

IN FOCUS II

INVEST IN GROWTH

p. 25.



THE CHURCH AND DEVELOPMENT IN SOUTH AFRICA

Go in search of your people —

Live with them —

Serve them —

Love them —

Plan with them —

Begin with what they have,

Build on what they know.

A stylized graphic of a church steeple, constructed from several stacked rectangular blocks of varying sizes. The top block is a small square with a triangular roof, split vertically with the left half white and the right half black. Below it is a larger white rectangular block with the word 'INVEST' in bold, black, serif capital letters. The next block down is another white rectangle with the word 'IN' in bold, black, serif capital letters. Below that is a white rectangle with the word 'GROWTH' in bold, black, serif capital letters. The base of the steeple consists of two white rectangular blocks of equal size. The entire structure is outlined in black, and the blocks are arranged in a stepped, asymmetrical fashion to create a three-dimensional effect.

INVEST

IN

GROWTH

A S.A. Council of Churches
IN FOCUS Pamphlet

JOHN DE GRUCHY and RONALD LEGG
*Directors of Publications and
Inter Church Aid*

Published by the South African Council of Churches
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IN FOCUS is a series of short and informative booklets on the Church in the contemporary world, with special references to South Africa. The booklets are intended to provide resource material for study groups, and to make more widely known some of the relevant research that has been and is being done on the mission of the Church in South Africa.

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God created man, commanded him to care for the earth, and make it productive. "*Invest in Growth*" is about this responsibility which all share but many have forgotten. We dare not dodge the issue, for our future is bound up with the future of the earth and its resources.

Many people may feel only remotely connected with the problems of poor rural areas. They live in towns and cities, and apart from a holiday in the country or caring for a vegetable patch at home, are not directly involved with the concerns of rural areas. They know about water restrictions, but seldom experience the anxieties of drought; they regret the shortage of fresh produce, but do not know the ravages of hail or frost; they enjoy the fruit of the land, but forget the labour involved. They forget the scorched earth, the dying cattle and the ensuing poverty which forces people to leave the land and look for work in the city.

During the past few years the work of Inter Church Aid has centred more and more on Church initiated rural development projects. These projects are not highly technological but are designed to bridge the gap between a poor rural and a fully developed economy. They are projects in which people with some basic training can become involved, and, because the projects arise directly out of the immediate circumstances of the people their relevance is soon grasped.

People who struggle to live in poor rural areas have too often become the target of well-intended but misdirected food and financial aid. In the long term, this creates more of a problem than it seeks to solve even though in certain situations, for example a severe and prolonged drought, it is of tremendous help. What is required is rather to *enable* people to become involved in planning and developing projects through which they can use the skills they have and express their dignity as people.

An underlying conviction of this book is that the Church has an important role and responsibility in helping to make productive underdeveloped rural areas. This means that all who take their Christian faith seriously should be concerned about this often forgotten but vital aspect of Christian obedience.

But if the Church is alive to its task it will be sensitive to the delicate nature of true development work. There can be no doubt that the Churches have made devastating mistakes in the past in missionary work. The Church has been arrogant, blind, and often rejected totally

the existing cultures. The results of this are still with us. We are learning that the imposition of an omnipotent culture in the name of Christianity was often destructive. If we learn that lesson we may avoid some of the dangers in development work. We hope we are learning that development is the development of *people*, it should lead to dignity and self reliance for it must never be the Church's role to keep men in a state of dependence.

Chapter One

THE BEST — OR THE LAST?

“Never before has man had such a capacity to control his environment, to end thirst and hunger, to conquer poverty and disease, to banish illiteracy and massive human misery. We have the power to make this the best generation of mankind or to make it the last.” — (J. F. Kennedy)

We hope it will be the best, but when we look objectively at all the facts we sometimes fear that our generation may be the last — or second-to-last. Consider the problems facing man at present and increasingly over the next thirty years. Only frank realism will suffice if we are seriously concerned for the future.

Three Babies per Second

Population increases in a way similar to compound interest. The present world population is approximately 3618 million people, and it increases by 70 million every year. It is estimated that the present population will probably double by the year 2,000 A.D., that is, during the next thirty years the figure will reach almost 7,000 million ! Two million babies are born every week, three babies per second !

These facts are startling in themselves, but they become alarming when it is shown *where* the population growth is most rapid. Countries of Western and Eastern Europe, including Russia, and those of North America and Japan, will increase relatively little — 1038 to 1574 million people — during the next 30 years. The most rapid growth is in the so-called “developing” countries, the “third world” of Asia, Africa and South America where the total population will increase from 2257 to 5420 million during the next 30 years. Africa alone will grow from 250 million to 700 million ! The problem is not simply the vast increase in these developing countries, but the fact that these countries have the least capacity to absorb population increases on this scale.

In South Africa the 1970 census figures reveal the following population increases :

| | | 1960 | 1970 | Increase |
|--------------|-------|-------------------|-------------------|----------|
| African | ..... | 10,928,000 | 15,057,559 | (38.2%) |
| Coloured | ..... | 1,509,000 | 2,018,533 | (33.4%) |
| White | ..... | 3,088,000 | 3,750,716 | (20.3%) |
| Asian | ..... | 477,000 | 620,422 | (29.3%) |
| TOTAL | ..... | 13,002,000 | 21,447,230 | |

Projected conservative estimates for the year 2,000 are approximately :

| | | 2000 | Percentage of Population |
|--------------|-------|-------------------|--------------------------|
| African | ..... | 25,220,000 | 66.5% |
| Coloured | ..... | 4,606,000 | 12.5% |
| White | ..... | 5,948,000 | 16.1% |
| Asian | ..... | 1,103,000 | 2.9% |
| TOTAL | ..... | 36,877,000 | . |

From Poverty to Poverty

The Western world is largely affluent. North Americans, Europeans, and white South Africans are all relatively comfortable, though there are significant pockets of poverty. The Western world takes for granted

growing prosperity ample food
 improved salaries
 education decent housing
 entertainment recreation

The "third world" is largely poor. The millions of Asia, Africa and South America, in varying degrees, experience the ravages of poverty every day, and face the frightening prospect that they will always be poor. This is true of many people in South Africa. Indeed, they take poverty for granted :

low wages
 illiteracy
 shacks
 ill-health
 little food

The simple fact, so often stated, is that the rich are getting richer and the poor are getting poorer. Indeed, the gap is widening, even where some poor people are finding their lot is slowly improving. It is estimated that the average per capita income of the industrially developed lands will rise from R1,675 per annum to R5,775 per annum by the year 2,000. For the less developed nations, the estimated increase indicates a rise from R135 per annum to R325 per annum.



