources are brought to bear through a process that responds to perceived community needs, values and aspirations.

According to Sillitoe *et al* (2005:3),

"Indigenous knowledge may relate to any domain, particularly in developments that are patterned after current natural resource management. It is conditioned by socio-cultural traditions which are currently relative understanding inculcated into individuals from birth, and which structure how they interface with the environment. It is community based and embedded in local cultural traditions".

Sagasti (2004:54) claims that indigenous knowledge is crucial for survival and improving the quality of life of the rural people. In many cases, indigenous knowledge, techniques and products have been lost because no reliable mechanisms are available to record and store

them. The people that knew about them died and due to Western influence, they have been ignored or discarded.

### **3.7.3 Local Community Control**

Organizing community-controlled development is a comprehensive approach and the right direction for preserving and improving people's well-being which encompasses all aspects of life including the social, political, environmental and economic. Control implies that local people have earned the right to decide their own future by creating a community vision and comprehensive plans through widespread participation. In other words, the people to be affected by the decision are involved in making them (Murphy and Cunningham 2003:7).

### **3.7.4 Local Capacity Building**

Pike, Rodriguez and Tomaney (2006:95) assert that development is interpreted as the enhancement of the local ability to produce, absorb and utilize innovations and knowledge through a learning process. Self-sustaining growth and development are sought through building and developing endogenous assets but capacity building is about enabling people to determine and achieve their developmental objectives (Eade, 1997:38). This implies social change based on learning through the provision of information, which is the better agency for transformation and can only be enhanced through gaining new skills by active practices. Capacity building emerges when the conceptual framework of capacity building shifts to dealing with power in a social setting. Capacity building is, therefore, a means of enhancing power relationships (Tembo, 2003:26). As societies and communities transform themselves, different capacities have to be developed. Opportunities and incentives for people to use and extend those skills have to be created. Capacity development takes place not only in individuals but also between them, in the institutions and in the networks they create. This happens through what is termed social capital, which holds society together and sets the terms of these relationships (Fukuda *et al* 2002:9). Capacity, which includes knowledge and technology in getting things done, also needs to be integrated into the knowledge systems and productive activities and structures that exist in any society.

Pike *et al* (2006:105) note that the endogenous growth theory makes up the key factors to growth including human capital, technology, and elements that are external or internal to the production function. Often, in developing countries, two systems of knowledge and production operate in a parallel fashion namely indigenous and modern. Thus, when new

knowledge is not integrated into indigenous knowledge or production systems, it fails to be useful, despite its potential (Fukuda *et al* 2002:10).

### **3.8 SUMMARY**

The chapter has surveyed development and culture, and established that culture and development move hand-in-hand as far as endogenous development is concerned. Unlike Modernization Theory, dependency and global reformism, endogenous development considers the local cultural issues in the implementation of development. The chapter also answers the question; *how does endogenous development approach to development differ from other models of development?* The chapter argues that for development to be meaningful, it must be endogenous, something which is originate out of the local situation of the people and the community. Partnership should value all the role players involved based on the improvement of capacities, empowerment, participation and respect for culture. This kind of development has to relate to people's perception of meaning, should include aspects which provide the framework within which life is experienced and lived, and must consist of a number of circumstances in which experiences, perceptions, values, beliefs and processes of interactions are relevant. Endogenous development understands people within their specific realities and its focus is people's well-being and transformation, as it also meets people's aspirations and needs in life. In this case, culture must not be seen as a stumbling block to development, but a means through which development takes place.

The chapter discussed the influence and effect of past theories on modern day development practice. The chapter also argued that some theories of development disregarded cultural aspect in development. Modernization claimed that western culture was superior to all other cultures. Modernization theorists saw the process of development as a succession of natural stages from tradition to modern, in which societies develop from backwards stage through the evolutionary process until they take off unto sustained economic growth. More damage was caused in Africa than other places: socially, economically, physically and culturally, leaving African economy weak and vulnerable and dependent on Europe and America. Modernization approach to development has contributed to the destruction of many societies and community structures. It has brought with it the imposition of the cultural norms of the development institutions and their agents, as though this has some kind of universal validity. Many people today oppose the rapid spread of Western values and lifestyles, which they see as detrimental to what they most cherish in their culture.



Global reformism was another reaction to global inequity, sparked partly by the critical analysis of neo-Marxist dependency theorists as a worldwide political call for a more just economic order. Global reformism proposes that the route to development is more trade with the industrialized countries and more Western technology rather than alternative local solution. Regrettably, the program of global reformism is unable to meet the mass needs because it tends to cater for the small minority in a developing society which wants to catch up with and adopt Western ways of life. “Another development” theorists believe that development should be need-oriented – geared toward meeting both material and non-material human needs. This approach recommends direct attention to meeting basic human needs and the redirection of development priorities from producing more goods to sharing what already exists.

Transformation is a concern that permeates the biblical record of *shalom* and the Kingdom of God which entails the idea of people dwelling at peace in all their relationships with God, with self, with fellow humans, and with nature. Thus, development is based on relationships, but its goal is transformation – the creation of new communities in which people live in harmony under God and enjoy the basic necessities of life. It has been suggested that the people concerned in any developmental process must play a central role, with their particular aspirations, attitudes, mentality, values, beliefs, spirituality and a sense of the sacred and with their own skills, expertise, and creativity; as a pre-requisites for the success of developmental programs. Development should be holistic and people centered, and the goal of development must be to ensure wholeness and well-being. Development has to be human centered and endogenous, born out of the local initiative and people themselves must become the drivers of their own development agenda and in their own cultural context and situations. Development should be seen as a process of empowerment which enables participants to assume greater control over their lives as individuals and as members of the society. Development thinking has shifted its focus in recent years from narrow economics (e.g. job creation or raising regional income) to more holistic concerns, which see development as a process of improving the total human condition. One characteristic of this shift is the replacement of exogenous development (dependency on external influence and investment) by the encouragement of endogenous development strategies which emphasize the role of local people and institutions in the planning, implementation and evaluation of development programs.

Endogenous development should be seen as suggesting that moves towards “partnership” and approaches to local development are often *ad hoc*, co-existent with more traditional models of local action, and conditioned by the particular economic, institutional and local as well as political contexts. Endogenous development aims at improvement in the quality of life and the creation of a new economic and social model of development in which the neglected aspects of development are considered as discussed. Meaningful development must meet the needs of the people concerned and that it must be born out of the local people’s initiative (endogenous). Genuine endogenous development is mainly based on local strategies, values, institutions and resources. Endogenous development entails transforming ourselves in order that we may in turn transform the society we belong to, live in and depend on. In 3.4.1 it was noted that, when communities discover potentials that could be taken advantage to benefit the collective, there begins the process of endogenous development. Endogenous development is said to be a continuous process of healing, adaptation and innovation starting from within the community and controlled by local actors. Indigenous knowledge systems, with their technical, social and spiritual dimensions are seen as the starting point for development. Aspects of endogenous development included economic dimension, social dimension, cultural dimension, ecological dimension and the political dimension. Finally, livelihoods and well-being are considered to be integral part of endogenous development which leads to sustainability.

The next chapter discusses the relationship between theology and development. Themes to be discussed include theology and development, church and development, the role of the church in development, and people and development.

## CHAPTER FOUR

### THEOLOGICAL BASIS FOR ENGAGING IN ENDOGENOUS DEVELOPMENT

#### 4.1 INTRODUCTION

Chapter three surveyed endogenous development and culture, and established that culture and development move hand-in-hand as far as endogenous development is concerned. Issues such as theories of development, transformation in development, perspective of endogenous development, participation in development, the dimensions of endogenous development, and sustainable development form the basis for endogenous development. Further the chapter argued that for development to be meaningful, it must be endogenous, and born out of the local situation of the people and the community.

In this chapter, we shall discuss the theological basis for engaging in endogenous development under five sub-themes namely (1) theology and development, (2) church and development, (3) the role of the church in development, (4) the church as a channel of development and, (5) people and development. The chapter will wrestle with the following question: *What is the appropriate theological basis for engaging in endogenous development?*

The church, as the people called out by God, has been given the mandate to become the ‘salt and light’ in order to be a channel of development in the world. Without church participation, there cannot be meaningful development in any given society. August (2010:47) claims that the focus of Christian action is to meet people at the point of their needs in the same way Jesus Christ did in the gospel narratives. When the church exercises the God-given abilities to promote and advance the process of development, societal needs are met holistically. This is evidenced by peace, justice, love and co-existence resulting in human well-being.

Furthermore, August (2010:48) notes that:

Theologically, the church’s vision of its mission and motivation must emerge out of its fundamental understanding of the nature of God, humans, the fall, redemption and the kingdom of God. This kind of development process must promote self-reliance in meeting basic individual and community needs; it should progress towards the equitable distribution of human and material resources; and it should provide each person with an opportunity for fuller participation in the economic and the political

life of his or her community or country, providing personal life experiences which are consistent with God's intentions for humankind.

The Christian church and Christian institutions must work and minister with an integral biblical perspective of humanity in their actions and visions. Human beings, the family, and the community must be redeemed through Jesus Christ, with and within the matrix of the society, economy, history, and ecology of which they are part (Samuel and Sugden, 1987:81). The Christian vision is not just content with higher crop yield but it demands the salvation of human nature to be part of God's kingdom.

The main argument in this chapter is that God is interested in a development that includes the whole creation, with the hope that, although we may not yet see its fulfilment, we can experience already signs of the full development that awaits us even now. Development, therefore, does not only apply to the transformation of individual minds and behaviour, but also to the transformation of families, the society and the world. God intends that the world be redeemed and that his kingdom be established. The instrument in the world is the church, which is the sign of the kingdom. God's intention for the church is that it acts out its citizenship within the kingdom in a spirit of love.

The entire world is the object of redemption and the church and the Holy Spirit are the vehicles of that redemption. The very act of being a Christian assumes doing good for all humanity (Samuel and Sugden, 1987:52).

#### **4.2 THEOLOGY AND DEVELOPMENT**

Theology and culture are well placed to play a powerful role in development in local scenarios. According to Clarke (2011:9)

Theological views and cultural beliefs are potent political, ideological and social tools that inherently have much to say on development outcomes. Current practice and trend on and within development focus on community participation and community ownership of development interventions.

Traditional structures of powers and domination are overturned when community activities are strengthened and people themselves are allowed to run and take control of these development interventions. Meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life (Chester and Timmis, 2007:151). The marginalised are excluded from the blessings of life, but the kingdom of God is the kingdom of grace, and so their lack of status, wealth and power is not excluded within the framework of the promised kingdom. Therefore, in any

Christian ministry, proclamation and teaching the word of God must be central. The greatest need of people is to be reconciled to God and so escape his wrath. What makes theology distinct, as far as involvement in development is concerned, is its commitment to reconciling people to God through the proclamation of the gospel (Chester and Timmis, 2007:75). This means that it is never enough to address people's felt needs. Felt needs can be a good starting point because the gospel addresses the human condition in all its complexity.

August (2010:63) shows that transformation in theology is part of God's continuing action in history to restore all creation to himself and its rightful purposes and relationships. God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all. The Bible opens with God's evaluation of what He had created as good (Gen.1:31). This goodness was then violated by Adam and Eve as they broke the covenant God had with them. The results of this rupture in the relationship between God and humanity are disastrous (Samuel and Sugden, 1987:52).

The balance of the Bible reveals God's intention for the world, namely its redemption. This redemption is at once spiritual, physical and social. The ultimate purpose of God for this world, as he has revealed it to us, is through the gospel. The gospel announces God's kingdom, which has been prepared for those who do God's will through faith in Christ. God's righteousness is worked out through those who in obedience to him are responsive to the world around them. The very act of being a Christian assumes doing good for all humanity (Samuel and Sugden, 1987:52).

#### **4.2.1 Transformational Development**

According to August (2010:64) the kingdom of God is transformational. The transformational nature of the work of Christ in bringing about the kingdom of God has continued to be a point of emphasis today. Transformational development theology is a theology of engagement that aims to establish and restore genuine relationships (August2010:64). This ensures that theology's contribution does not just lie in application but also in interaction. It is not a hegemonic network of doctrine, but participation, reciprocity and dialogue in which the course of the journey to be taken remains open. It is a partnership of genuine equality in which each of the members has a duty to contribute as much of original and particular input as possible (August, 2010:64). Consequently, seeing the kingdom of God as transformational legitimizes Christian participation in the process of change in society. Efforts to improve

living conditions, plan development projects, institute reforms, champion justice cases, foster reconciliation, and build human community all become valid evangelical endeavours, (Smith, in Elliston, 1989: 35).

Moreover, the kingdom of God is being built now as well as in the ultimate future and it has social-political content but, at the same time, it is transformational. The message of the theology of the kingdom of God is that actions should be taken now toward socio-political issues such as world poverty to help change the oppressive conditions to those, which reflect divine justice, reconciliation, and love. It is of great importance that the church of Christ takes a leading role to ensure that the transformational measures, which would help the livelihood of God's people, are done and practised. The basis and motivation for the role of the church in development is its relationship with and its calling by God. The church, rather than the secular agencies with altruistic goals, does development out of a sense of God's concern for humanity and in obedience to God's plan. The church has a different perspective on history. The church knows about God's intention for the world, which was set forth already in creation, reaches its ultimate consummation in the return of Jesus Christ and the future he will bring to the world vis-à-vis the consummated kingdom of God (August, 2010:48).

#### **4.2.2 Beyond Development to Transformation**

Samuel and Sugden (1987:38) note that

Development has a wide range of meaning depending on a given set of culturally defined assumptions. Transformation is a concept that permeates the biblical record, from the Old Testament images of *shalom* and the reign of God in Israel to the New Testament church and the kingdom of God. Transformation is a part of God's continuing action in history to restore creation to him and to its rightful purpose and relationships.

God's purpose for humanity is that men and women be the *imago Dei* - which they live as his image in the world, his co-creators and stewards, rather than as predators of creation. God intends that the social structures reflect and promote justice, peace, sharing and free participation for the well-being of all. The goal of transformation is that God's purposes be realized in line with the Old Testament's revelation of the concept of *shalom* (harmony, peace, health well-being, prosperity, justice) and in the New Testament image of the kingdom, which is both present and coming (Samuel and Sugden, 1987:39). Thus, transformation seeks to repel the evil social structures that exist at present and to institute,

through the mission of the church, the values of the kingdom of God over and against the values of the principalities and powers of this world.

Wink (1992:10) further states that,

Any attempt to transform a social system without addressing both its spirituality and its outer forms is doomed to failure. Only by confronting the spirituality of an institution and its concretions can the total entity be transformed, and this requires a kind of spiritual discernment and praxis that the materialistic ethos in which we live knows nothing about.

The church is at the centre of God's purpose for society in order that through the church the wisdom of God in all its varied forms might be made known. The church, as a people of God, is a new community where all relationships are being transformed and redeemed. Moreover, transformation is a joint enterprise between God and humanity. It involves a transformation of all areas of human life such as life sustenance, equity, justice, dignity and freedom, participation, reciprocity, ecological soundness and hope (Sugden and Samuel 1987:48).

#### **4.2.3 The Goals of Transformation**

The main goal of transformation is that God's purposes be realised, as revealed in the Old Testament concept of *shalom* - harmony, peace, health, well-being, prosperity, justice - and in the New Testament image of the Kingdom, which is both present and coming. Transformation further seeks to repel the evil social structures that exist in the present cosmos and to institute, through the mission of the church, the values of the kingdom of God over and against the values of the principalities and powers of this world (Bragg 1987:39).

According to Bowers (2005:48),

Development that is transformational points to the supremacy of Christ, and insists that the development activities that improve human welfare bear witness to the character and activity of God through Christ. Christ brought a kind of cosmic salvation, not just an individualistic salvation of souls or a reconciliation of enemies.

Myers (2003:115) claims that Christian transformation is the transformation of a new identity of the poor. The challenge to the poor is to recover their identity as children of God and to discover their vocation as productive stewards, who have been given gifts to contribute to the social well-being of all. The challenge to the non-poor is to relinquish their complexes and to employ their gifts for the sake of all human beings.

Myers (2003:166) further explains that, it is only a transformed person who transforms his or her environment. Transforming people begins with helping people discover that their human

dignity and identity are intrinsically related to God in Christ through his redemptive purpose in salvation history. The moment people discover who they truly are is the moment their history takes a new form. Furthermore, realizing that their story makes complete sense and finds its best hope for the future in God's larger story opens up and invites a wide range of transformational responses. Helping people to recover their true identity and vocation also requires that the goal be transformational development, and restoring identity and vocation. This is the only path that leads to life and holds the promise. Moreover, our identity and vocation are expressed through our relationships (Myers, 200:167).

Consequently, recovering identity and discovering vocation require that transformational development focus on restoring relationships. The central relationship in need of restoration is one's relationship with the true God. God desires this restoration and has already taken the necessary steps for the relationship to be restored so that one is in a healthy relationship with oneself and one's community as well as at peace with others, embracing a ministry of reconciliation. In other words, a transformational ministry must seek the restoration of these relationships with oneself, others, the environment and God as well as the discovery of just and peaceful relations with others and the community.

#### **4.2.4 God's Role in Development**

De Gruchy, Koopman, and Strijbos (2008:34) highlight the

Christian Trinitarian rationale for public involvement in development as follows: (1) God has created the world and cares for the world. The purpose of creating the world already reflects God's involvement with the world. He created the world for the sake of communion with the world. The communion that exists between the Trinity is now expressed between God and his creation. In God's acts of creation and in his providence, we witness God's involvement in the world. (2) The involvement of Jesus Christ in the world is described in terms of the threefold office of the Prophet, Priest and King. As a Prophet, Jesus spells out the vision of a good society and also unmask and criticises the wrongs and injustices in the society.

From the above discussion the following can be pointed out; As a Priest, Jesus intercedes on behalf of the world. He also takes the guilt and brokenness of the world upon himself and brings atonement and healing to the broken people. As a King, Jesus conquers all evil powers and brings liberation to all people and the rest of the creation. The disciples, who bear the name Christians, follow in his footsteps in the world as prophet, priest and royals.



A Christian process of change must begin with the affirmation that, at the most fundamental level, transformation takes place because God wants it and is enabling it. Any transformation, justice and peace will be because God made it so (Myers, 2003:121). In addition, change takes place because human beings commit themselves to the process of change and invest whatever gifts and resources they have in the process. God gives real choices over all elements in our lives. People must make the choice to seek transformation and invest themselves in making it happen.

The church also has a big role to play in transformational development because every Christian is in need of transformation - the poor, the church, and we. This is so because we are all on a journey working toward a relationship of mutual spiritual accountability. The church must be a source of value formation within the community. Therefore, major role of the church in relation to the great issues of justice and peace is not in its pronouncement but also in continually nourishing and sustaining men and women who will act responsibly as believers in the course of their secular duties as citizens (Myers, 2003:127).

#### **4.3 THE CHURCH AND DEVELOPMENT**

The church's task is to take part in and give expression to the present and future kingdom of Christ (Samuel and Sugden, 1999:355). The Christian faith stimulates the church to look for actualisation of the kingdom in the history in terms of justice, equal access to the creation that God intends for (August, 1999:36). Every church that needs to be practical and contextual must exercise the God given gifts of serving the poor, contributing to the needs of others and showing mercy. In the words of Rasmussen (1993:149),

“Persons are to be cared for when they cannot care for themselves, respected and listened to by the society”.

This profound and inevitable involvement of the church in contemporary society represents the inner aspect of development. This kind of participation in the process of development and in its tasks means that the development of economic, social and cultural conditions necessarily entails changes and developments in the life of the church and of the Christian as well (August, 2010:54). In the present world, the church of our lord Jesus is an influential and powerful organisation. Dejong (1968:12) argues that the true church has within her the gift of divine grace to lead men and women out of sins and to lift both individuals and nations by the Holy Spirit, which she has received to that conscious commission with the God of the Scripture, which gives hope and happiness.

Hodge (2010:10) also points out that the church consists of the ‘called’, and must depend on the nature of the call. Thus, the calling of the church is first to confront individuals with the gospel of God’s grace in Christ. Moreover, the church is commissioned, primarily, to proclaim that the glad tidings in Christ are a full salvation for the body and soul, and for time and eternity. The life of the church is regulated in all its details according to the teachings of God’s word, and makes effective already in this life the law of perfect love in word and deed by addressing the rampant results of sin such as poverty, sickness and distress. She has received the ministry of mercy, which comes to expression in the loving service of the diaconate.

#### **4.3.1 A Historical Perspective**

According to Elliston (1989:7), the church of Jesus Christ, especially its missionary arm has traditionally understood the transformation of society to be an essential part of its task, while the focal point of missions has been to communicate the good news of Christ, to call men and women to repentance and faith, and to baptise them into the church. It has also involved a process of teaching them to observe all things that Jesus commanded.

Christians throughout history have assumed that this obedience would lead to the transformation of their physical, social as well as their spiritual lives. For this reason, therefore, missionaries often moved by the providence of God into areas experiencing great change and also helped produce that change. Subsequently, development has frequently accompanied Christian missions as an explicit part of the missionary task (Pierson, in Elliston 1989:8). Furthermore, Christian missions have always been a result of renewal movements in the church, which have attempted to transform their own societies by taking up the concerns of the poor, oppressed and marginalized in society. All missionary movements during the history of the church have been concerned and involved in community development because it was seen as part of their ministry of communicating the Gospel. They demonstrated a remarkable degree of consistency throughout history with their focus on education, health care, agriculture and various kinds of social uplifting for neglected members of society. Moreover, the church has emerged as a significant initiator of development and reforms particularly in non-European and traditional lands under chiefdoms where it began missions, opened up first schools and medical facilities and initiated many new tasks in other sectors.

According to Smith (1989:24), evangelicals have played an important role in third world development, historically. Their involvement in development work has depended on their overall view of the validity of social concerns for Christians. Prior to the early 1900s, evangelicals took an active role in helping to reduce the poverty conditions in their world and in developing countries. Among evangelical missions, social welfare projects and programmes abounded, which targeted particular underprivileged segments of the population such as orphanages and leprosaria. Great strides were made also in building and social services.

In addition, August (1999:39) notes that the involvement of churches and Christians in contemporary society presents the inner aspect of the challenge of development. This kind of participation in the process of development and in its tasks means that the development of economic, social and cultural conditions necessarily entails changes and development in the life of the church and of Christians as well (McKee, 1989:47). The service, which Christians, individually or corporately, offer to their neighbours springs from their relationship and obedience to Jesus Christ as Lord.

Finally, we see from a historical perspective that the goal of Christian involvement in development was not just in the provision of basic human needs but also in social change, which secures just relationships in societies. This entails that every local church born out of the spirit and effort of missionary vision must always strive to be as committed as possible to continue in fostering development activities in all sectors of life. The church became a vehicle of development and transformation in the society where there is a deliberate policy and zeal concerning the issues that involve the whole of people's lives.

#### **4.3.2 The Church as Public**

Kim (2011:80) states that public theology seeks to engage with the social, political and spiritual issues of the day, bringing a coherent Christian perspective to bear upon public policy and cultural discourses. According to Bruyns and Ulshofer (2008:69), the so-called public theology and the church participate in the public opinion with all its practical consequences for the implementation of social and economic justice – fully aware of being only voices among many other voices, and without any special claims. For Calhoun (2005:160), witness to the life-changing Jesus happens on the job and in the everyday

comings and goings of life. The public church has many different modes of discourse as well as wide range of activities at its disposal.

August (2009:23-24) has identified six configurations, which have become prominent and fairly representative of the church as public, viz. the church as:

(i) A worshipping community

In this sense, the church gathers to worship God whenever it publicly meets for worship on a Wednesday or a Sunday, for funerals or to celebrate the sacraments. Anybody is then welcome to join the worshipping community according to its custom and practices.

(ii) A local congregation

In its local form, the church has a structure and a constitution. People can join and take up membership with the local congregation. There is a body of authority called the church council and church members have certain privileges, rights and responsibilities. The local congregation performs rituals and observes symbolic acts, which characterise its identity.

(iii) A denomination

Local congregations form confessional entities such as the Reformed or Moravian churches.

(iv) An ecumenical body

Churches organise themselves into regional or international bodies as part of the conciliar movements across denominational lines and confessions to be a stronger and more effective witness in the region or globally such as the Christian Council of Zambia (CCZ) and the World Council of Churches (WCC). By means of their membership, they can pool their resources to exercise a more influential role contextually.

(v) Believers in their involvement with voluntary organisations.

The Christian church, through its members, is engaged socially by means of involvement in activist groups concerned about political, social, moral or ecological issues. Individual believers form partnerships in a plural society with other groups to combat social ills.

(vi) Individual believers in their daily life environment

Individual believers, in the everyday life at work place, on the street, on journeys, are in contact with secular structures, economic measures, and political dispensations within the spectrum of the social, political and economic spheres of life.

In this sphere of reality, they have to practice their faith as “light” and as “salt”. Within these configuration, the church as public does demonstrate its nature publicly through certain timeless public responsibilities e.g. by means of preaching (*kerugma*), fellowship (*koinonia*),

liturgy (*leiturgia*), witness (*marturea*); service (*diakonia*); catechism or teaching, education or formation (*didache*). These are the modes that the church has used and continues to use to influence public life.

August (2010:101) asserts that, biblically speaking, the pre-eminent activity of the church is in the public arena, not in the sanctuary. The church enters the public arena because it is mandated to do so by the Great Commission of Jesus. Therefore, the primary concern of the church in the public arena is not church growth in order to fill the pews of the sanctuary. The church is sent into the public arena with the ethical imperatives of Jesus Christ. It is to proclaim the kingdom of God over and against the kingdom of the world with its 'worldliness'. This is the terrain where the church encounters God in his encounter with those who suffer in the world. In entering the public arena, the church stays true to itself and remains faithful to its Lord who was anointed in the Spirit to bring good news to the hopeless in society. God works in every community determining times set for them and the exact places where they should live. The church should always help the vulnerable to learn and read their own history and to find their own place and that of God because in it is a transformational frontier and an opportunity for Christian witness. The church needs to teach the poor to re-read their own history, with God as the point of reference (Myers, 2003:218).

In the words of Smit (2007:151):

The church is the particular people, the congregation, the company, which through a bit of knowledge of the gracious God manifest in Jesus Christ is constituted, appointed, and called as his witness in the world. The all too human church is called through the Holy Spirit to be witness in the world of the humanity of God, of the goodness and loving kindness manifested in Jesus Christ, the face of the triune God. Then being public church and doing public theology may be called for, not because the church is perfect, but because it is obedient, living witness to the goodness of the living Lord, who became flesh for us and for our salvation.

The church's nature, calling and theology are public. Jesus Christ's ministry was public as he publicly proclaimed the good news of the kingdom of God, healed the sick, fed the hungry, raised the dead and did many public activities. According to August (2005:24), the church is public in so far as (1) it appeals to warrant to be available to any intelligent, reasonable person; (2) it understands a religion as fundamentally a public communal activity, not a matter of individual's experience. (3) It effectively addresses political and social issues. He

claims that, “For this reason, it is very important for the church and her operations to demonstrate her roles and duties to the public Arena in the doing of theology.”

Moltman (1999:253) in answering the question,

“Is religion a private affair?” answers, “Religion may be,” but the Christian faith is not. Christ did not preach a private religion. He proclaimed the kingdom of God. For the sake of God’s coming kingdom, which he proclaimed to the poor and the sick in Israel, he was publicly crucified.

This shows that the church of Christ is and will always remain a public church because her Lord and Saviour remains a public figure. Therefore, the ministry of the church as well as all her preaching and social responsibilities need to remain public in nature. The future of God, which is symbolised by the term kingdom of God, includes the future of the world, and of the nations, humanity, all living things and the earth. The kingdom of God is the broadest, most comprehensive horizon of hope for the general well-being of the world. Thus, if the church would take theology seriously, theology, like the church, must become the function of God in the world. As the function of the kingdom of God, theology belongs within all the different sectors of society’s life such as political, cultural, economic and ecological.

Moreover, the kingdom of God theology is a public theology, which participates in the republic of society and interferes critically and prophetically because it sees public affairs in the perspective of God’s coming kingdom (Moltman, 1999:252). The kingdom of God theology is a public reminder of God, a complaint to God and a hope for God. As public theology, Christian theology is relatively independent of the church, for it also has a political, cultural, economic and ecological mandate. Every kingdom of God theology becomes for Christ’s sake a theology of liberation for the poor, the sick, the sad and the outcast. It brings to light publicly the people whom society pushes underground or into private life (Moltmann, 1999:253). In a multi-faith society, the church has the task of bringing the gospel, faith and love to all human beings. It is not just private individuals who are the addressees of the church’s message of the kingdom of God; it is society itself as well.

August (2005:25) notes that within the public of the people called by God, Pentecost, as the performance of the Holy Spirit, initiated the eschatological public of ecclesia. The *kerygma*/proclamation constituted and characterised this christologically and pneumatologically, as well as specific core practices such as baptism and the breaking of bread. God’s economy of salvation demands that the church understands itself, on the one

hand, as a specific public and, on the other hand, as the house of God. The era of the spirit is the era of the church, and the church in the power of the spirit is itself part of the message it proclaims. It is a fellowship - *koinonia*, which actualises God's love in its everyday life and in which justice and righteousness are made present and operative. It is a distinct community but not a club; it exists only as an organic and integral part of the entire human community. Even its worship and celebration of the Eucharist do not fall outside this frame of reference (Bosch, 1991:517). Lastly, public theology has to do with life in general, life in the world, the whole of creation, history, culture, social life, reality and humanity (Koopman, 2011:94).

#### **4.4 THE ROLE OF THE CHURCH IN DEVELOPMENT**

The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. And the sacrament for the world only when it displays to humanity a glimmer of God's imminent reign - a kingdom of reconciliation, peace and new life. August (2010:50) clearly states that the Christian faith stimulates the church to look for the actualisation of the kingdom of God in history in terms of justice, equal access to the creation that God intended for all, and the creation of human community of love, worship, work, and play. In the light of the present and coming kingdom, Christians are to invest in the building of a historical order in the certainty that neither they nor their efforts are meaningless. Due to this incarnation nature, the approach of the church should be seen as complimentary to the people centred social development paradigm.

Moreover, the church's missionary involvement suggests more than calling individuals into the church as a waiting room for the hereafter. Those to be evangelised with other human beings are subject to social, economic and political condition in this world. Thus, the church's offices, orders and institutions should be organised in such a way that they serve society (Bosch, 1991:377).

##### **4.4.1 Church and Mission**

Mission is seen as a movement from God to the world; the church is viewed as an instrument for that mission. Wijzen and Nissen (2010:100) claim that there is church because there is mission. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love. As we can see, God's mission embraces the whole human history. Thus, if mission has its origin in God and its goal in divine self-

communication to the world, then, its first act is creation itself. The whole of humanity then becomes a history of salvation. The word and the spirit are already active in creation realising and giving expression to the plan God, which aims at reconciliation and unification of all things (Wijsen and Nissen 2010:101).

According to Bosch, (1991:369)

The Church can be viewed as an institution, as the mystical body of Christ, as sacrament, as Herald or as Servant; and each of these implies a different interpretation of the relationship between church and mission. Catholics have always had a high view of the church; hence, the prevailing emphasis was on the external, the legal and the institutional. In the twentieth century, statements about the church began to change. The church was now seen as a body rather than a divine institution. Protestants, on the other hand, tended to have a low view of the church. Often, one distinguished between the true church and a little church. Gradually, fundamental shifts emerged in the perception of the relationship between the Church and mission of both Catholicism and Protestantism.

Furthermore, Guder (2000:32) explains that the compassion of God is the motivating power of his mission. Both God's acts of creation and God's determination to heal rebellious creation are the compelling reason for the salvation history, which unfolds from Abraham onward. God is revealed as one who has compassion for the poor, the oppressed, the outcast and the weak. Thus, the compassion of God for the lost and rebellious creation results in the sending of Jesus. Jesus' mission was God's mission characterised by compassion as the central theme of salvation. Similarly, Jesus sends the church to be involved in God's mission of salvation. The *Missio Dei* institutes the *missiones ecclesiae* (Guder 2000:33).

According to Bosch, (1991:373) in the emerging ecclesiology, the church is seen as essentially missionary (1 Peter 2:9) the church exists in being sent and in building itself for the sake of its mission. Missionary activity is not so much the work of the church as simply the church at work; rather it is a duty, which pertains to the whole church. Since God is a missionary God, God's people are a missionary people. The church is essentially missional and mission is essentially ecclesial because church and mission belong together from the beginning. The missionary dimension of a local church's life manifests itself, among other ways, when it is truly a worshipping community; it is able to welcome outsiders and make them feel at home. Her members are equipped for their calling in society, where a pastor does not have the monopoly and members are not objects to pastoral care. The church's mission



evokes intentional, direct involvement in society, moves beyond the walls of the church and involves in missionary points of concentration such as evangelism and work for justice and peace (Bosch 1991:373). Christians are empowered to witness, spreading the kingdom of God because Christian vocation is to evangelize, worship and promote peace and justice in the communities (Shorter, 1994:59).

#### **4.4.2 Mission as *Missio Dei***

The good news about God is rooted in a particular history, specific history as the event of God's self-disclosure; precisely, the historical character of the biblical revelation is of essential significance for a biblical foundation for mission. Israel's witness to the events of God's self-disclosure constitutes the missional nature of this salvation history. Through the particular encounter of God with Israel, the good news that God is loving and purposeful enters into human history and becomes knowable (Guder, 2000:29). Christian witness is not the interpretation of philosophy but the continuation of the event of God's self-disclosure in human history. The historical experience of God is the surprising result of God's initiation, God's desire to speak and to be heard. We encounter God within that same history as God makes us part of salvation history for the sake of the world He loves.

According to Bosch (1991:389), Karl Barth became one of the first theologians to articulate mission as an activity of God himself. His influence on missionary thinking reached the peak at the Wellingengen conference. It was here that the idea of *Missio Dei* first surfaced clearly. Mission was understood as being derived from the very nature of God. Thus, Wellingengen's image of mission was mission as participating in the sending of God. Mission is not primarily an activity of the church, but an attribute of God. God is missionary God. It is not the church that has a mission of salvation to fulfil in the world. It is the mission of the Son and the Spirit through the Father that includes the church. Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for the mission. There is church because there is mission. Mission is God turning to the world in respect of creation, care, redemption and consummation. To participate in mission is to participate in the movement of God's love towards people (Bosch, 1991:389).

The *Missio Dei* has always been the gospel, good news about God's goodness revealed in God's word through Israel's experience, leading up to its climax and culmination in Jesus Christ. Throughout the biblical witness, God acts, initiates and sends. God's acts lead to his

salvific action in human history. God's mission embraces the whole world for which Christ died (Guder, 2000:47).

#### **4.4.3 Church as Mission Community**

God is a missionary God and God's primary missionary method is his covenant people, viz. the church. Humanity was made in the image of the triune God. The purpose of an image is to represent something and the church was made to represent God on earth. God made us as persons – in community to be the vehicle through, which he would reveal his glory (Chester and Timmis, 2010:46). The church stand in the service of God's turning to the world. The church is God's mission strategy. At the heart of God's plan to bless the nations are the people of God. The church is formed by mission and for mission. By the word she proclaims and the corporate life she lives, men and women throughout the world are commanded to repent and invited to live. Interestingly, the church lies at the very centre of the eternal purpose of God. The church is God's new community for his purpose, conceived in the past eternity, being worked out in history, and perfected in a future eternity. God's purpose is not just to save isolated individuals and so perpetuate our loneliness, but rather to build his church, that is, to call out of the world a people for his own glory (Chester and Timmis, 2007:37).