Starvation

10,000 people die from starvation every day. This was the estimate of the International Congress of Food Service and Technology in 1970.

It was also estimated that about half of the world's population, 1,800 million people, are living below the "bread-line". A 1965 survey (F.A.O.) concluded that one-fifth of the population of the poorer countries are so poor that they are actually starving, and another three-fifths suffer from malnutrition and do not have the physical ability to cope with life. Some experts predict that there will be prolonged and increasing famine in some of these countries during the next 20 years as population growth exceeds production of food.

What about the food situation? The rich countries are capable of producing large surpluses of food in the next two decades, sufficient to meet the deficit of the poor countries. At the same time, the total food demand of the "developing" countries is likely to double by the year 1985, and meeting this demand would do no more than feed people at the present inadequate level.

Urban African Work and Wages in South Africa

Without going into much detail, the following facts and figures should be noted. While the estimate of working Africans between the ages of 15-64 will more than double during the next decade

(4.86 million — 10.7 million), nearly four million will be unemployed. While Africans form 87% of the labour forces in the mines, they receive 30% of the payout, the average annual salaries are :

| | | | |
|----------|-------|-------|--------|
| White | ..... | ..... | R4,100 |
| Asiatic | ..... | ..... | R1,100 |
| Coloured | ..... | ..... | R 850 |
| African | ..... | ..... | R 220 |

Although there has been a marked increase in African wages on the mines during the past few decades, it is significant that whereas in 1948 the white worker earned twelve times as much as the African, by 1968 he was earning twenty times as much. Similarly, in the manufacturing and construction industries, in 1945 Africans earned 25% of white wages, whereas in 1970 they earned 17%.

The Bantustan Situation

Bantustans comprise an approximate 12½% of the area of the Republic of South Africa. Of the total African population of 15,057,559 people, seven million live in these rural homelands. The remaining eight million live in urban areas (4,410,429) or on farms in "white" areas (3,650,344).

A very large, predominantly male, migratory labour force from the rural areas finds employment in the urban areas. This migratory labour system is the cause of many social problems, but it also has severe repercussions on the development of the rural areas, for *many of the responsibilities which should be undertaken by men have to be assumed by women who are ill equipped to handle them.*

In order to give some insight into the problem, we quote the following from a paper presented at the University of Fort Hare by Professor D. Hobart-Houghton in 1969.

"It has been estimated that temporary migrants from the Transkei earn 76 million Rand working in the Republic and that some 20% of this is probably remitted home. If these figures are anywhere near correct, the fact that immigrant workers earn more than the total gross domestic product of the Transkei reveals clearly the low productivity of Transkeian agriculture which accounts for the greater part of the national product of that territory."

“The economic problem of the Transkei can be briefly stated as that of poverty and low productivity of labour which is the result of the large proportion of the population that is engaged in inefficient self-sufficient agriculture. The average yield of maize is still, I believe, only about two bags per morgan, but with better agricultural methods it could be raised seven or eight fold. There is, therefore, an urgent need to draw a significant number of people out of peasant farming into more productive undertaking. In other words, greater economic diversification of the Transkei combined with the transformation of its agriculture are the objectives to be sought”.

“At the present time the Transkei cannot feed itself, and a first object of development should be to insure that the people of the Transkei, both at present and for the fore-seeable future, are provided with sufficient food from their own territory. I believe that this is within the bounds of possibility. The mono culture of maize, often on unsuitable soil, has long been a curse of Transkei agriculture”. (1)

Of course, there are many other facets of the problem that could be expanded upon : illiteracy, malnutrition, and soil erosion, to name only a few (see Appendix 1). The bibliography will indicate sources of further information. Further, the introductory comments in this chapter need to be supplemented by more situational data and information, some of which we have included in chapter three. But it should be abundantly clear that development, and all that this implies, is an imperative. Why and how the *Churches* should be involved in this is the substance of the rest of this book.

Chapter Two

WHAT ON EARTH?

It may seem to many that "Development" is unrelated and even irrelevant to the real mission of the Church in the world today, however, the following may give some theological perspective and indicate why we are concerned about it.

God the Creator

A basic biblical affirmation is that God is the Creator of the world. The Bible does not go into scientific detail about "how" God created the world, but underlying its whole message is this conviction. A number of important insights follow this basic affirmation. God is concerned about the welfare of the earth and its resources, and it is his will, not that creation should disintegrate, but that ultimately its full potential should be realized. This is part of what we mean when we pray "Thy kingdom come, Thy will be done on *earth* as it is in heaven". An early Christian heresy suggested that God was unconcerned about material things, but this *was* a heresy! God is creator and he cares for his creation.

Man the Partner

God calls man to care for the world. Man is responsible for using the resources of the earth in such a way that he has adequate provision for his needs:

"be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth. I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food." (Gen. 1:28f).

The Bible continually reminds people of their calling in this regard. The earth belongs to the Lord but he has entrusted it to the care and stewardship of men, and they neglect this trust at their peril. Man dare not shirk this responsibility for keeping the earth productive.

Towards Disorder

The earth can provide adequately for the needs of all men, but man's selfishness and greed, and his misuse of the earth, has created a situation in which the majority of people have insufficient food for healthy and meaningful lives. God has provided, but man has been an unwilling and destructive partner, so that it has been rightly said "There is no lack of money in the world for killing human beings, but we have not yet managed to get enough funds together to keep them alive !" (2)

Whatever the problems of the past, few objective analysts today are overtly optimistic about the future. The problems attendant upon a rapidly increasing world population are on the increase. Furthermore, the distribution of wealth is such that by comparison with the rich the poor are getting poorer !

"The earth is given for man to inhabit and subdue. Its riches are given for all men, irrespective of national, racial, religious, ethnic and other barriers which men create to arrogate to themselves special privileges. This self-seeking corrupts the real purpose of creation. It deprives both those who covet power and advantage, and those who are deprived of the natural riches of the earth—which are also theirs, of their true fulfilment. This deprivation appears in undernourishment which cripples the body, malnourishment which deadens the mind and nervous system, ignorance which shackles the intellect, deprivation of beauty which deforms and atrophies the spirit, ostracism which poisons personal relationships, greed which obliterates sensitivities." (3)

From a Biblical perspective, the sinfulness of man has these very earthy and practical effects on the world, for man's relationship to God is inseparably bound up with his stewardship of the resources God has given him. Jeremiah the prophet saw this

"How long must the country lie parched
and its green grass wither ?
No birds and beasts are left, because

its people are so wicked,
because they say ' God will not see what
we are doing ' ”

(Jeremiah 1:9-10).

There is a direct connection between sin and the misuse of land, people, power and the resources of the earth. Chaos and disorder will inevitably follow, unless man *today* can learn afresh the meaning of his vocation in relation to the development of the earth's resources.

A New Creation

The Bible has a vision of a new earth of righteousness and peace, a world in which a fully human life will be possible for all. This hope must not be confused with an utopia which man by his own unaided efforts can realise. It is *God's* purpose to restore the harmony and balance of creation (cf Isaiah 11:6f) or, if you like, it is God's intention that the world should be developed in such a way that his purpose for creation will come true.

The Good News about Jesus Christ is that through him the powers of disorder have been overcome and he has made it possible for man to love his neighbour, share his resources, work for the good of others, and pursue justice in all his relationships. No wonder then, that the coming of Jesus was “ good news to the poor ” !

The Good News is not simply concerned with the soul of man, but with the whole man. Jesus healed the sick in body, he taught those who sought his guidance, he fed the hungry multitudes, and he also had compassion and concern for the poor and despised people of his time. He came, we are told, that man might have life to the full (John 10:11).

Thus it is God's purpose that all men might have a life which is fully human

adequate food
shelter

health

education

work

— and hope.

Men and women have a right, not just for eking out an existence, but

for growth as human beings made in the image of God. At its deepest level, this is what development is all about : making men whole.

Perhaps the most comprehensive word in the Bible which sums up what we are saying, is the Hebrew word SHALOM which we inadequately translate "peace". SHALOM means a community life in which God's purposes of justice, righteousness and abundance are realised.

"Then the wilderness will become grassland
and grassland will be cheap as scrub;
Then justice shall make its home in the wilderness
and righteousness dwell in the grassland;
When righteousness shall yield peace and its fruit
be quietness and confidence for ever."

(Isaiah 32:15f).

Love and Justice

Coupled with the command to love God is the injunction to love our neighbour. The parable of the Good Samaritan makes it clear that this love has some very practical costly implications. But what does it involve when we try to love not just one other person but a whole group of neighbours, for example, those affected by an earthquake? We cannot visit them all personally and hand over some form of aid, we have to work together through other channels. A bit impersonal, but the only effective way of doing it.

Now let us say that a needy group has not been affected by a natural disaster, but by the way in which society has grown up. People live, for example, in a community where there is an unequal distribution of resources and no meaningful employment. How do we love our neighbour in this context?

The basic problems of man cannot simply be solved by technological means, they go much deeper than that. A concern for love and justice is necessary to provide the motivation to change those attitudes and structures in society which prevent and hinder proper development. A leading expert on world food resources and supply, Dr. G. Ugo Papi, puts it in this way :

"The radical solution of all these problems lies in a far more complex and vaster field than the technical field. The radical solution of these problems lies in the moral field. Technology,

alas, has its importance. But it is bound to represent a very small advance, unless the leading class of each country regards as an essential element of its success and survival the moral elevation needed to bring about justice and peace in the service of human beings." (4)

A Sign of God's Kingdom

The Church is not only being true to its calling but also consistent with its history when it seeks to share responsibly in development. After all, the Church pioneered education and hospitals, and the early missionaries such as William Shaw and Robert Moffatt came to South Africa with both Bible *and* plough. As we shall see, many of the most creative efforts in small-scale development have been initiated by Churches today.

The Church is called not only to preach the gospel or develop projects but to be a *sign* of God's Kingdom. This means that the Churches, *working together to serve human need*, must be an example to all, demonstrating what a responsible society should be. This requires the Church to be prophetic both in the sense of being the critic of injustice and as setting before men a vision of the kind of community God requires of men. The Church will speak clearly to the rich on behalf of the poor, being the protector of neither fortunes nor privileges. The Church will address the authorities when laws and social structures are detrimental to human well-being. The Church will stress the need for and pursue the development of people as a whole and not just in terms of material goods. The Church will make it clear that paternalism and condescension are detrimental to both those who seek to help and those whom they seek to assist. The Church, moreover, will use some of its vast resources in money, people and land in ways that will help and not hinder the development of people.

There is no doubt that the Churches know where the shoe pinches in the lives of people, where the pain and suffering are to be found. In some cases the answer is seen merely to offer spiritual solace for suffering and hardship, but increasingly one hears, particularly from black church leaders and ministers, "We must engage in self-help schemes". There are vast numbers of people who want to help themselves and often these are found within the church despite the oft repeated complaint that the people are not interested.

Chapter Three

CREATIVE EXAMPLES

The following are descriptions of a few development projects which, with the exception of *Valley Trust*, are all directly Church related and sponsored. All of these projects receive much assistance from many quarters, including support and encouragement from Inter Church Aid. Inter Church Aid provides assistance and resources as and when requested, and also provides a centre for information, consultation and fund-raising. In this way Inter Church Aid is an important service arm of the Churches, particularly those belonging to the South African Council of Churches, helping them to do together what must be done but cannot be done separately.

THE VALLEY TRUST

A Pioneering Socio Medical Experiment

The Valley of a Thousand Hills, mid-way between two major industrial centres, Durban and Pietermaritzburg, is an area renowned for its beauty. It is part of a vast Zulu reserve. From countless kraals scattered throughout its hills, thousands of Zulus seek employment as migrant labourers in nearby towns and cities, and as far afield as the Witwatersrand.

The Valley Trust is a registered Welfare Organisation which, apart from The Health Centre, is entirely dependent upon voluntary help, subscriptions, donations and bequests. It was formed for the purpose of promoting a socio-medical experiment in development. The basis of the experiment is that people's health, in its widest sense, cannot be secured merely by providing medical services but requires a broader socio-medical approach which takes into account the existing habits, traditions and customs to which more than half of the population strongly adhere.

Recent surveys in the valley show that, due to the increase in frustration, anxiety and insecurity created by changing social and economic conditions, the number of diviners (*Isangoma*) has increased

in recent years. Their activities are to a degree responsible for the survival of many taboos, and conceptions of disease which negate much of the work of orthodox medical services and educationalists.