The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. And the sacrament for the world only when it displays to humanity a glimmer of God's imminent reign - a kingdom of reconciliation, peace and new life. This must be done practically through carrying the good news across all borders and into the entire world as an essential part of the kingdom message, which Jesus brought and embodied (Guder, 2000:49). Jesus selected and prepared the company of twelve disciples as a prefiguration of the people of God, the continuation and extension of Israel as God's witness to the nations.

Moreover, Jesus' own ministry with his disciples was his equipping of the future church for its mission (Mark 3:1) so that they could be formed for the mission they were to receive and to continue. The early Christian communities understood themselves to be witnesses to what God has done. The witness is made by the community called and equipped for that purpose, and it entails inviting others to become part of that community to join in the obedience of the

witness. The gathering of God's people for witness throughout the earth is a fulfilment of Old Testament anticipation and the earnest of the consummation of God's salvation.

Smit, (2007:153)

The church as witness does not regard itself as its own purpose, but rather as God's spirit-empowered means to God's end. Christians are called to be God's witness in the world. Firstly, the witness is based on the fact that Christians believe in the triune God, the God who showed his goodness and loving kindness in Jesus Christ. Christianity is about God's revelation in Jesus Christ. Secondly, Christians are called to witness publicly to their faith in this God. This faith and confession involve them. They are renewed and made part of the work of this God. Sound doctrine involves ethics. Faith involves life. Grace involves gratitude. Hope involves reckoning –with and acting – 'as if'. Witness involves both word and deeds. The life of the believers is renewed as part of their public confession of and witness to the gracious God.

The invitation to respond to God's gospel, however, must necessarily lead to incorporation into the community for mission. God's call has always formed a people, a community, within which God has been worshipped, made known and served. God has elected single people out of all nations of the world in order to make these people a visible sign of the Body of Christ. Jesus continued this process with the formation of the disciples into a mission community (Guder, 2000:69). The life of the community is the primary form of its witness, and it is also the equipper and supporter of each individual Christian in the practice of his or her vocation as a witness for Christ. This community is, as *ecclesia*, called out and set apart for public witness, for demonstration before the world of the presence and power of Jesus the king (August, 2005:24).

The Holy Spirit is God's initiating action to evoke faith, enable response and empower mission. It is the work of the spirit, which makes one into a witness. The goals of Christian witness are changed people and changed relationships. The desire of all people to be able to experience the life long process of recovering their true identity as children of God and the restoration of our true vocation as productive stewards in God's creation (Myers, 2003:211). The missionary message is that the kingdom of God is near, breaking in, present and active in Jesus Christ, and yet to come in all fullness. The witness to the reign of God takes place in the tension between the 'already' that God begun in Christ and the 'not yet' of Christian hope. In their praxis of Christian witness, the mission communities demonstrate that Jesus Christ is truly lord, and that the kingdom is breaking in (Guder, 2000:67).

Lastly, the mission of the church includes both proclamation of the gospel and the response to immediate human needs, and it presses for social transformation and fighting the evil in social structures (Bosch, 1991:407).

#### **4.5 THE CHURCH AS A CHANNEL OF DEVELOPMENT**

The kingdom of God has become a central theme in the biblical underpinning given to much Christian action against dehumanising tendencies. For many, the fight against poverty is an integral part of the coming kingdom on earth. Any blow struck for justice is a blow struck for the kingdom. The establishment of the kingdom does not only begin when individuals accept the lordship of Jesus but occurs whenever God values are established in a particular situation, where there is social justice, protection and strengthening of the poor and vulnerable (Hughes 1998:29).

Moreover, God fulfils his aims for the world through a humanity that retains something of the image of God, but he works through those who are being transformed into the likeness of Jesus Christ (Hughes 1998:33). For Douglas (1989:23), the church is supposed to be the place in the world where God's interest for the world meets the interest of the world. Therefore, a holistic biblical development calls for the transformation that realises the fundamental condition of the *shalom* with God, fellow human beings, individuals themselves, and all the creation (Swart, Rocher, Green and Erusmas, 2010:269).

##### **4.5.1 The Kingdom Community**

Theology is always a theology of the community, not just of the individual Christian (Knowles, 2010:143). The task of God's people is rooted in Christ mission. Jesus Christ preached the good news of the kingdom in word and deeds, which is a good legacy for the church to follow. In the Old Testament, God's chosen people, the nation of Israel, were to point forward to the coming king by foreshadowing what he (Jesus Christ) would be like. Israel was to symbolise the coming king.

In the New Testament, God's people, the church, are more than just a preview of King Jesus. The church is the body, bride, and very fullness of Jesus Christ. When people look at the church, they should see the very embodiment of Jesus – in word and in deeds (Corbett and Fikkert, 2009:39). Jesus the king of kings is ushering in a kingdom that will bring healing to the world. As his body, bride, and fullness, the church is to do what Jesus did: bear witness to

reality of the coming kingdom using both word and anticipatory deeds. The New Testament, like the Old Testament depicts the people of God as an alternative community. The life the church has in Christ transforms the character of their communal existence. It produces a community marked by a distinctive righteousness, intent upon care of the need within the circle, and committed to equality quite unlike the practice of the culture in which the church resided. It is a communal life evoked by nature of the act of God in Christ, who is passionately committed to the needy. Their life to gather expresses their faith as do the verbal confessions, their life to gather witness to the gospel as clearly as do their proclamation (Kysar, 1991:76).

Moreover, August (1999:30) states that the community of faith in the Bible is the people called from diverse sorts of bondage to freedom, called to a sense of identity founded on a common bond with the God of righteousness and compassion, and called to the twin vocations of worship and participation, in the creative redemptive purpose that unifies all history and is directed to the restoration of the whole creation within a universal order of *shalom*. Furthermore, the church as the human community under God's rule is called to be a visible evidence of his presence and demonstration of his kingdom. God's kingly rule over the entire cosmos creates the expectation of society that reflect his ethics of love, peace and freedom through Christ Jesus. This is so because the biblical image of God depicts him as caring.

According to Kysar (1991:11),

“The exodus story portrays God as taking sides in the struggle of oppressed Israel in the hands of their oppressors. The image of God as liberator, acts in response to the dreadful conditions of his people in an effort to alleviate those conditions. The passionate God is attentive to human affairs and is moved by the physical, the social, economic, political conditions of his people. The Jesus image of God as the God who cares for the whole person, this is confirmed as we look at the ministry of Christ which when seen in its totality, expressed a concern for the whole of human existence. Every dimension of human life was addressed by either Jesus' actions or words”.

Similarly, the church as the community of God's kingdom is called upon to be the bearer of the message of God's love to the broken and fragmented communities. Her role is to facilitate the healing process in the communities living in desperation by speaking and acting prophetically in contexts of poverty. A balanced view of the kingdom that relegates it to neither the future nor the present alone is important if the church is to understand her role as an agent of change in the society (Swart *et al*, 2010:433).

The church as a human community under God's rule is called to be a visible evidence of his presence and demonstration of his kingdom in all situations. Therefore, although the kingdom extends beyond the church and it cannot be attained in the present purely by the actions of the church, the church remains an instrument of the kingdom of God for addressing issues affecting society (Swart et al 2010:434). When this character of the community of faith becomes embodied within the structures of society, a glimpse of God's future reign can be seen. The church, in essence, then is called to be the bearer of the message of *shalom* to broken and fragmented societies torn apart by various social ills and economic inequality (Swart et al 2010:434).

Lastly, the church as an agent for transformation is imbued with power offered by the Holy Spirit to give people hope over against the dominating system of this present age. Thus, the contemporary community of faith that seeks to live true to the biblical model will similarly be a community adapting its institutional structures to its central confessions and missions (August 1999:31). The church is called to realise the values of the kingdom in the Now. The church, then, is not something additional or optional. It is at the very heart of God's purposes. Jesus came to create a people who would model what it means to be the glorious outpost of the kingdom of God - an embassy of heaven. This is where the world can see what is truly human. Our identity as human beings is found in community; therefore, our identity as Christians is found in Christ's new community and our mission as church takes place through community light (Chester and Timmis 2007:48).

#### **4.5.2 The Servant Community**

Poser (1986:17) argues that the church must be in direct touch with human suffering and the challenges that emerge from those realities. The church must not cut itself off from these realities because of its calling nature and mission in society. Being involved in serving the poor is not optional in terms of Christian doctrine, but it is a biblical injunction (August 1999:33).

For Myers (2003:127)

Christian social action is thus a physical action that serves as demonstration of a spiritual reality in which there is union between God and humanity. The transformational development process that points to the kingdom requires that the church must be the servant of its community. Moreover the role of the

church in transformational development is to be a servant and a source of encouragement and to work side by side with all people towards a better social order by applying the creative energies released in Christ towards the stewardship or creation and the bringing of fallen structures closer to God's original purpose.

Furthermore, the church is called to embody Emmanuel -Christ with us, the Hope of glory - and to embody and appropriate the *diakonia*, which identifies with the poor, the hungry, the thirsty, the stranger, the naked, the ill and the prisoner in suffering with them (Bowers 2005:54). The church should adopt the approach of incarnation, which is true to its God-given calling and nature (August 1999:34). The church, therefore, is called to facilitate the reconstitution of broken people and communities. The body of Christ must reach out to every form of need in the world, becoming slaves as our Lord did in order to embody God's great love and compassion for his world (Bowers 2005:58).

#### **4.5.3 The Church as a Catalyst for Development**

According to Bowers (2005:56), the church is the community that is called out of the world by God to be his special people: a people who are gathered around the crucified and risen Christ, receiving God's grace, and then sent out to be agents of his forgiveness, reconciliation and renewal in the building and transformation of the communities within which they reside.

Transformation occurs when Christians demonstrates the power of love, which is able to re-orient and transform people and communities who have been displaced, alienated and disempowered. Myers (2003:211) argues that the goals for transformation development is to see to it that all the people, the poor, the non-poor and we ourselves experience the lifelong recovery of our true identity as children of God and the restoration of our true vocation as God's creation. Thus, the church must be seen to provide a space and place for the poor, vulnerable and rejected. It must be an inclusive community with love and care for all God's people regardless of their status in society.

In conclusion, we affirm that the calling of the church is indeed transformative and entails more than just preaching but also making a public impact in social, economic and political issues. The church, as the community of the called, has the responsibility to spearhead unity, oneness, love and care for the family of God. By its missionary nature, the church is to fulfil the God given task of making the kingdom of God a reality as manifested in Christ the king. The church as a public entity has the responsibility to safeguard those who are treated

unjustly politically, socially and economically. Finally, as the agent of transformational development, the church must always demonstrate the gesture of love and justice, which is able to re-orient and transform people and communities to realise their lost identity in Christ Jesus.

#### **4.6 PEOPLE AND DEVELOPMENT**

According to Corbett and Fikkert (2009:104) development is a process of on-going change that moves the people in right relationship with God, self, others and the rest of creation. Development is not done to people or for people but with people. The key dynamic in development is promoting an empowering process in which all the people involved become more of what God created them to be.

Cornwell and Pratt (2003:54) participatory research attempts to present people as resources themselves in the pursuit of awareness about questions of their daily struggle and survival. The review of poverty describes the sort of changes needed to move people to a situation where they have sufficient access to control over existing commodities. Effective people centred development requires that people, rather than money, material or technology, be the starting point for the approach and that the right interplay is created between three types of actions, which are:

- Improve peoples' livelihoods and physical well-being in sustainable ways;
- Build up the capacities of people's organisations; and
- Empower in the sense that, individually and collectively, people are able and willing to make claims on development process, as well as instigating their own (Fowler 2006:8).

The task of the church is to take part in and give expression to the present and future kingdom of Christ. When the kingdom arrives in its fullness, creation will be set free from its bondage (Samuel and Sugden, 1999:355). The church knows about God's intention for the world, which was set forth already in creation and will reach its ultimate consummation in the return of Jesus Christ and the future he will bring to the world. Although the church is a sign of God's rule, his plan to govern all things established in the Old Testament is not fulfilled in the church alone; rather, it is universal and extends over all creation. Thus, the Christian faith



stimulates the church to look for the actualisation of the kingdom in history in terms of justice and equal access to the creation that God intends for all (August 1999:36).

Haq (1995:14) the basic purpose of development is to enlarge people's choices, and its objective is to create an enabling environment for people to enjoy long, healthy and creative lives. The goal is to see people restored to being what God created them to be: people who understand that they are created in the image of God with the gifts, abilities, and capacity to make decisions and to effect change in the world around them; and the people who steward their lives, communities, resources and relationships in order to bring glory to God (Corbett and Fikkert, 2009:81).

#### **4.6.1 The Power of the Community**

According to Hughes (1998:105), it is clear from the teachings of Jesus and the example of the early church that the church should be a community. This should be true on a local, national and international level. It is meant to show the world the reality of self-denying love in the ways its members share their life together, and sharing life necessarily involves sharing possessions. Therefore, if the participation of the church in development is to be meaningful today in our churches, we should embrace gifts within the church to make sure that the community of possessions and sharing is practiced. Every church that needs to be practical and contextual must exercise the God given gifts of serving the poor, contributing to the needs of others and showing mercy. Rasmussen (1993:149) claims that, "Persons are to be cared for when they are destitute, when they cannot care for themselves, respected and listened by the society."

For McKee (1989:107), praxis takes effective shape in the local church, for in their local context the churches have to be servants of the Lord, open to the needs of the society in which they live through service delivery. Moreover, every local congregation is fully a manifestation of the one universal ecclesia. This means, among other things, that as with the church in general, which has its origin in Christ, the head of body, Christ is also the head of local congregation. The love of God in Christ takes shape in the congregation. The congregation participates in this love for the world when it fulfils the law of Christ (Klinken, 1989:85). In every fibre of its being, the congregation is linked with Christ and the world for service while Christ provides the means for his church to live a new life in which justice prevails. Congregation members, therefore, should aim at bringing people who are in misery

and unjust situations in contact with Christ through their response of love. This, in turn, will be the catalyst that leads to more openness within the whole congregation in terms of practical service in the world. A diaconal group is only diaconal if it is prepared to share with others the services that Jesus has entrusted to the church because the quality of life is more important for the well-being of the people.

#### **4.6.2 Spiritual Welfare and Development**

The church has many functions in its endeavour to be relevant in rendering Christ's service to the world. The church has to unmask and identify dehumanizing values and help people unmask and die to the powers from different structures that put people in bondage (Wink 1999:164; cf. Eph 6:10:12). The church is to practice a ministry of disclosing the spirituality of these powers. The kingdom of God principle must be built in every society, which will help people have a hope in their well-being. Therefore, the church will fail in her duties if these forces are ignored (Huges, 1998:116).

The church must become spiritually, theologically and practically a confessing church in the process of being a diaconate to prove that she belongs to Christ on the basis of the biblical traditions of the God of life and justice. For this reason, Duchrow and Hinkelamert (2004:208) argue that the church must wrestle to give visible witness to Christ in real life situations. Therefore, the reaction of others will determine whether they belong to the confessing church or the false church. The confession must be a strong invitation to take part in a process of decision-making. Moreover, the church must also take a leading role in initiating dialogue in times of oppression, conflict, injustice and in the fight for the well-being of God's creation.

Duchrow and Hinkelamert (2004:216) further suggest that churches must begin to invest their wealth and money in their own cooperatives, local and religion banks that do not operate to enrich the world markets but rather to promote growth and investments, which show responsibility towards social and ecological causes. Churches should also educate congregational members regarding banks and companies.

#### **4.6.3 Being Practical**

According to Wright (1992:38), the essence of good stewardship by Christians is to be generous and practical in showing our love, gratitude, and concern for God, for his world,

and for his people. The churches and Christians at large will do good today to consider very practical ways in which our faith can be put into action.

Moreover, the local congregation needs to become an ideal church that shares a deep sense of gratitude to God for all what he has done for humanity, and a common commitment to love God and to love neighbours - those who are vulnerable in society. Thus, there must be a real experience of being part of the body of Christ in the church, with members sharing their abilities in a cooperative venture, infused with the spiritual gifts of love, faith and hope, which build up the whole community (Wright, 1992:48). Christians are bound by the worship of God, to live up to his view of humanity and commandment to love and serve the poor. If the church is to remain the church of Jesus Christ, it cannot withdraw itself from the poor; rather, it must increase its involvement with the poor (August 1999:34).

Finally, Kysar (1991:76) maintains that the life the church has in Christ transforms the character of its communal existence. It produces a community marked by a distinctive righteousness, intent upon care of the needy within the circle and committed to equality quite unlike the practice of the culture in which the church resided. It is a communal life evoked by the nature of the act of God in Christ, an act that gives expression to God who shows no partiality and who is passionately committed to the needy. Members' lives together express their faith as clearly as their verbal confessions, their lives together witness to the gospel as does their proclamation.

#### **4.6.4 Participating in Development**

Kotze (1997:36) asserts that, "People centred development shifts the emphasis in development action to people, rather than to objects and production, and the enhancement of their capacity to participate in the development process." The creative initiative of people is regarded as a primary development resource, and the mental and material welfare of people is seen as the final objective of development. Gibbs (2005:208) also notes that people need a context within which they can explore and exercise their imagination alongside other members, thereby, generating collective wisdom and ideas.

In addition, Midgley (1997:188) explains that local people are best able to judge what their needs are and to engage in collaborative efforts to address these needs. By working together, they are able to secure external resources to promote economic and social development at the

local level. Participation also fosters higher levels of trust and a greater willingness to cooperate than a system, which depends on instructions from above. Each community or household has its group or individual interests, as well as, usually, a shared interest in the success of the system (Watt 2008:82).

According to McGee (in Kothari and Minogue, 2002:92), people have always been agents of their own development, sometimes working alone, sometimes through collective endeavour. Only since the 1980s have their terms of agency in development interventions been a focus of attention. It is noted that people must regulate their own activities if development is to be meaningful. Development happens when people initiate it, finance it, and carry it out without having to be called to participate. Carmen (1996:2) claims that:

Development is a creative and autonomous humanizing process, which involves the economic domain but is not confined to it, is not something done to people in the usual interventionist mode by outside agencies and self-proclaimed experts, but is and can only be the product of an ever inventive, creative, autonomous human agency.

For this reason, development exists where people act as subjects and are not acted upon. This kind of participation in the process of development and in its tasks means that the development of economic, social and cultural conditions necessarily entails changes and developments in the life of the church and of Christians (August, 1999:39).

Furthermore, the church must always strive for the new economic system of life in the world and society. Dutchrow (1995:242) maintains that the new economy must be life sustaining, that is, with respect to the life of all fellow creatures on earth and the life of all present day people by satisfying their basic needs, and to the life of all fellow creatures on earth as well as the life of the future generations. A person in the community must be the target of any economy. However, Christ has given the church the responsibility to make changes in history that will predict the day the kingdom will be fulfilled harmoniously with God, with neighbour, with nature and with oneself (Bragg, 1989:69).

The fundamental purpose of economic organisation is to provide for the basic needs of the community in terms of food, shelter, education, health, and enjoyment, as opposed to a concentration on the generation of profit and growth of production for its own sake. This economic life must safeguard natural resources for the use of future generations and must be community-based, indigenous and empowering people (Dutchrow, 1995:244).

#### **4.6.5 Promoting Human Dignity**

The participation of the church in development must bring about the desired human dignity and seek to redress unjust relations so as to allow every level of society enjoy peace and freedom from God our creator. True transformation depends on the establishment and affirmation of all people's dignity and self-worth. People need self-esteem to be fully human. Hence, development is regarded as people with an increasing control over their environment and destiny, people with dignity and self-worth. Many developments have been vitiated by relationships that rob those who are already oppressed and in need of their dignity (Bragg 1987:42).

In this regard, Bruyns and Ulshofer (2008:66) state that the alienable worth and dignity of the human person is the boundary that may not be transgressed, the norm that may not be ignored, the ultimate criterion to apply to social, political and economic life together. Human dignity needs to be defended and protected at all cost. This will allow human and social life to flourish in our societies, which cannot do without this aspect of life. Moreover, it is important to understand that human dignity is an aspect that God expects people to experience in his kingdom. Created in the image of God, each individual is worthy of dignity and respect.

Goldewijk and Fortman (1999:61) argue that human dignity is intrinsically linked to creation, to God's revelation and God's creative act or to the human being as the image of God. All of creation has intrinsic value and worth, and is deserving of respect. Corbett and Fikkert (2009:57) being made in the image of God, human beings are inherently relational. God established four foundational relationships for each person: a relationship with God, with self, with others, and with the rest of creation. These relationships are building blocks for all of life. In the words of Engdahl (2006:158), "Before God all human beings are equal and alike." Sporre and Botman (2003:25) also explain that human dignity is a notion that belongs to the human rights discourse. Dignity-enriched human rights discourse takes as its base the set of moral principles that emanate from the necessary relationships existing among all individuals as members of the human community.

Goldewijk and Fortman (1999:55) further show that,

A renewed focus on human dignity in the context of human rights implies at least three elements. The first is the clear element - human dignity provides a critical standard to judge each person, group, organisation, institution or action

that denies human equality and freedom and, thus, humiliates and dehumanises people. Second, the concept of dignity points to that area of being human in which the vulnerable and fragile dimensions of existence are recognised to have priority. Third, dignity offers a decisive indicator of the sustainability of efforts towards the everyday realisation of human rights.

Thus all human rights are at base the right to be human, and so to enjoy the dignity of having been created in God's image and of possessing in consequence unique relationships to God himself, to our fellow human beings and to the material world (Stott, 2006:199). It is against such background that endogenous models of development try to promote people's realisation to utilise their rights and potential in order to bring about welfare and sustainability in their day-to-day living. Once people realise who they are and what they can do to live dignified lives and pursue it in an atmosphere of freedom, then, development goes an extra mile in the society.

Dignity is said to characterise each person simply because of his or her being human. In other words, dignity is a category of being human. In addition, dignity also means respect for all persons, no matter what their capacities or conditions of life may be (Goldewijk and Fortman, 1999:57). Thus, social and cultural rights require a shift from development to dignity. While dignity is related to access to health, housing, clean water and air, education and other social environments and preconditions, it is also a standard in itself. The recognition of the inherent dignity and of the equal and inalienable rights of all members of human family is, therefore, the foundation of freedom, justice and peace in the world (Goldewijk and Fortman, 1999:61).

Moreover, Walt (2005:146) points out that human dignity is closely related to the notion that human beings are agents capable of making moral choices, shaping own identity, resisting injustice and participating in the shaping of society. The core idea is that of the human being as a dignified free person, who shapes his own life in co-operation and reciprocity with others, rather than being passively shaped by the world in a forceful way. A life that is fully human is one that is shaped throughout by these human powers of practical reason and sociability. Thus, to value the inherent nature of human beings as society is to ensure that people enjoy civil and political liberties and also have effective access to social and economic means indispensable to the development of their physical, emotional, creative, and associational capabilities (Walt, 2005:147). Only in right and loving, that is, self-giving relationships with others do we truly image God, although as God's image bearers every

person possesses inherent equality, dignity, and respect, and is, therefore, precious and worthy of esteem as a distinct individual (Plantinga, Thomson and Lundberg, 2010:192).

Lastly, it is also helpful to conceive human dignity as a relational value. We are connected beings, and our sense of self-worth, personal development and well-being is inextricably bound up with the extent to which we are valued by others and the society at large. To value human dignity is not to create zero sum tradeoffs between negative liberty and welfare, but to constitute positive social relationships that both respect autonomy and foster the condition in which it flourishes (Walt, 2005:150).

#### **4.6.6 Promoting Networks**

Duchrow (1995:274) suggests that there is a need for base groups working towards all alternative economy and visit democratic self-organisations to exchange information, support each other, strengthen each other and form organised networks in local churches today. Welsch (2004:119) notes that network resources include human, social, cultural and emotional capital. Personal networks are created and maintained by individuals. The accumulation of these important contacts and networks is essential as the generation of strategic alliances and formal networks arrangements.

Moreover, ecumenical networks, solidarity networks of all types and research networks must be happening at all levels, locally and internationally. The place of the church in the community is to identify and work in conjunction with these movements. Building community locally and globally with those presently sidelined or excluded is the process through which the Bible speaks to churches as the world of God. The biblical mission of the church is to work with people, rejecting systemically unjust structures such as poverty, corruption, unequal distribution of wealth and oppression and providing alternatives. The special role of churches, congregations, and Christian action groups is to help people discover the liberating counter forces present in the God of the Bible, because God raises up servants who serve him and through Jesus proclaim the future, present hope of God's kingdom.

According to Duchrow (1995:294), the indebtedness of the Southern countries, which were once colonies and are now controlled in a neo-colonialist way has great effect on the Zambian economy. However, the challenge remains for the church to embody and appropriate its identity as a transformative agent in society. This means that the church in Zambia needs to be humbly prophetic in the current challenging times. It needs to engage

with society to display the transformative nature of development. A holistic biblical development calls for the transformation of individuals and institutions, which is also important within the realm of the church. It is this transformation that realises the fundamental condition of the *shalom* with God, fellow human beings, individual persons, and all creation.

#### 4.7 SUMMARY

Finally Chapter four addresses this question; *what is the appropriate theological basis for engaging in endogenous development?* It has been argued in this chapter that, theologically, the church has been mandated by God to participate in development. The initiative emerges from God's mission to save people through the channel of the people called out - the church. The church is the greatest tool used due to her God given mission to foster development programs. The church has a major task to play in the development agenda since God uses the church to bring about his kingdom closer to people on earth. When the church participates in development, people's well-being is met, holistically. According to *Niemandt* (2010: 397-412)

The mission of the church is seen in her search for a Spiritual Framework that affirms human life, mutual respect and equality by working towards inner and mutual conversion, just community, survival of God's creation as well as church growth. The challenges of development can only be absorbed if the church takes an active role in development and in ensuring the well-being of God's creation on earth.

Meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life. The marginalised are excluded from the blessings of life, but the kingdom of God is the kingdom of grace, and so their lack of status, wealth and power is not excluded within the framework of the promised kingdom. Transformation in theology is part of God's continuing action in history to restore all creation to him and its rightful purposes and relationships. The balance of the Bible reveals God's intention for the world, namely its redemption. This redemption is at once spiritual, physical and social. Transformational development theology is a theology of engagement that aims to establish and restore genuine relationships. This ensures that theology's contribution does not just lie in application but also in interaction. The message of the theology of the kingdom of God is that actions should be taken now toward socio-political issues such as world poverty to help change the oppressive conditions to those, which reflect divine justice, reconciliation, and love. Transformation is a part of God's continuing action in history to restore creation to him and to its rightful purpose and



relationships. God's purpose for humanity is that men and women be the *imago Dei* - which they live as his image in the world, his co-creators and stewards, rather than as predators of creation.

The church is at the centre of God's purpose for society in order that through the church the wisdom of God in all its varied forms might be made known. The church, as a people of God, is a new community where all relationships are being transformed and redeemed. God has created the world and cares for the world. The purpose of creating the world already reflects God's involvement with the world. He created the world for the sake of communion with the world. The communion that exists between the Trinity is now expressed between God and his creation. In God's acts of creation and in his providence, we witness God's involvement in the world. The involvement of Jesus Christ in the world is described in terms of the threefold office of the Prophet, Priest and King. As a Prophet, Jesus spells out the vision of a good society and also unmask and criticises the wrongs and injustices in the society. As a Priest, Jesus intercedes on behalf of the world. He also takes the guilt and brokenness of the world upon himself and brings atonement and healing to the broken people. As a King, Jesus conquers all evil powers and brings liberation to all people and the rest of the creation.

The calling of the church is first to confront individuals with the gospel of God's grace in Christ. In their deliverance from the power of sin lies the sole hope of confronting the social, cultural and political conditions of the present age. The redeemed individuals, embraced in the fellowship of the church, constitute the new humanity. The church of Jesus Christ, especially its missionary arm has traditionally understood the transformation of society to be an essential part of its task, while the focal point of missions has been to communicate the good news of Christ, to call men and women to repentance and faith, and to baptise them into the church. The church is God's mission strategy. At the heart of God's plan to bless the nations are the people of God. The church is formed by mission and for mission. The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. Mission is seen as a movement from God to the world; the church is viewed as an instrument for that mission. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love. As we can see, God's mission embraces the whole human history. God is a missionary God and God's primary missionary method is his covenant people, viz. the church. Humanity was made in the image of the triune God. The purpose of an image is to represent something and the

church was made to represent God on earth. God made us as persons – in community to be the vehicle through, which he would reveal his glory.

The church as a human community under God's rule is called to be a visible evidence of his presence and demonstration of his kingdom in all situations. The role of the church in transformational development is to be a servant and a source of encouragement and to work side by side with all people towards a better social order by applying the creative energies released in Christ towards the stewardship or creation and the bringing of fallen structures closer to God's original purpose. Development is a process of on-going change that moves the people in right relationship with God, self, others and the rest of creation. Development is not done to people or for people but with people. The key dynamic in development is promoting an empowering process in which all the people involved become more of what God created them to be. The basic purpose of development is to enlarge people's choices, and its objective is to create an enabling environment for people to enjoy long, healthy and creative lives. The goal is to see people restored to being what God created them to be: People who understand that they are created in the image of God with the gifts, abilities, and capacity to make decisions and to effect change in the world around them; and the people who steward their lives, communities, resources and relationships in order to bring glory to God. The church has to unmask and identify dehumanizing values and help people unmask and die to the powers from different structures that put people in bondage. The church must wrestle to give visible witness to Christ in real life situations. The local congregation needs to become an ideal church that shares a deep sense of gratitude to God for all what he has done for humanity, and a common commitment to love God and to love neighbours - those who are vulnerable in society. "People centred development shifts the emphasis in development action to people, rather than to objects and production, and the enhancement of their capacity to participate in the development process." The creative initiative of people is regarded as a primary development resource, and the mental and material welfare of people is seen as the final objective of development.

The participation of the church in development must bring about the desired human dignity and seek to redress unjust relations so as to allow every level of society enjoy peace and freedom from God our creator. True transformation depends on the establishment and affirmation of all people's dignity and self-worth. People need self-esteem to be fully human. Hence, development is regarded as people with an increasing control over their environment

and destiny, people with dignity and self-worth. Human dignity is closely related to the notion that human beings are agents capable of making moral choices, shaping own identity, resisting injustice and participating in the shaping of society. The core idea is that of the human being as a dignified free person, who shapes his own life in co-operation and reciprocity with others, rather than being passively shaped by the world in a forceful way. A life that is fully human is one that is shaped throughout by these human powers of practical reason and sociability.

The next chapter is the ethnographic study of the Nsenga people to determine their participation and involvement in endogenous development in their respective communities. This chapter will also comprise of the field research findings conducted among the Nsenga, the data analysis, evaluation and interpretation. And will also look at the question of how Nsenga worldviews influences development among the community organization and People.

## CHAPTER FIVE

### NSENGA ETHNOGRAPHY AND THE PRACTICE OF ENDOGENOUS DEVELOPMENT

#### 5.1 INTRODUCTION

Chapter four discussed the relationship between theology and development under five sub-themes namely (1) theology and development, (2) church and development, (3) the role of the church in development, (4) the church as a channel of development and, (5) people and development. It has been established in chapter four that the church as the people called out by God, has been given the mandate to become the channel of development in the world. Without church participation, there cannot be meaningful development in any given society.

The focus of this Chapter is to determine the involvement of the Nsenga people and the community organizations participation in Endogenous development. According to Babbie and Mouton, 2001:279)

Ethnography can be described as data of a cultural anthropology that is derived from the direct observation of behavior in a particular society.

Ethnography is also the work of describing culture.

The essential core of this activity aims to understand another life from the native point of view. Field work, then, involves the disciplined study of what the world is like to people who have learned to see, hear, speak, think and act in ways that are different. Rather than studying people, anthropology means learning from people (Babbie and Mouton, 2001:279).

Theories of development have long argued that; culture had been an impediment to development, but development cannot effectively take place without taking into consideration People's culture and practices (Samuel and Sugden, 1987:39). Endogenous development can be characterized as a bottom up process which recognize cultural models as indispensable local resources and determine local practices in terms of local needs and solutions to local problems. By making best use of local resources such as people and local knowledge, endogenous development is claimed to have the potential to create more employment than modernist development forms and to result in positive approaches to Environmental

conservation, product quality, efficiency of resources use, and retention of value generated locally.

Furthermore, endogenous development plays an important role in raising awareness for the locals to take their own initiatives to improve their own living standards. For example, an awareness of the cultural context is necessary in the planning and implementation of all development cooperation. To achieve this result culture must be incorporated as a resource to be drawn upon rather than be allowed to function as an obstacle to the process. It is at the same time important that local culture and knowledge are taken into account as an integral component of development agenda in sectors such as education, health, agriculture and social – both for the benefit of local communities and as a contribution to continued global cultural diversity.

Cultural projects can in general be used as an active instrument in promoting understanding for such values as social justice, equality of opportunity and sustainability and to promote the identity and dignity of poor people and of hard-pressed population groups. These groups stand in need of higher status and respect in society in order to improve their opportunities of influencing and benefiting from developments in society. As part of this process special attention must be devoted to the situation of women and indigenous peoples. Similarly, there is a growing acknowledgement that development cannot be realized without the full participation of the local people. Research has shown that, (Bowers 2005:35) the participation of the people themselves in their own development is both an essential part of human growth and a process whereby the people themselves become aware of and understand their problems and the social reality within which they live in order to affect lasting change. The above discussions lead to the question: *To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?*

This chapter present an overview of the Nsenga endogenous development. It is based on the case study of the Nsenga in Petauke district; it addresses the issue of (a) Nsenga Ethnography; historical background, cultural practices and their way of life. (b) Questionnaires, to determine the concepts of endogenous development and its impact on the lives of the people, (c)and Interviews; to analyze current social economic status of people in Nsenga area, to determine the extent to which the relevant activities are providing for the needs of the local community and to analyze practical implementation of endogenous

development progressing projects. This chapter further examines to what extent worldviews of the Nsenga people influences endogenous development in their everyday life, in terms of theology and development. This chapter argues that cultural worldviews influences peoples development and how theology shapes and blends appropriate endogenous practices of development.

## **5.2 THE PROFILE OF NSENGA PEOPLE IN ZAMBIA**

### **5.2.1 Location in Zambia**

The Nsenga People are found in Petauke and Nyimba districts in Eastern Zambia. Previously Petauke and Nyimba was one district called Petauke. The district covers a surface area of 18,980 square kilometers. The major language spoken in Petauke district is Nsenga; Kunda is also spoken in the valley area of Sandwe. The Nsenga speaking people has a population of about 427, 000 in Zambia. Other Nsenga are found in Mozambique and Zimbabwe.

According to John (1997:4), Petauke district is one of the 8 districts in the Eastern Province of Zambia. It is located in the southern part of Eastern Province of Zambia, and lies roughly between latitude 31 degrees and 32 degrees East and longitude 13 degrees and 30 degrees North, 14 degrees and 45 degrees South. The District shares boundaries with Mozambique in the South, Katete district in the East, Chipata and Mambwe districts in the North, Nyimba district in the southwest and Serenje district in the west. Petauke District is divided into two district areas, the valley and the plateau (John, 1997:8). The Luangwa River is the largest river in the district and flows into river Zambezi. It has five tributaries; mvuvye, lusangazi, msanzala, nyimba and musumbazi. The second largest river is Kapoche which flows directly into Zambezi River. Like other districts in the Eastern Province of Zambia, Petauke district has a tropical climate. There are two distinct seasons, the rainy and the dry seasons. The vegetation of Petauke is savannah. Forests are found in the Northern part of the plateau and valley area of the districts. There is plenty of wild life in Sandwe, in the Luangwa game Management area. The pre-colonial Nsenga was hunters both for subsistence needs and for the Ivory trade with the Portuguese. Later British colonizers prohibited hunting in the Nsenga land and established several game reserves (John, 1997:9).

Zambia's population count is 13,046,508 as at October 2010. Out of 13,046,508 Persons, 6,394,455 were males while 6,652,053 were females. The regional distribution of the

Population shows that 7, 978,274 people (61 percent) reside in rural areas and 5,068,234 percent reside in urban areas. At provincial level, Lusaka has the largest population with 2,198,996, followed by Copper belt with 1,958,623, Northern with 1,759,600, Eastern with 1,707,731 and Southern with 1,606,793. The Province with the least population were; Northwestern 706, 462, Western 881,524 and Luapula province with 958,976 (2010 census of Population and Housing-Preliminary report). Eastern Province has a population of 1,707,731. 49 percent are males and 51 percent are females. Between, 2000-2010 the growth rate of the population is at 2.7 percent. Petauke district has a population of 337,779 of which 165, 463 are males and 172,316 are females. The district has 67,988 Households, and it is the second most highly populated in Eastern Province, after Chipata district which has a population of 452,428 (2010 census of population and housing-preliminary report).

### **5.2.2 History of the Nsenga Origin**

There are many theories relating to the origin of the Nsenga in Zambia but for the purposes of this research, we will only look at two different versions. The First Version according to Brelsford (1965:96), the story of the origin of the Nsenga is that towards the end of the 18<sup>th</sup> century; Undi the Chewa Chief who lived in kapoche valley presently Mozambique (Portuguese territory) decided to make an expedition to the North East. Upon reaching the country of chief Mukuni of the Lenje people, was advised not to proceed further as he would meet the Bemba raiders. He stayed in chief Mukuni territory for a while and married the sister to chief Mukuni and returned. During the return journey a number of people stayed behind in the area and inhabited the unoccupied land what is today known as Petauke district. Undi left a headman Kalindawalo, to look after the people eventually Undi lost control of the people he had left behind and they became known as Nsenga.

Another version of the Nsenga origin by Apthorpe (1960:35), argues for the Lamba-Lala, Bisa affinity for the Nsenga rather than a Chewa descent. He maintains that the Nsenga migrated unto their present area by different roots and at different times, clan by clan, each having its own chief. He points out that among the Nsenga each clan claims to have a history of its own as distinct from that of their tribe. This version cast a lot of doubts because up to until 1902, only Kalindawalo was recognized as a senior chief and no other chiefs were recognized. Interestingly, the Nsenga who inhabit Petauke district see them as belonging to various clans which migrated to their present localities by different roots and at different

times, from among related speakers of chinsenga down the Eastern escarpment of the Valley and from the West across the Luangwa River (Tobias, 1986:1).

Around 1800, a group of Cewa led by Undi who had settled along Kapoche river in territory which was at that time occupied by the Lala and Lenje people under chief Mukuni. Through intermarriage with the strangers, a new branch of the Cewa was formed, coming to be known later as the Nsenga, they later re-crossed the luangwa river to make villages in district around Petauke. Nsenga history has been difficult to write because the Nsenga were not a united tribe or group but organized themselves through a group of clans which relate to one another through a complicated system of reciprocal relationship referred to in Chinsenga as Chinungwe a form of cousinship or joking relationship. Commonly accepted view, the Nsenga appears to be a historical offshoot of the Chewa, who in turn derives their origin from a complex of Luba peoples called the Maravi. The Maravi early established a federation of chiefdom in the Congo, and in the 15<sup>th</sup> century groups of them began migrating South wards into what is now Zambia, eventually giving rise to all Nyanja speaking peoples of South Eastern Zambia, including the Chewa and the Nsenga. In the 1860's and 70's the Ngoni came to dominate the Nsenga and exacted tribute, settled in their area, intermarried, and assumed their language and culture. Every year the Nsenga people celebrate a cultural ceremony known as '*Tuwimba*. All Nsenga speaking people come together and perform different practices including the polling of libation in commemoration as well as a way of giving thanks to the creator (Nyamalenga).

### **5.2.3 Social Organization in Nsenga Society**

In this section, we shall consider the following aspects of the Nsenga social structure, viz. Chieftaincy, kinship, Marriage, belief system and rites of passage. These elements are considered important because they embody and express social structure through which mutual responsibilities and care are primarily demonstrated among the Nsenga. Social organization is a way a society organizes itself, and it relates to how Society defines relations; Social institutions such as marriage and status system such as the role of women and children.

According to Keesing and Strathern (1998:175) in many societies a person's place in the scheme of things has been structures by the circumstances of birth. Being born of particular parents defines membership in a group, places you in a network of obligation and cooperation within which your life will be lived, from birth to death. As in the Nsenga, production and



distribution in a society can be organized through kinship and descent. It is within and through such structures that marriages, reproduction of a social system are organized (Keesing and Strathern, 1998:178).

#### **5.2.3.1 Chieftaincy**

Chief Kalindawalo of the Mndikula clan serves as Senior Chief of the Nsenga people and exercises customary judicial powers over all Nsenga land. Other chiefs include, Chieftainness Nyanje, Mwanjabantu, Mwape, Chief Nyamphande, Ndake, Sandwe and Sub Chief Mumbi. Nsenga communities are a Matrilineal Society (Ngulube, 1989:21). Villages are usually grouped in clans (Mkoka). Related people form a Village and these are usually Mother, Father, Uncles, Aunties in-laws and other close relatives. The Village is usually headed by the village headman who is usually the go between the Village Community and the chief. He collects tribute on behalf of the chief and represents the village in decision making meetings. Traditional authority is vested in chiefs who have authority over their Chiefdoms in Nsenga Culture. Villages are headed by headmen advised by elders or *indunas* who report to the chiefs. Headmen are responsible for, amongst other things, settling local disputes, land allocation and liaising with relevant government department in respect of any developments taking place within their area. Chiefs or their representatives participate in the district council meetings thereby linking the formal administrative structures to the traditional ones. Tenure and ownership of a piece of land under traditional rule takes place through cultivation or inheritance. In an Nsenga Society, divorce favor's a woman. Children are believed to belong to a woman. A nephew succeeds the throne in the event of the death of the chief or villages headman.

#### **5.2.3.2 Kinship**

Within the traditional structure, the kinship is valued because it creates a bond between brothers of the same blood. Moreover, the extended family system plays a major role in Nsenga Society and fulfills several important social and economic roles. It provides support and mutual protection on a daily basis. Kinship ties, relationships with fellow villagers are important elements in the economic dynamics of every society (Roberts, 1978:129). The extended family system embraces not only the nuclear family, but also uncles, cousins, aunties, in-laws, nephews and nieces. In Nsenga tradition, the term Mother is also extended to one's mothers; sisters so called (aunties) in other societies (Ngulube, 1989:22). And the term father is also extended to one's father's brother. The fathers sisters are referred to as aunt and mothers brother as uncles.

### **5.2.3.3 Marriage**

Marriage provides for new social relationships to be established between the families and relatives involved. It extends the web of kinship socially. While death takes away individuals one by one and disperses families, the purpose of marriage is to bring people together, to increase them, to multiply them, and to keep them alive (Mbiti, 1991:111). Being set within a matrilineal culture, the traditional Nsenga system gives a distinctive shape to family relationships. The anthropological notion of the matrilineal refers to communities in which succession is traced through the mother. This means that marriage in matrilineal system is important because it creates links with the communities in which descent is traced through a line of mothers all the way back to ancestral antiquity (Foster, 2008:89).

### **5.2.3.4 Nsenga spiritual worldview**

According to Mbiti (1991:11) beliefs are essential part of any religion and culture. They show the way people think about the universe and their attitude towards life. African belief systems are concerned with topics such as God, spirits, human life, magic, and the hereafter. All African peoples believe in God. They take this belief for granted and it is at the center of all religions and culture to which the Nsenga tradition and culture is part of. The Nsenga people life style determines largely the Kinds of beliefs that regulate the particular behaviors (Ngulube, 1989:22). All the superstitions and taboos come under what the society believes. There are a lot of issues and phenomena matrilineal societies have faith in. The majority of such beliefs defy any scientific explanation and investigation. Amongst the prominent beliefs is one that there are spirits that regulate the community way of life. The Spirit that is above all other Spirit is the one that is the provider of good things such as rains, food and all beyond human provision.

The spiritual world encompasses God the creator, the natural and human worlds as well as Spirits. God the creator is supreme in this hierarchy. The spiritual world consists of different ancestral spirits that have different meeting places and specific responsibilities, tasks and functions. There are, for example, spirits specialized in agricultural activities, technology, development, natural resources conservation, rainmaking, security and human health care. Some of the spirits warn people about the looming diseases, epidemics and problems that may be on the way towards affecting them. The spiritual world is responsible for the provision of blessings, fortunes, peace, harmony, unity, punishment and death. According to Ngulube (1989:23) the belief that there is a god has always existed in matrilineal societies. The form, nature and function of this god might differ from tribe to tribe but overall, all are

agreed they believe in the existence of a god. Thus, these kinds of Nsenga worldviews provide a unique way of looking at reality (Palmer, 1996:113 and Kearney, 1984:41). This religious belief necessitated different modes of worship and thanksgiving in different societies. The spiritual world influences all forms of endogenous Development. African people's knowledge, worldview and culture are the products of the spiritual world. It is therefore from this perspective that in all development initiatives emanating from the people themselves there are several spiritually guided and inspired natural experts, innovators, traditional medical doctors, rainmakers who contribute towards strengthening endogenous development.

#### **5.2.3.5 Rites of passage**

Nsenga Social System lays great importance on rites of passage. These are rituals that one undergoes to mark importance changes in life. These roles of passage include such rituals as the naming of a new born baby, initiation, marriage, death and after death ceremonies.

Most African societies have a structured initiation process during which the child transitions into an adult.

Mbiti (1991:99) observes that initiation gives opportunity to the young people to be prepared for marriage. One of the features of initiation is the period spent in seclusion, during which they are taught many things concerning the life of their people, its history, its traditions, its beliefs, and above all how to raise a family. According to Ngulube (1989:25) during these initiation ceremonies, sexuality and socio-culturally acceptable sexual behavior is explained to the initiated. Among the Nsenga, the initiation of the girl usually starts when her breasts become enlarged and it is usually conducted by elderly women and well trained counselor known as *Aphungu* (counselor). Ngulube, (1989:30) also notes when the girl experiences her first menses; she reports it to her mother or an elderly female family member. The girl is then traditionally secluded for a period of at least 1-3 months. During this period she is not only instructed on the mechanics of sexual intercourse and acceptable sexual behavior, but also on how to raise a family and how to behave towards her elders. The girl is also taught various other issues related to gender roles including personal hygiene especially during menstruation; respect for her future husband expressed by being faithful, obedient and submissive to him and by learning how to look after him; and finally by learning how to look after her future in-laws. Finally, for Mbiti (1991:103) initiation is thus an important stage, through which young people in many parts of Africa have to go. It shuts the door to

childhood, and opens another one to adulthood. It makes young people active members of their society, and no longer simply passive children.

#### **5.2.4 Economic Characteristic in Petauke**

It is estimated that 83 percent of the population in the district is engaged in Agriculture hence Agriculture forms the Major economic activity for the majority of the people in Petauke District. Arable land is 18.040 Km<sup>2</sup> and area normally cultivated is 76 500 hectares. The Nsenga are an agricultural people and their Agriculture is largely at subsistence level (John 1997:9).

##### ***5.2.4.1 Economy and employment***

John (1997:10) observes that the Eastern Province is one of the principal agricultural regions in Zambia. The province has suitable soils for major crops like maize, cotton, groundnuts, sunflower, tobacco, soya beans and rice. Maize, sunflower, cotton and various nontraditional crops like okra, beans, paprika, sweet-potatoes, onions, tomatoes, eggplant, sweet-corn, bananas and cucumbers are the major sources of income for the majority of the population in the project area. According to Tobias (1986:2)

Farming in Eastern Province takes place at both Commercial and Subsistence levels. Three categories of farming which distinguish between size, mechanization and type of crop grown are identified. These are small scale farming (peasant or subsistence farming on traditional land), medium scale farming (formal leaseholds) and large scale farming (commercial farms).

The small scale farming sector is the major employer of the people provides mainly for subsistence. To meet income needs, part of the surplus agricultural produce, especially maize, is sold on the local and informal markets along the main road to local buyers and more distant traders. Some of the produce is transported by road to be sold on the main towns especially Lusaka and Chipata. Petauke district has got only one main market where economic activities take place. There is also a cotton ginnery and many other small scale business activities in the district. The market is a large part of the informal sector, and absorbs many women and the youth in Petauke District. Commercial farming concentrates on crops such as maize and cotton. Tobacco and tomato growing employ few workers, some of whom are skilled, on a permanent and a casual basis (Tobias, 1986:2).

Tobias (1986:2) further notes that Livestock rearing is very predominant in the project area and supplements farming activities. Almost every rural household rears livestock and other

animal rudiments. The most common livestock in Petauke include cattle, goats, pigs, and chickens. Cattle rearing are the most important activity because it symbolizes the traditional values of wealth, power and influence. According to Tobias (1986:2), the main crops grown is maize (vitonga), sweet potatoes (mbwasi), millet (mapila), beans (nyemba) groundnuts (nshawa), cotton (tonje), rice (mpunga), tobacco (fwaka), sunflower, sorghum and pumpkins (vitanje).

Kanduza (1992:187) states that, the differing physiographical and climate condition of the Luangwa Valley and the Plateau areas result in some variation in crops grown. In the valley, beans, finger millet, groundnuts, maize and sorghum are grown. Kanduza, (1992:188) claim that the Plateau areas, with its more developed transport system and marketing arrangements has a more commercialized agriculture than the Luangwa Valley. Moreover, in terms of marketing of agricultural crops, this has been the responsibility of the cooperative movement. Livestock keeping is another important aspect of the Nsenga in Petauke district. Kanduza (1992:175) observes that many small scale farmers combine the activity with cash crop production. Animals that are kept include; cattle, sheep, goats and pigs. There are mainly two methods of cultivation used by Nsenga small scale farmers of Petauke, and these include hoe and oxen.

#### ***5.2.4.2 Development of the cooperative movement***

The first cooperative societies in the eastern province began in Petauke district among the Nsenga (Kanduza 1992:97). Colonial officials formed the cooperatives for the purposes of marketing African grown agricultural products. Though this was the case, they only served the interest of Colonial Administrators. Kanduza (1992:98) Point out that the cooperative societies were *not* significant source of economic and social change because they did not center on the initiative of the Local people. During the 1950's producer, market and consumer cooperative societies sprang up throughout northern Rhodesia. In the eastern province, the increase in the number of producer and marketing cooperative societies were a reflection of agricultural growth in the province. In 1952, there were thirty cooperative societies in petauke district alone. It was then decided to merge these cooperatives into a more coordinated and centralized one. In 1952 the petauke cooperative marketing (PCMU) was established. The purpose was to improve the marketing of the agricultural produce. The cooperative encouraged exchange of views on social and economic matters, encouraged adoption of improved agricultural techniques among small scale farmers such as: access to

loan funds, owned more cattle and ploughs for farming. Farmers began to build unproved houses and shops were put up in the villages. This in turn led to the creation of employment, self-initiative projects and entrepreneurship among individuals.

### **5.3 A CASE STUDY ON NSENGA ENDOGENOUS DEVELOPMENT IN PETAUKE DISTRICT, ZAMBIA.**

This section comprise of the field research conducted among the Nsenga, the data analysis, evaluation and interpretation. It also presents the findings on Nsenga concept of endogenous development, well – being and livelihoods, capacity building and empowerment, innovations and creative practices.

#### **5.3.1 Data collection methodology**

The methodology and concept used during this project have been pointed out already in the first chapter of this research. Boieije (2010:61) Data collection included the method of qualitative participant observation which considers various participants (Boieije2010:61). Interviews were also conducted in line with the questionnaire. Hancock and Algazzine, (2006:39) Key participants were identified whose knowledge and opinion provided important insights regarding the research question. Morris and Copestake (1993:47) Triangulation method was used to cross check results; different theories that explain outcome and different investigations that test quality. The research methodology involved the use of several techniques, focus group discussion with different categories of people in the selected areas of Petauke district were interviewed to ascertain their perceptions of endogenous development. This was to allow for a deeper understanding of people's involvement in development practices in the area. Questionnaires were also distributed to indignant residents in their identified communities in Petauke district and field visits to confer legitimacy upon participant's mutual concerns in Mulera community area. Through community level groups, some formal meetings between groups were carried out to exchange information (Morris and Copestake, 1993:55).

##### **5.3.1.1 Research Procedures**

A case study was undertaken in three communities namely; Mulera, Kanyenye and Masili Villages in Petauke district. Most case studies involve the examination of multiple variables. Babbie and Mouton, (2001:281) claim that the interaction of the unity of study with its context is significant part of investigation. The unity of study may be one individual person, family, and a community, just like the case is with this study. The objective of the study was

to examine the extent innovative local activities were promoting endogenous development in the area and to assess how the community associations engage with the situation by utilizing their local resources.

### ***5.3.1.2 Justification of the case study area***

The purpose of this chapter is to review critically, the procedure and outcomes of a combined participatory and small survey approach to investigating sustainable innovative activities of rural livelihoods, conducted in three villages in Petauke district 2011. The site of the case study was three villages of the Nsenga in three chiefdoms of Nyanje – Mulela village, Nyamphande – Kanyenye village, and Sandwe – Masili village. The three villages were selected purposively to represent three differing degrees of remoteness from Petauke Boma, so that those effects of location on sustainable endogenous development activities could be highlighted. Within each village, twenty households were interviewed; these being stratified between three income wealth categories identified using the sustainable strategies taken by the households. In terms of the assets activities frame work, these research components were anticipated to fulfill different roles. It was intended that the interviews questionnaire would provide a broad base background on all the dimensions of the framework.

The three villages selected for field work represent varying degrees of remoteness from the main Petauke district center. Mulela village is the least remote, being located on the south eastern part of Petauke from the main road to the provincial capital Chipata. Being located near the main tarmac road, the villages have some advantages in possessing good social services. It has some primary schools and a health post and has main tomatoes growing gardens which attract buyers from other districts Chipata, Katete, Nyimba, and Chadiza.

Kanyenye village represents a middle degree of remoteness, being located 40km off Petauke Boma, on a gravel road that can become almost impassable during the rainy season. It has a primary school and a nearby health post in Kakwiya village and some middle basic schools surrounding chief Nyamphande chiefdom. There is no market in the village. Masili village is the most remote, being about 65km from the Boma. The village is also privileged to be located near a school and a clinic formerly belt for Refugees from Mozambique by the United Nations (UN). The Petauke Ukwimi road becomes impassable most of the rainy season due to washed away bridges as a result of flooded rivers such as Msanzala, Mchenja and Chilimanyama. There is no market and shops in the village. The nearest Girls secondary

school is 35km away from the village in Sonje, but Boys have to go more than 30km in Nsinda or 65km in Petauke Boma.

### **5.3.2 Concept of Endogenous Development**

The focus of this section is to determine the involvement of the Nsenga people and community organizations in Masili, Kanyenye and Mulera villages' participation in endogenous development. Theories of development have argued that development meant catching up with developed nations (Samuel and Sugden (1987:39), thus culture was considered a hindrance to development and local knowledge was dismissed. To the contrary, development cannot take place without taking into consideration people's culture and practices. According to Eade (2002:5), the people concerned in any developmental process must play a central role, with their particular aspirations, attitudes, mentality, values, beliefs, spirituality and a sense of the sacred and with their own skills, expertise, and creativity; as a pre-requisite for the success of development. Furthermore, endogenous development can be characterized as a bottom-up process that recognizes cultural models as indispensable local resources which structure the interpretation of forces and determine local practices in terms of local needs and solutions to local problems. Under endogenous development, perspectives and interests, and local resources become the conceptual standard against which the utility of the extra-local is evaluated. Similarly, there is a growing acknowledgement that development cannot be realized without the full participation of the local people.

Research by Pike, Rodriguez and Tomaney (2006:95), suggest that development is interpreted as the enhancement of the local ability to produce, absorb and utilize innovations and knowledge through learning process. In practical terms, by making best use of local resources such as people and local knowledge, endogenous development is claimed to have the potential to create more employment than modernist development forms and to result in positive approaches to environmental conservation, product quality, efficiency of resource use, and retention of value generated locally. Further, under a comprehensive view of costs, endogenous development may potentially be cost-effective even in conventional economic terms and before taking account of its environmental, social and employment benefits

#### ***5.3.2.1 Data Analysis on the Concepts of Endogenous Development***

The method for data gathering was the following: Questionnaires were distributed in the 3 identified and targeted communities in Petauke namely: *Masili*, *Mulera* and *Kanyenye* villages to determine and find out how familiar the residents were with the concept of



Endogenous development in the area. A total number of 52 respondents were interviewed in connection with their understanding of endogenous development in the above mentioned villages of Petauke district. According to Krishna (2002:86), development means different things to different people. What development means to the people of Petauke must be understood in the context of their concerns and aspirations for a better life.

***1. Do you know anything about endogenous development? Explain what it means to you.***

In *Mulera* village 17 people were targeted, 15 respondents answered yes signifying that they were aware of endogenous development, and 2 respondents answered no. Over 90 percent of respondents are well aware of endogenous development in *Mulera* community. While in *Masili* village 20 respondents were targeted and 16 respondents answered yes and only 4 answered no and in *Kanyenye* village 15 respondents were targeted and 13 said yes and two said no. Eighty per cent in *Masili* indicated that they aware and 90 percent in *Kanyenye* also indicated that they were aware. More than 85 percent respondents from the three villages are familiar with the concept of endogenous development. On the meaning of endogenous development, many respondents explained that this kind of development is a form of self-initiated adventure with direct benefit to the individual, community and people involved. Firstly, about 30 percent of respondents explained that endogenous development implies realizing one's vision by grasping development opportunity prevailing at that particular time. A self-motivated and initiated venture aimed at better life. This meant a better improved way of living in all aspects of life which included good farming techniques, improved ways of looking after one's livestock and a good initiative to start a new enterprise in order to take of one's family well. Secondly, 25 percent of the respondent's stated that endogenous development refers to self-improved way of living through doing something that as an individual you are confident to yield improvements in life. Some look at endogenous development as improving one's standard of living by way of utilizing his abilities, gifts, potential and skills that are vested in one's life. Thirdly, 45 percent of the respondents looked at endogenous development as acquiring a skill, ability to solve problems so that one can stand on his/her own without entirely depending on the support of others. Generally women associated this kind of development as development that brings liberation, promote food security as it encourages individuals to be more self-reliant than depending on men and others in life. While men alluded to this kind of development as a development that brings personal enlightenment, promote hard work, innovation and enterprising as it encourages men to invest more and to learn from those who are doing better in life.

Endogenous development as discussed suggests among other things such as the product of an ever-present inventive, creative, autonomous human agency (Carmen, 1996:31), reliance on the capacity of people themselves to invent and generate new resources and techniques (Samuel and Sugden (1987:35), the empowerment of people to involve themselves effectively in creating the structures and in designing the policies and programs that serve the interest of all as well as to contribute effectively to the development process and share equitably in its benefits (Bragg, 1987:35), the people's participation in the formation, execution and control of public negotiation, (Barguero 2002:73), that originates from the heart of each society (Burkey, 1996:30), and self-reliance which means doing things for oneself, maintaining one's own self-confidence, making independent decisions either as an individual or in the context of a collective group to which each member has voluntarily allied himself or herself (Burkey 1996:50. the empowerment of people to involve themselves effectively in creating the structures and in designing the policies and programs that serve the interest of all as well as to contribute effectively to the development process and share equitably in its benefits. The development agents should come in as partners in this process and not drivers of the projects. This shows that in the three study areas people were aware about endogenous development and described it as a self-initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities.

## ***2. Is there any relationship between endogenous developments with People?***

On the relationship between Endogenous developments with people; all the respondents in *Mulera* agreed that there is a relationship between endogenous developments with the People. 100 percent respondents indicated that there is a relationship between endogenous developments with people. In *Masili* village, 15 out of 20 said yes about 75 percent, and in *Kanyenye* 14 said yes representing 80 percent of the people who said there is a relationship between endogenous developments with people.

From the above, an argument is raised that there is a relationship between endogenous developments with the people. De Beer and Swanepoel (2000:67) observe that the Local people are experts in their particular area and the values of their knowledge should not be underestimated. Unlike other theories of development such as the modernization 3.2.1, dependency2.2.2 and the global reformism3.2.3.1, endogenous development values

indigenous knowledge which is seen as a worldview that shapes how local people relate to their environments. Thus, a holistic and inclusive form of knowledge encompasses the mental, intellectual, spiritual and physical development of the individual self and the interconnectedness between the self, society and the earth (Titi and Singh, 1995:150). In 3.4.3 Endogenous development is also dependent on a people-centered development. Morse (2004:86) shows that people are at the Centre or the priority of human development. Although economic growth is considered important, the emphasis is on the idea that such growth is just one element in the process of improving the well-being of humankind because the end of development must be human well-being. In endogenous development practice, networking is at the heart of every development venture. When people interact, network and share ideas, and form strong community bonds through good relationships, there is a possibility that more and more successes will be recorded in terms of local development. In 3.6.1 it was noted that meaningful endogenous development is about understanding people within their specific, holistic contexts and reality (Davids *et al* 2005:25). All developments must have one single focus, i.e. human well-being. The goal should be to release people from the deprivation trap and to target transformation. This transformation effort attempts to liberate people from the deprivation trap so that they become free and self-reliant, and gradually improve their life conditions (Swanepoel (1997:3).

### ***3. Does endogenous development help improve people's living standard?***

Moreover on whether endogenous development help improve people's living standards; the majority of respondents said yes: 90 percent in Mulera, 95 percent in Masili and 90 percent in Kanyenye while few did not indicate in their views on this aspect in all the three villages of *Mulera, Masili* and *Kanyenye*. Overall, over 90 percent agree that endogenous development improve the living standards of the people.

The responses of the respondents in the above question bring us to the view that endogenous development improves people's lives. Though one cannot deny the fact that other respondents about 10 percent do not seem to agree, the majority per cent (90) are in agreement. In 2.4 1 2.4.1 we discussed the link between people and endogenous development as follows; Endogenous development is a means for achieving the social, cultural and economic transformation of the society based on the revitalization of traditions, respect for the environment, and equitable relation of production. This makes room for turning natural resources into products which may be used, distributed and exported to the whole world

(Petroleo do 2005:22). Endogenous development aims at improving the quality of life and the creation of a new economic and social model of development in which the neglected aspects of development by other development models are considered (Barguero, 2002:73). In 3.7.1, sustainable livelihoods and well-being are seen as cardinal entitlements for an overall positive economic growth. Entitlements and capabilities are the actual resources needed for individuals to promote their own production. Entitlements are sources of welfare while vulnerability occurs when people have insufficient real income, and lack access to resources which can promote self-worth and dignity (Ellis and Freeman, 2005:4).

#### ***4. Do people benefit from endogenous development?***

Furthermore, respondents agreed that people do benefit from endogenous development which is understood as a self-initiated and birthed within people themselves. 95 percent in Mulera agreed that people do benefit, while 90 respondents from Masili and 80 respondents from Kanyenye share the same views. In general, over 90 percent from the three villages of Masili Mulera and Kanyenye benefit from endogenous development.

The hypothesis of the research claim that endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society within a framework of theology and with the active engagement of the church. This model of development integrates local knowledge into development agenda and considers people's initiative, innovation, worldviews and livelihood as a starting point for developments which are sustainable. In 1.3 it argued that Endogenous development entails a kind of development that originates from the heart of each society without any outside interference and imitation, but that society, community and individual defines in sovereignty, its values and its vision of the future (Burkey, 1996:30). In 2.2.3.3 John Friedman's (2003:99) regards alternative development (which includes aspects of endogenous development) as a process that seeks the empowerment of the households and their individual members through their involvement in socio economic issues. Endogenous development empowers people to regain ownership and control of the resources that were originally theirs, and those that are as a result of own invention and creativity (Carman, 1996:83). 2.4.3, One of the most remarkable features of endogenous development is that it promotes self-reliance and human development where individuals and communities become subjects of their own development process (Burkey 1996:50). Endogenous model of development is workable as it encourages local control, reduction in dependency,

cooperation, considers local values, concepts and practices and promotes local resources and opportunities as the starting point of development.

### ***5. What elements comprise good development?***

The following are the responses in connection with what is considered good elements of development. From the 52 interviewees in all the three villages, about 35 respondents (67 per cent) claim that participation is a good element of endogenous development, while 35 respondents (67 per cent) are in favor of empowerment, 30 respondents (58 per cent) consider conscientization as an important element, more respondents about 48 (92 per cent) considers people's culture and traditional as an important element, 42 respondents (81 per cent) value local knowledge, 37 respondents (71 per cent) considers cooperation, and 43 respondents (83 per cent) considers people's values as good elements of development.

In view of the above responses, the theoretical discussions in the previous chapters have much in common with what is considered to be elements of endogenous development. In 2.4.4 and 3.5.1.2, the meaningful participation of the indigenous people in the process of development is concerned with direct access to the resources necessary for development and some active involvement and influence in the decisions affecting the resources (Burkey, 1996: 56). Anacleiti (2002:172) argues that participatory development implies development which involves all the people, especially those whose basic needs and aspirations are affected by decisions about the availability of resources and entitlement to such needs. Participatory development implies a collective process of self-improvement (Burkey, 1996:59). Moreover, in 2.4.6 we established that Empowerment enables people to express and to assert what development is to them (Myers, 2003:131). The empowerment approach also places emphasis on local decision-making, local self-reliance, local participation in democratic processes and social learning. This perspective further stresses the participation of individuals and communities in defining and solving their own problems without outside interference (Davids *et al* 2005:40). Our observations in 3.8.5 gives us a picture that, empowering the whole society means raising people's consciousness and critical thinking processes to increase self-confidence and the ability to play an assertive role in the decisions made by the community. Capacity building is about enabling people to determine and achieve their developmental objectives (Eade, 1997:38). This implies social change based on learning through the provision of information, which is the better agency for transformation and can only be enhanced through gaining new skills by active practices. As noted in 2.3. 7.1 cultures

provide a specific way in which a community understands the world and define reality (Cooke and Lazzarini 2008:48). Furthermore, good development must therefore take into account the cultural values held by the community. Cultural beliefs harbour within them dynamism which when properly respected, can serve as the spring board for models of development which are more humane than those drawn from outside paradigms (Clarke, 2011:10). The discussion in 3.4.1 reveals that Local knowledge is accumulated knowledge based on observing and experiencing the social natural worlds. There is a need to recognize and develop the local people's knowledge in order to conduct their struggle with a growing sense of direction and to enhance their capacity for self-management of the political, institutional, social and economic tasks that they encounter (Rahman, 1993:45). In 2.3.6 we saw what people value most in life in as far as development is concerned. It is important to note that people participate in what they know best. Rural communities still cherish their culture as manifestations of their traditional knowledge, skill, values, customs, organization and management systems and institutions. These are what have enabled them to survive as communities in a physical and social environment. Thus, for people to participate in decisions that affect their lives, they must start from where they are and with what they know. What most people know is their own culture and values (Anderson, 1996:71).

***6. How do people understand God's mission in connection with development in your area, in as far as the family, village and community are concerned?***

People's understanding of God's mission in connection with development in their respective areas, family, village and community. This question provided divergent views by the respondents in all the three villages of Mulera, Masili and Kanyenye.

There were two types of Respondents: The first looked at God as being actively involved in development through all the works of creation, church activities and works of other non-governmental organizations that carry out different programs through various means.

- (i) Family level- Continuation of procreation, family ties and togetherness, advancement of family members in areas of education and other portfolios in life.
- (ii) Village level- Included peace, good leadership, good rains, provision of natural resources such as land, water and other important cultural institutions such as sound issues which knit and attach society together.

- (iii) Community level- Provision of different skills, working together, natural assets, support systems and networks.

The second category of respondents looked at God as being silent and passive. The church should put concentration on preparing people for salvation of the soul.

- (i) Family- God gave man all rights; it is up to man to utilize what God has already done through the potential in every family member.
- (ii) Village- Villagers must live and work towards promotion of good standard of living for all, demonstrate unity, mutual love and continuity of good.
- (iii) Community- This should embrace people together with their diversity. Use resources equally and uplifting those who are weak and vulnerable. God is watching to see offenders to receiving the punishment for failure to observe.

***7. Do your church, cultural institutions, belief system help you participate in developmental activities?***

On the question of Church, cultural institutions, belief systems helping people to participate in development activities: The respondents in *Masili* 17 out of 20 answered yes, (representing 85 per cent) these help people to participate in development activities through the various ventures they promote in different societies and 3 (15 per cent) answered no, and in *Kanyenye* 10 out of 15 answered yes (representing 75 per cent) and 5 (representing 25 per cent) answered no. In *Mulera* 15 out of 17 said yes (representing 90 percent) and 2 said no (representing 10 percent). From this, about 85 percent percentage in all the three villages agrees that church, culture and belief systems help people to participate in development activities. A smaller percentage (15 per cent) feels that these institutions do not help. This is so because people are involved with development in different ways as individuals, through church programs and community work participation.

The response that people involve in development through church activities agrees with the discussion in 4.4 and 4.4.1 where the findings indicates that, God uses the church as an instrument of transformation in the world. The church is God's mission strategy. At the heart of God's plan to bless the nations are the people of God called the church (Chester and Timmis, 2007:37). The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come (Guder, 2000:49). The church as the

community of God's kingdom is called upon to be the bearer of the message of God's love to the broken and fragmented communities. Where the cultural institution is concern, Cultural practices point to the existence of a general set of rules that control the behavior of individuals through recourse to shared values. Traditional knowledge and cultural practices are integral parts of people's lives in the society. As culture permeates all aspects of life, any development process should be embedded in local cultural values for development to be sustainable. In 2.3.7.1 integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach (Eade, 2002:9). Culture is not an obstacle to the process of development but rather should be seen as a resource. Local culture and knowledge should be taken into account as an integral component of development programs both for the benefit of local communities and as a contribution to continued global cultural diversity (Grafisk, 2002:6). When development builds from indigenous values it extracts lower social costs and impose less human suffering and cultural destruction than when it copies from outside models (Clarke, 2011:11).