The rapid jump from an economy based on pastoralism and primitive agriculture to employment in industry has left the African without a sound agricultural tradition. This is widely manifest in the disastrous neglect and misuse of the soil which is reflected in the deterioration of plant life and contributes significantly to malnutrition in animal and in man. Food production in the Valley of a Thousand Hills is totally insufficient and, moreover, is confined to the wet summer months. Great dependence is placed on local trading stores with their supplies of refined maize products, (sifted mealie meal, mealie rice and samp) and other processed foods such as cake flour, white bread and commercial sugar, all of which have little or no nutritive value. Field investigations have confirmed that the diet of the people is grossly ill balanced and follows closely the patterns found in other under-developed communities. As would be expected, a diet high in refined carbohydrates and low in proteins, vitamins, and mineral content, contributes to kwashiorkor and pellagra, and other forms of malnutrition which are commonly seen. Not so readily perceived are the more serious "hidden insidious effects of chronic malnutrition which lead surely and slowly to a lowering of vital processes to impaired resistance, to microbic and other pathogenic agents of disease and to the development of maladies of many kinds". (5)

Medical Services

Medical services are provided by the Botha's Hill Health Centre which is financed and administered by the State Health Department. This Health Centre provides an outpatient clinic; district nursing services, and five sub-centres.

The full-time staff includes two doctors, an African medical aide, five trained African nurses, five African nurse aides, a trained African laboratory technician and various clerks and drivers.

Agriculture

The agricultural section aims at raising the standard of health through the better use of soil. Using incentive, advice and guidance, Mr. R. T. Mazibuko, the well known agricultural demonstrator, has

has been responsible for the remarkable developments of the agricultural concerns of The Valley Trust.

Land, as poor as the worst agricultural land in the reserve, was selected for the demonstration plot at the Valley Trust. Rehabilitation of this land is carried out by methods and means available to all African plot holders, and foodstuffs medically recommended and suitable to local conditions are being grown and popularised. The use of running water and fertilizer is excluded since water can only be found in the valleys and fertilizer is too expensive and open to possible misuse. To meet these conditions, Mr. Mazibuko adopts a variety of systems, all based on restoring the organic content of the soil. One of these is the deep trench system, consisting of a trench about 3 feet long and 6 feet wide, filled with alternate layers of veld grass and soil. The grass conserves moisture and provides the nutrients for vegetable growing throughout the year." Vegetable seeds and seedlings are made available by The Valley Trust at correct planting times. The significance of this method is that plants can survive even periods of prolonged drought. Mr. Mazibuko now reports that about 600 vegetable gardens with which he is in some way connected, have appeared throughout the Valley.

Even small scale peasant farming among a very poor group requires some capital or the means of raising it for the initial outlay. To meet this basic need the Valley Trust in 1959 established a rotating pool to enable individuals to acquire materials on an interest free, long term repayment basis, for example, fencing.

A *home produce market* is situated near the main demonstration garden and constitutes an incentive project to stimulate home produc-



Mr. R. T. Mazibuko

tion of surplus crops for sale. It also widens economic opportunities and encourages people to visit the demonstration gardens and see vegetables grown under conditions comparable with their own. A *Maize grinding mill*, enables Valley dwellers to consume maize, a staple food with all nutrients intact, and encourages increased production.

In order to consolidate the teaching of doctors and nurses in the health centre, a *food preparation unit* was established in 1963. This unit encourages the use of foods which are of good nutritional value and within the ability of the community to produce. Methods of preparation that cause minimal damage to essential nutrients are demonstrated, using only the simplest traditional utensils and facilities.

Fish Culture

The Valley Trust also encourages the culture of fresh water fish (tilapia) as a means of meeting the serious lack of protein in the African diet, particularly of children. In view of the alleged dislike of fish by the Zulus, careful investigations over five years were made before launching this experiment in 1959. These showed that a sufficient number would eat fish, if available and suitably prepared. Construction of small earth fish ponds with their protective fences is a simple and inexpensive matter and the reserve abounds in neglected "sponges" ideal for the purpose. Eighty-five of these fish ponds are now located in the Valley. Recently the Natal Parks Game and Fish Preservation Board recommended that the size of the fish ponds be increased to allow for better growth of the fish.

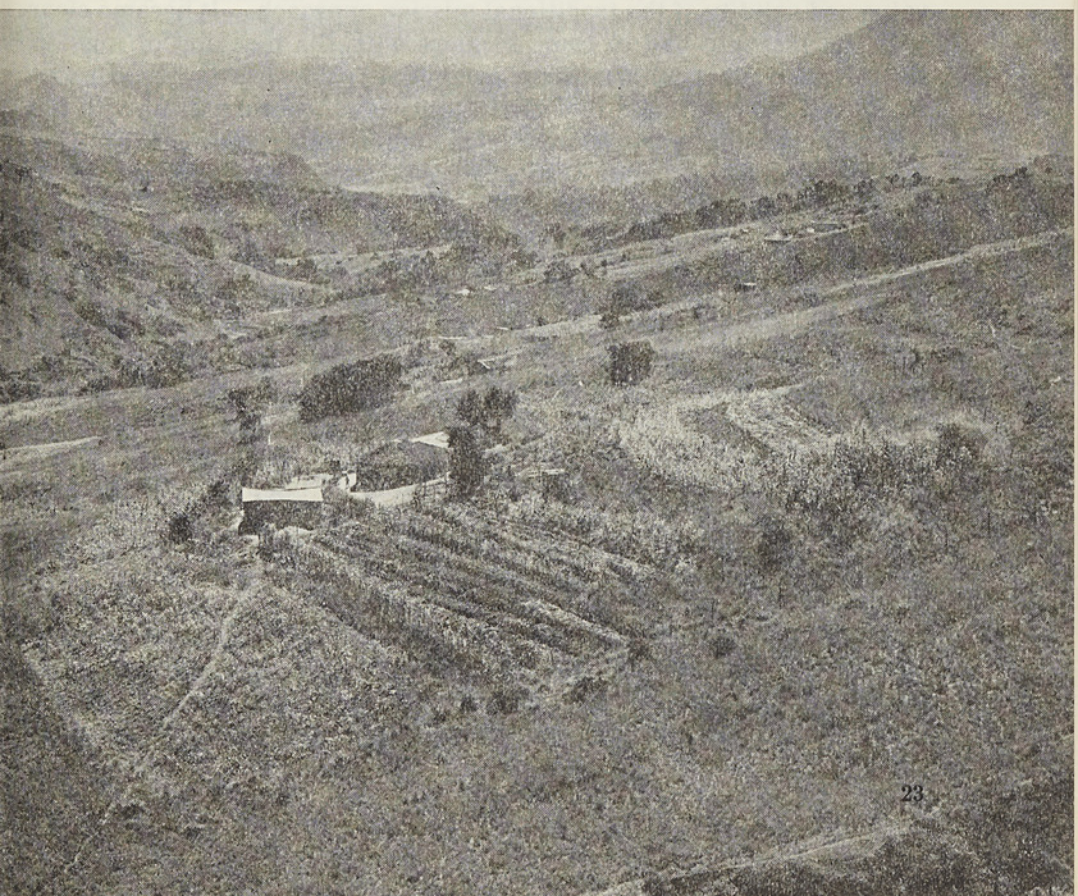
Other Agricultural Activities of the Valley Trust include :