***8. Describe what hampers development in your cultural system as regard, human dignity, social and political?***

The description of what hampers development in their cultural systems as regard human dignity, social and political:

The following were generally noted from all the three villages:

- (i) Human dignity- Elders are highly favored at the expense of young ones. Women and youth's views are not highly appreciated in decision making.
- (ii) Social- More emphasis is placed on communal rather than individual input as they concern an individual.
- (iii) Political- The traditional leaders e.g. chiefs and headmen tend to be political deciders on behalf of the people. What appear to be the likes of the traditional leaders definitely become the likes of the people and vice versa. Others include lack of education, conscientisation and sensitization, failure to utilize potential in individuals persons who despite not being leaders but have unique abilities and talents.

***9. What role does culture play to promote human right and development in your area?***



The role of culture in promoting human rights in the three villages of *Mulera*, *Masili* and *Kanyenye* includes;

- There is a belief that all people are relatives born from one being and should consider each other as fellow human being. Assisting people in need, promoting communality, attending funerals of all people and never to comment badly on the dead.
- Help the elderly people and crippled whenever in dire need.
- Every person to have access to a farming land; place for constructing a house in the village, and burial rights.
- Rights to demonstrate their creativeness provided they do not harm fellow individuals within society.
- Encouraging family ties, unity, and respect, sense of belonging and value of individuals.

The average level of involvement in endogenous development by the three communities is relatively good. Many respondents defined this kind of development as a form of self-initiated adventure with direct benefit to the individual, community and people involved. This shows that in the three study areas people were aware about endogenous development and described it as a self-initiated, born inside the individuals heart and has brought about improved livelihoods and well-being in people's lives and communities (Grillo and Stirrat, 1997:247).

More than 80 percent are involved in endogenous development activities. There is a relationship between endogenous development and people as people take a leading role in this development process. On God's mission with development, although respondents had different viewpoints on this aspect, the following can be concluded; firstly respondents affirm that God is actively involved through the work of creation and the activities of the church.

Secondly, God's mission is further demonstrated through the works of the church and the responsibility of humanity towards one another in the society. The above responses have given us a wider picture on the people's perceptions of endogenous development and the need for such a development approach in development. Table 1 below provides data on the number of households, total population and distance of the three villages from Petauke Boma.

**Table 1 Basic data on the sample villages**

	Mulera (Gabriel Village)	Kanyenye	Masili	Total
No. Of households	300	180	90	570
Total population	2400	1260	720	4380
Distance to district Hq(km)	20km	35km	65km	-

### ***5.3.3 Livelihoods and Well - Being***

There are four primary sites of well-being: Individual person, Relationships, Organization and communities. Each of these entities is unique and dependent on the other at the same time. Communities as sites of well-being embody characteristic such as accessible roads, quality health care and education (Haworth and Hart, 2007:63).

Signs of well-being includes; self-determination, a sense of control, self-efficacy, physical and mental health, meaning and spirituality. While signs of relational well-being include caring, respect for diversity, reciprocity, nurturance and affection, support, collaboration and democratic participation in decision making process (Haworth and Hart, 2007:65).

Signs of organizational well-being include respect for diversity, democratic participation, collaborative relationships, and clarity of roles, engagement and learning opportunities.

The sustainable livelihood approach focuses on one of the most fundamental aspects of life: the ability of people to support themselves, both now and into the future.

According to Clayton, Dent and Dubois (2003:14), livelihoods comprise the capabilities, assets (including both materials and social resources) and activities required for a means of living. If sustainable development is to advance the human condition it must be effective at the local level in the development world, where there is least sustainability and evidence of development (Purvis and Grainger, 2004:88). A livelihood is sustainable if it can cope with and recover from stresses and shocks and enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. Purvis and Grainger (2004:88) emphasizes that the ultimate test of any development paradigm is whether it makes individual livelihoods more sustainable.

While for Ellis (2000:10),

a livelihood comprises the assets (natural, physical, human, financial and social capital), the activities, and the access to these (mediated by institutions and social relations) that together determine the living gained by an individual or household.

Ellis's definition of a livelihood suggests that people's assets, activities and mediating processes provide the means for them to meet their basic needs and to support their well-being. While on the other hand, Midgley (1997:193) self-employment and family – owned enterprise is recognize to be an effective means for income generation in endogenous development. Havnevik, Negash and Beyene (2006:51) Livelihoods are viewed as being connected by environmental, economic, political and cultural processes to wider national and global arenas. The capacity of a livelihood to cope with and recover from stresses and shocks is primary to the definition of sustainable livelihoods. Livelihood resilience in the face of short and long-term challenges is key to livelihood adaptation and coping. Household total incomes are based not only on its production activities and endowments, but also on its legal, political and social position in society.

Livelihoods best express the ideal that individuals and groups strive to make a living, attempt to meet their various consumption and economic necessities, cope with uncertainties, respond to new opportunities and choose between different options. Livelihood strategies are dynamic, as household responds to changing pressures, and surprises and opportunities and they adapt accordingly. Havnevik *et al*, (2006:52)

key components of sustainable livelihoods includes; (i) Vulnerability context; (ii) livelihood assets of households consisting of five categories of livelihood capital; (iii) transforming structures and mediating processes which influence access to livelihood assets; (iv) livelihood strategies adopted by households comprising of activities facilitated by the interaction of assets and opportunities and (v) livelihood outcomes.

A household is defined as: all people who share income and other resources, certain obligations and interests, whether they belong to the same or different residential unity. In most cases members of these households are related by kinship link (Coetzee 2001:187). However, Tellen (1997:145), describes a household as a production unity in which individuals take joint decisions regarding the allocation of the production factors such as labor and capital in order to satisfy common household's needs. The outcome of these joint decisions' is often described in terms of household strategies labeled as survival or livelihood strategies. Pelling (2003:58), household livelihood assets are categorized as financial, physical, human and social. Self-sustaining growth and development are sought through building and developing endogenous assets (Pike *et al*, 2006:100).

The sustainable livelihoods approach holds that within their vulnerability context people's ability to adopt different livelihood strategies depends on the availability and access to livelihood assets upon which they draw to construct their livelihoods account from the range of tangible and intangible assets necessary to build a livelihood. Ellis has observed that these assets are the basic building blocks on which households depend to construct their livelihoods (Ellis 2000: 31). Echeverria (2001:6), suggest that control over assets is key factor in explaining household income. These assets include natural, physical, financial, human and social capital. Rural have a variety endowments of these assets.

#### ***5.3.3.1 Human capital***

Human capital refers to the labor available to household: its education, skills, and health. This also refers to household member's skills, knowledge, and ability to labor and good health required taking part in various livelihood strategies. Human capital is increased by investing in education and training, as well as by the skills acquired through pursuing one or more occupation (Ellis, 2000:34). Labor as an asset is also made more effective by being free from illness or debilitating health problems.

#### ***5.3.3.2 Cultural capital***

Cultural capital includes values and approaches to life that have both economic and noneconomic implications. Cultural capital can be thought of as filter through which people live their lives, daily or seasonal rituals they observe, and the way they regard the world around them. The socialization process serves to transmit values and cultural capital from a group to its members (Flora, 2004:9).

#### ***5.3.3.3 Social capital***

According to Ellis (2000:36), the term social capital attempts to capture community and wider social claims on which individuals and households can draw by virtue of their belonging to social groups of varying degrees of inclusiveness in society at large. Social capital is defined as reciprocity within communities and between households based on trust deriving from social ties. Gilchrist (2004:3) defines social capital as collective asset made up of social networks based on shared norms of trust and maturity. These may also refer to formal and informal social resources or social relationships of people, such as family networks, membership of groups, relationships of trust and access to wider institutions of society. It also includes social relation's degree of trust, reliability and adaptability. Krishna

(2002:2), social capital can be created and built up. Citizen's capacities for mutually beneficial collective action can be enhanced through purposive action. People draw on these social resources when pursuing different livelihood strategies. Social capital contributes to a sense of common identity and shared future (Flora and Fey, 2004:9).

#### ***5.3.3.4 Natural capital***

Natural capital comprises the land, and water and biological resources that are utilized by people to generate means of survival. Sometimes these are referred to as environmental resources, and are thought of jointly as comprising the environment. Natural capital is not static and nor is its utilization for survival purposes confined to gathering activities. Within natural capital, an important distinction is made between the renewable and non renewable natural resources. In most development contexts, interest centers on renewable resources, that is, one that replenish themselves overtime, such as fishery stocks or trees used for fire wood or water levels in underground aquifers; or that are managed to ensure their renewal, such as soils in farmers field or water flows in irrigation canals. However, natural capital also includes non – renewable resources that may be pertinent to rural livelihoods in some locations, or in indirect ways. This includes metal, ores and oils, stocks of which in a particular location are permanently depleted to the rate of extraction by human agency (Ellis 2000:32).

#### ***5.3.3.5 Physical capital***

Ellis (2000: 39) refers to produced goods, basic physical infrastructure and production equipment, which enable people to undertake their livelihood activities. Financial capital includes people's financial resources such as savings, supplies of credit, pensions or remittances. Individuals or households with larger asset portfolios have more livelihood options, as well as less vulnerability, than those do with fewer assets. Ellis (2000:41) points out that a context of social, economic and policy considerations mediate the translation of assets into a livelihood strategy of income earning activities. Social relations and institutions determine the way in which structures or organizations and individuals operate and interact. They comprise the agencies that facilitate the exercise of capabilities and choices by individuals or households and they furnish the everyday framework, rules and relations for human interaction.

### **5.3.3.6 Financial capital**

Financial capital consists of money that is used and shared for investment. Investment means using a purchase or a financial instrument to create additional value. Financial capital is important for individuals, families and communities within them because it can be transformed into built capital: factories, schools, roads, community centers', family and individual houses (Flora and Fey, 2004:9).

#### **5.3.3.1 Data Analysis on Livelihoods and Well - Being**

The average size of land utilized for farming in the three villages varies depending on the capacity to utilize such portions. Land is not a major problem because in villages such as *Masili* and *Kanyenye*, households have huge tracks of traditional land but only utilize small portions for various reasons ranging from monetary to customary practices. The average family size in the three villages ranges from 6-12 people. This is due to the rise of orphaned children kept by relatives as a result of death due to HIV/AIDS which has not spared these villages.

In *Mulera*, the average farm size per family is 4 hectares while in *Masili* 2 hectares, and in *Kanyenye* 2.5 hectares. Types of crops grown in these villages include; maize, groundnuts, cassava, sunflower, sweet potatoes, beans, millet, sugarcane, rice, and tomato. Cash crops include; maize, groundnuts, cotton, and tomato. Crops for home consumption include; maize, cassava, groundnuts, rice, millet, sorghum, beans, sweet potatoes. The major income crop in *Mulera* is maize, groundnuts, and tomato.

In *Masili* and *Kanyenye* the major cash crop is cotton and maize. These cash crops bring income to families depending on what is suitable in their locality. The main farming methods in the three villages include hand hoe farming used by the majority and plough farming for those with enough cattle. Farming is the main source of livelihood income. There are also trade and entrepreneurship activities which has also become an added source of income in these villages. Livestock keeping is very prominent in the area. Most respondents listed the following as the common livestock kept in the area and these are; cattle, goats, pigs and chickens. Furthermore, their assets include; house, farmland, livestock, bicycle, household goods and other tools.

In all these villages, crop diversification and rotation is practiced using both plough and hand hoe farming. 10 families (representing 50 percent of the respondents) in *Masili* do not use plough farming while 7 in *Kanyenye* (about 45 percent) do not use plough farming. About 47.5 percent of respondents do not use plough farming. This is so because plough farming is mainly used by those who own cattle and also those who can afford to higher such during farming. All the families rear livestock ranging from chickens to cattle. Most respondents grow enough food for consumption and enough surpluses for sell while 2 (about 16 percent in *Mulera*) only grow enough food for consumption.

In *Masili* and *Kanyenye* respondents grow enough for their own consumption. On the means for survival, 12 out of 15 (representing 85 percent) in *Mulera* have means for survival, 11 out of 17 (about 65 percent) in *Kanyenye* have other means for survival and 13 out of 20 (representing 65 percent) in *Masili* have other means for survival other than farming. 71 percent of the respondents in the three villages in Petauke have other means of survival apart from farming, although Farming still remains the main economic activity. The availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of which may appear to be traditional such as hand hoe farming provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities.

Since farming is the main economic activity in Petauke rural, it is also the major employer of most rural. More and more people engage into farming both as a way of securing a living as well as to rise some source of income for individual and family. Due to the farming activities that encourage diversification methods and crops, most households are recording some improvements in their food security both for home consumption as well as in the community.

Table 2 below provides data on the output share of major crops grown, livestock kept, average farm size, method of farming, main source of income assets and livestock own.

**Table 2 Livelihoods and well-being characteristics**

	Mulera (Gabriel Village)	Masili	Kanyenye
Average size of	5 ha	2. ha	2.5 ha

field			
Type of crop grown	Maize, Groundnuts, sunflower, Tomatoes, sweet potatoes	Maize, cotton, groundnuts, cassava ,sunflower, sweet potatoes	Maize, cotton, cassava, sunflower, sweet potatoes
Major cash crop	Maize, Tomatoes and Groundnuts	Maize and Cotton	Maize and Cotton
Method of farming	Mostly plough and hand hoe	Mostly hand hoe and partly plough	Mostly hand hoe and partly hand hoe
Main source of income	Farming, gardening, Transportation, Trade, and retail shops	Farming and rearing of livestock	Farming, goat and pig rearing on a small scale basis
Assets	House, vehicle, cattle, grinding mill, solar Energy, household goods, livestock, a garden and farmland	A house ,livestock , a field,	House, livestock bicycle, land radio
Livestock own	Cattle, goats, Pigs and Chickens	Goats, Pigs, Chicken(small number of cattle)	Goats, Pigs, Chicken(small number of cattle)

The above table indicates that, Maize is mostly grown for consumption as well as a cash crop. In Masili and Kanyenye villages, maize and cotton are the major cash crops while in Mulera maize and tomato gardening is the major cash crops. Other crops grown are sunflower, groundnuts, cassava and sweet potatoes. Major sources of income in all the three villages appear to be farming which includes livestock keeping, and trading. The well to do also get involved in transportation business, shop owning and other profitable business ventures. Moreover, assets includes things such as; House, vehicle, cattle, grinding mill, Solar Energy, household goods, livestock, a garden and farmland.

#### ***Households Assets***

Some basic features of livelihoods in Petauke district as revealed by the outcome of the research sample and summarized in table 2 and 3. The three villages sample income differed in their average income levels and assets profiles. Average total households income was highest in Mulera Gabriel village, followed by Kanyenye and Masili.



**Table 3 Type of assets owned in the three villages**

Assets by village	Mulera, Masili and Kanyenye
Better off	Brick house, 20 or acres of farmland, assorted livestock which includes more than 20 heads of cattle, a vehicle, a garden, trade, solar energy and other household goods
Well off	Below 20 acres of farmland, some livestock 5-10 of cattle, goats, pigs and chickens, a good house, enough food and some trade.
poor	Below 5 acres of land, grow food which can last at least nine month, and at least rear some chickens.

**Characteristics of the three wealth categories:**

**Table 4 Key Characteristics of 3 Wealth Categories (Mulera, Masili and Kanyenye)**

<b>The Poor households</b>	<b>The well off</b>	<b>The Better-Off</b>
Food insecure all year	Have steady source of income	Own cattle (as well as pigs, goats, chickens)
Use hand hoe for farming	Have a skill (brick making, mat weaving)	Have house of permanent materials
Cultivate little	Own chickens and goats	Own farming implements (plough)
Lack agricultural inputs	Usually food sufficient but occasionally food short,	Have off-farm income source (reselling of maize)
Work for others	Cultivate 2-5 ha of land	Have stored grain (granary)
Own a few small livestock (chickens 1-2 goats)	Use either hoes or ploughs	Have many wives,
Grass-roofed house	Own small livestock (a few also own cattle)	Food secure always
Old, orphans, widows, ill or handicapped	own small shop in village	Own farm implements (ploughs)
Inadequate food		Own oxen, cattle and cart
Unable to send children to school		Own bicycle, motor vehicle, a shop, solar energy and TV
		Able to educate all children
		Employs others ( <i>labour</i> )
		House has iron roof

Table 3 and 4 summarizes the same basic characteristics across all the villages by income – wealth group as identified in the wealthy ranking exercise.

The above table describes the wealth categories in the three villages as compared from the findings analyzed by the researcher. Wealth ranking was categorized in three groups namely; (1) the better off households (2) the well-off households (3) and the poor households.

- **Better - off Households:**

In all three villages, fewer than 10 of the 45 households categorized in the wealth ranking exercise were assigned to the better off group. In some villages, only 5-8 households were classified as better off. The better off households usually own cattle and other goods such as radios and bicycles. They live in homes built of burnt brick and roofed with corrugated iron. The better off households are food secure and can eat as many as three meals a day. They are able to educate their children through secondary school, since they can afford school fees, uniforms, and transport. Better-off households possess livelihoods that are more reliable than those of the moderately poor and very poor. They have ploughs and many livestock's. They are thus able to cultivate a larger area and, since households in this category can afford to buy inputs, they produce enough maize to fill a granary and often can sell surplus produce. They often operate a small shop in the village, and they sell or trade produce such as maize, sunflower, and groundnuts etc. outside the village. Although a few moderately poor households may hire *labor*, it is the better off who usually employ members of other households to assist with planting, weeding and harvesting.

Wealthy live in burnt brick house with solar energy, cash crop maize farmer, member of farmer association, employs seasonal labor, trader, runs a grocery shop, owned assets such as motor vehicle, livestock and has excess food, send children to colleges.

- **Well off Households:**

The moderately poor, or less poor, were said to be basically food secure; although they might experience occasional food shortages during the lean season, they are normally able to maintain an acceptable level of consumption. Their homes are usually thatched with grass but, unlike the poorest, may have a cement floor. They possess a few assets in the form of beds, cooking pots, livestock (usually smaller livestock such as goats and chickens) and basic farm instruments. They are likely to possess a hoe, but rarely a plough and never oxen. Reliance on hand hoe agriculture limits the amount of land they can cultivate, but since they are able to farm, they are considered to have a reliable source of income. Some households

were placed in this category because a member had a skill such as carpentry, brick-laying or bicycle repair. In river areas such as Masili and Kanyenye Villages, households in this group are sometimes able to make and sell mats or basketry made from reeds. Live in well built houses, grow sufficient subsistent crops to last a year with some surplus to sell, sometimes employs a few seasonal laborers, and owns livestock, bicycle, and radio.

- ***Poor Households***

The very poor lack the meagre assets normally found in rural homes and some of the basic necessities of life. Food insecurity was mentioned as a primary aspect of extreme poverty in all three villages. The very poor are often unable even to eat the two meals a day typically consumed by the moderately poor. They have no stored grain and may be forced to go without meals for a full day or for days. In addition, they do not have adequate clothing and may possess no bedding. They are housed in mud huts with thatched roofs. They are unable to educate their children due to their inability to meet minor expenses such as books and school supplies, uniforms, and fees charged by the local parent-teacher association (PTA). In some villages such as (Masili and Kanyenye), they do not own any livestock, while in Mulera, they are likely to own a single goat or 2-3 chickens. In all three villages, ownership of livestock was an important criterion for separating better-off from the poorer households. Daily casual work in form of piecework, that is paid in kind or with a day's supply of food. Casual agricultural work of this kind is not a reliable source of income or food, since it tends to be available only seasonally.

Particularly in Masili and Kanyenye Villages, the very poor were found to have no identifiable source of income. In times of drought, households with labour and access to inputs are often unable to cultivate due to lack of water. Most rely on seasonal casual agricultural labour in the fields of better-off neighbours. They thus provide the labour pool that is available to better-off households with a shortage of agricultural labour. The very poor were described as those who are always in search of daily casual work. Some of the very poorest are unable even to perform piecework. Typically, these are the labour deficient households headed by the elderly, the disabled, or abandoned or widowed women caring for small children. Households are similarly constrained when the only healthy adult is caring for a chronically ill family member.

Very poor chronic food shortage, heavily dependent on working for others for food, old people having few relatives to support them, single mothers and widows living with small children, orphaned headed families.

#### **5.3.4 Sustainable Innovative Activities**

The practice of endogenous development requires that efforts aimed at improving human condition must be sustainable over time. Eade and Westerndorff (2002:283) states that,

innovation is founded upon three pillars; supporting the conscious participation by the residents of low income neighborhood's in changing their surroundings; encouraging them to think of economic, cultural, and environmental solutions that are sustainable and stimulating greater interaction and cooperation among the relevant social actors.

Innovation activities are all those scientific, financial and commercial steps, including investments' in new knowledge which is intended to lead to the implementation of improved products (Blankley, Scerri, Molotja and Saloojee, 2006:149).

Innovation is further viewed as the process of taking new ideas effective and profitably (Early and Gault, 2006:154). Innovations include other things such as;

- to create knowledge that improves the quality of life of citizens
- to improve better training and education opportunities
- to encourage partnership
- And wealth creation

A good example are vegetable schemes which offer a way of eating locally produced organic fruit and vegetable which in turn creates employment and enable producers to avoid expensive distribution and marketing (Moseley, 2003:29).

##### **5.3.4.1 Self-help**

Self-help models of development assume a significant degree of community development autonomy. Part of the model of self-help includes community education on various issues affecting the community and people (Flora and Fey, 2004:330). Self-help approach to development can be implemented in many ways. One of the most common steps of implementation, stressed by such existing community development entities as cooperative extension services, is the social action process. the approach involves a number of steps – visioning, determining desired future conditions and long term goals, using broad – based participation determining the assets in the community, analyzing alternative ways of those assets to move toward the collective vision, choosing specific projects that move the

community toward the desired future, generating community – wide commitment, planning the implementation phase, actually implementing the plan and evaluating (Flora and Fey, 2004:236).

Drewe, Klein and Hulsbergen (2008:154), calls for the support of those involved in self-help activities of individuals and entrepreneurs in every way possible way. This is so because, self-help concepts are essential for improving the circumstances for living and working in particular contexts (Drewe *et al*, 2008:160). Moreover, development is a multidimensional process involving major changes in social structures, as well as the acceleration of economic growth, the reduction of inequality and the eradication of poverty (Phahlamohlaka, 2008:177). Self-help can include the activities of individuals, households and associations. Self-help activities such as housing process are worldwide Phenomena and may appear in different ways depending on culture, method, local materials, family bonds and local leadership.

Example, in Petauke district among the Nsenga people, family bonds are still very important. Help of family members' and Friends plays a vital role in self-help activities. In most rural communities, construction of a house attracts the help of family as well as community members. Local development associations are often set up by most of the members of the communities to promote development direct to self-help (Houkonnou, 2001:64), this provide a basis for collective actions. The benefit of self-help groups include offering people a place to tell their stories, discuss their reactions and frustrations, discover new coping skills, be with and supported by other people, learn skills they may have forgotten, share information, resources and learn about problem solving techniques that work for others, be encouraged and inspired by seeing others cope, and perhaps acquire new friends and corrections (Bruhn 2005:199).

#### ***5.3.4.2 Self-reliance and development***

Kumar (2002:27), when the local resources are utilized by the local people themselves, on the basis of decision taken by the people themselves and the realization grows that many problems faced by the local people have local solutions at their levels. Self-development involves sustained local economic development activities. It encourages broad base-activities participation, involving women, and minorities. Self-development contributes to community development and tends to encourage participation on issues affecting people's well-being. It

gives community members a feeling of control over the economic life of their communities (Flora and Fey, 2004:345).

#### **5.3.4.3 Sources of income**

Spoor (2009:15) expressively states that although agriculture is a major income source and employs a large share of the rural population in Africa, households all over the world tend to diversify income. In rural Africa this trend is reflected in the increasing number of small holder farmers who are involved in non-agricultural activities. Diversification strategies are often attempts to cope with the effects of drought, ecological degradation as a consequence of rapid population growth or the effects of economic crisis affecting a large number of many African countries (Tellegen, 1997:149).

Differences in diversification strategies of rural livelihoods are often attributed to levels of household income and the ability to take economic risks. The wide range of sources of income of rural households is often divided into categories such as wage income, agricultural income and nonfarm enterprise income.

#### **Major sources of income**

Households in the three villages were involved in a range of activities that generated income. Farming was found to be their main occupation and it included crop and livestock. Table 5 below shows major sources of income in all the three villages.

**Table 5 Main livelihood features of sample villages/innovation**

	Mulera	Kanyenye	Masili
Crop production	Maize, cotton, beans tomato, onions, groundnuts, sunflower, sweet potatoes	Maize, cotton, groundnuts, cassava, sweet potatoes, millet, beans and sunflower	Maize, cotton, groundnuts, sweet potatoes, millet, sunflower
livestock	Cattle, goats, pigs, chickens.	Cattle, goats, pigs and chickens	Cattle, goats, pigs and chickens
Off-farm activities	Transportation, trading shops, rented houses, grinding mills, and salad processing machines	Sale of labor, trading, timber, transportation, vegetable selling artistic work	Beer brewing, brick molding, honey hatching, trading, reed mat making.

#### **5.3.4.4 Livelihood diversification strategies**

Livelihoods diversification in these villages includes both on farm and off farm activities which are undertaken to spread risk. Included in this strategy are activity diversification (crop – based, and Livestock - based). Diversification contributes positively in the study areas to livelihood sustainability because it reduces proneness to stress and shocks by reducing various income and food availability.

Ellis (1997:70) defines livelihood diversification as the process by which rural families construct a diverse portfolio of activities and social support, capabilities in their struggle for survival and in order to improve their standard of living. Farmers pursue different kind of diversification strategies such as variety of crop – centered form of diversification. Many household grow a range of crop varieties and species, both early and late maturing varieties (Havnevik *et al*, 2006:71).

- Livestock production is also diversified in many ways
- Households in the three villages try to diversify their income according to their income sources, mainly as a response to shocks and stress. However, better off households are able to diversify in more advantageous labor markets than the poor.

Diversifying in coping strategies is itself a strategy employed within and between households. Youths, men and women are all involved in diverse coping activities. Varieties of income – diversifying off – farm and non – farm activities include the following. Trading, retailing, sale of vegetables and meat, selling labor in kind, brick making, trading in second hand clothes, sale of grass, sale of charcoal, timber business, sale of livestock such as goats, pigs and chickens, production and sale of traditional goods such as local baskets and reed mats, clay pots are widely used strategies. Business opportunities included petty trade, crafts and crop sales. The main crops sold by poor households were groundnuts and sweet potatoes. Livestock sales were a minor income source for this group, which only sold chickens and goats. Middle households earned most of their income from livestock, crop sales and trade. Intensive agricultural self-employment provided an alternative income (Spoor, 2009:15).

#### **5.3.4.1 Data Analysis on Innovations and Creative Activities**

Creative and innovations were mainly reflected in the way the three villages diversified their strategies. Households allocate their resources in farming as well as nonfarm enterprise according to relative resource and subjective assessment of the riskiness of alternative

investment (Ellis and Freeman, 200:210). Diversification into nonfarm activities is associated with improved standards. Securing a better living standard is critical to most households, hence the need to venture into profitable diversifications that requires to build assets and diversify across farm and nonfarm activities aimed at increasing income. Most of the innovations observed in the three villages based their creative and innovative activities in livestock keeping, micro-enterprise, buying and reselling crops, transportation and the supply of farm inputs.

The following is the way in which Innovations and creative activities are utilized according to different respondents in the three villages of *Mulera*, *Masili* and *Kanyenye*:

**Mulera village-** Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, molding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. 15 (about 85 percent) respondents out of 17 are involved in these garden activities and have found gardening to be a very profitable venture. Very minimal people are involved in bee keeping as this industry is not very well known and market is still problematic in the area. Only two people about 15 percent in the area were involved in this activity. Nevertheless, the majorities are all involved in farming and their main crops are maize, cotton, tomato and groundnuts.

Garden activities include growing tomatoes, onions and sugarcane. 11 out of 17 (67.5 percent of respondents) in *Mulera* claim that they have survival skills while the other 6 (30 percent of respondents) were not. Women and youth do own property. Most families are involved in entrepreneurship which mainly characterizes cash crop and other trade. Those doing gardening often used organic manure as well as fertilizer. People in the area get involved in self-help activities and conserve natural resources in various ways which include water and trees.

The Food security in the area is very stable as people grow enough food for both consumption and selling. Locally produced products such as maize and tomato find ready market. Maize is sold through the Food Reserve Agency, which is responsible for buying and storing food in Zambia, and tomato is sold to different tomato traders from nearby



districts like Chipata, Katete and Nyimba. Sometimes when the tomato market is flooded (when people have more than enough) the tomatoes go to waste.

**Masili village-** 13 out of 20 (65 percent) respondents indicated that apart from farming, they have other survival skills. Almost all respondents claimed to own property including the youths. There were very few who are involved in self-help activities 11 out of 20 representing 55 percent. Organic farming in *Masili* is very minimal as very few people are involved in garden activities 11 out of 20 (55 percent) respondents were involved with garden related activities. 5 (25 percent) respondents were involved in bee keeping on a domestic level and conservation of natural resources was also high almost 18 out of 20 (90 percent) respondents were involved in conservation and food preservation activities. There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts.

**Kanyenye village-** In this village, 10 (65 percent) respondents claimed to have survival skills out of 15. Youths and women own property. This property is acquired in two ways: firstly through inheritance due to deceased family members and secondly through communal family asset ownership. 14 (95 percent) respondents said they were involved in entrepreneurship and self-help activities. No organic farming is practiced in the area. 8 (55 percent) were involved in gardening, while 10 (65 percent) were involved in tree conservation activities. Main cash crops include cotton, maize and groundnuts. Land is used for farming activities and settlement.

Innovation and creative activities has become a tool for most rural communities in Petauke to improve on their livelihood and well-being. In all the three villages results show that people do not only depend of one aspect for their survival in life. There is a realization that God has given people a lot of endowments in the form of natural resources and human abilities which can utilize to the benefit of both individuals and communities. Thus survival skills play a very significant role in the improvement of livelihoods. At least in all the three communities people get involved in different activities ranging from farming to personal initiatives that promote well-being.

Some constraints to endogenous development in the area of study includes, less partnership with outside communities and organizations, lack of improved technological equipments and

tools. Despite effort by the local there is still need for networking and knowledge exchange as the local initiatives alone do not do much hence more partnership on some aspects.

**Table 6 show results of Innovations and creative activities**

	Mulera	Masili	Kanyenye
innovation	Farming, gardening,	farming	Farming, weaving,
Main cash crop	Maize and tomato gardening	Maize and cotton	Maize and cotton
Common livestock	Cattle, goats, pigs and chickens	Cattle, goats, pigs and chickens	Cattle, goats, pigs and chickens
Local production	Maize and vegetable growing, groundnuts and sunflower	Maize, cotton, groundnuts, sweet potatoes, millet, sunflower	Maize, cotton, groundnuts, cassava, sweet potatoes, millet, beans and sunflower
skills	Carpentry, trade, bricklaying, pottery, farming and gardening	Mat weaving, pottery, black smith, farming, fish farming and beekeeping	Basket and mat weaving, timber production and farming

In summarizing the findings of the questionnaires and the discussions involved in the project of the study areas according to village and subsequently by comparing the villages, discussions were grouped as a list of events, together with activities such as innovations and livelihood strategies that had been identified.

There were some differences in the level of innovations and creativities taken by villages. For example, in Mulera – Gabriel village they valued tomato gardening as a good income generator, while in Masili and Kanyenye mat weaving, basketry and pottery were very much prominent. Across all the villages people turned to increase on livestock keeping, trade, maize and cotton growing. More groundnuts and sunflower are grown mainly for home use. Villages have also diversified into trade and micro – enterprise to improve their livelihoods. These differed from village to village as indicated in table 9, 6, and 4. Maize was much dominant grown for consumption as well as a main source of income, followed by cotton,

tomato, groundnuts, sunflower and other crops. Livestock rearing in all the three villages plays a very significant role.

***The Importance of Livestock:***

After basic food security, the factor most mentioned when informants were distinguishing poorer from better-off households was possession of livestock, particularly cattle, pigs, goats and sheep. Domestic animals were described as both an indicator and a source of higher economic standing. The ability to plough using draught animals can dramatically increase a household's productive capabilities. Cattle, therefore, were described as the most desirable livestock asset; although they are susceptible to disease and beyond the means of the average poor household. Small livestock are a common means of attempting to cushion against shocks and shortfalls in consumption; since they can be sold to smooth consumption, pay school fees or buy medicines.

Oxen use can help raise average yields and save labour at critical points in the cropping cycle. Such innovations can help smallholders plant more land without resorting to hired labour, or be constrained by household labour availability.

### **5.3.5 Capacity Building and Empowerment**

Rubin (2001:78) notes that

Capacity building has two components. One component is knowledge, a set of skills useful for building organizations, the second is belief, often based on experience, and thus capacity building involves acquiring the skills to succeed. While empowerment occurs when ordinary people discover that they have the capacity to solve the problems they face, control the means to do so, and have final authoritative say in decisions making.

Networking is one way organizations help build community through interpersonal relationship linkages between people, strengthening the form of social capital called network. Networks join people in solidarity groups, represent the links between neighbors', and emerge in issue communities, as people discover others who share similar challenges (Rubin, 2001:112). The conceptualization of endogenous development can be sharpened by the use of Actor-Network Theory (ANT) Farming, for example, can be seen as the point of intersection of various domains, including the natural world, the family, the local community, the market, the world of technology, and the world of policy. Farmers establish networks within these domains, thus defining an interactive space that goes beyond the simple commercial networks with which neo-classical economics is concerned (Pike *et-al*, 2006:95).

Tomato growers in Mulera for example, faced with severe marketing difficulties associated with long distance to market systems, have established innovative networks with other producers, institutions, and consumers in order to differentiate their products and develop market niches. An important element of this networking is the transformation of natural resources and symbolic representations into marketable products.

This process requires structured coherence of symbolic capital, shared ideologies and patterns of interaction which can motivate local actors to create appropriate networks and ensure that products embody locality. In principle, such coherence resides within traditional cultures in which the transmission of values via relationships is crucial, and it provides local actors with strategic capacity reaching beyond passive acceptance of the conventional market and technological relations proposed by modernity. Pike *et al*, (2006:96) observes that

The Actor Network (ANT) emphasizes that market relations and the exchange of goods are embedded in a broader set of socio-cultural relations which are especially apparent in rural areas. Social definitions of moral behavior and of quality (of life, production processes and products), for example, are crucial elements in the forging and sustaining of networks, and traditional cultures represent one mechanism by which the required social cohesion is acquired.

In addition, endogenous development's crucial dependence on linkages with the local, as represented by markets, technology, policy, social trends, and availability of structural funds. Such networks can represent enabling opportunities, and local control of access to them enables local actors to undertake and sustain a distinctive way of life.

#### ***5.3.5.1 Data Analysis on Capacity Building and Empowerment***

Capacity building and Empowerment in the three villages is mainly based on the following: The major skills in *Mulera*, *Masili* and *Kanyenye* includes; Farming, gardening, trading, art, weaving, pottery and food preservation techniques. Most of the old women respondents were good in making clay pots, while old men were good at Mat making and black smith- making iron tools such as axes, hoes, sharp objects such as knives and spears. The villages had also different organizational set ups for sharing knowledge and information such as women associations, counselors (*alangizi* associations) aimed at educating girls into adulthood. There are also Cooperatives, associations and community organizations for development. Schools and Churches are also regarded as important institutions for both education and character building. Self-help activities in these villages include:

**Mulera:** Farming assistance- uplifting one another during farming and harvesting seasons. Families team up and help with planting and harvesting. This also includes loaning implements such as fertilizer and seeds.