- (i) Home visiting in response to requests for advice and guidance in vegetable gardening, fencing, crop cultivation, etc.;
- (ii) Active encouragement for school vegetable gardens, (the agricultural demonstrator pays regular visits to 28 schools) and employment of children on agricultural projects during school holidays;
- (iii) Maintenance of demonstration vegetable gardens at sub-centres;

- (iv) Popularising of the deep litter system for poultry in order to step up protein production, and provide valuable compost;
- (v) Initial layout and construction of small vegetable gardens and a measure of relief to genuinely destitute families and those handicapped by tuberculosis.

Dr. Hayley Stott, the founder of Valley Trust, and Mr. Mazibuko, see The Valley Trust as a self-help development project and believe efforts in the last years have been rewarded with some remarkable success. The Valley Trust is now constantly requested to provide opportunities for agricultural and other workers from all over South Africa, largely from churches and missions, to visit it in order to observe its methods of health promotion and food production so that they can apply, or adopt, those methods to their own communities.

Terraced garden established by 15 year old school boy formerly employed, during school holidays at The Valley Trust.



LUMKO DAMS

In 1962 Catholic Bishop Rosenthal founded the Lumko Institute to provide specialised training for mission work. From the outset it was ecumenically orientated. The Institute has concentrated on immediate mission needs, especially providing a number of intensive training courses in African languages, cultural-anthropological studies and so forth. It has also done much research.

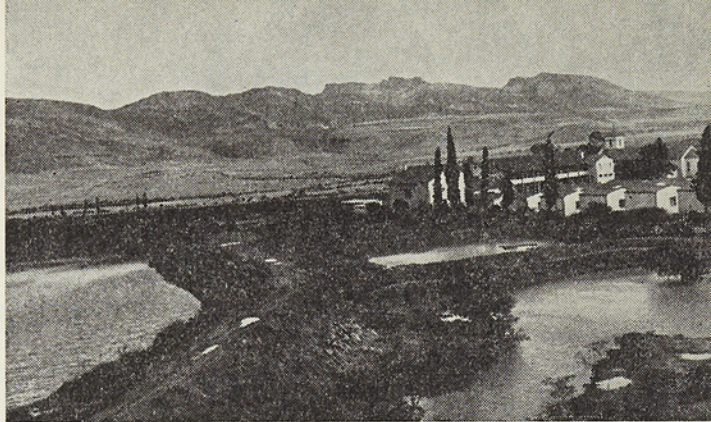
While remaining open to experimentation and any challenging development, the Institute was in fact geared towards training missionaries on the assumption that his job was to preach the gospel and administer the sacraments while remaining more or less aloof from the basic physical and socio-economic needs of the people. However, under the influence of the contemporary renewal in theological thinking and because of an increasing awareness of extreme human deprivation all around Lumko itself, serious doubts began to arise about the value and validity of the traditional mission approach. It became clear that the Institute had to come to grips with the meaning of mission itself, and contact with mission personnel from all over the country confirmed the conviction that Christianity must concern itself with the whole man, and do something about human misery on earth. This thinking led Fathers Sean O'Riordan and Paddy Hooley to launch out into local dam building projects.

Over a period of two years, using untrained workers and without any equipment other than picks, shovels and wheelbarrows, four large dams, one slit dam, nine stone concrete erosion barriers, one large weir with canal and sluice gate, earthen erosion barriers, five fish ponds, four smaller dams in the district, have all been built! The larger dams adjoining the Institute can hold about 16 million gallons each, the largest of which is 200 yards long, 28 feet at its highest point, and 130 feet at its broadest base point. Up to 60 unemployed men and women, though largely women, were employed at any one time, and paid between 35 cents and 45 cents a day with two good meals and sufficient food to take home for the family.

The Glen Gray district in which the Institute is located is roughly 900 square miles of semi-desert, scourged by over population, overstocking and soil erosion, with an estimated population of over 100,000. Apart from money coming back from migrant labourers, the main

source of food is the parched land, the destructive flood waters, and vast manpower or rather women-power. To use these resources, handbuilt dams were seen to be the beginning of a feasible solution. On the basis of the food for work scheme,

hunger and under nourishment could be largely eliminated without sapping but rather developing the moral fibre and dignity of the recipient. The severe soil erosion can also be combated and water conserved for human and animal consumption, and the irrigation of vegetable gardening which is an essential factor for health.



Lumko

RORKES DRIFT

Travelling south-east from Dundee, Natal, along a dusty road and into a desolate landscape, you come to Rorkes Drift, a settlement amongst koppies overlooking a dry river bed. Famous for the battle between Zulu impis and British soldiers, Rorkes Drift is becoming equally well-known for its Evangelical Lutheran Church Arts and Crafts Centre initiated in 1963 by Swedish missionaries. This Centre, comprising a domestic science school, an art school, workshops for sculpture, weaving, textile printing and pottery, has sent exhibitions of tapestry and sculpture by individual Zulu artists like Azaria Mbatha, to many parts of the world.

Textile craft is difficult, having an exacting discipline dictated by loom, technique and raw materials. The Centre has trained Zulu spinners and weavers to prepare and dye the yarn made from Karakul and Mohair wool, and has taught them the technique of carpet and tapestry weaving. In 1970 there were 150 persons involved in the scheme, some of whom work on outstations bringing their work regularly to the Centre. There are four district workshops, and weavers can earn up to R35 per month. One of their tapestries (18 x 10 foot) hangs in the Royal Council Chamber in London.



At the worst part of the drought in 1970 Pastor Kjell Löfroth was confronted with a crisis situation. The women who came begging to his mission, needed more than a hand-out of mealie meal. Pastor Löfroth began to encourage them to produce grass woven articles, an inherent skill of the women in the neighbouring rural areas.

The Incema grass which is used for this special kind of weaving is collected locally in their neighbourhood. At first they produced elongated beer-strainers or squeezers. Many hundreds of these were bought in an effort to reward the women for their work. These have now been redesigned as attractive table mats, which take a day to weave. Inferior articles were rejected and the woman gradually learned that their articles would sell on the market only if they maintained a high quality. The thinking behind the initial stages of this scheme was that the women could remain at home and in their spare time work at the grass weaving.

An exciting new turn of events began to broaden the whole scope of this project. With imagination and patience, Paster Löfroth guided the women to produce grass weave in such a way that it could become the shade for a table or hanging lamp. These lamps are now available either on a wooden or ceramic base. The wooden base varieties are collapsible and when placed in cardboard containers, are exported. The ceramic base is made at the pottery school at Rorkes Drift and depicts Zulu motifs. The project now provides work and income for over 100 women who are producing a variety of weave and design for place mats, lamp shades and grass roll-up blinds. All the work is genuine Zulu craftsmanship demanding skill, understanding and dexterity.

Pastor Löfroth says, "*We are already seeing the difference in the women working in the grass work project. Their dress is improving*

and some are even again putting preparations on their faces !” He understands this as an indication of their returning sense of pride, independence, and self reliance.

SEWING UP A PROBLEM

All round the country sewing centres sponsored or run by churches and church organisations are mushrooming. The high cost of factory made garments and the basic need for good, attractive and warm clothing provides strong incentive for learning. The sale of the garments can also provide a small income.

Ciskei

Dr. Trudy Harris of St. Matthew's Hospital's (Keiskamahoe) pediatric ward, observing the related problems of malnourished children in the children's ward, realised that their mothers needed help if the malnourishment of their children was to be prevented. The idea of a sewing centre based at the hospital was conceived.

Sixty-five women are now involved in the project, under a qualified African supervisor. Some work is done at home and the rest by those who come to the Centre each day. Funds provided by the Quaker Service Fund through Inter Church Aid helped to establish the centre and pay the salary of the instructor. The women make a variety of articles in local demand.

Dr. Harris' first concern was for destitute women. Some involved in the project are unmarried girls without any income, who come home to have their babies. Some are epileptics, others crippled. Dr. Harris says, “ *Almost all of our most backward and poorest ‘mothers’ are coming frequently and some of whom I thought were quite unemployed are earning R1.50 a week, one worker earned R25.00 over a six week period. The supervisor is very ingenious and uses every available scrap. We have branched out into the making of ponchos, modern scarves, shawls and waist-coats and several women are knitting jerseys which are also snapped up by the local people* ”.

Northern Natal

Mrs. Shandu, wife of the local school headmasters at Moorleigh, near Estcourt, supervises the work of the Ephangweni Handcraft Centre. Writing about the programme, Miss Hedwig Eschen, missionary-



consultant to the Evangelical Lutheran Church, says that at the beginning of February new girls, mostly young, were accepted into the training scheme. Their parents could not afford to give them much schooling, but now they are trained in needlework, handcraft and especially beadwork. They work on a piece-work basis, and part of the profit from the sales is their own. Thus they make

a small income while still learning. *"At present we have 10 girls and woman in our training group. Some of them also receive lessons in reading and writing (Operation Upgrade). Second-hand sewing machines supplied by I.C.A. are sold at a low rate of monthly instalments. There is such a great demand for these machines that we have been unable to keep up with it".*

Northern Transvaal

A home industry development scheme designed to provide income for women in rural areas where no opportunities for employment exist, now involves 60 church women's clubs. Club leaders select their best sewers for special training at the Lutheran Church Centre at Tshakhuma.

Having mastered the process of producing a girl's frock, they are supplied with a number of cut out dresses for home production. When completed they are inspected at Tshakhuma, the women are paid and supplied with a new batch. Production is already running into hundreds of dresses and sales are held locally. Speaking recently about the scheme, the Rev. Dieter Giesekke said, *"The whole sewing project is snowballing. At present we have approximately 100 women engaged in sewing and they are producing 1000 articles a month. Eight of them have already bought sewing machines which were made available through I.C.A. Some of the women who are still beginners, are making over R1 a week in their spare time. Many are finding this work far more remunerative and are engaging in the making of clothes*

as a major occupation. At present we have to put on the brakes as our marketing is not yet running smoothly. In the near future we hope to embark on an intensive programme of resale to the local market ”.

Herschel

Dr. Joan Gardner of St. Michael's Mission, is well known for the Kwashiokor home which she founded in the Herschel area. The St. Michael's sewing centre was started in November 1970 in an effort to provide work for women who are unable to go away to look for work.

An instructress was appointed. She is a widow with five children to support. With a three-month dressmaking course in Cape Town as her qualification, she is now employed full time to run the centre. To give some idea of the significance of the scheme, Dr. Gardner quotes many cases. For example, *“E.A. lives six miles from the mission and has had 2 children in the Kwashiokor home with bad malnutrition. Three other children, all illegitimate, are part of her responsibility. She is rather backward. To provide some form of living, she has normally gone away mealie reaping where she is sometimes badly treated and where there is little to show for 3 or 4 months of quite hard work. F.B.'s husband has not supported her for years. One adult married son occasionally sends money home. She has four children to support, one of whom is crippled. She lives six miles away and comes daily on the bus. M.C. was deserted by her husband years ago and left with three children to support. She has no income at all and has lived on the charity of others ”.*

EMERGENCY AND THE EMERGING

The continued drought in the Northern Transvaal reached its climax in 1970 when it was described as the worst in living memory. This story tells of Christian concern and growth in ways of helping people in depth.

May 10, 1970, saw the formation of one of the most remarkable associations of Christian compassion in South Africa. Headed by a third generation Lutheran Missionary, Pastor Dieter Giesecke, *“Help Action for the far Northern Transvaal ”* came into being. With the sole purpose of bringing relief to the drought-stricken in those parts. it has a moving story to tell during its short life. The situation confronting the workers was aggravated by large scale removals of people.



HAFNT has co-ordinated and extended sporadic and smaller efforts of concerned people. News of the organisation and its work spread and elicited spontaneous and generous response in many ways.