**Masili:** Thatching of a house is a community activity. Men and youths come together and help with thatching, while women and girls help with the provision of food, water and other requirements.

**Kanyenye:** Practices include helping in clearing a new field, thatching and first weeding after one has brewed some beer to give people who came to assist.

The main livelihood strategies include crop diversification, crop rotation, mixed farming such as growing of crops and keeping of livestock in all the villages. Food preservation is considered to be an effective strategy as it provides an opportunity for food to be preserved for future use.

Moreover, gardening, entrepreneurship, beekeeping, maize trading and livestock keeping are proving as effective tool for survival strategies in the three villages of Petauke district. Farming remains the commonest strategy for people to improve their livelihoods in these communities. Maize is mostly grown for consumption as well as a cash crop. In *Mulera*, maize and tomato are major source of income. While in *Masili*, and *Kanyenye*, maize and cotton is their major source of income. Groundnuts and sunflower are also grown both for home consumption and the surplus for selling. Livestock keeping is also another source of income for both farming and selling in critical times.

The cooperation that exists between people and other institution provide good networks for people to core exist and work towards the good of the society. These community networks provides a platform for rural communities not only to share information but also to provide the education needed for people to improve in their social, economic, cultural and religious performances. Although farming remains the main economic of the study area, other activities such livestock keeping, trade, gardening and entrepreneurship activities provides effective means for improving human life.

**Table 7 below shows an example of capacity and networking in the three villages**

	Mulera	Kanyenye	Masili
organizations	Cooperatives, village meetings, churches, schools, clinics NGO's and cultural associations, Family kin's and social networks,	Cooperatives, village meetings, churches, schools, clinics NGO's and cultural associations	Cooperatives, village meetings, churches, schools, clinics NGO's and cultural associations
assets	House, vehicle, cattle, grinding mill, solar Energy, household goods, livestock, a garden and farmland	House, livestock bicycle, land radio	A house ,livestock , a field,
Major skills	Farming, trading and gardening	Farming, trading, weaving and pottery	Farming, trading, weaving and pottery
Main livelihood strategy	Crop diversification	Mixed farming Crop and livestock	Mixed farming Crop and livestock
strategies	Gardening, entrepreneurship, trading, livestock keeping and small scale businesses	Farming, livestock keeping, timber production, buying and reselling of maize and meat selling	Farming, livestock keeping, fish farming and bee-keeping

Table 7 indicates an overview of rural capacity and networking strategies.

Capacity building and empowerment in the three study villages of Petauke is mainly based on the following: Most farmers in the three villages belong to at least different organizations where they share knowledge, sensitize themselves and receive training in different areas of their lives. These include cooperatives which are mostly agricultural based. Members of these

associations benefit from farming implements such as fertilizer and seed. Farmers also benefit and sale their crop products through these cooperatives.

There are also village meetings at village level to share information and knowledge. Most villages have schools, clinics, churches and NGO's in the respective villages. The network system is so intertwined within these organizations.

### **5.3.6 Livelihood Strategies by the Three Villages**

This component discusses the livelihoods strategies employed by the three villages in Petauke. Most of these strategies are employed to cope with household's survival and improvement of their livelihoods.

#### ***5.3.6.1 Livelihood strategies in Masili and Kanyenye village***

Agriculture is the main livelihood strategy of the majority of the people in these two villages. The better off households have sizable fields in the range of 1 – 4 hectors, on which food for consumption and some cash crops are grown. Maize is the most important staple food; also crops such as groundnuts, cassava, sweet potatoes, millet, sorghum and cotton are grown by most families in the area. There are some improvements in the area of food production due fertilizer support program by the government.

The rearing of small livestock is being stimulated, but the scale of these in this village is still limited. Keeping cattle is challenging due to tsetse flies in the area as well as wild animals. Cotton is the main cash crop in the area and other cash crops such as maize and groundnuts which are sold in small quantities. Small markets and petty trade are also taking place in this area. Some micro enterprise have been set up including sunflower – seed processing (hanger presser) for cooking oil, for local consumption.

#### ***5.3.6.2 Markets***

Local people earn cash through selling maize to the food reserve agency (FRA) and Cotton to companies such Cargill, Dunavant and Olarm. Some earn cash though selling small quantities of groundnuts and sunflower to traders. They are problems with low crop prices which are set by traders. The government normally announces the flow prices of maize late and this gives trades an advantage to exploit desperate farmers who normally sale their products at giveaway prices (Neefjes, 2000:70).

### **5.3.6.3 Livelihood diversity**

Many households have started to diversify crops and ventured into livestock keeping, and a few are involved in micro enterprises. Maize varieties both early and late maturity have been introduced to the advantage of most farmers in the village. Local capacities are being developed, and women's voices are slowly strengthening and vulnerability is slowly diminishing (Neefjes, 2000:70).

### **5.3.7 Livelihood strategies in Mulera**

A large majority of household's population are involved in agriculture and gardening in one way or the other. All the households are in involved in tomato gardening for sale.

Most household's keep livestock's which includes; large head of cattle, pigs, goats and chickens. People come from nearby districts to buy tomatoes, and during rainy season tomato buyers come from big cities like Lusaka and Chipata. There is also some petty trading by the locals. Tomato gardening generates extra income for this community all-round the year and has helped funds for school going children and to buy other households necessities including farming implements for maize such as fertilizer and seeds.

#### **5.3.7.1 Production**

Livelihood improvements are at least partly due to the increased use of a variety of hybrid seeds and tomato gardening activities, and the availability of subsidized fertilizer. The subsidized agricultural inputs have contributed to increased maize production.

Tomato production with ready market has contributed greatly to the livelihood of many in the area. This project has helped many to be self-reliant and to explore other trading commodities lacking in the area. Through maize and tomato production, many households have increased the purchasing of livestock such as cattle which in turn help them through farming of maize and other cash crops like cotton (Neefjes, 2000:75).

#### **5.3.7.2 Livelihood diversity**

Most local households have increased their productivity and production levels; tomato gardens are doing well, and a good number of them are doing well in livestock keeping such as cattle, goats and pigs. The government subsidies have given these farmers an added advantage. Institution capacities are strengthening at all levels, and farmers are also venturing into new initiatives. The voices of women are also strengthening through associations and



cooperatives in this area. Most of the people's livelihoods are improving steadily year by year (Neefjes 2000:75).

In summary, in all three villages, household income is derived mostly from maize growing, followed by cotton, tomatoes, groundnuts, sunflower and other crops which are grown on a smaller scale. Maize is grown both for consumption as well as a cash crop. Livestock keeping and trade also plays a major role as a form of serving as well as an extra source of income. There are also cooperatives, village associations and other social networks to foster communication and educate the communities on relevant issues.

Rural household have been responding to various types of pressures on their livelihoods for many years. Traditional responses have been the key to survival. There are wide perspectives and knowledge in managing various types of risks. Any effort to help rural communities toward developing sustainable livelihoods and livelihood strategies has to build on the diverse traditional strategies and coping mechanism and indigenous knowledge system. In summary, if endogenous development is to be the engine for combating rural underdevelopment, efforts need to be based on local perceptions, local knowledge and local responses.

## **5.4 EVALUATION AND ANALYSIS**

This section is aimed at evaluation and analysis of endogenous development in the three villages of Petauke district.

### **5.4.1 Concept of Endogenous Development**

The focus of this section is to determine the involvement of the Nsenga people and community organizations in Masili, Kanyenye and Mulera villages' participation in endogenous development. Theories of development have argued that development meant catching up with developed nations (Samuel and Sugden (1987:39), thus culture was considered a hindrance to development and local knowledge was dismissed. To the contrary, development cannot take place without taking into consideration people's culture and practices. According to Eade (2002:5), the people concerned in any developmental process must play a central role, with their particular aspirations, attitudes, mentality, values, beliefs, spirituality and a sense of the sacred and with their own skills, expertise, and creativity; as a pre-requisite for the success of development.

Research by Pike, Rodriguez and Tomaney (2006:95), suggest that development is interpreted as the enhancement of the local ability to produce, absorb and utilize innovations and knowledge through learning process. In practical terms, by making best use of local resources such as people and local knowledge, endogenous development is claimed to have the potential to create more employment than modernist development forms and to result in positive approaches to environmental conservation, product quality, efficiency of resource use, and retention of value generated locally.

#### ***5.4.1.1 Findings on the concepts of endogenous development***

A total number of 52 respondents were interviewed in connection with their understanding of endogenous development in the above mentioned villages of Petauke district. According to Krishna (2002:86), development means different things to different people. What development means to the people of Petauke must be understood in the context of their concerns and aspirations for a better life. Endogenous development was viewed in a different way; some respondents explained that endogenous development is a form of self-initiated adventure with direct benefit to the individual, community and people involved.

Other respondents explained that endogenous development implies a self-motivated and initiated venture aimed at better life. This meant a better improved way of living in all aspects of life which included good farming techniques, improved ways of looking after one's livestock and a good initiative to start a new enterprise in order to take of one's family well. Lastly some respondents looked at endogenous development as acquiring a skill, ability to solve problems so that one can stand on his/her own without entirely depending on the support of others.

#### ***5.4.1.2 Analysis on the concepts of endogenous development***

This shows that in the three study areas people were aware about endogenous development and described it as a self-initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities. On the relationship between Endogenous developments with people; all the respondents agreed that there is a relationship between endogenous developments with the People. Furthermore, respondents agreed that people do benefit from endogenous development which is understood as a self-initiated and birthed within people themselves. More than 80 percent are involved in

endogenous development activities. There is a relationship between endogenous development and people as people take a leading role in this development process.

On God's mission with development, although respondents had different viewpoints on this aspect, the following can be concluded; firstly respondents affirm that God is actively involved through the work of creation and the activities of the church. God's mission is further demonstrated through the works of the church and the responsibility of humanity towards one another in the society.

#### **5.4.2 Livelihood Activities and Well-being**

In all three villages, household income is derived from varying combinations of own farm/field (crop and animal) production, skilled and unskilled employment, and trade each of which provides different returns. Men and Female headed households many of the same economic undertakings, their reliance on particular activities differs. The following are the main income earning strategies of households.

##### ***5.4.2.1 Findings and Analysis on livelihoods and well-being***

The average family size in the three villages ranges from 6-12 people.

In *Mulera*, the average farm size per family is 4 hectares while in *Masili* 2 hectares, and in *Kanyenye* 2.5 hectares. The major income crop in *Mulera* is maize, groundnuts, and tomato.

In *Masili* and *Kanyenye* the major cash crop is cotton and maize. These cash crops bring income to families depending on what is suitable in their locality. Farming is the main source of livelihood income. The main farming methods in the three villages include hand hoe farming used by the majority and plough farming for those with enough cattle. There are also trade and entrepreneurship activities which has also become an added source of income in these villages. Livestock keeping is very prominent in the area. Most respondents listed the following as the common livestock kept in the area and these are; cattle, goats, pigs and chickens. Furthermore, their assets include; house, farmland, livestock, bicycle, household goods and other tools.

In all these villages, crop diversification and rotation is practiced using both plough and hand hoe farming. All the families rear livestock ranging from chickens to cattle. The availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of

which may appear to be traditional such as hand hoe farming provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities. Since farming is the main economic activity in the study area, it is also the major employer of most rural. More and more people engage into farming both as a way of securing a living as well as to rise some source of income for individual and family.

#### ***5.4.2.1 Contributions of Livestock to Livelihoods***

Most livestock-keepers in Petauke keep their livestock for multiple contributions they make to their livelihoods. It is important to note that, Livestock are a key source of funds for expenditure in the areas covered by this study. Livestock accumulation is a source of additional assets and contributes to enhancing livelihood status. In addition, Livestock provides security and act as a saving which can be used to pay for marriage dowry, purchase of land, school fees and other needs in order to contribute to people's livelihoods and sustainability. Furthermore, Livestock product provides manure, meat, milk and eggs. They also contribute to households' overall sense of well-being and ability to be seen as a respected part of society. Livestock act as social capital which can play an important role in future livelihood security, especially for the vulnerable.

#### ***5.4.2.2 Livelihood Diversification***

Agriculture is the main part of the economy of eastern Zambia and a main source of livelihood for a greater majority of people and it employs over 70 percent of the population (Landahl, 2005:79). While agriculture is an important constituent of household livelihood strategies, over the last decade's new avenues for income generation has emerged. across Zambia especially eastern province and Petauke district in particular, there is an increasing evidence that households are diversifying in response to poverty push factors, as well as pull factors related to the fast growing economy (Ellis and Freeman 2005:89).

According to Haggblade, Hazell and Reardon (2007:69), Households motives for diversification, as well as the opportunities available to them differ significantly across settings and income groups, suggesting an important distinction between diversification undertaken for accumulation objectives, driven mainly by "pull" factors, and diversification undertaken to manage risk, cope with shock, or to escape agricultural instigation.

Thus, Tacoli (2006:167) describes diversification as an accumulation strategy for households with farming assets and with access to networks, who often re – invest profits from agricultural based activities in to other business activities such as small scale business ventures resulting in capital and asset accumulation. Diversification strategies of rural households are often attributed to levels of rural household income and the ability to take economic risks. Social cultural aspects such as the pressure of the extended family may also cause people to invest in various small activities which are not easily recognized as profitable ventures (Tellegen, 1997:149). Diversification strategies includes, crop - based, livestock – based with time and space dimensions and environmental based. Thus, small holders tend to have other business and other economic activities in parallel with agriculture as a means a means of making a living. These might be small scale agro – processing, trading, craft production and temporally employment (Landahl, 2005:79).

Tacoli (2006:164) further defines rural – nonfarm activities as all activities outside agricultural sector, such as self-employment, wage employment, full time, part time, formal, informal, seasonal and occasional non-farm income-generating activities. These may take place in a variety of location: in the home, in rural based places and urban based ones. Farmers pursue a variety of diversification strategies. Some farmers pursue a variety of crop centered forms of diversification. They include the choice of crop varieties with varying maturation periods and livestock centered diversification. Cropping activities are diversified in many aspects. To spread risk across their farm activities, many households grow a range of crop varieties.

Livestock production is also diversified in many ways. Exclusively in Mulera, observable livestock diversification includes heard diversification; opportunity heard splitting and dispersed grazing (Havnevik *et al*, 2006:71). Household in the three villages compared try to diversify their income sources, mainly as a response to severe shocks and stress.

The **poor** comprise approximately half of all households, have few or no productive assets, and labor for food and cash to make ends meet. Most of their time is spent working as laborers on the farms of the better off, which limits the amount of land they are able to cultivate for themselves to roughly 1.5 – 2.5 ha. The **middle** wealth group includes approximately one-third of all households in this livelihood study area. Middle households perform multiple tasks to generate income, including farming, trading and charcoal burning.

They typically own cattle, goats, pigs and chickens and are able to cultivate roughly 3-4 ha. This group provides limited labor opportunities for the poor. The **better off** make up almost 30% of the households interviewed. They cultivate both food crops and cash crops on a large scale (between 10- 20 ha) and have substantial livestock holdings. Better off households provide labor opportunities for the other wealth groups in the zone, who they pay either in cash or in kind.

#### **5.4.3 Capacity Building and Empowerment**

Rubin (2001:78) notes that Capacity building has two components. One component is knowledge, a set of skills useful for building organizations, the second is belief, often based on experience, and thus capacity building involves acquiring the skills to succeed.

In addition, endogenous development's crucial dependence on linkages with the local, as represented by markets, technology, policy, social trends, and availability of structural funds. Such networks can represent enabling opportunities, and local control of access to them enables local actors to undertake and sustain a distinctive way of life.

##### ***5.4.3.1 Findings and Analysis on Capacity Building and Empowerment***

Capacity building and Empowerment in the three villages is mainly based on the following: The major skills in *Mulera*, *Masili* and *Kanyenye* includes; Farming, gardening, trading, art, weaving, pottery and food preservation techniques. Most of the old women respondents were good in making clay pots, while old men were good at Mat making and black smith- making iron tools such as axes, hoes, sharp objects such as knives and spears.

The villages had also different organizational set ups for sharing knowledge and information such as women associations, counselors (*alangizi* associations) aimed at educating girls into adulthood. There are also Cooperatives, associations and community organizations for development. Schools and Churches are also regarded as important institutions for both education and character building. The cooperation that exists between people and other institution provide good networks for people to core exist and work towards the good of the society. These community networks provides a platform for rural communities not only to share information but also to provide the education needed for people to improve in their social, economic, cultural and religious performances. Although farming remains the main economic of the study area, other activities such livestock keeping, trade, gardening and entrepreneurship activities provides effective means for improving human life.

#### **5.4.4 Sustainable Innovative Activities**

The practice of endogenous development requires that efforts aimed at improving human condition must be sustainable over time. Eade and Westerndorff (2002:283), states that innovation is founded upon three pillars; supporting the conscious participation by the residents of low income neighborhood's in changing their surroundings; encouraging them to think of economic, cultural, and environmental solutions that are sustainable and stimulating greater interaction and cooperation among the relevant social actors.

##### ***5.4.4.1 Findings and Analysis on innovative activities***

Creative and innovations were mainly reflected in the way the three villages diversified their strategies. Most of the innovations observed in the three villages based their creative and innovative activities in livestock keeping, micro-enterprise, buying and reselling crops, transportation and the supply of farm inputs. The following is the way in which Innovations and creative activities are utilized according to different respondents in the three villages of *Mulera, Masili and Kanyenye*:

Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, molding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. Garden activities include growing tomatoes, onions and sugarcane. Most families are involved in entrepreneurship which mainly characterizes cash crop and other trade. Those doing gardening often used organic manure as well as fertilizer. People in the area get involved in self-help activities and conserve natural resources in various ways which include water and trees. There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts.

Innovation and creative activities has become a tool for most rural communities in Petauke to improve on their livelihood and well-being. In all the three villages results show that people do not only depend of one aspect for their survival in life. There is a realization that God has given people a lot of endowments in the form of natural resources and human abilities which can utilize to the benefit of both individuals and communities. Thus survival skills play a very significant role in the improvement of livelihoods. At least in all the three communities people get involved in different activities ranging from farming to personal initiatives that promote well-being.

## 5.5 SUMMARY

Chapter five has combined the ethnography and case study emphasized features and practical issues of endogenous development in Petauke district. Features such as Nsenga ethnography, perceptions of endogenous development, innovations, capacity building, data analysis and evaluation formed the backbone of this chapter. Focus group discussions, questionnaires and interviews were found useful for collection of information from the informants on endogenous development, livelihoods and well-being and how diversification of their activities reflect their innovations as a way to practice endogenous development.

Endogenous development was viewed in a different way; some respondents explained that endogenous development is a form of self-initiated adventure with direct benefit to the individual, community and people involved. Other respondents explained that endogenous development implies a self-motivated and initiated venture aimed at better life. This meant a better improved way of living in all aspects of life which included good farming techniques, improved ways of looking after one's livestock and a good initiative to start a new enterprise in order to take of one's family well. Some respondents looked at endogenous development as acquiring a skill, ability to solve problems so that one can stand on his/her own without entirely depending on the support of others. In the three study areas people were aware about endogenous development and described it as a self-initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities. On the relationship between Endogenous developments with people; all the respondents agreed that there is a relationship between endogenous developments with the People. Furthermore, respondents agreed that people do benefit from endogenous development which is understood as a self-initiated and birthed within people themselves. More than 80 percent are involved in endogenous development activities. There is a relationship between endogenous development and people as people take a leading role in this development process.

On God's mission with development, although respondents had different viewpoints on this aspect, the following can be concluded; firstly respondents affirm that God is actively involved through the work of creation and the activities of the church. God's mission is further demonstrated through the works of the church and the responsibility of humanity towards one another in the society. Farming is the main source of livelihood income. The main farming methods in the three villages include hand hoe farming used by the majority



and plough farming for those with enough cattle. There are also trade and entrepreneurship activities which has also become an added source of income in these villages. Livestock keeping is very prominent in the area. Most respondents listed the following as the common livestock kept in the area and these are; cattle, goats, pigs and chickens. Furthermore, their assets include; house, farmland, livestock, bicycle, household goods and other tools.

In all these villages, crop diversification and rotation is practiced using both plough and hand hoe farming. All the families rear livestock ranging from chickens to cattle. The availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of which may appear to be traditional such as hand hoe farming provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities. More and more people engage into farming both as a way of securing a living as well as to rise some source of income for individual and family. The major skills in *Mulera*, *Masili* and *Kanyenye* includes; Farming, gardening, trading, art, weaving, pottery and food preservation techniques. Most of the old women respondents were good in making clay pots, while old men were good at Mat making and black smith- making iron tools such as axes, hoes, sharp objects such as knives and spears. The villages had also different organizational set ups for sharing knowledge and information such as women associations, counselors (*alangizi* associations) aimed at educating girls into adulthood.

There are also Cooperatives, associations and community organizations for development. Schools and Churches are also regarded as important institutions for both education and character building. The cooperation that exists between people and other institution provide good networks for people to core exist and work towards the good of the society. These community networks provides a platform for rural communities not only to share information but also to provide the education needed for people to improve in their social, economic, cultural and religious performances. Livestock keeping, trade, gardening and entrepreneurship activities provide effective means for improving human life. Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, molding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. Garden activities include growing tomatoes, onions and sugarcane. Most families are involved in entrepreneurship which

mainly characterizes cash crop and other trade. Those doing gardening often used organic manure as well as fertilizer. People in the area get involved in self-help activities and conserve natural resources in various ways which include water and trees.

There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts. Innovation and creative activities has become a tool for most rural communities in Petauke to improve on their livelihood and well-being. In all the three villages results show that people do not only depend of one aspect for their survival in life. There is a realization that God has given people a lot of endowments in the form of natural resources and human abilities which can be utilized to the benefit of both individuals and communities. Survival skills play a very significant role in the improvement of livelihoods. At least in all the three communities people get involved in different activities ranging from farming to personal initiatives that promote well-being.

The next chapter analyzes the Nsenga engagement with endogenous development as described in the theoretical and theological framework.

## CHAPTER SIX

### NSENGA ENGAGEMENT WITH ENDOGENOUS DEVELOPMENT

#### 6.1 INTRODUCTIONS

Chapter five presented an overview of the Nsenga endogenous development. It was based on the case study of the Nsenga in Petauke district; it addressed the issue of Nsenga Ethnography; historical background, cultural practices and their way of life. The chapter further examined to what extent worldviews of the Nsenga people influences endogenous development in their everyday life, in terms of theology and development. The chapter argued that cultural worldviews influences peoples development and how theology shapes and blends appropriate endogenous practices of development. Chapter five also comprised the field research component conducted among the Nsenga in Petauke district of Zambia, the data analysis, evaluation and interpretation. It also presents the findings on Nsenga concept of endogenous development, well – being and livelihoods, capacity building and empowerment, innovations and creative practices.

Chapter six presents us with Nsenga engagement with endogenous development as described in the theoretical and theological framework. The question this chapter addresses is: *In what ways do the Nsenga engage with endogenous development?* Major issues includes; (1) the theological engagement with culture and development in the light of endogenous development, (2) Nsenga endogenous livelihoods' and well – being activities. The section examines agriculture crop and livestock activities in line with the Nsenga culture. Crop production system employed by the Nsenga and their conservation techniques, and (3) the Nsenga endogenous innovative activities. The segment focuses on local peoples knowledge, innovations and practices produced and maintained at the grassroots level.

This chapter discuss the practical theological engagement with Nsenga endogenous development. Chapters 2, 3, and 4 sought to build a theoretical and theological basis regarding the concept of development and culture thereby establishing endogenous approach of development which is based on local strategies, values, innovations and encourages people in a given social group to use their own resources, knowledge and initiative to develop new and better ways of doing things. Chapter 5 focused on the ethnography and case study of the

Nsenga in the three selected villages in Petauke district. The chapter analyzed social economic status of people in Nsenga area and the practical implementation of endogenous development projects.

Chapter 6 finally returns to the research question to critically analyze the Nsenga engagement with endogenous development as described in the theoretical and theological framework. Section 6.2 will discuss the theological engagement with culture and development in the light of endogenous development. While section 6.3 looks at Nsenga endogenous livelihoods' and well – being activities. The section examines agriculture crop and livestock activities in line with the Nsenga culture. Crop production system employed by the Nsenga and their conservation techniques. Section 6.4 examines the Nsenga endogenous innovative activities. The segment focuses on local peoples knowledge, innovations and practices produced and maintained at the grassroots level. It also looks at some coping strategies to raise income with the resources available in the respective areas. Section 6.5 analyses Nsenga endogenous capacity building and Issues such as Nsenga social structure and customary land tenure. Section 6.6 looks at Nsenga endogenous food security. Food security strategies have been discussed in line with the Nsenga traditional practices, vegetable gardening, organic tomato gardening and the importance of indigenous foods to the Nsenga.

## **6.2 THEOLOGICAL ENGAGEMENT WITH CULTURE AND DEVELOPMENT**

Theology and culture are well placed to play a powerful role in development in local scenarios. According to Clarke (2011:9) theological views and cultural beliefs are potent political, ideological and social tools that inherently have much to say on development outcomes. Current practice and trend on and within development focus on community participation and community ownership of development interventions. Traditional structures of powers and domination are overturned when community activities are strengthened and people themselves are allowed to run and take control of these development interventions. Engaging people in development process is the heart of endogenous approach to development and interventions.

Westendorff (2005:57) emphasizes that development should be broad based and bottom up, redistributive, just and empowering. People's sense of self worthy is restored when they are able to sustain these interventions through their own effort (Clarke 2011:10).

Mc Namara (2008:26) suggest that sustainable development should focus on what matters to people and livelihood strategies they take to combat issues affecting them. People become more encouraged when they see themselves taking part and contributing as members own and possess their outlined projects. According to McGee in Kothari and Minogue (2002:92) People have always been agents of their own development, sometimes working alone, sometimes through collective endeavour. Development happens when people initiate it, finance it, and carry it without having to be called to participate.

Carmen (1996:2) claims that, development is a creative and autonomous humanizing process which involves the economic domain but it is not something done to people in the usual interventionist mode by outside agencies and self-proclaimed experts, but is and can only be the product of an ever inventive, creative, autonomous human agency. For this reason therefore, development exists where people act as subjects and not acted upon. However, empowering communities does not happen immediately; it takes a great deal of struggle, time and effort by people who are committed to genuine development. Rihani (2002:239) claim that the purpose of development is to create an enabling environment for people to enjoy long, healthy and creative lives. Culture plays a great deal in people's life as it provides the means to understand and interprets the meaning in human society. Cooke and Lazzaritti (2008:48) note that culture provides a specific way in which a community understands the world and defines reality. Furthermore, good development must therefore take into account the cultural values held by the community. Cultural beliefs harbour within them dynamism which when properly respected, can serve as the spring board for models of development which are more humane than those drawn from outside paradigms (Clarke, 2011:10).

Thus cultural trends such as cooperation in the community, participation, inclusiveness and consensus need to be taken into consideration. When development builds from indigenous values it extracts lower social costs and impose less human suffering and cultural destruction than when it copies from outside models. This is because indigenously rooted values are the matrix which people derive meaning in their lives, a sense of identity and cultural integrity (Clarke 20011:11). A more authentic engagement with theology, development and culture should determine what development that brings transformation should be. It must recognise that the value system of local communities has inherent God given strengths that can be

harnessed to achieve sustainable development. Local values provide a dynamism that support new ways to approach development.

### **6.3 NSENGA ENDOGENOUS LIVELIHOODS AND WELL - BEING ACTIVITIES**

Based on the findings of 5.3.3.1, in all three villages, household income is derived from varying combination of own farm (crop and animal) production, skilled and unskilled employment and trade and commerce, each of which provides different returns. While male and female headed households (as well as men and women within them) share many of the same economic undertakings, their reliance on particular activities differ. Livelihoods systems incorporate the present situation, and the short term and long term perspectives. The risks of livelihood failure determine the vulnerability of a household to income, food, health and nutritional insecurity. The concept of livelihoods enables us to broaden our understanding of household food security and diversification. As observed in the data analysis of 5.3.3.1 the major income crop in *Mulera* is maize, groundnuts, and tomato. In *Masili* and *Kanyenye* the major cash crop is cotton and maize. These cash crops bring income to families depending on what is suitable in their locality. The main farming methods in the three villages include hand hoe farming used by the majority and plough farming for those with enough cattle.

Farming is the main source of livelihood income (5.2.4). There are also trade and entrepreneurship activities which has also become an added source of income in these villages. Livestock keeping is very prominent in the area. The availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of which may appear to be traditional such as hand hoe farming which provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities. Since farming is the main economic activity in Petauke rural, it is also the major employer of most rural. More and more people engage into farming both as a way of securing a living as well as to raise some income for individual and family. Due to the farming activities that encourage diversification methods and crops, most households are recording some improvements in their food security both for home consumption as well as in the community. The following are the main income earning strategies of households.

### **6.3.1 Agriculture: crop base activities**

In Petauke district agrarian based activities are critical to the livelihood strategies of rural households; 90 per cent of the people are engaged in agricultural production, with women responsible for 70 per cent of food crop and more than half of all cash crop production. In Masili and Kanyenye villages, reliance on agriculture is similarly predominant, with a broad range of food and cash crops grown including maize (both for food as well as cash crop), cotton, sunflower, sweet potatoes, millet, groundnuts and beans (5.2.4.1). Agriculture is particularly important for both male and female households these villages who derive of their household income from farm based activities.

In Mulera village, farming activities comprise a variety of crops grown on commercial purposes. Much of maize grown is for commercial selling as well as enough for household's consumption. Tomato gardening is also done on a larger scale. Most of farmers in this area have transformed into middle commercial farmers. They also grow crops such as sweet potatoes, beans, sunflower and groundnuts. However, across these villages the significance of particular crops to over household income, varies between female and male headed households.

#### **6.3.1.1 Cropping Patterns**

Cropping patterns in the three villages focus heavily on the following major crops: maize, cotton, vegetables and groundnuts. Virtually all households grow maize, while roughly half plant groundnuts and one quarter also produce cotton. To a lesser extent, farm families also cultivate sweet potatoes, sunflower, cassava, an assortment of different beans and secondary cereals. Analysis of the sources of income of the people in Petauke district shows the significance of off farm incomes. Off – farm income accounts 55 percent of total rural villages' income and some 70 percent of the households in the sector derive more than half of their income from off – farm activities.

### **6.3.2 Agriculture: livestock activities**

Livestock rearing is very predominant in Petauke district, and supplements farming activities. Almost every rural household rears livestock and other animal rudiments. The most common livestock in Petauke include cattle, goats, pigs, and chickens. Cattle rearing are the most

important activity because it symbolizes the traditional values of wealth, power and influence. Livestock rearing plays an important role in the economic activities of the three villages especially Mulera village. Overall, reliance on livestock as an income earning strategy is considerably less in some household which only derive one percent of their total household income from livestock. Livestock rearing is also viewed as an investment strategy that allows them to augment existing income.

However, ownership of small stock (chickens, goats and pigs) remains important to women in female headed households, whose smaller labor reserves provide fewer options in times of economic shortfall. Several female heads said that livestock was an asset that could be quickly liquidated in the event of market and climatic shocks or for lumpy expenditures such as medical care, school fees or to pay dowry. Livestock rearing was also viewed as an investment strategy that allowed them to augment existing income or diversify into something new. Women who have managed to acquire livestock for themselves such as cattle have no difficulties in farming. Animals can be hired to work in other people's field in exchange of money. Also, they are used as a means of transport to carry certain goods for business purposes in all the three villages of Mulera, Kanyenye and Masili.

#### **6.3.2.1 Livestock keeping roles and strategies**

Most livestock-keepers in Petauke keep their livestock for multiple contributions they make to their livelihoods. It is important to note that, Livestock are a key source of funds for expenditure in the areas covered by this study. Livestock accumulation is a source of additional assets and contributes to enhancing livelihood status. In addition, Livestock provides security and act as a saving which can be used to pay for marriage dowry, purchase of land, school fees and other needs in order to contribute to people's livelihoods and sustainability. Furthermore, Livestock product provides manure, meat, milk and eggs. They also contribute to households' overall sense of well-being and ability to be seen as a respected part of society. Livestock act as social capital which can play an important role in future livelihood security, especially for the vulnerable.

#### **6.3.2.2 Contributions of livestock to Livelihoods**

The three villages surveyed in Petauke district show clearly that the main source of livelihood for the majority of rural households is farming, but that for most this is complimented by a variety of other diversified activities. However, it is equally clear that farming is defined as



‘crop and livestock’ rather than crops alone, illustrating that these are not considered to be separate activities but part of the same thing. Crops and livestock in the three villages studied are integrated in terms of wider livelihood systems. In most cases crops are the main outputs of the livelihood systems that people orient their strategies to deliver. But livestock have an essential input in to the system, both directly and indirectly; to farming and also beyond farming. This is the key to understanding why people keep livestock (Ellis and Freeman, 2005:244).

### **6.3.3 Endogenous agricultural practices**

In Zambia, agriculture production is the main source of livelihood in rural areas where 96 per cent of households are involved in crop production (Chidumayo, 2002:33).

Seck and Busari (2009:259)

Claim that development is a process carried by human beings to maintain their food supply, income prosperity, and well-being. Therefore, agricultural development is also a core component to the development of rural communities in Petauke district. The importance of agriculture in development process given the fact that development is for human beings entails that attention must be given to innovative activities taken by those agricultural communities for their production system and contribution it has to people’s livelihoods.

The rural communities in Petauke have many ways of agriculture practices as a means to improve their production yields as well as strategies to maintain soil fertility overtime.

#### **6.3.3.1 Agricultural Production System**

Kalinda (2002:62): Zambia’s agriculture is predominantly rain fed and irrigation is applied on only 6 percent of the potential area. Recurrent droughts and more recently, unusually heavy rains, sometimes result in widespread crop failure. However, even in the most severe drought years, rainfall is usually enough to produce an economic crop of maize if soil moisture retention is normal. The major crops produced are maize, cotton, sorghum, cassava, millet, sunflower, groundnuts, soya beans, cotton, tobacco, sugar and a variety of vegetables. *Small-scale farmers*: They constitute about 75 percent of the farm households in Zambia, operating an average farm size of two hectares, using family labor and simple hand tools. This main activity is production of food and fiber crops and livestock and this mostly for subsistence (Kalinda 2002:66).

In the three villages visited in Petauke, it was discovered that in Kanyenye and Masili villages, rural communities are still engaged in hunting and gathering food from the forest to achieve a minimum level of food security based on the availability of wild resources such as meat, fruits, seeds tubers/roots, mushrooms and vegetables that the forest provides. Loss of forests often undermines rural life and food security. Most rural industries are based from resources from the forest, either as a source of raw material or energy. Among such industries are carving and carpentry, basketry, weaving and other artworks that generate incomes for rural households. These products generate income for rural communities and contribute to well – being.

The following are some of such endogenous practices used by the Nsenga.

- *Shifting cultivation*

Crop rotation is considered a vital practice for soil fertility replenishment and raising productivity. This practice has proved effective especially to families who cannot afford to buy fertilizer. This method of farming is cost effective and advantageous as it enables most rural farmers to increase their productivity yields. This has proved profitable endogenous approach to livelihood survival and well-being in Nsenga communities.