Food Relief Programme

In the eight months of HAFNT's operation, R 24,000 has been spent, being an average of R 3,000 per month. This gives some indication of an extensive operation which does not include the tens of tons of fruit, mainly oranges and bananas, and the large quantity of vegetables donated by farmers. The value of fresh foodstuffs to the drought-stricken local people cannot be over-estimated. Three Africans, a driver and two workers, and a team of volunteers man the operation. 3000 people were being fed at the worst period of the drought. Dieter Giesecke, summing up his evaluation of the operation said, *"At times we thought we were cultivating beggarliness and perhaps destroying self respect, yet when on the rounds one has had to accept the words of thanks expressed in deepest humility one often wondered whose self respect was lowered, that of the recipient or of the giver"*.

To maintain the food relief programme in 1971, where the need still exists, it will cost R600 per month to provide 1,200 people with a daily meal from the 13 soup kitchens.

Pioneering Social Worker

Mr. Thomas Hlaise has been appointed as a social worker to work under the auspices of the Tsonga Presbyterian Church in Shangaanland. On the social case work side, he will seek out and suggest remedies for indigent families and individuals. On the development side, he will try to foster an active interest in the cultivation of suitable plants and trees to improve dietary problems.

Exciting from the ecumenical perspective is the fact that this Lutheran/Tsonga Presbyterian social work programme is sponsored by the Quakers, Roman Catholics and Anglicans through Inter Church Aid. This is unique in South Africa.

Some Future Projects

Three kinds of fruit trees grow easily in most parts of Vendaland and Shangaanland, namely mango, avocado and paw-paw. Local people could grow them but it is difficult to care for them in the initial stages. A nurseryman has been employed to grow and care for thousands of baby trees. Already 3,000 are growing in plastic containers. A grant of R300 a year from I.C.A. launched this project. The establishment of trees for firewood is an urgent need to replace the denudation of trees in the area over the years. These trees are obtainable from Government forestries. It is seen as a vitally important task for the Church to educate and help local people systematically to grow trees on their own properties.

Water Conservation

Various water conservation schemes are underway. A dam has been built at Beuster with money raised by a Johannesburg school. Now careful rehabilitation of the catchment area covering over two square miles is planned. Local co-operation is good. A programme of counter-acting water pollution, especially as a result of washing with detergents and other pollutants has been started.

Chapter Four

GUIDELINES FOR ACTION

Information on rural development from many parts of the world is gradually revealing some hard lessons, many failures, and remarkable successes. The Church in South Africa can learn from the experience of others :

(1) Inadequacy of Emergency Help

Food and clothing distribution is an emergency response. Over-emphasis on handouts reflects an imbalance in traditional Christian charity. It is not the answer to malnutrition, disease, unemployment, low wages, no work, lack of fuel and water, soil erosion.

(2) Physical Wellbeing

In a rural subsistence economy, the aim is to increase physical wellbeing, in particular health, nutrition, hygiene, modernising and improving agriculture and animal husbandry, and raising craft standards.

(3) Philosophy

The practical philosophy of rural development is "to help people to help themselves". People usually do not want to continue in a dependant state. There is a sense of release and pride involved in feeling one is helping oneself.

(4) Community Understanding

Many rural people are :

- (a) Exposed to the vagaries of climate and are vulnerable to drought which is endemic in many parts of South Africa;
- (b) At the mercy of traditional beliefs which are often inadequate to cope with the pressure of the new life situations of over-population, shortage of land, lack of employment opportunities, little education, and little technical training. The struggle of a traditional culture to survive against the onslaughts of Western technology have often produced harmful and destructive changes;

- (c) Suspicious : ignorance leads to diffidence and fear about giving information because they do not know whether this will lead to taxation, compulsion or further enquiry. The interviewee often replies in terms of what he thinks the interviewer would like to hear, rather than in terms of the real situation. So much information is a secret amongst folk society. Information is often not revealed to outsiders. In Bhuvel, India, the farmers exaggerate their debts and expenses and underestimate income or crop yields. These rural farmers have said, "In self protection, we have learned to make it almost impossible for anyone to tell who is prospering among us. You may guess, and we may guess,—there are always hawks hovering above us and waiting to pounce."

(5) Articulating Needs

Nothing can be done at depth without first discovering what people's real needs are. This is often based upon their values, which are their conception of what is desirable, good or bad. They often find difficulty in articulating these needs and will only do so when they are assured of the good will of and have confidence in those who are suggesting change. True rural development cannot take place by one individual or group forcing their plans or ideas on another group. People need opportunity to articulate their real needs. Careful and patient work is required to make a reconciliation between technical knowledge and resources which are available for progress, and some other way of life often dictated by tradition, beliefs, and the insidious fatalism of long-standing poverty. Skill is needed to work towards enabling a people to progress. The incentive areas in the lives of the people need to be discovered and built upon, and they themselves need to be involved in planning developments.

(6) Holistic

Development is holistic. Simply to imagine that economic development is all that is required ignores the total and complex nature of human individuality and human society. Development involves all aspects of life. One aspect of development will affect all other areas of life and will thus never be in isolation. The introduction of cash earnings, for example, affects most areas of life.

(7) Evaluatory System

Many projects of a development nature have failed or been only partly effective because a good evaluatory system was not built into it

from the beginning. It is essential that long and short term goals be carefully described from the beginning. A clear explanation of the nature and scope of the project is essential. The anticipated results need to be outlined. Careful presentation of anticipated side-effects should be noted. It is essential that careful thought be given to the pace of the change involved in the project.

A detailed breakdown of anticipated costs makes for sensible planning. The experience of numerous projects has never been made known for many reasons. Often this has been due to the lack of an evaluatory system. It is most important that those involved in development work should share their experience in terms of both success and failure for the benefit of others, and in order to learn for themselves what development took place.

CHURCH INVOLVEMENT

(a) **Should the Church be involved ?**

- (i) The Church is already involved. Many poor people in rural areas are members of the Church. The need is for a sharing of resources, of skill, of funds.
- (ii) A clear recognition is required that concern for this whole matter of rural development is validly part of the Christian service mission of the Church for *all* people in need.
- (iii) The history of South Africa reveals a remarkable involvement by the Church in matters relating to rural development.

(b) **What the Church can do**

The Church does not have the capital for investment in large scale production to provide work opportunities for rural people. The Church is, however, where the people are and needs only to live out its Gospel at the real grassroots level of people's life. A vast and exciting opportunity does exist for the Church to participate in small and at times apparently insignificant schemes in numerous places. No one from outside can tell a local church what it should be doing. However, with patience and perceptive leadership, the incentive areas can be established and a valid contribution made towards the better living and development of people.

(1) The Church can fulfil a significant role in informal education in relation to :

- (a) agriculture, e.g. vegetable gardens, the raising of chickens, focussing on the improvement of animal husbandry;
- (b) health and nutrition education;
- (c) training in numerous other practical spheres;
- (d) the development of handcraft skills;
- (e) literacy training, which has always been part of the Church's work.

In large and small groups, it is possible for churches to invite informed people who are sensitive to the task, and understand the people to whom they are invited to speak, to deal with subjects just mentioned.

- (2) The Church can provide the Theological Basis for Christian involvement in rural development. The Church, through the Gospel, should have a genuine love for the total welfare of people. It is on this concern that the Church can build its participation in matters relating to their full and proper progress.
- (3) Opportunity for orientation needs to be provided for ministers, evangelists, catechists, Biblewomen and leading lay people. Such leaders do not necessarily need to be authorities on any development subject. There are, however, numerous examples available where a minister, for instance, has taken the lead in matters of the welfare of the people and this has led to very significant changes in the life of the community. Such leadership is essential and of far greater value than that which may be provided by an outsider.
- (4) It is possible for the Churches to encourage good programmes that have already been initiated within the life of the community. The Church can help co-ordinate such programmes and relate them to the relevant State and other agencies necessary for further development. A good working relationship with the appropriate State Departments is essential.

- (5) It should not be expected of the overworked minister and his wife, or the missionary doctor, to undertake more than they are already asked to do at present. The principle must be established of paying the salaries of competent and accepted African and Coloured persons to undertake work related to development which is either organised or sponsored by the church.
- (6) Women are in the majority in the rural areas and are also in the majority in the Church. They form the great under-utilised resources of the rural areas. They should be included in any agricultural training programme. "The sure way of doubling a country's development potential is to take its women into its main stream of development policy," says Dr. Schumacher, a leading exponent of intermediate technology. The women can become significant contributors in matters of nutrition, hygiene, first-aid, health and agriculture.
- (7) Finally, it is of paramount importance that the Church intensifies its efforts in training people in human relationships. The Church's involvement in development work requires people who are open and sensitive to the needs of others, and who can build trust and confidence. Perhaps this is a unique contribution the Church can make, for its investment is in people and their growth towards the full maturity which is God's gift in Jesus Christ.

NOTES :

1. **The Economics of Developing Countries with Special Reference to the Transkei.** (**The Economic Development of the Transkei** ed. W. Backer). Cf. Figures given by Mr. Robbertse of the Transkei Government Department of Agriculture and Forestry. The maize yield for 1969/70 was 1 250 000 kilogrammes from 428 250 hectares (an average of 2,3 bags per hectare). During the same period an amount of 253 900 000 kilogrammes of maize and maize products had to be imported into the Transkei.
2. **The Role of the Church in Development**, Archbishop Angelo Fernandes. *The Ecumenical Review*, W.C.C. Vol. XXII, No. 3, July 1970, p. 225.
3. **Line and Plummert**, Richard Dickinson, W.C.C. Geneva 1968, p. 38.
4. **World Food Supplies.** Paper presented at the South African Institute of International Affairs' Conference on Population Explosion, 1970.
5. Sir Robert McCarrison, *South African Medical Journal*, 26th October, 1968.

APPENDIX

The St. Matthew's Hospital is located in the Keiskammahoek area of the Ciskei, about thirty miles from Kingwilliamstown. The area has serious socio-economic problems even though excellent work has been undertaken by the authorities on agricultural and irrigational schemes. But there is practically no work available in the area and so a large proportion of the able-bodied population, both male and female, spend most of their time working in the white areas, often far away. The economy of the area depends on migrant labour.

In September, 1970, a survey of a cross section of 100 children admitted for malnutrition at St. Matthew's Hospital was undertaken. It must be remembered that this is a small survey and it would be unwise to think in terms of percentages.

1. **Age :** 70 are between 1 and 3 years old. (Youngest age 6 weeks, oldest 9 years).
2. **Recurrence :** 50 have had malnutrition before (two to five times).
3. **Illegitimacy :** 72 are illegitimate.
4. **Parental Death :** In no case were both parents dead.
In 9 cases the mother is dead.
In 12 cases the father is dead.
5. **Person Responsible for Child at Time of Admission :**
29 were in the care of their own mothers.
18 of these mothers are considered to be mentally defective or of inadequate personality.
30 were in the care of a grandmother
20 of these grannies are so old and weak that they had difficulty picking up the child.
The rest were in the care of other relatives and occasionally a woman had been paid to keep the child.
(It is in this group that the most flagrant instances of neglect and even cruelty appear).
6. **Support by Parents :**
In 64 cases the father deserted completely.
In 24 cases the father was dead or too ill to support,
i.e. in 88 cases there was no support from the father.
In 29 cases the mother was dead or had deserted, so that
In 17 cases there was no support from mother or father.
7. **Cases Abandoned at Hospital :**
In 25 cases (duration of admission 6 months to 4 years) the children have never been visited and repeated attempts to locate and persuade relatives to come to the hospital to discuss the future of the child have had no response.

It will be seen that the hospital is accumulating a number of children who are social problems, and will continue to do so.

CONCLUSION :

Broadly, the above figures indicate that:—

- (i) The problem is most acute in the age group 1-3 years.
- (ii) The disease tends to be recurrent. The problems at home were not solved at the time of the previous discharge.
- (iii) They are largely illegitimate and receive no support from the father. This means that the mother must work to support the child, and must leave it in the care of someone else.
- (iv) They are often unwanted — so much so that a quarter of them have to all intents and purposes been abandoned at the hospital.

The findings at least do show that they are comparable to and are confirmed by the case histories of hundreds of other children seen at the hospital, over a period of six years. The following factors are evident :

1. The migrant working mother and father send home irregular and inadequate support to their dependents in the back-home situation.
2. Normal family life is impossible and breaks down bringing a whole chain of consequences. The grannies or other relatives in charge of the children do not always provide adequate care.
3. It may well be that this is a particularly bad area. The socio-economic and other reasons for this have not been ascertained in any depth other than the problem of the migrant worker.

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and **KAIROS,*** the monthly news bulletin of the South African Council of Churches.

*Obtainable through the **South African Council of Churches,** P.O. Box 31190, Braamfontein, Transvaal.

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