- *Use of composite manure.*

People who cannot afford fertilizer especially tomatoes growers in Mulera use organic manure. The practice involves digging of pits, burying of grass and tree leaves believed to have fertile nutrients for a period of 1-2 months. When these decompose in the ground they are later applied in the tomato fields and in turn produce good tomato yield. All these endogenous approach requires further improvements through building up capacity of farmers. More training and research is needed to see how best this local knowledge of agriculture can be incorporated and utilized to the greater extent in development.

- *Use of Animal manure*

Most families in Mulela village use animal manure to a larger extent due to the privilege of keeping large herds of cattle. About 50 percent of the respondents use animal manure in their gardens and crop fields. This has reduced much dependency on fertilizer. A good number of the respondents are benefiting greatly especially the tomato growers who apart from having good tomato yields, their cash flow have increased. This strategy is proving effective by most families who have practiced the

use of animal manure. They start storing this manure as soon as the harvest season is over. Animal manure is cheap and can be afforded by everyone. This approach has proved very effective.

- *Use of traditional tools.*

The practice of using homemade hoes and plough is proving to be effective of most rural farmers in Petauke rural spend little monies to buy parts and to replace the home made agricultural tools. There are specialized black smith commonly known as (*amisili*) these make traditional hand tools such as holes, axes, ploughs and other small tools such as knives and spoons for sale. Apart from demonstrating this kind of expertise, these black smiths in all the three villages of Mulera, Masili and Kanyenye raise some income and improve their well-being. The homemade hoes and ploughs are said to be strong and have a long life span as a compared to those acquired from the shops. In addition, these tools are easy to access, cheap and easy to use by any of the community member.

Traditional made tools has ease market as it targets mainly local people who also have a unique skill in using them. These tools are easy to sale because the market system does not only depend on money only but also barter system where the idea of exchanging becomes applicable e.g. a chicken exchanged with an axe or a goat exchanged with a plough. This practice and market system is very common especially in Masili and Kanyenye villages.

### **6.3.3.2 Conservation techniques**

Communities are not allowed to cut trees in any areas near the graveyard and old inhabited villages. Cutting of trees is prohibited in villages and places considered to be places of rest for the ancestral spirits such as old cemeteries. The ability to use resources sustainably stems from a combination of the procession of appropriate knowledge and methods to exploit resources, and a philosophy and environmental ethic that keep exploitative abilities in check, and provides rules by which relations are regulated (Agyemang and Panford, 2006:213). The fundamental attributes of indigenous knowledge and belief systems among the Nsenga of Petauke appear to support the principles of ecological preservation. Although indigenous knowledge system have suffered and continue to suffer erosion, they are not necessary outdated, this is because culture do advance on the basis of new experience.

#### 6.4 NSENGA ENDOGENOUS INNOVATIVE ACTIVITIES

Dutz (2007:112) indicates that grassroots networks support efforts where traditional knowledge and innovative products emerge at the individual and collective level. This focus on local people's knowledge, innovations and practices largely produced and maintained at the grassroots level. Chigudu (2002:77) observes that Development needs to begin with the people's understanding of their situation as a whole and should help people understand the causes and the need for them to disengage from the causes and help find solutions from within. Mc Namara (2008:12) suggests that innovation capacity of communities is strongly related to their capacity to use their traditional knowledge for innovative practical solutions for everyday life problems. Small enterprise is seen as the engine of job creation (Perry, 2010:70).

While agriculture is an important constituent of household livelihood strategies, over the last decade new avenues for income generation have emerged. Across Petauke district there is increasing evidence that households are diversifying in response to poverty push factors related to the fast growing economy. In Mulera, Masili and Kanyenye households seldom specialize in one income – earning activity but are rather sustained through a range of income generation and labor allocation strategies, in large part due to declining soil fertility, crop and livestock diseases, increased land fragmentation and climate change in recent years. Among female headed households, income from non-farming sources represents thirty nine per cent (39%), ninety six per cent (96%) and forty nine per cent (49%) of total household income in Mulera, Kanyenye and Masili respectively.

Diversification would therefore appear to be strongly linked to economic wellness. However, livelihood diversification strategies are heterogeneous and do not offer similar returns. Whether or not they contribute to poverty reduction (broadly defined) depends upon the nature and the type of diversification. According to the findings of data analysis of 5.3.4.1 the following is the way in which Innovations and creative activities are utilized in the three villages of *Mulera, Masili* and *Kanyenye*:

**Mulera village-** Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, molding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. The majorities are all involved in farming and their main crops are maize, cotton, tomato and

groundnuts. Eighty five per cent (85%) are involved in garden activities, while sixty seven per cent (67%) claim to have other survival skills. Garden activities include growing tomatoes, onions and sugarcane. Most families are involved in entrepreneurship which mainly characterizes cash crop and other trade. Those doing gardening often used organic manure as well as fertilizer. People in the area get involved in self-help activities and conserve natural resources in various ways which include water and trees. The Food security in the area is very stable as people grow enough food for both consumption and selling. Locally produced products such as maize and tomato find ready market.

**Masili village-** sixty five per cent (65%) respondents indicated that apart from farming, they have other survival skills. There were very few who are involved in self-help activities about fifty five per cent (55%). Fifty five percent (55%) respondents were involved with garden related activities. While 25 twenty five per cent (25%) respondents were involved in bee keeping on a domestic level and conservation of natural resources was also high almost ninety per cent (90%) respondents were involved in conservation and food preservation activities. There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts.

**Kanyenye village-** In this village, sixty five percent (65%) has survival. Youths and women own property. This property is acquired in two ways: firstly through inheritance due to deceased family members and secondly through communal family asset ownership. Ninety five percent (95%) respondents said they were involved in entrepreneurship and self-help activities. No organic farming is practiced in the area. Fifty five percent (55%) were involved in gardening, while Sixty five percent (65%) were involved in tree conservation activities. Main cash crops include cotton, maize and groundnuts. Land is used for farming activities and settlement. Thus survival skills play a very significant role in the improvement of livelihoods. At least in all the three communities people get involved in different activities ranging from farming to personal initiatives that promote well-being.

#### **6.4.1 Indigenous knowledge**

Sollitoe (2000:24), states that indigenous knowledge is local knowledge which is unique to a given culture. It is the knowledge of the people living in particular areas which helps them to address life problems. Indigenous knowledge is dynamic and changes through indigenous creativity and innovation, as well as through contact with other knowledge systems.

Agyemang and Panford (2006:205), state that Indigenous knowledge is built up by societies through generations living in close contact with nature. It includes norms, taboos, a system of natural resources, a set of empirical observations about the local environment, and a system of self- management that govern resource use. When innovations are found appropriate to the local culture, they are incorporated into the main body of the knowledge system. The existence of indigenous technical knowledge and its potential for development is still largely unexplored among Nsenga community in Petauke. There is little indigenous practical knowledge practice by most rural Nsenga of various farming tasks in crop production. Innovations based on scientific technical knowledge have been widely adopted by resource well to do farmers than the majority medium and poor farmers. Some notable strategies on income generating activities in the study area includes the following: Beer brewing, oil pressing, small trading activities, pottery making and selling food are typical income-earning activities undertaken by women in the three villages of Masili, Mulera and Kanyenye villages.

In addition to the above, some Small – scale entrepreneurs and indigenous economic activities are also on the increase in all the three villages of Mulera, Masili and Kanyenye. Economic activities include; brick making, pottery, Oil making, maize buying and selling, second hand clothes trading, meat trades, carpentry activities and shop retailing. In Mulera village they valued tomato gardening as a good income generator, while in Masili and Kanyenye mat weaving, basketry and pottery were very much prominent (5.43.4.1). Across all the villages people turned to increase on livestock keeping, trade, maize and cotton growing.

#### ***6.4.2 Some innovative activities among the Nsenga***

The following activities are widely practiced by a reasonable number of people:

##### **Food Production**

There is a lot of food productivity and sustainability of staple crop production in the three villages. Food crops such as maize, groundnuts, sweet potatoes, sorghum and millets are widely cultivated. Traditional practices include certain ways of inter-cropping there are also new technologies employed at the local level in all the three villages.

##### **Markets**

Markets have emerged in all the three villages due to various trading activities, local people earn cash through selling some food crops such as maize, groundnuts, cotton, vegetables, thobwa-which is a traditional drink. Challenges to these markets are problems with low prices, which are set by traders.

### **Diversification**

Diversification in the three study villages is taken seriously. Some households have started to diversify crops and ventured into small livestock keeping, and also others are involved in petty trade/micro-enterprises. Local capacities are being developed and women voices are slowly strengthening.

#### *Bee keeping*

Bee keeping is an important activity that is playing an important role in improving the livelihoods of people especially in rural areas. Local initiatives include production of bee hives made out from planks commonly known as *Mizinga*. Honey production provides additional income and employment creation. Honey business supports the livelihood of about 25% of the people in Masili village contributing a great deal to the alleviation of poverty and attainment of food security.

*Charcoal burning* – there are also some activities of charcoal burning in Kanyenye and Masili villages. In Mulera charcoal burning is greatly restricted due to limited natural trees in the area. Traditional authorities have also put strict measures to charcoal burners with fines for the perpetrators. Charcoal burners take advantage of the many natural trees found in Kanyenye and Masili Villages. Those who wish to set up and open new fields first subject such portions to charcoal burning and thereafter prepare a field for themselves.

This enterprise is done on a small scale in these villages due to lack of market as many people are used to firewood fuels. This business only finds market to a limited number of people such as civil servants and other people who live in the nearby Boma of Petauke.

*Thobwa making* – this is a traditional drink and it provides income most especially to women traders who sell the commodity to the people passing alongside the roads. People make good income out of this nonalcoholic traditional drink. Out of this business people are able to pay school fees and buy some necessities for their families. Thobwa making is mostly done by old women in all the three villages of Kanyenye, Masili and Mulera.

*Hunting* – some people in Kanyenye and Masili villages are involved in some illegal hunting. Hunting is also a source of income in these two villages, and contributes to their family well – being. Although hunting is illegal under the laws of the land, hunting has been part of the Nsenga way of life. Their ancestors were hunters and food gathers and as such this explains even the locality of the settlement. Hunting is considered as part of income generating activity and some people are known to be professional poachers who can be hired by those with licenses for hunting.

*Fish farming* – some families in Masili villages have engaged themselves into fish farming as a way of raising their income. They have put up some fish ponds and sell their fish to villagers. One respondent of Masili village who is a fish farmer claims that he inherited this business from his late father who was an inspiration over the same. He claims that at first it appeared to be a very challenging kind of farming. This time he makes a reasonable profit and has since inspired other village members who have since started the fish farming business.

*Timber production* – there is some small scale timber production activities especially in Kanyenye village. Some small scale timber cutters with hand saw machines have taken advantage of abundance Mukwa trees in the area. Most of the timber is sold locally to people who are involved in carpentry and artworks. This kind of business gives some income to an extent that most of the people involved in this kind of enterprise provide continuous supply of planks as well as benefit financially from the same.

*Oil processing* – agricultural produce in Mulera, Masili and Kanyenye villages such as sunflower, groundnuts and pumpkin seeds are being processed into cooking oil through village level processing technologies. This has promoted some kind of self-employment, income generation and locally made cooking oil which is easily accessible, cheap and affordable by most rural people in the three villages.

## **6.5 NSENGA ENDOGENOUS CAPACITY BUILDING - NETWORKS**

From the cultural perspective, networks of small firms in Petauke gave attention to economic and non-economic linkages. There are those related to the firm such as membership of local



organizations of commerce and trade associations and the linkages related to family relations. Local trade organizations are a web of economic and social links for information. Participation in community groups, political and social programs. These connections are seen as underpinning vibrant local economy and a prerequisite for a successful local economy.

Networks should be analyzed in terms of number of links and intersections and more in terms of power relations and horizons of the player's awareness (Sforzi 2003:34). These networks may, for example, improve access to market information. In 5.3.5.1 it was noted that the villages had also different organizational set ups for sharing knowledge and information such as women associations, counselors (*alangizi* associations) aimed at educating girls into adulthood. There are also Cooperatives, associations and community organizations for development (5.2.4.2). Schools and Churches are also regarded as important institutions for both education and character building.

The main livelihood strategies include crop diversification, crop rotation, mixed farming such as growing of crops and keeping of livestock in all the villages. Food preservation is considered to be an effective strategy as it provides an opportunity for food to be preserved for future use. Moreover, gardening, entrepreneurship, bee keeping, maize trading and livestock keeping are proving as effective tool for survival strategies in the three villages of Petauke district.

Farming remains the commonest strategy for people to improve their livelihoods in these communities. Maize is mostly grown for consumption as well as a cash crop. In *Mulera*, maize and tomato are major source of income. While in *Masili*, and *Kanyenye*, maize and cotton is their major source of income. Groundnuts and sunflower are also grown both for home consumption and the surplus for selling. Livestock keeping is also another source of income for both farming and selling in critical times. The cooperation that exists between people and other institution provide good networks for people to co-exist and work towards the good of the society. These community networks provides a platform for rural communities not only to share information but also to provide the education needed for people to improve in their social, economic, cultural and religious performances. Although farming remains the main economic of the study area, other activities such livestock keeping, trade, gardening and entrepreneurship activities provides effective means for improving human life.

Most farmers in the three villages belong to at least different organizations where they share knowledge, sensitize themselves and receive training in different areas of their lives. These include cooperatives which are mostly agricultural based. Members of these associations benefit from farming implements such as fertilizer and seed. Farmers also benefit and sale their crop products through these cooperatives. There are also village meetings at village level to share information and knowledge.

### **6.5.1 Nsenga social structure**

As we noted in 2.3.5.1 People are born, grow, become adolescents, adults, old people and finally die, all within some social structure. Culture conditions people and enable them to function within it; they earn the sorts of behavior accepted in that culture. According to Freitheim (2005: 93) Human beings are never presented as isolated individuals; they belong to the family. The dimension of family life belongs within the sphere of God's concern, and these go well beyond religious and spiritual matters.

Werna (2000:38) observes that support networks based on family kinship ties are generally stronger in rural areas and prove to be fundamental in many aspects of life. Phillips (2008:117) husband and wife occupy different spheres of life activity. Husband provides for the material and physical well-being of the family and ensures their protection, and guidance. Marriage in matrilineal system is important because it creates links with communities in which descent is traced through a line of mothers all the way back to ancestral antiquity (Foster, 2008:114). Nsenga social structure especially Chieftaincy, kinship and Marriage aspects are considered important because they embody and express social structure through which mutual responsibilities and care are primarily demonstrated among the Nsenga. As in the Nsenga, production and distribution in a society can be organized through kinship and descent.

According to Mbiti (1990:102) kinship is reckoned through blood and marriage. It is kinship which controls social relationships between people in a given community: It governs marital customs and regulations; it determines the behavior of one individual towards another. The sense of kinship binds together the entire life of the tribe. Mbiti (1990:102) the kinship system is like a vast network stretching literally in every direction, to embrace everybody in any given local group. This means that each individual is a brother or sister, father or mother,

grandmother or grandfather, or cousin, or brothers in law, uncle or aunt, or something else, to everybody else. Within the traditional structure, the kinship is valued because it creates a bond between brothers of the same blood. Moreover, the extended family system plays a major role in Nsenga Society and fulfills several important social and economic roles. It provides support and mutual protection on a daily basis. Marriage creates genuine kinship in Nsenga social structure. Marriage union is considered as a connection between husband and wife as well as the families involved. Tradition marriage among the Nsenga creates the bond of kinship between a husband and a wife, and other family relations within that set up. In Nsenga matrilineal community, marriage is a sacred thing because it is a community affair involving families and clans of the marrying couple. The relationships between Nsenga communities are structured on the principle of clans in Nsenga culture, and this forms a family care unity. Family bonds are still very important among the Nsenga in Petauke, and Help by family members' and Friends plays a vital role in the social life of an individual member.

Family help include the following (5.3.5.1) *in Mulera Village*: A family provides Farming assistance to a close relative with the aim of uplifting one another during farming and harvesting seasons. Families team up and help with planting and harvesting. This also includes loaning implements such as fertilizer and seeds. *In Masili Village*: Families team up together and render a helping hand in building a house. Thatching of a house is a community activity. Men and youths come together and help with thatching, while women and girls help with the provision of food, water and other requirements. *In Kanyenye Village*: benefits of close social ties includes practices such as helping in clearing a new field, thatching and first weeding after one has brewed some beer to give people who came to assist. Marriage provides for new social relationships to be established between the families and relatives involved. It extends the web of kinship socially. Family kin and social networks are mobilized in order for informal sector, small – scale entrepreneurs to obtain a startup capital and a trading location. Men and women rely on family, kin and social networks for raising capital for their enterprise.

Most farmers in the three villages belong to at least different organizations where they share knowledge, sensitize themselves and receive training in different areas of their lives. These include cooperatives which are mostly agricultural based. Members of these associations benefit from farming implements such as fertilizer and seed. Farmers also benefit and sale

their crop products through these cooperatives. There are also village meetings at village level to share information and knowledge.

### **6.5.2 Customary land tenure system**

Kalinda (2002:66) observes that land ownership among the majority small scale farmers is held in common with inherited rights. Land tenure arrangements under traditional agricultural systems in most rural Zambia are still under customary law which puts emphasis on men to have inherited rights to have access to land in order to grow food for main families. Most women are excluded from such a system.

The fundamental principal of traditional land tenure in Petauke is based on communal ownership (5.2.3.1). Under this system, land is held corporately by a social group formed on the basis of kinship or network of relationship established by blood or marriage. The ultimate land title is the chief who functions as a trustee of the whole chieftom. The chiefs are helped by a council of elders known as village headmen selected from certain clans closer to the chief lineage. Village headmen act as the representatives of the villages, and their respective chief's and performs duties on behalf of the chief. Tenure and ownership of a piece of land under traditional rule takes place through inheritance. Strangers can access traditional land upon getting approval from the chief after paying a goat or chicken as prescribed by the customary law of the chieftaincy. Communal rights such as livestock grazing on undeveloped land, fishing, hunting and farming are exercised by all village members.

## **6.6 NSENGA ENDOGENOUS FOOD SECURITY**

Agriculture is the main livelihood strategy of the majority people in Petauke district of the Nsenga. The better off households have sizable fields, on which foods for consumption and some cash crops are grown. Maize, cassava, sweet potatoes and groundnuts are the most important staples.

The rearing of livestock has become one of the major activities by many families. Majority families keep goats, pigs and chickens, while the well-off medium families' keeps cattle in addition. Maize is the main cash crop grown in the district followed by cotton. In some part of Nsenga community tobacco is also grown on a smaller scale. Almost every household grows groundnuts for family consumption as well as for selling.

Small markets and briefcase traders normally take advantage of cash crop grown, they farmers crops on cheap prices and resale on good prices to firms like Food Reserve Agency (FRA). Sunflower is also grown and many small scale farmers have procured some presser machines used for processing sunflower seeds into cooking oil for local consumption. Moreover, government subsidies on fertilizer and seeds have increased most household's productivity of food. Local livelihoods for the past five years are more secure, because of ready markets of produced crops and easy access to markets due to improved road infrastructure and networks. The main cause of Zambia's food insecurity at household level are an inability to produce food due to lack of agricultural service and unfavorable climatic conditions, diseases and insects attacks, the negative impact of HIV/AIDS on the productive capacity of households and inadequate market and transport systems to take food from surplus to deficit areas within the country.

### **6.6.1 Food security strategies**

Different strategies have been taken to achieve increased food security. These include:

- Improving production and increasing productivity from household land and resources i.e. directly increasing the household's ability to secure its own food supply and food needs.
- Risk management –through cultivation of drought-resistant crops and varieties, and/or livestock (e.g. goats), and through minimizing needs for external in-puts such as fertilizers and chemicals.
- Increasing household income: With increased income, households have been able to purchase food and particular items to an increasing extent. Increased income has had a direct result of a) selling surplus of farm produced staple food, b) selling farm produce mainly cultivated and raised in the case of livestock, c) from local processing and value-addition of farm produce (e.g. sun-flower oil) d) other income-generating activities e.g. pottery, handicrafts etc., and employment.

Building on traditional practices (technologies as well as crops/livestock) together with new technologies and crop diversification, as well as ensuring availability of seeds and planting material for subsistence crops - has all helped in enhancing the productivity and the security of the production from the land. Crucial aspects have included:

- Crop diversification (for improving productivity, and for minimizing risks through avoiding dependence on a few commodity crops)

- Building on locally adapted farming systems and locally available resources. Conservation farming with its associated techniques has proved an extremely suitable strategy for both resource-poor farmers, and better endowed. Conservation farming/tillage has therefore also proved successful in increasing food security.

### **6.6.2 Vegetable gardening**

In Mulera village, and other families in Masili and Kanyenye villages, people are benefiting a lot from vegetable gardening projects which they have undertaken to supplement on their farming activities (5.4.1). Tomato gardening has become the major income venture to most of families in Mulera. To some this is the easiest way to improve the well-being of the family as it comprises cheap and easy farming methods, implements and manure.

The garden activities in these areas offer a way of eating locally produced organic fruit and vegetable, create employment and enable people to buy locally grown food.

Some of these gardens are owned by individuals especially in Mulera, but the majority are family owned and are managed communally.

In Mulera garden activities includes tomato and onion growing on a larger scale. Many individual and families are greatly involved in the activity as it has provide to be profitable and provides funds to garden owners throughout the year. Some tomato grower started this garden activity after failure of certain crops due to a drought encounter that brought about maize failure. Tomato growing became an alternative cash crop and has since proved profitable.

In Kanyenye village garden activities are mainly based on banana and vegetables on small scale basis for local consumption. The bananas provides some profit but has so many challenges in that almost every household has a banana garden which makes it difficult for people to make good profit out of the same. Distance to the nearest Boma town in Petauke makes it very challenging as transportation of the commodity is quite expensive.

In Masili village garden activities includes the growing of vegetables, sugarcanes and fruits for local consumption. These vegetables are sometimes given to people on exchange with labor either in the gardens or maize fields. The activities are also done on small scale due to lack of market and transport cost the Boma.

### **6.6.2.1 Organic tomato gardening**

Endogenous development can be characterized as a bottom-up process that recognizes cultural models as indispensable local resources which structure the interpretation of forces and determine local practices in terms of local needs and solutions to local problems. Under endogenous development, perspectives and interests, and local resources become the conceptual standard against which the utility of the extra-local is evaluated (2.3.1). In practical terms, by making best use of local resources such as people and local knowledge, endogenous development is claimed to have the potential to create more employment than modernist development forms and to result in positive approaches to environmental conservation, product quality, efficiency of resource use, and retention of value generated locally.

Tomato gardening is considered as a practice which is in compatibility with the endogenous development practice. Organic farming and the importance of tomato gardening in Mulera villages of Petauke portrays a unique trend of endogenous development. Organic farming is a production system which avoids the use of synthetically compounded fertilizers, pesticides, growth regulators and livestock feed additives. Organic farming practices are based on the idea that each part of the farm operation augments the other parts to form an efficient and sustainable food production system. The interactions between elements of a system such as a farm are such that the whole can be greater than the sum of its parts.

On the other hand the interest in alternative forms of agriculture and more specifically in organic farming - as opposed to the conventional one - has increased due to the increasing consumer interest in food free from pesticide residues and policy makers' and pressure group's interest in degradation of the natural environment through science-based agricultural practices. Organic Agriculture offers an impressive array of food security, economic, environmental, and healthy benefits for development. Organic agriculture does not use artificial fertilizer and other chemicals which are expensive for local farmers. It relies primarily on locally available renewable resources and helps to create jobs in rural areas as organic inputs are produced locally.

Most households in Mulera have embarked on this cost effective garden activity and it has proved effective, profitable and easy way of raising family income. Households prepare for

this activity by gathering enough animal manure and composite manure for their gardens. Once tomato is planted, they begin to apply this manure and monitor the growth at certain stages of tomato growth. They have had good yield and make profit from the same garden business.

### **6.6.2.2 Importance of traditional/indigenous foods**

Indigenous food plants have traditionally been very important in Petauke District especially in Mulela, Masili and Kanyenye villages. Most indigenous crops have not been heavily researched even though they grow well under challenging conditions in their respective environments. The research carried in Mulera, Masili and Kanyenye villages' review that Indigenous foods are extremely important to people in Petauke District (5.3.3.1). They make significant impact on nutrition and food security.

- *Food preservation*

Traditional foods are important part of the local diet for a number of reasons;-

- They tend to be very nutritious.
- They are well adapted to the regions where they originate and they often are free of risks and diseases, and are able to grow in extremely difficult conditions.
- The diversity provided by eating indigenous vegetables contributes to food security. Rather than relying on one food crop, a wide range of food crop and food plants are eaten and enjoyed. Traditional/indigenous foods are usually cheap, health and locally available.
- Diversification into production, incorporating agro forestry practices and supplemental irrigation where possible. There has been renewed interest in local vegetables among the Nsenga culture especially those dried using traditional methods. Most households in the study area have been increasing variety of vegetable production and crop diversity. This improves the system of food security in most rural areas.

Vegetables such as pumpkin leaves, Beans leaves, Okra and others gathered from the forest are sun dried and kept for sale and future use. This kind of vegetable is



commonly known as (Mfusha) in Nsenga Language, meaning vegetable reserved for future use. Some women are doing fine in this business venture as they dry volumes of these vegetables and sale them to traders who come as far as Lusaka fetching for the same.

- *Food storage*

Food security is of great importance among the Nsenga of petauke. It is one thing to grow enough food crops and another to properly store food that can take families to another farming season. Most families in Masili, Mulera and Kanyenye villages have their own traditional way of storing foods. They make tradition granaries out of bamboos and insides plastered with clay mixed with either animal dung, ashes or special soils to prevent them from weevil attack. At times the roofs of these granaries are deliberately exposed to smoke in order to further keep the insects and other pests' way.

Other families use pesticides and more improved chemicals. The average villagers use the traditional means and are able to protect and prevent their crop produce from major damage. The traditional way of food storage and preservation is a cheaper, affordable by most rural people and has a cost serving measure by most users. Its advantage is that it allows the wide society to benefit from this traditional technology accustomed by almost every individual in the community without many complications. This traditional food storage system is passed from one generation to the other in the three study areas of Mulera, Masili and Kanyenye villages.

## 6.7 SUMMARY

The chapter analyzed the Nsenga engagement with endogenous development as described in the theoretical and theological framework. The question this chapter addresses is: *In what ways do the Nsenga engage with endogenous development?* Major issues includes; (1) the theological engagement with culture and development in the light of endogenous development, (2) Nsenga endogenous livelihoods' and well – being activities. The Nsenga pursue different livelihood activities ranging from agricultural to cultural. Theology and culture are well placed to play a powerful role in development in local scenarios. According theological views and cultural beliefs are potent political, ideological and social tools that

inherently have much to say on development outcomes. Research in 6.2 shows that current practice and trend on and within development focus on community participation and community ownership of development interventions. Engaging people in development process is the heart of endogenous approach to development and interventions. People become more encouraged when they see themselves taking part and contributing as members own and possess their outlined projects. Culture plays a great deal in people's life as it provides the means to understand and interprets the meaning in human society. Farming is the main source of livelihood income. The main farming methods in the three villages include hand hoe farming used by the majority and plough farming for those with enough cattle. There are also trade and entrepreneurship activities which has also become an added source of income in these villages. It was also discovered that the availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of which may appear to be traditional such as hand hoe farming which provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities. Agriculture is particularly important for both male and female households these villages who derive their household income from farm based activities. In Mulera village, farming activities comprise a variety of crops grown and garden activities.

Livestock rearing is another important farming activity in Petauke district, and supplements other farming activities. Almost every rural household rears livestock and other animal rudiments. The most common livestock reared include cattle, goats, pigs, and chickens. Cattle rearing are the most important activity because it symbolizes the traditional values of wealth, power and influence. Livestock rearing is viewed as an investment strategy that allows them to augment existing income or diversify in to something new. Most livestock-keepers in Petauke keep their livestock for multiple contributions to their livelihoods. Livestock are a key source of funds for expenditure and provides manure, meat, milk and eggs. The three villages surveyed in Petauke district show clearly that the main source of livelihood for the majority of rural households is farming, but that for most this is complimented by a variety of other diversified activities. It was discovered that in some villages, rural communities are still engaged in hunting and gathering food from the forest to achieve a minimum level of food security based on the availability of wild resources such as meat, fruits, seeds tubers/roots, mushrooms and vegetables that the forest provides. Loss of forests often undermines rural life

and food security. *Shifting cultivation: Crop* rotation is considered a vital practice for soil fertility replenishment and raising productivity. This practice has proved effective especially to families who cannot afford to buy fertilizer. *Use of composite manure:* People who cannot afford fertilizer especially tomatoes growers in Mulera use organic manure. The practice involves digging of pits, burying of grass and tree leaves believed to have fertile nutrients for a period of 1-2 months. When these decompose in the ground they are later applied in the vegetable fields. *Use of traditional tools:* The practice of using homemade hoes and plough is proving to be effective of most rural farmers in Petauke rural spend little monies to buy parts and to replace the home made agricultural tools. As a measure to preserve nature using cultural practices and belief, it was discovered that communities are not allowed to cut tree in any areas near the graveyard and old inhabited villages. Cutting of trees is prohibited in villages and places considered to be places of rest for the ancestral spirits such as old cemeteries. The fundamental attributes of indigenous knowledge and belief systems among the Nsenga of Petauke appear to support the principles of ecological preservation. Although indigenous knowledge system have suffered and continue to suffer erosion, they are not necessary outdated, this is because culture do advance on the basis of new experience. Across Petauke district there is increasing evidence that households are diversifying in response to poverty push factors related to the fast growing economy.

Some small – scale entrepreneurs and indigenous economic activities are also on the increase in all the three villages of Mulera, Masili and Kanyenye. Economic activities include; brick making, pottery, Oil making, maize buying and selling, second hand trading, meat trading, carpentry activities and shop retailing. This has promoted some kind of self-employment, income generation and locally made cooking oil which is easily accessible, cheap and affordable by most rural people in the three villages. Most farmers in the three villages belong to at least different organizations where they share knowledge, sensitize themselves and receive training in different areas of their lives. These include cooperatives which are mostly agricultural based. Members of these associations benefit from farming implements such as fertilizer and seed. Farmers also benefit and sale their crop products through these cooperatives. There are also village meetings at village level to share information and knowledge. Nsenga social structure especially chieftainship, kinship and Marriage aspects are considered important because they embody and express social structure through which mutual responsibilities and care are primarily demonstrated among the Nsenga. Different

strategies have been taken to achieve increased food security. These include: Improving production, cultivation of drought-resistant crops and keeping varieties of livestock (e.g. goats), Increasing household income, and crop diversification, as well as ensuring availability of seeds and planting material for subsistence crops. Building on locally adapted farming systems and locally available resources. Conservation farming with its associated techniques has proved an extremely suitable strategy for both resource-poor farmers, and better endowed. Conservation farming/tillage has therefore also proved successful in increasing food security. Research findings in 6.6.2 show that the garden activities in these areas offer a way of eating locally produced organic fruit and vegetable, create employment and enable people to buy locally grown food. Some of these gardens are owned by individuals especially in Mulera, but the majority are family owned and are managed communally. Tomato gardening is considered as a practice which is in compatibility with the endogenous development practice.

The Nsenga endogenous innovative activity provides some unique coping strategies which help them raise income using their local resources. The social structure of the Nsenga also provides the help and care unity as well as a platform where knowledge and information is shared by the community. Food security strategies among the Nsenga is in line with their traditional practices. Finally it has been argued that Endogenous development is concerned with the promotion of people's own way of doing development. It embraces People's culture, and aspirations, initiatives, liberation from all forms of oppression and provides a premise for people to discover who they are, what is worthy of them and to transform their own circumstance into ones of great justice and peace. The last chapter provides us with the major findings from the chapters, conclusions and recommendations of the research.

## CHAPTER SEVEN

### CONCLUSION AND RECOMMENDATIONS OF THE STUDY

#### 7.1 CHAPTER ONE

Chapter one gives the motivation for studying culture and development and briefly describes the chosen research approach and methods. Integrating the cultural dimension into development can lead to the adoption of a less reductive and more all-embracing approach to development. The focus then moves to the specific research topic, research problem, aim and purpose of the research, hypothesis and the contribution of the research to the Zambian Community in the area of development and culture in the field of theology and development. The research argues for endogenous approach to development, a development that originates from the heart of each local society without any outside interference and imitation, but that society, community and individual defines in sovereignty its values and its vision of the future. This approach to development aims to empower local communities to take control of their own development process.

The topic of the research is, *Development and Culture: A theological engagement with the Endogenous development of the Nsenga in Zambia*. The background to this topic is based on the understanding that, effective development process must begin with the local people in their particular contexts, and it must be culturally driven. This study proposes that endogenous development provides the platform where the grassroots become subjects of their own human development and transformation which leads to effective sustainability of individuals in the society. The research argues that, endogenous development provides alternatives in addressing issues pertaining to the people's well being in life. It is the aim of this study to show that developments which are culturally driven by the local contexts are better tools for transformation and sustainability in many local communities. Today there is an increasing awareness that quite different paths can be taken to improve human welfare, and that no single programme can bring positive and lasting results unless it is well anchored in cultural norms and values of the society in question. The concept of endogenous development contains a vision of historical change having its roots in the local community, as

people who are oppressed by circumstances of human creation discover the nature and causes of their own oppression and organise themselves from the bottom up to deal with the situation, and are empowered to transform their circumstance into one of great justice that is sustainable over time. Culture must therefore be viewed as a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life. A theology of transformation approach to development is better designed to promote the kingdom values of God. The following questions helped to focus the research programme.

- How can we understand development and culture in relation to endogenous development?
- How does endogenous development approach to development differ from other models of development?
- What is the appropriate theological basis for engaging in endogenous development?
- To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?
- In what ways do the Nsenga engage with endogenous development?

The major epistemological question of this research is: ***What could the role of theology and the church be towards an endogenous development process that is culturally orientated to the Nsenga ethnic group of Zambia?*** The study is based on the working hypothesis that endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society within a framework of theology and with the active engagement of the church. This model of development integrates local knowledge into Development Agenda and considers people's initiative, innovation, worldviews and livelihood as a starting point for developments which are sustainable. The main difference between endogenous development and other approaches is its emphasis on including spiritual, ecological, social, cultural and economic aspects in the development process. This calls for a holistic understanding and approach to transformational development- because it concerns the whole of human life. The church as the community of God's kingdom is called upon to be the bearer of the message of God's love to the broken and fragmented communities.

The research aims to find investigate and show how culturally driven development process stemming from the grassroots can be a better tool for human developments that are sustainable over time. The research aims to find out the following:

1. How can we understand development and culture in relation to endogenous development?
2. How does endogenous development approach to development differ from other models of development?
3. What is the appropriate theological basis for engaging in endogenous development?
4. To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?
5. In what ways do the Nsenga engage with endogenous development?

The result of the research is intended to meaningfully contribute to the Zambian community by offering it theological insights of the subject and giving it options in application of these strategies in specific cultural contexts. The research serves as a theological framework for endogenous development within the Nsenga ethnic group of Zambia and beyond. A theologically based framework was developed for understanding the principles and practices of endogenous development among the Nsenga of Zambia. The final product of this research project serves as a manual for the practice of endogenous development strategies that the church and development practitioners can apply and handle during the implementation process in the Zambian context.

The research is mainly a literature review study. Literature review builds on the idea that knowledge accumulates and that we can learn from and build on what others have done. Its purpose is to produce a position on the state of knowledge as it is an organised way to research the chosen topic. Furthermore, triangulation method has also been used for validity purposes. Observation method has also been used as an ethnographic method, a combination of data gathering technique. The method of critical reflection, logical arguments and analysis has been applied in order to argue the hypothesis. The research is theological in its approach so as to gain clarity and understanding on the link between endogenous development and other social economic issues relating to development for transformation and especially the church' in the communities. A period of time was spent with local Nsenga communities and beyond to gain first hand information in developmental projects and programmes, and how they have fared in terms of involvement and sustainability.

The work is an attempt to contribute to the search for a life enhancing framework for endogenous development which is theological, and values the grassroots as the point of departure in the shaping of society. The work will also serve as a theological framework towards endogenous development within the ethnic groups, churches, development practitioners, community workers and the Non Governmental Organisations in Zambia and beyond in the area of development and culture in the field of theology and development.

## **7.2 CHAPTER TWO**

Chapter two seeks to explore an understanding of development and culture through a review of definitions. The Main question addressed in chapter two is: *how can we understand development and culture in relation to endogenous development?* In line with the above question, this chapter, however, seeks to explore an understanding of development and culture through a review of definitions and to develop a concept of endogenous development, which presupposes a kind of development which originates from the local people's own initiative. An in-depth understanding of the relationship between development and culture is central to a holistic approach and response from a theological point of view, i.e. with regard to endogenous development. The term development seems to be an expression which synthesizes the aspirations of mankind for more human living conditions. Moreover, the unchanging challenge of development is to provide a better life. Development is therefore based on human well being. The underlying anthropological position is that any person has the ability to become more than she/he is at any particular stage. It provides the mechanism for people to become more than they are.

In 2.2.3, development is described as the process directed at outcomes aimed at improved standards of living to create the capacity for self-reliance in economies that are technically more complex and dependent on global integration than previous ones. Moreover, development is also understood as a process of growth towards self-reliance and contentment. It is a process by which individuals, groups and communities obtain the means to be responsible for their own livelihood, welfare and future. It is claimed in 2.2.3.1 that the characteristics of transformation should include life sustenance, meeting of basic human needs, equity which means equitable distribution of material goods and opportunities, justice within all social relationships including democratic participation; dignity and self-worth in the sense of feeling fully human and knowing we are made in the image of God. Moreover



2.2.3.2, the people should decide by themselves what improvements are and how they are to be created. The development program must not come from the outside. 2.2.3.3, regards alternative development as a process that seeks the empowerment of the households and their individual members through their involvement in socially and politically relevant actions. Empowerment includes an emphasis on local decision-making, local self-reliance, participatory democracy, and social learning. Development in 2.2.3.4 should lead to responsible well-being for all. Myers (2003:104) describes well-being as quality of life. Its opposite is ill-being. In 2.2.4 discussions show that development acts as a vehicle of transformation towards better life for people. The participation of people in their own development is an essential part of human growth and a process where people themselves become aware of and understand their problems and the social reality within which they live in order to affect lasting solutions for themselves at the grassroots level. Development is more likely to succeed if people are allowed to incorporate the specific meaning of their social reality of meaning giving context into their desire to improve their situations.

According to 2.3 in any society it is the cultural systems which organize and reproduces the material forces of production (labor, natural resources, technology) without which they are merely a set of physical possibilities and constraints lacking order or integration. The concept of culture is at the Centre of modern thought and practice. In 2.3.1.1 Culture has been understood in different ways. Firstly, culture has been used to refer to the pattern of life within a community. Secondly, culture has been used to refer to the organized system of knowledge and beliefs where people structure their experience and perceptions, formulate acts, and choose between alternatives. Culture comprises systems of shared ideas, concepts, rules and meanings that underlie and that are expressed in human like ways. It is observed in 2.3.1.2 that culture is the sum total of the original solutions that a group of human being want to adapt to their natural and social environment. Culture is seen as the cement that bonds individuals together. It is made up of shared or collective symbols and it shapes our lives. It gives us the rules by which to live our lives. It hovers over us, structuring the world around us 2.3.2.1. In 2.3.3, over the years, theology has assumed various views of culture. At times, people have thought that God is directing us to separate ourselves from culture; and at times, people thought that God meant that we should work with and within culture. 2.3.3.1, like anthropologists, theologians have viewed culture in various ways. It has been claimed that certain customs and realities that we observe around us no longer glorify God. In 2.3.3.2 there is another view, which views culture differently from the first view. Thus, according to

this view, far from being demonic, culture is God's gift. God has endowed people everywhere with his image, the image of the creator, with creativity that develops culture. He has commissioned us with the cultural mandate. Moreover, Christianity teaches wholehearted involvement in the life around us, not for selfish goals but for the glory of God. Culture, humanity's creativity within divinely ordained structures is blessed by God. Relating it to him, we rejoice in it 2.3.3.3. According to 2.3.4 culture can be defined as an integrated system of beliefs (about God or reality or meaning) of values, customs, and of institutions which express these beliefs, values and customs, which binds a society together and give it a sense of identity, security and continuity. Culture conditions people and enable them to function within it; they earn the sorts of behavior accepted in that culture. People are born, grow, become adolescents, adults, old people and finally die, all within some social structure. Thus, for people to participate in decisions that affect their lives, they must start from where they are and with what they know. What most people know is their own culture and values.

Research findings in 2.3.7 show that most of the failures recorded in development efforts lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to their deeply felt needs. People should be able to derive the means for and motivate their development from their own cultural roots. Thus, in 2.3.7.1 integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach. This means that development partners especially the people affected have to make special efforts to integrate culture from the earliest stages. It is pointed out in 2.3.7.2 that Cultural identity is essential for the self-assurance that society needs for endogenous development. Without such institutions, no real development can take place.

Our discussions in 2.4 reveal that Endogenous development is based on local peoples' own criteria of development, and takes into account the material, social and spiritual well-being of people. Key concepts within endogenous development include local control of the development process, taking cultural values seriously, appreciating worldviews, and finding a balance between local and external resources. The aim of endogenous development is to empower local communities to take control of their own development process. 2.4.1 shows that endogenous development is a means for achieving the social, cultural and economic transformation of the society based on the revitalization of traditions, respect for the environment, and equitable relation of production. Endogenous development entails a kind of

development that originates from the heart of each society without any outside interference and imitation, but that society, community or individual defines in sovereignty its values and its vision of the future. In 2.4.2, Endogenous development empowers people to regain ownership and control of the resources that were originally theirs, and those that are as a result of own invention and creativity. Self-reliance is doing things for oneself, maintaining one's own self-confidence, making independent decisions either as an individual or in the context of a collective group to which each member has voluntarily allied himself or herself 2.4.3.

Participation is an essential part of human growth, that is, the development of self-confidence, pride, initiative, creativity, responsibility and co-operation. Without such a development within the people themselves, all efforts to alleviate their poverty will be immensely more difficult. This process whereby people learn to take charge of their own lives and solve their own problems is the essence of development 2.4.4. Any plan for transforming human existence must provide adequate life sustaining goods and services to the members of society. When a society has minimal goods and services, existence becomes sublimation, distorting God's provisions for humanity's well-being. Sustainable development is seen as a development strategy that manages all assets, natural resources and human resources as well as financial and physical assets for long- term wealth or well-being. Sustainability deals with the continuous flow of the benefits 2.4.5. In 2.4.6 empowerment is viewed as the process that makes power available to communities in order that they could use it for the manipulation of access to and the use of resources in terms of achieving certain development goals. Empowerment enables people to express and to assert what development is to them.

Findings in 2.5 indicate that God is interested in the kind of development that includes the whole of creation. The following characteristics serve as a theological framework towards an understanding of culture and development. Any plan for transforming human existence must provide adequate life sustaining goods and services to the society. An equitable distribution of material goods and opportunities among the peoples of the world is very important. Equity is essential to transformation because all humans are God's children, with the same needs and potentials. A just vision of the transformed world is where every human, no matter his/her race, religion or nationality, can live a fully human life. True transformation also depends on the establishment and the affirmation of all people's dignity and self-worth. People need self-

esteem to be fully human. Freedom is a vital component of transformation. Throughout history, as people have struggled to change their societies, they have set their goals in terms of freedom from subservience and slavery. One of the objectives of development is freeing people from ignorance to other people, to institutions and to beliefs considered oppressive. Participation plays a very meaningful role in development. If people participate in the process of their own transformation, it becomes meaningful, effective and lasting. Transformation must be appropriate to the culture that is to be transformed. All cultures are a part of God's creation. Modernizers have ignored customs and social patterns in an attempt to bring material benefit to the backwards. They regard local traditions as deterrents to change and technology without understanding the rationality of society's accumulated wisdom. The results have been cultural imperialism and the destruction of indigenous values and even of whole cultures. The core of human and social transformation is spiritual. Without a change in attitude and behavior, human beings remain self-centered creatures. They are unlikely to transform the external structures of and relationships in their society. Many development programs have failed because of human greed and power politics. No one society is self-sufficient. Whatever the nature of people, they undoubtedly live in relationship to each other. They are interdependent and both their survival and their happiness depend on that interdependence. This interdependence is brought about by the web of reciprocity exchanges.

### **7.3 CHAPTER THREE**

Chapter three surveys endogenous development in as far as the relationship between culture and development is concerned. The main guiding question of the chapter is: *How does endogenous approach to development differ from other models of development?* In answering this question, the chapter has evaluated different models of development. The chapter also made a contrast between endogenous development and other theories of development. The main argument is that meaningful development ventures must from their inception move hand-in-hand with local people in order to meet the needs of the people concerned with that particular development venture to which endogenous development seem to match.

We noted in 3.2 that some theories of development had adverse effect on modern day development practice in Africa. Prominent ones include the modernization and the dependence theories. More damage was caused in Africa socially, economically, physically and culturally – leaving African economy weak and vulnerable, and dependent on Europe and

America. Research in 3.2.1 show that Modernization theory as a development construct has largely ignored indigenous culture within its paradigm of sustained economic growth. The essence of modernization thought is that if “less developed” countries are to become “developed” they should follow the path taken by the developed countries. The Western culture is regarded as superior to all other cultures by the modernization theory. However, Eade (2002:2) observes that the modernization approach to development has contributed to the destruction of many societies and community structures. It has brought with it the imposition of the cultural norms of the development institutions and their agents, as though this has some kind of universal validity.

The dependency theory arose as a reaction to the increasing disparities between rich and poor nations. In 3.2.2 it is argued that the region’s most underdeveloped today are those that had the closest ties with the Centre’s in the past. The underdevelopment of certain countries and regions is created and maintained by the international capitalist economic system which sucks resources from the periphery to the Centre’s. Despite its contributions, however, dependency theory suffered from some serious failings. It erroneously attributed virtually all of the Third World problems to external economic factors, by claiming that Third World countries had to depend on developed countries in matters of trade, credit, investment and technology transfer in order to develop. According to 3.2.3, the failure of the competing paradigms made development theorists and practitioners realize that development cannot be studied or brought about by mere concentrating on theories and macro strategies. Development has to become more human-centered.

3.2.3.1, Global reformism was another reaction to global inequity, sparked partly by the critical analysis of neo-Marxist dependency theorists as a worldwide political call for a more just economic order. The NIEO was, and continues to be, a cry for economic interdependence demanding equitable international distributions of wealth. The NIEO proposal for global reform was based on some sound principles of autonomous control. Moreover in 3.4, “Another development” theorists believe that development should be need-oriented – geared toward meeting both material and non-material human needs. Research in 3.3 has shown that Transformation is a concern that permeates the biblical record, from the Old Testament images of *shalom* and the reign of God in Israel to the New Testament Church and the Kingdom of. Development is based on relationships, but its goal is transformation – the creation of new communities in which people live in harmony under God and enjoy the basic

necessities of life. In this case, transformation becomes the joint enterprise between God and humanity. Myers (2003:116) states that transforming people begins with helping them discover that their human dignity and identity are intrinsically related to God in Christ through his redemptive purpose in salvation history. The moment people discover who they truly are is the moment in which their story takes on a new direction. 3.3.3 Indicates that Capacity, which is central to development for transformation, needs to be encouraged if there would be real transformation in development. Capacity is the ability to perform functions, solve problems, and set and achieve objectives. Each society has the capacities that correspond to its own functions and objectives. Capacity development takes at three levels – individual, institutional and societal.

Research in 3.4 has shown that development thinking has shifted its focus. One characteristic of this shift is the replacement of exogenous development (dependency on external influence and investment) by the encouragement of endogenous development strategies which emphasize the role of local people and institutions in the planning, implementation and evaluation of development programs. According to 3.4.1 Local people are experts in their particular area and the values of their knowledge should not be underestimated. Indigenous knowledge is a worldview that shapes how local people relate to their environments. Furthermore, endogenous development also entails putting value on local people's innovations. It is argued in 3.4.2 that unlike the exogenous, local development provides convenient vehicle for concerned people to do something rather than be mere spectators (Moseley, 2003:5). Thus, the locals, depending on their scale, coherence and culture, yield crucial local knowledge as well as a climate of greater mutual trust and shared responsibility. Local people, both individuals and groups, are key resources in endogenous development. The community initiative approach to development improves people's participation in the development process which is birthed at the local level. In addition, organizing community-controlled development is a comprehensive approach and the right direction for preserving and improving people's well-being which encompasses all aspects of life whether social, political or economic 3.4.2.1. Endogenous development is also dependent on a people-centered development. Discussion in 3.4.3 shows that people are at the Centre or the priority of human development. Engaging people in development process is the heart of endogenous approach to development and interventions. There is much emphasis that development should be broad based and bottom up, redistributive, just and empowering. Carmen (1996:2) claims that, Development is a creative and autonomous humanizing process which involves the

economic domain but does not confined it, is not something done to people in the usual interventionist mode by outside agencies and self proclaimed experts, but is and can only be the product of an ever inventive, creative, autonomous human agency.

According to reflections in 3.4.3.1 local self-reliance means the diversification of local economies to support local needs, encourage cohesiveness, reduce waste and enable more sustainable trade practices with other communities. One way to enhance the self-reliance of a community is to identify the imports and substitute them with local products in order to invest in local economy. The goal of a self-reliant community is to enhance local wealth by developing the community's existing resource base. Observations 3.4.3.1, community self-help efforts, reciprocity is valued as most fundamental to human development. Whatever the nature of people, they undoubtedly live in relationships with one another. They are interdependent and both their survival and happiness depend on that interdependence. This interdependence is brought about by a web of reciprocal exchanges. In endogenous development practice, networking is at the heart of every development venture. When people interact, network and share ideas, and form strong community bonds through good relationships, there is a possibility that more and more successes will be recorded in terms of local development.

According to 3.5 Participation in local development by a broad spectrum of the population is an ongoing objective of endogenous development practitioners in many parts of the world. Participation is seen as one of the necessary ingredients for promoting meaningful development. Achieving this kind of development requires more than the people's participation in the development process. When the community is empowered to begin to address issues affecting them, the process of participation in development begins. Thus, development programs must enable the local people to make their own development choices through the local development councils 3.5.1. Empowerment is also the building block of a people-centered development. Informed citizens are better equipped to take advantage of opportunities. Without information that is relevant, timely, and presented in forms that can be understood, it is impossible for people to take effective action. In 3.5.1.2 it is argued that participatory development implies development which involves all the people, especially those whose basic needs and aspirations are affected by decisions about the availability of resources and entitlement to such needs. Participatory development includes equitable sharing of control, division, and use of the resources and of the ultimate benefits of

development in a community. It also involves taking responsibility and being accountable to the community at all levels. Furthermore, it is noted in 3.5.2 that Social networks act as communication channels and encourage a sense of shared purpose, as they are used to recruit for community-based organizations.

Our discussion in 3.6 has shown that Development has to relate to people's perception of meaning and should include aspects which provide the framework within which life is experienced and lived. It must consist also of a number of circumstances, in which past experiences, perceptions, values, beliefs and processes of interactions are relevant. The economic, cultural, political, ecological and social dimensions are key aspects of endogenous development. In 3.6.1.1 the economic dimension highlights "human dignity," conceived as the ability of individuals to work and earn decent wages that enable them to take care of themselves and their families. In 3.6.1.2 the social dimension consists of a participatory decision-making system through which empowered people devise strategies aimed at fostering equity and preserving cultural practices, while recognizing the complex challenges of securing the welfare of current and future generations. People are regarded as key assets in any development effort that unleashes their potential to foster development. In 3.6.1.3 Cultural practices point to the existence of a general set of rules that control the behavior of individuals through recourse to shared values. Traditional knowledge and cultural practices are integral parts of people's lives in the society. As culture permeates all aspects of life, any development process must be embedded in local cultural values for development to be sustainable. In 3.6.1.4 saving the planet and its people from impending ecological crises constitutes the underlying theme of the ecological dimension. Each generation has an obligation to protect the productive, ecological and physical processes that are needed to support future human welfare. In the practice of endogenous development, therefore, every society must be empowered politically so that the local people can gain control over their own lives and community. This kind of political empowerment provides the opportunity for the local people to feel their own worth, be all they can be, and see the same worth in other people 3.6.1.5. Empowering the whole society means raising people's consciousness and critical thinking processes to increase self-confidence and the ability to play an assertive role in the decisions made by the community.

An important lesson that can be learned from history is that most successful economies have emphasized mobilization and the use of local resources, not foreign aid, for capacity building



and development in general. Foreign aid and dependency on the rich have eroded people's efforts to do much for them. People in most communities and countries especially in sub-Saharan Africa are poor because of the aid that comes from outside their perimeter. This has promoted lack of initiative and innovation, creativity and local technological skills. In 3.8.1 networking rests on the premise that active collaboration among organizations engaged in promoting development may take advantage of creative synergies to achieve outcomes that are impossible to link. The innovative agendas of grassroots organizations must be the implementation of these approaches to sustainable development. It has also been observed in 3.8.2 that top-down hierarchical controls are ineffective, as there is little accountability because local citizens are not empowered to hold governments accountable. Thus, local institutions require agreement on basic principles such as responsive governance which aims at delivering services consistent with local people's performance.

According to 3.8.3 Community development initiatives attach importance to community building by strengthening bonds among community members and increasing the community's capacity. They also reflect the hope that by addressing several dimensions of community initiative approach to the endogenous development process, improvement can only occur if enough resources are brought to bear through a process that responds to perceived community needs, values and aspirations. In 3.8.4 organizing community-controlled development is a comprehensive approach and the right direction for preserving and improving people's well-being which encompasses all aspects of life including the social, political, environmental and economic. Control implies that local people have earned the right to decide their own future by creating a community vision and comprehensive plans through widespread participation. In other words, the people to be affected by the decision are involved in making them. It is asserted in 3.8.4 that development is interpreted as the enhancement of the local ability to produce, absorb and utilize innovations and knowledge through a learning process. This implies social change based on learning through the provision of information, which is the better agency for transformation and can only be enhanced through gaining new skills by active practices. Capacity building emerges when the conceptual framework of capacity building shifts to dealing with power in a social setting. Capacity building is, therefore, a means of enhancing power relationships. Finally the chapter argues that for development to be meaningful, it must be endogenous. This kind of development has to relate to people's perception of meaning, should include aspects which provide the framework within which life is experienced and lived, and must consist of a

number of circumstances in which experiences, perceptions, values, beliefs and processes of interactions are relevant. Culture must not be seen as a stumbling block to development, but a means through which development takes place.

#### 7.4 CHAPTER FOUR

Chapter four discusses the theological basis for engaging in endogenous development under five sub-themes namely (1) theology and development, (2) church and development, (3) the role of the church in development, (4) the church as a channel of development and, (5) people and development. The chapter has wrestled with the following question: *What is the appropriate theological basis for engaging in endogenous development?* There is a claim that the church, as the people called out by God, has been given the mandate to become the ‘salt and light’ in order to be a channel of development in the world. Without church participation, there cannot be meaningful development.

Meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life. Transformation in theology is part of God’s continuing action in history to restore all creation to him and its rightful purposes and relationships. God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all. Research in 4.2 reveals that transformational development theology is a theology of engagement that aims to establish and restore genuine relationships. This ensures that theology’s contribution does not just lie in application but also in interaction. It is a partnership of genuine equality in which each of the members has a duty to contribute as much of original and particular input as possible. God’s purpose for humanity is that men and women be the *imago Dei* - which they live as his image in the world, his co-creators and stewards, rather than as predators of creation. Transformation is a joint enterprise between God and humanity. It involves a transformation of all areas of human life such as life sustenance, equity, justice, dignity and freedom, participation, reciprocity, ecological soundness and hope. According to 4.2.4 God’s role in development can be noted in the following ways; (1) God has created the world and cares for the world. In God’s acts of creation and in his providence, we witness God’s involvement in the world. (2) The involvement of Jesus Christ in the world is described in terms of the threefold office of the Prophet, Priest and King. As a Prophet, Jesus spells out the vision of a good society and also unmask and criticises the wrongs and injustices in the

society. As a Priest, Jesus intercedes on behalf of the world. He also takes the guilt and brokenness of the world upon himself and brings atonement and healing to the broken people. As a King, Jesus conquers all evil powers and brings liberation to all people and the rest of the creation.

The church's task is to take part in and give expression to the present and future kingdom of Christ. The church knows about God's intention for the world, which was set forth already in creation, reaches its ultimate consummation in the return of Jesus Christ and the future he will bring to the world. It is pointed out in 4.3 that the church consists of the 'called', and must depend on the nature of the call. Thus, the calling of the church is first to confront individuals with the gospel of God's grace in Christ. According to 4.3.1 the church of Jesus Christ, especially its missionary arm has traditionally understood the transformation of society to be an essential part of its task. Christian missions have always been a result of renewal movements in the church, which have attempted to transform their own societies by taking up the concerns of the poor, oppressed and marginalized in society. All missionary movements during the history of the church have been concerned and involved in community development because it was seen as part of their ministry of communicating the Gospel. They demonstrated a remarkable degree of consistency throughout history with their focus on education, health care, agriculture and various kinds of social uplifting for neglected members of society. The church's nature, calling and theology are public 4.3.2. Jesus Christ's ministry was public as he publicly proclaimed the good news of the kingdom of God, healed the sick, fed the hungry, raised the dead and did many public activities. The primary concern of the church in the public arena is to proclaim the kingdom of God over and against the kingdom of the world with its 'worldliness'. Public theology has to do with life in general, life in the world, the whole of creation, history, culture, social life, reality and humanity.

In 4.4 it is established that the church is God's mission strategy. At the heart of God's plan to bless the nations are the people of God. The church is formed by mission and for mission. The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. Thus 4.4.1, Mission is seen as a movement from God to the world; the church is viewed as an instrument for that mission. Observation in 4.4.2 highlights further that there is church because there is mission. Mission is God turning to the world in respect of creation, care, redemption and consummation. To participate in mission is to participate in the movement of God's love towards people (Bosch, 1991:389). Moreover

4.4.3 shows that the church is God's new community for his purpose, conceived in the past eternity, being worked out in history, and perfected in a future eternity. The church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. Theology is always a theology of the community 4.5.1. The task of God's people is rooted in Christ mission. In the Old Testament, God's chosen people, the nation of Israel, were to point forward to the coming king by foreshadowing what he (Jesus Christ) would be like. Israel was to symbolise the coming king. In the New Testament, God's people, the church, are more than just a preview of King Jesus. The New Testament, like the Old Testament depicts the people of God as an alternative community. The life the church has in Christ transforms the character of their communal existence. Furthermore, the church as the human community under God's rule is called to be a visible evidence of his presence and demonstration of his kingdom. It is argued in 4.5.2 that the church must be in direct touch with human suffering and the challenges that emerge from those realities. The church must not cut itself off from these realities because of its calling nature and mission in society. Moreover the role of the church in transformational development is to be a servant and a source of encouragement and to work side by side with all people towards a better social order by applying the creative energies released in Christ towards the stewardship or creation and the bringing of fallen structures closer to God's original purpose. According to 4.5.3 the church is the community that is called out of the world by God to be his special people: a people who are gathered around the crucified and risen Christ, receiving God's grace, and then sent out to be agents of his forgiveness, reconciliation and renewal in the building and transformation of the communities within which they reside. As the agent of transformational development, the church must always demonstrate the gesture of love and justice, which is able to re-orient and transform people and communities to realise their lost identity in Christ Jesus.

According to discussion in 4.6, development is a process of on-going change that moves the people in right relationship with God, self, others and the rest of creation. Development is not done to people or for people but with people. The key dynamic in development is promoting an empowering process in which all the people involved become more of what God created them to be. As observed in 4.6.1, it is clear from the teachings of Jesus and the example of the early church that the church should be a community. It is meant to show the world the reality of self-denying love in the ways its members share their life together, and sharing life necessarily involves sharing possessions. In 4.6.2 we note that the church has many functions

in its endeavour to be relevant in rendering Christ's service to the world. The church has to unmask and identify dehumanizing values and help people unmask and die to the powers from different structures that put people in bondage. Therefore, the church will fail in her duties if these forces are ignored. The local congregation needs to become an ideal church that shares a deep sense of gratitude to God for all what he has done for humanity, and a common commitment to love God and to love neighbours - those who are vulnerable in society 4.6.3. Thus, there must be a real experience of being part of the body of Christ in the church, with members sharing their abilities in a cooperative venture, infused with the spiritual gifts of love, faith and hope, which build up the whole community. In 4.6.4 it is asserted that, "People centred development shifts the emphasis in development action to people, rather than to objects and production, and the enhancement of their capacity to participate in the development process." The creative initiative of people is regarded as a primary development resource, and the mental and material wellness of people is seen as the final objective of development.

Furthermore 4.6.5 states that the participation of the church in development must bring about the desired human dignity and seek to redress unjust relations so as to allow every level of society enjoy peace and freedom from God our creator. Many developments have been vitiated by relationships that rob those who are already oppressed and in need of their dignity. Human dignity needs to be defended and protected at all cost. This will allow human and social life to flourish in our societies, which cannot do without this aspect of life. Thus all human rights are at base the right to be human, and so to enjoy the dignity of having been created in God's image and of possessing in consequence unique relationships to God himself, to our fellow human beings and to the material world. Finally 4.6.6 suggests that there is a need for base groups working towards all alternative economy and visit democratic self-organisations to exchange information, support each other, strengthen each other and form organised networks in local churches today. It is further noted that network resources include human, social, cultural and emotional capital. Personal networks are created and maintained by individuals. The accumulation of these important contacts and networks is essential as the generation of strategic alliances and formal networks arrangements. The place of the church in the community is to identify and work in conjunction with these movements. Finally it has been argued in this chapter that, theologically, the church has been mandated by God to participate in development. The initiative emerges from God's mission to save people through the channel of the people called out - the church. The church is the greatest tool used

due to her God given mission to foster development programs. The challenges of development can only be absorbed if the church takes an active role in development and in ensuring the well-being of God's creation on earth. The next chapter is the ethnographic study of the Nsenga people to determine their participation and involvement in endogenous development in their respective communities. This chapter will also comprise of the field research findings conducted among the Nsenga, the data analysis, evaluation and interpretation.

## **7.5 CHAPTER FIVE**

Chapter five determines the involvement of the Nsenga people and the community organizations participation in Endogenous development. The question raised in this chapter is: *To what extent does Nsenga worldviews influence local communities' practical involvement in endogenous development?* To answer this question, the chapter is based on the ethnography and a case study of the Nsenga in Petauke district; it addresses the issue of (a) Nsenga Ethnography; historical background, cultural practices and their way of life. (b) Questionnaires, to determine the concepts of endogenous development and its impact on the lives of the people. Findings in 5.2.3 shows that Chieftainship, kinship, Marriage, belief system and rites of passage are considered important because they embody and express social structure through which mutual responsibilities and care are primarily demonstrated among the Nsenga of petauke. While in 5.2.3.4 the spiritual world encompasses God the creator, the natural and human worlds as well as Spirits. God the creator is supreme in this hierarchy. The spiritual world consists of different ancestral spirits that have different meeting places and specific responsibilities, tasks and functions. The spiritual world influences all forms of endogenous Development. African people's knowledge, worldview and culture are the products of the spiritual world. In 5.2.3.5 Nsenga Social System lays great importance on rites of passage. These are rituals that one undergoes to mark importance changes in life. These roles of passage include such rituals as the naming of a new born baby, initiation, marriage, death and after death ceremonies. According to findings in 5.2.4.1 farming in eastern province takes place at both commercial and subsistence levels. Three categories of farming which distinguish between size, mechanization and type of crop grown are identified. The first cooperative societies in the eastern province began in Petauke district among the Nsenga 5.2.4.2. In the eastern province, the increase in the number of producer and marketing cooperative societies were a reflection of agricultural growth in the province. In

1952, there were thirty Cooperative societies in petauke district alone. It was then decided to merge these Cooperatives into a more coordinated and centralized one. In 1952 the Petauke cooperative marketing (PCMU) was established. The purpose was to improve the marketing of the agricultural produce.

In 5.3.1.1 a case study was undertaken in three communities of petauke district namely; Mulera, Kanyenye and Masili in Petauke district. The objective of the study was to examine the extent innovative local activities were promoting endogenous development in the area and to access how the community associations engage with the situation by utilizing their local resources. The method for data gathering was the following 5.3.2.1: Questionnaires were distributed in the 3 identified and targeted communities in Petauke namely: *Masili*, *Mulera* and *Kanyenye* villages to determine and find out how familiar the residents were with the concept of Endogenous development in the area. A total number of 52 respondents were interviewed in connection with their understanding of endogenous development in the above mentioned villages of Petauke district. Findings in 5.3.2.1 reveal that development means different things to different people. What development means to the people of Petauke must be understood in the context of their concerns and aspirations for a better life.

The meaning of endogenous development: Firstly, about 30 percent of respondents explained that endogenous development implies realizing one's vision and, a self motivated and initiated venture aimed at better life. Secondly, 25 percent of the respondent's stated that endogenous development refers to self improved way of living, and improving one's standard of living by way of utilizing his abilities, gifts, potential and skills that are vested in one's life. Thirdly, 45 percent of the respondents looked at endogenous development as acquiring a skill, ability to solve problems so that one can stand on his/her own without entirely depending on the support of others. In the three study areas people were aware about endogenous development and described it as a self initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities. On the relationship between Endogenous developments with people; most respondents agree that there is a relationship between endogenous developments with the People. Over 90 percent respondents indicated that there is a relationship between endogenous developments with people. Moreover on whether endogenous development help improve people's living standards; over 90 percent agree that endogenous development improve the living standards of the people. Furthermore, respondents agreed that people do

benefit from endogenous development which is understood as a self initiated and birthed within people themselves. Most respondents claim that participation, empowerment, conscientization, consideration of people's values and traditional and local knowledge, cooperation and people's values are good elements of development. People's understanding of God's mission in connection with development in their respective areas, family, village and community. This question provided divergent views by the respondents in all the three villages of Mulera, Masili and Kanyenye. There were two types of respondents: The first looked at God as being actively involved in development through all the works of creation, church activities and works of other non-governmental organizations that carry out different programs through various means. *Family level*- included issues such as continuation of procreation, family ties and togetherness, advancement of family members in areas of education and other portfolios in life. *Village level*- Included peace, good leadership, good rains, provision of natural resources such as land, water and other important cultural institutions such as sound issues which knit and attach society together. *Community level*- included the provision of different skills, working together, natural assets, support systems and networks. The second category of respondents looked at God as being silent and passive. The church should put concentration on preparing people for salvation of the soul. *Family level*- God gave man all rights; it is up to man to utilize what God has already done through the potential in every family member. *Village level*- Villagers must live and work towards promotion of good standard of living for all, demonstrate unity, mutual love and continuity of good. *Community level*- This should embrace people together with their diversity. Use resources equally and uplifting those who are weak and vulnerable. God is watching to see offenders to receiving the punishment for failure to observe.

On the question of Church, cultural institutions, belief systems helping people to participate in development activities: about 85 percent percentage in all the three villages agrees that church, culture and belief systems help people to participate in development activities. A smaller percentage (15 per cent) feels that these institutions do not help. This is so because people are involved with development in different ways as individuals, through church programs and community work participation. The description of what hampers development in their cultural systems as regard human dignity, social and political: The following were generally noted from all the three villages: *Human dignity*- Elders is highly favored at the expense of young ones. Women and youth's views are not highly appreciated in decision making. *Social*- More emphasis is placed on communal rather than individual input as they



concern an individual. *Political*- The traditional leaders e.g. chiefs and headmen tend to be political deciders on behalf of the people. What appear to be the likes of the traditional leaders definitely become the likes of the people and vice versa. Others include lack of education, conscientisation and sensitization, failure to utilize potential in individuals persons who despite not being leaders but have unique abilities and talents. The role of culture in promoting human rights in the three villages of *Mulera*, *Masili* and *Kanyenye* includes; There is a belief that all people are relatives born from one being and should consider each other as fellow human being, assisting people in need, promoting communality, attending funerals of all people and never to comment badly on the dead. Helping the elderly people and crippled whenever in dire need. Every person to have access to a portion of land, rights to demonstrate their creativeness provided they do not harm fellow individuals within society and encouraging family ties, unity, respect, sense of belonging and value of individuals. The average level of involvement in endogenous development by the three communities is relatively good. More than 80 percent are involved in endogenous development activities. There is a relationship between endogenous development and people as people take a leading role in this development process. On God's mission with development, although respondents had different view points on this aspect, the following can be concluded; firstly respondents affirm that God is actively involved through the work of creation and the activities of the church. Secondly, God's mission is further demonstrated through the works of the church and the responsibility of humanity towards one another in the society. The above responses have given us a wider picture on the people's perceptions of endogenous development and the need for such a development approach in development.

Data analysis in 5.3.3.1 reveals that livelihoods and well-being in the three study area is mainly derived from farming. The average size of land utilized for farming in the three villages varies depending on the capacity to utilize such portions. Land is not a major problem because in villages such as *Masili* and *Kanyenye*, households have huge tracks of traditional land but only utilize small portions for various reasons ranging from monetary to customary practices. Types of crops grown in these villages include; maize, groundnuts, cassava, sunflower, sweet potatoes, beans, millet, sugarcane, rice, and tomato. Cash crops include; maize, groundnuts, cotton, and tomato. Crops for home consumption include; maize, cassava, groundnuts, rice, millet, sorghum, beans, sweet potatoes. The major income crop in *Mulera* is maize, groundnuts, and tomato. In *Masili* and *Kanyenye* the major cash crop is cotton and maize. These cash crops bring income to families depending on what is suitable

in their locality. The main farming methods in the three villages include hand hoe farming used by the majority and plough farming for those with enough cattle. In all these villages, crop diversification and rotation is practiced using both plough and hand hoe farming. Most respondents grow enough food for consumption and enough surpluses for sell. 71 percent of the respondents in the three villages in Petauke have other means of survival apart from farming, although Farming still remains the main economic activity. In all three villages, fewer than 10 of the 45 households categorized in the wealth ranking exercise were assigned to the better off group. In some villages, only 5-8 households were classified as better off. The better off households usually own cattle and other goods such as radios and bicycles. The moderately poor, or less poor, were said to be basically food secure; although they might experience occasional food shortages during the lean season, they are normally able to maintain an acceptable level of consumption. The very poor lack the meager assets normally found in rural homes and some of the basic necessities of life. Food insecurity was mentioned as a primary aspect of extreme poverty in all three villages. The very poor are often unable even to eat the two meals a day typically consumed by the moderately poor.

In 5.3.4.1 creative and innovations were mainly reflected in the way the three villages diversified their strategies. The following is the way in which Innovations and creative activities are utilized according to different respondents in the three villages of *Mulera*, *Masili* and *Kanyenye*: **Mulera village**- Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, moulding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. 15 (about 85 percent) respondents out of 17 are involved in these garden activities and have found gardening to be a very profitable venture. Very minimal people are involved in bee keeping as this industry is not very well known and market is still problematic in the area. Only two people about 15 percent in the area were involved in this activity. Nevertheless, the majorities are all involved in farming and their main crops are maize, cotton, tomato and groundnuts. **Masili village**- 13 out of 20 (65 percent) respondents indicated that apart from farming, they have other survival skills. Almost all respondents claimed to own property including the youths. There were very few who are involved in self help activities 11 out of 20 representing 55 percent. Organic farming in *Masili* is very minimal as very few people are involved in garden activities 11 out of 20 (55 percent) respondents were involved with garden related activities. 5 (25 percent) respondents were involved in bee keeping on a domestic level and conservation of natural resources was also

high almost 18 out of 20 (90 percent) respondents were involved in conservation and food preservation activities. There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts. **Kanyenye village**- In this village, 10 (65 percent) respondents claimed to have survival skills out of 15. Youths and women own property. This property is acquired in two ways: firstly through inheritance due to deceased family members and secondly through communal family asset ownership. 14 (95 percent) respondents said they were involved in entrepreneurship and self help activities. No organic farming is practiced in the area. 8 (55 percent) were involved in gardening, while 10 (65 percent) were involved in tree conservation activities. Main cash crops include cotton, maize and groundnuts. Land is used for farming activities and settlement. Innovation and creative activities has become a tool for most rural communities in petauke to improve on their livelihood and well-being. In all the three villages results show that people do not only depend of one aspect for their survival in life.

Findings in 5.3.5.1 reveal that, capacity building and empowerment in the three villages is mainly based on the following: The major skills in *Mulera*, *Masili* and *Kanyenye* includes; Farming, gardening, trading, art, weaving, pottery and food preservation techniques. Most of the old women respondents were good in making clay pots, while old men were good at Mat making and black smith- making iron tools such as axes, hoes, sharp objects such as knives and spears. The villages had also different organizational set ups for sharing knowledge and information such as women associations, counselors (*alangizi* associations) aimed at educating girls into adulthood. There are also Cooperatives, associations and community organizations for development. Schools and Churches are also regarded as important institutions for both education and character building. Self help activities in these villages include; **Mulera**: Farming assistance- uplifting one another during farming and harvesting seasons. Families team up and help with planting and harvesting. This also includes loaning implements such as fertilizer and seeds. **Masili**: Thatching of a house is a community activity. Men and youths come together and help with thatching, while women and girls help with the provision of food, water and other requirements. **Kanyenye**: Practices include helping in clearing a new field, thatching and first weeding after one has brewed some beer to give people who came to assist. The main livelihood strategies include crop diversification, crop rotation, mixed farming such as growing of crops and keeping of livestock in all the villages. Food preservation is considered to be an effective strategy as it provides an opportunity for food to be preserved for future use.

In 5.3.6.1 agriculture is the main livelihood strategy of the majority of the people in these three villages. Maize is the most important staple food; also crops such as groundnuts, cassava, sweet potatoes, millet, sorghum and cotton are grown by most families in the area. There are some improvements in the area of food production due fertilizer support program by the government. The rearing of small livestock is being stimulated, but the scale of these in this village is still limited. Keeping cattle is challenging due to tsetse flies in the area as well as wild animals. Cotton is the main cash crop in the area and other cash crops such as maize and groundnuts which are sold in small quantities. Small markets and petty trade are also taking place in this area. Some micro enterprise have been set up including sunflower – seed processing (hanger presser) for cooking oil, for local consumption. Many households have started to diversify crops and ventured into livestock keeping, and a few are involved in micro enterprises. Maize varieties both early and late maturity have been introduced to the advantage of most farmers in the village. Local capacities are being developed, and women’s voices are slowly strengthening and vulnerability is slowly diminishing.

Findings in 5.3.6.2 show that a large majority of household’s population are involved in agriculture and gardening in one way or the other. Most household’s keep livestock’s which includes; large head of cattle, pigs, goats and chickens. There is also some petty trading by the locals. Tomato gardening generates extra income for this community all round the year and has helped funds for school going children and to buy other households necessities including farming implements for maize such as fertilizer and seeds. Tomato production with ready market has contributed greatly to the livelihood of many in the area. This project has helped many to be self reliant and to explore other trading commodities lacking in the area. Through maize and tomato production, many households have increased the purchasing of livestock such as cattle which in turn help them through farming of maize and other cash crops like cotton. Most local households have increased their productivity and production levels; tomato gardens are doing well, and a good number of them are doing well in livestock keeping such as cattle, goats and pigs. In summary, in all three villages, household income is derived mostly from maize growing, followed by cotton, tomatoes, groundnuts, sunflower and other crops which are grown on a smaller scale. Maize is grown both for consumption as well as a cash crop. Livestock keeping and trade also plays a major role as a form of serving as well as an extra source of income. There are also cooperatives, village associations and

other social networks to foster communication and educate the communities on relevant issues.

Finally, it is noted in 5.4.1 that all the three villages, household income is derived from varying combinations of own farm/ field (crop and animal) production, skilled and unskilled employment, and trade each of which provides different returns. Cropping patterns in the three villages focus heavily on three major crops: maize, cotton, vegetables and groundnuts. Livestock rearing is very predominant in Petauke district, and supplements farming activities. Almost every rural household rears livestock and other animal rudiments. The most common livestock in Petauke include cattle, goats, pigs, and chickens. Cattle rearing are the most important activity because it symbolizes the traditional values of wealth, power and influence. Findings in 5.4.2 reveal that the three villages surveyed in Petauke district show clearly that the main source of livelihood for the majority of rural households is farming, but that for most this is complimented by a variety of other diversified activities. Livestock are a key source of funds for expenditure in the areas covered by this study. Furthermore, Livestock product provides manure, meat, milk and eggs. They also contribute to households' overall sense of well being and ability to be seen as a respected part of society. In Mulera, Masili and Kanyenye households seldom specialize in one income – earning activity but are rather sustained through a range of income generation and labor allocation strategies, in large part due to declining soil fertility, crop and livestock diseases, increased land fragmentation and climate change in recent years. Lastly it has been argued that Endogenous development is the kind of development concerned with the promotion of people's own way of doing development. It embraces People's culture, and aspirations, initiatives, liberation from all forms of oppression and provides a premise for people to discover who they are, what is worthy of them and to transform their own circumstance into ones of great justice and peace. The chapter analyzed the Nsenga engagement with endogenous development as described in the theoretical and theological framework. The Nsenga pursue different livelihood activities ranging from agricultural to cultural. There are a variety of agriculture crop and livestock activities among the Nsenga culture. They also have a unique way of Crop production system and conservation techniques. Moreover, the Nsenga endogenous innovative activity provides some unique coping strategies which help them raise income using their local resources. The social structure of the Nsenga also provides the help and care unity, and also a platform where knowledge and information is shared by the community. Food security strategies among the Nsenga is in line with their traditional practices. Vegetable gardening which

includes organic tomato gardening, food preservation is an important aspect of indigenous foods to the Nsenga. The last chapter provides us with the major findings from the chapters, conclusions and recommendations of the research.

## 7.6 CHAPTER SIX

Chapter six presents us with Nsenga engagement with endogenous development as described in the theoretical and theological framework, and answers the question: *In what ways do the Nsenga engage with endogenous development?* Major issues includes; (1) the theological engagement with culture and development in the light of endogenous development, (2) Nsenga endogenous livelihoods' and well – being activities. According to 6.2 a more authentic engagement with theology, development and culture should determine what development that brings transformation should be. It must recognise that the value system of local communities has inherent God given strengths that can be harnessed to achieve sustainable development. Local values provide a dynamism that support new ways to approach development. Based on the findings of 5.3.3.1, in all three villages, household income is derived from varying combination of own farm (crop and animal) production, skilled and unskilled employment and trade and commerce, each of which provides different returns. As observed in the data analysis of 5.3.3.1 the major income crop in *Mulera* is maize, groundnuts, and tomato. In *Masili* and *Kanyenye* the major cash crop is cotton and maize. Farming is the main source of livelihood income (5.2.4). There are also trade and entrepreneurship activities which has also become an added source of income in these villages. Livestock keeping is very prominent in the area. The availability of land and variety of crops grown by the three communities reflect a unique approach people take towards the improvement of their livelihoods. The various farming methods some of which may appear to be traditional such as hand hoe farming which provides an opportunity for every household to engage in farming activities as it is a cheaper and easier means of participating into productive activity in rural communities. Findings in 6.3.1, shows that in Petauke district agrarian based activities are critical to the livelihood strategies of rural households; 90 per cent of the people are in engaged in agricultural production, with women responsible for 70 per cent of food crop and more than half of all cash crop production. Cropping patterns in the three villages focus heavily on three major crops: maize, cotton, vegetables and groundnuts 6.3.1.1. Virtually all households grow maize, while roughly half plant groundnuts and one quarter also produce cotton. To a lesser extent, farm families also cultivate sweet potatoes,

sunflower, cassava, an assortment of different beans and secondary cereals. Livestock rearing is very predominant in Petauke district, and supplements farming activities. Almost every rural household rears livestock and other animal rudiments. The most common livestock in Petauke include cattle, goats, pigs, and chickens. Cattle rearing are the most important activity because it symbolizes the traditional values of wealth, power and influence 6.3.2. Most livestock-keepers in Petauke keep their livestock for multiple contributions they make to their livelihoods. It is important to note that, Livestock are a key source of funds for expenditure in the areas covered by this study. 6.3.2.2 Shows that Livestock provides additional income and assets. Livestock rearing was also viewed as an investment strategy that allowed them to augment existing income or diversify into something new. In 6.3.3 it has been established that the rural communities in Petauke have many ways of agriculture practices as a means to improve their production yields as well as strategies to maintain soil fertility overtime. Some endogenous practices used by the Nsenga includes; *shifting cultivation*: Crop rotation is considered a vital practice for soil fertility replenishment and raising productivity. *Use of composite manure*: People who cannot afford fertilizer especially tomatoes growers in Mulera use organic manure. *Use of Animal manure*: Most families in Mulela village use animal manure to a larger extent due to the privilege of keeping large herds of cattle. *Use of traditional tools*: The practice of using homemade hoes and plough is proving to be effective of most rural farmers in Petauke rural spend little monies to buy parts and to replace the home made agricultural tools. Traditional made tools has ease market as it targets mainly local people whole also have a unique skill in using them.

According to the findings of data analysis of 5.3.4.1 the following is the way in which Innovations and creative activities are utilized in the three villages of *Mulera, Masili* and *Kanyenye*: **Mulera village**- Water is used for gardening activities, while land is used for farming, and other productive activities such as building of houses, molding of bricks. Other activities linked to land include, economic activities of fruit growing; oranges, sugarcane, bananas. The majorities are all involved in farming and their main crops are maize, cotton, tomato and groundnuts. Eighty five per cent (85%) are involved in garden activities, while sixty seven per cent (67%) claim to have other survival skills. Garden activities include growing tomatoes, onions and sugarcane. Most families are involved in entrepreneurship which mainly characterizes cash crop and other trade. Those doing gardening often used organic manure as well as fertilizer. People in the area get involved in self help activities and conserve natural resources in various ways which include water and trees. The Food security

in the area is very stable as people grow enough food for both consumption and selling. Locally produced products such as maize and tomato find ready market. **Masili village-** sixty five per cent (65%) respondents indicated that apart from farming, they have other survival skills. There were very few who are involved in self help activities about fifty five per cent (55%). Fifty five percent (55%) respondents were involved with garden related activities. While 25 twenty five per cent (25%) respondents were involved in bee keeping on a domestic level and conservation of natural resources was also high almost ninety per cent (90%) respondents were involved in conservation and food preservation activities. There is also some artistic activities, pottery, basketry and blacksmithing. Main cash crop includes maize, cotton, sunflower and groundnuts. **Kanyenye village-** In this village, sixty five percent (65%) has survival. Youths and women own property. This property is acquired in two ways: firstly through inheritance due to deceased family members and secondly through communal family asset ownership. Ninety five percent (95%) respondents said they were involved in entrepreneurship and self help activities. No organic farming is practiced in the area. Fifty five percent (55%) were involved in gardening, while Sixty five percent (65%) were involved in tree conservation activities. Main cash crops include cotton, maize and groundnuts. Land is used for farming activities and settlement. Thus survival skills play a very significant role in the improvement of livelihoods. At least in all the three communities people get involved in different activities ranging from farming to personal initiatives that promote well-being.

The existence of indigenous technical knowledge and its potential for development is still largely unexplored among Nsenga community in Petauke. Some notable strategies on income generating activities in the study area includes the following: Beer brewing, oil pressing, small trading activities, pottery making and selling food are typical income-earning activities undertaken by women in the three villages of Masili, Mulera and Kanyenye villages. There is a lot of food productivity and sustainability of staple crop production in the three villages 6.4.2. Food crops such as maize, groundnuts, sweet potatoes, sorghum and millets are widely cultivated. Traditional practices include certain ways of inter-cropping there are also new technologies employed at the local level in all the three villages. Markets have emerged in all the three villages due to various trading activities, local people earn cash through selling some food crops such as maize, groundnuts, cotton, vegetables, thobwa-which is a traditional drink. Challenges to these markets are problems with low prices, which are set by traders. Diversification in the three study villages is taken seriously. Some households have started to diversify crops and ventured into small livestock keeping, and also others are involved in



petty trade/micro-enterprises. Local capacities are being developed and women voices are slowly strengthening.

Major findings in 6.5 shows that the cultural perspective, networks of small firms in Petauke gave attention to economic and non economic linkages. There are those related to the firm such as membership of local organizations of commerce and trade associations and the linkages related to family relations. Local trade organizations are a web of economic and social links for information. Participation in community groups, political and social programs. These connections are seen as underpinning vibrant local economy and a prerequisite for a successful local economy. As we noted in 2.3.5.1 People are born, grow, become adolescents, adults, old people and finally die, all within some social structure. Culture conditions people and enable them to function within it; they earn the sorts of behavior accepted in that culture. Family help include the following (5.3.5.1) *in Mulera Village*: A family provides Farming assistance to a close relative with the aim of uplifting one another during farming and harvesting seasons. Families team up and help with planting and harvesting. This also includes loaning implements such as fertilizer and seeds. *In Masili Village*: Families team up together and render a helping hand in building a house. Thatching of a house is a community activity. Men and youths come together and help with thatching, while women and girls help with the provision of food, water and other requirements. *In Kanyenye Village*: benefits of close social ties includes practices such as helping in clearing a new field, thatching and first weeding after one has brewed some beer to give people who came to assist. Observations in 6.5.2 reveal that land ownership among the majority small scale farmers is held in common with inherited rights. Land tenure arrangements under traditional agricultural systems in most rural Zambia are still under customary law which puts emphasis on men to have inherited rights to have access to land in order to grow food for main families. Most women are excluded from such a system.

Building on locally adapted farming systems and locally available resources. In 6.6.1, conservation farming with its associated techniques has proved an extremely suitable strategy for both resource-poor farmers, and better endowed. Conservation farming/tillage has therefore also proved successful in increasing food security. In Mulera village, and other families in Masili and Kanyenye villages, people are benefiting a lot from vegetable gardening projects which they have undertaken to supplement on their farming activities (5.4.1). Tomato gardening has become the major income venture to most of families in

Mulera. To some this is the easiest way to improve the well-being of the family as it comprises cheap and easy farming methods, implements and manure. According to 6.6.2.1 tomato gardening is considered as a practice which is in compatibility with the endogenous development practice. Organic farming and the importance of tomato gardening in Mulera villages of Petauke portrays a unique trend of endogenous development. Organic Agriculture offers an impressive array of food security, economic, environmental, and healthy benefits for development. The research carried in Mulera, Masili and Kanyenye villages' reveal that Indigenous foods are extremely important to people in Petauke District (5.3.3.1). They make significant impact on nutrition and food security. Vegetables such as pumpkin leaves, Beans leaves, Okra and others gathered from the forest are sun dried and kept for sale and future use. Food security is of great importance among the Nsenga of petauke. Most families in Masili, Mulera and Kanyenye villages have their own traditional way of storing foods. Finally, Endogenous development is the kind of development concerned with the promotion of people's own way of doing development. It embraces People's culture, and aspirations, initiatives, liberation from all forms of oppression and provides a premise for people to discover who they are, what is worthy of them and to transform their own circumstance into ones of great justice and peace.

## **7.7 SUMMATIVE CONCLUSION**

The concept of endogenous development contains a vision of historical change having its roots in the local community, as people who are oppressed by circumstances of human creation discover the nature and causes of their own oppression and organise themselves from the bottom up to deal with the situation, and are empowered to transform their circumstance into one of great justice that is sustainable over time. Culture must therefore be viewed as a means to understand and achieving forms of development from which people can draw meaning and fulfilment in life. A theology of transformational approach to development is better designed to promote the kingdom values of God. Endogenous development provides the platform where the grassroots organisations and people become subjects of their own human development and transformation in life and society within a framework of theology and with the active engagement of the church. This model of development integrates local knowledge into development agenda and considers people's initiative, innovation, worldviews and livelihood as a starting point for developments which are sustainable. The main difference between endogenous development and other approaches is its emphasis on including spiritual, ecological, social, cultural and economic aspects in the development process. This calls for a holistic understanding and approach to transformational development- because it concerns the whole of human life. The church as the community of God's kingdom is called upon to be the bearer of the message of God's love to the broken and fragmented communities.

An in-depth understanding of the relationship between development and culture is central to a holistic approach and response from a theological point of view, i.e. with regard to endogenous development. Culture is seen as the cement that bonds individuals together. It is made up of shared or collective symbols and it shapes our lives. It gives us the rules by which to live our lives. It hovers over us, structuring the world around us. Culture conditions people and enable them to function within it; most of the failures recorded in development efforts lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to their deeply felt needs. People should be able to derive the means for and motivate their development from their own cultural roots. Engaging people in development process is the heart of endogenous approach to development and interventions. There is much emphasis that development should be broad based and bottom up, redistributive, just and empowering. Development has to relate to people's

perception of meaning and should include aspects which provide the framework within which life is experienced and lived. It must consist also of a number of circumstances, in which past experiences, perceptions, values, beliefs and processes of interactions are relevant. Theological views about culture are seen to suggest that Culture is an integrated system of beliefs (about God or reality or meaning) of values, customs, and of institutions which express these beliefs, values and customs, which binds a society together and give it a sense of identity, security and continuity. Culture conditions people and enable them to function within it; they earn the sorts of behavior accepted in that culture. People are born, grow, become adolescents, adults, old people and finally die, all within some social structure.

The cultural dimension should be integrated in to development for development to be transformative. Most of the failures recorded in development efforts lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to their deeply felt needs. People should be able to derive the means for and motivate their development from their own cultural roots. Integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach. This means that development partners especially the people affected have to make special efforts to integrate culture from the earliest stages.

The endogenous model of development should be seen to be based on local peoples' own criteria of development, and takes into account the material, social and spiritual well-being of peoples. The aim is to empower local communities to take control of their own development process. The theological framework of endogenous must be understood to mean that God is interested in a development that includes the whole creation. God intends that the world be redeemed and that his kingdom be established. The instrument in the world is the church, which is the sign of the kingdom. Unlike the exogenous, local development provides convenient vehicle for concerned people to do something rather than be mere spectators. Thus, the locals, depending on their scale, coherence and culture, yield crucial local knowledge as well as a climate of greater mutual trust and shared responsibility. Local people, both individuals and groups, are key resources in endogenous development. Local people are experts in their particular area and the values of their knowledge should not be underestimated. Indigenous knowledge is a worldview that shapes how local people relate to their environments.

Meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life. Transformation in theology is part of God's continuing action in history to restore all creation to him and its rightful purposes and relationships. God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all. Transformational development theology is a theology of engagement that aims to establish and restore genuine relationships. The role of church in transformational development is to be a servant and a source of encouragement and to work side by side with all people towards a better social order by applying the creative energies released in Christ towards the stewardship or creation and the bringing of fallen structures closer to God's original purpose. Transformational ministry must seek the restoration of these relationships with oneself, others, the environment and God as well as the discovery of just and peaceful relations with others and the community. The church's task is to take part in and give expression to the present and future kingdom of Christ. The church knows about God's intention for the world, which was set forth already in creation, reaches its ultimate consummation in the return of Jesus Christ and the future he will bring to the world. The calling of the church is first to confront individuals with the gospel of God's grace in Christ. The church's nature, calling and theology are public. The participation of the church in development must bring about the desired human dignity and seek to redress unjust relations so as to allow every level of society enjoy peace and freedom from God our creator. Many developments have been vitiated by relationships that rob those who are already oppressed and in need of their dignity. Human dignity needs to be defended and protected at all cost. This will allow human and social life to flourish in our societies, which cannot do without this aspect of life.

The concepts of endogenous development by the Nsenga are understood as a self initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities. There is need for a more authentic engagement with theology, development and culture should determine what development that brings transformation should be. It must recognise that the value system of local communities has inherent God given strengths that can be harnessed to achieve sustainable development. Local values provide dynamism that support new ways to traditional made tools has ease market as it targets mainly local people who also have a unique skill in using them. These tools are easy to sale because the market system does not only depend on money only but also barter system where the idea of exchanging becomes applicable.

Development should be holistic and people centered and the goal must be to ensure wholeness and well-being. It should also be seen as a process of empowerment which enables participants to assume greater control over their lives as individuals and as members of the society. Development has to be human centered and endogenous embedded in specific cultural settings so that people can be empowered to participate effectively. It is important to note that people participate in what they know best. Practically all rural communities still cherish their culture as manifestations by their traditional knowledge, skill, values, customs, organization and management systems and institutions. These are what have enabled them to survive as communities in a physical and social environment. There is a need to recognize and develop the local people's knowledge in order to conduct their struggle with a growing sense of direction and to enhance their capacity for self-management of the political, institutional, social and economic tasks that they encounter (Rahman, 1993:45). Local development is a mechanism for sustainable development (3.4.2). Sustainability, on the other hand, is the dynamic process that enables people to realize their own potential and to improve their quality of life in ways that simultaneously protect and enhance the earth's life support system (Moseley, 2003:21).

Endogenous development is also dependent on a people-centered development. Morse (2004:86) shows that people are at the center of human development. Although economic growth is considered important, the emphasis is on the idea that such growth is just one element in the process of improving the well-being of humankind because the end of development must be human well-being. Development has to be firmly based on human well-being, the quality of human life and a great deal of esteem. It has to focus on the aspirations and needs of people and these aspirations and needs must be defined by the people themselves. People should be the innovators to shape their own destinies in ways that do not conflict with their cultural values and norms. The people should participate in shaping the basis of their own existence and future. The church has a major task to play in the development agenda since God uses the church to bring about his kingdom closer to people on earth. When the church participates in development, people's well-being is met holistically.

Theology and culture are well placed to play a powerful role in development in local scenarios. Meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life. The church's

task is to take part in and give expression to the present and future kingdom of Christ. As regard the role of the church in development, the Church is God's mission strategy. The church is formed by mission and for mission. Due to this incarnation nature, the Church is on earth, the seed and the beginning of that kingdom, the sign and instrument of the reign of God that is to come. And the sacrament for the world only when it displays to humanity a glimmer of God's imminent reign - a kingdom of reconciliation, peace and new life. Finally Endogenous development is said to be a continuous process of healing, adaptation and innovation starting from within the community and controlled by local actors. Indigenous knowledge systems, with their technical, social and spiritual dimensions are seen as the starting point for development. Local innovation can be defined as the process by which people in a given social group, using their own resources, knowledge and initiative, develop new and better ways of doing things. It is the process whereby changes occur within a social group through their own initiative as they (or individuals) learn from their own experiences (informal experimentation) and incorporate knowledge obtained from other sources. Local innovation can be seen as the process by which communities expand the boundaries of their indigenous knowledge.

## **7.8 RECOMMENDATIONS FOR THE PRACTICE OF ENDOGENOUS DEVELOPMENT**

These recommendations flow from the findings and analysis both from the literature review and a case study analysis undertaken in Petauke district in the three selected villages of Mulera, Masili and Kanyenye.

1. I suggest that development should be people-centered. Engaging people in development process is the heart of endogenous approach to development and interventions. There is much emphasis that development should be broad based and bottom up, redistributive, just and empowering. Development has to relate to people's perception of meaning and should include aspects which provide the framework within which life is experienced and lived. It must consist also of a number of circumstances, in which past experiences, perceptions, values, beliefs and processes of interactions are relevant.

2. I recommend that the meaning of development be described as the process directed at outcomes aimed at improved standards of living to create the capacity for self-reliance in

economies that are technically more complex and dependent on global integration than previous ones. Moreover, development is also understood as a process of growth towards self-reliance and contentment. It is a process by which individuals, groups and communities obtain the means to be responsible for their own livelihood, welfare and future.

3. I recommend that the characteristics of transformation should include life sustenance, meeting of basic human needs, equity which means equitable distribution of material goods and opportunities, justice within all social relationships including democratic participation; dignity and self-worth in the sense of feeling fully human and knowing we are made in the image of God.

4. I suggest that development be seen to act as a vehicle of transformation towards better life for people and that the participation of people in their own development is an essential part of human growth and a process where people themselves become aware of and understand their problems and the social reality within which they live in order to affect lasting solutions for themselves at the grassroots level.

5. I recommend that culture should be seen as the cement that bonds individuals together. It gives people the rules by which to live our lives. It hovers over us, structuring the world around us and creates the world we live in. It also allows us to understand and interpret our own actions and the action of others.

6. I recommend that theological views about culture be seen to suggest that Culture is an integrated system of beliefs (about God or reality or meaning) of values, customs, and of institutions which express these beliefs, values and customs, which binds a society together and give it a sense of identity, security and continuity. Culture conditions people and enable them to function within it; they learn the sorts of behavior accepted in that culture. People are born, grow, become adolescents, adults, old people and finally die, all within some social structure.

7. I suggest that the cultural dimension should be integrated into development for development to be transformative. Most of the failures recorded in development efforts lacked a cultural dimension and values. People do not commit themselves to a development undertaking unless that undertaking corresponds to their deeply felt needs. People should be



able to derive the means for and motivate their development from their own cultural roots. Integrating the cultural dimension into development can lead to the adoption of a less reductive and a more all-embracing approach. This means that development partners especially the people affected have to make special efforts to integrate culture from the earliest stages.

8. I suggest that endogenous model of development be seen to be based on local peoples' own criteria of development, and takes into account the material, social and spiritual well-being of peoples. Key concepts within endogenous development include local control of the development process, taking cultural values seriously, appreciating worldviews, and finding a balance between local and external resources. The aim is to empower local communities to take control of their own development process.

9. I suggest that the theological framework of endogenous be understood to mean that God is interested in a development that includes the whole creation. God intends that the world be redeemed and that his kingdom be established. The instrument in the world is the church, which is the sign of the kingdom.

10. I suggest that development by the local be encouraged, unlike the exogenous, local development provides convenient vehicle for concerned people to do something rather than be mere spectators. Thus, the locals, depending on their scale, coherence and culture, yield crucial local knowledge as well as a climate of greater mutual trust and shared responsibility. Local people, both individuals and groups, are key resources in endogenous development. Local people are experts in their particular area and the values of their knowledge should not be underestimated. Indigenous knowledge is a worldview that shapes how local people relate to their environments.

11. I recommend that meaningful theology needs to take place primarily in the routine life of the people of God. It needs to be a discourse that engages with life and arises out of life. Transformation in theology is part of God's continuing action in history to restore all creation to him and its rightful purposes and relationships. God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all.

Transformational development theology is a theology of engagement that aims to establish and restore genuine relationships.

12. I suggest that the role of church in transformational development is to be a servant and a source of encouragement and to work side by side with all people towards a better social order by applying the creative energies released in Christ towards the stewardship or creation and the bringing of fallen structures closer to God's original purpose. Transformational ministry must seek the restoration of these relationships with oneself, others, the environment and God as well as the discovery of just and peaceful relations with others and the community.

13. I suggest that the church's task is to take part in and give expression to the present and future kingdom of Christ. The church knows about God's intention for the world, which was set forth already in creation, reaches its ultimate consummation in the return of Jesus Christ and the future he will bring to the world. The calling of the church is first to confront individuals with the gospel of God's grace in Christ. The church's nature, calling and theology are public.

14. I recommend that mission should be seen as a movement from God to the world; the church is viewed as an instrument for the mission. There is church because there is mission. Mission is God turning to the world in respect of creation, care, redemption and consummation. To participate in mission is to participate in the movement of God's love towards people.

15. I suggest that the participation of the church in development must bring about the desired human dignity and seek to redress unjust relations so as to allow every level of society enjoy peace and freedom from God our creator. Many developments have been vitiated by relationships that rob those who are already oppressed and in need of their dignity. Human dignity needs to be defended and protected at all cost. This will allow human and social life to flourish in our societies, which cannot do without this aspect of life.

16. I suggest that the concepts of endogenous development by the Nsenga be understood as a self initiated, started from within the individual's heart and has brought about improved livelihoods and well-being in people's lives and communities.

17. I propose that a more authentic engagement with theology, development and culture should determine what development that brings transformation should be. It must recognise that the value system of local communities has inherent God given strengths that can be harnessed to achieve sustainable development. Local values provide dynamism that support new ways to traditional made tools has ease market as it targets mainly local people who also have a unique skill in using them. These tools are easy to sale because the market system does not only depend on money only but also barter system where the idea of exchanging becomes applicable.

## **7.9 CHALLENGES**

1. There is less networking in most communities in the study area. I recommend for more networking in the practice of endogenous development by the Nsenga. Networking rests on the premise that active collaboration among organizations engaged in promoting development may take advantage of creative synergies to achieve outcomes that are impossible to link. The innovative agendas of grassroots organizations must be the implementation of these approaches to sustainable development.
2. It has also been observed that top-down hierarchical controls are ineffective, as there is little accountability because local citizens are not empowered to hold governments accountable. Thus, local institutions require agreement on basic principles such as responsive governance which aims at delivering services consistent with local people's performance. I suggest that the church should take an appropriate role to ensure more of bottom up initiatives are practiced in most communities.
3. Local community initiative is still a challenge by most communities in petauke. I suggest that more community initiatives be encouraged by development practitioners. Community development initiatives attach importance to community building by strengthening bonds among community members and increasing the community's capacity. They also reflect the hope that by addressing several dimensions of community initiative approach to the endogenous development process, improvement

can only occur if enough resources are brought to bear through a process that responds to perceived community needs, values and aspirations.

4. There is still dependence by some people on external developers despite the fact that local development provides convenient vehicle for concerned people to do something for themselves rather than be mere spectators. Thus, the locals, depending on their scale, coherence and culture, yield crucial local knowledge as well as a climate of greater mutual trust and shared responsibility. I therefore recommend that the Local people, both individuals and groups, be seen as key resources in endogenous development.
5. I suggest that practical theological studies should consider design an appropriate methodological framework which will work with culture and development.
6. I suggest that development studies and theology should get to recognize and use the traditional structures as channels to influence endogenous model of development.
7. I suggest that the relationship of culture and development research, exchange and integration should help in finding the desired development path in specific contexts, building on indigenous knowledge and practices.

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## APPENDICES

### *Appendix 1*

#### **Semi structured questionnaire to guide for individual interviews**

##### **1. CONCEPTS OF DEVELOPMENT**

1. Do you know anything about endogenous development?

Explain what it means to you.

2. Is there any relationship between endogenous developments with people?

Yes  no

3. Does endogenous development help improve people's living standards?

In what ways

4. Do people benefit from endogenous development? \_\_\_\_\_

Yes  no

5. What elements comprise good development?

6. How do people understand God's mission in connection with development in your area, family, village and community?

7. Do your church, cultural institutions, belief system help you participate in developmental activities?

Yes  no

8. Describe what hampers development in your cultural system as regard, human dignity, social and political?

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9. What role does culture play to promote human right and development in your area?

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*Appendix 2*

**2. LIVELIHOODS AND WELL-BEING QUESTIONNAIRE**

1. What is the size of your family?

2. What is the average size of your field?

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3. What types of crops do you grow?

List (i) cash crops (ii) and crops for home consumption

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4. What major cash crop brings income to your family?

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5. What are the main farming methods do you use?

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6. What is your main source of your livelihood income?

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7. List the livestock you own

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8. List the type of assets you own

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9. Do you own individual assets? Yes  no

10. Do have crop diversification? Yes  no

11. Do you practice different types of farming methods? Yes  no

12. Do you rear livestock Yes  no

13. Do you grow enough food in your family Yes  no

14. Do you have enough means for survival? Yes  no

15. Do you do savings? Yes  no

16. What is the main economic activity in your area?

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**Appendix 3**

**3. INNOVATIONS AND CREATIVE ACTIVITIES**

4. What kind of natural resources do you have? \_\_\_\_\_

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5. How are local resources utilized in your area?

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6. Mention any fruit grown for economic activity?

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7. What are the commonest self-help creative activities? \_\_\_\_\_

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8. What is the main economic activity in your area and practiced by most people in your locality? \_\_\_\_\_

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9. List all the survival skills people engage into in this area? \_\_\_\_\_

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10. What are livestock used for in your community?

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11. What local products do you produce? \_\_\_\_\_

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- |  |     |                          |    |                          |
|--|-----|--------------------------|----|--------------------------|
| 12. Is your family involved in any entrepreneurship?   | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 13. Are you involved in self-help activities?          | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 14. Do people practice organic farming?                | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 15. Are you involved in gardening?                     | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 16. Are you involved in bee keeping                    | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 17. Do you conserve natural resources e.g. water/tress | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |
| 18. Do you have any orchard for business purpose       | yes | <input type="checkbox"/> | no | <input type="checkbox"/> |

#### *Appendix 4*

### **19. CAPACITY BUILDING AND EMPOWERMENT**

1. What are the major skills people have in this area?

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2. Do women and youth views considered as important in decision making in your community? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. How do people in your area share knowledge of endogenous development? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What are the common self-help activities in your community?  
\_\_\_\_\_  
\_\_\_\_\_
5. What is the main livelihood strategy in your area?  
\_\_\_\_\_  
\_\_\_\_\_
6. What constitute good standard of living in your community?  
\_\_\_\_\_  
\_\_\_\_\_
7. Mention the common strategies people use to improve their livelihood in your community?  
\_\_\_\_\_  
\_\_\_\_\_
8. What are types of assets people possess?  
\_\_\_\_\_  
\_\_\_\_\_
9. How sustainable are your assets?  
\_\_\_\_\_

